



THE

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# PHRENOLOGICAL JOURNAL

AND

SCIENCE OF HEALTH.

A REPOSITORY OF

SCIENCE, LITERATURE, AND GENERAL INTELLIGENCE.

DEVOTED TO

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

EMBELLISHED WITH NUMEROUS PORTRAITS AND OTHER ENGRAVINGS.

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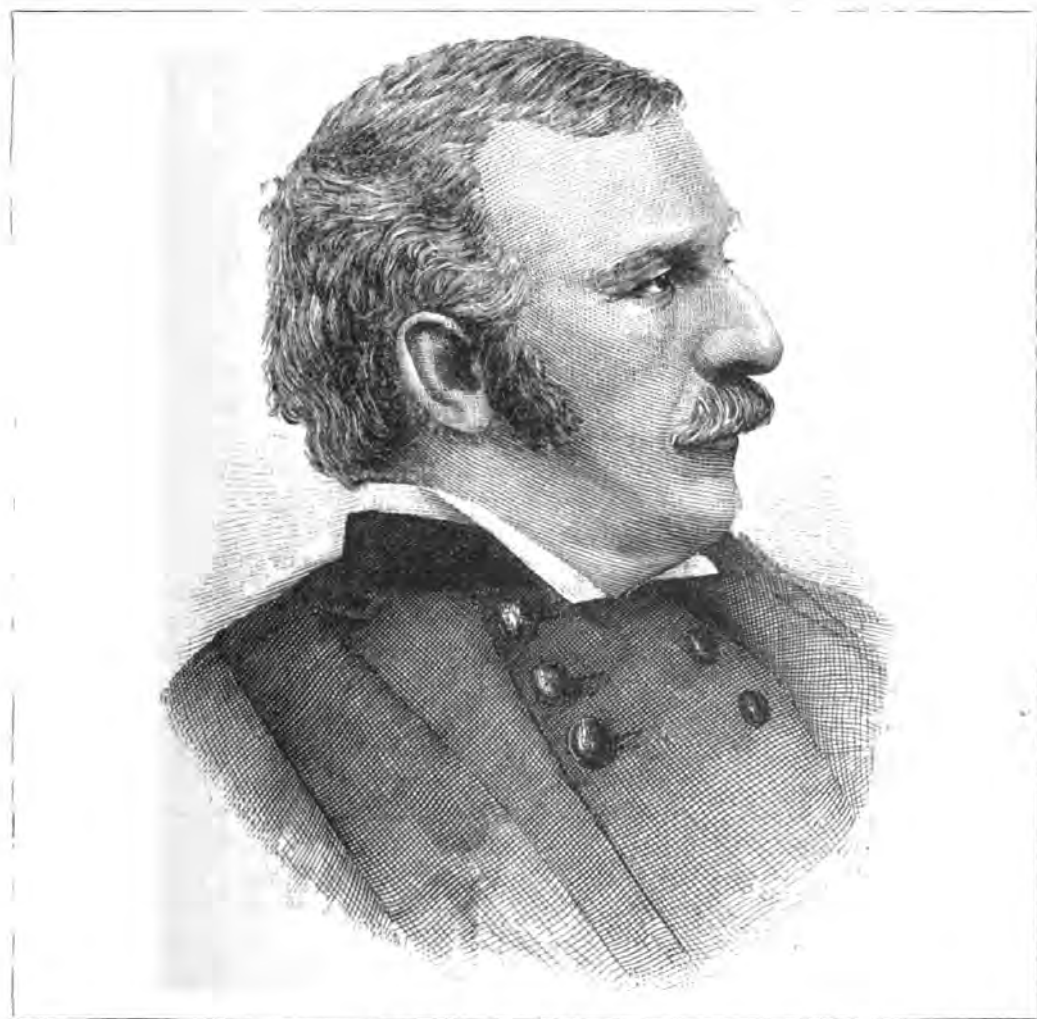
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THE  
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[WHOLE No. 622.



GEN. NELSON A. MILES, U. S. A.

## NOTABLE PEOPLE OF THE DAY.—No. 39.

GENERAL NELSON A. MILES.

A GENTLEMAN whose name has been frequently mentioned of late by newspaper writers rightly merits notice in these pages. Having succeeded General George Crook, on the death of that distinguished officer, as Major-General commanding the Department of the Missouri, he has a record for services past and present that is of high credit. Now that the Indians of the Northwest appear to be in a very excited state, and movements of a hostile nature covering a wide extent of country—from the Canadian border even as far south as Texas—and including many of the old fighting tribes or nations, are reported, General Miles has very important work on hand.

From what we can learn at present writing the demonstrations of the Indians have a religious character, many of their leaders being impressed that the hour of deliverance from the rule of the pale face is at hand. A liberator or Messiah is to appear soon and after destroying or driving out the whites he will restore the land to them. One of the Indian prophets, Short Bull, said in a harrangue at one of the camps that his Father above had told him that soon all the white soldiers and white people would be dead, only five hundred being left alive on the earth. "You must not be afraid of anything," he said to his people. "The guns are the only things that we are afraid of, but they belong to our Father in heaven. He will see that they do no harm. Whatever white men may tell you do not listen to them."

The "ghost dance" which the Northwest Indians kept up so long with the view to hastening the appearance of their champion and redeemer, is somewhat rudely yet faithfully represented in the sketch. Selecting a large tree, the dancers lay at its base the offerings they make to the Messiah and the spirits of departed Indians who are ex-

pected to return and help in driving away the whites. Then forming in line they dance about the tree to the music of tom-toms, singing a monotonous chant. This performance is kept up until their strength is completely exhausted and one after another falls to the ground almost insensible. Recovering and somewhat restored by the forced rest, they resume the dance, and so it goes on day after day. Many of the Indians are so wrought up by their emotions and efforts that they become cataleptic and remain a long time in the trance state, and on returning to consciousness they usually claim that they have seen the Messiah.

The idea that the dead Indians are going to be resurrected to help drive out the whites, is by no means a new one. In the war with Tecumseh this was used to cement the tribes of the lake region, and even as late as 1878, the doctrine was preached by Smohalla during the Bannack war.

Capt. Pratt of the Government Training School for Indians, at Carlisle, Pa., is of opinion that the Messiah craze is the work of white men who entertain a scheme for the wholesale spoliation of the poor, superstitious red men. If this be true, the matter should be thoroughly investigated by our authorities, and its malicious authors held up to public detestation and severely punished. We fear, however, that the poor Indians will, as usual, be the chief sufferers.

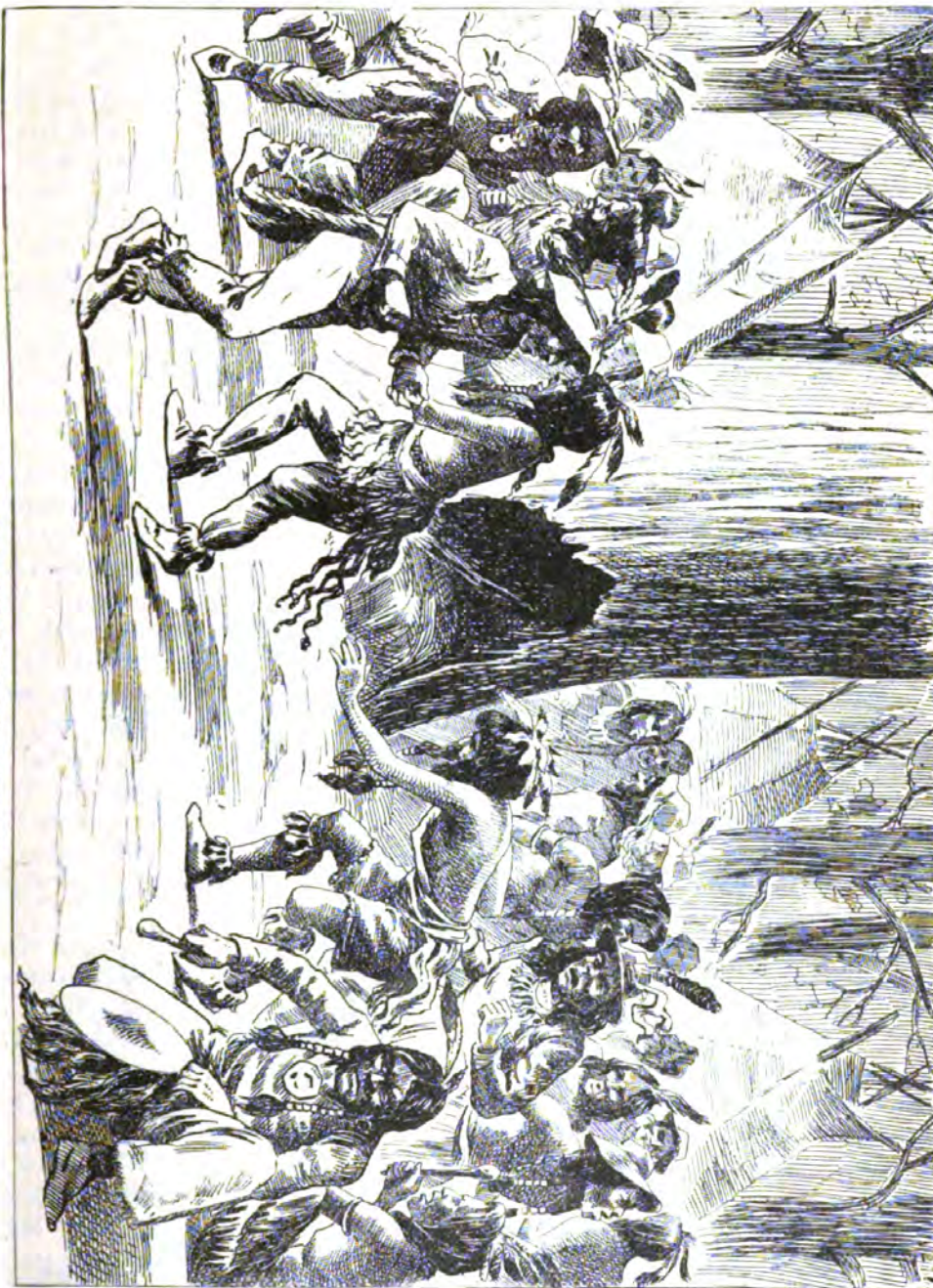
Of General Miles, on whom the main responsibility will probably rest for the adjustment of this complex state of affairs, Professor Sizer lately said, in the course of an examination of the accompanying portrait:

The indications of this engraving are, first, a strong and substantial temperament in which vigor, positiveness and endurance are conspicuous. The strong features express self reliance and

power to back it up. The aggressive nose belongs to the field of courage and enterprise, whether it relate to business, science, literature, or military life. In any position to which he would de-

ments of school boy life was considered necessary. His Combativeness, Destructiveness, Firmness and Self Esteem have their indications in the face. On his intellectual side he has traits that

SIoux INDIANS PERFORMING THE GHOST DANCE.



vote his thought and effort he would be likely to make his mark. As a boy he helped to plan the games and plays of the school, and his aid in the enjoy-

appear to come from his mother. He has her way of looking at life and duty; her quick intuition that grasps the situation and sees promptly what is

best to be done under the circumstances. His words are clear cut and pertinent; they are always very expressive. He seems to be able to say the right thing in the right way without any waste of time or words. He has a wonderful memory of what he sees in the line of his experience, hence is always loaded with incidents that will illustrate a matter in hand. He is often "reminded of a little story" and tells it well; and has a great many of them, whether he tells them or not. The history of his own life and that of other people is ever present to give him counsel by its analagous relations. This makes him a ready man, a man of common sense, of resources, and one not to be "caught napping," as the saying is.

He would make a very fine surgeon, or a clever scientist, especially a chemist. He has the analytical type of mind; he would be a good historian or a good biographer. He has constructive talent, and a strong imagination which renders him fertile in expedients, prompt in forming and executing plans. His benevolence, reverence and self-reliance seem to be well-developed, and he has evidence in his face as well as in the head of sociability and good fellowship; he is, we think, a cordial comrade and good friend to those that deserve it, but a strong opponent to those who merit his opposition.

With his vigorous constitution, fine proportions and apparently excellent health, he ought to have a long life before him, and it is likely to be a useful one because he is a man of quick intelligence, earnestness and courage in execution, and inclination to be occupied with something profitable to himself or his cause.

General Nelson A. Miles was born at Westminster, Mass., on the 8th of August, 1839. Receiving a common school training, he became a clerk in a store, and was engaged in business when the civil war began. Leaving the store, he joined the Twenty-second Massachu-

setts Volunteers as a second lieutenant. His service commenced in September, 1861. He was promoted to a captaincy almost as soon as his regiment took the field, and in May, 1862, was made Lieutenant-Colonel of the Sixty-first New York Volunteers for gallantry on the field, and ordered to the front at Richmond. He played a conspicuous part in the Peninsula campaign, and his services at the battle of Antietam won him a colonelcy in September of the same year. He with his regiment was in all the leading engagements of the campaigns of the Army of the Potomac in 1862-3-4-5.

At Fair Oaks he was wounded. In the battle of Fredericksburg he commanded a small brigade in Hancock's division of the Second Corps. At Chancellorsville he greatly distinguished himself by checking with his command, consisting then of three regiments and detachments of three others, Jackson's assault upon Hancock's front, being then in charge of the skirmish line. This service was performed by the young officer at a costly price to himself, since he was shot through the body, and carried from the field with what was supposed to be a mortal wound. When the brevets were distributed, his as Brigadier-General in the regular army was "for gallant and meritorious services at Chancellorsville."

During the Virginia campaigns of 1864 and 1865 General Miles added to his reputation as an enterprising officer, and received a commission as Brigadier-General of Volunteers, dated from March 12, 1864, and specifically expressed to be "for distinguished services during the recent battles of the Old Wilderness and Spottsylvania Court House." He also afterward received the brevets of Major-General in the regular army for gallant and meritorious services at Spottsylvania, and of Major-General of Volunteers. After being mustered out of service at the final conclusion of the civil troubles, he intimated his desire to serve

further in the army of the United States. He received the appointment to the command of the Fortieth Infantry. After this his first active service was as Colonel of the Fifth Infantry, to which he was transferred in 1869. Then com-

1876 drove Sitting Bull and his warriors from Montana and quelled the rebellious Sioux. In the same year he captured the hostile Nez Percés, under Chief Joseph, and two years later subdued the Bannacks in the National Park.



CHARLES F. FELLU. ARTIST.

enced his acquisition of a national reputation as an Indian fighter. In 1875 he subjugated the Comanches and Kiowas in their memorable outbreak in the Staked Plains country, and in

At the close of 1880 he received the rank of Brigadier-General, and for five years commanded the Department of the Columbia. In 1886, after a year's command of the Department of the Missouri,

when Arizona was a scene of violence and terror, the Indians being led by the bold chiefs Natchez, Chattoo and Geronimo, General Miles was sent to the Territory to relieve General Crook. His campaign against the Apaches was crowned with the same success that attended his previous expeditions against the hostiles of the Northwest. After the thorough suppression of the troubles and the imprisonment of the leading chiefs, the General was appointed to the command of the Division of the Pacific, which position he retained after his promotion to be Major General, April 5, last year.

It is to be hoped that General Miles customary success will be evidenced in the prompt settlement of the present troubles, and that without bloodshed and a sincere consideration of the rights of the Indians.

CHARLES F. FELU.

*The Armless Painter.*

THE contemplation of successful effort against great difficulties is agreeable to most of us because it affords so much encouragement to our trust in the infinite possibilities of human nature. When, therefore, a signal instance of triumph over what must have appeared in the beginning to the person himself as insurmountable intrudes upon our attention we are disposed to offer it to our readers. Not long ago we gave a brief account of a man who lived in the interior of New York State, and who had acquired a good reputation as a mechanic, being able to use the tools of the carpenter with skill, although entirely armless, having come into the world thus deformed. At this time we present to the reader a view and sketch of an eminent Belgian artist who was born in a similar "unfortunate condition," as it would be called. Mr. Felu is, to tell the simple truth, one of the most celebrated of the painters whose vocation it is to reproduce the pictures of the masters in the Continental galleries, his main field of

work being the Royal Museum and galleries of Antwerp.

A brief examination of the face and head of this painter is convincing that he possesses remarkable energy and industry. His temperament is of the most intense and positive character, impressing his intellect and feelings with emphasis, aspiration, self reliance and courage. The faculties of the intellect are very active, his perception being quick to grasp the significance of whatever occurs within his range, and those powers that give appreciation of the properties and qualities of objects, especially their form, magnitude, color and relations of place. This we see clearly in the outline of the lower forehead, the face being turned sufficiently to bring into good view the development of the central forehead region. The face is a very mobile one, expressing the feelings with great fidelity. And M. Felu is also a ready talker; his full eyes intimate that. Get him to discourse with you on art, and you will soon find him all alive with spirit and suggestion, eyes, head, body and feet joining with the tongue in demonstration of his views.

We learn from a contemporary that Charles Francois Felu was born at Waemaerde, in Flanders, in the year 1830. His father was employed in the Bureau of Finance; his mother is described as a woman of unusual intelligence, courage and devotion. Charles was the third son, and gave not a little shock of disappointment and sorrow to his parents at the discovery that he was born entirely without arms. Apart from the singular absence of these limbs he was a well-developed boy, and grew into a handsome, bright and intelligent lad, with a keen artistic sense and appreciation of beauty. It was his frantic attempts as a baby to reach and hold flowers that suggested to his watchful mother the use of his toes. She placed some daisies between the little digital extremities of his right foot, and was

delighted at his pleasure, and at the facility with which he learned to hold and arrange different things.

Later his love of pictures suggested to her to put a pencil between his toes, and with this and scraps of paper he would amuse himself for hours, showing even at a very early age a talent for drawing odd forms, which always had some likeness to real objects. His brothers, Adolph and Theodore, aided in the task of developing the boy's artistic talent despite the fact that he possessed no hands. His education was continued at Ostend and afterward at Bruges. Finally his father fixed his residence at Antwerp, and from that time the destiny of his son was settled, and his talent developed rapidly under Leys and other artists of renown. In

1874 he visited London and made studies in the Kensington Museum and in the National Gallery. He painted a charming portrait of Mme. Victoria Lafontaine, of the Comedie Francaise, full of grace and intelligence. He also received an order from the Archduke of Austria to paint a portrait of the celebrated Massala. His principal work, however, is the making of studies from the old masters, and these are so close that it is difficult often to distinguish the original from the copy. Visitors to Antwerp have seen him engaged in this work at the Museum, for he is constantly occupied with orders. He is always cheerful and interested in affairs, yet most conscientious and serious in his work.

EDITOR.

#### HOW TO TAKE PEOPLE.

"**H**OW are we to take people?" I despairingly exclaimed to two of my most intimate neighbors, who had happened in just as I was writhing beneath the harsh judgment and cruel misinterpretations of one whom I had deemed a friend.

"Take them as they ought to be, not as they are," gently replied good little Mrs. English, who had only recently, in deference to American custom, laid aside the matron's cap, which to traveled eyes proclaimed her nationality to be the same as her name.

"Nein, nein, my freund," emphatically returned Frau Weiskopf, solemnly shaking her sagacious head, crowned with massive braids of snow-white hair, "take dem as dey *are*, and not as dey to be should." And then she looked at Mrs. English, after which both ladies looked at me.

Here were two opinions diametrically opposed to each other. How much were they worth? Whose advice should I follow?

Frau Weiskopf, originally from "Deutsch-land," an old settler in Michi-

gan, although slow to learn the language of her adopted country, and constantly garnishing her conversation with quaint idioms from "die mutter sprache" (the mother tongue), was a person of some common sense, keen observation and shrewd judgment, and hence an authority on most subjects.

"Take them as they are, and not as they ought to be," I repeated mentally. And as I did so, the homely face of Kathrena Van Houten, another of my near neighbors, rose before my mind's eye. With her shelving brow, close set eyes and wide head, prominent in the perceptive faculties, but lamentably deficient in the reflective, and with marked lack of the organ phrenologists term "agreeableness," and with small approbateness, but towering firmness and self-esteem—had I any right to expect her to be other than what she was?

With her make-up was it to be wondered at that she was utterly indifferent to the fact that her flock of thirty vigorous fowls persistently scratched and picked for a living in *my* garden instead of her own? Or was it strange that my kindly

remonstrances elicited the rejoinder that I "must take things as they came," and, on another occasion, "have more *faith*" (a thrust at my belief in an overruling hand); or, that when I quietly reminded her that a city ordinance forbade chickens free range outside their owner's premises, and offered redress to those who were annoyed by them, she railed at me as having a "soft tongue, but a bad heart?"

The woman was brusque and unreasonable by nature, therefore it was folly in me to "take her as she ought to be," instead of "as she was."

But, on the other hand, there was Mrs. Mahlet, our new neighbor "from Dixie," about whom there had been so many surmises and so much disparaging talk, and with whom Mrs. Speckless had already had such a fierce war of words, might it not be wise to "take her as she ought to be," assuming, until sure of the contrary, that she was above reproach both as to antecedents and housewifely thrift? And ought we not on the same principle to ignore the quick temper and shrewish sharpness of Mrs. Speckless' industriously wagging tongue, and dwell solely on the exceeding kindness manifested by her in times of sickness and distress, and her superlative skill as a housekeeper? Yes, I could see that Mrs. English's advice also was good.

It brought to my mind a little incident which took place years ago when I was occupying a somewhat responsible position in a Boston office. I soon perceived that one of our employees, recently engaged, was untrustworthy. On mentioning the fact to the head of the firm, a most eccentrically benevolent man, he promptly replied:

"I know it; that's why he's here. I watch him closely; but don't let him know that he is watched."

Then, seeing my undisguised astonishment, he added, in his peculiarly quiet way:

"Suppose I catch a man in a theft and say to him, 'Jim, you stole; but in-

stead of exposing you I shall give you a chance to retrieve yourself.' Will he be as likely to repeat the offence as if he were publicly disgraced and turned adrift to try it over again elsewhere?"

Of course I could but say "No."

"Well," said he, with his rare smile, "now you know why I employed John Palmer."

With children and youth it is an especially good plan to let them see that you take as granted that they will behave well. Make a point of doing so, and in nine cases out of ten they will not disappoint you.

Nevertheless, as "human nature is very poor stuff, even when there is a good deal of grace mixed with it," let us not be discouraged if, when endeavoring to "take people as they ought to be," we occasionally find ourselves compelled to "take them as they are."

HELEN A. STEINHAEUER.

## GIVING AND LIVING.

FOREVER the sun is pouring its gold

On a hundred worlds that beg and borrow;  
His warmth he squanders on summits cold,

His wealth on the homes of want and sorrow.

To withhold his largess of precious light  
Is to bury himself in eternal night.

To give  
Is to live.

The seas lend silvery rays to the land,

The land its sapphire streams to the ocean,  
The heart sends blood to the brain of command,

The brain to the heart its lightning motion;  
And over and over we yield our breath,  
Till the mirror is dry and images death.

To live  
Is to give.

He is dead whose hand is not open wide

To help the need of a human brother;  
He doubles the length of his life-long ride

Who gives his fortunate place to another;  
And a thousand million lives are his  
Who carries the world in his sympathies.

To deny  
Is to die.

### ELEVATING THE POOR TO A SELF-SUPPORTING CONDITION.

**T**HE poor we have always with us, and the problem of how to elevate them from the condition of poverty and dependence is worthy the attention of the greatest minds. It is in fact, the leading sociological question of the day. Henry George would solve it with the single tax, the Knights of Labor by a labor trust, the Anarchists by abolishing government and leveling down the accumulations of the rich and the author of "Looking Backward" by the utopia of nationalism. Persons honestly differ as to the merits of various plans proposed from time to time, and yet commend whatever plan actually accomplishes good.

In studying the causes which had operated to reduce the number of street beggars in New York city, the writer was brought face to face with the fact that some very effective work was being done in the same city in elevating the poor to a condition of self-support.

Previous to an investigation of this subject, the writer was disposed to accept as unquestioned the statement that the greater part, if not all, of the poverty of the world was directly chargeable to indulgence in alcoholic stimulants. But this opinion is certainly erroneous. Causes apparently beyond one's control may place him, temporarily at least, in an adverse situation. Many persons arrive at maturity without having received any training by which they may earn an honest penny by work of head or hand, and who are thus at the mercy of their surroundings when fickle fortune deserts them. Then the student of human nature does not need to be reminded, if others do, that there are many shiftless and inefficient persons in the world who neither smoke nor drink, but who are, nevertheless, more or less dependent on others, never under most favorable circumstances accumulating a store for future use.

Undoubtedly most professional beggars are largely addicted to drink. Their finer sensibilities are dulled by it, and as

such a thing as an active conscience would be an impediment to mendicancy, those who follow it eagerly welcome the pipe and bowl. But the poor must not be judged by the man who meets one on the street with a story of his hunger and poverty or the woman whose face shows more of the marks of dissipation and error than of actual want.

To know whether or not people who claim to be poor are actually in need of assistance requires investigation, and that help may be intelligently bestowed, requires a knowledge of the causes which have operated to produce the condition. The charity organization societies throughout the world are the only societies which collect this information, and, so far as it is a matter of public record, the only societies which have taken any number of persons from the ranks of poverty and lifted them to a condition of self-dependence. Statistics of some of this work will give the reader a clearer idea of its scope and importance.

Of 1,843 families, representing 5,604 persons, who applied for relief in 1889 to the Charity Organization Society of this city, but six per cent. were decided to be worthy of continuous relief while 45 per cent. were found to need work rather than relief and 18 per cent. temporary relief only. The undeserving, those not requiring relief and those to whom relief was not given, numbered 26 per cent.

The inquiry into the chief cause of the needs of these families, while conducted as carefully as possible, could only be made approximately correct, as often the poverty was a result of a combination of causes, but the chief cause was found to be lack of employment, viz., 32.8 per cent. Sickness came next with 17.7 per cent., then intemperance, 11.9 per cent. and insufficient earnings, 10.5 per cent. Thus it will be seen that 43.3 per cent. are directly chargeable to economic conditions, and that this per cent. and that caused by illnesses amount to 61 per cent.

The nationality of the heads of families is an interesting study: 30.8 per cent. were Irish; 18.6 per cent. German; and 7.2 per cent. English. Three foreign countries thus supplied us, directly or indirectly, with 56.6 of our poor, those native born being but 29.4 per cent., and those from France, Italy and a dozen other countries but 14 per cent.

facts would seem to be that unwise marriages and misconduct were responsible for an undue proportion of suffering; for certainly a married couple ought to be able to provide for themselves and their family. The table giving the number and age of the persons composing the families reported on would seem to point in the same direction; for here we find that of the total 5,604 persons con-



CHARLES D. KELLOGG, OF THE CHARITY ORGANIZATION SOCIETY.

The table giving the marital state of the applicants shows that over fifty per cent. were married couples, 26.8 per cent. widows, 6.6 per cent. deserted wives and 3.2 per cent. deserted husbands and widowers, making a total of 87.2 per cent. of those who were or had been married to 12.8 per cent. for single men and women. Commenting on this phase of the question, the Secretary of the Organization says:

"The deduction warranted by these

cerned, 2,514 were below 15 years of age—were children, that is, still under the care of their parents; and 2,180 were between 20 and 50 years, the very age when strength and skill ought to be at their best and no outside help be needed. This same table shows that from 15 to 20 years there were but 361 persons, and from 50 onward but 549 persons coming under the care of the Society; which means that, as a rule, the very young, when once they begin to work, can take

care of themselves, and so can those who are beyond their prime; while it is the men and women who ought to be strong and self-reliant who, with their children, compose the bulk of those needing help. These facts show how vastly important is the office of those who undertake to give this help; for the way in which it is given will influence the future character and conduct of thousands of children now growing up; will make them paupers or inspire them to be self respecting, independent men and women."

It is not a pleasant situation for any one to be in need of the actual necessities of life. This is especially true in the large cities. Here it is impossible to reduce the cost of rent to a minimum and one's acquaintances will be few and far between. In the country a poor family can frequently obtain a house in which to live for little if any rent, and there will be many neighbors who will cheerfully provide ways by which some of the members of the family may often "earn an honest dollar."

The philosopher may be able to see that poverty comes to us for a purpose, that it is uncomfortable in order that we may be spurred to effort and aroused to find some way to a better condition. But the poor men and women, brought face to face with the fact that they have nothing, and knowing not where they may turn to get what they may need, are not apt to do much philosophizing or to study to any great extent the causes that have brought them low. Their minds are more likely to be so greatly influenced by the faculty of cautiousness as to be in a state bordering on panic or despair. Then, if ever, one stands in need of a true friend, a friend who is capable of considering all the circumstances of the situation and of giving advice which shall help the individual to help himself. Such a friend the Charity Organization Society endeavors to supply from its corps of friendly visitors. It claims that self support is the

normal condition of the individual man or woman, and every effort is made to restore both to this healthful state. Whatever the cause of the poverty and suffering, the society inculcates these two points:

1. Never undermine character by teaching *habits of dependence*.

2. Never give up the oversight of a family where the children are in danger of becoming paupers or vicious.

The reader will bear in mind that the great work of the Charity Organization Society is in doing good to that class of persons who are not entitled to public charity. Any deserving person wholly unable to care for himself will be properly cared for by one of the many charitable institutions of the city, and any undeserving person who refuses to turn from the error of his ways will be cared for by the city's correctional departments. Through societies, institutions and departments numbering over forty, the city cares for all manner of unfortunates and delinquents at an annual cost exceeding \$4,000,000. But as we have shown those worthy of relief are few compared with the total, but 6 per cent. The great army of dependents still need attention.

Phrenologists know, better, perhaps, than many others, that character is developed from within, that education is the drawing out of the mind, the strengthening of the faculties by exercise. The attempt to hold anyone on his feet who lacks the mental stamina to try to stand alone must ever prove a failure. It is by practical recognition of this fact that the Charity Organization Society has been able to do effective work. No matter how strong the temptation to put the hand in the pocket and pay out money to relieve the distress, such action is discountenanced in all but exceptional instances and then resorted to as a temporary expedient only. The principle that the man must support the family, the woman care for it and the able-bodied earn their own living, is al-

ways insisted on. Children of drunken parents are watched over and assisted in such a way as shall not contribute to the support of the parents. The friendly visitor stands at the side of the unfortunate and points the way to where he may do something for himself. The man, woman or child is advised as to occupation and the expenditure and saving of his wages. He is encouraged in times of trial and assisted as only a friend can assist. He has at call, without money and without price, the intellect of another, an intellect unbiased and undisturbed by the trials that may operate to disquiet the mind of a person reduced to pauperism. Thus those elements of the character which produce energy, thrift and self reliance are fostered and encouraged until they exercise a beneficial influence.

Indiscriminate alms-giving only tends to weaken the character, in that it supplies a temporary need without a single incentive to industry and reliance on one's own capabilities. "Paupers are made out of persons in low moral and intellectual states, and these need building up on their character side," hence the necessity of such action as will call into activity those faculties of the mind which are feebly developed and yet essential to self-preservation and self-respect.

The Charity Organization society has a paid staff of about thirty persons, and expends annually about \$35,000. It credits itself with having elevated at least 20 per cent. of the poor who have been under their care to a condition of being able to provide for themselves the necessities of life. The general director of the organization is Mr. Charles D. Kellogg. He has been general secretary of the society since its incorporation in 1882, having been invited to assume charge of its administrative details while doing similar work for the "Society for Organizing Charitable Relief and Repressing Mendicancy in Philadelphia."

The reader will observe in the portrait

of Mr. Kellogg a face relatively small as compared with the head, which, with the sharp, clear cut lines of the features, indicates a marked predominance of the mental temperament, from which a natural studiousness of disposition and inclination to thought may be readily and correctly inferred. If the gentleman has discovered any weakness in himself it has been physical rather than mental. Had he been blessed with a larger digestive apparatus and more of that physical exuberance which sends the blood coursing to the extremities, there had been times, no doubt, when they would have added materially to his comfort and efficiency. Still such a man is protected even in his weakness by the delicacy and sensitiveness of his constitution. He receives instantaneous warning if anything is not going right and may take immediate measures to remedy it.

Mr. Kellogg's Phrenology indicates some marked traits. The most prominent are those arising from the development of the faculties in the crown of the head—conscientiousness, firmness, self-esteem and approbateness. The love of leadership and the disposition to direct have marked his character from boyhood. He is as sensitive to the good and ill opinion of those whom he respects as a man should be, and yet at times is apparently indifferent to what any one may think. So long as he is satisfied he is in the right, he will be self centred almost to wilfulness.

If the reader will draw an imaginary line across the portrait, say half way between the eyes and the top of the head and half way between the upper part of the ear and the top of the head, he will notice a rounded fullness above the line, and, on a line drawn perpendicularly from the back of the ear, decided elevation. The moral group is well developed, conscientiousness and benevolence being the largest organs. The gentleman may not be lacking in the devotional element or in a

proper degree of spiritual mindedness, but he believes in a faith which necessitates a person's working out his own salvation. He would be inclined to say with St. Paul: "Faith without works is dead."

There is indication of a good development of the faculty of combativeness; hence he is spirited and prompt in what he undertakes. He never lets his end of the whiffletree drag on the wheel and, if there are laggards under his eye, they bestir themselves or seek positions elsewhere. He believes in driving, and would never be satisfied with a horse that didn't have considerable "go" to him. As a director, he would have no supernumeraries on his pay roll.

Intellectually, there is ample development of both perceptive and reflective faculties. This is especially true of those organs in the centre of the forehead, which Gall first named educability, from having observed that persons with this portion of the head large acquired information easily. Even as a child Mr. Kellogg never stood in need of having things pointed out to him in detail. He was able to see more at a glance than many with close study. He would find it well nigh impossible to forget faces and facts which had once awakened an interest in his mind. His causality shows evidence of growth, caused no doubt by an earnest study of the philosophy of the subject, which is his life work, and by the necessity of

devising ways and means in the routine of his daily duties.

The faculty of language is not developed to such extent as to make the gentleman verbose. On the contrary, he talks and writes to the point and, unless he has something to say, is disinclined to speak.

The traits in Mr. Kellogg's character, of which brief mention has been made, combine in various ways to make him pre-eminently adapted for the work he superintends. He has the perceptive intellect to gather the necessary information, the reasoning intellect to place the facts where they belong, the disposition to deal kindly with those deserving assistance, the ability to say "No" and have it understood in its full meaning and the courage to apply the lash to the delinquent if justice demands it. His self-reliance gives him confidence in his own plans and opinions, while approbateness prompts to a proper regard for the feelings and opinions of others. Firmness gives him steadfastness, and furnishes a fixed purpose in his work. Those who know him best, no matter how they may view his methods, never distrust his honesty of purpose. His conscientiousness says to him: "Be just, though the heavens fall," and he strives to follow its dictates. He is even particular and exacting in his disposition to have things right, but never more exacting with others than with himself.

MATT. W. ALDERSON.

### A SINGULAR EXPERIENCE.

IN the September number of the JOURNAL you call attention to Prof. William James's inquiries regarding hallucinations. I herewith inclose a statement of my experience: "About eight years ago I was delivering some lectures on Phrenology in a school-house at Little Rock, Ill. My audience consisted of over one hundred adults besides a goodly number of children. The school-room had but one entrance, open-

ing from the centre of the east side of the room into a hallway about twelve feet long, at the east end of which was the outside door. My pictures were hanging on the east wall of the room, above and on each side of the door. There was a space of from twelve to fifteen feet between the door and the first row of seats, extending the full width of the room with the exception of the space occupied by the teacher's desk on the

left, and by a stove on the right of the entrance.

One evening, after I had been speaking for half an hour or more, and while fully enthused with my subject and speaking rapidly, I felt a hand laid on my shoulder and the clasp of fingers and thumb very distinctly. In much surprise I turned to see who had entered through two closed doors and traversed the hallway so quietly as not to be heard. To my greater surprise I saw no one behind me; the door was closed, and I was the only visible occupant of the space above described. I recovered quickly from the shock it gave me and resumed my address to the audience, but not before they had noticed that something unusual was affecting me. After the lecture I gave two delineations of character.

The first subject was a man about sixty years of age, an entire stranger to me, who, as I afterward learned, was a resident physician. While he was walking from his seat in the audience to the chair placed for him, I remarked, "If there is any person in this community who is fond of flowers and loves to cultivate them this is the one." I had no more than said it before I would have given the night's receipts at the door to have recalled the remark. I felt thoroughly vexed with myself for impulsively saying what my better judgment condemned as a foolish remark. However, I used both tape and callipers and gave quite an extended delineation of his character, and must have made some "good hits," as the audience frequently applauded, and I hoped that they would forget my remark about the flowers.

But, judge of my surprise when, after the audience was dismissed, a lady approached me and asked how I could tell by the doctor's Phrenology that he was passionately fond of flowers? She informed me that flowers were "his hobby," and that he was the only person in the village who cultivated a flower garden. I now felt better over my blunder, for it

was the luckiest "hit" I had made that evening. I had no acquaintance in the village and stopped at another town seven miles away, and consequently had no knowledge of the doctor or his flower garden.

Nothing strange or unusual in all this? No. But the strange part is yet to come. I continued to lecture all that winter and the following fall and winter, and the incident of the hand on my shoulder, the flower incident, and even the lecture itself, had faded from my mind, and would probably never have been recalled for serious consideration had I not paid a second visit to Mrs. Leonard Howard, a noted clairvoyant of St. Charles, Ill. My first visit to her had occurred about three years before, at which time I was intensely sceptical as to the truth of clairvoyance. In my first interview she told me of facts and incidents relating to my father's family, which I denied. She then told me what I *thought* were the facts, and told me also that my father would corroborate her statements when I saw him, which he did. She told me that I would succeed at Phrenology, and advised me to quit my present business (photography) and try it. I gave her no information of myself and all her statements were volunteered. I was a perfect stranger to her, and yet while in a trance she seemed possessed of a fund of knowledge of myself and people far greater than mine or theirs. She advised me to try lecturing on Phrenology as I could do much good in that field, saying she would help me, a statement which at the time seemed preposterous.

Perhaps, for the better understanding of what follows, it may be necessary to state that Mrs. Howard claimed to be controlled while in a trance by the spirit of an old Indian doctor, and used the dialect Indians use in attempting to speak the English language. The "Doctor" told me he should remember me and would know me wherever and whenever he saw me if it was not in

many years. Mrs. Howard was at that time over seventy years of age and her memory quite poor.

At my second interview Mrs. Howard did not appear to know me or have any recollection that she had ever seen me. But after she had entered the trance state, she greeted me with "Hello, Injun, me taut you come agin some time." She, or perhaps it would be more proper to say, the "Doctor" (for Mrs. Howard had no recollection of what occurred while in her trance), recalled much that he had said to me on my former visit and asked if my father did not corroborate all his statements at that time. He told me that I liked to make pictures better than I did when I was there before, as the new way was easier. (I had adopted the dry plate process since my former visit.) He told me I had lectured and succeeded as he told me I would. We were sitting facing each other, when Mrs. Howard placed her hand on my knee, and clasping it with a light pressure while a merry look came over her face, said: "Say, Injun, why you so 'fraid when I put hand on you shoulder in dat ole school-house where funny old doctor like flowers so?" To say that I was astonished does not express my feelings, for the thought that I might possibly get a solution to the hallucination of the hand on my shoulder, and comprehend why I should make such an unfounded assertion as to the doctor being passionately fond of flowers, made me anxious to ask many questions; but I was given no opportunity, for the medium continued: "Didn't me tell you me help you if you go 'round make heap talk and feel heads? Injun, me made you tell ole doctor him like flowers 'fore he got to chair; how much you gib dat night if hadn't said it, hey? Injun, me put hand on you shoulder dat night; yip, me dare; see all dem folks and dat funny ole doctor—all dem picturs on wall, and skulls, and dat white head (bust) on table."

"Well, if you were there why did

you not speak to me so I should have known you," I inquired.

"Umph! me couldn't do dat—didn't hab my mejum, Mrs. Howard, dare. *Me dare; see eberting dare too.*"

The medium told me much more, and tried to explain something of the philosophy of clairvoyance, but could not explain to my satisfaction how the hallucination of the hand on my shoulder was produced, or why I was impelled to tell the audience the doctor was passionately fond of flowers.

The impression was so strong in my mind, it "said itself." But whether it was an impression received directly from the subject by psychometry, or whether (as Swedenborg would express it) it was injected into my mind by an influx from a "spirit," I am unable to say. The incidents actually occurred, and so long as I can not account for them by any law familiar to myself, it is perhaps but fair to give the clairvoyant the benefit of the doubt and accept the Indian "doctor's" statement that he produced them as the true solution, even though we do not comprehend the philosophy of the law by which they were produced.

In conclusion, I wish to say that Mrs. Howard resided at St. Charles from the time that part of Illinois was settled, and until her recent death always commanded the respect of all who knew her, no matter what their religious belief might be. She never advertised herself as a medium, but was visited by people of all shades of belief. I have visited many other so-called clairvoyants and mediums, and have found at least a dozen humbugs to one genuine one. I could give another instance of hallucination occurring to the sense of sight, but it would make this letter too long. If the editor's inquiry elicits many episodes of this character and they prove of interest to the JOURNAL readers, I will communicate the "hallucination of sight" in a future letter,

DE L. SACKETT, *Class of '89.*



## MORAL EFFECT OF MODERATION.

Then, the adjournment of the case indicates deliberation on the part of the parent or teacher, which has a good effect in its appearance and often in reality. Certainly it gives all angry feelings time to subside. When it is decided, after calm deliberation on the subject, that there seems to be no other way but to inflict some kind of punishment, either a denial of some desired object, to-morrow or next week, or the infliction of corporal punishment at a time not distant, the child begins to wish to take the whipping and have done with it. He does not want to be talked to any more, nor be obliged to think of, and dread the punishment any longer. He feels tender, mellow and sorry, and has come to the conclusion that he is looked upon not as a mere object on which the wrath of the parent or the teacher is to be inflicted. Then a few well-laid-on blows, slowly, deliberately, and sharply administered, giving time for each one to strike in and take full effect, it would seem to the delinquent as if the punishment were very severe; but it being inflicted with deliberateness, he would not regard it as vindictive. One such whipping would be likely to last a child a year, perhaps five years, or a lifetime. But when the teacher or parent detects the delinquent in some mischief, and roughly seizes him and gives him a severe thrashing, and the blows are piled on thick and fast, it only makes him more angry, and he wishes he had the strength to vindicate himself on the spot, and he would do it then and there, if he had the strength to defend himself. The manner of the punishment, not the frequency of it, nor the severity of it, produces reformation.

## "BREAKING THE WILL."

The common idea that a child's will or temper must be broken is erroneous. The whole nature of the child needs to be taught obedience, but we would neither break his will nor crush his temper, but

teach him how to use both, or the elements which produce them, in obedience to all the laws of his being, and of all the rights of those who surround him. We praise a boy's bravery when it is legitimately exercised; we glory in his steadfastness when he uses it properly. It is only when he sets up his will against the requirements of parent or teacher, that they think his will is a very bad faculty, and that his temper will be the ruin of him. We assert it without hesitation that a person with a high, strong temper, may be so trained that he will use it in obedience to all that is lawful, just and moral. Anger, like fire, should be kept within its legitimate bounds; then it becomes energy and courage, instead of quarrelsomeness of spirit; and this is an element as important in character as lemon-juice is in lemonade.\*

\* "How to Teach; or, Phrenology in the School-room and the Family," by Nelson Sizer, pp. 331. Fowler & Wells Co., Publishers. \$1.50.

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## THE BENEFITS OF PHRENOLOGY.

BY REV. S. K. HEEBNER.

*Graduate of the American Institute of Phrenology, Class of 1890.*

WE are told "that in a museum in the old country there are many treasures and jewels, one being a silver egg, which, when a spring is touched, a golden yolk appears; within this is a chicken; whenever its wings are pressed it flies open, revealing a beautiful golden crown studded with jewels; pressing another spring a beautiful diamond ring is seen." So it is with the subject we have been studying—a treasure within a treasure. I feel glad that I have had the privilege of sitting at the feet of these Gamaliels (our instructors) and studying the grandest and most practical of all sciences. Prof. Nelson Sizer has taught us how to open the springs of our mind. He has revealed treasure after treasure hidden in the deep recesses of the intellect. He has told us how to

manipulate these springs so that we may be able to read the character of strangers like an open page before us. I recollect when studying astronomy at college, the president of which told the class at the beginning that we were taking up the grandest science in the whole college curriculum; and as we studied the movements of the heavenly bodies, the different constellations, with the names of many of the stars and their immense distances in space, and the thousands of worlds all around us, I found that it was truly a sublime, scientific study.

Botany is an interesting science. To be able to dissect the different flowers, to distinguish the calyx, corolla, pistil and stamen of each and classify them correctly is truly an interesting study. But as inferior as matter is to mind, just so insignificant is astronomy and botany treating merely of matter as compared with Phrenology, which treats of the mind. No wonder George Combe exclaimed in the climax of ecstasy, "If I were offered the wealth of India on condition that Phrenology should be blotted from my mind forever, I would scorn the gift."

I do not exaggerate when I say that we as the class of 1890 might go to Harvard, to Yale, or any other great seat of learning in the United States, then cross the ocean and visit all the different universities and study from their wisest sages and philosophers, and nowhere could we get so much information concerning mind and how to read the character of men as under the instruction we receive at the American Institute of Phrenology. I ask no person to believe this statement, but I say, with Gallileo, who, when he discovered that Jupiter had four moons and made this announcement to the scientific world, they said, we do not believe it. Gallileo said, I do not ask you to believe it, I simply ask you as scientists to look through the telescope and see for yourselves; but instead of looking they per-

secuted him. All I ask any sceptic is to take a course in this institute, then look through the telescope of observation and phrenological experiment. I have studied mental philosophy as taught in our first-class colleges and was examined, but I knew very little concerning the character of men. I could not find from its pages which person was inclined to theft or honesty, to accumulate wealth or study the sciences. Phrenology only can solve this problem. Some men are considered eminent and their names are recorded on the pages of history because of their knowledge of the planetary world. Others can tell us many interesting things about the rocks. But the phrenologist, who can tell us how to restrain our strong faculties and cultivate our weak and deficient traits, who can tell us what vocation to follow in life to make the most of ourselves, and what to eat in order to become strong in our special sphere, and how to avoid disease and live in peace and contentment to a good old age, and, in addition, one who can direct the immortal mind in the right paths and tell parents how to train their children correctly; such an one should be considered at least equal to any astronomer or geologist. Several men were walking through the streets of Florence, when one of them stopped and saw a block of marble covered with filth. He said, "There is an angel in this stone." He worked upon it until this rough, ugly looking stone was transformed into a beautiful angel. As we go out we shall find many persons who are living in their propensities, and with the proper advice they might be changed into saints. Let us then, like Christ, go about doing good, teaching those with whom we associate how to use their powers rightly and become happy in time and eternity. And when the sun of our life shall sink and the sun of eternity dawn, we may study the Infinite wisdom and love throughout the endless cycles of eternity.

## THE ALUMNI ASSOCIATION.

ON the 6th of October, the students in attendance at the Institute of Phrenology organized an Alumni Association. The Constitution and By-Laws herewith set forth received unanimous approval, and Professor Nelson Sizer was elected president. With a graduate list of five hundred, the movement inaugurated by the Class of 1890 seems entirely expedient. The wonder is, indeed, that such an association had not been organized before. That the feeling of fraternity, which is born of prolonged association, should be one of the inspiring elements that prompted such a conclusion goes without saying; but other and higher purposes are involved, as appears in the following copy of the instrument of organization :

### CONSTITUTION OF THE ALUMNI OF THE AMERICAN INSTITUTE OF PHRENOLOGY.

#### ARTICLE I.

Section 1. The undersigned graduates of the American Institute of Phrenology, appreciating the importance of organization for our mutual improvement and interests and for the advancement and protection of the science of Phrenology throughout the world, have associated ourselves together under the name of the Alumni Association of the American Institute of Phrenology.

Section 2. The objects of this association are the collecting and preserving of historical and scientific data pertaining to Phrenology and its kindred sciences; the collection and preservation of skulls, casts, drawings, charts and scientific apparatus pertaining to the same; and for the purpose of contributing essays and articles for discussion at its meetings and for publication; and for the purchasing of real estate for a suitable and permanent home for said collections and the business of the association, and the collection of funds for these and such other purposes as the association shall deem proper.

#### ARTICLE II.

Section 1. The officers of this association shall consist of a president, first vice-president and other vice-presidents, secretary, treasurer and a committee of three members on ways and means, all of whom shall be elected annually.

Section 2. All meetings of the executive board of the association shall be held in New York city, or at such other place as they in their discretion may select.

Section 3. The president, first vice-president, secretary, treasurer and committee on ways and means, shall constitute the executive board of the association, and the members of said executive board shall reside within a radius of two hundred and fifty miles of New York city.

Section 4. The association shall admit to membership the members of the faculty of the American Institute of Phrenology, and any graduate of said institute, of good moral character, whose application has been approved by a member of the association; the elections to membership shall occur subsequent to the presentation of the applicant's name at any meeting of the association.

Section 5. When a person has been elected to membership he shall assume such membership as soon as may be convenient, sign the constitution and by-laws and pay to the treasurer the sum of one dollar as initiation fee.

Section 6. Five members of the executive board shall constitute a quorum for the prosecution of business.

Section 7. The annual dues shall be one dollar for each member. The executive board shall have power to levy such assessments as may be deemed necessary to carry into effect the objects for which the association has been organized; but no assessment shall exceed the sum of five dollars per member per annum.

Section 8. The annual meeting of the association shall be held at such time and place as the executive board

shall designate. The executive board is authorized to call a special meeting of the association by mail, stating purpose, at any time it may be deemed necessary; and said executive board shall notify each member of the association, by mail, of time and place of said meeting, not less than four weeks prior to holding the same; and twenty members at said meeting shall constitute a quorum.

Section 9. All members not present at annual meeting may vote by proxy, provided said proxy is authorized by letter from said member to proxy, and said letter shall be delivered to, and retained by, the secretary of the association for one year.

Section 10. This Constitution or any clause thereof may be altered or amended at any annual meeting of the association by special resolution, provided that a copy of said resolution *shall* be sent by mail to each member of the association not less than four weeks prior to said annual meeting, and shall require for its approval and adoption not less than two-thirds of all the members present, and two-thirds of those represented by proxy.

#### BY-LAWS.

Section 1. The election of officers shall take place on the date and at the place designated by the executive board, and by the ballot of those present, and by proxy of those absent, the majority electing; should a tie occur, the presiding officer shall be authorized to give a casting vote.

Section 2. It shall be the duty of the president (or in his absence the first vice-president) to preside at each meeting, preserve order, and regulate the debates.

Section 3. It shall be the duty of the secretary to keep a clear record of the proceedings of each meeting, to read the proceedings of the previous meeting, to give notice of all meetings by mail, and to preserve and keep all records and documents belonging to the association. It shall also be the duty of the secretary

to write and answer letters and communications in behalf of the association.

Section 4. It shall be the duty of the treasurer to keep a regular and correct account of the monetary matters of the association, to collect all moneys or dues owing, from members or otherwise, and to pay all orders countersigned by the president or a member of the executive board. It shall also be his duty on the expiration of his term of office to present a written record of his doings in his official capacity.

Section 5. Any member who shall fail to pay the annual dues for two successive years shall, at the discretion of the executive board, be suspended from the privileges of membership.

Section 6. It shall be the duty of the executive board to exercise a general supervision of the literary and business affairs of the association, to advise with regard to the character and cost of books, crania, casts, busts, portraits and other scientific properties which it may be deemed desirable for the association to possess, and to suggest topics for discussion at the meetings. It shall also be the duty of said board to provide a suitable room or accommodations for the use of the association at its meetings.

Section 7. These by-laws may be altered or amended by a vote of two-thirds of all the members present, at a general annual meeting of the association, and two-thirds of those represented by proxy.

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The class circular of the American Institute of Phrenology for 1891, including closing exercises of the class of 1890, will be ready for delivery early in January, 1891, to all who send a two cent stamp.

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Phrenological Examinations can be made by photographs if properly taken. Those residing too far away to visit us, may send for the "Mirror of the Mind," which fully explains the matter.

## THE WAY OF SUCCESS.

**T**HE most useless waste of human force is in the thriftless, diffusive method which the ordinary mortal has of applying himself or herself to the particular tasks in hand. Whatever duty or purpose is worth performing at all is worth the concentrated attention and effort of the moment given to its discharge, and the moral and intellectual impetus gained in a daily discipline of this sort determines with absolute certainty the triumph of desires that lie closer to the will, and which are in fact the index of our special individual use. That he who is faithful over the small things of life will be faithful over the greater also is a truth that we accept, not more because it was divinely uttered than because our own observation and experience constantly confirm it.

The calm, clear, self poised soul knows always the way to make the lesser affairs of life subservient to the larger, and in the multiform activities of the day there is no flurry of doubt, hesitation, or fear.

As a rule, it appears that women even more than men scatter and dissipate their living energies by a skip and a dash at a dozen different offices, no one of which is quite carefully fulfilled.

The consequence of this nervous and hurried touch-and-go system of action is a feeling of dissatisfaction with and inadequateness to the situation in general, and a habit of complaint and fault-finding is gradually engendered which really has its root in an unacknowledged sense of personal failure.

To devote for the minute or for the hour our entire power of thought to the object demanding attention would not only secure the more faithful and satisfying accomplishment of this particular good, but would strengthen our ability to deal successfully with the special work which we feel to be most truly our own. It is the mental worry, impatience, uncertainty and half heartedness with which we meet our responsibilities that exhaust and squander the powers,

which we should bring to the execution of our higher purposes.

The first requisite to the attainment of success in any direction is a clear, calm, self-reliant and unshaken state of mind without which all effort is a feverish striving toward what is quite likely in the end to prove a disappointment.

The prime necessity to such a condition is the desire for it. Not that supine sort of desire that expresses itself in sighing aspiration, but the strong, resolute, believing purpose which consents to nothing less than its own fulfillment. No good ever comes of waiting for that which we long to have and to hold, whether on the mental or material plane. Only by securely standing for the possession which is ours by divine right can we expect to make our claim show forth in the advantage that we desire. Common observation and experience everywhere verify this truth, which is by no means extraordinary or occult. The man or woman whom we distinguish by the qualifying phrase "lucky" or "fortunate" is almost invariably the individual who has that elementary character which we contemptuously name "self conceit," but which is oftener a sublime confidence in the law of endeavor—a law that will bring to him who waits, with positive and reposeful faith, the good for which he has persistently and undoubtingly toiled. It is true that the result may sometimes differ from that which is expected, but it will be found, none the less, the gateway to a higher achievement. A steadfast belief in the righteousness of one's aim, and an undeviating purpose to attain it, is as certain in result as the law of cause and effect.

Difficulties are not always to be overcome by flying at them with the set jaw and sledgehammer of an aggressive determination. It is the silent force of the will that tells. The lions in the way are vanquished, not by crying out against them, but by quietly ignoring them.

A. L. M.

**THE TIRELESS TWELVE.**

FROM THE DANISH.



IN SPRING'S SWEET BLOOM.

FIRST-BORN I am of twelve young sisters fair;  
I wreathe with whitest flowers my shining hair;  
With storm and sleet where rudest tempests blow,  
Through Duty's round I must untiring go.

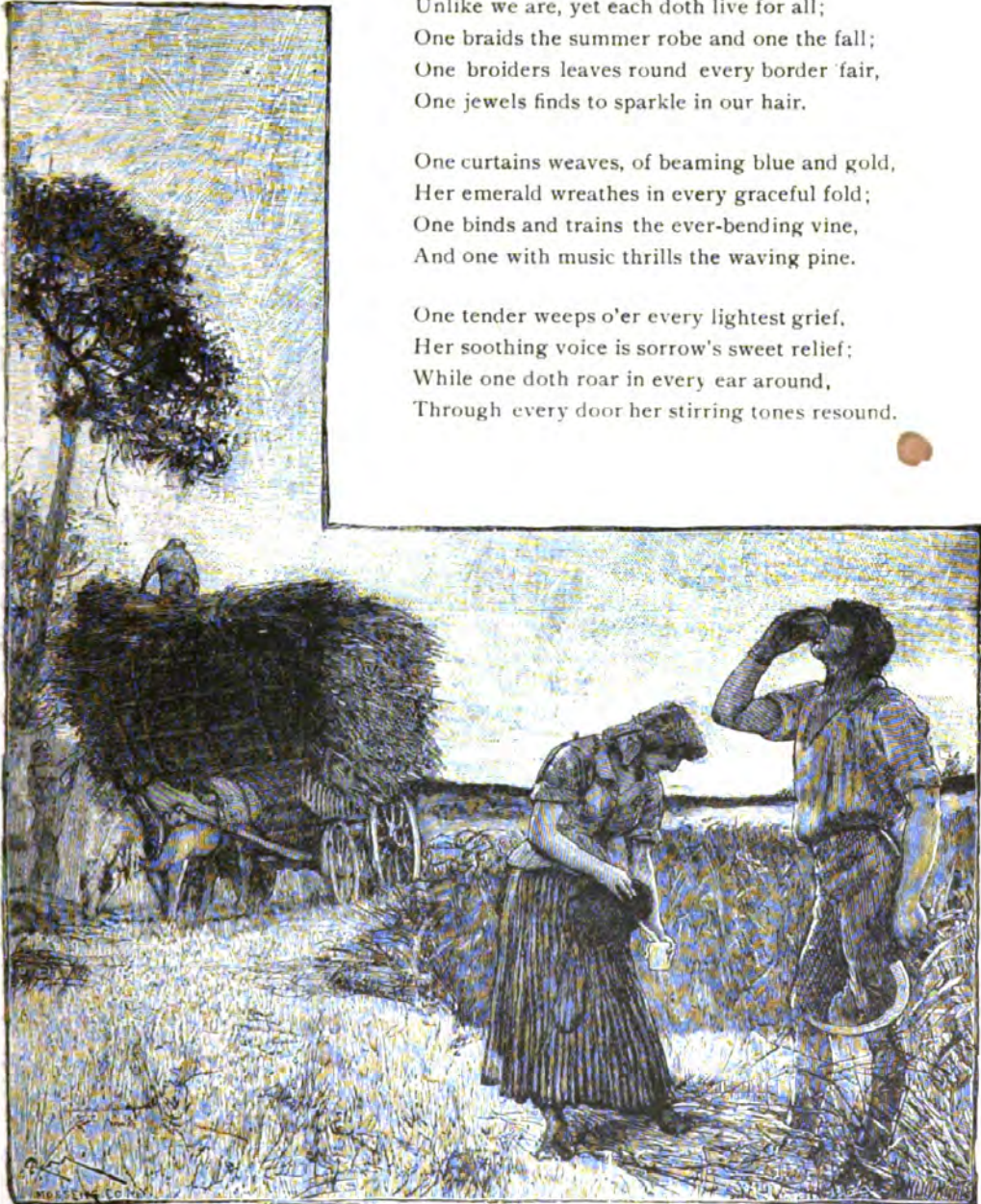
I am the guide of all the sister train,  
Yet think me not presuming, proud or vain,  
For each doth shine in her unrivaled way,  
Through starry eve or morning's cheering ray.

Each tireless toils for all the others, too,  
Though ne'er we walk life's path together through;  
But if I roam to farthest foreign strand,  
They follow me, one loyal, loving band.

Unlike we are, yet each doth live for all;  
One braids the summer robe and one the fall;  
One broders leaves round every border fair,  
One jewels finds to sparkle in our hair.

One curtains weaves, of beaming blue and gold,  
Her emerald wreathes in every graceful fold;  
One binds and trains the ever-bending vine,  
And one with music thrills the waving pine.

One tender weeps o'er every lightest grief,  
Her soothing voice is sorrow's sweet relief;  
While one doth roar in every ear around,  
Through every door her stirring tones resound.



THE SUMMER'S HARVEST TIME.

One wakes the violet with her kisses sweet,  
 The crocus comes her loving smile to meet;  
 One balmy breathes through all the grateful air;  
 Or roses wreathes around her everywhere.



Our house is large, with many pictures grand;  
 One sister paints with matchless master hand,  
 Her glowing touch athrills the dullest scene,  
 Adorns her vales and hills with golden green.

Our father is the oldest born of sires;  
 He keeps aglow our great unfading fires,  
 He winds our clock, that never once is wrong,  
 It moves or turns to all the starry throng.

Two favored sisters of our faithful train,  
Far more than all the choicest gifts obtain;  
The sweetest lyres in all the tuneful earth  
To music wake at their enhalloved birth.



IN WINTER DREAR

Pray tell me where we go and whence we came?  
And what our noble sire's illustrious name?  
Pray who are we, and where our changing lot?  
For surely none may tell where we are not.

LYDIA M. MILLARD.

# CHILD CULTURE.

## MORAL TRAINING.

IN a late number of the *Home Guardian* the Rev. Dr. Duryea writes on this topic, and presents certain practical views, of which the following is an abstract:

Of late years we have had presented to us a theory of moral training which we must reject as altogether defective. It is not always held in an extreme form. It has not been largely adopted. But it has had effect in moving some to place too much reliance upon the only method of moral discipline which it sustains. It is for this reason we consider it here.

We put to those who offer it the question, What is the object of the moral training of the child. The reply is, To guide and help him into good conduct. We ask for explanation. We get it on this wise. The child is an agent. He has powers of mind and body. These are exerted by him, or as we less correctly say, by his will. He is his will. He conducts exertion, that is what we mean when we say he wills. He is to be trained to direct it along lines of action which end in good to himself and others. This is good conduct. But since it is possible for him to direct the exertion of his powers along the lines of action which end in evil, that is, injury, harm, pain to himself and others, he is to be trained to restrain his powers from such lines of action. He is accordingly to be helped to maintain self-control, as well as to exercise self-direction. His guide must apply for him two precepts, "Refrain from evil; seek good and pursue it." Or if he has been neglected, and needs not only to be directed but also to be corrected, then, "Cease to do evil; learn to do well."

This theory contemplates action in respect of its results alone. If its consequences are good, it is good conduct. It does not consider the motive which impels the child to action as giving to it the quality of goodness or rightness. Of necessity the theory can have no practical value, if it does not consider motives at all. For we can not conceive the child as acting without motives. If there be no impulse to effort, he will be inert. If he does no evil, he will do no good. What motives, then, are to be quickened? Any motives which will impel to the conduct. There are two classes, which correspond to two stages of training.

The first stage is that of subjection to the parent or the person or persons who stand *in loco parentis*. The parent exercises authority. This may be effective, inasmuch as the parent has the child in his power. Authority is expressed in commands and rules. These power enforces. In so far as the conduct of the child affects himself, the parent determines what is the child's good, and what lines of action will promote it, and prescribes conduct. The impulses of the child are the appetites, desires, affections, sentiments of our nature. These the parent commands him to restrain within limits, and to direct in certain lines of action, in certain degrees or measures of energy. In this manner the parent regulates the action of the child and conduces it to the promotion of its good.

Another motive often if not constantly used is the desire for gratification. Some gift or privilege which is enjoyable is offered in return for acts of obedience to commands or sustained efforts of conformity to rules. In doing this it is

assumed that the child is not able to discern, estimate, value, and desire the enjoyment of the remote good which is effected by right action, and can not comprehend why he should be required to act for the good of others at all.

It can not be doubted that such training does have its effect, and that it must be employed. But the extent of the result is limited. By simple exercise of some of the organs of the body, and all of the faculties of the mind, the child will gain control of them and acquire facility and precision in the use of them. This is the principle which underlies methods of manual and mental instruction. It is also true that certain habits may be formed which will tend to be lasting, such as cleanliness, order, neatness and the like. It may be that the habit of application may be formed to such a degree that the child will be restless and discontented when he is not occupied in some effort with an aim. Yet it is not certain that this will not abide simply as a tendency to activity, which may be directed to the doing of mischief as readily as to the doing of good. It may be, too, that the child by repeated efforts under restraint to repress the appetites and desires, may get a grip and mastery which we call will-power. It is not certain, however, that this will be used when restraint is removed, the opportunity of indulgence is offered, and the appetites and desires are stimulated by the exercise of the imagination in anticipating the pleasures or delights of gratification.

The youth who has been kept from yielding to the motions of passion, may delay before he yields. The serious question, however, is forced upon us, On what are we to rely if we expect him to act virtuously?

This inquiry brings us to the consideration of the second stage of moral training. This is intended to supply what the other can not impart. The youth must be prepared to take charge of himself, and to exercise self-control and

self-direction, and must have the aim and the motives to employ his powers in such lines of action as will end in good and in good only, to himself and others. The motive used is the general desire for happiness. The youth is taught that certain principles of action will guide him to such use of his powers as will promote the health, vigor and enjoyment of physical and mental life. He is enabled to perceive that on the whole it is best to control his appetite and desires, to gratify them within the limits of moderation, and to withhold them from certain forms of indulgence.

This theory fails on experiment. The problem is to establish self-control over appetites and desires, and to insure such action as will tend to the promotion of the welfare of the individual immediately and also indirectly through the welfare of others. It is found that the abstract idea of happiness to be gained "in the long run" does not stir the emotion of desire to such a degree as to move to the control of the appetites in presence of objects which offer immediate gratification. It is also found that direct satisfaction of one's cravings will not be waived in expectation of the indirect enjoyment which will revert from the effort to do good to others at the cost of self-denial and self-sacrifice. It may be said that some who have held and taught the theory we are examining have manifested self-control and exhibited devotion to others in toil and endurance, even in pain and sorrow. No doubt since they were moral beings, capable of generous affections, with reason and conscience to guide and judge themselves, and were born, reared and educated in moral light, heat and atmosphere. They were unconsciously guided by principles and moved by impulses which are not taken into the account of their theory.

We fall back upon the theory of Christianity. Our nature is moral. Reason enables us to discern an order of worth in all our impulses. The noblest

are the generous affections. These may be conceived in unity as good will, benevolence or love. In the light of reason we judge that the affection which ranks highest in worth should be supreme as a motive. We therefore pronounce to ourselves the judgment that it is our duty to cherish it and act from it. If we truly love ourselves, we will love our nature, and desire above every gratification the satisfaction of a consciousness of integrity, and the joy which enters into every exercise of the moral affections. By obeying the generous impulses we will strengthen them and confirm their tendency to be su-

preme, and so form a character or set up a disposition, and this will ensure such action as will tend to the promotion of our real good and happiness and also the good and happiness of others. This action is right action, inasmuch as it is adapted to express and carry into effect the behests of a right affection. In this light good conduct is action which proceeds from the impulse, intention and effort to do good, and is wisely selected as most fit to produce that good. Conforming to a moral principle it is right-wise, or (as we now say) righteou; conforming to the order of cause and effect, it is right or correct.

### A BROADER VIEW OF EDUCATION.

MORAL or ethical training may be justly termed the higher education of man, for it applies to the development of those qualities which make manhood lovable, heroic, sublime, and which give to life its richest significance, its purest joy. I do not wish to be understood as disparaging intellectual culture, but in discussing education we must examine it, not from a narrow or limited horizon, but from the highest and most far reaching point of view. Intellectual training has so long been made paramount in the collegiate curriculums that a broader view of the question invariably meets with opposition, or is sneered at as impracticable. Yet it is well to remember how little happiness or virtue a purely intellectual education bestows; the greatest scholars, the most brilliant literary figures in history have been far from the happiest of men, nor have they been conspicuous for virtue or moral greatness. Mere intellectual education, with all its value, insures neither happiness nor moral worth.

While, on the other hand, no person who conscientiously cultivates the various attributes that constitute nobility of character, fails to experience the purest pleasure known to life, while he as necessarily makes the world brighter

and better, as a fragrant flower perfumes the air in which it blooms. Nor is this education, as many seem to imagine, chimerical; it is eminently practical and may be imparted to all children where parents and teachers have arisen to those moral heights which enable them to realize the value of this most vital education--a culture which yields the truest joy, which wins the greatest victories for the race, which holds in its compass the power to lift into a higher and sweeter existence the humblest artisan toiling at his bench, no less than the sage wrapped in thoughts profound.

Nor do these views apply to parents and teachers alone; they are vitally applicable to every life, as they carry with them a contagious sunshine of health, happiness and growth. Still further, if, as so many of the noblest and most advanced minds of our age believe, we are fast approaching a day which will scientifically demonstrate the tremendous truth that this life is the ante-room of an existence of eternal progression, it will lend a deeper significance to our plea for a broad and comprehensive development of the spiritual or ethical nature. For such training will mean a life on earth that is a benediction to all with whom the truly cultured one comes in contact,

and it will be a preparatory training that will enable the unfettered soul to enter the next stage of development erect, and with face fronting the morning, instead of maimed, shriveled and dwarfed, shrinking from the onward moving forces of light, progress and harmony.

When the broader view of education takes possession of the mind of

men and women, when it is generally understood that there daily emanates from every life an influence, fragrant and inspiring or depressing if not deadly, we may look for a higher civilization in which parenthood will be held in a far more sacred regard than now, in which passion will be subject to reason, and reason guided by the highest spiritual impulses.—*B. O. Flower, in the Arena.*

### THE WORK OF FROEBEL.

**I**N the *Kindergarten*, a writer, E. J. Jameson, briefly reviews the career of the distinguished founder of the child garden :

No one can live in a large city without having thoughts severely exercised by the condition of the poor. What can be done to alleviate their condition? What especially can be done for the little child who is early sent out to beg or to earn a pittance—the street waif? During the last century there arose one who was able to offer a solution to this problem. His keen insight discovered the secret that the elevation of humanity is dependent on education. That this education must begin with the first dawns of life. He devoted long years to the study of child-life, and finally came to the conclusion that the most important period in human education is before the child attains his seventh year. He realized the influence, on the whole of the after life, of the tone and bent given to these early years. Having himself experienced the weary longing of an unsatisfied, neglected childhood, he was not content to let the pain of this experience vanish without at least trying to find in some way a means to satisfy and develop the craving and instincts of child nature.

It was no easy task to which he devoted himself, but with this object in view, he was not content to pass through life quietly, safely and creditably, as might have been consistent with mere reputation, but he sought to prove him-

self a good man and true; to acquit himself like a hero. The children of all future generations will rejoice that *Froebel* ever lived.

In establishing the *Kindergarten* he provided a place where the little human plant may be cultured, where all the needs of child-nature can be supplied. With every healthy child the brain is busy, the body active, and if proper work is not given for both to do, it will seize upon whatever comes near. In the *Gifts and Occupations* of the *Kindergarten*, Froebel provided for this phase of child-nature, giving it work it can do and enjoy. When it sees the result of its work in the structure of blocks it has erected, or in the mat it has woven, it learns by experience that labor and self-exertion alone give happiness. The social element in the child's nature is satisfied by meeting with children of its own age and attainments, and in the games and songs it finds an outlet for the exuberance of young life which will manifest itself in play.

While with the object lessons and the various devices for drawing out the child's powers of observation, these powers are quickened to such an extent that the world ever after is richer and brighter. We suffer, all of us, from the limitation of the insight which would open our blind souls to myriads of happy impressions. One of these forlorn, neglected little beings comes into the *Kindergarten*. He has been accustomed through the years of his baby life to dis-

order and dirt, to the jarring sounds of harsh voices, to unkind words and rude acts. He has begun to feel somehow there is no place for him in the world, that he is in the way in the poor room he calls his home. His overworked or dissipated parents think they have fulfilled their duty if they give him sufficient food to keep him from starving, and he is sent into the streets to find what employment these haunts afford for the busy little fingers and the growing brain.

The Kindergarten is to him a new world. Here he feels that interest is taken in him personally. He feels instinctively the elevating effect of order and cleanliness; he comes under the influence of that powerful agency, which perhaps he has never felt before—the influence of love. We have seen the lip quiver and the eye fill with tears, when, instead of the harsh reproof and the sharp cuff to which he has been accustomed, a hand has been softly laid on the shoulder, and kind words have fallen on his ear. His rough exterior and ragged garments cannot conceal the fact that under it all there is what the highest and the lowest alike possess—the yearning, struggling, rejoicing, sorrowing human heart.

In the Kindergarten his busy brain is supplied with food for thought, in the pretty stories and object lessons given by the teacher, his ear is pleased with the bright and cheery songs, and his hands are employed with work, which he soon learns to love and to take an interest in. In the plays of the Kindergarten, while they please and delight, he is brought into such relations with other children that all the principles which govern society are brought into action.

He learns to respect the rights of others, and to respect himself; and through it all, through the work and the play and the lessons, he feels the influence of law; he learns that by following a principle he will surely come

to a certain result, and that law, not accident, rules in everything.

So we hope by the daily work of the Kindergarten to counteract the evil influence and the disadvantage under which these city waifs have been born, and to give them at least a fair chance of developing into useful and respectable citizens.

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### A CHILD'S LAUGH.

ALL the bells of Heaven may ring,  
All the birds of Heaven may sing,  
All the wells on earth may spring,  
All the wind on earth may bring

All sweet sounds together;  
Sweeter far than all things heard,  
Hand of harper, tone of bird,  
Sound of woods at sundown stirred,  
Welling waters' winsome word,  
Wind in warm, wan weather;

One thing yet there is, that none  
Hearing ere its chime be done,  
Know not well the sweetest one  
Heard of man beneath the sun,

Hoped in Heaven hereafter;  
Soft and strong and loud and light,  
Very sound of very light,  
Heard from morning's rosiest height,  
When the soul of all delight  
Fills a child's clear laughter.

SWINBURNE.

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EDUCATION.—Education is the knowledge of how to use the whole of one's self. Men are often like knives with many blades; they know how to open one, and only one; all the rest are buried in the handle, and they are no better than they would have been if they had been made with but one blade. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.—*Henry Ward Beecher.*



### THE DIGESTION OF FOODS.

THE time taken to digest an article of food has much to do with its nutritive effect. Given two different articles, or two forms of the same article, one of which requires two hours for its decomposition by the stomach fluids, and the other requires four, that which has required the smaller expenditure of digestive energy will usually be productive of the better results in supplying wants of the system. Those things that must remain a long time in the stomach before they are fitted to enter the intestinal canal are, as a rule, injurious; they conduce to exhaustion of the secretory power of the stomach, and with persistence in their use digestive weaknesses appear and ultimately gastric break down with its associated evils. Of course, it is obvious enough that great constitutional differences exist among people as regards stomach capacity, some persons apparently thriving upon articles like dried or smoked meats and rich pastries, which others can not touch without experiencing abdominal miseries too severe for description; but in the end the ostrich-like stomach is sure to succumb to the "insults" crowded upon it, and the failure of such a stomach is often a sudden as it is total.

Our friends, the managers of the hygienic sanitariums, can furnish a multitude of such histories as the above re-

flects. A large proportion of the men and women who seek relief and restoration at such places are those who have been in the habit of "eating everything," until one day they found that nature most painfully protested against the old treatment, and eating thereafter of the simplest food became a matter of the most serious concern. As a rule, food taken at a meal should be of a kind that will be digested by a normal stomach within four hours, i. e., all that has been taken should have passed through the pylorus into the intestine, and the stomach left with ample time to recuperate itself and get ready for the next meal. It is certainly unreasonable, as it is unphysiological, to go to the table and throw a mass of stuff into a stomach that is still laboring with the material of a previous meal. Yet this is what must be the case when a considerable quantity of food, hard and slow to digest, has been swallowed, say at eight in the morning, and then at noon a hearty dinner or lunch is gulped down. People who pander to their appetites in this manner are found complaining frequently of "malaria," head dulness, indisposition to afternoon activity, gaseous disturbances and general discomfort. And small wonder!

The plea that one does not know what kinds of food are best is weak and puerile, since the necessity for knowing

what is good or bad grows out of the common necessity of eating. The saying that "a man must live forty years before he knows what is good for him," is based upon the general practice of society in not giving much heed to the subject of digestion until dyspepsia compels attention to it. The "lucky" people who get into middle life without knowing that they have a stomach are those who have learned early the principles of dietetic physiology and have followed them with some care.

Our purpose at this time was merely to put in array several of the common articles of diet and to show how different methods of their preparation for the table affected the time taken for their digestion. This is now done, with the recommendation to the reader that he select, as a rule, the article, or form of article, that will give the stomach little work, taking into consideration, of course, the relative measure of nutritive elements contained in this or that food product and its palatableness:

| ARTICLES OF DIET.              | PREPARATION. | H.M. |
|--------------------------------|--------------|------|
| Rice                           | Boiled       | 1    |
| Tripe, soured                  | Boiled       | 1    |
| Eggs, whipped                  | Raw          | 1    |
| Eggs, fresh                    | Raw          | 2    |
| Eggs, fresh                    | Roasted      | 2 15 |
| Eggs, fresh                    | Soft Boiled  | 3    |
| Eggs, fresh                    | Hard Boiled  | 3 30 |
| Eggs, fresh                    | Fried        | 3 30 |
| Trout, salmon, fresh           | Boiled       | 1 30 |
| Trout, salmon, fresh           | Fried        | 1 30 |
| Apples, sweet, mellow          | Raw          | 1 30 |
| Apples, sour, mellow           | Raw          | 2    |
| Apples, sour, hard             | Raw          | 2 50 |
| Venison steak                  | Broiled      | 1 35 |
| Sago                           | Boiled       | 1 45 |
| Tapioca                        | Boiled       | 2    |
| Barley                         | Boiled       | 2    |
| Milk                           | Boiled       | 2    |
| Milk                           | Raw          | 2 15 |
| Cabbage, with vinegar, chopped | Raw          | 2    |
| Cabbage, head                  | Raw          | 2 30 |
| Cabbage                        | Boiled       | 4 30 |
| Turkey, wild                   | Roasted      | 2 18 |
| Turkey, domestic               | Boiled       | 2 25 |
| Turkey, domestic               | Roasted      | 2 30 |
| Gelatine                       | Boiled       | 2 30 |
| Goose, wild                    | Roasted      | 2 30 |
| Lamb, fresh                    | Broiled      | 2 30 |
| Hash, meat and vegetables      | Warm         | 2 30 |
| Beans, pod                     | Boiled       | 2 30 |
| Bean soup                      | Boiled       | 3    |
| Cake, Sponge                   | Baked        | 2 30 |

| ARTICLES OF DIET.                | PREPARATION. | H.M. |
|----------------------------------|--------------|------|
| Parsnips                         | Boiled       | 2 30 |
| Potatoes, Irish                  | Roasted      | 2 30 |
| Potatoes                         | Baked        | 2 30 |
| Potatoes                         | Boiled       | 3 1  |
| Custard                          | Baked        | 2 45 |
| Beef, with salt only             | Boiled       | 2 45 |
| Beef, fresh, lean, rare          | Roasted      | 3    |
| Beef, fresh, lean, dry           | Roasted      | 3 30 |
| Beef, with mustard, etc.         | Boiled       | 3 30 |
| Beef                             | Fried        | 4    |
| Beef, old, hard, salted          | Boiled       | 4 15 |
| Bass, striped, fresh             | Broiled      | 3    |
| Beefsteak                        | Broiled      | 3    |
| Mutton, fresh                    | Broiled      | 3    |
| Mutton, fresh                    | Boiled       | 3    |
| Mutton fresh                     | Roasted      | 3 15 |
| Mutton soup                      | Boiled       | 3 30 |
| Chicken soup                     | Boiled       | 3    |
| Chicken, full grown              | Fricassee    | 2 40 |
| Chicken                          | Boiled       | 4    |
| Chicken                          | Roasted      | 4    |
| Dumpling, apple                  | Boiled       | 3    |
| Oysters, fresh                   | Raw          | 2 55 |
| Oysters, fresh                   | Roasted      | 3 15 |
| Oysters, fresh                   | Stewcd.      | 3 30 |
| Oyster soup                      | Boiled       | 3 30 |
| Pork, recently salted            | Broiled      | 3 15 |
| Porksteak                        | Broiled      | 3 15 |
| Pork, recently salted            | Fried        | 4 15 |
| Pork, recently salted            | Boiled       | 4 30 |
| Pork, fat and lean               | Roasted      | 5 15 |
| Corn cake                        | Baked        | 3    |
| Corn bread                       | Baked        | 3 15 |
| Corn, green, and beans           | Boiled       | 3 45 |
| Carrot, orange                   | Boiled       | 3 15 |
| Sausage, fresh                   | Broiled      | 3 20 |
| Flounder, fresh                  | Fried        | 3 30 |
| Codfish, cured dry               | Boiled       | 2    |
| Codfish, fresh                   | Fried        | 3 30 |
| Butter                           | Melted       | 3 30 |
| Cheese, strong                   | Raw          | 3 30 |
| Bread, wheat, fresh              | Baked        | 3 30 |
| Turnips                          | Boiled       | 3 30 |
| Beets                            | Boiled       | 3 45 |
| Salmon, salted                   | Boiled       | 4    |
| Soup, barley                     | Boiled       | 1 30 |
| Soup, beef, vegetables and bread | Boiled       | 4    |
| Soup, marrow bones               | Boiled       | 4 15 |
| Heart, animal                    | Fried        | 4    |
| Cartilage                        | Boiled       | 4 15 |
| Veal, fresh                      | Boiled       | 4    |
| Veal, fresh                      | Fried        | 4 30 |
| Ducks, domestic                  | Roasted      | 4    |
| Ducks, wild                      | Roasted      | 4 30 |
| Suet, mutton                     | Boiled       | 4 30 |
| Suet, beef, fresh                | Boiled       | 5 30 |
| Tendon                           | Boiled       | 5 30 |

H. S. D.

DR. JOHN HUNTER was an enthusiastic advocate for the apple cure for gout. Instead of wine and rare roast-beef, he enjoined upon his gouty patients the importance of the free use of apples.

### WHY IS THE CIVILIZED WOMAN AN INVALID?

**A**MONG savages, the woman is just as healthy as the man. Considered as an animal from a physiological standpoint, a woman is capable of more hard work, of enduring more hardship, deprivation and disease than a man. A woman will endure where a man will succumb and break down entirely. She is not naturally the weaker vessel, and certainly in some respects a woman is constitutionally the superior. Out of an equal number of male and female infants there will be found at the end of the first year of life a larger number of girls alive than boys, according to statistics. This discrepancy continues up to the age of fifteen or sixteen when the mortality becomes greatest among the girls. At the age of forty or fifty the death rate is about equal in both sexes, and finally, the oldest inhabitant is always a woman, thus showing that her constitutional fund of vitality is naturally greatest.

It is sometimes argued that a woman is naturally weaker and inferior because the average weight of her brain is from four to six ounces less than that of the average man, and that thus her intellectual quality is less as well her physical. But when the size of a woman's brain is considered in comparison with the weight of her body, it is evident that a woman has more brain per pound than a man; and if that be a proper standard of comparison, then woman is the superior. There is no physical reason why a woman should be more feeble or diseased than a man. Yet the women are the support of the doctors. If all the women in the country would get well, ninety-nine physicians out of every hundred would have to seek some other employment. "Woman, the chief support of the doctors," is a toast very frequently given at the close of a medical convention.

Stanley was furnished with two hundred negro women to carry his stuff into the interior of Africa, and he found

them the best porters he had employed, although he felt very doubtful about accepting their services when first proposed. The Mexican Indian woman is able to carry her household goods on her back with two or three babies on top, when a change of location is desirable. Meanwhile her husband trudges bravely along carrying his gun. On the continent of Europe most of the heavy work is done by women. At one place I saw a three-woman team with a man for a driver. In Vienna, women and dogs are frequently hitched together, and sometimes a woman is yoked with a cow to draw a load of produce to the city. Once in Italy I saw such a team hitched to a plow. Many of these peasant women will carry upon their heads a load of vegetables that few American men could easily lift. These women have the muscles of the waist and trunk thoroughly developed. Despite their hardships, they do not suffer from the backache or displacements, or other ailments which the women who dress fashionably are constantly afflicted with.

The civilized woman with muscles so flabby that they afford no support to the internal viscera, traces the starting point of her ill health to some trifling cause, like a jump from a carriage. Or perhaps her back gave way when she lifted a pail of water or her baby. Or perhaps stair climbing brought about the direful calamity. I am not saying that these may not be actual exciting causes of serious derangements when there is no muscular development, but what I wish to emphasize is that women are to blame for not cultivating their muscles, and more to blame for deforming themselves so as to render the large muscles of the body nearly useless. The ordinary woman has bones of steel and whalebone to brace her up, but instead of affording any real support they destroy the natural curve of the back, rob the figure of much of its beauty, and also rob its natural tense supports of

their integrity. Shall these things be counted as less than criminal? and dare one say that the punishment which outraged nature metes out is too heavy? When the civilized woman cultivates

her muscles symmetrically she will cease to be an invalid, and not till then. —*J. H. Kellogg, M. D., Battle Creek Sanitarium. Reported by Helen L. Manning.*

### MY FRIEND'S GOOD FORTUNE.

A GREAT sorrow had come to me, and my physician said I must have a change. I could think of no one I so longed to see as my old classmate, John Burleigh. We had been like brothers, in the old days; never a joy or sorrow the other had not shared. We had not seen each other for nearly a score of years, although we had kept trace of each other, and I knew he was living in a city a thousand miles away. The next week found me at my old friend's residence, which was situated upon a fashionable street. The slender youth had grown into a heavy man, who evidently ate much meat, and drank more wine than he should. He had a wife who was in delicate health, a son and two daughters. The Burleighs were rich, rode in an elegant carriage, and gave stylish receptions, yet they did not appear to be happy. On some days Mrs. Burleigh was not able to come down to breakfast, and the two little girls were much troubled to find anything they could eat, as their appetites needed so much fostering.

My old friend was very glad to see me, and exerted himself to entertain me, until I was really troubled. After some weeks I returned home, being in much better health, and was able to resume business. About five years later I received a letter from my old friend, which was written in such ambiguous terms that I felt uneasy about him, and concluded to go and see him again. What was my surprise to find him, not in the beautiful home where I had last seen him, but in a cosy, vine-wreathed cottage in the suburbs of the same city.

"Well, Tom, I am heartily glad to see you," said Burleigh, as he grasped

both my hands. "But, old fellow, I can not entertain you as I did formerly. You see we are living in an altogether different style." That evening when we were alone he said to me: "You see we are very much reduced."

"Yes," said I, "you are reduced in flesh. Where has it gone, John?"

He laughed heartily, as he answered: "I think it must be out in that vegetable garden. Just see what a garden I have, Tom!" and he sprang down the steps like a boy. "There is time to see some things before it is dark. Did you ever see finer tomatoes, cabbages or cauliflower? And here are our apricots, peaches, plums and pears," pausing just where the ripening fruits were crimsoned by the glow of the sunset sky. We shall have to wait until morning to appreciate Beatrice's flowers. My two daughters are far more than supporting themselves. You remember how delicate they were when you were here before? Really, Tom, I am proud of my daughters.

"My boy, Jack, was growing to be unsteady before I failed. I think he loved wine too well, and altogether he was getting to be what people term a fast young man.

"After my failure Jack grew to be a different boy, and now I really think he will make a man we shall be proud of. But I must tell you more about my daughters. I never tire of telling about them and what they are doing. Beatrice was just crazy over botany, so decided to raise flowers to sell at the florists. She has exceeded her own expectations, and they were considerable. Amelia, my eldest daughter, is a born cook, making bread, rolls, crackers and cake, on

the most approved plans conducive to health. She, too, is doing well.

"You see, Jack wanted to go to college, and we had not the means to send him and care for the girls as we should, so they nobly started out with the resolution to care for themselves. When I had an abundance I settled this cottage and five acres of land in my wife's name, with an annuity besides of five hundred dollars; so you see if we keep busy we shall not starve."

At the table I noted the bright eyes and red cheeks of the three ladies—mother and daughters—who partook as though their employments had bestowed a keen relish for the good food. Mrs. Burleigh no longer absented herself from the breakfast table; neither did the daughters find fault with their food. I discovered that the young ladies were very well informed upon most topics, and especially upon everything pertaining to their chosen vocations. The next morning, instead of the elegant carriage I had formerly seen punctually appear at the door of the city home, I saw a platform express, laden with vegetables, and my friend called out in a hearty voice:

"Tom, do you want to ride to market and help to sell vegetables?"

"Indeed I do," said I.

"Well, well, this is coming down; I was nearly ashamed to ask you, yet I can not bear to leave you behind."

"Do you know," said I, as I seated myself beside him, "that I am glad you have lost your property!" For a moment my friend gazed upon me in amazement, until I continued: "You are more healthy and happy. Your wife has grown into a lovable, healthy woman; your children are all changed for the better, and will be an honor to you. Yes, you are much better off than when you were rich."

"It may be so," said my friend, reflectively.

Two years after, my friend wrote: "Beatrice has married a naturalist, who is quite distinguished. Jack has graduated with high honors. I think you were right about the property; I do not think my children would be what they are to day had I remained rich."

MRS. S. ROSALIE SILL.

#### ORIGIN OF THE WORD "MICROBE."

THE announcement by Dr. Koch, of Berlin, of a new method of treatment for tubercular diseases, has turned public attention anew to that great family of minute organisms known as *bacteria-bacilli* or *microbes*.

All these words are of comparatively recent origin; but while the former two can be found in the supplement of the last edition of Webster's Unabridged, the last must be looked up in the new International. It will be interesting to know when, where and under what circumstances this word was first used. M. Henri de Parville has told the story in the *Journal des Debats*, as follows:

The word *microbe* dates from 1878. It was born on Monday, at half-past

four in the afternoon, in the assembly hall of the Academy of Sciences, at Paris. It was in the month of February. I still remember the day; the weather was cloudy and cold, and the gas had just been lit. I still see, as if I were there, Charles Sedillot, the learned surgeon of Strasburg, member of the Section of Medicine, slowly rise and read, with his heavy, unwieldy voice, the title of a memoir: *Applications of the Labors of M. Pasteur to Surgery*.

"Living organisms, coming in contact with sores," he said, "bring on serious complications. I am going to show this plainly, but in the first place I must say a word about atmospheric germs. These germs have been called by so many names that one gets lost among

them. For example, they are called *schizophytes*, *micrococci*, *chronococci*, *microspores*, *desmobacteria*, *bacteria*, *bacteridia*, *leptothrixes*, *clodothrixes*, *beggiatoa*, *micro-organisms*, *mucedinea*, *aerobia*, *anaerobia*, *monads*, *bacilli*, *vibriones*, and other names which I pass by.

"I believe it would be an advantage," added Sedillot, "to substitute for all these denominations a simpler generic name for current use. I therefore propose the general name *microbe*, from *micro*, small, and *bios*, life. I have consulted my friend Littré on this point, and he approves my choice." Then, during his whole lecture, Sedillot exclusively used the word *microbe*.

Like all new things, this word was much discussed. Taken all in all, it is short, expressive and easily remem-

bered. M. Pasteur used it once out of courtesy, a second time for the sake of convenience. This was all that was needed for *microbe* to gain ground, and it is well known what progress it has made since 1878. Let us render to Cæsar the things that are Cæsar's—the inventor of *microbe* is Charles Sedillot.

By *microbe*, then, we understand; without any idea of species, all those microscopic organisms—all that as yet but little explored world which escapes the naked view, but which all about us works changes that defy the imagination. It is the *microbe* that assures the transformations of organized matter and prepares materials for new existences. Physically speaking, we die through microbes, and yet we live by them.

H. A. S.

#### A DOCTOR'S SYMPATHY.

THE coolness and seeming indifference which physicians exhibit in the sickroom often wins for them the reputation of being without feeling or sympathy. The fact is that their hearts are often moved with compassion at the scenes they are compelled to witness, but for the sake of the patient as well as the hopes of the relatives an unmoved exterior must be preserved. Of the noted Dr. Hill of Maine it is said that his autocratic bearing in the sickroom gave strangers no hint of the deep sympathy which he felt for the humblest of his patients.

A gentleman entering his office one evening unannounced was surprised, however, to find the doctor with his head bowed over his desk and sobbing convulsively. The intruder was about to withdraw in silence, when the doctor wheeled around in his chair, and, with tears streaming down his furrowed cheeks, said ;

"Take a seat. There is no occasion for privacy. I was thinking of little Willie M——, who has been sick with

scarlet fever. It was a severe case, but I had it under control. In fact, the boy was out of danger, when his aunt, moved by his entreaties, gave him a hot doughnut to eat. He's nearer death's door now than he was in the first place, and there isn't one chance in a hundred of saving him."

The gentleman was expressing regret at this sad turn of affairs when the doctor, as if ashamed of his unwonted display of feeling, exclaimed impatiently :

"I don't particularly care for the boy ; what I'm sorry for is that I can't kill his aunt before she has a chance to murder another sick person with her confounded doughnuts !"

PROFESSOR F. W. NEWMAN, brother of the late cardinal, is now eighty-five years of age. He has been a practical abstainer from intoxicating liquors from boyhood. At sixty-two he turned vegetarian, and since then he has needed no physician.

## COMMENCED WITH A CIGARETTE.

"It is a sight for saddest tears  
To see old age unworthy of its years."

THERE is not in all creation another so lovely an object as a truly beautiful old woman or old man—an old face which is a record of pure thoughts and noble, unselfish acts. We expect a gray head to be a crown of glory, but how far removed it is from what it should be when the owner has lived an immoral or vicious life. How sad a commentary on a person to say, at the close of his life, that, with an extended experience, he failed to learn obedience to the laws of his being.

How full of promise the faces of the young! How inspiring their hopeful, animated expressions, undefiled by that which pollutes and degrades! Do we expect that any whom we know will end their days a disgrace to their race? Yet the rosy-cheeked, chubby, dimpled face of the boy is the one from which springs the face enlightened by all which makes man noble, or darkened by that which clouds the mind and dulls all worthy aspirations.

The bright and active youth naturally looks to older persons for an example. Surely they should know what is best. And if cigars and whiskey are good for the grown man, why are not cigarettes and wine or beer good for the youth? If the use of them denotes arrival at manhood's estate, surely he can approach it as nearly as possible.

Few, indeed, are the worthy young men who have not some friends to advise them against the use of many things, but some of them ignore the kind counsel and with

"Just this time, won't matter," or "I'm going to try it and see for myself," join the boisterous crowd and puff their cigarettes. It comes easy a few weeks later for one

to banish thoughts of parents, home and right and try a drink. No harm is intended, but passions, once gratified, soon become clamorous, and going downhill in jolly company is the easiest thing in the world. The



impetus acquired in going carries one along, and before he realizes his helplessness habit has wound its cable, and they, caught in its meshes, gradually lose their manhood, find friends estranged, physical vigor gone and mental acuteness dulled.

Cognizant of the evil effects of cigarette-smoking the New York State Legislature has passed a law prohibiting persons under sixteen from indulging in the habit in public. Parents generally will protect their own at home, and a marked improvement in the mental and physical vigor of the youth is certain to follow. Similar protection should be thrown around the youth in every State till the baneful habit of cigarette-smoking is banished from the land. It is a

crime to use tobacco before the body is matured, folly to use it afterward, and it seems almost certain that every intelligent, clear sighted young man who considers the matter with real seriousness will not join the ranks of the tobacco burners.



## GEORGE COMBE'S SKULL.

THE August (1890) number of this journal, page 71, contained an expression of Mr. Combe's desire that his wife, surviving him, would permit his skull to be given to the Phrenological Society, of which he was a member. Page 211, November number, relates the fact of his instructions for the *post-mortem* examination of his brain.

Page 212 contains a brief statement from Mrs. Combe of his last hours, adding:

"All his wishes and directions will be carried out."

From which it is inferred that his brain was examined after death, and that his skull was given to the Phrenological Society of Edinburgh; and now the query comes, "Where is Mr. Combe's skull?"

This query had been anticipated by the present writer, and she endeavored to ascertain, but without success. After vain efforts to learn the whereabouts of the skull of George Combe, I met a Scotsman who had been told that Mr. Combe willed it to the Phrenological Society of which he was a member, but that the executors of his will gave it to the college; also that they burned the manuscript of a book which was willed to be published, but which they judged too heterodox. Can this be so? Had it not been destroyed it might *now* be *valuable*.\* Who will have the kindness to inform us if these reports are unfounded?

By my request my brother, L. N. Fowler, of London, wrote to Edinburgh a letter of inquiry respecting the skull, and received the following reply:

"ROYAL COLLEGE OF SURGEONS OF }  
EDINBURGH, 16th Oct., 1890. }

"DEAR SIR:

"I can aid you very little in your inquiry. I knew that the Phrenological Museum had some years ago been transferred to the Anatomical Museum of Edinburgh University. I made inquiry there, but they do not know

what became of George Combe's skull, although they have a cast of it.

"Yours faithfully, "JAMES ROBERTSON.

"L. N. Fowler, the Fowler Institute,  
Imperial Buildings, Ludgate Circus,  
London, E. C."

"We have inquired of Mr. Craig and others and can find no trace; but we will continue to inquire and let you know the results.  
Your brother,

L. N. FOWLER.

Should any definite information regarding this subject come to hand, it will be published.

CHARLOTTE FOWLER WELLS.

\* Dr. Gall quotes the following similar incidents: "The antagonists of Aristotle burnt his works. The works of Ramus, who wrote against Aristotle were afterward burned. Descartes was persecuted because he taught the innateness of ideas, and the University of Paris burned his books. He had written the most sublime thoughts upon the existence of God. Voet, his enemy, accused him of atheism. Afterward, this same university declared itself in favor of innateness of ideas, and when Locke and Condillac attacked innate ideas, a cry of materialism and fatalism was raised on all sides."

## TO YOUNG SMOKERS.

If you don't succeed at once,  
Try, try again!  
Prove yourself a brainless dunce,  
Try, try again!  
Fools are plenty now, 'tis true,  
Who can either smoke or chew;  
To their ranks they'll welcome you  
Try, try again.  
Take a nasty cigarette—  
Show that you dare—  
Common decency forget,  
Say you "don't care!"  
Stick the thing beneath your nose,  
Never mind the stomach's throes,  
Though it start your very toes,  
Do not despair.  
Greet all warning notes of pain  
With scoff and jeer,  
While you poison heart and brain  
Close eye and ear!  
Every sense that God has made  
Will in protest stand arrayed;  
Crush them down! Be not afraid!  
Still persevere.  
When you find yourself a slave  
Chained to the weed,  
Think how manly and how brave?  
Boast of the deed!  
Boast that you can daily feast  
On vile stuff of which the least  
Would disgust the lowest beast.  
Triumph indeed!

CHAS. L. HILL.

## NOTES IN SCIENCE AND INDUSTRY.

### Twelve Highest Mountains.—

The highest mountain in the world is Mount Hercules, in New Guinea, which is said to be 32,763 feet in height. The Himalayas really include eleven of the highest mountains in the world, there being over a dozen peaks in this range exceeding 25,000 feet in height each, but the mountains are not named.

The following may be considered the twelve highest mountains as actually ascertained :

|  | FEET.  |
|--|--------|
| 1. Mount Hercules, New Guinea...                           | 32,763 |
| 2. Mount Everest, Himalayas.....                           | 29,002 |
| 3. Dapsang—Karakorum, Thibet..                             | 28,271 |
| 4. Mount Godwin Austen, Himalayas.....                     | 28,265 |
| 5. Kinchinjinga, Himalayas.....                            | 28,150 |
| 6. Dhavalgisi, or the Great White Mountain, Himalayas..... | 26,079 |
| 7. Tagarma, Eastern Pamir.....                             | 25,800 |
| 8. Nanda-Devi, Himalayas.....                              | 25,700 |
| 9. Sad-Istragh, Hiudu-kush.....                            | 24,174 |
| 10. Khan-Tengri, Thibet.....                               | 24,000 |
| 11. Trisul, Himalayas.....                                 | 23,400 |
| 12. Aconcagua, Chili.....                                  | 23,290 |

Some authorities gave the Sorata peak of the Andes range as 25,267 feet, whilst others of a more recent date give its height as only 21,286 feet. In a case also of the few of the twelve mountains above-named some of the earlier authorities give greater height than those of late explorers, owing, no doubt, partially to the latter having more accurate measuring instruments, but in some cases possibly owing to the mountains themselves being of less height than formerly. Both in olden time and at the present day the land surface of the earth is in some places sinking, while in others, as in Norway, it is rising.

The South American Andes, which have an extreme length, without allowance for deviations, of 4,500 miles, is the biggest mountain range in the world. But to mark the scale on which nature has moulded the New World, the Andes may be regarded as merely a part of the sufficiently continuous chain of about 9,000 miles, which loses itself

near the mouth of the river Mackenzie, toward the shores of the Arctic Ocean. The Old World has nothing to bring into comparison with this as regards bulk, though in height the Himalayas stand unequaled, with an average altitude of from 16,000 to 20,000 feet. The length of the Himalayas is, however, only a third of that of the Andes, considered separately, or a sixth of the grand American taken as a whole. It was the Andes that the mineralogist Hany called "The incommensurable parts of Creation."

**Shanghai.**—The word means Upper Sea, or Near the Sea. It is first mentioned A.D. 1015; it had a college in 1250 and became a district city in 1360. In 1570 walls were built to keep out Japanese invaders. The British captured it June 19th, 1842. Rebels seized it in September, 1853, and held it seventeen months. It was again attacked during the Taiping rebellion in 1861. The monument on the Bund, near the Public Garden, commemorates the valor of officers who fell in battle at that time. The Great Northern line of telegraph was connected with this city April 17, 1871, and in 1876 a railway was opened to Woosung, but closed by the Imperial government the next year. This was the fifth of the treaty ports opened. In 1870 there were 75,047 persons in the three settlements, and in 1885, 195,665. Of these, north of the French concessions, 3,673 were foreigners, British, Portuguese and Americans predominating. In the French district there are 400 foreigners, mostly French, and 40,000 natives. The police force is 427, half native and the others about equally divided between foreign and Indian. The mean temperature is that of Rome, 59 degrees. The death rate in 1888 was 21.2 per thousand, or, excluding non-residents, 18.5. Occasional earthquakes are felt, notably November 13, 1847, but without doing serious harm. This is a centre of silk and tea exports. The trade in 1868 was 65 million taels, and in 1889 about 146 millions. The spacious docks are worth inspection. There is a frontage of about three-quarters of a mile in the premises of the Associated Wharves. A scheme for

street railways was approved, but has never been carried out. There are 2,878 jinrichas, 2,700 wheelbarrows, and 285 native-owned horse vehicles for hire. Land nominally belongs to the Emperor, and it is rented at a nominal rate, annually, in perpetuity.

The valuation of land and merchandise in these districts in 1882 was \$61,250,000. There are various clubs, libraries and museums, missions, hospitals and schools, which will engage the attention of visitors. The streets run nearly east and west, and north and south, the former named after cities and the others from provinces. Seven post-offices afford unusual facilities for local and foreign communication. A census will soon be taken. A rough estimate of the population of the native city is 200,000, and of the whole community of Shanghai, native and foreign, nearly half a million. DR. E. P. THWING.

#### **Damming the Arctic Current.**

—The announcement that E. J. Bender has succeeded in making arrangements in London for the purchase of the Quebec & Montreal railway and its extension to the Straits of Belle Isle revives the proposal of Gen. Sir Selby Smyth, laid before the Dominion government in 1879, for diverting the Arctic current from the Gulf of St. Lawrence by filling in the Straits of Belle Isle, which would serve as a bridge connecting Newfoundland with the main land for railway purposes. Gen. Smyth's idea of constructing a dam across the straits does not appear to have been original with that gentleman, as Lieut. Maury, it is understood, laid a similar proposal before the British government over thirty years ago. In his report to the Dominion government Gen. Smyth draws attention to the fact that the Straits of Belle Isle are open to the northeast, thus receiving the direct flow of the polar current down Baffin's bay. This icy stream, at from two to four miles an hour, pours its way into the Gulf of St. Lawrence, overcoming by its greater density the warm gulf stream from the southern latitudes. The cold stream, he says, divides into two branches near Cape L'Amour—one running westward up the gulf and the other southeastward, discharging into the ocean again between Newfoundland and Cape Breton. The general explains that this branch then sweeps along the east-

ern coast of Nova Scotia and shoulders off the warm water, which would otherwise find its way along the shores of the continent and into the gulf. If, therefore, the polar current could be excluded and deflected eastward of Newfoundland into the open ocean the climatic effects, by the exchange of warm water, would be very marked in the gulf and adjacent shores.

#### **The Property of Brains.**—A

Chicago judge has decided that there are rights that a workman cannot barter away. A manufacturer executed, for the consideration of one dollar, a writing to the effect that a workman in his employ should not go into the same business in any one of nineteen States that were mentioned until at least three years after leaving the employ of the said manufacturer. The workman left and went into the same business, when his former employer attempted to stop him by injunction. The judge decided that the sum of one dollar and work for a week could not be held as sufficient in equity to restrain a man from earning a living, and he dissolved the injunction.

**Distance of the Sun.**—The ancient Greeks believed the distance to the sun about thirty miles. In the course of time this was increased by the western nations to about one thousand miles, up to Copernicus, the father of modern astronomy, when the distance jumped to three millions of miles. Kepler thought the distance to be twelve millions of miles; Riccioli, twenty-seven millions; Sir Isaac Newton taught twenty-eight millions and fifty-four millions; he never was able to decide which was the right number. Benjamin Martin, in 1754, taught the distance between eighty-one and eighty-two millions. Thirty years later astronomers in general accepted ninety-three millions of miles. To-day the distance is extended between ninety-three and one hundred and four millions of miles.

#### **Origin of the Names of Familiar Fabrics.**—

Damask is from the city of Damascus; satins from Zaytown, in China; calico from Calicut, a town in India, formerly celebrated for its cotton cloth, and where calico was also printed. Muslin is named from Mosul, in Asia; alpaca from an animal in Peru of the llama species, from

whose wool the fabric is woven. Buckram takes its name from Fostat, a city of the middle ages, from which the modern Cairo is descended. Taffeta and tabby from a street in Bagdad; cambric from Cambrai. Gauze has its name from Gaza; baize from Bajaz; dimity from Damietta, and jeans from Jean. Drugget is derived from a city in Ireland, Drogheda; duck comes from Torque, in Normandy; blanket is called after Thomas Blanket, a famous clothier connected with the introduction of woolen into England about 1340. Serge derives its name from Xerga, a Spanish name for a peculiar woolen blanket. Diaper is not from D'Ypres, as it is sometimes stated, but from the Greek *diaspron*, figured. Velvet is from the Italian *vellute*, wooly (Latin, *vellus*—a hide or pelt). Shawl is the Sanscrit *sola*, floor, for shawls were first used as carpets and tapestry. Bandana is from an Indian word to bind or tie, because it is tied in knots before dyeing. Chintz is from the Indian *chott*. Delaine is the French "of wool."

**Sawdust Utilized.**—A combination of sawdust and some mineral stuffs, subjected to a pressure of about a ton to the square inch, is squeezed into a cake or plate which possesses some remarkable properties. It is not a fire conductor, and only chars in the immediate vicinity of the flame of a Bunsen burner. It can not be bored into with a gimlet nor penetrated by a nail, but can be worked with some other tools. The method of producing the material was discovered several years ago, but it is only within the last twelve months that an attempt has been made to manufacture it on a large scale. It is now being made in Germany at a rate sufficient to meet an extensive demand, and its use is expected to become popular, especially as it has a great resistive capacity against weather action. This new process may soon be adopted for using up to advantage the immense piles of sawdust made each day in our lumber districts, though that is not now the waste product it was thought to be up to a few years ago, as the lumbermen now use it for fuel.

1st Month.

JANUARY, 1891.

31 Days.

| Day of Year. | Day of Month. | Day of Week. | BOSTON; N. ENGLAND, N. Y., State, Mich., Wis., Ia., and Oreg. |           |              | N. Y. CITY; PHILA., Conn., N. J., Penn., Ohio, Ind., and Ill. |           |              | WASHINGTON; MARY-land, Va., Ky., Mo., and California. |           |              | CHARLESTON; N. C., Tenn., Ga., Miss., and La. |           |              | MOON'S PHASES. | INTER-COLONIAL. | EASTERN. | CENTRAL. | MOUNTAIN. | PACIFIC. |
|--------------|---------------|--------------|---|-----------|--------------|---|-----------|--------------|---|-----------|--------------|---|-----------|--------------|----------------|-----------------|----------|----------|-----------|----------|
|              |               |              | SUN Rises.  | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. | SUN Rises.                                    | SUN Sets. | MOON R. & S. |                |                 |          |          |           |          |
| 1            | 1             | Th           | H. M.   | H. M.     | H. M.        | H. M.   | H. M.     | H. M.        | H. M.   | H. M.     | H. M.        | H. M.   | H. M.     | H. M.        |                |                 |          |          |           |          |
| 2            | 2             | Fr           | 7 30  | 4 38      | 10 51        | 7 25  | 4 44      | 10 52        | 7 19  | 4 49      | 10 54        | 7 13  | 5 5       | 10 57        |                |                 |          |          |           |          |
| 3            | 3             | Sa           | 7 40  | 4 39      | 11 52        | 7 25  | 4 44      | 11 52        | 7 19  | 4 50      | 11 52        | 7 13  | 5 6       | 11 52        |                |                 |          |          |           |          |
| 4            | 4             | Su           | 7 30  | 4 40      | morn.        | 7 25  | 4 45      | morn.        | 7 19  | 4 51      | morn.        | 7 13  | 5 7       | morn.        |                |                 |          |          |           |          |
| 5            | 5             | Mo           | 7 30  | 4 41      | 52           | 7 25  | 4 46      | 51           | 7 19  | 4 52      | 50           | 7 13  | 5 8       | 47           |                |                 |          |          |           |          |
| 6            | 6             | Tu           | 7 30  | 4 42      | 1 57         | 7 25  | 4 47      | 1 55         | 7 19  | 4 52      | 1 53         | 7 13  | 5 8       | 1 46         |                |                 |          |          |           |          |
| 7            | 7             | We           | 7 30  | 4 43      | 3 4          | 7 25  | 4 48      | 3 0          | 7 19  | 4 53      | 2 57         | 7 13  | 5 9       | 2 46         |                |                 |          |          |           |          |
| 8            | 8             | Th           | 7 30  | 4 44      | 4 15         | 7 24  | 4 49      | 4 10         | 7 19  | 4 54      | 4 6          | 7 13  | 5 10      | 3 52         |                |                 |          |          |           |          |
| 9            | 9             | Fr           | 7 29  | 4 45      | 5 28         | 7 24  | 4 50      | 5 22         | 7 19  | 4 55      | 5 17         | 7 13  | 5 11      | 5 0          |                |                 |          |          |           |          |
| 10           | 10            | Sa           | 7 29  | 4 45      | 6 38         | 7 24  | 4 51      | 6 32         | 7 19  | 4 56      | 6 26         | 7 13  | 5 12      | 6 7          |                |                 |          |          |           |          |
| 11           | 11            | Su           | 7 29  | 4 47      | sets.        | 7 24  | 4 52      | sets.        | 7 19  | 4 57      | sets.        | 7 13  | 5 12      | sets.        |                |                 |          |          |           |          |
| 12           | 12            | Mo           | 7 26  | 4 48      | 6 6          | 7 24  | 4 53      | 6 11         | 7 19  | 4 58      | 6 16         | 7 13  | 5 13      | 6 32         |                |                 |          |          |           |          |
| 13           | 13            | Tu           | 7 23  | 4 49      | 7 26         | 7 23  | 4 54      | 7 30         | 7 18  | 4 59      | 7 34         | 7 13  | 5 14      | 7 46         |                |                 |          |          |           |          |
| 14           | 14            | We           | 7 23  | 4 50      | 8 44         | 7 23  | 4 55      | 8 47         | 7 18  | 5 0       | 8 49         | 7 13  | 5 15      | 8 57         |                |                 |          |          |           |          |
| 15           | 15            | Th           | 7 27  | 4 52      | 10 0         | 7 22  | 4 56      | 10 1         | 7 18  | 5 1       | 10 2         | 7 13  | 5 16      | 10 6         |                |                 |          |          |           |          |
| 16           | 16            | Fr           | 7 27  | 4 53      | 11 13        | 7 22  | 4 57      | 11 13        | 7 18  | 5 2       | 11 13        | 7 13  | 5 17      | 11 12        |                |                 |          |          |           |          |
| 17           | 17            | Sa           | 7 25  | 4 54      | morn.        | 7 22  | 4 59      | morn.        | 7 18  | 5 3       | morn.        | 7 13  | 5 18      | morn.        |                |                 |          |          |           |          |
| 18           | 18            | Su           | 7 26  | 4 55      | 23           | 7 21  | 5 0       | 22           | 7 17  | 5 4       | 20           | 7 13  | 5 19      | 16           |                |                 |          |          |           |          |
| 19           | 19            | Mo           | 7 23  | 4 56      | 1 30         | 7 21  | 5 1       | 1 28         | 7 17  | 5 6       | 1 25         | 7 13  | 5 20      | 1 17         |                |                 |          |          |           |          |
| 20           | 20            | Tu           | 7 23  | 4 58      | 2 38         | 7 20  | 5 2       | 2 35         | 7 16  | 5 7       | 2 31         | 7 13  | 5 21      | 2 19         |                |                 |          |          |           |          |
| 21           | 21            | We           | 7 24  | 4 59      | 3 45         | 7 20  | 5 3       | 3 40         | 7 15  | 5 8       | 3 35         | 7 13  | 5 22      | 3 21         |                |                 |          |          |           |          |
| 22           | 22            | Th           | 7 23  | 5 0       | 4 43         | 7 19  | 5 4       | 4 43         | 7 15  | 5 9       | 4 37         | 7 13  | 5 22      | 4 20         |                |                 |          |          |           |          |
| 23           | 23            | Fr           | 7 23  | 5 1       | 5 47         | 7 18  | 5 6       | 5 41         | 7 14  | 5 10      | 5 35         | 7 13  | 5 23      | 5 16         |                |                 |          |          |           |          |
| 24           | 24            | Sa           | 7 22  | 5 3       | 6 41         | 7 18  | 5 7       | 6 35         | 7 13  | 5 11      | 6 28         | 7 13  | 5 24      | 6 10         |                |                 |          |          |           |          |
| 25           | 25            | Su           | 7 21  | 5 4       | rises.       | 7 17  | 5 8       | rises.       | 7 13  | 5 12      | rises.       | 7 13  | 5 25      | rises.       |                |                 |          |          |           |          |
| 26           | 26            | Mo           | 7 20  | 5 5       | 5 43         | 7 16  | 5 9       | 5 47         | 7 12  | 5 13      | 5 52         | 7 13  | 5 26      | 6 7          |                |                 |          |          |           |          |
| 27           | 27            | Tu           | 7 20  | 5 6       | 6 42         | 7 15  | 5 10      | 6 46         | 7 11  | 5 13      | 6 50         | 7 13  | 5 27      | 7 1          |                |                 |          |          |           |          |
| 28           | 28            | We           | 7 19  | 5 8       | 7 44         | 7 15  | 5 12      | 7 46         | 7 11  | 5 16      | 7 49         | 7 13  | 5 28      | 7 57         |                |                 |          |          |           |          |
| 29           | 29            | Th           | 7 18  | 5 9       | 8 42         | 7 14  | 5 13      | 8 43         | 7 10  | 5 17      | 8 45         | 7 13  | 5 29      | 8 49         |                |                 |          |          |           |          |
| 30           | 30            | Fr           | 7 17  | 5 10      | 9 42         | 7 13  | 5 14      | 9 43         | 7 9   | 5 18      | 9 43         | 7 13  | 5 30      | 9 44         |                |                 |          |          |           |          |
| 31           | 31            | Sa           | 7 16  | 5 12      | 10 41        | 7 12  | 5 15      | 10 40        | 7 8   | 5 19      | 10 39        | 7 13  | 5 31      | 10 37        |                |                 |          |          |           |          |
|              |               |              | 7 15  | 5 13      | 11 43        | 7 11  | 5 17      | 11 41        | 7 7   | 5 20      | 11 40        | 7 13  | 5 32      | 11 44        |                |                 |          |          |           |          |



**NEW YORK,**  
**January, 1891.**

**OUR JOURNAL IN '91.**

THIS magazine begins its ninety-first volume with as full assurance of permanency as at any time in the fifty-two years of its life. During this long period it has seen, if we may use the figure, the birth and death of hundreds of periodicals of a class or scientific nature, most of which were commenced under auspices of a character seemingly encouraging. A large number indeed of these have been merged or absorbed into the PHRENOLOGICAL; a process by which their editors or publishers sought to give them a decent burial. The Darwinian doctrine of survival, we feel sure, does not apply to periodical literature, for we have known many a weekly and monthly that seemed most worthy of life, but was in time suspended because the public did not sustain it. Shrewd management and a backing of sufficient capital appear competent to make a publication successful that in itself may be of decided inferior quality. As regards the PHRENOLOGICAL JOURNAL it is not claimed that its management has been especially shrewd in the worldly sense, and we know that its capital has never been large—but those who had charge of it were always actuated by the most earnest spirit—and

believed that they were doing some of the best work for society that it was possible for men and women to do. Their backing indeed was not so much that of dollars as it was of motive, and in time society came to understand this motive, and to value it.

In the prospectus that accompanies the first number of *The American Phrenological Journal and Miscellany*, which bears the date of October 1, 1838, the publishers said: "We do not expect phrenological matter will be so eagerly sought for or so highly valued in this country for many years. But we do know that the time will come when works of real merit on the science will be properly estimated and extensively circulated. In view of these facts and considerations this journal will be *stereotyped*, and no pains whatever will be spared to render it worthy of a liberal support. We expect, however, that for the present the expenses of the work will considerably exceed its receipts. But as it is commenced from far higher considerations than from mere motives of pecuniary gain it will never be *forced* upon phrenologists for support. It must rest *entirely* upon its own merits; and if it is not deserving patronage we do not ask it. Be its fate what it may, we shall never complain."

If ever "bread" were "cast upon the waters" by seriously-minded and philanthropic men, it was in this case of the beginning of the PHRENOLOGICAL JOURNAL, and the survival of the monthly to-day is, in the view of all those that know of its peculiar experiences of the past half century, a confirmation of the scriptural admonition—it is found alive, triumphant, "after many days." In

some respects changed, broader in scope, more adapted to the spirit of modern thought, yet in purpose, as an instrumentality of sound education, of humanity, of truth, the same.

A word as to what the reader may expect to find in these columns in the course of 1891. The departments into which the JOURNAL is divided will be continued and writers who have won respect for their appropriate contributions in these departments will be heard from. Gleanings of experience and observation in the different walks of life are always desirable, and they who write from the school-room, the office, the shop, the store, the drawing-room, the laboratory, the field, the sea, the forest and the mountain, and tell of things that are helpful to fellow-men and fellow-women, that have in them the seed of usefulness, are always welcome to editor and reader. It is of human life we wish to know, and whatever raises our estimate of human capability and nobleness obtains our ready attention.

In another place the reader may note a venture of interest to him and which may be productive of a richer menu—using the word current in gastronomic circles—but we think that names such as the following are a promise and potency of good things: Professor Nelson Sizer will continue the department of Practical Phrenology, and lecturers and workers in the direct prosecution of this their chosen field of activity will co operate toward rendering that department a living influence wherever the PHRENOLOGICAL circulates. Mrs. Charlotte Fowler Wells will continue her interesting sketches of biography. Science, litera-

ture, art, industry, politics, social life, etc., will be scanned by the editor to furnish new material for his "Notable People of the Day." Mrs. Lydia M. Millard will give further "Studies in Physiognomy" and an occasional sketch on some current topic. In Child Culture we shall have the assistance of Jennie Chappell, Mrs. Susie E. Kennedy, Mrs. S. E. Burton and others of peculiar gifts for discussing topics relating to child-training. In the Science of Health section Dr. J. T. Galloway, Dr. Hanaford, Dr. Henry Reynolds, the Editor, Dr. M. L. Holbrook, Mrs. A. C. Frederick, Dr. T. A. Bland, Mr. Henry Clark will have their place and others whose signatures the reader has learned to value as synonymous with good writing mention may be made, viz., Marie Merrick, Amelie V. Petit, Bernard Hollander, John W. Shull, Prof. A. Cushing Dill, I. P. Noyes, Prof. Colby, Prof. J. W. Lowber, S. M. Biddle, Annie E. Cole, J. Noel Johnson, R. H. Hume, Annie L. Muzzy, etc.

#### THE DEVELOPMENT OF PHRENOLOGICAL EDUCATION.

THE late session of the Phrenological Institute was one of the most successful in the long existence of the corporation. A large attendance of students marked the course from the beginning to the close. About double the number of ladies in attendance at any time previously was a feature worthy of comment, especially because of their intelligence and interest in the lectures. Another feature was the increased number of old students. This suggests the propriety of arranging a series of courses or

sessions with the view to granting a special diploma that will signify special merit and confer a degree upon the student who has attended them all and successfully passed a final examination.

One of the most notable incidents of the session was the organization of an Alumni association, the announcement of which so far as it has gone receives the cordial approval of old students. The matter had been often suggested but never carried into effect. Class societies have usually been formed, and a few independent associations grown out of them but no general organization had before been attempted. A supper given as the inaugural of this association was attended by a large company of students and friends of the institute and highly enjoyed.

In the November number a report was published of the proceedings on that occasion, the reading of which has given much encouragement to our friends everywhere.

The future of the institute's work appears promising. On the other side of the Atlantic those engaged in a similar work report progress and a cheering future. The learned and scientific world seem to be awakening to some realization of the deep truth in the principles uttered by Gall, and they who are entrusted with the responsible duty of instructing society by voice or pen in departments of the moral and physical are drawing much of their best inspiration from the rich well of philosophy dug by Spurzheim and Gall. This is the case in Germany and Great Britain—and the "New education" of which we hear so much in this country owes more than most of its advocates think to

the influence of such great teachers, as Mann, Howe and Rice. Only a few weeks ago one of the most beautiful and complete of the new structures of Boston was dedicated as a school to the memory of Horace Mann, and the exercises made the occasion one of the most delightful in the history of the American Athens.

With the prospect that the rising generation of American youth, especially that class of them that is destined to control social opinion, will receive a better quality of mental nourishment than ever before our hopes of a general improvement in matters civil and moral in the near future are strong. In the dissemination of true phrenological principles among the people we discern a growth of intellectual and moral strength that will antagonize the vicious and destructive practices that are much too prevalent in individual and community life.

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A NOON REST.—According to an exchange, a "Noon Rest" has been established in one of our Western cities. The idea was started by some ladies who have organized a sort of woman's club, with convenient arrangements for the use of women who are employed in the stores and workshops. They can go to the place and there eat their lunch at ease, and spend a pleasant hour. Provision is made for a supply of food at very low cost, so that those who do not bring their own lunch basket from home, can have a meal at little expense. The idea is one that should be imitated in the East, in our large cities, for instance, New York or Boston, or Philadelphia. Several noon rests could be

established in any of these with excellent results, moral and physical.

In starting a woman's club provision is made for the accommodation of the well-to do, but for those in humbler circumstances, the workers, the wage-earners, there are very few accommodations. We would suggest that the Y. W. C. A. of New York establish such a noon rest, as a beginning here of a good thing. In a short time it would not only prove most acceptable to the working women of the city, but probably pay its way.

VERSUS TUBERCULOSIS.--No one can wonder at the excitement over the Koch system of treating tuberculosis of the lungs. In New York State alone upward of fifteen thousand people die yearly of consumption, and in most of

the New England cities the proportion of deaths from lung disease is even greater. If by the simple injection of a liquid the progress of the tuberculosis development in lung tissue or other tissue can be stopped, and some assurance be given of release from the grip of the destroyer, the world has great reason to be grateful to Prof. Koch. We certainly hope that the experiments now being made in Europe and America will demonstrate the efficacy of the preparation that the discoverer of the bacillus of consumption has offered to medicine. At this time we shall not discuss the philosophy of the treatment --a good deal of talking and writing in that line has already been done in scientific and medical circles--but merely await results, of which due account will be made as soon as determined.

## Our Mentorial Bureau.

### To Our Correspondents.

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

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also.

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

A WIFE AND CATARRH.—W. J. D.—Because the girl has catarrh is no reason that she should not be married. If you were inclined to think that, very few men should get married, for as human nature is constituted most men have some ailment which interferes with perfect happiness. Possibly if the young lady had better opportunities for caring for herself, her ailment would disappear.

EFFECT OF CULTURE ON BRAIN DEVELOPMENT.—The following statement has been made in the press: "By comparing modern skulls with those of the same race in an old monastery in the Kedron valley, Dr. Dight, of the American college of Beirut, Syria, has shown that thirteen centuries have added two inches to the circumference and three and a half cubic inches to the capacity of the Caucasian skulls. The brain is devel-

oped in the part presiding over the moral and intellectual functions, growing higher and longer without increase of the lower portions, which give breadth to the head and in which the selfish propensities are centred."

Now is the above statement a fact or not?

L. H. W.

*Answer.*—We have no reason to doubt it. The effect of educational advancement would be as described, at all events.

**KARMA.**—*Question.*—I have seen the word Karma sometimes in my reading; will the editor explain its meaning to me?

S. B.

*Answer.*—This term is employed by writers on Oriental supernaturalism, and has reference to the Indian doctrine of transmigration. One writer says that *Karma* represents the psychical life of a man, his mental tendencies toward good or evil, his feelings and acts during life being, as it were, grouped in a form that attends his spirit or soul during the time that elapses between his death and birth into a new state. The character of this Karma attributes to its owner a high or low moral state and has a bearing upon the sort of existence that will be his in the next form. The subject is a hazy one, as Oriental theosophy generally is to most of us.

**FIDELITY IN SERVICE.**—H.—It is a great mistake for a person to think that because the work that has been taken up has but little interest for him that he should treat it indifferently. If one is paid a fair salary for what he does, it would be to his credit to do his best. One who shirks on occasions, is not likely to grow in manliness. No one should be a mere time-server, but faithful. The Scriptural injunction about being faithful in little things has a decidedly practical application to-day, as much, certainly, as it had when it was uttered, thousands of years ago. The times never before had so great a demand for earnest, faithful workers, and they, in the long run, are sure to receive their full reward.

**HAND AND BRAIN.**—M. M.—The importance of exercise, especially exercise of the hands and arms, has a basis in the distribution of the brain functions. The motor centres relating to the arms and hands cover a

considerable area in anterior parts of the brain convolutions, those parts, indeed, that have relation to the activities of life in spheres both practical and esthetical. Thus it is that the hands are so important as instruments of civilization, moulding, as they do, into material form the conceptions of mind, and so making to appear in useful, tangible substance what is primarily ideal. On the physical side we may note the bearing of this natural order of the brain structure, since the association of manual work with intellectual activity is conducive to the best results for general health and efficiency.

**ERYSIPELAS.**—K. M.—Not a very long time ago an article was published on this topic and suggestions given for the treatment of simple forms of the disease. Constitutional state has much to do with the appearance of the trouble, especially when not related to a wound or surgical operation, and therefore attention should be given to the hygiene of the patient. The local treatment should be of the soothing, antiseptic, or anti-febrile nature. The old treatment of our childhood was a solution of sugar of lead, often much too strong. Now in most cases the affected part may be carefully washed with clean water and bar soap, and then a solution of carbolic acid, one part in twenty parts of alcohol or water, be applied by spray or warm cloth. A solution of salicylate of soda is regarded as one of the most effective applications, and should be put on by means of soft compresses. The solution should be made thus: Salicylate of soda, one part; clean water, twenty parts. After covering the part with the compresses, gutta percha tissue should be laid over the whole. The compresses should be renewed from time to time.



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

**Jottings on the Great Subjects Considered in the Phrenological.**—The friends of Phrenology have reason to be thankful for the Institute, that so many have there been instructed, and

that there is now an Alumni Association. Ere long the funds will be forthcoming and a structure purchased or erected to serve more fully for museum and halls, the central science and other studies with which it is naturally associated.

Let the people be educated to observe the "shapes of heads" as well as the shapes of characters. Much as we do for the young, the work is not commenced early enough, nor is it thorough enough. The child of the royal household is never alone. In the land of sovereigns there might be a more constant and adequate supervision from infancy upward to keep the child from evil. The child comes from the home to the school. The latter should be still more practical and cheerful. Education should imply less pain, less burden to the memory, include more moral discipline, more instruction in cause and effect, and consider the conditions of health, happiness and life success. The world at large has before it three schemes: To prevent evil; to kindly cure what has not been prevented; to increase good.

Continued and augmented prosperity to Fowler & Wells Co., with the fullest appreciation of each writer and officer related to the old standard JOURNAL! Blessings upon its contributors! Life is brief; art is long; books more numerous, and study was always endless. How to perform our every day tasks to the best advantage, follow the spirit, learn from nature and experience, get the wisest counsel, select the needed book, encourage the most valuable literature and preserve ourselves, are living questions.

L. H.

**Suggestions.**—The field for phrenological good is open to every one, and as yet is but partially cultivated. It needs laborers in the home, the office, and in the daily walks of life. Even with a superficial knowledge on the subject it is a grand help in gaining the confidence of your fellow-man, thereby placing one in a position to help mentally those who have become morbid on questions that are a source of deep trouble.

The mind, like the eye, becomes tired by dwelling too long on one subject, and in consequence is practically blurred—nothing seems clear. By directing the eye which has

become weary in looking too steadily on some puzzling piece of work, or reading too fine print, to something entirely foreign or distant, it will be relieved to such an extent that when reverting to the first it will be seen clearly, and the once tired organ will have gained the necessary rest. So the befogged brain, which has become weary and congested by worry, is rested by the timely suggestion of some person who knows human nature well enough to feel for others as for himself.

I speak in this way, reader, because in my personal experience I have seen the value of the reading of human character; where my scientific knowledge of the matter is limited I have made it a study by placing myself in a way to feel for others and gain the confidence of all who may come in my way. The little trouble is more than well paid by the hearty thanks, the bright faces, and the "God bless you" of some poor mortal who has been worrying his life away on some trifling thing. Take people from themselves, stimulate the higher sentiments and show them how to think. I believe it the duty of every one to study themselves, and cultivate a taste for the study of human nature. Take your fellow-man by the hand and direct him into the pathway of mental and physical health. Let me grasp the distant hand of all workers, and gain the friendship of co-laborers in the thirst for light on the subject of Phrenology.

F. C. H.

## PERSONAL.

BENJAMIN PENHALLOW SHILLABER, the humorist and poet, widely known as "Mrs. Partington," died recently at his home in Chelsea, Mass. He was born in Portsmouth, N. H., on July 12, 1814. He was educated at the famous academy at Exeter, and turned to setting type in Dover, N. H., as a means of earning his living. After five years in a country printing office he went to Demarara, Guiana, where he followed his trade for three years. He returned in 1840 and entered the office of the *Boston Post*. It was about seven years later that the funny sayings of "Mrs. Partington" in the columns of that journal began to appear. In 1850, Mr. Shillaber entered upon some jour-

nalistic ventures of his own, but resumed his place on the *Post* two years later. Then, in 1856, and during the ten years following, he was one of the editors of the *Boston Saturday Evening Gazette*, contributing at the same time to other papers. Mr. Shillaber accumulated modest means, and for some years lived peacefully in a quiet home at Chelsea. His health had been poor for a long time, and he had done little literary work since 1882.

QUEEN EMMA, of Holland, will be regent during the minority of the Princess Wilhelmina. She has greatly endeared herself to the Dutch people by her domestic qualities. She was a most attentive nurse to her husband during his long illness. Having bestowed much attention to politics, she is considered well fitted to fill the position she will soon assume.

MISS JESSIE LANGFORD, of Duluth, is the only licensed woman pilot on the northern lakes. At her special examination for efficiency as pilot, she is said to have scored a better record than any other candidate had for some years.

WILLIAM ALLEN, of the State of Washington, believes that he has invented a practical flying machine. He has also evolved a unicycle, a single wheel seventeen feet in circumference, with a foot-wide tire, operated by pedals turning a smaller wheel. All sceptics are politely referred by Mr. Allen to the biographies of Christopher Columbus and Robert Fulton.

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### WISDOM.

DON'T bend down so low to pick up a dollar that your honesty will drop out.

WE have learned a good deal when we know how to employ our time and faculties!

WHAT distresses me is to see that human genius has limitations, and human stupidity has none.—*A. Dumas, fils.*

TRUTH lieth in wells, but the wells are so deep that few of us succeed in getting hold of much of it.

A BITE of bread to a hungry man is worth more than a thousand words of condolence.

EVERYTHING, without exception, in the material world, is symbolic. The primary reason of its existence is that it may bless the soul of man.

FIND thou always time to say some earnest word

Between the idle talk, lest with thee, henceforth,

Night and day, regret should walk.

AMONG the "rights" an individual may claim of society, room for the development of the individuality stands foremost. The worst slavery is that with which conventionality shackles the soul, stifling its voices, throttling its life.—*Newton.*

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### MIRTH.

THE square man is a good all 'round fellow.

STOUNDER—Doesn't that calf look intelligent?

Rounder—Yes. Wouldn't his brains go good on toast?

MISS FOURSTAIRS—"Why, Mr. Snafflebit, what horrid racing colors you have. Why did you choose a skull as your emblem?"  
Mr. Snafflebit—"Aw—because a skull—aw—comes in a head, don't you know."

"Did you call me a rich loafer?"

"No, sare. I vas not ackgwanted vith ze English tongue. I meant to say you were a rich baker."

CUSTOMER—"Here, waiter, is a shilling for a tip. I've just been looking over the bill of fare. Now tell me honestly what you can recommend."

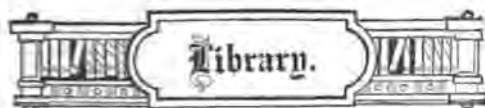
Waiter, in a hoarse whisper—"Go to some other restaurant!"

"How go things in your location, doctor?"

"Badly. If I may say so, good health is actually epidemic in the confounded place."

"PEDESTRIAN—So you want work, do you? Well, you can get it by going to that factory over there. There is a placard on the door saying there is work for people of both sexes.

Tramp—Sorry, boss, but that don't help me any. I belong only to one sex.



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

**THE GENESIS OF NATURE** considered in the light of Mr. Spencer's Philosophy, as based upon the Persistence of Energy. By Thomas H. Musick. 12 mo; pp. 377. New York; John B. Alden, Publisher.

This elaborate consideration of principles and assumptions involved in the doctrine of evolution shows careful study and much pains in the marshaling of the data contained in the works of recognized leaders in modern thought, both theoretical and physical. The book has a value to the student of nature because of the research displayed by Mr. Musick, in his compilations from the very many authorities that have been consulted. In Chapter II. he very properly devotes a dozen pages to the Two Schools of Evolution, and defines their differences in terms proffered by their respective supporters, giving preference to Mr. Spencer's views as the more logical and co-incident with the facts of nature. The author, indeed, in his preface announces his approval of the Spencer position that is summarized in "First Principles:" "Thus Matter and Motion, as we know them, are differently conditions of Force. Space and Time, as we know them, are disclosed along with these different manifestations of Force or the conditions under which they are presented. Matter and Motion are the concretes built up from the contents of various mental relations, while Space and Time are abstracts of the forms of these various relations," etc. It would be impossible to give a clear idea of the scope of the book without considerable quotation. The author has evidently sought to cover the field of evolutionary thought and, we think, has fairly succeeded.

**THE VOICE IN SPEECH AND SONG: A View of the Human Voice, for Speakers and Singers, and all who love the Arts of Speech and Song.** By Theodore E. Schmauk. 16 mo; pp. 170. New York: John B. Alden.

A unique book in many respects. On the first dozen pages we are treated with a review of quotations from great writers and thinkers, a feature that suggests the thought that the author views his subject largely as a philosopher, and his treatment will consist mainly of generalizations. The compass of the book, of course, precludes detail in the line of practical instruction, but useful suggestions are given for the exercise and development of the vocal organs. And here and there technical counsel is dropped that would be helpful to the student of music or elocution. One thing that is not often met with in treatises on musical expression is the discovery of the relationship existing between the quality of the voice and the physical type of the person. He pertinently says that "*timbre* may be a resultant \* \* \* of mental and spiritual type and temperament," and his illustrations from observations of great singers are for the most part quite in point. The more interesting part of the book relates to elocution, and the brief descriptions of the manner and style of many orators that have thrilled the souls of great audiences, parliamentary and public, will impress the reader as deserving his special attention.

#### PUBLICATIONS RECEIVED.

**THE NEW METHOD** in Certain Chronic Diseases. By W. E. Forest, B. S., M. D., Member of N. Y. Academy of Medicine, etc. M. L. Holbrook & Co., New York.

A clearly written little book on methods of hygienic treatment that commend themselves at once to the intelligent reader. The title is somewhat of a misnomer, as the treatment which forms the chief motive of the book has been known for a half century or more to hydropathists, and is set forth in the old treatises of Shew and others, despite the pretentious claims of discovery on the part of Wilford Hall. However, Dr. Forest is not at all to be regarded in a similar light with Hall, as in his preface he disclaims originality "in the ideas given," but thinks that in certain respects the mode of applying the intestinal douche or enema is fairly novel. Being familiar with the treatment of "flushing the colon," and knowing its

virtue from years of observation, we have no hesitation in confirming what the author says, and can generally indorse his suggestions with regard to diet, dyspepsia, catarrh, and the efficiency of exercise in correcting common weaknesses in women.

**NEARLY LOST, A Novel.** By Annie M. Hunter. New York; G. W. Dillingham.

The author of this story shows a command of words that is uncommon even among novel writers, and her descriptions of scenes that are common enough in our every-day life are, on account of the lingual facility, full and realistic to an unusual degree. The portraiture of details in the manner and expression of her characters enables us fairly to see them, and to read their natures without further aid. The situations are not overdrawn, for sensations as striking occur daily in our spasmodic social life, and a cheerful air pervades the book, making the most pathetic parts of it soothingly interesting.

**THE PHYSICIANS' VISITING LIST for 1891.**

Published by Blakiston, Son & Company of Philadelphia, commends itself for its neatness and utility.

A compact little book for the pocket, and containing many practical helps for the busy physician. Price \$1.00, in fine morocco.

**SMITH'S PLANETARY ALMANAC and Weather Guide for 1891.**

Gives movements of the stellar sphere, the usual calendar statistics, besides a series of predictions of weather which we can not but regard as conjectural at the best. Published at Montreal.

**THE ACCRETIVE SYSTEM OF DEVELOPING MEMORY AND THOUGHT.** Address before the Cosmos Club, Jersey City, N. J. By James Pierson Downs.

The number of methods for cultivating memory is rapidly increasing in these later years, and each inventor of a mnemonic system is naturally earnest in preferring his claims to attention, and by comparison with systems that are more or less popular will attempt to show the superiority of his. We think, with Mr. Downs, that the technical features of most of the so-called associative methods are too discursive, complex and unnatural. They involve too much study of unnecessary, if not of absurd, details. Our author derives his views from Leland, whose system is nothing more than a formulation based on the mode of the development of the apprehensive powers of the intellect. He thinks that making thought or intellect active and strong involves memory improvement. On this principle as a basis the accretive system reasonably asks a hearing.

**THE NATIONAL TEMPERANCE ALMANAC and Teetotalers' Year-Book, for 1891,** contains a deal of information for temperance people, especially those who are active in work and influence in the cause of reform. Compiled by J. N. Stearns, Agent of the National Temperance Society. New York.

#### CURRENT EXCHANGES.

*Progres Medical.*—Weekly. Paris, France. "Late number reports a valuable lecture on Scarlatina, its etiology, diagnosis, and treatment, and also proceedings of Paris societies.

*The Nationalist.*—December, has chapters IV. to VI. of a new political story "The Birth of Freedom," in which the description of Alderman's saloon is realistic. Boston.

*Homiletic Review.*—(Funk & Wagnalls.) In December number we would refer to Dr. Warfield's plea for true church unity. A scientific study of Christianity, Part II., and a symposium in relation to the way to attach liquor saloons. Some true observations are made on the credulity of skepticism—and on how to grow old. New York.

*Eclectic Magazine of Foreign Literature.* December, has Tolstol's short story, "Work While Ye Have the Light." Simplicity and complexity of character, Mutual Aid Among Animals, etc. Dr. Peters' plain words with relation to Stanley and Emin Pasha are another reading of the "Rescue" business. New York.

In *Popular Science Monthly* for December we find the following articles of special interest to the thoughtful: What shall we do with the Dago (foreigner from Southern Europe of low origin), a view perhaps a little on the extreme side. What is Individualism? Sensations of Pleasure and Pain. The Dak-dub Ceremonies, a mystical performance of initiation seen in New Britain.—Melanesia. New York.

*Christian Advocate.*—New York. The edition of Dec. 18, 1890, has a brief and pertinent article on College Athletics, and a comparison of Christian Science with Christianity.

*New England Medical Monthly* for December, considers The Relation of State Medicine to Man, a paper read by its editor, Dr. W. C. Wile, before the New York Academy of Anthropology. The Disease Theory of Intemperance is an argument against the view held by a class of observers. Danbury, Conn.

*Canada Educational Monthly.*—Toronto. Note-worthy Moral Training in Schools. Art in Literature.

*Western Rural and American Stockman.*—Weekly. Latest number at hand. Quotes from the convention of the Southern Farmers' Alliance, and a readable article in Missing Links. Chicago.

*Hahnemannian Monthly.*—December. Gives Typhoid Fever as Noted and Treated in Homoeopathic Hospital at Melbourne. A Valvular Disease of the Heart Curable? Diagnosis of Abscess of the Brain—an examination of the localizing symptoms. Philadelphia.

*Harper's Weekly* for Dec. 20 has portraits with suitable remarks on the late Daniel B. Fayerweather, Sitting Bull, Chief Gali and others that have claimed recent attention. New York.

*Harper's Magazine.*—Christmas number is well furnished with holiday subjects in text and engraving. A Christmas Present. The Winter of Our Content. A Pre-Raphaelite Mansion and Japanese Women furnish abundant material for pen and brush. The three editions get in something about the season besides what is given elsewhere. Harper & Brother New York.

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AND  
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[WHOLE No. 623.

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DR. JOHN L. CAPEN.

## JOHN L. CAPEN, M. D.

THIS gentleman has a large body and a large head; he stands nearly six feet in height, and must turn the scale at about 200 pounds. His head is twenty-three inches or more in circumference, and being sustained by so large and healthy, and so well balanced a body, he has the conditions of power and vigor and long life. He is an admirably well preserved man for his years, having been born in 1822.

The face is massive, calm, strong, indicating intelligence, self-reliance, stability and truthfulness; few men are more sincere or more settled and earnest in the maintenance of their settled convictions. The forehead, it will be seen, is massive, broad and high, and the head is long, when measured from the opening of the ear to the eye-brows. These developments indicate intellectual strength, comprehensiveness of mind. It will be noticed that the lower part of the forehead is particularly prominent, showing quick, clear and sound perception, ability to gather knowledge from observation and practical life and store it up for future use. Whatever touches such a mental make up, leaves a practical impression, adding to the stock of knowledge, it enhances the resources of practical judgment. The organs that measure distance, magnitude, proportion, local position, color, method and number are all strongly marked. Hence, natural science, including physiology, anatomy, chemistry and whatever belongs to engineering, are readily appreciated and applied as occasion may require.

He has the sign of large language, and if he had devoted himself in early life to literature instead of science he would have been not only an easy but a copious speaker. He uses language with great pertinency; his words fit the thought, but he does not seem to be redundant in expression, is rather remarkable for accuracy of speech with special adaptation to the thought involved. His

causality and comparison are large; hence, he is a critic in the way of analysis not only in Phrenology, but in physiology and medicine, and is a very clear reasoner on topics pertaining to mental science. The organ called Human nature is large in him, hence, he has a quick and accurate appreciation of character and disposition, which enables him to be critical and specific in the analysis of character. He sees no two men that are very nearly alike; whatever differences exist, he will recognize them and point them out.

He has large benevolence, which renders his mind amiable, benignant, sympathetic, desirous of doing good, and doing it in a generous, large way. Hence, he becomes interested in the welfare of a child as he points out the virtues and probable vices which may crop out in later time; so that his advice and counsel has a fatherly, sympathetic solicitude, as well as integrity. He has apparently a full development of spirituality, hence, does not measure values by the acre, the bushel or the yard-stick merely. He has veneration apparently large, which gives him respect for whatever is worthy of it, whether it be scientific, social or religious. The height of the head from the opening of the ears seems to be great. Hence, there is large firmness and conscience, as well as large veneration and spirituality. He has a full share of self-reliance and dignity, never descends to undue familiarity, but his friendship is solid and lasting; where his affections are enlisted he is very companionable. He has good constructiveness and ideality. If he had more acquisitiveness it might help to round out and balance his character. His distinguishing characteristics are the intellectual and moral; if his side-head were broader he would manifest more force, more policy, more business enterprise, and more of what is sometimes called secular wisdom. He is known for sound judgment, clearness of perception and

that solid wisdom which endures. There are few men who have done more thorough and solid service in the phrenological field than Dr. Capen. There are few men who have deserved better of his fellow-men; his character is above reproach and his talent worthy of great confidence and respect. With so substantial a body, so large a brain and so good a constitution as his, he ought to maintain his capabilities and his power to do good work in the field for many years to come. N. S.

Having for some time wished to publish some account of this gentleman who has been so long and so well known as a worker in the field of human science, the editor of this magazine applied to him directly for the material of a biographical sketch. In reply the following letter was received :

Editor of the PHRENOLOGICAL JOURNAL.

At your request, I send you this sketch of my phrenological career, to be used in any measure you may think proper. Among my earliest recollections is the interest I felt in reading whatever I could find on the subject of Phrenology, in which I became so much interested that I was always on the alert for more matter or for something new.

When George Combe came to the United States in, 1838, I was but sixteen years of age, and, though living in what was then the town of Dorchester, and is now a district of Boston, I never had the privilege of hearing that distinguished philosopher. The necessities of the family, living upon a poor farm, my father being an old man at the time of my birth—he was sixty-two years of age—requiring my labor, deprived me of the advantages of an extended education. On this account the occasional items of interest in relation to mental science that I could obtain were very highly prized. I began very early to put the little I knew to a practical test, and found sufficient confirmation of the truth of Phrenology to make disbelief

impossible, although my experimental examinations were probably confined almost exclusively to the head, as in those early days less was said of the great variation in the quality of the brain than at present. The little that I knew was exercised so diligently that I acquired a local reputation as an amateur phrenologist, which was all I ever expected to be at that time and for many years after; but about 1852 or 1853 it became convenient for me to attend a class in Boston that was formed by Mr. D. P. Butler. There I made the acquaintance of a young man by the name of Hills, whose father was a phrenologist of considerable ability. This young man asked me to join him on a lecturing tour, which I readily consented to do, thinking it would give me an opportunity to increase my store of knowledge on the subject. After having made arrangements to travel, he gave me to understand that he expected me to give the lectures, a part I felt unprepared to perform, and so declined to undertake. However, as my mind had taken a decided leaning in the direction of the phrenological profession, I continued under Mr. Butler's tuition and remained in his office as a student for nearly a year.

In the autumn of 1853 I commenced to lecture. My first course of six lectures was given in Manchester, N. H. I made the trip from Boston in the arrangement of the course and its completion twice; but, above all expenses, that course, occupying one week, netted just ten dollars.

From that day to this I believe I have never carried through a course of six lectures in any place without some showing of profit over expenses. In the spring following my first season I tried several places without being able to get a satisfactory hearing, and for a time abandoned the profession.

It has never happened to me to have any disrespectful treatment during any lecture, but the nearest approach to it

that ever occurred was in a New England village, where a large number of young men began to crack peanuts very furiously. I remarked that I thought that I had announced the lecture for an hour late enough to give every one an opportunity to eat his supper, but I perceived that there weresome present who had not finished theirs. The silence that followed this statement was eloquent, and there was no more annoyance.

After spending about seven months in New York City, most of the time at the office of Messrs. Fowler & Wells, I went to Philadelphia in the spring of 1856 and have remained in this city ever since, not having been absent more than two years in vacations, lecturing trips and medical practice included.

I find a marked change in my phrenological practice during the many years of my work. When I commenced there was displayed frequently a skeptical spirit; a man would take a seat in my office with an air of defiant curiosity, as much as to say, "Find me out if you can." But now it is not uncommon for a father and mother to bring in a child and state what they think of him and what he is brought in for, and then ask my opinion with the assurance that they mean to respect it.

As for my own mind, I feel that the practice of Phrenology tends powerfully to promote character. So obvious is its truth, so evident its application to the analysis of every head and face, whether the property of a man of very moderate abilities, of a genius or of an ambitious pretender to science or art, that it requires an effort of reason to understand how any man of average intelligence can be thoroughly honest and deny it; yet when a skeptic sits for an examination there is no difficulty in discovering the good that is in him or in giving satisfactory or at least charitable reasons for his skepticism.

It is in accordance with my observation and experience that any community that has not access to a careful

and competent phrenologist is very unfortunate. In some cases the felt demand is such that a pretender has been tolerated whose ignorance was so profound that it was necessary for him to have a bust at hand to guide in his examinations; but between the degrading influence of the incompetent and the intolerance of a class more fortunate in social and pecuniary advantages than in intellectual acumen, there is still "missionary" work to be done, and the laborer will find wherever he may go sufficient intellectual and moral independence and virtue to give him encouragement, and sufficient opposition to give a zest to his undertaking.

Respectfully yours,

JOHN L. CAPEN.

We think the letter of Dr. Capen will be acceptable to our readers, although given us as the basis for a biography. It seems to cover the ground in the line of his professional work, and the influences which led him to adopt Phrenology as a profession. We can well understand that no audience would feel at liberty to trifle with or attempt to treat him with disrespect. His manly dignity, sincerity and evident truthfulness and candor would disarm impudent skepticism. One look at the massive form and face of the man, and the sound of his calm and amiable voice in the utterance of a single sentence, would win silent respect if not hearty applause. The value and virtue of his mind and character give to all who come into his presence a sense of his substantial worth and assurance that entire confidence may be reposed in him.

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THE leading object in education should be the development of true manhood. Then, as one says, if wealth come, it will bring honor, and if it does not come, its loss will bring no disgrace; aim at wealth, and manhood is too apt to be lost in the mad whirl of business, in the hurry and rush of the baser issues of life.

## FUNDAMENTALS OF ETHICS.

THE *summum bonum* of the human race is to attain that perfection which the Creator has willed, and of which the elements of human nature give promise. No other logical conception is possible. It is a purely metaphysical question, and, for that reason perhaps less easily appreciated, though none the less true. When brought to the mind in its simplest terms it becomes almost axiomatic there. Thus if the Supreme Authority is supreme goodness, the *subject* must find its highest good in the best and completest acquiescence in that authority.

To attain this highest good is the highest duty of every human being—the duty which comprehends every other duty, and which requires two things, the *motive* and the *method*. The motive consists in that state of mind which longs for ideality and progression, and loves right so fervently that Plato's theory, "that ignorance is the cause of evil, and knowledge of right inevitably leads to right doing" becomes fact. The method consists in a complete system of duties made appreciable to the reason. Either alone is useless, though good *per se*, and all must be nugatory until both are united. The motive, arising almost wholly from the emotional side of mind, is blind; it never perceives or judges, but follows the individual's standard of right, whether true or false. It requires an enlightened guidance. On the other hand, a complete system of duties, however perfectly adapted to the highest good of man, never accomplishes good unless the motive to it exist.

These two master problems are before universal man for solution. The first, being a mental status or condition, must be left to time, the influences of heredity and education, and the slow evolution of social conditions, or change of environment; in all but the first of which, intelligence and long continued and enlightened human effort are

needed. The second, depending upon intellectual judgments, claims pressing attention here and now; has claimed it in all past times, but now, in the light of recent truth, more than ever before.

All this reveals the objects, the dignity, and the importance of the science of duty. The great questions of expediency, policy and self-interest which engross the attention of nearly everybody, dwindle to mole hills in comparison. Let us examine a few of the central principles of morals.

It has been a matter of debate with us whether to discard the terms *ethics* and *morals* and substitute another of broader significance, or, to retain them, and, in accordance with the widely acknowledged possibility of progress in ethical science, give them a broader meaning than they have usually borne. At last, considering the origin of *mos* and *ethos*, which mean simply a "way of acting," and by usage a "choice among actions" we feel that they are worthy of the broadest application, and that in themselves they do not imply the limitation which morals usually suggest, and which, however it may have arisen, confines morals simply to that line of duties growing out of our most important relations with fellow-men, or our religious relations with God.

That morals seem applicable to these only may be due to the Platonic and Aristotelian systems which found the chief sphere of ethics in politics. Man existed for the State, and the State was apparently the ultimate authority in morals. In modern times discussions have had a similar effect. Hobbe's despotism placed the ultimate authority no higher than a king, and Cumberland, who answered him, placed it in the common good of fellow-man, which, while taking it out from so arbitrary a source, still made it but little broader. Locke left it with civil law, divine law, and public opinion, all narrow and im-

perfect, and, in effect, little broader than before, for all these deal mainly with the grand relations of fellow-men. It may be due partly to the fact men who rarely think deeply, but feel strongly, claim license to do what they will, so long as the rest of mankind is not seriously injured. They refuse to see similar obligations binding them in all departments of their nature, and in all their relations to the universe about them. They have learned to account only those things moral which have punishments by human instrumentalities attached to them. They don't see that that very view, if carried to its logical consequences, would make morals universal. There are some exceptions among thinkers, but in general this limitation clings to morals. It is not necessary, however, and the term is broad enough to cover every possible natural obligation.

The first prerequisite of a system of morals is a standard of right or duty. Several have been offered in modern times, but none is quite satisfactory. Hobbe's kings were not gods, infinite in wisdom, and perfect in justice, nor angels, nor even good men, but Stuarts, Tudors and Bourbons. Locke's civil laws were, ninety-nine times in a hundred, embodied expediency; his divine law, simply human interpretation of revelation, and the light of nature, a term which, by the way, if understood in the light of later thinking, would mean much more than it then meant; his public opinion, just the result of social circumstances, education in his divine law, and the maxims of limited experience. One school of moralists hold that what the consciences of all men condemn is moral wrong, and what they approve is moral right. This has a promising appearance, but, like Irving's ideal jury, these collective consciences must be starved into unanimity before a decision could be rendered. The fact is, that the consciences of all men have never agreed in anything. The moral sense is not a sure guide. It is a double

function. As an emotion it loves right, and, with intellect, gives us our conception of right and wrong as abstract qualities of actions. But intellect alone can and must judge; and the same cause which has produced such variety of opinion in purely scientific questions, has also produced a variety of opinion and practice in morals. The first principle was left out. Each person judged from a given set of facts and circumstances that might be limited, and therefore misleading. Indeed, the standard of right by which intellect must judge was as far from being found as ever. Others held that whatever is contrary to the desires of those faculties which distinguish man from brute is moral wrong. This is the truest view yet held, and if carried to its logical consequences, might be made to cover the whole field of obligation. But the objection occurs again. The true standard is something by which the intellect may judge, and we must first ascertain the exact function and limitations of each and all of these faculties before they can serve such a purpose. Thus, since education and various other forces have caused such differences in expressing these functions, among the several people of the world, it would be unsafe to accept the decision of any one people as correct. We must, by careful observation and analysis, determine the exact nature of the function and the end for which it exists, before we can apply it with certainty. We should need some criterion broader and simpler than all these, founded in the eternal nature of things, immutable and far removed from the sphere of passion and prejudice.

It is our opinion that the above conditions will be fully met by the proposition that the fundamental truth or principle upon which a sound system of morals must be based, is the oughtness of performing all functions duly and harmoniously, and to that end or purpose for which they were created.

We submit this as the ultimate standard of right. It is no mere assumption, as we have already shown in the opening of our discussion; nor is it without support from the great philosophical systems of antiquity. It was the first truth of the Stoic School of Philosophy—a school whose honor it is to have first taught the duty of man, not as an integral part of a political body, but as an individual man—their *Summum Bonum*. The absolute and essential good was to live according to Nature, which was the will of God revealed in the *heart* and *conscience* of those who sought it, and interpreted by a reverent and faithful observation of the facts of life (vide Rolleston's *Epict.*). Had Zeno, Cleanthes, Chrysippus, or Epictetus been versed in modern science and its terminology, we think all this would have been called performance of function. The same principle lay at the base of the ethical teachings of Jesus. "Father, thy will be done," is the keynote of the whole body of them. Assuming the will of the Father concerning man to be embodied in man as function, his teachings are found to rest on the same base as Stoicism does. But we do not rest our principles on these old philosophies. Here is modern proof. It is but an enlarged repetition of what we stated in the beginning. Man can never escape the thought that the highest authority in the cosmos, whether it be mere fortuitous evolution, *anima mundi*, or God, requires man's at-one-ness—his maintenance of the position marked out for him by his nature. As an integral part of the universe of God, he must bear that part fully in order to fulfill the intention of nature and God. Function and this alone determine this part, and hence nothing more or less than performance of all function is required. This is raising the ultimate authority in ethics from all human sources and placing it in God. How much more august than before!

This being established, must we say

that the sun ought to follow its orbit through space? That the ellipticity of the earth's orbit ought to vary from age to age? That the comets ought to whirl away in their vast parabolas? Must we say that plants ought to grow and animals ought to feel hunger and thirst? Manifestly not, for these are controlled by forces which they can not escape. Ought implies liberty, and attaches to those functions only in which choice enters. Whatever is bound by necessity, or controlled by forces which it is impossible to escape, has nothing to do with oughtness. And one thing more is necessary to morals—liberty alone would not be sufficient. The agent must have a sense of moral responsibility. Obedience to law, or performance of function—which two are one—in a being that lacks this sentiment, is not a matter of morals, and such is the beautiful order of nature that it is never a matter of liberty. To one who is free to obey or disobey, and who possesses this sentiment, it is a matter of morals. He ought to be in harmony with all natural law. In such morals is co-extensive with liberty. Such is the condition of man. As far as God has left him the power of choice, that far he is responsible to God for his conduct.

After finding a standard of right we must next determine the method of developing a system from it. Actual function must be determined by close observation of the facts of life. This being done, *due* performance must be determined by applying the principle of harmony, which is universal in its applications. No one faculty or function shall be permitted to prevent the full normal activity of any other, or in any wise hinder its just gratifications. Life is a great combination of forces working together for one and the same end—*continuance* of existence—and complete life requires each of these forces to do its complete work, yet unite in harmony with all others. None can rightly be exalted at the expense of another's weakness.

Taking one step more, we find that each faculty, or group of faculties, must do its own work and confine itself to its proper sphere. Those which serve must serve and obey the just demands of the directive faculties, while the directive powers must guide without repressing the subordinates. This requires the guidance of intellect and the supremacy of the moral sentiments. Applying this principle still further we reach another important conclusion. Men with deficiencies and excesses are not to exert each faculty in proportion to its hereditary strength, for this would be countenancing criminality in many cases. There is a certain ideal of humanity wherein every faculty is represented in full development without weakness or excess. This is the embodiment of harmony. Every man may not be able to attain it, or even approach it, for hereditary constitution can not be wholly overcome; but it is a well ascertained law that the cerebral organs which manifest faculty increase with action and decrease with inaction, and thus no man can excuse his conduct until he has made every possible effort to train and harmonize his faculties. If he is incapable of doing all that is required of perfect men, he is still not morally guiltless until he has grown as much as possible into the possibility of doing so. We need not fear the monotony which John Stuart Mill warns us against. Going as far as culture can in perfecting character, there will still be sufficient variety among men to prevent detrimental

sameness. The diversifying influences of the various occupations and associations will continue to furnish the spice of life. Beyond this, the more even and harmonious men are the better it is for all. Culture and growth in this direction are moral requisitions.

From this point we leave the individual and reach out to society. Not only the faculties of each individual must be harmonized, but the individuals of society also. Each individual claims a divine right to exercise all his functions, and demands that all others respect it. Since all men are equal—inasmuch as they possess the same faculties—all justly claim equal rights, and each individual is bound so to conduct himself that, in securing his own rights, he does not abridge in the least the just rights of others. But something more is necessary. This is too selfish still. Solitary man can accomplish almost nothing. Intellectual, moral and social growth would be retarded, and the blessings of society and government would be lost, by universal hermitage. The aid of fellow-man is absolutely necessary to our well-being. We must co-operate. Each should then bear his proper part in the world's work; not merely respect rights, but labor with all for the betterment of all, and the advancement of everything worthy of human endeavor.

These are submitted as the fundamentals of ethics. What will be the result when logically developed into a system?

JOHN WILLIAM SHULL.

#### PROF. ROBERT KOCH AND HIS TREATMENT OF CONSUMPTION.

THE interest shown in treating tubercular consumption by the method introduced by Dr. Koch remains unabated, and will remain so, for it was to be expected that any remedy applicable to consumption coming from a scientific source would be welcomed by hundreds of thousands in the Old World and in the New. It is said that

in this country upward of one hundred thousand persons die annually of consumption or its allied diseases; and that being the case the number of those who are more or less sick with lung troubles must be very large. The demand for the special treatment in the hospitals is very great, and the material for the treatment, although inadequate as yet,

has attained results that appear favorable so far as tuberculosis itself is concerned ; but there is a tendency prevailing to treat other diseases of a malignant type, like cancer, epithelioma, etc., that are not known to be distinctively tuberculous, with the Koch lymph, many physicians illogically thinking

one's great toe as in disposing of a headache.

Dr. Koch, in commending his discovery to the world, has not characterized it as a remedy of universal application ; his course has been that of the true scientist, as he reached his object by long and patient labor in the laboratory



DR. ROBERT KOCH.

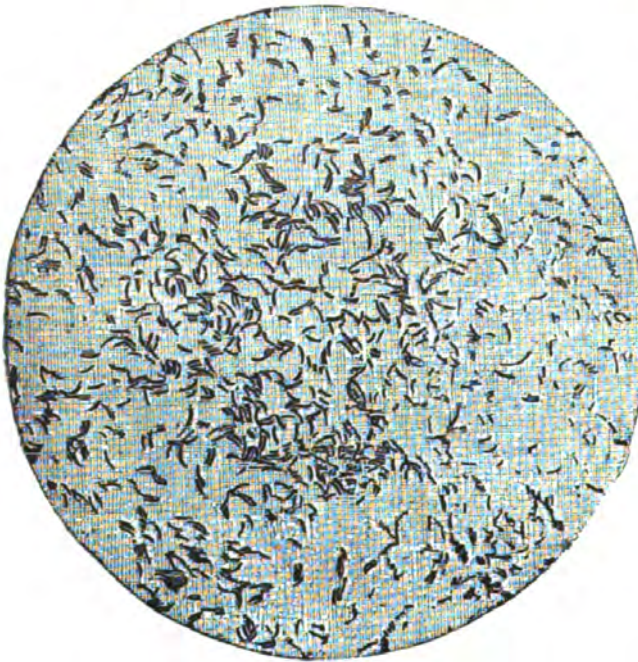
that if the inoculation be good for lung diseases it may be good for other destructive local diseases. Of course we have before us the example of the coal-tar products, of which antipyrine especially has been made a sort of panacea, in the view of some people appearing to have as wonderful effect in relieving a pain in

and hospital, so he has been definite in his declaration of its purpose to the world.

It will be remembered perhaps by the reader that it is nearly nine years ago that this distinguished observer announced in a paper which he read before the Physiological Society of Berlin, that

he had discovered a parasite or bacillus which he believed to be the cause of tuberculosis, and he sustained his claim with so much evidence that almost at once pathologists generally accepted it. Since that time circumstances favored Koch in entering upon a source of investigations with a view to obtaining, if possible, some remedy, some counteractive substance, or treatment, that would destroy the bacillus, and the result is now before the world. To be sure, the lymph or "paratoid," a brown

trait indicates, Dr. Koch is a man of fine, nervous constitution; there is a freshness in his intellectual contour that intimates the keen, specific observer. He is a natural analyst with sharp and critical acumen; a student of principles rather than of general details; inclined to go behind the surface of things and be thorough in his search for the sources of truth. The development at the root of the nose and between the eyebrows shows strong inquiry. The development in the upper part of the forehead indicates a nice appreciation of the relation of things, especially on their abstract and philosophical side. He ought also to be an excellent critic of character and reader of people. The head is well developed in benevolence; with such an intellect, such a moral constitution, Dr. Koch should be one who pursues his investigations quite apart from mere pecuniary relations; the hope of reward with him lies in the direction of his essential purpose; he is best gratified by having reached the objective point—the solution of the problem that he set about making in the start. The general expression of the face intimates excellent



MICROSCOPIC VIEW OF SIMPLE CULTURE OF BACILLI OF TUBERCULOSIS.

colored liquid, which is employed in the treatment of tuberculosis is a secret remedy, but its composition will probably be given to the medical profession when the time seems fitting.

About a year ago some account of Dr. Koch was published in the *PHRENOLOGICAL JOURNAL*, but at that time he had not completed his observations in the line just mentioned, and it may be taken for granted that our readers generally are interested sufficiently in his work to wish some further glimpses of the man and his work. As the por-

poise, independence and little disposition to consider those things that are social or partial; he is not much controlled therefore by the approbative faculty.

The temperament is strongly mental. There is not so much of the vital associated with his organization as is usually found in the German constitution, and while he possesses delicacy he is not without a good degree of that stamina that supplies physical endurance.

Dr. Koch is about forty seven years of age. He was born in December, 1843, at Clausthal, in what is now the Prov-

ince of Hanover. His father was a mining engineer in the Hartz mountains. He made his preparatory studies in the



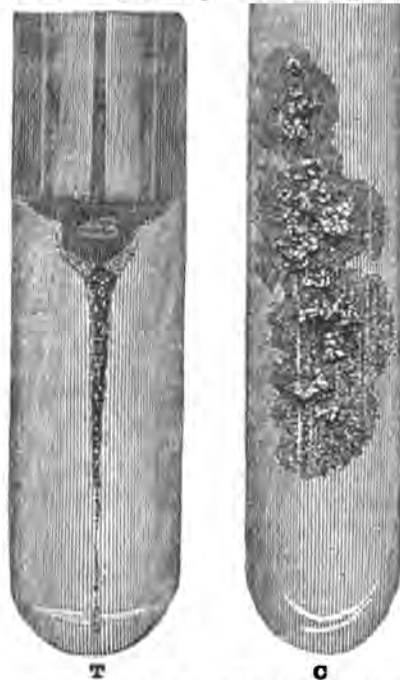
MICROSCOPIC VIEW OF SAME BACILLI AFTER A GROWTH OF FOURTEEN DAYS.

high school of his native town, then attended the university of Goettingen and later studied medicine. As a boy he was very fond of experimental science, and as a student applied himself with great energy to his work. After obtaining his license to practice he settled in Posen, and a few years later was appointed professor, and then commenced his investigation of tuberculosis. In the course of his investigations he discovered the bacillus of cholera. Having acquired some reputation because of the original character of his observations, he was sent in 1883 by the Prussian Government to India where he made a study of cholera, and it was there that he found its cause and gave the name "comma" bacillus to the parasite, because of the form of the growth. As a reward for his services the State voted him a purse of twenty-five thousand dollars on his return to Germany.

One who is practically interested in such work as the investigation of the pathological nature of consumption or of disease germs, must pursue a course characterized by scrupulous care to obtain results that are at all worthy

of consideration. Dr. Koch has been always distinguished for the delicacy of his method of verifying microscopic organisms in a stated disease. The order he lays down is the following: First, The microscopic organism, if it exists in the disease, must be found in the blood, lymph, or diseased tissues of the man or animal affected. Second. It must be isolated from the diseased tissue and cultivated in *media* outside the animal through several generations. Third. A pure culture thus obtained when introduced into a healthy animal must produce the disease specially. Fourth. In the animal so inoculated some microscopic organism must be found. This last result, of course, establishes the diagnosis and the character of the bacillus for future recognition. Here it may

be said that the Koch lymph, if not found ultimately a positive remedy in tuberculosis, will possess a high value



TUBES WITH GERMS OF BACILLI. (T) TUBERCULOSIS; (C) CHOLERA.

nevertheless to the medical profession for diagnostic purposes. In pulmonary disease, when injected beneath the skin

of a sick person, the place selected for such injection being that part of the back between the shoulder blades, certain reactionary symptoms follow. They are characterized by febrile disturbances, the temperature often ascending to 106 degrees. If tuberculosis exist in the lung or other parts of the body, the more advanced the disease the more susceptible the patient is to the dose; in other words the reaction is greater. If no reaction follow inoculation the diagnosis of tuberculosis is not confirmed. In this country lupus, a skin disease, commonly seen on the face, has been found very amenable to the Koch treatment; better results have been obtained with it than with consumption.

Dr. Koch does not claim that his preparation is remedial in advanced stages of consumption where considerable parts of the lung tissue have been destroyed, but rather in the incipient or early forms. A great deal of speculation is rife in regard to the composition of the lymph, but we think it would be better to defer any remarks with regard to it until something is definitely known about it.

The illustrations are microscopic views of the bacilli of consumption in different stages, and they come from sources that are authentic and are certainly equal to any we have seen in print. In preparing the culture of the diseased germs a test tube is taken, carefully cleaned and sterilized over a flame and then a quantity of sterilized culture is poured into it,

a sort of a soup we might say, prepared with agar-agar, a gelatinous mixture, and then the microbic matter is taken directly from the mucus of the consumptive or from a lupus sore, and is placed in the tube and the opening closed with a cotton wad. This cotton wad permits the air to pass in and out the tube and does not permit any germs floating in the air to enter. When the tube has been prepared as we have described it is exposed to a moderate and even temperature in an oven, and after a certain time the microbes begin to develop and increase, the appearance assumed being like that of the engraving, which is one of the characteristic peculiarities of consumption tubercle.

The large microscopic view shows a pure culture of tuberculosis, and precisely as it is seen in the field of a good microscope, the black threadlike forms represent the bacilli. Months may be required to demonstrate the use and virtue of the Koch lymph. At present physicians are experimenting with it almost everywhere, and however much the inoculative method may not appear to accord with natural or hygienic philosophy, as a rule they seem agreed with respect to its value as a contribution to medical science.

Dr. Koch is of middle height, and fairly proportioned; he is genial and social by nature and generally liked by all who have come in contact with him as students or acquaintances.

EDITOR.

#### PAYING A BOARD BILL.

"I HEAR you have left your boarding place, Mr. Alden," Mr. Baker remarked to his clerk, on meeting him one morning in the store.

"Well, yes, I left there at the end of last week, three days ago," said the young man. "Some of the boarders were not very agreeable people, and I have secured a more pleasant place at the same price."

"But I hear that your bill has not been paid in a satisfactory way. Of course you are aware that Mr. Norton received you on my reference, and if there has been anything wrong on your part, I must know it. He must not lose anything in consequence of any unjust or dishonorable act committed by you. I heard his version of the story last evening, and would like now to hear yours."

"I have his receipted bill," said Mr. Alden in a slightly changed tone. "And am not aware of anything unjust or dishonorable in the way of obtaining it."

"Mr. Norton's story," said Mr. Baker quietly, "is that you remarked to him some time ago that you would like to let your bill run up until it amounted to a hundred dollars, if just as convenient to him, and he consented to that arrangement, at the same time saying that the money would come just when he would need it for the payment of his quarterly rent."

"Well, sir?" said the clerk, as his employer paused for a moment.

"I should like to ask you," said Mr. Baker, "if his version of the transaction is correct up to that point?"

"You may consider it so, I suppose," was the somewhat cautious and guarded reply.

"Last Saturday morning," continued Mr. Baker, "Mr. Norton handed you, as he tells me, a receipted bill for \$104. You looked at the bill, said it was all right and then, instead of handing him what he expected to receive—money or a check—you gave him a release of an old judgment that had been obtained and recorded against him at the time of his failure, six years ago. He looked at the document a moment with indignant surprise, and asked for what purpose you were offering him that paper, to which you replied in a low tone, and with an averted look, that he was welcome to the difference, amounting to nearly one hundred dollars. He said no more, but allowed you to leave, as you did within a few minutes, with the receipted bill in your pocket. Your baggage was called for and taken away by an expressman the same day. Is this account of the transaction substantially correct, Mr. Alden?"

"I believe it is, sir," was the reply.

At this point Mr. Baker was called away suddenly to attend to some business matter, and remarked as he went out that he would be gone an hour or

more. His absence will furnish the reader a good opportunity to learn something of the history of the young man who had been paying his board bill with a release of an old judgment bought for that purpose for a trifle.

Rance Alden had been with Mr. Baker a little more than a year. His introductory letter was from an old friend on whose judgment and opinion the merchant supposed he could safely rely. The applicant had a good mercantile education and some experience in that line of business, and, as a further recommendation, was provided with a certificate of deposit representing some four thousand dollars in bank.

"Disposed to indulge in sharp practice," Mr. Baker would say to himself sometimes, when observing the manner in which his clerk went through certain transactions. But taken altogether, his services were valuable. That four thousand dollars which had been deposited in his employer's hands soon after he came into the store, had also enabled him to approach a little nearer perhaps than his real merits without that material aid, would have brought him.

But the favored clerk had found another way also by which he had been coming still nearer. When this affair in regard to the board bill occurred, only four weeks and three days more were required to bring the date appointed for the marriage of Mr. Rance Alden to Miss Lulu Baker. The engagement had been made with the full approbation of the young lady's parents, and the wedding was to be followed immediately by receiving the prospective son-in-law as a third partner in the firm of Baker & Son. Toward that consummation everything was now hastening, and the new relation was looked forward to with deep interest by all parties. On the day preceding the unfortunate *denouement* with which our story opens, Mr. Baker was startled by his daughter, the prospective bride, enter-

ing his counting-room, with something to tell him that troubled her so much that she could not even wait until he came home to dinner.

"Look at this, father," said Lulu, showing him a paper given her, as she added, by Louis Norton, a short time before. That paper was the judgment release above referred to. Louise had been on her way to Mr. Baker's store when Lulu met her. Her father, she said, was not willing to let Mr. Baker know anything about the matter, so she had taken the case into her own hands, determined to let Lulu's father and Lulu herself know exactly how Mr. Alden had treated them.

There was a full and free ventilation of this affair in the Baker family circle that evening. Mr. Baker had in the meantime interviewed Mr. Norton and obtained his version of the story, as already given. The unanimous conclusion was that a man who could engage in a transaction of that sort was not wanted in that family.

"And now," said Lulu, with that mixture of gaiety and courage which was one of her chief characteristics, "I suppose you wonder why I do not feel likedying to order in view of this strange revelation in regard to the character of the man who was so soon to have been my husband. The truth is, I have for several weeks been carrying in my secret thoughts some painful suspicions; and yet the matter had gone so far that I saw no way to turn back, and dared not even think of doing so. How much do you suppose this engagement ring cost, brother George?" she added, after a moment.

"Twenty dollars would be a high price for it," was the brother's reply.

"Rance told me that he paid fifty dollars for it, and that, he said, was ten dollars less than the price charged. For the last three weeks I have known that he paid eighteen dollars for it, and no more. A friend of mine, unknown to him, saw him buy it."

"Much better part now, my dear," said Mr. Baker after a pause, "than after you are married."

"We will return Rance the money he has loaned us, and have no more to do with him," added George.

During Mr. Baker's absence from the store, which we have utilized to bring in this intermediate explanation, Mr. Alden had been ostensibly busy examining and arranging some old accounts, but his real thoughts were centred upon that board bill and its possible consequences.

"The governor has been making himself mighty free with my private affairs," he grumbled to himself. "Any shrewd fellow would do just as I did. Many a rich, honorable and religious man has done scores of sly tricks worse than that. I took up an honest debt for Mr. Norton, and gave it to him at a good, large discount, as I could well afford to, having bought the claim for twelve dollars. But my old governor-in-law has been letting himself into the inside of my transactions, and I must move my cards scientifically or I'll be euchred; and then what will become of my dear Lu? By Jove, I can't lose her! She is just the girl for a fellow to be proud of, and when the old man goes over, she will get a good pile. That would be a nice story to go back to the girls and boys in Vermont, who know of our engagement, and just when we are to be married. I declare it makes me nervous!"

And his nervousness was by no means allayed by the look on Mr. Baker's face when he returned at last.

"Mr. Alden," he said quietly, "that transaction with Mr. Norton must, I think, alter our relations. I shall not need your services after the end of this month; and if you prefer to leave sooner it will be no inconvenience to me."

"If that is your decision, sir, self-respect will compel me to terminate my engagement immediately," said Mr. Alden, stiffly. But before this is done, I would like to say that I do not see wherein I

have treated Mr. Norton unjustly. My way of settling my bill may look like sharp practice, but there was nothing in it legally wrong. I was the actual owner of that judgment—had bought it and paid for it—and had a full legal right to tender it in payment of any claim against me."

"I suppose that is so," said Mr. Baker. "It is no doubt true that a man whose obligations in an available form are on the market and can be bought for a nominal sum is practically disqualified from collecting his debts in his own name. The law presumes that a man must clear his own record before he goes into court to enforce the payment of claims against others. But I did not suppose, sir, that you had yet to learn that there is another law within and above the civil law—a law of justice and honor, that requires us to do to others as we would have them do to us. There are no meaner or worse men than those who are willing to do any act that can be done under cover and protection of the law."

"In all business transactions," continued Mr. Baker, "there is, among just and honorable men, an implied agreement to carry each transaction through on its own merits, and without attempting any diversion by taking advantage of the poverty, ignorance or misfortune of either party. The grocer with whom I am dealing was unfortunate some time ago, and his notes are now lying over and can be bought at a discount. Would it be fair or honorable for me to let my account with him run up to a hundred dollars and then pay him with one of those notes? This principle runs through all operations of business, and any departure from it involves forfeiture of mercantile honor. It seems to me that you can not fail to be conscious that you have not paid that bill as an honest man would pay it, but have simply endeavored to escape it by an unworthy trick."

"Your remarks have given me a different view of the matter, sir," was the

answer his would-be son-in-law managed to get off, but without raising his eyes, except with a furtive glance to note the effect of his words. "I am willing to do exactly as you think I ought to in this matter. What should I do, sir?"

"Send Mr. Norton the whole amount of your bill," was the prompt reply.

"I will do so at once," said Mr. Alden, and immediately writing and inclosing a check for the amount he sent it out by a messenger boy.

"Now I have a word to say to you in regard to the judgment," continued his employer. "How much did you pay for it?"

"Twelve dollars," admitted Rance reluctantly.

"Which I will refund," said Mr. Baker, suiting the action to the word, "and will return the judgment release to Mr. Norton."

"Return it to him?" echoed Rance. "May I ask how it came into your possession, Mr. Baker?"

The mystery was promptly explained, and terminating the conversation at the same time, Mr. Baker turned to attend to some other business until the time for closing the store.

"Well, father," said Lulu, as Mr. Baker came home to dinner, "what does Mr. Alden say for himself?"

Her father related the interview as it occurred.

"Do you think he sincerely regrets what he has done?" continued Lulu.

"I do not," said Mr. Baker, gravely. "His conduct was too evidently actuated by the desire to retain my favor and his former footing in our family."

"He will be thoroughly undeceived this evening," was Lulu's quiet but determined rejoinder.

"No man can be my husband who is not the master of my heart," Lulu said an hour later as, drawing her engagement ring from her finger, she laid it quietly in Rance Alden's hand, reluctantly extended to receive it. "And no man can occupy that place whose con-

duct is not actuated by those principles of justice and honor which alone can command my affection and esteem. I bid you good evening, Mr. Alden, and, at the same time, good bye forever."

Whether Rance Alden ever attempted to pay a board bill in a similar manner again, this historian can not state, but he was accustomed to say to himself that he never had paid one that cost him so dear. If it brought him the lesson it was meant to inculcate, he might at last come to count it as well invested even at that price.

EMILY H. HOUGH.

### A FLORAL IDYL.

A FLOW'RET dwelt in a mossy dell,  
Where never a ray of sunlight fell,  
But a zephyr found and loved it well—  
As zephyrs love ; but alack-a-day !  
What wooers so fickle and frail as they !  
The breeze had wandered so cool and gay,  
From wilds of the West that summer day ;  
And paused awhile on his eastward way,  
To whisper of love to the little flower  
That dwelt alone in her mossy bower.  
But when the birdlings had sung good night,  
And shadows of evening dimmed the light,  
The flow'ret drooped with a sudden blight ;  
For the breeze that kissed her the livelong  
day,  
And murmured of loving had hied away.

Another wooer had loved her long,  
The moss at her roots so green and strong ;  
But he knew no magic of touch or song  
To win the honey and pertume rare,  
That dwelt in the heart of the flow'ret fair.  
So patiently, silently, he waited still,  
And moisture gathered from dew and rill,  
That the lady-flower might drink her fill  
Of the wine that nourished her day by day—  
A nectar fit for the daintiest fay.

But he loved and moistened all in vain,  
For not a glance would the flow'ret deign  
To her lowly lover, until in pain  
And grief, when the fickle zephyr fled,  
She pined and drooped her delicate head.  
As stricken the blighted blossom hung,  
The moss more closely about her clung ;  
And all that ever of love was sung,  
So strong in his pressure pulsed and thrilled  
That its fire the drooping flow'ret filled.  
And the idle zephyr, deceiver gay,  
Who had whispered of love for a summer  
day,  
Then all in a moment had hied away,  
She forgot for the love so pure and true  
That sheltered and nourished the whole year  
through.

And content she lay all the winter long  
On the faithful breast of her lover strong,  
And for him unfolded in time of song  
Her tenderest leaves ; and for him alone  
She bloomed when the sun of the summer  
shone.

EDNA DEANE.

### SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

J. VIMONT, OF CAEN.

THE JOURNAL of 1890 contains sketches of the "founders" of Phrenology, viz.: Gall, Spurzheim and George Combe. Other men of distinction contemporary with Spurzheim and Combe were advocates of the science, such as Dr. Elliottson, Professor in the London University, and many others in Great Britain, also in France. During the reign of King Louis Phillippe there lived in the vicinity of Paris a young

surgeon named Vimont, who desired to test the doctrines of Gall and Spurzheim, and devoting six years of arduous labor and the expenditure of 12,000 francs he procured nearly 2,000 facts and about 1,200 skulls admirably prepared for minute inspection, so that the convolutions of the brain imprinted on their interior surface might be traced. He made fifty casts of brains in wax, caused nearly 300 designs of skulls,

brains, etc., of great accuracy to be formed into an atlas to accompany a quarto volume of Discourses on the Habits and Propensities of the Animals therein described. M. Royer, writing to George Combe from Paris March 25, 1828, says: "That you may form a good idea of what M. Vimont's collection consists, I here subjoin a correct list of 1,166 skulls and cerebra, prepared with infinite skill, and each elucidative of some points of the doctrine, besides the catalogue of 65 folio plates, representing 271 *crania*, *cerebra*, etc., most accurately drawn from nature." This distinguished French naturalist, says Watson, commenced his great work expecting to refute Gall's doctrines of the brain and mind, but became their advocate. One writer states that "Dr. Vimont, the author of a great work on Comparative Phrenology, in order that he might become better acquainted with the peculiar and distinctive characteristics of animals, kept for some time, on his estate at Caen, France, over fifteen hundred animals, mostly quadrupeds, birds and insects. Thus, by careful and extensive observation, he made himself acquainted with their various dispositions."

"In January, 1831, a phrenological society was formed in Paris containing among its members men of the highest respectability in medicine, philosophy and law, with some members of both chambers of the legislature. At the time of its formation the society consisted of one hundred and ten members, of whom sixty-one were physicians. On the list of its members are found Andral, professor in the Faculty of Medicine of Paris; Blondeau, Dean of the Faculty of Law of Paris; Broussais, Professor in the Faculty of Medicine, and chief physician of Val-de-Grace; Cadet, Mayor of the Fourth Arrondissement; Cloquet (Jules), Professor of the Faculty of Medicine of Paris, and Surgeon to the Hospital of St. Louis; David, Sculptor, and member of the Institute; Falret, Physician to the Salpetriere;

Ferrus, Physician to the Bicetre; Focillon, Physician to the Invalids; Julien, Editor of the *Revue Encyclopedique*; Lacoste, King's Counsel; Lenoble, head of the Department of Public Instruction; Lucas, Inspector-General of the Houses of Detention in France; Moreau, Inspector of the Prisons in Paris; Pinel, Physician; Poncelet, Professor in the Faculty of Law, at Paris; Rostan, Physician to the Salpetriere; Sanson, Surgeon to the Hotel Dieu, etc., etc., etc."

"This society is constantly increasing in numbers, talent and interest. It meets monthly as a society, and holds annually a public meeting on the 22d of August, to commemorate the death of Gall, and to present a full report of the yearly proceedings of the society. It also publishes a monthly phrenological journal."

Much more might be quoted, giving facts concerning Phrenology in Paris at that period, which would interest the reader, but one more extract must suffice: In 1836, Dr. M. Broussais, Professor of General Pathology in the Faculty of Medicine, delivered a course of lectures on Phrenology in the University of Paris. Two thousand persons were estimated to attend many of these lectures. Such was the press to attend them that the professor lecturing immediately previous, finding himself so much interrupted by persons crowding into his lecture to be ready for Broussais, ordered the doors to be bolted until the time of the latter's lecture. In the first lecture of the course, Broussais said: "I can assure you, gentlemen, that I have not taken up the defence of Phrenology without long reflection—without being supported by numerous observations in evidence of its truth. I first collected a large body of facts, and became a partisan to the doctrine *only* when the evidence I possessed became *irresistible*." Broussais wrote phrenological works, but being in the French language was not much read in America. The same is true regarding that

profoundest of all phrenological works, Dr. J. Vimont's "Human and Comparative Phrenology." It can not now be obtained even in the French, and has never been translated into English.

In 1818, the French Institute having offered a prize for the best memoir on the anatomy of the brain in the four classes of vertebral animals, Dr. Vimont resolved to apply himself to this subject of inquiry, and to submit the result of his investigations to that learned body. In 1820 he was already master of a considerable collection of anatomical facts, the more valuable, in his opinion, because they had been made with great care and fidelity. Hitherto, his observations had been restricted to the anatomy of the nervous system; and he was at the same time desirous of ascertaining the functions of that system, but found it impossible to detect the relations between the encephalic mass and its functions. "I was struck, nevertheless," he says, "with the kind of conformation of brain exhibited by certain birds and quadrupeds. I may cite, for instance, the migratory birds, sixty of the brains of which were in my possession and those of carnivorous quadrupeds, which I had studied with still more care, and which I preserved in spirits of wine. It was impossible for me to believe that with such numerous varieties of organization there should not be connected special faculties; but how to ascertain these faculties, unless, before all else, I were to make a long study of the manners and habits of animals. I began, accordingly, to read with ardor the most celebrated works on the subject, and in order to judge of the accuracy of authors I determined to raise a great number of animals, and to study their manners, to note their most remarkable ways, and to compare my own observations with those made by these illustrious men." He read Pliny, Buffon, George Leroy and Dupont de Nemours, but failed to learn all he wished to know. At that time he had

not read any of the works of Dr. Gall, and had no idea they would "furnish the dominant idea for the direction of his numerous researches." All that he had heard and read about him was calculated to make him suppose Gall to be a charlatan. Still, he was unwilling to condemn him until he had read his writings. He says: "No sooner had I read Gall's works than I saw at once that I had made acquaintance with a man removed above his fellow-men; one of those whom envy is always eager to thrust aside from the position to which they are called by their genius. The indifference which I at first had entertained for his writings was soon converted into a feeling of profound veneration."

In 1827, nine years from the time he began his studies on the brain and nervous system, the habits and peculiarities of animals, Dr. Vimont sent his memoir to the institute with the result of his investigations, "accompanied by twenty five hundred heads of animals of different classes, orders, genera and species, fifteen hundred of which were those whose habits were perfectly known to him, also moulded after the original, four hundred copies of brains in wax, and an atlas of more than three hundred specimens of the cerebral system and of its bony case, represented with the greatest fidelity.

In the prosecution of his inquiries Dr. Vimont brought up a large number of animals, whose dominant faculties he noted daily. The tribes of dogs and cats furnished him with a great many observations, and he often conversed with hunters and others acquainted with the characteristics of animals. In 1825 Dr. Vimont began the study of the psychological manifestations of man and to test the facts stated in Gall's works. In 1827 he heard Gall lecture for the first time, in the Atheneum, in Paris. In 1829, the next year after Gall's death, Dr. Vimont gave a course of lectures on

human and comparative Phrenology, which were highly appreciated by men of intelligence, his hearers, and to the close of his life he was looked upon as authority on these intricate subjects of his observation and keen investigation.

Dr. John Bell, of Philadelphia, gave a critical notice of Dr. Vimont's great work on Comparative Phrenology for the August number of the *Eclectic Journal of Medicine* of 1839, from which a full and critical knowledge of the plan and tone thereof may be drawn. Dr. Bell says: "This testimony is drawn from observation, from facts, not from tradition or hearsay. He was master of the common literature of the anatomy and physiology taught in the medical schools before he began his self-imposed task of a special study of the comparative anatomy of brain of men and animals."

The first chapter is devoted to general considerations on the study of the functions of the brain. The second is on the processes employed by physicians and naturalists to discover the extent of the intellectual faculties of man and animals, in the discussion of which he enters into very full details respecting the membranous and bony envelopes of the brain of man and of the vertebral animals in general, describing minutely the several bones and their uses, also the differences between healthy and diseased persons from the texture and temperature as ascertained by pressure with the hand, and adds that man, of vertebral animals, has the greatest amount of brain in the anterior region of the head. Dr. Vimont examines the skull from the upper part, the lower part and from sections made vertically. He treats of the *frontal sinus* and the difficulty it presents to the amateur student, also of the thickness and firmness of the *dura mater* and of the *diploe*. Of the base of the human cranium he gives three distinct regions—the anterior, the middle, the posterior. By a vertical section of the skull, whether of man or

animals, we can see at once the extent and contour of the cranial cavity, the various degrees of thickness of the sides of the skull from the root of the nose to the termination of the occipital bone and the depth of the cavity indicating the proportionate development of the cerebral parts lodged in its sides.

The sixth chapter notes the varied forms of the crania of vertebral animals. Each species has its own peculiar type, but with differences in volume.

Man has, of all vertebral animals, the greatest development in the anterior portion, the elephant next, then the orang outang, the dog, the hare and the monkey.

The complete development of the cranium is more rapid in animals than in the human species, where it reaches its maximum in about twenty-five years, or even later. With age comes a decrease in the size, thickness and density of the cranium, as well as the volume and activity of brain and mental power.

Dr. Vimont taught that it is a general law of nature that the more extended and complex the functional acts, the more complicated are the parts designated for their performance, and that the brain is an example of the truth of this proposition; and says that man, of all animals, has a brain of the most complicated structure, after which, in their order, come quadrupeds, birds, reptiles, fishes and insects. Thus in chapter eight Dr. Vimont describes the brains of different grades from the most important anatomical point of view.

In the ninth chapter Dr. Vimont comments upon the anatomical propositions of Gall and Spurzheim.

The tenth chapter treats the subject of growth in youth and to maturity, succeeded by diminution of size and power as age advances, and accompanied by increased density, advising public men to retire from leadership when mental and physical vigor declines.

Dr. Vimont studied the growth of the *cerebro-spinal* system of animals from

birth to maturity, as he did in the human, and devoted a chapter to *diseased* crania, to alterations of that system and its membranes, such as malformation; an increase or diminution of the calcareous matter in the composition of the lines of the cranium, and the great number of bones of which it is formed.

In speaking of malformations by disease, he mentions cases by way of illustration, one of which was of a youth of eighteen years with hydrocephalus, whose head measured two feet and nine inches, and remarks that abnormal variations show how closely and accurately the growth and shape of the skull are dependent on and coincident with the conditions of its contained organs, in addition to the illustration of the functions of the brain which they furnish. In proof of his conclusions Dr. Vimont refers to the flat heads of the Caribs, the round heads of the Turks and other national peculiarities.

The alterations in the cerebro-spinal nervous system and its membranes is also treated of, as in the case of idiots showing congenital deficiency.

In the twelfth chapter the subject of *mental disorders* is considered, and Dr. Vimont sharply criticises the misleading influences of some named writers on *mental philosophy*. He claims that Phrenology is the only true system applicable to education, jurisprudence and the treatment of insanity.

Dr. Elliottson says Vimont had not seen Gall or read his work till after his researches had begun, and had only heard him spoken of as a charlatan.

Too little is known of Dr. Vimont outside of France and French-speaking people. His work is voluminous, and to translate and publish it in the style it deserves would require more expense than could be assumed by any person or company we know of who is sufficiently interested to be anxious to undertake it. The query now is, Who will furnish the requisite funds?

CHARLOTTE F. WELLS.

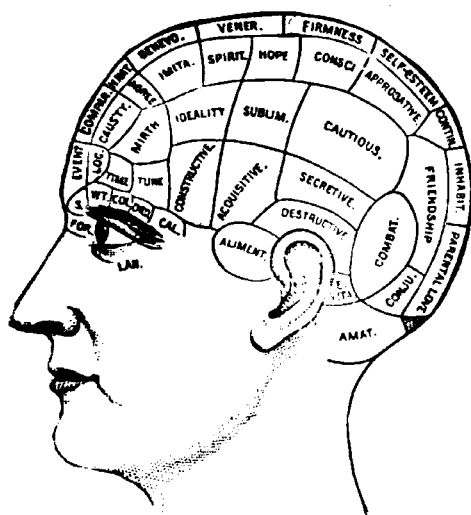
A NORSEMAN'S OPINION OF AMERICAN TEACHING.—I have visited, I suppose, twenty or thirty American schools, private and public, and I have in almost every instance found the teaching lamentably deficient. Many of the teachers whose recitations I attended were excellent drill masters, who could hammer a given number of facts into a child's memory without much loss of time. But that is not education. Education is an unfolding of the powers that lie dormant and unconscious in the mind. It is primarily the drawing out, the developing of what God has deposited there; not the mere stuffing in of alien knowledge which it is thought necessary that every cultivated man and woman should possess.

The American teacher of to-day trains the memory at the expense of all the other faculties with which the child is endowed and feels satisfied when he has crammed his pupil full of the mathematical, grammatical, historical and geographical facts which are required for admission to Harvard, Yale or Columbia. The only subject in which he makes a direct appeal to the boy's reason is in mathematics, for mathematics is a kind of mental gymnastics, which at every step involves rational calculation and which without perpetual ratiocination would be mere meaningless parrot talk. But, apart from the invaluable discipline of algebra and geometry, I know of no study (required for admission to college) which, in my opinion, is made to yield the full educational benefit which it is capable of yielding. Particularly is this true of history and geography, which to the competent teacher are full of fascinating opportunities for developing the pupil's personality and bringing his faculties into play, but which, as taught in the schools with which I am acquainted, consist in dreary memorizing of dreary facts, whose relation to the child's life and experience seems remoter than Uranus or Jupiter. —H. H. BOYSEN.

# PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER.]

PHRENOLOGICAL HEAD.



## SOCIAL MIND CULTURE.

**T**HERE is no subject which awakens a keener interest than that which relates to mind and character. The very fact that people are crazy for stories, is an evidence that the story is read, not so much for the outcome of it as for the pleasure readers take in the descriptions of character and disposition involved in the personalities of the story. The following of the mind in its varied interesting operations, in the making up of a character in a story, leads the reader by a kind of charm which he cannot well break.

If one will think for a moment of any writer—for instance, Dickens—he will remember the characters embodied in the story as he would remember an old acquaintance, and if years later he were questioned in regard to the framework of the story in which Pickwick, or Mr. Micawber, or Little Dorrit, or Peggotty or Mr. Dombey figured, their characters

would stand out distinctly, what they purposed and felt, and hoped and feared and sought to achieve, and yet the line of incident connected with each story might have almost faded from the memory.

It has become popular of late years to form Chautauqua associations, and prescribe a certain line of reading and study for the members with a view not only to acquire the knowledge involved in such lines of study, but to give the members of the association common knowledge, so that they could associate pleasantly in respect to those topics. If one man studies bee-culture and another floriculture, another studies electricity, and another micro-physiology, these men may come together, and they have nothing in common. The conversation will be a monologue. One man will discourse on something he understands, and in respect to which the others are comparatively ignorant; there is one man in the crowd and all the rest are children, who listen politely and silently. On another occasion some other one may get started on his hobby, and all the rest have to sit mute; but, if persons could have a line of study that would give them acquaintance with a few common topics, they would be mutual helpers; when they met they would have an interesting topic of social conversation.

Why could there not be associations formed in villages and cities for mind culture? A group of twenty persons who are acquainted with each other, those who belong to the same church, attend the same Sunday-school, or those who are related to some trade or occupation, for example, printers, tailors,

where men are grouped together socially, in business, or clerks in large stores, could have an evening in the week allotted to reading and study in relation to Phrenology and physiology, including temperament and the laws of health. They could purchase a choice little library of books on the subject, they could have a cast of the brain and a phrenological bust, and let the books be loaned out to the members. If they had twenty members and twenty books, they could draw the books by lot, and at their weekly meetings each could give some account of what he had read and what he had seen in the way of human development. They might learn to examine each other's heads and the heads of their friends and neighbors, and by the time each one of the twenty had read all the books, they would find themselves in possession of more knowledge of human nature than would be possessed by twenty thousand people in the town who had not been favored with such an opportunity of study and thought. Those who were capable of speaking well could write essays or papers and read at their weekly meetings, and the members of the club or the class could invite their families, friends and neighbors, and make an audience of one hundred and fifty people, all being more or less acquainted with each other, and in six months time there would be developed in this club of twenty persons several who would make a creditable phrenological examination of a stranger. Then the mind culture which such a course would give to the members in respect to human character would be of great value in estimating people who are strangers, as compared with those who have no rule or method of appreciating the worth or lack of worth in those they meet.

Two students in the Union Theological Seminary of the city of New York, some years ago, availed themselves of the opportunity of listening to some

noon day lectures which we were giving in a lecture-room connected with our office. Students, clerks, apprentices and journeymen, who had an hour's recess for lunch, would quietly slip into the lecture-room and fill it, and many a young man would sit and hold his head down behind those in front of him, and quietly eat his lunch while he was listening to the lecture. He had but an hour to be away from his business, and the lecture occurred at the same time. These theological students came in the same way, as strangers, listened attentively, perhaps heard twenty lectures, and they very soon began to show uncommon talent among their associates in the appreciation of mentality; they comprehended the metaphysics of the schools far more clearly than their fellow students. They were invited to preach, as students in the Theological Seminary are, in different neighborhoods, a few miles out of the city, where people lack a pastor, and they began to be considered men of superior ability, and when they had graduated they were well enough known so that they obtained a better settlement than any other students of the class. Ten years afterward we had a letter from these two young clergymen relating their experience in this matter, and one of them stated that his success as a preacher had unquestionably been greatly promoted by what he had learned of mind and character in these noon-day lectures, and that he would not, under any consideration, part with what he thus learned.

Suppose young men who are engaged in commercial business, or any other pursuits which bring mind in contact with mind and character, were to form an association for this study of character by the phrenological method, and could make as much improvement as these theological students did by the lectures they heard, would it not be the means of advancing them in business capability and success, through a better knowledge of mind, to a degree that

would not only compensate for all the time and expense involved, but give them power for higher attainment and a wider influence; in other words, secure for them success which they could obtain in no other way?

Business in its widest signification involves the meeting of men, and the influencing of each other by such means as may be in their power. One man has fine talent, he has a more fertile brain than most men, and he moves on their thought as a kind of master, though he needs instruction to make him all he can be; but a man less capable, if he were to study mind, and learn to comprehend motives in strangers, would leave a man of genius behind. A phrenologist, or one who has studied mind according to phrenological principles, will go among strangers and seem to mold and control each man with perfect ease and freedom. Imagine a man to be a commercial traveler, and there are several of them now in the field, trying to make a good living for the little families they have left behind at home, and some succeed better than others, and if they could understand Phrenology as they might do, it would enable them to read strangers whom they wished to deal with, almost at a glance, and know what were their strongest faculties and their weakest points, and thus learn to adapt himself to the stranger, and he would go from one store to another all day, and treat one with marked respect, because the man was dignified and lordly, and never so well pleased as when recognized as a great man, and people spoke to him with becoming deference. Another man would be recognized as a social, friendly, cordial person, and would be met in a free and easy, friendly way, as if they were old acquaintances, and that is the way to greet him. Another man is profoundly intellectual, he wants the reason for everything that is presented, and the one who would sell him goods would wisely show the practical advantage, or the difference be-

tween one article and another, and if he had something that was an improvement on everything else, he would quietly explain it to the intellect of the buyer. A man who was profoundly avaricious, could be treated in a different way, and every man, from morning till night, would seem to fall into the line of thought, and accommodate himself to the wishes of the salesman, whereas if each man were treated differently there would be distance and dryness, and no friendliness, and no pleasant relationship established.

A young man took lessons in the American Institute of Phrenology, and it was thought that he was not a very free and interesting speaker, and it was doubted if he would be likely to succeed as a lecturer and examiner, and some questions and discouragements were thrown before him in regard to lecturing, and he said that it was not his intention to lecture; his purpose was simply to get more knowledge of human nature for handling himself in business. Six months after the commencement of the course of lessons he came to New York, and we asked him how he was getting along. He said "Finely," and remarked that he had a competitor on the road in two or three counties where he was traveling, and his business was selling sewing machines. Before he attended the lectures, the other young man who, he said, was an abler man than himself, could sell three machines to his two; but he said, "Now, I have turned the tables on him; when I went back to my work I found I could sell three sewing machines to his two, which is an improvement of 125 per cent. on my previous power of working."

He was the same man; had not studied logic nor philosophy; he had studied human nature, and in six months' time he had spent six weeks in the class and twenty weeks at his business, and earned enough to repay him for his tuition and other expenses, and had on hand as much money at the end of six months

as he had ever earned before in six months or twenty-six weeks. "Now," he said, "I have paid my bills through the Institute, and earned as much as I ever did in the same length of time, and have the lessons and their advantages over, or as a surplus." So that his knowledge of human nature thus acquired was clear gain to him, having all been obtained and paid for in the first half year.

Who will start a society for the study of mind and character? Hundreds of them might be established with great advantage to the members. There is a set of books which is recommended for students of the American Institute of Phrenology, entitled "Students' Text-books," which are sold at retail for \$14.90; this set will be sent by express from the JOURNAL office for ten dollars. This would last a society a year, and each year they could add to their list of books, as they might feel inclined. So they could all advance together. This would be better than playing checkers or whist as a pastime, and the fruits would be rich and enduring.

—:O:—

#### REGINALD BIRCHALL.

**T**HIS notorious young man, who, at the age of twenty-four years, was executed at Woodstock, Canada, on the 14th of November last, for the murder of F. C. Benwell, who had been enticed from England by false pretences of business openings in Canada, made by Birchall, and who, soon after arriving, was allured by Birchall to a lonely spot not far from Niagara Falls and murdered in February, 1890, has written a story "Of his life and imprisonment."

Birchall was a young Englishman of good family; he was educated at Oxford, so far as his wild life would permit of his receiving education. Having dissolute and expensive habits he required more money than he could command by legitimate means, and it is supposed he entered into a conspiracy with other unprincipled men in Eng-

land to arrange a project for inducing young men to come to Canada and learn farming, and in different ways make money for the syndicate by the operation. It had a philanthropic and financial look, and was well calculated to induce restless and aspiring young men without independent fortunes to go abroad and seek to improve their condition.

Birchall, it would appear, induced Benwell to come to Canada, hoping that he could draw large sums of money from Benwell's father for his own advantage, and he had a plan concocted for receiving twenty-five hundred dollars, and expected to get it a few days after he had murdered the unsuspecting victim.

We are indebted to Prof. F. S. Cavanagh for a copy of Birchall's book, also for a photograph of Benwell after death; and a poor photograph of Birchall and his wife taken out of doors with hats on, thus obscuring their heads mainly, and making the picture of little value phrenologically. A study of the great criminal can be correctly made only from the head itself, or properly taken photographs. Since his available photographs are largely obscured by the hat, and there are no engravings of him which show his developments, our only resource is to copy the following from Birchall's book:

#### "THE AUTHOR'S PHRENOLOGICAL CHART.

I have met occasionally with professors of the phrenological art. Several there were in Oxford, and the latest that I have met is Prof. Cavanagh, of Toronto, a gentleman well known in scientific circles. I append the resume of his examination of my cranium. If there be any truth in Phrenology, then I have at least one or two good points.

#### MAXIMUM MARKS, 7.

Amativeness, 6 (restrain); parental love, 6; inhabitiveness, 6; continuity, 6; combativeness, 5; destructiveness, 6; acquisitiveness, 6; secretiveness, 6;

cautiousness, 6 (active); approbateness, 6 (self-love, large); firmness (will power), 7, very large; 14 3 4 over from ear to ear; conscientiousness, 4 (cultivate); hope, 4 (this has become smaller of late years, and your cautiousness larger); color 6; order, 6 (clean and tidy); calculation, 5; time, better than most folks to remember dates; tune, should play by ear or note; language, 6 (a good talker); causality (reason), 4; comparison, 6 (a sharp, acute critic in many ways); human nature, 5; agreeableness, 6; veneration, 4 (not much influence); benevolence, 4; constructiveness, 5; ideality, 5; sublimity, 5; imitation, 6 (should be able to copy, write, draw etc., with or without colors); mirthfulness, 6 (active, jovial); individuality, 6 (very shrewd observer); form, 6 (excellent memory of faces and forms, could become a good shorthand writer); size, 6; weight, 5 (could be a good rider, rifle shot, and are sure footed)."

The marking of the chart as given above shows a selfish, sensual character with very little of principle, and it is easy to infer that a young man sent away to college with such a heartless, frivolous character as he possessed, would be likely to find among five hundred students wayward youths like himself, who would think more of rollicking, ruinous habits than of culture and manly development.

The book which Birchall has written, and the pen pictures, which with some artistic skill he made in prison, and which are used to blazon the pages of his book, show a salacious imagination and little of character worthy of respect. A cast of his head ought to have been taken after death if not before.

It is unfortunate that college boys are obliged to leave their homes and the influence of their friends and relatives and go among strangers and be herded together in the years of unripeness and unwisdom, unsettled in manly qualities and morals, and be permitted to grow

up in a kind of conspiracy against morality and decency, as college life furnishes the temptation for doing. This is no new evil; half a dozen college bred men, some of whom are gray and bald, and not a few of whom have D. D. and LL. D. attached to their names, will sit together at a dinner table and rehearse their college pranks with great glee, and in listing to which their grandchildren, as yet unsophisticated, feel mortified and ashamed.

A gentleman of wealth in New York, whose eldest son when old enough to enter college desired to go to Yale, and the father and mother wisely resolved, in view of his desire to be educated at Yale, to purchase a house in New Haven, and they moved there with the family, and they remained there till they had educated all of their children. The boys went through Yale college and the daughters attended the best schools for young ladies; and they sat around their father's table and slept under his roof, and he knew where they were and how they behaved. And the father went seventy-three miles to New York and back again every day to Wall street to attend to his business. There is sacrifice and devotion in behalf of a family of children; and those children will doubtless "arise and call him blessed;" we mean, they will have been raised in decency, and not have been permitted to play boy when they should have been manly. Boys should go out of college as decent and as clean as they enter it; some of them do.

From an article in the *Toronto Mail*, received after the above was in type, entitled, "Birchall Analyzed," written by Mr. Allen Pringle, of Selby, Ont., we quote the following:

"HIS HEAD AND HIS LIFE.

"Now, let us look at Birchall's head, and Birchall's life and character, and note the close correspondence between the two. He had firmness very large, self-esteem, secretiveness, acquisitiveness and destructiveness large, all being marked 6; while his veneration, benevolence and conscientiousness are only 4.

This combination was eminently fitted to give him what was called his 'wonderful nerve' and to enable him to commit almost any crime if necessary to accomplish his purposes. Such a character—weak in benevolence and moral sense and strong in propensity and will power—could carve his victim alive without flinching, could utter falsehoods indefinitely, and tell a tale to suit the case. His reason being only 4, we should not expect to find depth in him. This fully explains the unreasonableness of some of his stories and the lack of depth which characterized his plan of campaign in the commission of the murder. With his education and cleverness in other respects, one naturally wondered at this. That dogged obstinacy, too, which comes from very large firmness and large self-esteem, explains how he could go to the scaffold with 'a lie in his mouth' and refuse to confess his crime to the world. My opinion, however, is that he confessed to his spiritual adviser in an hour of what he would call weakness and others would call strength, and subsequently denied it, which he certainly could do without trouble to his conscience. In fact, there is very little of that commodity in an organization like his. Hence the ill-success of Dean Wade in making any moral or religious impression upon him. Such an organization could hardly do anything wrong in his own estimation. If he prayed at all, as his guard says, it was only through the fear of hell which his large cautiousness would give him.

**"HE ACQUIRED KNOWLEDGE EASILY.**

"The peculiar character of his intellectual development also explains how he came to pick up so much learning, such as it was, with so little study, for, according to his own account of himself, as well as that of others, he spent but little time in study and a great deal in deviltry. Form, size, imitation, individuality, comparison and language large, enabled him to get his lessons without much thought or study. The same combination gave him a ready tongue and pen, as well as a facile pencil for drawing, etc. These qualities, together with his strong social and conjugal organs and large mirthfulness and agreeableness, explain how he was able to make friends of those about him and enlist the sympathy of the opposite sex.

"Had Birchall been able to get a supply of money regularly to keep him going without any exertion on his part

to procure it, he might have passed a long life without any great crime. But his constitution was morally unfit to withstand temptation and the effects of an unfavorable environment."

—:O:—

**A BIT OF HUMAN NATURE.**

**M**R. ALBERT BAUSCH, member of the Class of 1887, was recently lecturing in a town in New Jersey, and he made an examination of a boy some thirteen years old, in the course of which he remarked that the boy had very large firmness and was determined to have his own way, but not having very much Combativeness he would not contend for it, but he would manage all the same to do as he pleased, or not do that which he was commanded to do if he did not approve it. At the close of his stay in the town he arranged with the mother of the boy to send the boy with a team to carry him and his wife to the next place where he had appointment to lecture. The boy said he thought it would rain and they would not have any lecture, and there was no use of their going; but toward night the weather cleared up and there was no sign of harnessing the team, so Mr. Bausch told his wife he thought the boy was determined not to go with them, and the mother overheard it and she probably persuaded the boy, and finally he harnessed the team and carried the party about half way to the next town and stopped stockstill. When asked why he didn't go, he said he had gone as far as he was going, and he was not going another step, they might return with him or they might get out and shift for themselves; he was going back. They finally persuaded him to carry them a short distance to a hotel where they could hire another team. He did so, and then went back. His mother persisted on his going doubtless, and he performed a part of the requirement when his firmness began to assert itself and he couldn't get his own consent to go any further. No inducement for pay or persuasion would lead him to go on. The curiosity of the case is, he would not contend and bluster. If they told him they wanted him to do so—and so at some future time he would say "Yes," not promising exactly, but giving that common assent, and if, on reflection, he thought it was not the thing for him to do, he would ultimately decline it.

# CHILD CULTURE.

## CHILDHOOD'S HOME.

**W**HETHER wealth or poverty rules over the household, it is the duty of parents to make for their children the very best home possible under the circumstances. It is right that it should possess all the comforts, conveniences, and even luxuries allowable, but there is much which need not cost anything, which will go far toward making a beautiful home.

I have in mind a home which may be thought a little peculiar in its way, and yet I have no doubt but that its counterpart may be found. It is a humble little farmhouse, surrounded by God's sunshine, yet, strange to say, but a very small amount is ever allowed to enter. The kitchen is the living room. The doors to all the other rooms are kept constantly closed; not that there is in any of these a skeleton which must be kept hidden, but because it is the mistress's "way" to do so. From these the sunshine is excluded, and as the kitchen faces due east, that can receive in winter but a few moments of sun early in the morning, the whole house is kept in semi-darkness month in and month out. What do you suppose is the result of this foolishness? From this home have gone out young people weakened physically, mentally and morally. I would not have you infer that either one of these were criminals or idiots, neither were they bed-ridden invalids, but they were mere apologies for what it was very evident nature had designed them to be; and who shall say how much of this was owing to the sombreness of their childhood's home? First, then, let us have sunshine, plenty of it. Run the curtains to the tops of the windows—never mind if it does not look quite so

well from the street. Do not shut the blinds except in the evening, and even then it would be better to leave them open, that your little ones passing the windows in their play may glance up at the beautiful stars shining so kindly down upon them. The companionship of nature is elevating. Talk about her to your children, not in scientific language, but in a pretty, interesting way, that shall engage their attention and make them long to know more about her. They can not go far astray if taught to feel that she is their loving teacher ready to answer any question which their childish lips may fashion. Childhood's home will be a pleasant thing to look back upon if it was there that the inquiring mind first learned to question nature.

It is strange that the children of so many homes are allowed to grow up ignorant of the world in which they live. "Even if the study of natural science were not, as it is, second only to mathematics in its power of refining the intellectual faculty, and superior to it in its power of stimulating observation, it would possess a claim to a place in education, as enabling a man to understand his environment, and, in the Baconian phrase, to conquer nature by obeying her."

There is a great lack of interest in natural science among young people. I do not think that the blame should be laid upon the teacher, but should be traced back to the want of proper influences in the home during the years of childhood. To be able to say, "My father taught me that," or "My mother told me this," is a great advantage to the young student of nature's laws.

MRS. S. E. KENNEDY.

## TOO MUCH DISCIPLINE. \*

IT is not very common in this age of growing freedom in domestic walks to hear such a protest as a writer for *Health and Home* enters against the practice of some households. But there are solicitous mothers who need the advice she gives.

I shall never forget my first experience, and I find that it is identical with that of a great majority of mothers. I thought my first child must be "trained." I supposed neglect meant a ruined child, not wholly as a child, but a character formed that would always go with the child, and be the ruin of her; so I watched every word or move, kept her in the straightest of straight jackets, "spatted" her for offenses, and was an old tyrant generally, until suddenly I noticed she *outgrew* little faults naturally, without any "spatting."

Suddenly my eyes were opened. There are little tricks that one does well to induce baby to forget as soon as possible, but for all the great sum of little ways and freaks, one should simply ignore them. Let them alone and baby will outgrow them.

If baby wants to play with books and tear them, put them out of his reach; if he pulls at the table scarf put it away. A few months later he will not notice it, because he has *outgrown* that state of babyism.

Not until I learned this was I fit for the care of children.

Because of the restless, growing life inside them must babies be ever on the move, not from any love of mischief. Make a practice to drop the word "Don't" out of your list. If baby fingers pull at scarf or tidy, refrain the usual cry of "Don't do that," and instead, say "Do this," by means of some attractive thing that will call away baby's attention. I noticed an account of a father's change in discipline in an exchange not long since. It seems he was anxious to do just right, to train his child in the way she should go, and had

never realized the danger of overdoing in this line; hence, he deemed it his duty to be constantly directing or checking his child, so as to keep her within the limits of safety and duty as he saw it.

The writer said: "To his surprise and regret, the father found that, while his little daughter was not inclined to waywardness or disobedience, she was steadily coming into a state of chronic resistance to his attempts at her stricter governing. This resistance was passive rather than active, but it was none the less real for that. She would not refuse to obey, but she would not be ready or prompt to obey. She would not be aroused to anger or show any open sign of disrespect, but she would seem unable or unwilling to act as she was told to. Kind words and earnest entreaties were of no avail at this point, neither were they ever resented or explicitly rejected. If punishment was attempted, she submitted to it with good grace, but it seemed to have no effect in the way of removing the cause of original trouble.

\* \* \*

"One day, after a serious trouble with his little daughter over a matter that would have been a trifling one, except as it bore on the question of her character and welfare, the father left his house with a heavy heart, and almost in despair over this question of wise child-training. At the door he met a friend, much older than himself, with whom he had been a co-worker in several spheres of Christian activity. Seeing his troubled face, that friend asked him the cause of his evident anxiety, and the young fellow opened his heart and told the story of his sorrow. 'Isn't it the trouble that you are over-doing in the training of your child?' asked the listener; and then he went on to give his own experience.

"My first child was my best child," he said, "and I harmed her for life by over-doing in her training, as I now see, in

looking back over my course with her. I thought I must be training her all the time, and I forced issues with her, and took notice of little things when I would have done better to let her alone. So she was checked unduly, and shut up within herself by my course with her; and she grew in a rigid and unnatural restraint which ought not to have been hers. I saw my mistake afterward, and

I allowed my other children more freedom, by letting them alone except when they must be interfered with; and I've seen the correctness of this course. My rule with all my children, since my first, has been to avoid an issue with them on a question of discipline whenever I could do so safely. And the less show of training there is in bringing up a child the better, as I see it."

#### KEEPING THE BABY HAPPY.

**K**EEPING the baby in good health does much toward keeping him happy, though the mental and moral atmosphere surrounding him have their due influence in depressing his spirits or making his little heart glad. His physical well being will depend largely on his being well nourished. The needs of babies deprived of the mother's milk will differ, and each case must be studied by itself; but regularity in feeding is most important in all cases, and should be strictly adhered to, though a babe should never be awakened to be fed, neither should he be fed when he is angered or the mother feels irritated. Food at such a time would occasion indigestion and consequent ill-nature and the meal would be better postponed or omitted.

Medicines should never be administered to babies, good nursing will bring them out of all their little illnesses if anything can. Keeping their bodies comfortable will do much toward making them good natured. They should be kept warm, not hot; their clothing should be loose and soft, and they should be given opportunity on rug or bed to roll around and kick at will. A change of position or a drink of cold water will often ease their fretfulness.

Like the flowers, they need sunshine and fresh, pure air. Give them a plentiful supply of the first, and see that the latter always surrounds them, even excluding from their presence those whose breaths exhale liquor or tobacco odors,

and those too who are always kissing babies; the little ones are sensitive and *poison* may be given with a kiss.

Babies rarely cry unless something is wrong. Anticipate their needs so that their wants may never become demands, and their little natures feel outraged. "Provoke not your children to wrath." Do not make playthings of them or give them unnecessary attention. Teach them to entertain themselves. They will learn this easily if you leave them alone, and they will be the happier for it.

Babies should not be taken up for crying; the cause of the crying should be sought and remedied. The mother who understands pre-natal influence can do much, not only to insure bodily vigor to her babe, but to predispose him to a cheerful good nature. The magnetism of a calm, happy mind will make a babe restful and happy, and though they may not comprehend words, they understand the language of loving smiles and tender tones, and will respond with smiles, soft coos and glad crows.

To keep the baby happy then, give him hygienic care, so that his physical development shall be normal and fill his atmosphere with a sunny-heartedness of your own, guiding him unconsciously, as occasions present themselves, into habits of obedience and self-control, remembering ever that true happiness is harmony with the highest and comes from the subordination of the propensities to the intellect and moral nature.

M. L. A.

## INFLUENCE OF IMITATION.

MAN, to a very large degree, is an imitative creature, and especially so in childhood. By constant imitation of what he sees others do, habits are formed, and, once formed at that early period, be they good or bad, are rarely, if ever, entirely suppressed in after years. All the ethical subject lessons may be given him that is possible, but if there be object lessons that go counter to them, these invariably take the deeper root, and soon nullify or supplant the former.

With these truths before us, is it not the imperative duty of all—all who wish for good government, safety of person and property, and the advancement of the race—to become bright and living ethical object lessons to the rising generation? Nor is this all that is to be done; we should discountenance and remove all who are not ethical object lessons worthy of study. Man's imitative propensity is called forth principally by those whom he thinks are his superiors. Consequently, all those in high places of all kinds, who are pernicious object lessons, should be the first to be removed, for if the source be putrid, the onflowing stream becomes foul also. The author, in the article referred to, very truly tells us that the fall of the Roman Empire was "an effect of a moral ruin."

Now, all readers of Roman history know that the germ of this "moral ruin" had its birth in the topmost strata of Roman society; and the masses, with ready imitativeness, became rotten to the core. The sad *finale* of that wonderful empire we all know. Is Roman history now preparing to repeat itself in these United States? The indications all strongly point that way. Do we not see venality and corruption pervading, more or less, every branch of the Government? With this state of things, is it to be wondered at that vice and crime are rolling up in billows mountains high? Is it to be wondered at that our

public schools, our Sunday schools and pulpits are impotent to check the approach of this "moral ruin?" Nor can it be checked until the wise and the good throughout the land determine to elevate to places of honor and trust only those who are calculated to make the best ethical object lessons for the study of the rising generation.

E. P. MEREDITH.

## OFF FOR SLUMBERLAND.

PURPLE waves of evening play  
Upon the western shores of day,  
While babies sail so safe and free,  
Over the mystic Slumber Sea.

Their little boats are cradles light;  
The sails are curtains pure and white;  
The rudders are sweet lullabies;  
The anchors soft and sleepy sighs.

They're outward bound for Slumberland,  
Where shining dreams lie on the sand,  
Like whisp'ring shells that murmur low  
The pretty fancies babies know.

And there among the dream-shells bright,  
The little ones will play all night,  
Until the sleepy tide turns, then  
They'll all come sailing home again.

—St. Nicholas.

## SPEAK NOT HARSHLY.

SPEAK not harshly—much of care  
Every human heart must bear;  
Enough of shadows darkly lie  
Veiled within the sunniest eye.  
By thy childhood's gushing tears,  
By thy griefs of after years,  
By the anguish thou dost know,  
Add not to another's woe.

Speak not harshly, much of sin  
Dwelleth every heart within;  
In its closely covered cells  
Many a wayward passion dwells.  
By the many hours misspent,  
By the gifts to errors lent,  
By the wrong thou didst not shun,  
By the good thou hast not done,  
With a lenient spirit scan,  
The weakness of thy fellow-man.

SELECTED.



### HYDROTHERAPEUTICS IN ANCIENT AND MODERN TIMES.

**I**N a number of the *Albany Weekly Times* published a few months ago, the editor gives an interesting summary of the progress of water-cure methods from the early ages to the present, which the hygienic reader will value, as here reproduced :

Hydropathy, Hydrotherapy, Water Cure, are three names for the same thing—the treatment of disease by the application of water, internally or externally, hot, cold or tepid. Dr. W. B. Hunter, in his article on the subject in the “*Encyclopædia Britannica*,” says: “Like many descriptive names the word ‘hydropathy’ is defective and even misleading, the active agents in the treatment being heat and cold, of which water is little more than the vehicle, and not the only one. Thermotherapeutics (thermo-therapy) is a term less open to objection. The name ‘hydropathy,’ however, as being itself an advance on an earlier and less happy designation, ‘the water cure,’ and as having obtained general currency, is here employed.” The efficacy of water in the cure of numerous forms of disease was taught by Hippocrates more than twenty-three centuries ago, and there are traces of the theory in the medical writings of all countries from the earliest period. Augustus Cæsar had a hydropathic physician, Antonius Musa, who had the good fortune to cure the emperor when he

was given up by the other physicians, and this chiefly by prescribing the cold bath in the midst of winter. Augustus recompensed him liberally, and the people, to testify their gratitude, erected a statue to him. This brought the cold bath into great reputation, and Horace has enshrined the memory of the doctor in his *Epistles* I: xv.--

*nam mihi Baias*

*Musa supervacuas Antonius, et tamen illis  
Me facit invisum, gelida cum perluor unda  
Per medium frigus..*

But the same remedy that cured Augustus proved fatal to young Marcellus, and it went out of vogue until the reign of the Emperor Vespasian, when it was revived by another physician and was so well received that, the historians tell us, “the rivers and canals were to be seen full of old men shivering amidst shoals of ice.” But nothing seemed more changeable than the old practice of physic, which adopted at one time what it had rejected at another, and so the water treatment again went out of fashion. In the middle ages it was temporarily revived and again at intervals in the eighteenth century and in the early part of the nineteenth. By some of those who employed it as a curative agent, says Chambers, water was used in the treatment of acute and by others of chronic diseases; by some as an internal agent alone and by others as an

external application in the various forms of the bath, but never in all the manners combined until about the year 1829, when Vincenz Priessnitz, a farmer of Grafenberg, in Austrian Silesia, began a new era for hydrotherapy. It is said to be a historical fact that within the space of about twenty years, during which 7,500 persons went to Grafenberg for advice and treatment, only 39 of that great number of patients died, and some of these, according to the registry of the Austrian police, "had died before beginning the treatment, while some others were reported in a forlorn state before anything was attempted." Among the variety of operations with cold water which Priessnitz introduced was the packing the patient in a wet sheet, a process which after a time is followed by profuse perspiration. For some years the water treatment, according to his methods, was greatly in vogue and hydropathic establishments were multiplied with great rapidity in England, France, Germany and America. Then antagonism ran high between the old practice and the new and hydropathy was ridiculed until, for a time, it became unfashionable. But the tide seems now to have turned positively in its favor. Dr. Hunter notes that—

"Whilst hydropathy as a system has been gaining favor with the people, and receiving ample acknowledgment from the more liberal members of the medical profession, individual measures have from time to time been advocated in the medical journals and adopted more or less widely in particular diseases. Brand of Berlin, Raljen and Jurgensen of Kiel, and Liebermeister of Basel, between 1860 and 1870, employed the cooling bath in abdominal typhus with results which, after every deduction on the score of defective classification had been made, were striking enough, and led to its introduction in England by Dr. Wilson Fox, whose able monograph commanded general acceptance. In the Franco-German war the cooling bath

was largely employed, in conjunction frequently with quinine, and it now holds a recognized position in the treatment of hyperpyrexia. The wet sheet pack has of late been much used in fevers of all kinds, both in private and in hospital practice; and the Turkish bath introduced about twenty-four years ago by Mr. David Urquhart on his return from the East, and ardently adopted by Mr. Barter of Cork, has become a public institution, and, with the 'morning tub' and the general practice of water drinking, is the most noteworthy of the many contributions by hydropathy to the public health."

At the annual meeting of the American Neurological Association in 1887, Dr. Theodore H. Kellogg of New York read a paper on hydrotherapy in mental disease. He advocated the use of water as a therapeutical measure, and laid down the following principles:

"First—Careful physiological experiments have proved the effects of hot and cold water on respiration and circulation, bodily temperature, the increase of oxygenation and carbonic acid, the conversion of fat, and changes in nitrogenous tissues.

"Second—Rational hydrotherapeutics in mental as in other diseases must consist in the application of these physiological facts to meet symptomatic indications in accordance with the etiology and pathology of each individual case.

"The indications for hydrotherapy in mental diseases are to control bodily temperature, to stimulate local and general circulation, to produce diaphoresis, to improve general nutrition, to allay irritability of the peripheral nerves, to procure sleep and relieve cerebral anæmia and hyperæmia; and, in a measure, to take the place of drugs."

In a paper read by Dr. Simon Baruch before the State Medical Society at its annual meeting in this city, February, 1889, he stated that the cold water treatment had reduced the mortality of typhoid fever from 21 per cent. to 1.7 per

cent. And in the *N. Y. Medical Record* of the 13th instant we find a paper by Dr. F. J. Levisur, dermatologist to St. Bartholomew's and Randall's Island Hospitals, New York, in which he says that "hot water applied twice or three times a day for about five minutes is one of the most reliable local remedies which we possess for the treatment of acne of the face." Evidently, as Chambers says, "the prejudice against the system

is gradually giving way; it is no longer treated as heresy by the orthodox profession; and many enlightened practitioners are in the habit of sending certain classes of their patients to hydropathic establishments, and even subject themselves to the treatment. In fact, the tendency of ordinary medical practice has of late years been toward principles on which hydropathy is based."

### BLOOD PURIFIERS AGAIN.

"For the Blood is the Life."

**B**LOOD is made of food and drink. Good blood can be made only from good food and good drink. By a complicated physiological process the raw material is changed from dead to living matter. The mouth, the teeth, the salivary glands, the palate, the fauces, the œsophagus, the stomach, with its muscular and mucous coats and its gastric glands, the duodenum, the liver and pancreas, the lacteals and mesenteric glands, the thoracic duct and descending vena cava and the respiratory system all play parts in this wonderful transformation.

☛ All this is preparatory, not finished, work. Blood is made for and is well adapted to a definite object. While the material from which it is formed is important, it is not the only important consideration.

Diseased nutritive organs can not make good blood, however favorable circumstances may otherwise be. One man or animal may grow strong and robust while another, upon the same fare, is constantly declining in flesh and strength. One may build up tissue while another is steadily wasting away. The causes for this difference is an interesting and profitable object for study. Many things may be taken into the account. One may have by inheritance what the other has not. Modes of life may have helped him. Prosperity may have fostered a hopeful, cheerful dispo-

sition. Regularity of habits may have been carefully cultivated in him from childhood. All these advantages may have been wanting in the other case. He may know that all living tissues need alternations of exercise and rest. He may strive much harder than many others do to overcome the defects of his physical nature. Often success is attained; not always. "I was born to an inheritance of pulmonary disease; father, mother, three sisters and two brothers with its victims. With my younger and only living brother a resolution was made and earnestly carried out. We did not wish to die of the family disease. We studied the laws of health, and to the best of our ability we obeyed them. Slowly, steadily strength and vigor increased. We are now in middle life. Our native tendencies have been overcome." These words were spoken by a banker who spent his spare hours working upon his farm, while his brother commands a merchant vessel upon the wide ocean.

"My parents died before I was old enough to know much about them. I was the pet of my grandparents—their only living descendant. They fed me upon candies, cake and pie, often calling me from play to indulge in such luxuries. They carefully shielded me from night air, and from day air if it was at all cold or damp. At forty I am still alive and free from what people call bad habits, but a miserable, gloomy, despon-

dent, nervous dyspeptic." What made the difference in these two cases? Surely not drugs. The latter used them freely; the former not at all.

What is nature's plan for securing a supply of pure blood? Simply to make it from food, to distribute by means of the circulatory system, which enables it to deposit new material when needed and wash away wornout matter no longer of use. The blood is thus despoiled in two ways. It loses properties that are valuable and takes up such as are valueless not only, but very damaging to life and health if not speedily eliminated. Charged with its burden of effete matter, it passes to the secretory organs and gives up to each the waste matter it is designed to eliminate. The kidneys, the bowels and the liver are important factors in the work of depuration; but the skin and lungs are of still greater value. A clean, unobstructed skin is essential to health and comfort; but the functions of all the other organs may be suspended with effects less damaging than result from a suspension of respiration. While the other vital organs are in full play it is death to stop breathing for a very few minutes. Breathing of foul air is bad enough, but bad indeed must be the air that is half so deadly as a complete suspension of the work of the lungs.

The importance of the lungs and skin as depurators is enhanced by the fact that they are more readily controlled by simple, harmless methods than are the other organs of this class.

When drugs increase activity in any organ it is only because they are recognized as enemies to be banished from the vital domain by that organ rather than by another. If the increased action drives out other impurities, the benefit is only incidental; it may or may not compensate for the disorders produced by the disturbing agent. By active open-air exercise in the sunlight the circulation may be quickened, the breathing made fuller and deeper and the nervous system energized; by heat and moisture

judiciously applied cutaneous activity may be increased to any desirable extent. No drug of doubtful utility, or of known utility, if some prefer to have it so, is needed to secure the full benefit of cutaneous or pulmonary eliminative action.

Give all the organs concerned in the maintenance of life and health their normal conditions and their work will be done thoroughly, without the aid or interference of abnormal stimulants from the shelves of the pharmacist. If this is doubted by any one, let him look over the community about him and see whether habitual drug-takers or the opposite class enjoy the greatest immunity from disease and its consequences.

J. S. GALLOWAY.

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A NEW PRODUCT FROM WHEAT.—According to *Le Genie Civil*, Dr. Dujardin Beaumetz recently exhibited at the Paris Academy of Medicine a new alimentary substance—"fromentine"—which is obtained from wheat by the aid of special millstones. Fromentine is the embryo of wheat reduced to flour and deprived of the oil which it contains. The substance contains three times more nitrogenous substance than meat, and a strong proportion of sugar. Thus, the amount of nitrogenous matter in it is 51 per cent., while that of the richest meat, mutton, is but 21 per cent., and the proportion of digestible substance reaches 87 per cent. of the total weight. Hence it would appear that it might advantageously replace powdered meat as a concentrated food. It can be used for making soups, and even for making biscuits, the taste of which would not be disagreeable. The wheat germs employed are a by-product in the Schwietzer process of manufacturing a flour which can be kept for a long time without deteriorating. Such a preparation will be found serviceable probably for travelers and those whose stomach can tolerate but a small amount of food at a time.

## DIO LEWIS, A. M., M. D.

ONE of the names that will remain on the roll of earnest workers for the improvement of the individual and society in things physical and mental is that of Dr. Dio Lewis. Few men indeed possess the organization that was his by nature. If the world was led by his striking person to expect things out of the common order it was not disappointed. Born in Auburn, N. Y., in 1823,

different parts of the country. Of course he advocated temperance principles, and that department of social reform found work for him. The celebrated Woman's Crusade in Ohio in 1874 was largely inaugurated by his counsels. Led further and further into effort along the lines of his laudable ambition his nervous system at length gave way under the strain and he died, it must be said, pre-



and a physician by choice of profession, he early indicated his conviction that it was his duty to be the teacher of *prevention* rather than the prescriber of treatment for the cure of disease. His reputation is therefore based upon his labors as a teacher and writer on the lines of hygiene and physiology for the people. For many years he lectured on these subjects, traveling for the purpose in

maturely, at the age of sixty-three. Dr. Lewis' many books survive him, and are as potent for good to humanity as ever. Written in agreeable style, simple and clear, they are unsurpassed as treatises for popular use in their special lines. Among those in greatest demand are: "Weak Lungs, and How to Make Them Strong," "Our Digestion," "Chastity," "Five Minute Chats," "Our Girls," and "Gypsies."

## A SUGGESTION FOR THE CATARRH PATIENT.

JUST now the world is witness to a great popular excitement in Europe, and to a less extent in America, because a close student of disease germs has offered a new treatment of consumption, which in the early stages seems to be remedial. So, if a remedy as well based upon theory and practice as the lymph of Professor Koch were offered to the million sufferers from catarrh, a great interest would be immediately awakened, and those physicians who had it to dispense would be besieged by eager applicants. The thousand and one catarrh medicines on the pharmacist's shelves attest the demand for some curative, and the constant prevalence of the disease equally demonstrates the impotence of the whole series of so called cures. We are constantly asked by letter and by tongue "What can I do for my catarrh?" as if we had only to offer some formula that the druggist could make up and a few spoonfuls swallowed in the customary order of three times a day would produce the desired relief. Catarrh is not to be cured that way, or rather the subject of it, for the true treatment is not a sniff of powder or a daily douche or some ointment brushed over the membrane. Local applications are necessary sometimes, as we have said in an article published awhile back, when the nasal membrane has become so much impaired that excessive discharges occur, and layers of hard secretion form. So, too, surgery is sometimes necessary to relieve enlargements which choke up the nasal passages. But much damage may be done by the use of the syringe to the inner structure of the nose, especially when pungent or acid solutions are forced into it. Nothing but mild alkaline water should be used by any one in treating himself, and then the treatment should not be frequent. How much permanent damage has been done by the nasal douche in the hands of ignorant and unskilful persons we shall not attempt to

estimate, but certain it is that hundreds of cases of necrosis, eye weakness, ear trouble and bronchial affection have resulted from the degeneration caused by such treatment.

Every one knows the discomfort and pain that a little pure water will cause when thrown up into the nasal channels. This should be a sufficient admonition to those who are inclined to try Brown's or Jones' wonderful nose wash to be quite sure they know what they are dealing with when they attempt to use it. It must be understood that in using a solution of acid or alkali that it comes in contact with healthy as well as diseased membrane, and while its effect upon the latter, if it were possible to isolate it, might be beneficial the procedure of washing the general surface at the same time may extend the area of inflammation and deprive the nose of its small remnant of normal function. A lady asked my opinion recently with regard to treatment she was receiving from a specialist. Every time she visited him the syringing was attended with much pain and for days afterward there continued feelings of discomfort in the head. As the specialist under consideration is known for his skill and experience and the lady's affliction is one of long standing, we could only say that the doctor was doing what he thought best in her case, and her malady, by its very nature, would be likely to indicate more or less pain when applications were made at the diseased parts.

In washing the lower nasal passages by those who treat themselves, a spraying syringe should be used, and not the ordinary douche, as the volume of water delivered in solid column is not only too much for the purpose but usually has an unnecessary force. The delivery of a stream of water by a rubber tube of small calibre from a bag like that of the common fountain syringe, is much more forceful than most people think, for the hydraulic impetus is to be measured not

only by the descent of the water from the bag to the level at which the treatment is given, but also by the pressure of the water in the bag upon the descending column. A good spraying instrument is therefore much better for home use than a douching syringe. In cases that have much tenderness a bland oil is often better than a watery solution. Pure olive oil or refined fluid vaseline is soothing to an irritable surface. This may be applied with a soft brush, using a nasal speculum to do it properly.

The constitutional relation to catarrh is indicated by the fact that when one's general health is improved there is less annoyance from the head affection.

With intestinal disturbances, especially "biliousness" and constipation, the interference with respiration is greatly increased. We note, too, the prompt reflex response in many cases. For instance, some have a "stuffed" head when the feet become cold from any cause, dampness being a chief factor in causing and promoting the affection. When the extremities are wet the catarrhal symptoms are aggravated.

These effects point to the need of attention to the general physical state and suggest what may be expected in the way of substantial improvement by strict observance of hygienic principles in the every-day life.

H. S. D.

#### POISON IVY AND POISON SUMACH.

SO many people who live or go in the country are poisoned through handling or being near these products of vegetation that the clear and instructive description of them by a well known artist, Mr. Gibson, in *Harper's Young People*, will be valued. He says: There need be no trouble in identifying the poison ivy in any of its forms. The hairy trunk will often serve us, but there are two other features which are of much more value. First, let us remember that *its leaves are always grouped in threes*, whatever the outlines of their more or less wavy margins. In some sections the plant is always called the "three-leaved ivy." And this naturally leads me to a consideration of that other vine, with similar habits, which is commonly known in the same localities as the "five-leaved ivy," and a leaf of which I have here pictured under the title of "an innocent victim." This is a leaf of the *Ampelopsis quinquefolia* (*quinquefolia*—five leaves), also called Virginia creeper and woodbine. Look at the leaf, and fix its form in your mind. This is one of our most beautiful native climbers. It is allied to the grape vine, is perfectly harmless, and is the one plant that has to suffer

from suspicion, being often destroyed under the impression that it is the "poison ivy."

The writer knew of a person who possessed a beautiful home upon the Hudson, and whose deficiency in knowing of this one little page of botany cost him a severe loss. His children were suddenly prostrated with ivy poisoning, and one of his "ninth hour" neighbors came in to offer him some learned advice—something in this style:

"Well, Squire, it's fetched 'em at last. I've been tellin' Betsey all along that the pesky stuff would ketch ye arter awhile. Well, thar, goodness and truth! Time an'time agin, when I've been goin' by the gate an' seen them air children playin' in the summer-house yender, it's made me feel 'tarnal ticklish, an' I've sed time and agin, and tole Betsey so, tew, that I'd bet my best gobbler they'd be broke out afore a week, and now they've done it: an' if you take my advice, you'll cut the pesky weed down an' burn it before the hull on ye is ketched. You needn't look so surprised, Squire. What I'm tellin' ye is fer yure own good. That air weed is pizen shu-make, an' it'll nigh or'd to kill some folks."

Such advice, coming from a practical farmer in whom the "Squire" had perfect confidence, was immediately acted upon. The vines which had embowered the beautiful arbor for a generation were sawed off at the ground. And to think that a peep into the botany might have saved them.

Four things need to be committed to memory to insure safety against our poison sumachs :

*First. The three-leaved ivy is dangerous.*

*Second. The five-leaved is harmless.*

*Third. The poison sumachs have white berries.*

*Fourth. No red-berried sumach is poisonous.*

Both the poison ivy and poison sumach, though unlike in appearance of foliage, have similar *white berries* growing in small slender clusters from the

axils of the leaves. In all other sumachs the berries are red and in close bunches at the ends of the branches, and, far from being dangerous, yield a frosty-looking acid which is most agreeable to the taste, and wholesome withal. With these simple precepts fixed in the mind, no one need fear the dangers of the thickets. Nor need any one repeat the hazardous exploit of two young ladies whom I know, one of whom, as a committee on church decoration in a country town, brought her arms full of the scarlet autumn branches of the venomous sumach ; while the other once sent the writer a really beautiful group of carefully arranged rare grasses and mosses, generously decked with the white berries of the poison ivy. Both of these rash maidens, I believe, paid the severe penalty of their botanical innocence.

## NOTES IN SCIENCE AND INDUSTRY.

**The Measurement of Minute Forces.**—With the increased attention now being given to the study of physics, the measurement of the most minute natural forces has become an important matter. The weakest currents of electricity—even those developed by the beating of the heart—can be transformed into mechanical movements, and their existence made evident to the senses. Even the infinitesimal difference in the force of attraction of gravitation between an empty hall and one with an audience assembled therein can be made perfectly visible to the audience itself. The general principle upon which all these measurements depend is that of the *torsion* or twisting of a fine thread or fibre to which a small mirror is suspended. A ray of light is thrown upon a mirror, which reflects it upon a screen. Any force, therefore, which moves the mirror in the slightest, is at once shown in a greatly magnified degree by the movement of the spot of light upon the screen. It is like applying power to the short end of a lever, only in such a case our

lever is a ray of light, without inertia or weight, and moving without friction. It is evident that the finer the thread by which the mirror is suspended, the more sensitive it will be to the action of forces tending to twist it, and a perfect means of suspension for the mirror has long been sought after by physicists. Fine hairs were at first used, but even they were too large, and offered too much resistance to the forces under investigation. Fine metallic wires were tried, and the much finer thread spun by the silk worm. Glass was drawn out into microscopically fine threads, which served a good purpose, the principal objection being their somewhat imperfect elasticity, which prevented them, when once twisted, from returning to their original position. In the threads of quartz, first produced by Mr. Vernon Boys, we have a substance which is not only perfectly elastic, but is unaffected by atmospheric changes, and is strong enough to support a considerable weight, while the threads can be made much finer than anything formerly produced. They are made by shoot-

ing from a little bow an arrow consisting of a straw which has been previously attached to a small cylinder of quartz, one end of which is fused by the oxy-hydrogen blowpipe, just before shooting off the arrow. As the arrow flies through the air it draws out a thread of quartz of an inconceivable fineness, and so light that it will float in the air.

**Destruction by Tornadoes.**—Signal Officer Greeley calls particular attention to the uniformly narrow path of destructive tornadoes, those that work great damage. The territory effected is usually short as well as narrow, so that even if it were known that one would strike to-morrow in a certain State the chance of danger to any particular inhabitant would be exceedingly small. The report does not go into figures on this point, but here is an illustration: Take, for instance, the State of Kansas, and assume a tornado which follows the surface for a mile and cuts a path 200 feet wide. This is a big one. The State contains 81,318 square miles, and the area assumed as covered by the tornado is one-twenty-sixth of a mile. Consequently the chances of the tornado striking any particular spot of that area in the State would be one in two millions. So much for individual chances. On the other hand, the total damage in the country in a year is great. The record for eighteen years show 2,000 tornadoes or violent storms, which killed 1,071 people and destroyed \$53,000,000 worth of property, while in the most violent class there were but 58, which killed 755 people and destroyed property to the value of \$11,864,700. Nervous readers will do well to fix their minds on two points,—the very small number of deaths each year and the extreme improbability of a destructive tornado hitting any designated spot.

**Value of Practical Knowledge.**—Having established the points that the value of a soil depends *entirely* on the amount of humus it contains, in other words, the amount of manure; that a soil without humus is dead, inert, worthless; that humus is composed of decayed vegetable matter; that all vegetable matter does not contain the chemical constituents in the same proportion, nor always the same simples, we

have opened before us the huge fact that when we have learned how to grow a cabbage perfectly, we still know nothing about growing potatoes. We have learned that growing corn, wheat, oats, are three separate and distinct processes, requiring not only different manipulation, but different manures, and the only point we are sure of is, that we know little or nothing.—*German-town Telegraph*.

**A Powerful Objective.**—Dr. Van Heurck announces in the *Journal de Micrographie* that Zeiss, working from the formulæ of Professor Abbe, has succeeded in producing a 1-10 inch "apochromatic" objective with an aperture of 1.63, and so constructed that under suitable conditions the whole of this aperture can be utilized. The author states that with this objective he has resolved the entire frustule of *amphipleura pellucida* not merely into lines, but into pearls as distinct as he has ever seen on *pleurosigma angulatum*. Repeated measurements show these pearls to be arranged in lines separated longitudinally by 1-5,000 part of a millimeter, while the transverse striations are separated by the 1-3,600 of a millimeter (about 0.000041 and 0.000014 inch respectively). Three of the new glasses have been made. Their cost is reported to have been \$2,000 each.

**Waterproof Cement.**—It is said that a good cement which completely resists the action of water may be prepared by the following process: From 1 to 10 parts of pure dry gelatin are dissolved in 100 parts of water. To the solution is added about 10 per cent. of a concentrated solution of bichromate of potassium and the liquid is kept in the dark. When articles joined by this cement are exposed to the light the gelatin film is acted upon, the chromate being partially reduced and the cement becomes tough and insoluble in water.

**The Diamond Drill by the Ancient Egyptians.**—Mr. W. F. Durfee recently, in connection with his lecture at the Franklin Institute, Philadelphia, investigated the curious question of the ancient use of an annular drill, equivalent in mechanical action to the modern diamond drill. Through the U. S. Secretary of State and the U. S. Consul-General at Cairo, Mr.

Eugene Schuyler, a statement from Mr. Flinders Petrie was secured. It is this last-named archæologist who originated the theory. The substance of the statement is as follows: In Mr. Petrie's "Pyramids and Temples of Gizeh" illustrations are given of samples of work, showing in his judgment the use of jewel points in drilling and sawing. Various samples of this work, he states, are now in his own possession. In Egypt he cites six examples, some in the Bulak Museum and some at Gizeh. One is of special interest. In the granite temple at Gizeh there is found in one of the lintels of a door a drill hole with the core still sticking in it. Almost as interesting as this is a base of a tube drill hole between the feet of a statue of Chefred (Kofra) now preserved in the Bulak Museum.

**The Air Brush.**—This is the name of a unique device used to throw pigments upon paper, very much as sand is thrown by the sand blast. The pigments are forced upon the paper or canvas through a flexible tube, by air which is condensed in a receiver by the aid of the foot and an air pump. The flow of the pigment is regu-

lated by a valve, operated by the thumb, the tube being held and guided by the hand. It can be made to represent a fine line as in writing, or broadened out to any reasonable width of shading. It is claimed that one skilled in its use can produce a very excellent artistic effect, even in a portrait—one color only being used upon the background. If desired, the work can be finished up with the ordinary brush or pencil, employing the air brush only to do the drudgery. The effects produced by this instrument, in the hands of an expert, in a few minutes, can only be equaled by an expert hand. This brush is intended for working with India ink and water colors, and for applying lithographer's ink to the stone. Any color, or combination of colors, may be employed, presuming only that the pigments are liquid enough to flow readily. Its most obvious uses are as an aid to the artist in crayon and pastel work, especially in portraiture; in water color work; to the photographer for finishing prints and retouching negatives; to the lithographer as a labor saver in placing the work on the stone, and in architectural, mechanical and engineering, drafting, etc.

2d Month.

FEBRUARY, 1891.

28 Days.

| Day of Year. | Day of Month. | Day of Week. | BOSTON; N. ENGLAND, N. Y. CITY; PHIL., N. Y. State, Mich., Wis., Ia., and Oreg. |           |              | CONN., N. J., PENN., OHIO, IND., and ILL. |           |              | WASHINGTON; MARY., LAND, VA., KY., MO., and CALIFORNIA |           |              | CHARLESTON; N. C., TENN., GA., ALA., MISS., and LA. |           |              | MOON'S PHASES.  |
|--------------|---------------|--------------|---|-----------|--------------|---|-----------|--------------|--|-----------|--------------|---|-----------|--------------|---|
|              |               |              | SUN Rises.  | SUN Sets. | MOON R. & S. | SUN Rises.                                | SUN Sets. | MOON R. & S. | SUN Rises.   | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. |   |
| 32           | 1             | S            | H. M.   | H. M.     | H. M.        | H. M.                                     | H. M.     | H. M.        | H. M.  | H. M.     | H. M.        | H. M.   | H. M.     | H. M.        | Last Quarter.<br>New Moon.<br>Full Moon.                |
| 33           | 2             | M            | 7 14  | 5 14      | morn.        | 7 10                                      | 5 18      | morn.        | 7 6  | 5 22      | morn.        | 6 55  | 5 33      | morn.        |   |
| 34           | 3             | Tu           | 7 13  | 5 15      | 48           | 7 9                                       | 5 19      | 45           | 7 5  | 5 23      | 42           | 6 54  | 5 34      | 33           | D. 2<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e.  |
| 35           | 4             | W            | 7 12  | 5 17      | 1 54         | 7 8                                       | 5 20      | 1 50         | 7 4  | 5 24      | 1 46         | 6 54  | 5 35      | 1 24         |   |
| 36           | 5             | Th           | 7 11  | 5 18      | 3 4          | 7 7                                       | 5 21      | 2 59         | 7 3  | 5 25      | 2 54         | 6 53  | 5 36      | 2 38         | D. 3<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e.  |
| 37           | 6             | Fr           | 7 10  | 5 19      | 4 15         | 7 6                                       | 5 22      | 4 9          | 7 2  | 5 26      | 4 3          | 6 52  | 5 37      | 3 45         |   |
| 38           | 7             | Sa           | 7 8   | 5 20      | 5 22         | 7 5                                       | 5 24      | 5 16         | 7 1  | 5 27      | 5 10         | 6 51  | 5 37      | 4 51         | D. 4<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e.  |
| 39           | 8             | S            | 7 7   | 5 22      | 6 21         | 7 4                                       | 5 25      | 6 15         | 7 0  | 5 28      | 6 9          | 6 50  | 5 38      | 5 51         |   |
| 40           | 9             | M            | 7 6   | 5 23      | 7 12         | 7 3                                       | 5 26      | 7 7          | 6 59   | 5 30      | 7 2          | 6 50  | 5 39      | 6 46         | D. 5<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e.  |
| 41           | 10            | Tu           | 7 4   | 5 25      | sets.        | 7 1                                       | 5 28      | sets.        | 6 58   | 5 31      | sets.        | 6 49  | 5 40      | sets.        |   |
| 42           | 11            | W            | 7 3   | 5 26      | 7 37         | 7 0                                       | 5 29      | 7 39         | 6 57   | 5 32      | 7 40         | 6 48  | 5 41      | 7 40         | D. 6<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e.  |
| 43           | 12            | Th           | 7 2   | 5 27      | 8 53         | 6 59                                      | 5 30      | 8 53         | 6 56   | 5 33      | 8 54         | 6 47  | 5 42      | 8 55         |   |
| 44           | 13            | Fr           | 7 0   | 5 29      | 10 7         | 6 58                                      | 5 31      | 10 6         | 6 55   | 5 34      | 10 5         | 6 46  | 5 43      | 10 3         | D. 7<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e.  |
| 45           | 14            | Sa           | 6 59  | 5 30      | 11 20        | 6 56                                      | 5 32      | 11 18        | 6 54   | 5 35      | 11 16        | 6 45  | 5 44      | 11 0         |   |
| 46           | 15            | S            | 6 58  | 5 31      | morn.        | 6 55                                      | 5 34      | morn.        | 6 52   | 5 36      | morn.        | 6 44  | 5 45      | 11 9         | D. 8<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e.  |
| 47           | 16            | M            | 6 56  | 5 32      | 29           | 6 54                                      | 5 35      | 26           | 6 51   | 5 38      | 22           | 6 43  | 5 46      | 12           |   |
| 48           | 17            | Tu           | 6 55  | 5 34      | 1 38         | 6 52                                      | 5 36      | 1 31         | 6 50   | 5 39      | 1 28         | 6 42  | 5 47      | 1 14         | D. 9<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e.  |
| 49           | 18            | W            | 6 53  | 5 35      | 2 42         | 6 51                                      | 5 37      | 2 37         | 6 49   | 5 40      | 2 31         | 6 41  | 5 47      | 2 15         |   |
| 50           | 19            | Th           | 6 52  | 5 36      | 3 43         | 6 50                                      | 5 38      | 3 37         | 6 47   | 5 41      | 3 31         | 6 40  | 5 48      | 3 12         | D. 10<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e. |
| 51           | 20            | Fr           | 6 51  | 5 37      | 4 33         | 6 48                                      | 5 40      | 4 32         | 6 45   | 5 42      | 4 26         | 6 39  | 5 49      | 4 7          |   |
| 52           | 21            | Sa           | 6 49  | 5 39      | 5 27         | 6 47                                      | 5 41      | 5 21         | 6 45   | 5 43      | 5 15         | 6 38  | 5 50      | 4 56         | D. 11<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e. |
| 53           | 22            | S            | 6 48  | 5 40      | 6 9          | 6 46                                      | 5 42      | 6 3          | 6 43   | 5 44      | 5 58         | 6 37  | 5 51      | 5 42         |   |
| 54           | 23            | M            | 6 46  | 5 41      | 6 49         | 6 44                                      | 5 43      | 6 36         | 6 42   | 5 45      | 6 31         | 6 36  | 5 52      | 6 17         | D. 12<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e. |
| 55           | 24            | Tu           | 6 45  | 5 42      | rises.       | 6 43                                      | 5 44      | rises.       | 6 41   | 5 46      | rises.       | 6 35  | 5 52      | rises.       |   |
| 56           | 25            | W            | 6 43  | 5 44      | 6 34         | 6 41                                      | 5 45      | 6 36         | 6 39   | 5 47      | 6 38         | 6 34  | 5 53      | 6 44         | D. 13<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e. |
| 57           | 26            | Th           | 6 42  | 5 45      | 7 35         | 6 40                                      | 5 47      | 7 36         | 6 38   | 5 49      | 7 30         | 6 32  | 5 54      | 7 30         |   |
| 58           | 27            | Fr           | 6 40  | 5 46      | 8 35         | 6 38                                      | 5 48      | 8 34         | 6 37   | 5 50      | 8 34         | 6 31  | 5 55      | 8 33         | D. 14<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e. |
| 59           | 28            | Sa           | 6 38  | 5 47      | 9 30         | 6 36                                      | 5 49      | 9 34         | 6 35   | 5 51      | 9 33         | 6 30  | 5 56      | 9 23         |   |
|              | 29            |              | 6 37  | 5 49      | 10 37        | 6 35                                      | 5 50      | 10 35        | 6 34   | 5 52      | 10 32        | 6 29  | 5 56      | 10 24        | D. 15<br>H. M. 0 42 m.<br>1 11 a.<br>2 30 e.<br>3 18 e. |
|              |               |              |   |           |              |   |           |              |  |           |              |   |           |              |   |



**NEW YORK,**  
**February, 1891.**

### **MIND FAILURE.**

IN an exchange we meet with the statement by a metaphysical writer that "A sin or evil of mind is not so great as when it has been interpreted by an act of the body, and by repeated acts grown larger and larger." In the direction of patent material results this philosophy is true, but in relation to the individual it may not apply. The Christian doctrine condemns the "sin of mind" as equally heinous with its outcome in the conduct, and with logical consistency because of the corrupting effect of mental sin. Minds are often ruined by the pent-up, unvoiced, unacted evil that is permitted to find lodgment therein, and to grow until it has obtained the mastery of the spiritual nature.

The student of human nature who has the entrance to many homes can relate tales of unfortunates whose condition is kept veiled from public notice. Within a day or two we were consulted by a mother who told a pitiful story of a son once the life and light of the household, but now a mental wreck. In the midst of earnest and congenial business he commenced suddenly to be depressed, worried and melancholy. In spite of all that could be done his condition grew worse until he is now imbecile, au-

tomatically going through the commonest personal duties, and rarely speaking except in the simplest, childish phrase. A vice of mental habit had gained possession of his faculties, and gradually undermined their intellectual and moral stability until he was no longer a responsible human agent.

*Mind cure* has its proper office in such cases. The ordinary physician with his triturations and mixtures can do little in ministering to the mind diseased. It is psychological medicine that must be applied. The correct diagnosis made, a mental remedy may be formulated that will in time effect the desired cure if the case be taken in time. Society, in its admiration for the triumphs of material science, is inclined to expect too much of material treatment and neglect the psychical in maladies that can not be reached by "tonic" or "alterative." This tendency is, to be sure, but a product of the times, and it therefore behooves the thoughtful and conservative to be diligent in endeavor to disseminate the true principles, maintaining that the concerns of the mind are more important than those of the body, its ills and disorders more serious to the whole vital economy, and therefore that people claiming to be superior in wisdom to their forefathers should be more capable in restoring the mind when from any cause its integrity has become impaired.

Socrates is credited with saying "Man acts wickedly only from ignorance, even the villain who appears to act with consciousness." The great philosopher spoke from experience—knowing the virtue of self-education in modifying serious faults of character that were originally his own.

### ON THE PHYSIOLOGY OF HYPNOTISM.

THE ingenious doctrine of inhibition propounded by Professor Heidenheim, to account for the phenomena of the hypnotic trance appears to obtain the approval of many observers, although we think that its application is but limited. According to this doctrine prolonged stimulation of the sensory nerves of the face or of the auditory or of the optic nerve causes a suppression of the activity of the ganglionic cells of the cerebral cortex; in other words, a central nerve strain is induced that finally results in exhaustion of organic function with breakdown of personal control, and consequent loss of sensory equilibrium. This theory appears to us insufficient to account for the variety of the phenomena indicated by a single subject. Suspension of the ganglionic cells to any marked extent is out of keeping with the sensory exaltation of a subject. Instead of showing that mental torpor or defective cerebration that should follow when a considerable part of the intellectual economy has been inhibited, or mere automatic movements in imitation of the agent's conduct, the subject may show an extraordinary activity of the intellect, saying and doing things that in his normal state were impossible; going, indeed, entirely beyond the agent's capacity of thought and action. Attempts, to be sure, are made to account for this by the theory of "auto-suggestion," which, however, we regard in the light of a surrender of the question, an apology in terms *quasi* scientific for the observer's inability to discern the true cause of the phenomena, and a substantial acknowledgment that the subject may act in hypnosis inde-

pendently of the agent. Our own view of the mental state in the magnetic trance may be summarized in the following terms:

The action of the faculties in the ordinary or normal state is general: *i. e.*, the organic centres receiving their share of the blood current have a condition of activity that expresses itself according to the circumstances of the individual. The senses therefore are alive to impressions coming from all sides. Hence, the difficulty in holding the attention to one thing. The very alertness of the faculties is a factor that seems to oppose a partial mind absorption, and if permitted to act independently of the will they will be busied about this, that and the other thing without regard to order or special relation; an unconscious associative impulse would then appear to rule.

In hypnosis the state is strikingly different; the action of the faculties is limited, because the attention is directed to one object only, all the senses are confined in their apprehensiveness to what concerns that object; the hypnotized is deaf, dumb, blind practically to everything else. His powers in their individual or specific character are exalted to an extraordinary degree, the functions of the brain organs are intensely awakened, but their action relates to the one subject of attention. The nutritive energy of the brain circulation is devoted to the maintenance of a simple attitude of cerebration, as we may say. Thus, physiologically, there is inhibition of organic function, which consists in a considerable part of the brain being rendered dormant or idle, while the remaining part receiving the main body of the

blood current is, of necessity, stimulated and energized in an extraordinary degree, and, like a high bred horse stung by the rider's spurs, exhibits capabilities altogether beyond its customary habit.

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### THE FARMERS' ALLIANCE.

WE are having conventions and congresses of every name and nature, but it seems to us that the late convention, in which men representing the agricultural interests of North, South and West joined and amicably discussed some of the greatest questions that concern the welfare of the American people, is one of the most important in the recent history of our country. That the yeomen of all sections clasped hands in mutual concern for the present and future state of the nation is the best evidence we know that North and South have at length become reconciled to each other, and the great chasm of separation opened by the civil war has been bridged by a renewal of the old relations of fraternity, and by a solemn compact of personal co-operation.

What man or woman calling themselves American can not but rejoice at this demonstration! Some there are who affect to see in it a movement toward the formation of a new political party, with consequent damage to the interests of the old "machines" that have so long divided the councils of States and nation. Well, suppose this to be true, is it a matter to be feared? We think not. The farmers' interests are fundamental to the strength and progress of the country, and in a general association of them for political purposes the country has far more to expect in the way of meas-

ures that will meet urgent popular needs than from an association of non-producers and financiers.

But we look at this movement at present on its moral side. The farmers of the country have been first to set the example of a practical Christian manhood, and shown that the spirit of a hundred years ago still animates their conduct—the spirit of true patriotism and brotherhood. They have said: Why should we Southrons and Northerners continue separate? why longer nurse the animosities and rancors of an unfortunate strife? Let us be brothers once more; let us stand on common ground as in the old time, and give the world assurance that "Liberty and Union" is not a phrase belonging merely to a period because historical in American affairs, but a declaration of sentiment and purpose that we sincerely feel and will earnestly maintain.

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MEDICAL PROGRESS.—For a century or more physicians were accustomed to use alcohol in their treatment of all sorts of diseases, regarding it as a "sheet anchor" in the medical agents. But after an obstinate contest that fond delusion has been shattered by the relentless hand of science. Whiskey has long been regarded as of value in the treatment of pneumonia, but a comparison of the results attained in different hospitals by its use in this capacity show that its employment is not desirable. It is found that in the New York hospitals 75 per cent. of the pneumonia patients die under alcoholic treatment, while in London, at the Object Lesson Temperance Hospital, where alcohol in all forms is repudiated, only 5 per cent. of the pneumonia cases are fatal. After making due allowance for differences in severity the great advantage of the temperance method is obvious.

## Our Mental Bureau.

### To Our Correspondents.

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

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also.

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

**WEAK KIDNEYS.**—A. A.—In order to advise in this case, a physician would require to know the nature of the weakness. If it be merely functional disorder, a modification of diet that will relieve those organs of unnecessary work may bring about improvement. Other things, as an occupation that puts an abnormal strain upon the lumbar region and so wearies unduly the nerves and muscles of the renal parities, should be considered. If one's kidneys are constitutionally weak, care should be taken to live in such a manner that their functional activity will be interfered with as little as possible. Whatever tends to disturb the organs of assimilation must have some effect unfavorable in such cases as yours. "Digestion and Dyspepsia," or "Natural Cure" will supply hints of value. Your question was much too late for consideration in the January number.

**MESMERISM.**—G. L. W.—Your questions are fully considered in "Human Magnetism," a treatise published by the Fowler-Wells Company. Send a two-cent stamp and full particulars with regard to phrenological examinations will be promptly forwarded.

**BRONCHIAL TROUBLE.**—A. M. P.—You are suffering from a sequence of the malady referred to—La Grippe, or epidemic influenza. Be careful in your diet, and avoid breathing an atmosphere at all vitiated. Practice deep breathing several times a day, and occasional treatment in the way of inhalation of water vapor from a good atomizing apparatus. In some cases that have come under our observation we have found that a solution of the compound tincture of benzoin used with the atomizer affords relief to the irritable air passages.

In the February number of last year an article was published on "The Influenza Epidemic," by the Editor.

**UNEQUAL HEADS.**—A. L. G.—Your observation is in the main correct. Highly educated people as found in general society have heads that predominate in size on the left side. This intimates that the left hemisphere is more exercised in the affairs of life than the right. If our relations to business, society, self-training, etc., are such that all the faculties of the mind were brought into co-ordinate activity the corresponding brain centres or organs would be exercised, and the resultant outgrowth would be symmetrical and probably both hemispheres would share in it. This, we think, would be the case especially if the health were well sustained from year to year, and the physical exercise such that all the motor centres of the brain were evenly and fully operated. As life is constituted people use their faculties partially, and run in grooves of one-sided, uneven effort. The faculties that are dominant originally are stimulated to over control in the economy of mind, and thus necessarily tend to inequality and unbalance of the organization.

People can scarcely expect to take part in the current of modern life and preserve harmony of character and conduct. Symmetrical growth is a product of moderation and of employments that permit much self-reflection.



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

### **Hand-Writing and Character.**

—There has been much written on the subject of hand-writing, and the idea conveyed is that a man's penmanship indicates his character; that as a rule a plain, firm, legible hand indicates high moral and mental qualities, while the loose, irregular, obscure hand is evidence of the lack of such qualities. So far as my personal observation is concerned, and I have paid considerable attention to the subject, I do not know of a case where one would be warranted in drawing such parallels between penmanship and character as so often appears in most published articles on the subject. I have seen men of the most knavish character who wrote in elegant clear, full, round style, and I have seen the finest kind of writing by men of the highest type of character. Then, too, I have seen men of high character whose penmanship was most rude and inelegant, and knaves whose penmanship was greatly wanting in clearness, beauty and strength. So I have come to the conclusion that hand-writing is a most uncertain thing to judge people by.

Oftentimes a man who has been an elegant penman, writing a clear, beautiful hand, becomes, through much constant and rapid writing, a miserable penman, with a style exceedingly indifferent, and altogether wanting in these qualities, which his former penmanship possessed. Yet the same manly person is there, and with far more mental and moral culture than in his earlier years. The finest philosopher and one of the grandest students of the age, and the peer of any that ever lived, writes a small delicate hand with letters hardly a sixteenth of an inch in diameter; and he is a large man mentally and physically—a true man in every sense of the word. Clerks and persons whose penmanship is their main stock in trade preserve their style, but the professional or business man whose time is full; who must need have the pen keep up as nearly as possible with the active brain; who has no in-

centive to retain an elegant style, as a rule becomes quite indifferent to form of penmanship. We often see this in an engraver. In his profession, which pays him well, he will execute the finest lines—reproduce the most elegant script—while in his private writing he will be totally indifferent as to beauty or character in the lines he makes. Such a man is not to be judged by his hand-writing on private matters any more than by what he can do in his line of business. In the latter he is imitative; in his private writing he is hurried, indifferent and original. The majority of elegant penmen have "imitation" large, and follow copy—that is, the model they have been taught. Large "constructiveness," "size," "weight" and "form" aid toward making the good penman, and the fancy writer has these.

In the child's hand, and in the hand of the ignorant person, we see want of culture; but then this is quite a different branch of the subject, and has nothing to do with the penmanship of persons who are full grown and competent to put their thoughts on paper. It may be that one reveals himself in his hand-writing, but those who would pass judgment thereon must be careful to weigh well the forces which go to make up the penmanship of the individual. They must have sufficient knowledge of human nature to know a man's brain forces and the powers that he is able to command in order to produce a certain hand-writing. They must consider all the conditions at work to change his style, to force him to rapidity and indifference to mere verbal outline; and they must not forget that "approbativeness" has much to do with the subject. With many people "approbativeness" is the governing feature. They want to excel, or at least to write as well as other people. This faculty in some persons rules the brain, is the dominant power, and keeps the rest of the faculties up to the highest possible grade of skill.

If people will insist on this method of judgment of character, let them study well the science that teaches of the brain power of man. Let them study the individual phrenologically and ascertain the cause of the peculiar lines he makes. The cause in a given case may be purely incidental, which the circumstances of life have brought about,

and which other circumstances may change. At any rate it seems a very narrow way of judging character, this looking at hand-writing merely. Good sense would say go further, and ascertain the causes at work to produce the peculiar penmanship. There will be developed good and sufficient reasons, I think, in most cases to show why a certain character in these signs prevails.

We must judge men as we judge other things—horses, for example—by the whole make-up, and not by any one trait. A detail may be very weak, but the sum total may throw it completely in the shade.

ISAAO P. NOYES.

**A Difference of Opinion.**—In the December number of the PHRENOLOGICAL JOURNAL, under the head of "Science and Industry," the writer of the article on "Electrical Appliances" states that magnetism has no action on the human body when applied to it. He asserts that application of bar magnetism to the body has no effect on the circulation of the blood and can not relieve pain or cure disease. After eight years' experience in the use of magnets, and a careful study of the action of magnetism on the body, I can assure the readers of the PHRENOLOGICAL JOURNAL that just the opposite is true. I have seen intense pain relieved in two minutes. Cramps, aches, and nearly all forms of disease relieved and cured in short order by magnetism. It is ten times more potent for good than electric currents. I do not deny the action of currents. I do affirm that all legitimate tests prove the action and great value of magnetism when used on the body. I have seen the most severe cases of neuralgia relieved by applying mineral magnetism as held in common bar magnets. I have known many cold feet made warm in less than five minutes by placing them on a common bar magnet. There are but few cases of acute and chronic diseases on which I have not seen magnetism tried and with success in most of the cases. I have known it to make people very sick for two or three days. It seems to me only ignorance or prejudice that will affirm the non-action of magnetism on the body. That imagination does all of this is sheer guess work. It is just as legitimate a conclusion to say that imagination does the work of opium or quinine.

I write these lines in defense of truth, and hope your valuable paper will be as willing to admit them as it was the statements of the writer quoted. I consider magnetism a substantial force, having great action on the body.

ROYAL O. SPEAR.

**NOTE BY EDITOR.**—We admit the above statement, as we think that the writer of the note in the December number is over zealous in his opposition to the principle in question. Charcot, Fere and other authorities in Neurology claim that the hysterical are affected to a greater or less degree by magnets, but attribute the effects mainly to the mental state of the patient, not to any "virtue" in the magnet. We are inclined to believe that, hysterical or not, sick or well, if definite effects are obtained by the application of a magnet, they can not be explained away by "scientific" assertion.

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#### PERSONALS.

**MR. ALVIN SPERRY** and his wife Sally, of Bethany, Connecticut, married in 1808, had ten children, all of whom are living, the eldest, Edson, being now eighty-one years of age; the youngest, Marion, fifty-nine; while the combined ages of the ten make a sum of 697 years, a remarkable total for one generation of one family.

**LUCA SILVA**, of Buenos Ayres, is said to be one hundred and twenty-nine years old. He was born in Cochabama in 1760, and devoted himself to the practice of surgery. Lately he was taken to the house of Senor Jose Ramallo, President of the Dramatic College of La Paz, and gave a lucid account of the revolution of 1809, which resulted in the emancipation of his country from the Spanish yoke.

**SIR HENRY AARON ISAAOS**, the Lord Mayor of London, has two daughters who are deaf and dumb, but they have been so admirably educated in the oral system in Holland that they can by lip-reading even understand what goes on at a theater.

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#### WISDOM.

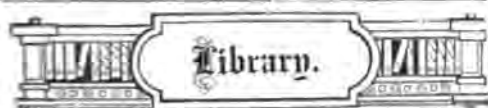
"Thou must be true thyself,  
If thou the truth would teach."

Who is free? The man that masters his own will.—*Epictetus*.

FINE manners are like personal beauty—a letter of credit everywhere.—*Bartol.*

TRUE courage never exerts itself so much as when it is most pressed; and it is then we most enjoy the feast of a good conscience when we stand in the greatest need of its support.

MR. CARNEGIE'S terse little declaration, "The man who dies rich dies disgraced," has passed into an axiom of ethics. To acquire power and to use it well is unquestionably a higher ideal than to decline and refuse all power.—*Gladstone.*



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

**SOUTHERN WAR SONGS**—Camp Fire, Patriotic and Sentimental. Collected and arranged by W. L. Fagan. Illustrated. Imperial 8vo, pp. 389. Published by M. T. Richardson & Co., New York.

The South has her war songs as well as the North, and if fervor of temperament be more the possession of a section of country that is nearer to the tropical line than it is of another section that lies in lines of moderate temperature, the songs of the South should be warmer in passional expression. It was but natural that the intense excitement that prevailed among the Southern people during the late contest should have found utterance through many tongues and pens, and as we scan the verses of this richly appointed volume we can not avoid the impression that the deep emotion and earnest coloring that characterize the lines of many must have proved inspiring to those who read them or heard them sung. It is easy to agree with the collector that these songs "are a part of the history of the Lost Cause," and "necessary to the impartial historian in forming a correct estimate

of the animus of the Southern people." The collection is large, as the number of pages indicates, and it must be that Mr. Fagan found his task in obtaining so many a matter of much difficulty. He shows, too, the character of a faithful editor in reproducing the songs in their original form and phraseology as far as could be done; and if the Northern reader, with his inbred Union sentiments, find here and there a strong assertion of hatred and defiance he can be reasonably tolerant in his criticisms at thought of the common spirit of vindictiveness that war brings out in the best nature; and as regards the Southerner in his fight for his home and fireside, his naturally passionate nature would inspire such expressions of vindictiveness. Such lines as those in "Allons Enfants," the Southern Marseillaise, "Oh, He's Nothing but a Soldier," "All Quiet Along the Potomac To-night," "General Lee at the Battle of the Wilderness," contain the essence of true poetry, and make the heart beat quicker as one reads. Many of the songs are ripe with humor, and show that in the midst of the dangers of the battle, and when the future was dark for their cause, some were cheerful and could paint the comic side of an incident in a way to bring a smile or a hearty laugh. Some of the dialect songs included in the book are familiar at the North—for instance, "Away down South in de fields of Cotton," "Darkies, have youseen my Massa," "It was in Ni Orleans City," "We're the boys so gay and happy."

The frontispiece, a beautifully colored stand of Confederate flags, said to be historically accurate in representation, is a fitting introduction to the collection, which, as a whole, will find general favor with those who would make themselves familiar with both sides of the history of the late war, since the songs of a people voice so much their spirit and policy.

**THE NEW CORPORATION LAWS** of the State of New York, as Revised by the Commissioners of Statutory Revision and Passed by the Legislature of 1890. Together with copious Forms of Certificates under the Various Acts. Containing also Instructions for Incorporation and for Effecting Changes in Existing Stock Companies, Useful Tables Relative to the

Statutory Payments, an Alphabetical Index, and a Convenient Table of Contents. By Frank White, Examiner of Corporations in the Office of the Secretary of State, Annotations and References to the Derivations of the New Laws. By Frank White and Edward J. Graham; 8 vo, Sheep, pp. 845. Published by James B. Lyon, Albany, N. Y.

The purpose of the compiler of this work is patent. In all departments of business life the formation of stock companies has become an every-day affair, and necessarily the demand for full and accurate information is constant. With the increase of such companies legislation affecting their organization and management has been active, and to-day the statutory provisions, original and amendatory, etc., constitute a large body of material. The reader conversant with the world of commerce and finance need not be reminded that the largest undertakings and those of most importance in the secular affairs of the people are promoted by organizations on the stock company plan, for it is in this manner vast amounts of capital and the best talent can be brought to bear in carrying out a definite object.

This volume of 345 pages, octavo, supplies in a very convenient form the information required by those who purpose to organize a new company, and also the essential advice that may be desired by the management of an old company when a change in one or more particulars is deemed expedient. The description of its contents given in the above title shows its comprehensiveness, and the manner in which this comprehensiveness has been effected by the painstaking editor is creditable. He has aimed at compactness of statement, brevity, so far as may be consistent with accuracy, in supplying the consultant with a practical knowledge of the laws relating to a point in question, and covers the field, large as it is, in a single volume by no means bulky. The business man and the lawyer will value the work for these considerations.

LECTURES IN RHYME, Poems, Messages and Songs, through the Mediumship of Jennie Rennell. 12 mo; pp. 100.

Calling herself the "compiler instead of the author," the main object, as stated in the

preface, "for presenting this book to my readers is my wish to put before them what to me is *proof positive* of spirit return, and their ability to control mortals." Taking Miss Rennell at her word, and her phototype portrait intimates a frank, direct character, we must have in this collection a specimen of the kind of poetry spirits write. We say a specimen, because in the sixty or more topics a similar type of composition and an almost identical style prevail. We may suppose by this that the *medium's* quality of mind controls in the expression. As regards the verses in general, their spirit is tender and of a commendable sentiment.

### PUBLICATIONS RECEIVED.

THE SOCIETY for the Collegiate Instruction of Women. By Professors and other Instructors of Harvard College. Twelfth year.

Under the above title the courses of study for the session of 1890-91, in the Harvard annex are tabulated with the requirements for admission in a neat pamphlet.

SCHOOL SAVINGS BANKS in the United States.

A Manual for the use of Teachers, Rules and Regulations, Hints and Suggestions for the Introduction and the Practical Working of the School Savings Bank System. By J. H. Thwing; pp. 48. Price, 25 cents.

FORTIETH Annual Report of the State Lunatic Asylum at Harrisburg, Pa., for the Year ending September 30, 1890.

The physiological and sanitary comments of the superintendent on the common causes of insanity and the care of the insane are to the point.

EVERY-DAY HELPS. A Calendar of Rich Thoughts. Compiled and Arranged by L. J. and Nellie V. Anderson. New Edition. Revised and Enlarged.

Culled from all sources of lofty wisdom, ancient and modern, this little casket of thoughts for every day is characterized by sentiments that are always hopeful and bright. Thus they who would consult it from day to day can not but find suggestions to cheer and encourage. New Era Publishing Co., Chicago.

A REPORT of Sixty-two cases of Hip Disease.

By John Ridlon, M. D., Assistant Surgeon at the Vanderbilt Clinic.

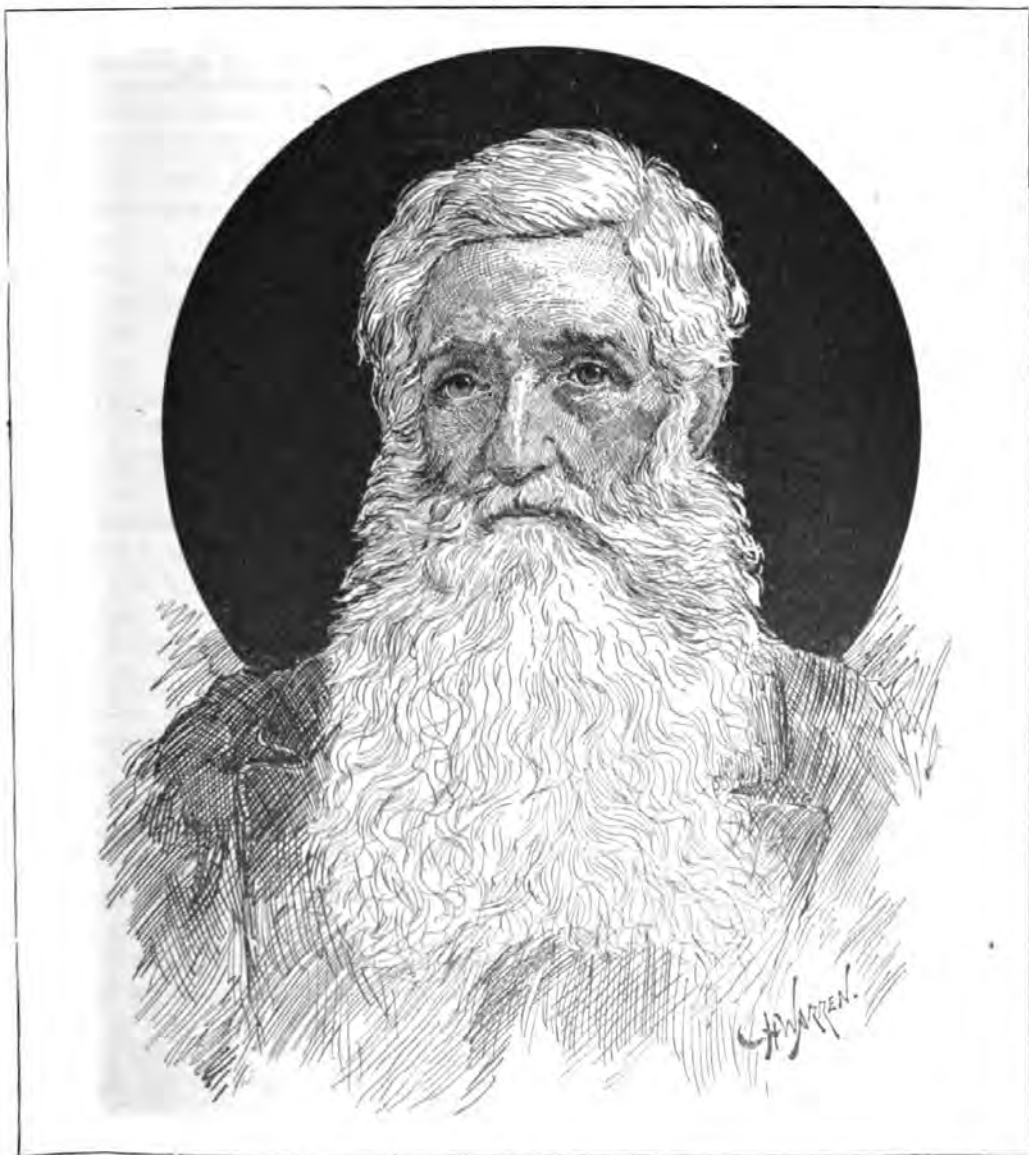
Interesting exhibit from point of view of special diagnosis. Reprinted from New York Med. Journal.

THE  
PHRENOLOGICAL JOURNAL  
AND  
SCIENCE OF HEALTH.

NUMBER 3.]

MARCH, 1891.

[WHOLE NO. 624.



GEORGE BANCROFT.

## GEORGE BANCROFT.

A PROMINENT figure for upward of half a century in American life has left us. Over ninety years of age and almost to the last intensely active and industrious in lines of public or private usefulness, it could scarcely be that one with such opportunities and such a character as fell to the lot of Mr. Bancroft should not have achieved unusual distinction.

Born in Worcester, Mass., on the 3d of October, 1800, he became almost unconsciously a representative of the American type of civilization, accompanying its progress with his own development in mental character. As a historian especially he was found exemplifying his country's peculiar national spirit, the style and treatment of his work being peculiarly Western. Mr. Bancroft's father was a clergyman, and, like all educated men of his day, was desirous that his sons should have the best advantages for mental training. When a mere boy he was placed under the care of a well-known New England teacher, Dr. Abbott, of Exeter, N. H., and by him prepared for college. At thirteen he entered Harvard College, and was graduated with high honors in 1817. The following year he was sent to Germany to pursue his studies at Göttingen. In 1820 he received the degree of Ph.D., and later made an extensive tour in Germany, Switzerland, Italy and England, enjoying personal acquaintance with many of the most distinguished men of the period in those countries. He returned to America in 1822, and was for a year tutor in Greek at Harvard College, and then started a boys' school near Northampton. He had been destined for the ministry and preached some sermons, but abandoned that profession for the pursuit of letters. He had early associated himself with the Democratic party, and was found in the lecture-room and on the stump a frequent advocate of its principles. In January, 1838, he was appointed by

President Van Buren, Collector of the Port of Boston, an office which he held until the accession of Harrison in 1841, discharging its duties with marked energy and fidelity. In 1844 he was the Democratic candidate for Governor of Massachusetts, but was not elected. In March of the following year he was called by President Polk to a seat in his Cabinet as Secretary of the Navy, a position which he held until September, 1848.

This brief tenure of the Navy Department was signalized by several needed reforms, and especially by two important additions to its usefulness—the naval school at Annapolis and the astronomical observatory at Washington. Mr. Bancroft resigned his seat in the Cabinet to accept the appointment of Minister Plenipotentiary to Great Britain, succeeding Mr. Everett, where he remained until the Summer of 1849. His residence in London, apart from the distinguished post he occupied as his country's representative, derived yet further luster from the intimate association into which he was called with some of the most eminent men in the literature of Europe, such, for instance, as Macauley, Millman, Grote, Dickens, Whewell, Guizot, Lamartine and De Tocqueville. Having already selected American history as his special field of study, and published in 1834 the first volume of what he designed to be an exhaustive work dating from the discovery of the American Continent, his ministerial relations afforded him exceptional opportunities for collecting authentic material. The public archives in England and France were thrown open to him, and many private collections of manuscripts were placed at his disposal.

Upon his return to America, Mr. Bancroft made New York his place of residence and resumed active work upon his history, and was chiefly employed with it until the Summer of 1867, when he

received the appointment of Minister Plenipotentiary at Berlin. The Kingdom of Prussia at this time, as a result of the civil war of the previous year with Austria, had formed with the smaller states of North Germany the North German Confederation, and to it the new envoy was also accredited. Mr. Bancroft at once applied himself to the settlement of an international question which for three-quarters of a century had been an unceasing source of discord between the United States and Germany. Six months after his arrival at Berlin a treaty was concluded by him with the North German Confederation, in which the right of expatriation and naturalization was mutually recognized. Treaties to like effect were during the ensuing Summer concluded by Mr. Bancroft with Bavaria, Baden, Wurttemberg and Hesse-Darmstadt, then separate German States. Upon returning to the United States in 1874 Mr. Bancroft established himself at Washington, and in the same year published the tenth volume of his history, which brought the narrative to the treaty of peace in 1782. In the succeeding years Mr. Bancroft devoted himself wholly to the continuation of his great work, especially the preparation of the history of the formation of the Constitution, which appeared in two volumes in the Spring of 1882.

His original design was to write a complete history of the United States to the year 1834, but the amount of research which his undertaking developed, and his great care and precision in examining every document that could be found that he supposed to contain anything bearing upon the subject matter of his work, compelled him, as it were, to limit the scope of it. Mr. Edward Everett said, on the appearance of the first volume: "The work of Mr. Bancroft is one of the ablest of the class which has for years appeared in the English language. . . . As far as it goes, it does such justice to its noble subject as to

supersede the necessity of any future work of the same kind, and if completed as commenced, will unquestionably forever be regarded both as an American and as an English classic." When the volume on the period 1778-81 appeared, Mr. Henry Adams, himself a historian of high standing and of much special learning and experience in diplomacy, wrote of it, "For the first time the whole field of European diplomacy is laid open."

Of course a man who had filled so many public stations could not be permitted to remain quietly at home in his study, but would be called to discharge many services of a popular nature. So he was required to speak on historical and commemorative occasions, one of the greatest being his oration before both Houses of Congress on Lincoln's birthday, 1866. He was also the author of many articles and several volumes on different subjects which interested him from time to time during his long career. His last active literary work was on a small volume called *A Plea for the Constitution of the United States, Wounded in the House of its Guardians*, published in 1886. It was a plea, on the basis of the Constitution, for honest money, in opposition to the financial delusions to which the nation became a prey in consequence of the financial strain caused by the civil war. As late as 1889 appeared a volume called *Martin Van Buren to the End of His Public Career*.

In his person Mr. Bancroft was slender, but very erect and wiry. His thick snow-white hair and beard, always neatly trimmed, made him look much younger than his years. His manner was courtly, and to ladies he was always a gallant, even to those of his own household. To the very last year of his life his conversation was very vivacious and sprightly. Although he was a very hard worker, rising about five, and continuing to work almost constantly until about two in the afternoon, few have ever enjoyed such perfect health for so

long a time. The explanation of it is to be found in the regularity of his life and his fondness for recreation. Horseback riding was his greatest pleasure, which he kept up until his eighty eighth year, spending several hours daily in the saddle. An accident, if not the growing infirmities of age, compelled him to give up his horse, but long walks daily were taken afterward until within a short time before his death on the 16th of January last. Of his organization Mr. S. R. Wells said in 1865: "Compared with the size of the body, the head is decidedly large, and the quality particularly fine. The mental and motive temperaments predominate with comparatively less of the vital. The particular physiognomical indications are: First, a very prominent and

exquisitely chiseled nose, indicating a highly developed mentality; secondly, a very long and full upper lip, indicating dignity, authority and perseverance; and, thirdly, a prominent chin and a strong jaw, which are among the indications of tenacity of life and endurance. The eye is also quite prominent, denoting freedom in the use of words, copiousness of language and mental activity. There is less indication of the social affections. He is just the opposite of a sensualist. His regard for woman is of the nature of admiration, an intellectual appreciation rather than a physical attraction. The organization, as a whole, indicates live effort, science and philosophy in history rather than music or art." D.

#### A FEW HINTS ON MORAL TEACHING.

**G**OOD morals include behaving well and doing well. As doing well seems of more consequence than behaving well, that shall be the business of my essay; and since children, being of softer tissue, and easier changed from bad to good, can be taught easier than men and women, how to teach them morals shall be my special theme.

Now, if he is told so, I think a child can be often made to see that a wrong course of life which he has begun is wrong, and that he must change this course for a right one. If one goes in the right way to influence him he is very easy to influence, and can understand what he learns very well.

Suppose he is in the habit of lying, what can be said to him to lead him in a way of speaking what is true? He may be told that when he says what is false he deceives the one he speaks to, and if his statement is of any consequence, and if what he says is believed, the person deceived may sometimes be induced to do a dangerous thing unconsciously, or might in a maze peril his life, or do some one a great mischief. Or the child, on the other hand, may be

told that when his friends know that he is in the habit of lying they will not believe him if he tells the truth. Bad habits of lying, swearing, smoking, tattling, sluggishness, might each be treated in a similar way—by first telling the child how mischievous they are, and then plainly showing him how to avoid them. HENRY CLARK.

#### POST MORTEM.

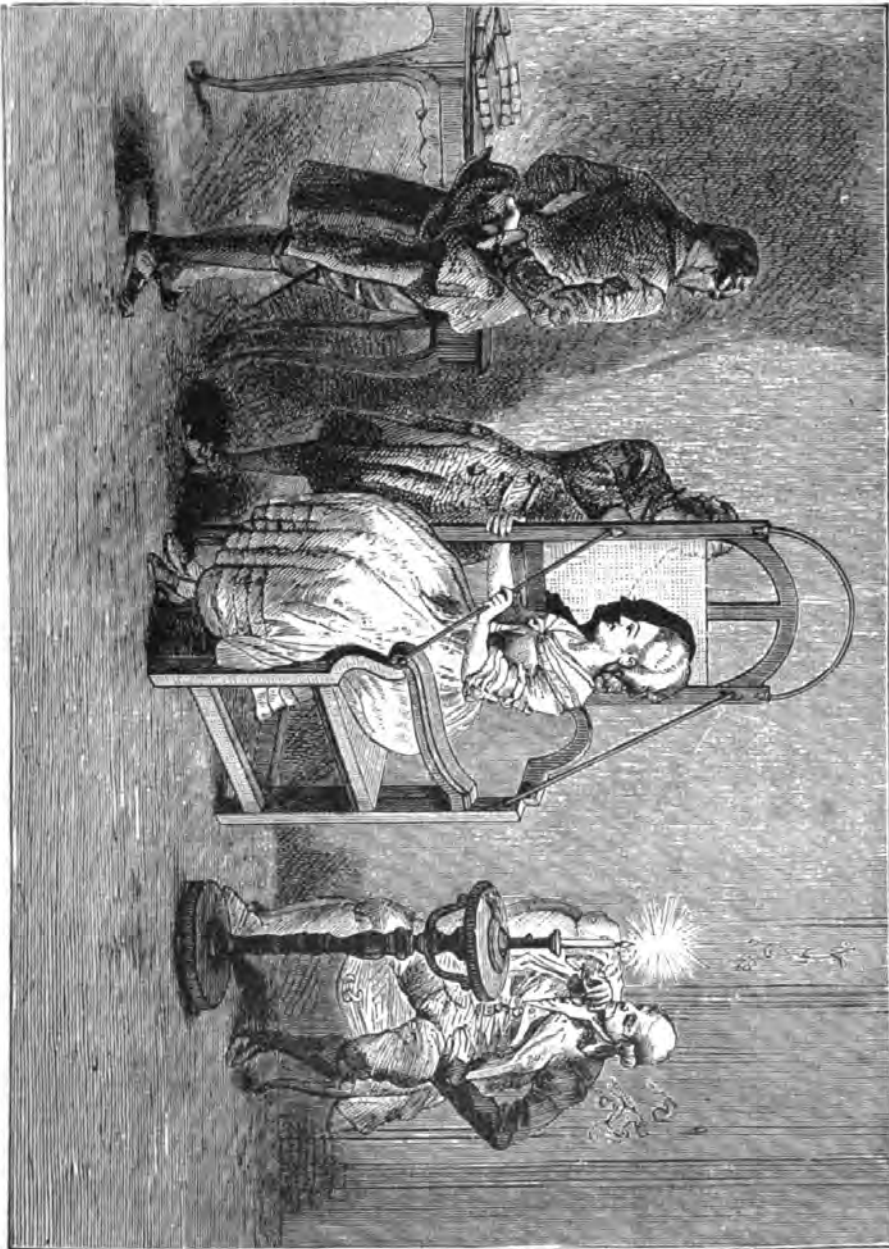
It is not then enough that men who give  
The best gifts given of man to man should  
feel,  
Alive, a snake's head ever at their heel;  
Small hurt the worms may do them while they  
live—  
Such hurt as scorn for scorn's sake may forgive.  
But now, when death and fame have set one  
seal  
On tombs whereat Love, Grief and Glory  
kneel,  
Men sift all secrets in their critic sieve,  
Of graves wherein the dust of death might  
shrink  
To know what tongues defile the dead man's  
name  
With loathsome love, and praise that stings  
like shame.  
Rest once was theirs, who had crossed the  
mortal brink;  
No rest, no reverence now; dull fools undress  
Death's holiest shrine, life's veriest naked-  
ness.  
A. C. SWINBURNE.

## LAVATER'S METHOD FOR DRAWING SILHOUETTES.

THE studies of character from the point of view of Lavater that have occupied much of the space in this

pertinent in this connection is the description of an apparatus used by the eminent Swiss observer in drawing the

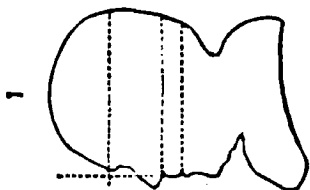
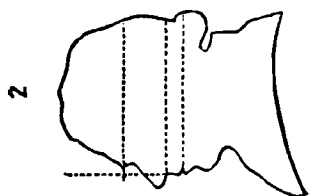
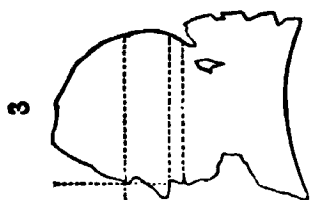
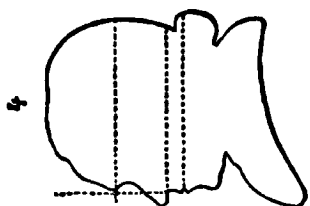
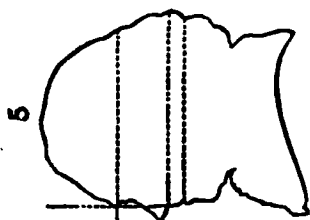
LAVATER'S APPARATUS FOR TAKING SILHOUETTES.



magazine the past year have proved so interesting to the JOURNAL'S readers that further contributions from their author's pen may be expected. Very

portraits of his "subjects," which was published by *La Nature* with the accompanying illustrations. Lavater mentions the device as an accurate and con-

venient machine for drawing silhouettes. "The shadow," he says, "is projected upon a fine paper, well oiled and dried, and placed behind a piece of plate glass, supported in a frame attached to



SOME OUTLINES, AS DRAWN BY LAVATER.

the back of the chair. Behind this glass the artist is seated; he holds the frame with one hand and draws with the other."

The proportions of a silhouette, on the authority of Lavater, must be judged

principally from the length and breadth of the face. "A correct and well-proportioned profile should be equal in breadth and height. A horizontal line drawn from the point of the nose to the back of the head (provided the head be erect) should not exceed in length a perpendicular line which extends from the top of the head to the junction of the chin and neck. All of the forms which deviate sensibly from this rule are so many anomalies."

In support of these observations Lavater gives a number of specimens of silhouettes, and insists upon the conclusions which he deduces from their study. We give five of these specimens. In No. 1 Lavater sees an upright soul, an even temper, taste, and frankness; in No. 2 the contour of the nose carries the infallible mark of a good temper; in No. 3 we have clearness of judgment.

The writer in *La Nature*, in commenting on these impressions of the Swiss divine, remarks:

"This science of physiognomy appears puerile to us. It may have afforded an agreeable recreation, but nothing more, in a scientific point of view. Lavater nevertheless obtained a great success in Europe. A crowd of persons flocked to Zurich to see the celebrated philosopher and demanded of him the secrets of their character, and even of their destiny. Lavater with uncommon sagacity was seldom deceived in his judgments; it was thus that he divined the characters of Necker, Mirabeau, and Mercier. The impartial historian must acknowledge that if the work of Lavater is vague, undecided, and sometimes errs in the domain of the imagination, Lavater himself was a man of lofty spirit, faithful to the grand principle of morality.

With the idea of unmasking character, and opening the human soul, as one would a book, to inquire into its depths, he produced a great sensation among his contemporaries."

## SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

JAMES DEVILLE.

MR. JAMES DEVILLE, of London, had a store in the Strand, where he dealt in lamps, oil, and the usual accompaniments of such a business, but becoming interested in the science of mind as revealed by the study of the brain, and its varied qualities and exhibitions, concluded to test some of the queries which had presented themselves, by taking casts of the heads of persons showing peculiarities of character. Dr. Spurzheim was for awhile associated with Mr. Deville in these experimental researches, and the dissemination of another kind of light than that from lamps.

Dr. Gall had taken casts of many heads previous to his lectures in Vienna, where Spurzheim was a listener, and continued to take them after Spurzheim became associated with him, hence these experiments were not new to Spurzheim, and he and Deville were a help to each other in this calling.

At a meeting of the British Phrenological Association in 1840 or 1841, Mr. Deville gave the following very interesting description of his cabinet and the causes that led to its formation. He said that when his attention was first called to the subject of Phrenology several of the organs were marked as conjectural only, and since it was desirable to collect facts to prove their existence, or, that they had no foundation in reality, he took about five hundred casts for this special purpose.

Then it was deemed equally desirable to obtain specimens of every organ, *very large* and *very small*, from persons living and well known, and about seventy of this description were taken.

When satisfied on this point another query was presented, namely, to ascertain if the heads of young men could disclose the reason why some of them easily learned different trades or occupations, while others experienced much

difficulty in the same tasks. Seventy or more of this class were taken, some of which were very interesting cases.

When the query arose as to whether any change took place in the form of the head by a change of circumstances or business, Mr. Deville was able to give many facts in substantiation of that theory, since he had studied it more thoroughly than had any other person. His mode of prosecuting researches in this direction was by taking very accurate casts of a head at different times, permitting several years to intervene, when a different set of faculties would be chiefly called into exercise; and then take another cast, and compare, by exact measurements, the difference between the two. He found in nearly every instance that a very perceptible difference had actually taken place in the shape of the head in precisely those points where the cerebral organs had been most exercised since the change of occupation.

About one hundred and fifty casts were taken of pious persons who were devoted to religion, several of whom had abandoned other occupations for theological pursuits. Of about one hundred and forty casts of heads taken which showed a change in form corresponding to an alteration of studies, habits, or pursuits, many of them occurred after they had attained the age of thirty or forty years. There were forty casts of artists, painters, sculptors, etc., many of whom were artists of celebrity. Of navigators and travelers there were about thirty casts. Of poets, authors, and literary characters there were about eighty. Of musicians, composers, and amateurs of music upward of seventy. Of pugilists twenty-five. Besides these there were upward of three hundred and fifty casts of distinguished persons—noblemen, legislators, judges, barristers, lawyers, astronomers, engineers, actors, and others of various callings.

Another part of his collection consisted of criminals, cases of diseased brain, and national crania. About one-third of the criminals were from foreign countries, some of whom were of an extraordinary character, and some of them were State criminals. Among the diseased cases were those of idiots, imbeciles, malformations, and insane persons. This class comprised about one hundred and twenty. Of the national crania there were about five hundred, one hundred and fifty of which were real skulls and the rest moulds and casts of well authenticated persons

Said Mr. Deville: "I am much indebted to the late Baron Cuvier for permission to take casts from all the well authenticated skulls in his splendid museum. I have also made a large collection of busts of ancient philosophers and great men, taken from the marbles in the Louvre, Florentine and Prussian galleries, and private collections; and it is surprising how their phrenological developments bear out the biographical accounts of them. In addition to all this there was a large collection of skulls of birds and animals."

Mr. Deville gave an account of Mary Street, whose cast was taken at twelve years old and again at fifteen. Previous to the taking of the first cast she had been governed by her selfish feelings and propensities, would perpetrate all kinds of mischief, would lie and steal, was disobedient and self-willed and at the same time manifested more than an ordinary degree of intellect for a child of her age.

After Mr. Deville had made a thorough examination of her head he counselled her parents to appeal, by mild and gentle means, to her moral sentiments, to remove all objects of temptation, and in every possible way endeavor to call into action her moral sentiments and make her more kind, respectful and conscientious. This manner of treatment they strictly adhered to, and when, at the end of three years, they again brought her to Mr. Deville he found, by

careful measurements, that the second cast was much fuller in the region of the moral sentiments than was the first, and an entire and radical change had occurred in her character.

In the case of George Bidder, who was in early life distinguished for his mathematical powers, casts of his head were taken at the ages of eight, sixteen and twenty-eight, the first of which showed a nearly perpendicular forehead. During the next eight years his observing faculties were chiefly exercised and his reflectives but very little, and the second cast taken showed quite an increase in the observing faculties or perceptive organs.

From this time during the next twelve years his reflective faculties and moral sentiments were more habitually exercised, and on measuring the cast taken at this time it was found that the corresponding regions of his head had increased so much that the distance from the ear was nearly half an inch greater.

Mr. Deville mentioned other cases where exercise of the faculties had caused marked changes in the shape of heads, and his very satisfactory speech, illustrated with so many facts, elicited appreciative remarks and thanks from the Association.

He was a practical phrenologist and enthusiastic demonstrator of the science, having, contiguous to his lamp store, an office for the purpose of giving phrenological examinations and advice, thus disseminating the lights of his science as well as of his lamps. When his own lamp went out by death a vacancy was felt, for his teachings helped many men, and his influence extended to the ends of the earth.

Many instances might be given of his usefulness, but only one history of benefits resulting from the practical use of his science will be presented at this time, copied from volume IV of the *Edinburgh Phrenological Journal*, 1827.

*“ Result of an Examination by Mr. James Deville of the Heads of One Hundred and Forty-eight Convicts on Board the Convict Ship England, when about to sail for New South Wales (then a penal colony) in the spring of 1826.*

“ Seeing that no pretension of Phrenology has been more derided than its direct application to the affairs of life, without which it would be a barren and useless discovery, we cannot do more good to the cause than by publishing examples of its practical application. When the male convicts, 148 in number, were assembled for transportation on board the ship *England*, in spring, 1826, under the charge of Dr. Thomson, a navy surgeon, Mr. Deville was induced to go on board and examine the whole gang *over-head*. The experiment was suggested by Mr. Wardrop, of London, whom we are pleased to see adding a manly avowal of the new science to his other claims to professional distinction. Dr. Thomson was not previously acquainted with the subject. Mr. Deville furnished him with a distinct memorandum of the inferred character of each individual convict, and pointed out the manner in which the disposition of each would probably appear in his general conduct on the passage. The desperadoes were all specifically noted, and a mode of treatment to prevent mischief suggested. One man in particular was noted as very dangerous, from his energy, ferocity and talent for plots and dissimulation. His name was Robert Hughes.

“ The history of the voyage is minutely detailed in Dr. Thomson’s journal, deposited in the victualling office; and, by the politeness of Dr. Weir of that office, we were, in compliance with our request, not only immediately presented with the journal, but permitted to take extracts and publish them. From different parts of a log of above four months, we extracted all that concerned the conduct of the convicts as follows :

*“ Log and Proceedings of the Male Convict Ship England during a voyage to New South Wales in 1826, 148 Convicts on Board.*

“ 9th May.—Convicts disposed to be disorderly; read to them my authority to punish; and threatened to act upon it if they

did not conduct themselves in a more orderly manner.

“ 16th.—Same complaint, and difficulty to get them to keep their berths and clothes clean.

“ 20th.—Punishment by flogging for plundering and violently assaulting each other.

“ 30th.—Symptoms of mutiny among the convicts.

“ 31st.—Received a letter from W. E. Taylor, requesting me to send for him as soon as possible, as he had something to communicate to me privately of the utmost importance. I immediately sent for him, when he informed me that John George Munns had that morning come to him at the hospital very early, before he or the other convicts were out of bed, and told him privately that there was a conspiracy formed to murder him (W. E. T.) to prevent him giving any alarm, and then to murder me, and all who would not assist them to secure the ship and run her into South America. That Robert Hughes and Thomas Jones were at the head of it, and it was their intention to carry it into effect the first time the ship was in a squall. In consequence of this information the following memorandum was given by me to W. E. T. in the form of a protection to be shown to such men as he could trust. As two-thirds of the convicts are the most depraved and desperate of characters, and robust and athletic men, in order to prevent their taking any alarm, and assassinating in the prison pen during the night, as they had threatened to do, or at any future period, however distant, those convicts who should divulge their wicked intentions, every necessary precaution was privately taken, until the ring-leaders could all be discovered and safely secured without violence.

*Mem.* ‘ Dr. Thomson will thank W. E. Taylor and other well disposed men to be on their guard, and, if possible, to get such evidence as will enable Dr. T. to act against the malcontents. Dr. T. promises protection and his best services with the Governor of New South Wales to such men as may appear to him to deserve it.’ Some of the soldiers had heard in prison what induced them to expect soon to be employed against the convicts. This they reported to Dr. Thomson.

" 1st June.—Hughes, for assaulting Daniel Dean, was secured and double-ironed on deck under a sentry. Munns applied for protection from being strangled or assassinated as was threatened. He gave the names of those principally concerned; Robert Hughes (always the first), Thomas Jones, William Brown, James Hawkes and James Norman. Jones gave himself up, observing he was not the first bullock that had been sold, and he hoped he would have a fair trial. He was double-ironed and handcuffed. Brown, Hawkes and Norman were all handcuffed and placed under the sentries. Other arrangements followed for safety; crew armed with cutlasses, etc.

" 29th Sept.—Landed at Sydney; court of inquiry on 24th; Robert Hughes, Thomas Jones, etc.

" We have not seen the evidence on the trial, but are informed that the facts of the conspiracy and the shocking depravity of the mode of the intended murders were proved beyond all doubt, and that the share each person had in the matter was in very close accordance with the notandum of character affixed to each name by Mr. Deville. Hughes was especially marked by him as a person capable of ruthless murder and deep-hid plots. We have not seen Mr. Deville's memorandum, but subjoin with great pleasure Dr. Thomson's letter to Mr. Wardrop.

" *Extract from a letter of G. Thomson, Esq., Surgeon of the ship England, to James Wardrop, Esq.*

" SYDNEY, October 9, 1826.

" I have to thank you for your introduction to Mr. Deville and Phrenology, which I am now convinced has a foundation in truth, and beg you will be kind enough to

call on Dr. Burnett, whom I have requested to show you my journal, at the end of which is Mr. Deville's report, and my report of conduct during the voyage; and likewise to the depositions against some of the convicts who you, with your usual *tactus eruditus*, discovered would give me some trouble during the voyage, and I think the perusal of them will make you laugh, as they were going to rip up the poor doctor like a pig. Deville is right in every case except one, Thomas Jones; but this man can neither read nor write, and, being a sailor, he was induced to join the conspiracy to rise and seize the ship and carry her to South America, being informed by Hughes the ring-leader, that he would then get his liberty. Observe how Deville has hit the real character of Hughes, and I will be grateful to Deville all my life; for his report enabled me to shut up in close custody the malcontents and arrive here not a head minus, which, without the report, it is more than probable I would have been. All the authorities here have become Phrenologists, and I can not get my journals out of their office until they have perused and re-perused Deville's report, and will not be in time, I am afraid, to send them by the Fairfield.

" We can not conclude without bestowing a well-deserved encomium on Mr. Deville for so cheerfully undertaking and so skillfully performing a task from which all but a zealous phrenologist would have shrunk with a mingled feeling of disgust and fear."

The next sketch will name several British phrenologists who have done good service in their day and generation.

CHARLOTTE F. WELLS.

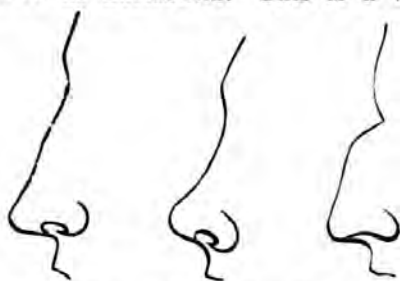
### THE NOSE—STUDIES FROM LAVATER.

A PERFECTLY formed nose always denotes an extraordinary character. "A beautiful nose," says Lavater, "will never be found accompanying an ugly face, but in the faces of Socrates and Boerhaave there is an ugly nose with a great, patient character. There are thousands of beautiful eyes to one finely-formed nose. Beautiful eyes above and

a finely curved mouth beneath make even a homely nose expressive, and give the face a quaint irregularity not unpleasant.

Lavater tells us there are three distinct classes of noses. In the first, which are the most beautiful, noble and full of spirit, the under parts or the nostrils, including the lowest outline, may be con-

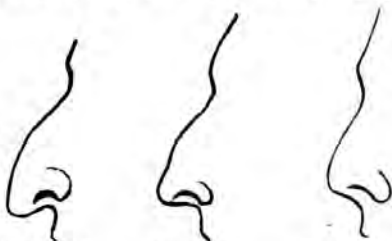
sidered as horizontal. This is a very



CULTURED. INQUISITIVE. COURAGEOUS.

uncommon nose. In Class 2 the under

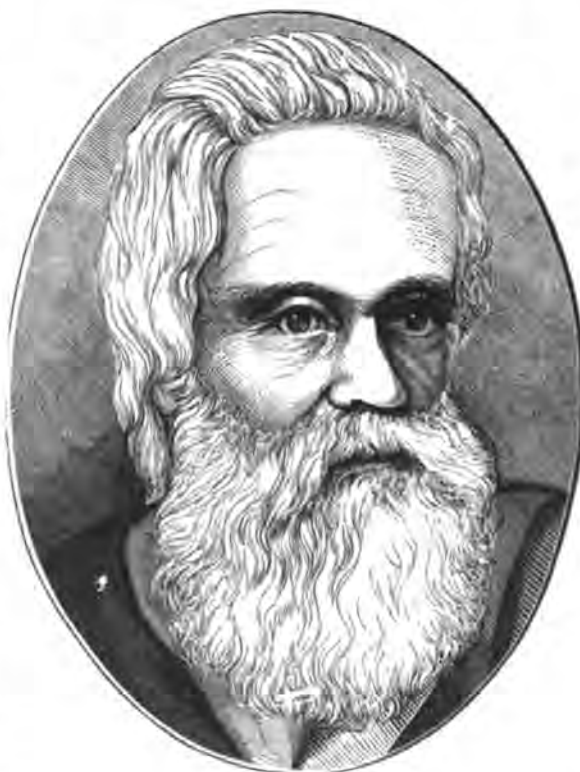
lines, including the nostril, are turned up. This nose is often found with a very noble character. Class 3 is a hooked nose, usually denoting melancholy, or seldom seen without an inclination to melancholy. Class 4 is a cartilaginous, regular, determined, powerful, choleric nose. Lavater gives many illustrations of wise, acute, active noses discovered by the undulations and gentle inflexions of the outlines of judicious, great, and enterprising noses, noses noble and ignoble. The length of the nose, says Lavater, should equal the length of the forehead. At the top there should be a gentle indenting; viewed in front, the back should be broad and nearly parallel, yet above the centre something broader. The bottom or end of the nose must be neither hard nor fleshy; its under outline must be remarkably well delineated, neither



ACQUISITIVE. ENERGETIC. OBSTINATE.

pointed nor very broad. Viewed in pro-

file, the nose should not have more than one-third its length. The nostrils above must be pointed; below, round and have in general a gentle curve, and be divided in two equal parts by the profile of the upper lip. The sides or arch must be a kind of wall. Above, it must close well with the arch of the eye bone, and near the eye must be at least half an inch in breadth. Such a nose is of more worth than a kingdom. Noses much turned downward are never truly good, noble



SOCRATES

or great, for their thoughts and inclinations tend to the earth. Arched in the upper part, they are fearful and voluptuous. Noses turned up at the point and sinking in at the top under a rather perpendicular forehead are inclined to pleasure, ease; may show pertinacity, yet be refined, benevolent, and rich in talent. Noses with many incisions or lines on both sides, visible on the slightest motion, betoken a hypochondriac. a

malicious and mean character. Noses easily and continually turning up in wrinkles are seldom seen in good men. Those noses that have the traces of these

characteristic of their greatness generally in the nose. Small nostrils are a sign of unenterprise timidity. Open breathing nostrils betoken sensibility. A broken, deformed or an ugly nose disfigures any face. I had a most faithful hand-maiden



SYMPATHETIC AND LIBERAL

wrinkles indented in them are seen in good men, but they are half fools.

Turned up noses in choleric men, under a high, with the lower part arched, forehead, with a projecting under lip, are cruelly harsh and fearfully despotic.



IGNORANT AND MALICIOUS.

Flat, snub noses are seen sometimes in men of great ability and prudence when found with an appropriate upper lip. Frenchmen, says Lavater, have the



REFINED.

once who had (she thought) a very homely pug nose. She noticed the nose of every caller. When one particularly beautiful appeared, she said one day: "What a magnificent nose Miss Helen has! I wish it had been the will of God to give me such a magnificent nose." Magnificent was the only big word she ever used. She had found it somewhere, as one picks up a gem among pebbles. If



SMALL AND MEAN.

a magnificent nose could be bought there are many who would like, like my Catharine, to have one. The nose is really a test of character, for it is the most prominent and striking feature of the face. Some noses denote a most despicable na-

ture and are never found in company with eloquent lips, or sunny, truthful eyes. "With a wise, courageous nose," says Lavater, "you find a deep inspecting eye. The surrounding wrinkles and the eyebrows above are in favor of wis-



AMBITIOUS.

dom and worth. I have never yet seen a nose with a broad back, whether arched or rectilinear, that did not appertain to an extraordinary man. The straight formation of the nose betokens gravity; when inbent and crooked, a noble manner of thinking." One of the noblest

faces I have ever seen has this inbent nose.

Faces with nose and chin both pointed, says Lavater, are significant of cynical wit; the mouth is usually full of wit and satirical fancy, as we see in the profile of Voltaire. A great eye with a bony nose, with forked, descending wrinkles, shows great firmness and fire. The high, arched nose, "arched from the root to the point and rounding at the sides, shows great commercial capacity. The Rothschilds, Stephen Girard, and John Jacob Astor have this formation of nose. Vanderbilt's "nose has the executive combined with the commercial." "Noses of the greatest war generals are arched and commanding."

Genius, originality, creative and imitative ability, mechanical skill and executive power are all plainly indicated in the different types of noses. This feature undergoes less change from age than all the rest of the face, therefore it is more characteristic, and permanent and positive in its indications.

LYDIA M. MILLARD.

#### NOTABLE PEOPLE OF THE DAY.—No. 40.

MRS. E. D. E. N. SOUTHWORTH, AUTHORESS.

VERY few, if any, writers in the field of fiction have exceeded Mrs. Southworth in number of distinct publications, although she did not fairly commence her literary career until after marriage and unexpected misfortune forced her to look around for something to do that would procure the necessary supplies of home and family. Born in Washington, D. C., on the 26th of December, 1818, at twenty-three married, it was seven or eight years later she found herself dependent upon her own resources. In 1849 the *National Era* commenced the publication of a short serial story that she had written, entitled "Retribution," which proved a success, and furnishes in itself a good example of the general character of her books. In fact, their plots, as a rule, all depend

upon the more or less thrilling adventures of lovers or married couples, but a clear, smooth-flowing style of narrative and intimate acquaintance with human nature save her stories from monotony. Possibly this explains their hold on the reading masses. In her own opinion, "Ishmael," of the forty-four bound volumes that she has written, is her strongest book, although the one most popular during the time of its publication was "The Hidden Hand." This was afterward dramatized and put upon the stage. It is said that there have been forty different dramatized versions of it in this country, besides others in England.

Probably no other story by an American author has had a greater run than possibly Mrs. Stowe's "Uncle Tom's

Cabin." The scenes of her tales are laid principally in Maryland and Virginia, though some are located in England, and one is an Australian story. This, "The Trail of the Serpent," is a successful attempt at writing a book descriptive of a land, manners, customs and people observed at a distance of many thousand miles, for in preparing the story the authoress read everything in the Mercantile Library of New York pertaining to Australia.

Mrs. Southworth is now living in the pleasant Georgetown district of Wash-

part of the head is more than commonly strong. Decision, self-reliance, ambition and appreciation of approval are elements that have always marked her character. A word of encouragement in the hour of trial or uncertainty would prove a stimulus that led her to forget the cloud and look beyond it into the sunshine. The full backhead shows love of friends and home to be a distinguishing quality of her mind, and it has been a chief moving force in her intellectual career. Having domestic affection, conjugal interest, intimate friend-



MRS. SOUTHWORTH.

ington, and at seventy-two years of age is an exceedingly active and vigorous lady. She writes according to her inclination, but is mainly content to rest upon the laurels won by her pen in the past. The portrait, from a photograph taken not long ago, indicates well-sustained vitality and an equable temperament. The expression is contemplative and earnest, with a decided vein of perseverance. The mouth is very firm, and the nose shows inquiry and force. The development in the upper posterior

ship, have seemed to be cardinal elements in human happiness, and she has always enjoyed the limning of their phases in the plot of a novel. Were she not the writer she would doubtless have shown superior competence as a teacher or manager of an institution in which the better features of social economy could be associated.

In person Mrs. Southworth is of good physique, slightly below the average height of woman. Her eyes are dark and expressive, and the gray hair shows

yet much of the soft darkness that was once its possession. A youthful old age is hers, of which the twilight promises to be long and cheerfully bright. A correspondent of the *Washington Star* relates a pleasant interview which he had with the authoress, in which she told of some experiences in her earlier life. She said, among other things, "I began without knowing I could write a novel. My novels are all founded on facts. To give you a clear idea of how a novel is evolved from small beginnings, I will tell you about the writing of 'The Hidden Hand.' It was in the winter of 1857 and at the very last of the year. I was in very bad health; my sister was dying of consumption; all my surroundings were depressing to the last degree, and yet, in the midst of that, the brightest and gayest of my stories came to me. I happened to see in a New York paper a short paragraph in which it was stated that a little nine-year-old girl, dressed in boy's clothes and selling newspapers, had been arrested. She was homeless and friendless, and was sent to some asylum in Westchester county. That was the origin of Capitola. The newspaper item was a seed which dropped in my mind and germinated there. When the time came for me to write of it I had to make an origin for Capitola. I remembered an incident that had, in the days of my childhood, occurred just across Benning's Bridge. An old monthly nurse had been met one night by two masked men, who blindfolded her and took her up to a house. Still blindfolded, she was conducted to a room where, a few hours later, a child was born to a young woman. The nurse refused to make away with the child, although bribes were offered her. The young mother was also obstinate for the preservation of her infant. Finally, the mother being discarded by her family, brought up her child, who was well known in Washington, and did well. That was the reality upon which the birth of Capitola was founded.

Nearly every adventure of Capitola came from real life. Her bright rejoinders to Old Hurricane were taken from many scenes of the same kind between my sister and her old uncle in Mississippi. Her adventure with Black Donald was taken from a somewhat similar adventure, in which figured a woman of Maryland and a colored ruffian, who, in 1812, was the terror of the neighborhood. Her duel and its cause were also founded on fact. Capitola's encounter with Lenoir in the woods and the ruse by which she escaped was also taken from the adventure and escape of a Maryland girl. The court-martial, its causes and scenes, occurred during the Mexican war. The incident from which it was taken was related at uncle's dinner table by Gen. G. P——." EDITOR.

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A GOOD CREED.—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to annoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.



ward toward the crown, on a line running upward and a little backward from the opening of the ear; we will call it the upper back-corners of his head. It was very broad, technically, in the middle of the parietal bones, and he wondered what that shape of head could mean. While he was studying it a learned prelate came in and took a seat by the side of the other gentleman, the minister of state, and he noticed their heads were alike in that respect. While he was thus comparing the heads and noticing the peculiar resemblance of that part of their heads, though greatly differing in other respects, he remembered that the prelate was known for his great guardedness of statement and expression. He would state a thing with some considerable courage and then he would modify it and state in another way, and change it in another form, till it lost all its force. He remembered also that the public had called him by the nick-name of *Caca Dubio*, in consequence of his doubting, hesitating spirit and method. This was Dr. Gall's first hint for Cautiousness. Then by watching people who were largely developed and also those deficient in the same region, and making careful inquiry, he made up his mind that Cautiousness had something to do with that part of the brain. Any school teacher can walk behind a class of boys and girls and notice the difference in the width of their heads in this region, and his knowledge of their character in that respect will be significant and overwhelming. A little girl that will break down and cry if a person looks at her sharply or reproves her, will be found with that shape of head. A child with a head narrow in that region will look up bravely and say, "I don't care." "Then I shall whip you." "Well, I don't care, I won't do it."

This studying of character from the form of the brain is beginning at first principles. If a man employs metaphysical consciousness, by dreamy fancy, he is quite as likely to get four or five fac-

ulties combined in one consciousness of his own as to appreciate and recognize a separate quality.

One particular reason why Phrenology has not been more readily and generally accepted by the religious world, especially in this country, is this: When Spurzheim came to America in 1832, it was just the time when in Boston there was a great struggle going on in the Congregational churches on the subject of the Trinity, and some of the leading preachers had become Unitarian. Dr. Lyman Beecher had been invited to and settled in Boston to help stem the tide of Unitarian defection. There were many strong men in Boston who had become Unitarian aside from the ministers; and it so happened when Spurzheim introduced his phrenological subject, many of the leading Unitarians became friends of the subject, and, of course, friends of Dr. Spurzheim. There were, Dr. Howe, at the head of the Blind Asylum, of Boston; Rev. John Pierpont, Rev. Dr. Channing, Hon. Horace Mann, twenty years secretary of the Massachusetts Board of Education, and many other marked characters. As they were not members of the Orthodox side of the controversy, it seemed to be inferred that if these heterodox men thought they found truth, joy and juice in the Phrenological doctrine, it must contain something that was heterodox; and, therefore, the orthodox stood aloof from it as being no better than unitarianism, which they were then struggling to counteract. While the orthodox stood aloof from Phrenology, partly if not wholly for the reason stated, the liberals or the heterodox party treasured it, not because it was heterodox, or because the orthodox opposed it and them for accepting it, but they believed it for its own sake, therefore accepted and advocated it. It has been true ever since then, wherever the subject of Phrenology has been introduced, men who had no religious scruples to stand between them and anything claimed to be true, have

studied Phrenology and adopted it on its merits quite independently of any supposed influence in reference to religious matters; consequently nearly all the men of liberal ideas on the subject of religion, have found no difficulty in appreciating and adopting Phrenology as a truth on its own merits. Besides, there is certain Scripture phraseology which people have been in the habit of clinging to as being the end of argument in matters pertaining to science. When the laws of astronomy were expounded by Galileo, the church opposed it because the Bible had the statement of Joshua, commanding the sun and moon to stand still, and they inferred if the sun and moon did stand still that they always had been traveling before, and, therefore, that Galileo's teachings were false in philosophy and heretical in religion.

It is not more than thirty years since the Rev. Dr. Cuyler wrote an article in the New York *Independent*, in which he stated that "it is very evident St. Paul was not a Phrenologist, because he said, 'with the heart man believeth unto righteousness;' whereas, if he had been a phrenologist he would have said, 'with a man's brain he believeth unto righteousness,'" showing that Dr. Cuyler was wedded to the technical statement that the heart is the centre and source of faith and love, simply because at the time of the translation of the Scriptures by King James' theologians, literature or public sentiment regarded the heart as the centre of love or affection. Thus it will be seen how on a literary epithet a system of mental philosophy was endeavored to be rudely wrecked. We understand the Bible was not intended to give us astronomical, physiological or chemical science; it is not intended as a system or method of natural law, but employed the phraseology which was common to the people to express the truths that were embodied in its message; hence, we read of "bowels of mercy" and "bowels of compassion," as if the viscus which bears that name,

were the seat of compassion and pity. We speak of tender-hearted and hard-hearted; yet physiology teaches us that the heart has no more to do with the mental state than the stomach and liver have; the heart has all it can do to circulate the blood, and the brain is evidently the master of the action of the heart, stomach, liver, kidneys, nerves, sight, hearing, tasting, smelling and feeling; that the brain is the centre of sense and feeling, that every *motion* receives its mandate for its action in the brain and works outward. Every *sensation* that is produced upon the bodily structure goes inward from the extremity to the brain and reports itself there. This we know to be true, because if the nerves are severed, paralyzed or constricted between the toe and the brain, any injury to the toe would not be known to the brain or mind. If a nerve of *motion* were paralyzed between the neck and shoulder, the arm could not be lifted, no exertion could be made. Moreover, if the bundle of nerves of *feeling*, no larger than a good sized straw, between the spine and shoulder were severed the hand might be roasted from the finger tips to the shoulder and be burned to cinders and the individual would not know it.

This looks like tracing the location of consciousness to the brain. If the heart did the thinking, hoping and fearing, those who have a weak, unsteady action of the heart in consequence of diseased conditions would find the love and affection, the hatred and hope, weakened and depressed, even obliterated. Fever, or a blow upon the head which may affect the brain, will change the most gifted individual into a maniac, causing the lips of innocence and piety to utter the most revolting obscenity and most horrible blasphemy.

The eye is the instrument of sight, and any unfavorable affection of the nerves which connect it with the brain will suppress the action of the vision and shut us up in darkness; the great, throbbing

brain having lost one of its means of gaining knowledge is thus shut out from that view of the external world. The sense of touch remaining, the sense of hearing, smelling, and tasting being good, a person learns or retains a great deal of his knowledge of the external world.

Sometimes it is objected to Phrenology that the uses or forces of the faculties are not indicated on the brain; it is not apparent by its structure that it subserves mental activity. A man that had no previous knowledge on the subject would not infer from a section of the stomach what might have been its function. We find out by experiment what the kidneys do for us, what the liver and the spleen subserve; though it is but a few years since the function of the spleen has ceased to be a topic of dispute. Experiment is the high road to most of our positive knowledge. The world has speculated too much and to very little profitable result.

Sometimes we study the brain by its form, and, if we find a large amount of brain in a given portion, we watch for other persons having a similar development and compare their idiosyncracies. The brain being injured in a particular place has been known to disturb certain mental functions. Pressure upon the brain, where a portion of the skull has been removed by injury, though the pressure be gentle and tenderly applied, will suspend the consciousness; and as soon as the pressure is removed or lifted from the brain, the mind goes on as before. Experiments of this sort are out of the reach of what is called metaphysical research, they have never been able to give any solid basis for their inferences. Phrenology is the only reliable way to study mind in connection with individual life. I have, by request of skeptics, examined twenty heads in a totally dark room. It was a party of friends whose real characters were known to each other, and no one knew who was in the chair but the occupant, and they reported that they knew every man I had under my hands before he left the chair.

#### BOOTS IN WINTER.

**I**N a cold climate, long boots or men's boots, such as were commonly worn thirty years ago, and which unfortunately have gone out of use mainly, are much more healthful in cold weather than the laced or gaiter boot. The ankle is the spot of the entire system where the blood is most liable to become checked by the cold and thus the circulation to the feet and back again is prevented. A laced gaiter permits the cold air, sometimes as low as zero, to encircle the ankle and foot and come within an eighth of an inch of the skin. As the bones in the ankle are large and the amount of flesh covering them is very little, the blood vessels which carry nutrition and warmth to the feet are very likely to become chilled and the circulation stopped; then the blood goes where it may go, to the liver, kidneys, stomach and brain, and sometimes a person feels an uncomfortable fullness in all those regions, while the feet are cold and the blood does not go freely below the hips, and not at all through the feet. We believe a great number of men take their death of cold at the ankles by wearing the laced shoes; pneumonia, in more than one instance, has been traced to that cause.

Children's feet are dressed snugly, the ankle laced tightly, and sometimes where girls wear short dresses or boys wear the knickerbockers, the stockings are not thick enough to keep the leg and ankle warm, and the lower extremities not being nourished properly, they do not grow as they otherwise would. The knickerbocker dressing of the feet and legs is producing a race of persons who are big at the head and small below the waist in consequence of the hindered action of the blood. We have girls and boys from seven to fifteen years of age with big heads and anxious eyes, with rather a flat chest, narrow hips and thin, spindling legs and small feet. Below the knee they are not half warmly enough clad, the shoes are laced tightly,

and though the children say they don't feel cold, we know by their actions they do, when they get where it is cold. The head being kept warm by activity of the brain and the feet being kept cold by the lack of proper clothing, the blood goes to the head and increases it beyond normal measure and thus they become unbalanced and liable to pneumonia, diphtheria and brain trouble of every sort.

We had a boy under our hands two years ago in November, whose head measured 22 inches at twelve years of age and he weighed 70 pounds. He was dressed with great care about the head, neck and shoulders and had on a fine, thick overcoat that came down as low as the knee and wearing knickerbockers. His stockings were fine black merino, and when we took hold of the leg it felt cold to the hand, and through the meshes of the stocking we could see the pale skin. The boy's health was delicate, we didn't wonder at it, his mother said he slept very poorly and ate mincingly only of a few things; his food didn't set well nor seem to do him much good. His head was hot and he could go to school but two days in the week, and she hardly knew what was to be his future, and wanted to know what light and profitable occupation he might adopt, because he was not able to do earnest business. We told her the first thing for her to do was to have some leggings made of thick, beaver cloth with enough of buttons and embroidery on to suit the queen of fashion, Mrs. Grundy, and when the leggings were finished to have them sewed on, and thereby make trousers of the pants. Then get boots that would come two-thirds as high as the knee and that would insure a cylinder of warm air around the leg and ankle, nearly a half an inch thick, and promote a free circulation of the blood to the feet and take it away from burdening the brain and congesting the vital organs, and we thought he would sleep then, and be able to go to school steadily. Before

the first of April she brought the boy six miles to our office to show him. He had the leggings and boots on as directed. She said he had been able to go to school every day and was learning rapidly; that he had gained seven pounds in weight, added to his seventy pounds; one-tenth of his entire weight had been added in less than five months. She said he could eat like a pig and sleep like a baby. He had good color in his face and his hands and feet were warm. That was a sensible mother; she knew enough to take sound advice when she got it in spite of Mrs. Grundy and custom. Of course we advised the boy as to what he should eat so that he should have the advantage of proper food and nutrition as well as of proper conditions for growth, health and development.

In the summer time if men and boys want to wear laced shoes there is no objection to them unless they are too tightly laced.

We wish to say something now about tight shoes. The first requisite for a shoe or boot is to have it easy. It ought to be broad enough to give a square and firm tread. If the foot be put into a shoe the sole of which is narrow, the toes are obliged to form a curve and the tread is therefore, irregular, and every time a person steps the foot inclines to spread, and the leather which encloses it impinging against the foot with grasping force. In this way corns are produced on the sides of the feet and the toes are crushed together making corns between them and inducing them to cripple each other, thus exposing them to the pressure of the shoe or boot. Sometimes men have a fashion of boot which displays great breadth, and to make them royally broad they have the soles project half an inch all around, and there seemed to be an emulation for broadness when these began to be the fashion. Dame Fashion tried another style; the pointed toes came in style with dainty high heels, introducing a

mincing step and pain and suffering. We trust, although perhaps we trust without reason, that mankind will become wise enough to adopt shoes large enough for their feet and make it a standard fashion. Even those who try to wear very small shoes after a while will be compelled by the distorted condition of the feet to wear a great awkward out of shape shoe, broader by an inch than they otherwise might need to have; besides which they have to walk like cripples, as they in fact are.

The human foot if it be permitted to grow naturally, and if properly encased in a shoe of suitable size, would not be misshapen nor crippled. A person so dressing the feet in early life would have at fifty, a shapely, tidy foot and have no humps, hillocks, bunions nor tender spots to be guarded by skillful management on the part of the shoemaker. If one would set his foot down squarely on a piece of paper and trace the foot and let the shoe be made by that, fully as broad as his foot with all his weight on it, he would go through life without a corn or pain from tight shoes, and at seventy have a foot as smooth as it was when young, and as sound perhaps.

One reason why elderly people are unable to walk much, is because their feet have been badly treated and they go hobbling about like cripples. In the army where men are obliged to march and also carry heavy loads, shoes are provided that are broad in the sole and that are without high heels. When these men become accustomed to marching and to the life of a soldier, they could march a hundred miles continuously and there would be hardly a sore foot in the regiment, unless it be some one who has played the dandy in early life and spoiled his feet.

The boot or shoe should not be large enough to let the foot churn and plunge about and shove forward; but the shoe should be wide enough and long enough so when the foot does shove forward

some, the [toes will not meet the unflinching leather. It should be so shaped that the arch of the instep shall prevent the foot going too far forward. Another thing, the sole of the shoe is generally made too thin. Men who have long journeys to make on foot if they are wise in the matter never wear a thin soled shoe; they have enough leather between the ground and the foot so that every pebble that is stepped on will not make an unpleasant impression on the foot.

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#### WORDS FROM A GRADUATE.

DEAR PHRENOLOGICAL FRIENDS :

AT the request of one of Phrenology's warmest advocates, Mrs. Wells, and in the hope of encouraging my sisters in this field, I shall give you a little of my experience and mode of work. There are perhaps very few of you who have taken up this work that have had as little experience in public work as I have had, and I can only account for my success in the fact that I had thorough confidence in the science of Phrenology and the good it would do if properly practiced. I realize when I stand before an audience that I have many before me that are skeptical on this subject; but am happy to say that I make a good many converts. Thinking men and women want facts, not fancies, and in placing this subject before them we must give them facts. A well-read physician, recently (after attending a course of my lectures), said to me in private conversation, "I want to know now, honestly, if you really tell character scientifically, as you say, or is it by some wonderful gift of mind? for you have told characteristics of our citizens as well as if you had known them for years." When, not long since, I told a young man with large Acquisitiveness and Secretiveness, and small Conscientiousness and Firmness, that he should never place himself in a position where he had the handling of others' property, as the

temptation would be greater than he could stand, he said that I was right.

Only last week, in examining a lady's head, I told her she was always borrowing trouble, injuring her health and destroying the happiness of her family in this way. She said I was right, but that she had never realized the fact before.

I do my work in this way: I keep to the railroad entirely, as I find it more convenient traveling alone. I do all my own work. Generally advertise about three or four towns ahead, and go ahead and rent halls, get rates at hotels, etc.; then go back and bill engagements, giving three to five lectures in each town. I find it much easier and just as profitable to work small towns, as my expenses are not so great. In making public examinations you want to know what you are talking about, and then say it clearly.

Do not fear, my sister women, to take up this work and follow it. People may stare at you if you travel alone, but if you respect yourself others will respect you. There is no other country under the sun where a lady can travel alone with as little annoyance as our own broad, brave, free America.

MRS. IDA N. DAVIS, Class '88.

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#### TEN DOLLARS FOR A PARAGRAPH.

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

#### GREETING.

IN the midst of pressing duties I snatch a moment to send greeting to the Fower & Wells Company in all its departments. I am greatly pleased with the January number of the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH; and I note with special pleasure that the faculty of the American Institute of Phrenology have under consideration "the propriety of arranging a series of courses or sessions with the view to granting a special diploma that will signify special merit, and confer a degree upon the student who has attended them all, and successfully passed a final examination."

This is a step in the right direction. The advancement of science and the requirements of the age call for a higher standard of scholarship in all the learned professions. Colleges, universities and medical schools require an entrance or matriculation examination, or its equivalent; and the Institute of Phrenology ought not to receive a student not possessed of a good English education. I am sure that the faculty will carefully consider the curriculum and make it so complete that the student who receives the degree of the Institute will be a credit to it and a blessing to mankind. It was my privilege to attend the course of lectures three years ago, and my honor to receive the diploma of the Institute, and yet with the knowledge gained by an extensive course of reading for many years of public life, I feel in regard to the great subject of mental science as Newton felt in regard to science in general, that I am like a child on the ocean shore playing with the pebbles—the great unexplored sea yet before me. Might I suggest that in the preparation of the new curriculum provision be made for students who may not be able to attend all the sessions in New York, but who may pass the required subjects in any accredited university or medical college; also that credit be given for any degrees held by candidates for graduation, and covering certain subjects in the proposed course of study. Practical Phrenology can be mastered only under the instruction of competent teachers; but anatomy, physiology, and kindred subjects can be acquired in medical colleges.

W. J. HUNTER.

Toronto, Jan. 12, 1891.

# CHILD CULTURE.

## CHILD LIFE AT HOME.

A WRITER in the *Canada Educational Monthly* writes sensibly on the above topic which is now claiming much space in our pages.

It is a strong love which moves in the heart toward the children, who are part of our own life. Sustained by such love there is a mighty power in the lives of father and mother, whose looks and words and acts reckon for the guidance of the young lives around. Within the door which closes in the home, within whose shelter the family gathering is daily complete, there is a dignity of influence, a power to dispense blessings, a pledge of future greatness in the wise and sympathetic life of the parents, which no other form of government can equal. On this account mighty importance must be attached to the conception which parents form of the ideal of home life. To have such an ideal, and to aim at it, is the first thing; to have it as a living reality, embodied in one's daily thought, and brought up betimes as a silent test of how things are going, is a second thing, and more precious. Even the fitting of some ideal before the mind has real value, though it be as the vanishing circular light, which returns to the line of vision only after a period of darkness.

But men and women are apt to be too hurried, too burdened, too bustled, too full of care to think of ideals. The word sounds as something too "superfine" for the work-a-day life of an ordinary household. This is one of the popular delusions with which our ears are growing familiar in this busy, bustling age. There is a snare hid under this soft excuse. Every family circle has its ideal fixed by those who rule it—in some cases

a lofty one—toward which honest efforts are made; in other cases a common-place "ordinary" one, when things get on "as well as can be expected," and movement is like that on the dead flat of a canal. A true, honest Christian ambition is needed to put outside the door anything which may be convicted of the evil spirit of contentment with little things. Yet, nothing is easier than that custom should rule the family life by ruling its rulers. So it happens that common-place becomes fixed. And parents see it at times and feel a sense of disappointment, too, yet do not effect the needed revolution in their ruling though the reins are in their own hands.

Three types of family life may stand out clearly before our view, for aid in reaching a reasonable conclusion as to what ought to be aimed at in family history. Even with such contrasts there lies deep in the hearts of all parents a true desire for their children's good. First, There is the home-life, tolerably quiet, evenly and smooth-going, in which there is a pleasant sense of daily interest in each other, but where parental life and child life are in great measure apart from each other. There is a daily meeting time, longer or shorter, the mother is oftener with the little ones, and that of necessity, finding some considerable part of her work among them, so that her life is, as it were, a bridge between two experiences, pretty widely sundered. There is a meeting in the morning and in the evening, and as a rule there are common meals. Happy is the family whose common meals mark the ordinary course of life. But in this household we are depicting the parents have no deep, constantly living interest

in their children; the children never feel as if there were any such sharing of their joys and sorrows; and they get to feel as if it were not possible that such sharing could go on any more than the children would think of sharing an apple with their parents. They know a good deal of their mother's love and some considerable share of their father's; but their parent's life is not in theirs, not with theirs, but only alongside of theirs, so as to touch theirs occasionally. Second, There is the home life, in which old and young are much farther apart. The parents are mostly out of the way, and when the parents are present they are rather in the way, because putting restraint on the merriment of the youngsters. The children are a trouble to the parents, and, as naturally follows, the parents are a trouble to the children. There is a tacit regard on both sides to the possible rise of trouble, so that both are disposed to keep at a respectable distance. The attitude is friendly enough for the most part, but it is a kind of "armed neutrality," and this phase becomes increasingly marked as the young people advance in life. In early life the children are sent out, if the family be in humble circumstances: in better rank, they are sent to the nursery. For later life, results depend largely on what the lessons of the streets are with which they grow familiar, or what is the type of nursery rule. Third, There is the home life in which parents and children are much nearer each other, the older and younger really entwining together, as in the growth of a common stock, each branch in the tree receiving its share, and yielding its share. The genealogical tree, which families often delight to trace as a representation of their ancestry, is a natural and fit emblem of family life. The tree well indicates what the family life should be. As stem and branches are truly one, so ought parent life and child life to be one. In such a case there is a living mutual interest, sympathy and regard; all these being un-

ceasingly active. The young contribute to the life happiness of both parents, and the superior wisdom and larger experience of the parents open the way for the children, providing daily help.

These are three types of family life which stand out to view with sufficient vividness. Each includes many varieties, but the distinctiveness of the three is unquestionable, and it is full of suggestiveness, for all fathers and mothers who aim at doing their part, making the home a delight, and future life a witness to the value of home training. How are the two first types to be shunned? How is the third to be secured and fixed in the history of a family?

This question will be most readily answered by considering how the best development of young life is to be provided for. The best thought and purpose of the parents must become part of the life of the children. The family likeness apparent in the countenance must come out in the character. And this can be secured only in a natural way; never in a forced way. It is easy to command or issue orders, but mere authority can not gain the desired result. This can come only as a natural growth in the young life, aided by the genial companionship of the parents. Parental life and child life grow together, and they grow of the same type. There is no other law of growth and no other product than is implied in saying, "Like produces like." There is nothing worse than taking children by the shoulders and bundling them out of the way; there is nothing better than taking children to your heart, and helping them on the way. But there is a plan in helping which must be understood and stuck to, if we are truly to aid as we wish to do. Let us give children outlet for their energies; let us have regard to differences of physical constitution and sensibility and mental bias; and, more than anything else, let us enter into the moral difficulties and conflicts of our children as if these were our own. Our eyes

must see for them more than they see; our understanding must measure the range of difficulty they do not comprehend; our purpose must outstretch theirs, so as to work out a bigger result in the future than children consider, as they are engrossed with the present. These are the things that go to make up training—without these aids children are not getting “home training.” If I could speak directly into the ears of the father and mother of a family, these last sentences, if taken in their full range of meaning, express what I would desire to say. They indicate our real task as parents, provided it be recognized that the end of all the forethought is not

money, nor position, nor fame, but character—a high life worthy of our nature, and of our calling as Christians. This is the grand end, and it is the common end for all parents, as it is for all children. All classes are on the same level in respect to the grandest things in life.

If this only be clearly seen, and if the one grand end be honestly sought, we may walk trustfully as to “the good things of this life,” when we so describe food and clothing, home comforts and social influence. If these things are settled and clear to the mind and heart of parents, the main requisite is secured for wise hometraining.

#### RELIGIOUS TEACHING IN THE SCHOOLS.

PARENTS are undoubtedly the natural instructors of their children, but there are many valid reasons why a portion of this duty may very properly be delegated to others. These are so evident I will not take the time to even name them. When parents are so situated as to be able to employ assistants at home, where they can have direct supervision of the education of their children, they have undoubtedly a right to use their pleasure in the selection of what shall be taught them and what shall be omitted; and if they choose to send them to private schools, it is undoubtedly within their province to select those in which studies are pursued and such instruction given in the different branches of intellectual, moral and political science as are nearest in harmony with their own ideas; and, however much anyone of us may think he acts unwisely, we should not presume to question his right in the premises. But when it comes to the question what your children or mine shall or shall not be taught, it is a different matter. Our preferences or objections, so far as we have a right to make them, must be considered. We have a right to decide these questions for ourselves and to act

accordingly, but we have no right to oblige others to be governed by our decision. The teaching of children at home or in private schools is with most parents for various reasons impracticable. Hence the establishment of public schools, supported by the State and paid for by general taxation. These schools should be looked upon only as adjuncts to home teaching or helpers in which may be delegated to teachers certain duties that may be as well or better done there. These duties so delegated should be such as can not in their performance give offense to any interested; and there are certainly enough of this kind to occupy all the time that should be spent in public schools by either scholar or teacher. Why then meddle with anything that may give offense? Leave all questionable things to the home and to the private or sectarian schools. Do you insist that no one ought to take offense at the recital of a prayer or a reading of a chapter from the Bible? It is nevertheless a fact that some do. This question of religion in school has been brought to the front by recent trouble in Boston, occasioned by what was considered erroneous teaching. Complaint was made to the School

Committee of both the teacher and a certain book, requesting that the latter be withdrawn from the schools, because it taught what is not and never was true. The matter was referred to the Committee on Text Books, who decided the complaint made was just. Sec-tarianism became alarmed and much public discussion followed. Members of the Evangelical Alliance petitioned the committee to reverse the decision and restore the book to the list, claiming if it was not done the committee would in effect ally itself with the religious sect of the objectors. A hearing was given to the representatives of the Alliance, but the committee declined to change their position, saying the course of action they had recommended was in the direct line of their steadfast purpose not to ally themselves with or against any religious sect whatsoever. This settled the matter so far as the committee was concerned, but the opposition is not satisfied.

But shall not the majority rule, do you ask? Certainly not when the rights of the minority are unnecessarily invaded thereby. It is well understood that our public schools are established to give instruction in the fundamental branches of English intellectual education. For this object taxpayers contribute to their support, and when it is endeavored to have instruction in politics or religion introduced it is an endeavor to force upon a portion of the citizens that which they do not want and which they most decidedly object to. Could teachers be found free from sec-tarianism and bigotry and qualified to teach a religion based on the natural laws of man—an outgrowth of his properly developed faculties free from superstition and supernaturalism—to the truths of which all would agree, all here present might be pleased to have it done, but to even this others would doubtless object, and especially our Roman Catholic friends, for it is really not what is, but what is not taught in the public schools, that meets with objec-

tions from them. Let the Church and the State, so far as their organizations are concerned, be kept as far apart as possible. The chief support of the State is the intelligence of its citizens. Consequently their proper education in such matters as will enable them to be good citizens—that is, to give them a rudimentary education as a foundation on which to build higher—is the duty of the State. But it is not within the sphere of the public schools to teach many things that all good citizens should know. Suppose the study of political economy be introduced with all the vexed questions of tariff, banking, immigration, naturalization or of moral philosophy, with its conflicting schools, where would the end be? Let us leave all these vexed or vexing questions to be settled elsewhere. And as to matters in which the churches are particularly interested let them exercise all proper supervision. I would not compel Presbyterians or Romanists to send their children to a public school against their inclination, provided proper teaching was furnished the children elsewhere. Let there be no denominational schools except for the purpose of denominational instruction, and these to be supported at the expense of those interested. It is objectionable to many who believe they have good and sufficient reasons for objecting. Consequently to prevent discord and promote harmony it should not be allowed; that, in the words of Scriptures, "all bitterness and wrath and anger and clamor and evil speaking be put away."

L. A. ROBERTS.

Men, women, and even children make a practical application of physiognomy every day of their lives and in almost every transaction, from the selection of a kitten or a puppy to the choosing of a wife or a husband. When the cartman wants a suitable horse for his dray, he never, by mistake, buys a racer; and the sportsman who is seeking a fox-hound can not be deceived into the purchase of a bull-dog.—*New Physiognomy*.

## A DISCREET MOTHER.

SIX boys in a crowd talking so busily that they are perfectly oblivious to anything around. The head speaker, a bright boy of twelve, says emphatically,

"Now, remember, mum's the word, and each of you bring ten cents to-morrow and we'll have six books to start with. I'll get them, and we can meet in our barn and read them. It is not in use now, and none of the folks need know anything about it, and we'll see if we can't read in peace, without all our mothers and big sisters throwing everything into the fire and making such an eternal racket."

These boys, as you will see, had caught the disease so common to boys of that age—dime novels. Yes, and of the very worst kind. Stories highly seasoned with descriptions of the most improbable adventure. The more unlikely the story, the nearer the boys thought it approached the truth; and each boy's heart was aflame with a wild desire to experience some one of the very thrilling adventures so beautifully described in "The Missing Trail; or, Wild Bob of the Rockies," which well-thumbed and dog-eared copy had gone the entire rounds of the boys until Mrs. Ellis, having discovered it in Rob's coat pocket, promptly consigned it to the flames, and treated Mr. Bob to a long lecture on the sinfulness of such reading, and threatening him with a whipping which he'd remember the longest day he lived if she found any more. This, however, only added fuel to the fire of his interest in the aforesaid books, and the fire, though apparently squelched, only smouldered under Bob's calm exterior, for in his short career he had been obliged, for more reasons than one, to use a little strategy concerning his movements, as family difficulties often arose and put an end to many of his most cherished hopes. The money was collected and the books bought.

Harry Nelson, who had one of the best of mothers, even went so far as to

take his home, and as his mother was not in, ventured to throw himself down upon the old sofa, stick his feet up on the back and read just one more chapter.

Mrs. Nelson was a very politic woman with her boy. She had always been his boon companion, had steered him clear of many of the shoals besetting the boy's life, and between the mother and son existed the most perfect confidence. As she quietly entered the room, she noticed that Harry was absorbed, and stepping up behind him read, "The Frozen Pirate; or —" When Harry heard his mother's voice hesprang up and intended to hide the book, as he had teen thoroughly cautioned to do by the others.

"Why, Harry, what is it?"

"Oh, only a book a boy lent me."

"Is it a good one?"

"Yes, it's awfully interesting."

"Well, I'm glad of that, for if there's anything I do enjoy it is a good book. Just lay it by till after supper, and this evening we'll read it together."

Harry complied, but feeling all the time as if there was something wrong about it somewhere. After supper, Mrs. Nelson got her sewing, and said:

"Now, Harry, you read and I'll sew."

So Harry began. He read a little while, but somehow the book didn't seem the same to him; things came up in the story that he did not just like to read to his mother.

"Do you like it?" he asked.

"Well, I can tell as you go on; if you are interested in it I think I will be."

So Harry read on. It wasn't quite as interesting as it had been for some reason. Finally, as his interest flagged, he told his mother all about it, and where they were reading them.

"And can you get them all?" Mrs. Nelson asked. "What a treat there is in store for us! We'll finish this one and then you can get another, and they'll last us for most of the winter."

Harry winced. He was tiring of it

already. He had expected his mother to act a little as Rob's mother had.

Mrs. Nelson went on with her sewing, and Harry read until about nine o'clock. Finally, Harry laid down the book, and with some anxiety said :

"What do you think of it, mother?"

"Oh, it's very thrilling; don't you think so?"

"Well, yes; but do you s'pose these boys really did these things?"

"Why, you must just think how you would do under such circumstances."

"I should be scared to death," admitted Harry.

"Mercy! Would you? Why, I was just congratulating myself that if a bold, horrid man was to step in on us now and say, 'Madam, your money or your life?' you would bravely spring up to my rescue and say, 'Hold there, villain! Unhand that woman, or your life's blood shall pay for the outrage!' and that you would immediately draw out that immense knife you got a short time ago and made so sharp, and stab him."

Harry's eyes were luminous by this time; he couldn't understand his mother at all.

"But go on, Harry; I must hear the rest of that before I go to sleep." And Harry read a little longer.

Ten o'clock came, and Mrs. Nelson began making preparations for bed. For their evening lesson she read the first psalm. In guarded language she drew Harry's attention to the climax of the verses, first, walking with the ungodly, then standing, stopping a little longer to listen, and finally being so taken up with the attractiveness of evil as to sit down and stay with it. She did not attempt to moralize, but just sowed the seed and let it alone; then pressing him to her heart, she kissed him fondly:

"God keep you, my boy, in the time of temptation. Good-night."

When Harry awoke the next morning, he lay thinking quite busily. As he started off to school, his mother called :

"Be sure and get another book, Harry, and tell the boys to come here to-night and read them if they want to."

The boys were thunderstruck at the invitation. Rob Ellis, who was leader of the crowd, was disposed to scold :

"Such a cad as you are, Harry Nelson, to blab everything to your mother."

"Well, what of it? She enjoys them. I guess if I can read them mother can."

Rob was a little confused at Mrs. Nelson's literary taste, but next evening Harry coaxed Rob around for the evening. The reading began, and although the boys took turns about reading, it flagged. The color would creep up into Rob's face when he read some of the tall, bragging talk that some of the characters indulged in; it didn't seem just the thing before Mrs. Nelson. Before the evening was well over both boys were completely nauseated with the book. When they were alone, Harry said :

"I don't believe I'll finish that book, mother; I don't think it's nice."

"Why not, Harry?"

"Well it all seems to me as if it couldn't have happened."

Mrs. Nelson wisely kept silent. There is a time when silence is so much more effective. If mothers only knew this better their influence over their boys would be so much greater, for there is nothing boys, and men too, so utterly detest as constant nagging and pointing out a moral in everything. The world can not be reformed in a day, but a great deal can be done toward it if every mother would reform her own boy. Woman need not sigh for missions when the greatest of all missions lies at her own door.

In after years Harry Nelson said that he owed all that he was and hoped to be to the wisdom and gentle tact of his mother.—*Ladies' Home Companion*.

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PEOPLE grow old and feeble while they are yet young, through ignorance of physical law.



### HOW GENERAL VON MOLTKE HAS LIVED.

**T**HERE is a growing disposition in society to believe that a great amount of physical exercise is essential to health. This disposition is fostered by the interest shown in athletic associations and exhibitions of trained muscle. From our own observation of those who appear to have the best health, and especially those who have lived to an advanced age, it would appear that very few have given personal attention to systematic gymnastic practices, while most have lived a good deal in the open air, exercised their limbs naturally in the ordinary employments of home and business, and were generally moderate in matters of diet and social life.

It is interesting in this connection to read a statement made recently by that distinguished veteran, Von Moltke. The Oesterreicher-Volksbildungs Verein (Austrian Popular Improvement Society), an important organization in Vienna, sent a number of circulars to men of distinction who have attained an advanced age, containing a series of questions in reference to their habits of life and the influences to which they attribute their health and vigor. Among the early replies that reached the club-house was that of Count Von Moltke. The circular, with his answers to the interrogatories, reads as follows :

#### YOUTH.

**Question**—At what age did you begin to attend school, and how many hours a day did you study ?

**Answer**—In 1808, when eight years old. Four hours a day until 1810 ; after that year, ten hours daily.

Was your health, as a child, good or poor ?

**Answer**—Fair.

Did you pass your youth in the city or in the country ?

**Answer**—In the country until ten years old.

How many hours did you spend, as a rule, in the open air ?

**Answer**—Only a few hours, and no certain number.

Did you play athletic games and devote time to gymnastic exercises ?

**Answer**—Not as a rule.

How many hours did you sleep ?

**Answer**—Ten hours.

What general remarks do you care to make in regard to your youth ?

**Answer**—It was unpleasant and unhappy, without sufficient nourishment, and was passed away from home.

#### MANHOOD.

Did you prepare yourself for your profession in the city or in the country ?

**Answer**—In the city.

How many hours did you work each day ?

Answer—Different number at different times.

Do you ascribe to any habit a particular influence upon your health?

Answer—Temperance in all habits of life; exercise in the open air whatever the state of the weather; no day passed entirely within doors.

How long did you sleep?

Answer—Between eight and nine hours.

What changes did you make after reaching advanced age in your habits of life?

Answer—None.

How many hours a day did you work in your fiftieth, sixtieth, seventieth and eightieth year?

Answer—It depended upon the demands of the times, and, therefore, often very many.

What has been your recreation?

Answer—Horseback riding, until I reached the age of eighty-six years.

How many hours do you now spend in the open air?

Answer—When on my estate in summer, half of the day.

How many hours do you sleep?

Answer—Still eight hours.

What peculiarities have you as to nourishment, etc.

Answer—I eat very little and make use of food extracts.

To what circumstances or conditions do you ascribe, in the main, your hearty old age?

Answer—To the grace of God and temperate habits of life.

COUNT VON MOLTKE,  
Field Marshal.

### A CURE FOR BUNIONS

A WRITER in the *Lady*, an English periodical, gives the following description of a simple method of curing enlargements of the great toe joint. The principle observed in it is well known to surgeons—it is proper to add: "Some time ago," he says, "I invented a sandal cure, which has been very successful when patiently tested; and as the number in which I described the treatment is quite out of print, I am endeavoring to give more explicit directions, to which I add rough diagrams as a guide. Fig. 1 shows the foot encased in the sandal, and if the sole used is of the same length as the foot, the stocking may be drawn over the whole, and felt fur-trimmed house slippers will conceal the treatment. The sandal should be worn during the night, and as long as possible in the day. There is no discomfort whatever, and the sandal is arranged in less than five minutes. To make the sandal, measure the full length and width of your foot; or, better still, place the foot on a sheet of paper and draw the outside line with a pencil. Then obtain a pair of cork soles,

which cost 6d. at any bootmaker's, and prepare them as shown by the right-hand figure in Fig. 2.

Place two three-quarter yard lengths of ribbon at the back, and cut notches as shown on the sole. If the latter is a good firm one, these notches are easily made with a pair of button-hole scissors.

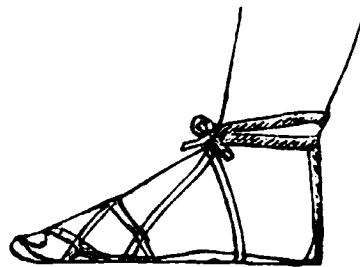


FIGURE 1.

Be careful to cut the notches on the inside of the sole, and just at the toe part, in about the position of the inside of the big toe. Place the foot on the sandal, and put a firm hard piece of wadding between the large and the second toe; but at first let this pad be small, and each day increase it slightly by rolling

an extra piece of wool around it. If you commence too abruptly, and force the big toe almost straight at the first operation, you practically do more harm than good; therefore proceed by easy stages, and let the pad increase daily until the toe is almost straight, and then wear the same pad for some time.

Having arranged the pad, you bring the ribbon round the ankle, then cross it over the instep, catching it in the notches there, and then again across the foot, just over the tread, and then again from the inside notches to those beyond the big toe, which must be firmly held in position by the ribbon being passed

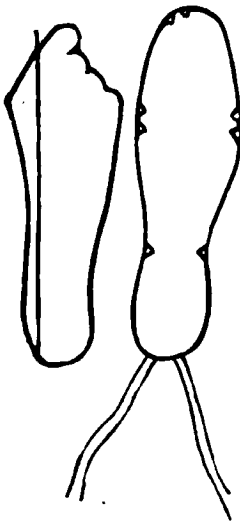


FIGURE 2.

over and round it. The figure on the left shows the big toe when bent out of shape by a short or pointed boot, which turns the joints outward. To aid the dispersion of the superfluous tissues, and also to subdue the irritation, paint the joint with iodine tincture as often as possible—say, three or four times daily; or, if there is any inflammation, add equal parts sal volatile (Ammonia-carbonate).

The following ointment is also beneficial, and greatly relieves inflammation: iodine, twelve grains; lard or spermaceti ointment, half an ounce. A very bad bunion, when further aggravated by

continually wearing tight boots or shoes, will sometimes suppurate, when it must be poulticed (treated antiseptically better.—Ed.) and the pus allowed to escape, but only the most wilful neglect will bring matters to this pass."

**INGROWING TOE-NAILS**—The following treatment of these painful irregularities, which are due to causes similar to those that produce bunions, is suggested by Dr. C. B. Williams, of Pennsylvania Hospital, and recently published in the *Scientific American*. He says:

As I have had a number of cases to come under my notice in dispensary practice, probably the course of treatment that we pursued may be of interest to some of your readers. In all cases, and even in severe forms of ingrowing toe nails, where one would be disposed to think that the only procedure would be to remove a portion of the offending nail, together with the matrix or bed of the nail, we resorted to the simple method of packing the ingrowing portion of the nail with cotton. After the nail has been well packed, a few drops of the tincture of chloride of iron are allowed to soak into the cotton. The iron acts as an astringent, hardening the usually very tender and sensitive granulations; it also deadens pain to a great extent, and by its stimulating action causes healthy tissue to form rapidly. The packing is repeated three times weekly; and at the end of one or two weeks the use of the iron may be discontinued. The nail, however, is to be well packed with cotton until the ingrowing portion has grown out and is able to be properly trimmed. In trimming the nails one should be careful to cut them straight across and not to carry the scissors deep down into the corners of the nails, as so many are apt to do. I have seen some of the worst cases of ingrowing toe-nail cured by following the above plan of treatment.

## NOTES FROM AN ASYLUM REPORT.

**F**ARMING, although a laborious and often monotonous occupation, is not one that is conducive to the production of insanity. It is one of the most independent and healthful occupations that can be chosen by any young man, and the boy who leaves the farm for the precarious living that he may pick up in a town or city runs much greater risks in every way than if he would remain in the country. It is a well-known fact that there is no element of treatment that proves more beneficial to the great majority of the male patients than properly selected out-door work on the grounds, the farm and in the garden.

It is difficult, and often impossible, to obtain reliable histories of patients. Sometimes it is impossible to learn the correct name, age or nativity of patients, and it is much more difficult to ascertain the family and individual history. This is frequently due to the fact that the persons bringing the patient to the hospital do not know anything about his history; and often the friends wish to suppress facts which relate to their own family history, or that of the patient.

Although heredity is given as a cause or complication in comparatively a small number of cases, yet I am convinced that in a great many cases there are predisposing causes which may or may not have developed in the ancestors, and yet have an important bearing on the development and character of many cases.

Our lives are all influenced very much by what we are potentially at birth. Just as each seed naturally produces after its own kind, so each individual being is influenced very much by what his ancestors have been before him. But as the quality of the fruit which each plant produces is influenced by a great many modifying circumstances, so that which an individual is potentially at birth, may be modified by early surroundings, habits, education, occupation, moral and religious training. In many

persons the tendency at birth is so strong towards insanity that it requires the most careful surroundings to prevent its development, while in others the tendency to mental health is so strong that they remain sane under the most unfavorable influences.

Great attention is paid to the breeding of horses, cattle, dogs and other animals, and we all know that blood will tell. We can not produce a horse with extreme speed from slow and ill-mated stock; yet in the propagation of the human family very little attention is paid to this subject. The criminal, the vicious, the idiotic, the insane, the defective of all classes, are allowed to contract marriages and to reproduce their own kind. It is true that the human family is far above the animal world in intelligence and future destiny, and that it is difficult to regulate marriage contracts and the reproduction of the human family. But I believe that judicious legislation on this subject, and the dissemination of correct information among the people, would do something to arrest the propagation of the defective classes. In some cases the law should perhaps step in, with positive legal enactments, and in other cases it should be inculcated as a high moral duty not to reproduce the individual. — *Supt.'s Annual Report, Penn. Lun. Asylum.*

## HONOR TO THE OLD FLAG.

No more our flag of stripes and stars  
Which every freeman thrills,  
Shall bear across its sacred bars  
"Take Bellkin's liver pills."

The glorious ensign of the brave,  
The banner of the glad,  
Shall to the breezes cease to wave  
"Try Julip's liver pad."

That pride of every patriot's eye,  
The hope of all that's pure  
No more shall tell us all to try  
"McGinty's bunion cure."

Business and patriotism we  
No longer may entwine.  
Who mars the banner of the free  
Henceforth must pay a fine

—*Rank and File.*

## OBSTRUCTING LIGHT AND AIR.

THE craze that prevails among architects and builders in our cities for piling up great masses of stone and brick until the street levels in crowded quarters are completely cut off from sunshine should receive the earnest attention of sanitarians. We wonder that Health Boards are so blind to a practice that strikes directly at public health, for every one who is acquainted with the principles of hygiene knows the absolute necessity of sunlight and free air movement to the maintenance of a good standard of health in a city. One of the physicians of Philadelphia has given much time to an inquiry with regard to the influence of the width of streets on the mortality from phthisis, and as the result of examining into the localization of 1,500 deaths he has arrived at the conclusion that the number of phthisis deaths is smaller in proportion to the population in wide streets than in narrow ones,

and that in narrow streets the mortality is greatest where they are long or where they form culs-de-sac; in other words, complete movement of air about dwellings is a point of great importance in connection with the question of pulmonary phthisis. It is on this principle that all modern by-laws as to open space about houses should be based, and it is as important to have wide, open spaces behind houses as well as in the streets in front, so as to secure a proper through current of air. There is, as a rule, not much difficulty in getting a reasonable width of street in the case of newly laid out areas for building, but there is a constant tendency to put an undue limit on the needed area behind dwelling-houses.

The observations from Philadelphia deserve the consideration of sanitary authorities to stimulate them to greater solicitude concerning the practices of builders.

## BROWN, THE DYSPEPTIC.

“ I AM a pelican in the wilderness and a swallow on the house-top,” moaned Brown, the dyspeptic. “ I’m living on borrowed time. Nobody knows what I suffer. I’m afraid that nobody cares. I’m a dying man. There ain’t a disease that passes me by in the daytime or a noise that leaves me be in the night. Our house ain’t never quiet till 12, what with the women folks and the other boarders, ’specially the young men that come in with pass keys. And I ain’t scasley closed my eyelids when the cock that crowed for Peter crows for me and makes me wonder if *he* was troubled with dispepsy too—not the cock, but Peter, of course. If he was, I ain’t surprised he did what they say he did. And then the roosters ain’t hardly quieted down afore the horses in the barn under my winder wake up and commence stompin’ and a-bitin’ of one ’nother across the stalls, and soon arter the switch engine

over at the depot begins shoo-shooing and toot-tootin’, and afore I can drap off again to sleep the ice wagins a joltin’ by with their eternal rattlin’ and squeakin’ and the factory bells and steam whistles is a-goin’, and, come to count up, I ain’t had two hours’ sleep in all, and what there is of it is mostly nightmare. And yit folks say I’m of a complainin’ natur’ and hard to board.

“ Lord ! It’s just a little too much !

“ I can’t rightly tell you of how I’m afflicted in my body or how much salve and aintment and sich it takes to keep me from jumpin’ up a yard high off o’ my cheer, whilst as for the toothache which I have most gone crazy with two nights out o’ three for the last year, and a general gerangement of my insides, which is certainly a cancer, leastways tumors, to put it as light as possible, and wearin’ number 10 glasses, whereas I never used a speck till Cleveland was

elected, and my kidneys steerin' a straight line for Bright's disease and the offalest palperations and wertigoes imaginable.

"But it's God's will, and I'm resigned.

"Was that the dinner bell?

"Sing'lar how irreglar they are in this house in the matter o' meals, and the steak is never cooked right, nor the coffee, and both scrimpy.

"Oh, Lord! I wouldn't wish for my worst enemy to go through what I have to endure. You don't know how I suf-

fer. I'm a pelican in the wilderness and a swallow on the house-top, alone. I'm a dying man, living on borrowed time. But nobody cares; no, nobody cares!

"Ha! The dinner bell at last.

"Wonder if Stuffitdown will git there ahead of me.

"That man would create a famine at Delmonico's"

(Rushes to the table and appals the landlady as usual by eating enough for four able bodied teamsters.)

RAY ENDICOTT.

### ARE THE FINGER NAILS POISONOUS?

THERE is a common belief that the finger nails are poisonous, which idea is natural enough, considering the fact that scratches made by them are generally quite irritable and much inclined to unusual inflammation. The fact, however, is that the nails themselves have no poisonous properties, but the trouble caused by them is due to the foreign deposits under them. In other words, if one keeps his finger nails clean, scratches caused by them will be no more irritable than those produced by any instrument that is considered innocent. The results of an examination made in Vienna shows that it is more important that the finger nails be kept clean than is supposed. In the dirt taken from under the nails were found thirty kinds of micrococci, eighteen different bacilli and three kinds of sarcinæ; besides, common mold spores were present in many instances. It would seem from this that the spaces under the finger nails were favorable hiding places for minute organisms which are more or less prejudicial to health, and that therein lies the poisonous element attributed to the nails. This shows that cleanliness of the nails is a very important essential. It is not sufficient to use merely a knife blade, but at the toilet a nail brush and plenty of soap and water should be called into service. Surgeons long ago learned that deposits under the nails were a menace

even to the life of a patient, because through them wounds were easily poisoned, and were thus led to extreme care in the matter of personal cleanliness on their own part and on the part of all their assistants. Before an operation is performed all who touch the patient or the instruments which are to be used must first clean their hands thoroughly with soap and water, being especially careful to have the spaces under the nails absolutely clean. After this the hands are put into disinfectant solutions.

### WITHIN AND WITHOUT.

It's little we care for the world's cold sneer;  
When there's peace and love at home;  
We are only proud of the evening cloud,  
When we know that the morn will come.

It's little we sigh for the bye and bye  
When there's purpose and aim to-day;  
For a steady hand and a strict command  
Will win o'er the roughest way.

When the soul is bright with the steady light  
Of an aim that is good and pure,  
There isn't a way, there isn't a day,  
The toiler may not endure.

Whatever the aim, the way's the same;  
It lies through the same wide world;  
And he is sure whose home's made pure  
By the banner of love unfurled.

Then choose if you may the palace fair  
And the richest of earth your bride;  
Have your massive walls and marble halls  
That are cheerless and cold inside,

But give me the sneer, the scoff and the jeer  
With a road that is rough and steep,  
And I'll laugh at fate, while love doth wait  
In my hut, my peace to keep.

LILLIE BINKLEY

## EFFECT OF BAD FOOD.

A PHYSICIAN of Norfolk has been trying an experiment on himself, and relates his experience or what a homœopathist would call "proving," in the following style :

"I received into my stomach, while empty, a small morsel of decomposing meat. In a short time a sickening, sinking sensation was experienced, with copious secretions of hot, frothy mucus, swimming in the head, and great nervous prostration. Placed under circumstances which rendered it impossible to use emetics or any other medicaments, I rode for fifteen miles in great torture. Procuring a draught of fine domestic wine, I was enabled to complete my ride, reaching my home late at night, after a ride of more than twenty miles since eating the poisoned meat. Not having eaten anything since early morning, I ate supper and retired. My night was one of great trouble, oppression and anxiety—frightful dreams tormenting me through all its dreamy hours. I arose next morning weak, sick, tremulous, feeble, and with a frightful vertigo. I ate a light breakfast and hastened to visit some very sick patients. I returned about midday, with a sense of sinking, which seemed to me to be the prelude to death. I drank a large draught of water and soda, threw up a quantity of nauseating, foaming fluid, and felt as if every support was gone and I could survive but a few moments. Seeing a mixture of salicylic acid and bicarb. soda on the mantel, I called for it and took a dose, repeating it every fifteen minutes. I distinctly felt it pervade my whole economy, giving force to the heart, clearing up the brain, throwing off the incubus, and affording the most delightful relief. It soon began to operate on my kidneys, and a very copious flow of urine followed. It was evident the medicine had neutralized the septic agent and caused its rapid discharge by the kidneys. Here was a ptomaine, exceedingly minute, which in

twenty hours had so transformed and poisoned all the fluids as to place me in imminent peril."

The substance of this experience is that the doctor suffered with a severe colic as the result of his indiscretion. There are many persons who subject themselves to like torture from the eating of so-called "made dishes," in which half decayed remnants of beef, pork or mutton are the chief constituents. We look upon the average beef-stew as a most pernicious invention of the cook.

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THE BAREFOOT CURE.—An exchange has it : "In time past we have repeatedly suggested in conversation, and also in print, that since the earth was a vast reservoir of electricity and magnetism, persons who were nervous and sleepless would naturally find relief by *walking barefoot* on the damp grass, or soil, or even on a cellar bottom ; and also by working in the soil, and among the plants with the hands, and thus restoring the electrical balance to the system. We had never heard or read of this remedy, but had tried it, and observed its working ; for who ever saw a barefooted person who was nervous ? Now a newspaper paragraph says :

'Baron Nathaniel Rothschild has returned home from the Bavarian village where he had to go about barefooted and live on a vegetable diet as a nerve cure, and Edmund Yates reports that he is all right again.'

It may be added that at some of our American sanitariums of the hygienic order, sand plats are prepared in open, dry spaces, where patients can exercise in the sunshine barefooted. The object is the same as stated above, while the method as adapted to American invalids is to our mind better. So it is unnecessary for the American invalid who wants such natural treatment to go to Bavaria.

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NOTES IN SCIENCE AND INDUSTRY.

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**The Intellect of Bees.**—My first acquaintance with bees began when I was a little boy. The old log school-house where I learned to read and to spell was on the edge of a wood. The cleared ground near the wood was in those days well grown over with thistles, and when they were in full blossom large numbers of bumble bees collected on them to gather honey, which the greater length of their proboscises than that of the honey bee enabled them to do. I took my first lesson in entomology, so far as I remember, in the study of these bees. One day a number of the school boys indulged in a common sport of seizing bees by both wings and holding them without being stung. Naturally I tried the experiment, but secured only one wing, which left the bee free to turn over and thrust its sting deep into my finger. It was my first experience of this kind, and the pain was very intense; but not caring to be laughed at by the other boys, I took not the slightest notice of it. I have since thought that the control over the feelings which children so often exhibit on account of their pride is a valuable discipline preparatory to the greater self control-required in mature years. Be this as it may, I have ever since had a profound respect for every kind of bee, and cultivated their friendship whenever I have had an opportunity. I have never been able to examine their nervous system as a phrenologist does the brain of man, but under the microscope I have convinced myself that it has a very fine one, that its brain cells or ganglions are of the same kind as those of man, and that in proportion to its weight it has as much nervous tissue, if not more, as human beings.

I purpose in this paper to mention some of their intellectual characteristics. In the first place, the bee has an excellent memory, especially of locality. You may carry them miles away from home and the greater part will find their way back. This experiment has been tried on the bumble bee. A considerable number were taken three miles from their home, and all came back; then another lot were taken six miles, and most

of them returned, after which they were taken nine miles away, and even then a few found their way to their nests; and it is more than probable that those which failed to do so may not have had physical strength for so long a flight, or possibly they were young bees without experience. This memory of places must be of the highest usefulness to the bee, obliged as it is to go so far from home to gather sufficient food for its needs, and the faculty has without doubt been developed by culture and transmitted from one generation to another for a great period of time. The memory of the bee for the particular plants which furnish it with honey is also very highly developed. I have observed how quickly they recognize those plants which serve their purpose from those which will not, and how little time they waste in trying to gather honey where none is to be found.

The bee has a very excellent knowledge of dietetics so far as the subject can be of service to it, a knowledge which could only have been acquired by a high order of intellect, or an intelligence quick to take advantage of any experience which had accidentally proved serviceable during any period of its existence. This is shown by its conduct in the employment of food for different purposes. A hive of bees is composed of three kinds—drones, or males, the queen bee, and female workers, which are all undeveloped queens. It is by the application of their knowledge of the effects of food on development that they are able to produce workers or queens as they wish. A worker is the result of insufficient nourishment. The larvæ are fed on food which only develops workers. If during the first eight days of the life of a larva it is fed on royal food, the reproductive organs and instincts become fully developed and the larva becomes a queen. Royal food is a highly nitrogenous diet composed of the pollen of flowers. The insufficient nutrition which develops workers, but not the reproductive instincts, is less highly nitrogenous—indeed is largely carbonaceous. In case the queen dies or is lost the workers at once set about providing

for a new queen by feeding a larva at the proper time with this highly nitrogenous food. I think this compels us to believe that they do it consciously, and that the colony of bees also rear workers consciously, for it is only by an abundance of workers that the colony can exist. How can they know, except by highly developed intellect and inherited experience, that one kind of food will produce one effect and another kind another?

There is a remarkable difference in the mental traits of queens and workers. The queen knows that it is not well to lay eggs when there are not workers enough to feed and care for them. This is a most *reasonable* procedure, and one which human beings might study to advantage. She is also aware of the fact that it is not well to have too large a number of drones, who eat honey and do no work, and so she produces them at will—by laying unfructified eggs to the extent to which drones may be required and no more.

That bees reflect and adapt their conduct to their requirements is, it seems to me, evident from the fact that when carried to countries where they find supplies of food all the year round they cease to store it up. They do not do this immediately, but only after they have learned that it is unnecessary. In Australia, where food is abundant most of the year, in order to have honey it is necessary to import new queens that will produce workers which have not had experience in that country. And if they cease to store up honey when experience tells them it is not needed, is not the opposite true that when they do store it up in those climates that have long winters they do it consciously and with a full knowledge of the need they will have for it? Again, why do bees pursue and sting one who robs them of their honey if they do not know its value? It has been stated on very good authority that the Italian bees will sometimes attack in mass a man who has robbed their hive days after the occurrence, as if to destroy him. And this brings up the fact that they have a very good knowledge of human nature and know their friends from their enemies, if not perfectly, at least reasonably well. In placing comb in new and difficult places they show a diversity of practical engineer-

ing talent which entitles them to much credit.

Another instance of the intellect of bees is shown by the fact that when in hot weather they find their hives illy supplied with air, of which they require much on account of their great activity, they station a number at the entrance to the hive who use their wings vigorously, driving a considerable current within. To be able to remain in their places they seal their feet to the floor, otherwise they would fly away, so active are their movements.

I might mention other facts, but these are sufficient for my purpose. I know that many, even naturalists, will say that all these acts are purely instinctive, and not the result of reflection or reason. Let us look into the matter a little more closely. What is instinct? Dr. Reid defines it as "a blind impulse to certain actions without having any end in view, without deliberation, and often without any conception of what we do." In other words, instinct is the power of acting without reflection, but in a manner so as to achieve an end the same as if reason and intelligence had been used, and always in response to some internal stimuli, depending on some necessity requiring such action. Instincts are always inherited. They are the results of the experience of ancestors for so long a time as may be required to organize them into the structure of the nervous system, so that they become a part of its property. In order that any act may become instinctive it must be performed in every way many times, so that it "does itself." When a new act comes up that has never been performed before, or performed only a few times, then it seems to me reason and reflection are required. After a while the act may become partly instinctive and partly the result of reason, for some instincts are imperfect. Now I shall refer to only one of the acts mentioned above, that of building a comb of a particular form to fit into a place such as in all probability the bee or its ancestors could never have had to do before. The building of the comb would be easy, but to get the right form and size it would be necessary to think, to reflect, and to distinguish between the right way and the wrong one. This would be an act of reason, of deliberation. It may be said

that there is not sufficient brain substance in the bee to allow of so complicated mental operations. I think this is begging the question. How do we know this? Who has given us any right to make such a statement? Is it not a bit of egotism in man to claim that he alone thinks, plans, reflects, and adapts means to ends? Man is fairly well adapted to his realm, the bee, the beaver and every animal to theirs, and all when necessary have the power to think, to deliberate, and to keep their plans long enough in their minds to execute them, or to change them if need be, also to see the difference between one plan and another to compare them, and probably to rejoice when they have triumphed over obstacles which may at first have seemed insurmountable.

M. L. HOLBROOK, M. D.

**Marble Production in the United States.**—The Census Office has issued a bulletin upon the subject of marble production in the United States. It is stated that the demand for marble in this country is for the most part supplied by the State of Vermont. There are twelve States in which marble is produced, but Vermont furnishes more than all the other States combined. There are now 103 quarries in operation, and the total value of the annual output is \$3,488,170. Of this amount Vermont produced \$2,169,560; California, \$87,030; Georgia, \$196,250; Idaho, \$2,500; Maryland, \$139,816; Massachusetts, \$35,000; New York, \$354,197; Pennsylvania, \$41,850; Tennessee, \$419,467 and Virginia, \$42,500. Of the capital employed \$9,346,928 is in Vermont, \$2,373,627 in Georgia and \$1,033,461 in New York. The average wages of quarry men and mill men is stated to be \$1.26 a day; mechanics, \$1.98; laborers, \$1.28 and foremen, \$2.87. The value of the importations of marble during the calendar year 1889 was \$701,518; in 1888, \$534,263; in 1887, \$529,933. Italian marble, principally Carrara, forms over three-fourths of the total imports. A small portion is Mexican onyx.

**Rivers Flow "Up Hill."**—All long rivers that flow toward the equator have the mouth higher, theoretically, than the source. The polar diameter of the earth is 7,899 miles, while the equatorial diameter is nearly 7,925 miles. Thus it is thirteen

miles further from the centre of the earth to equator than it is to either pole, so that it is steadily "up hill," theoretically, from the poles to the equator. The mouth of the Mississippi is more than four miles further from the centre of the earth than the source, or four miles "up hill." The explanation is that the same force—the centrifugal force of the earth—which caused the earth to "bulge out" thirteen miles at the equator, causes the waters of the oceans and rivers to tend toward the equator, so that the ocean, though it has a straight down grade of thirteen miles from the equator to the poles, has no tendency to run down hill, but merely keeps its apparent level surface. The rotation of the earth, therefore, makes the real "level of the sea" an inclined surface from the equator to the pole. If the earth did not rotate, the water would all flow the other way.

**Test Paper for Acids.**—Cut white filtering paper of neutral reaction in pieces of about 6 inches square, and impregnate them with tincture of curcuma (1 part curcuma, 7 parts alcohol and 1 part water). Place the paper on threads to dry. When dry pass a sheet of it through a bath composed of 40 drops of liquor potassæ and 100 c. c. water. Then immediately pass it through a bath of water (flat earthen dishes are convenient for the baths), and at once place it on a thread to dry. As soon as it is dry cut it in pieces and inclose them in tinfoil. The paper will not bear long exposure to light and air, but will keep well if inclosed in tinfoil. It is much more sensitive than litmus paper, and will detect acid in a mixture of 1 part of hydrochloric acid in 150,000 parts of distilled water, and will detect carbonic acid in spring water. If the water be boiled to expel carbonic acid, and a yellow color is produced, some free acid (besides CO<sub>2</sub>) is shown to be present. *The best way to use the paper is to touch it with a glass rod which has been wetted with the liquid to be tested.* The paper can be freshly prepared in fifteen or twenty minutes.—*Amer. Druggist.*

**Exploration in Alaska.**—The proposed military exploration of Alaska, to which the War Department has given its approval, is likely enough to be authorized by Congress at the coming session. A de-

tailed plan for the purpose has been drawn up, and two infantry officers especially interested in it are Captain P. H. Ray and Lieutenant Kennon, the former of whom was in charge of the Point Barrow party during the Greely expedition, so that he is well accustomed to Arctic life. According to the plans submitted, the cost of the expedition would be \$100,000. A force of from fifty to one hundred enlisted men would be taken, besides a considerable number of scientific observers and guides. Headquarters would be established on the Yukon, where a sawmill would be erected and put in operation. A steamboat would be taken along in parts, to be put together on the river, and also a steam launch. From this central point explorers would be sent in all directions, and, since it is proposed that the party shall remain three years in Alaska, the work undertaken could be done thoroughly. In view of the nature of the operations proposed and the time over which they are to extend, the estimated cost does not appear to be excessive, and the result would be to give much fuller information of this big "corner lot."

**Counterfeit Gems.**—No other gem has been counterfeited with such perfection as the emerald, and in fact it is utterly impossible to distinguish the artificial from the real gems by the aid of the eye alone, as even the little flaws which lull the suspicions of the experienced, are easily produced by a dexterous blow from the mallet of the skilled artisan. Not only emeralds, but most of the gems and precious stones are now imitated with such consummate skill as to deceive the eye, and none but experts are aware of the extent to which these fictitious gems are worn in fashionable society, for oftentimes the wearers themselves imagine that they possess the real stones. There is not one in a hundred jewellers who is acquainted with the physical properties of the gems, and very few can distinguish in the rough the diamond from the white topaz and the zircon, the emerald from the tourmaline of similar hue, the sapphire from the iolite, or the topaz from the Bohemian yellow quartz. Jewellers are governed generally by sight, which they believe to be infallible, while hardness and specific gravity are the only sure tests.

3d Month.

MARCH, 1891.

31 Days.

| Day of Year. | Day of Month. | Day of Week. | BOSTON; N. ENGLAND, N. Y. State, Mich, Wis, Ia., and Oreg. |           |              | N. Y. CITY; PHILA., Conn., N. J., Penn., Ohio, Ind., and Ill. |           |              | WASHINGTON; MARYLAND, Va., Ky., Mo., and California. |           |              | CHARLESTON; N. C., Tenn., Ga., Ala., Miss., and La. |           |              | MOON'S PHASES.     |  | INTER-COLONIAL.                        | EASTERN.                               | CENTRAL.                               | MOUNTAIN.                              | PACIFIC.                               |
|--------------|---------------|--------------|--|-----------|--------------|---|-----------|--------------|--|-----------|--------------|---|-----------|--------------|--------------------|--|--|--|--|--|--|
|              |               |              | SUN Rises.   | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. | SUN Rises.   | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. |                    |  |  |  |  |  |  |
| 60           | 1             | S            | H. M.  | H. M.     | H. M.        | H. M.   | H. M.     | H. M.        | H. M.  | H. M.     | H. M.        | H. M.   | H. M.     | H. M.        | Last Quarter.....  |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 61           | 2             | M            | 6 35   | 5 50      | 11 43        | 6 34  | 5 51      | 11 39        | 6 32   | 5 53      | 11 36        | 6 28  | 5 57      | 11 24        |                    |  |  |  |  |  |  |
| 62           | 3             | Tu           | 6 34   | 5 51      | morn.        | 6 32  | 5 52      | morn.        | 6 31   | 5 54      | morn.        | 6 27  | 5 58      | morn.        | New Moon.....      |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 63           | 4             | W            | 6 32   | 5 52      | 50           | 6 31  | 5 54      | 45           | 6 29   | 5 55      | 40           | 6 25  | 5 59      | 26           |                    |  |  |  |  |  |  |
| 64           | 5             | Th           | 6 30   | 5 53      | 1 59         | 6 29  | 5 55      | 1 53         | 6 28   | 5 56      | 1 47         | 6 24  | 6 0       | 1 30         | First Quarter..... |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 65           | 6             | Fr           | 6 29   | 5 55      | 3 5          | 6 28  | 5 56      | 2 59         | 6 26   | 5 57      | 2 53         | 6 23  | 6 0       | 2 34         |                    |  |  |  |  |  |  |
| 66           | 7             | Sa           | 6 27   | 5 56      | 4 6          | 6 26  | 5 57      | 4 0          | 6 25   | 5 58      | 3 54         | 6 22  | 6 1       | 3 35         | Full Moon.....     |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 67           | 8             | S            | 6 25   | 5 57      | 4 48         | 6 24  | 5 58      | 4 43         | 6 23   | 5 59      | 4 37         | 6 20  | 6 2       | 4 20         |                    |  |  |  |  |  |  |
| 68           | 9             | M            | 6 24   | 5 58      | 5 46         | 6 23  | 5 59      | 5 38         | 6 22   | 6 0       | 5 33         | 6 19  | 6 3       | 5 19         | Last Quarter.....  |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 69           | 10            | Tu           | 6 22   | 5 59      | 6 19         | 6 21  | 6 0       | 6 16         | 6 20   | 6 1       | 6 12         | 6 18  | 6 3       | 6 2          |                    |  |  |  |  |  |  |
| 70           | 11            | W            | 6 20   | 6 1       | sets.        | 6 20  | 6 1       | sets.        | 6 19   | 6 2       | sets.        | 6 17  | 6 4       | sets.        | New Moon.....      |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 71           | 12            | Th           | 6 19   | 6 2       | 7 42         | 6 18  | 6 2       | 7 41         | 6 17   | 6 3       | 7 41         | 6 15  | 6 5       | 7 40         |                    |  |  |  |  |  |  |
| 72           | 13            | Fr           | 6 17   | 6 3       | 8 56         | 6 16  | 6 3       | 8 54         | 6 16   | 6 4       | 8 53         | 6 14  | 6 6       | 8 48         | First Quarter..... |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 73           | 14            | Sa           | 6 15   | 6 4       | 10 11        | 6 15  | 6 4       | 10 8         | 6 14   | 6 5       | 10 5         | 6 13  | 6 6       | 9 56         |                    |  |  |  |  |  |  |
| 74           | 15            | S            | 6 13   | 6 5       | 11 22        | 6 13  | 6 6       | 11 18        | 6 13   | 6 6       | 11 14        | 6 11  | 6 7       | 11 1         | Full Moon.....     |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 75           | 16            | M            | 6 12   | 6 6       | morn.        | 6 12  | 6 7       | morn.        | 6 11   | 6 7       | morn.        | 6 10  | 6 8       | morn.        |                    |  |  |  |  |  |  |
| 76           | 17            | Tu           | 6 10   | 6 8       | 32           | 6 10  | 6 8       | 27           | 6 10   | 6 8       | 21           | 6 9   | 6 9       | 5            | Last Quarter.....  |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 77           | 18            | W            | 6 8  | 6 9       | 1 37         | 6 8   | 6 9       | 1 31         | 6 8  | 6 9       | 1 25         | 6 7   | 6 9       | 1 6          |                    |  |  |  |  |  |  |
| 78           | 19            | Th           | 6 6  | 6 10      | 2 39         | 6 6   | 6 10      | 2 28         | 6 6  | 6 10      | 2 21         | 6 6   | 6 10      | 2 2          | New Moon.....      |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 79           | 20            | Fr           | 6 5  | 6 11      | 3 24         | 6 5   | 6 11      | 3 18         | 6 5  | 6 11      | 3 11         | 6 5   | 6 11      | 2 53         |                    |  |  |  |  |  |  |
| 80           | 21            | Sa           | 6 3  | 6 12      | 4 8          | 6 3   | 6 12      | 4 8          | 6 3  | 6 12      | 3 56         | 6 4   | 6 12      | 3 30         | First Quarter..... |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 81           | 22            | S            | 6 1  | 6 13      | 4 42         | 6 1   | 6 13      | 4 38         | 6 2  | 6 13      | 4 33         | 6 2   | 6 12      | 4 18         |                    |  |  |  |  |  |  |
| 82           | 23            | M            | 6 0  | 6 14      | 5 13         | 6 0   | 6 14      | 5 9          | 6 0  | 6 14      | 5 6          | 6 1   | 6 13      | 4 53         | Full Moon.....     |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 83           | 24            | Tu           | 5 58   | 6 15      | 5 39         | 5 58  | 6 15      | 5 36         | 5 58   | 6 15      | 5 33         | 6 0   | 6 14      | 5 24         |                    |  |  |  |  |  |  |
| 84           | 25            | W            | 5 56   | 6 17      | 6 1          | 5 56  | 6 17      | 6 0          | 5 57   | 6 16      | 5 58         | 5 58  | 6 15      | 5 53         | Last Quarter.....  |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 85           | 26            | Th           | 5 54   | 6 18      | rises.       | 5 55  | 6 17      | rises.       | 5 55   | 6 17      | rises.       | 5 57  | 6 15      | rises.       |                    |  |  |  |  |  |  |
| 86           | 27            | Fr           | 5 53   | 6 19      | 7 29         | 5 53  | 6 18      | 7 27         | 5 54   | 6 18      | 7 26         | 5 56  | 6 16      | 7 23         | New Moon.....      |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 87           | 28            | Sa           | 5 51   | 6 20      | 8 30         | 5 52  | 6 19      | 8 28         | 5 52   | 6 19      | 8 26         | 5 54  | 6 17      | 8 20         |                    |  |  |  |  |  |  |
| 88           | 29            | S            | 5 49   | 6 21      | 9 36         | 5 50  | 6 20      | 9 33         | 5 51   | 6 20      | 9 29         | 5 52  | 6 17      | 9 18         | First Quarter..... |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
| 89           | 30            | M            | 5 47   | 6 22      | 10 41        | 5 48  | 6 21      | 10 37        | 5 49   | 6 21      | 10 32        | 5 51  | 6 18      | 10 18        |                    |  |  |  |  |  |  |
| 90           | 31            | Tu           | 5 46   | 6 23      | 11 19        | 5 47  | 6 22      | 11 44        | 5 48   | 6 21      | 11 38        | 5 50  | 6 19      | 11 22        | Full Moon.....     |  | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. | D. 3 38 ev. 3 51 mo. 3 11 mo. 2 12 mo. |
|              |               |              | 5 44   | 6 25      | morn.        | 5 45  | 6 24      | morn.        | 5 46   | 6 22      | morn.        | 5 49  | 6 19      | morn.        |                    |  |  |  |  |  |  |



## NEW YORK, March, 1891.

### LAURA BRIDGMAN'S BRAIN.

WE have waited with some concern the results of the examination of the brain of Miss Bridgman, because it was expected by many American psychologists that it would offer features of special bearing upon the relations of mental life to physical organism. A reading of the report of Prof. Donaldson, as published in the *American Journal of Psychology* has, however, somewhat disappointed us. As an elaborate detail of measurements the report will content most students in cerebrology who attach high importance to topographical data. But to the psychologist there is little that may be regarded of interest out of the old lines of observation.

One point that in our opinion detracts from the value of this examination to psychology is the fact that upward of fifteen months had elapsed between the death of Miss Bridgman and the systematic examination of her brain. Meanwhile that viscus had been kept in preserving and hardening fluids, and such other treatment had been given it as neurologists commonly regard as helpful to the examiner in tracing the relations of structure. Necessarily the substance of the brain had undergone changes by this procedure that rendered

certain tests as to quality and cellular constitution out of the question. Prof. Donaldson says very little with respect to the characteristics of the brain when first removed from the skull, but may we not hope that some notes were taken at that time that will be given to the world, perhaps with the second article that Prof. Donaldson purposes to publish?

It was found that the distance from the anterior margin of the frontal lobe to the tip of the temporal lobe was greater than the average observed in male brains, and in the words of the examiner "this excessive temporo-frontal distance appears plainly to be due to a deficient development of the temporal lobes." Comment on this in phrenological lines is easily suggested, because it is a condition that must have been obvious to the experienced observer as soon as the brain was taken from its natural bed, and should have been expected from what is known of Miss Bridgman's character. Her whole life had been spent in a quiet retreat the relations of which conduced to the activity of the better elements of human disposition. Kindness, amiability, trust and spiritual devotion were prompted to almost constant exercise, while those coarse, strong elements that open contact with the world brings out and makes conspicuous in the individuality of most persons, had rare prompting indeed in any way to exhibit their temper. Hence the want of marked expression or influence of those qualities of propensity, selfishness and appetite that are related to special centres in the convolutions of the temporal lobe, would intimate a subordinate development of

those centres, and a corresponding deficiency of the temporal lobe as compared with the average size in human brains.

Another feature, to which special attention is given in the report, is the relative development of the speech centre in the right and left hemispheres. As regards the area in which this centre is situated there appeared to be "a general lack of development," most marked on the left side.¶ These characteristics of structure, it is suggested, have a bearing upon the very limited power of speech Miss Bridgman possessed. It may not be generally known that she was able to say a few words, such as "doctor," "ship," "pie," and some others. Certain parts of the left occipital lobe appeared in better condition than the corresponding region of the right occipital; a fact that is interpreted to confirm the opinion of some observers that a centre for vision lies in the occipital lobe. Miss Bridgman did not lose her sight entirely when in early childhood she suffered from scarlet fever, but the right eye retained some sensation to light for nearly six years before she became totally blind. This slight difference in the life of the eyes is supposed by the examiner to account for the better development of the left lobe.

¶ Taken as a whole we are quite of the opinion of the examiner, that his measurements, although conducted with scrupulous care, have not revealed any facts that would differentiate it from other brains in a remarkable degree, brains especially that are examined in a similar manner. The results, so far as they go, merely confirm belief that certain senses have their special centres in

the brain, and our ability to indicate those centres obtains a fresh, although unnecessary, demonstration.

#### OFFICIAL ROWDYISM.

' PARTY spirit "runs high" to-day. What with the tariff questions, railroad controversies, the diversity of industrial interests, East and West, there seems to be abundant reason for much earnest discussion among those who have charge of civil affairs. We are certainly approaching a crisis of very high importance to the nation at large, and there is great need for calmness and discretion on the part of political leaders and all who hold places of influence. Personal interests should be subordinated to public need; solicitude for the welfare of the community should occupy the official mind and selfish partisan motives be forgotten. This would be the case, it is but reasonable to think, did our public men realize the condition of affairs. But that very few of them do is evident from the character of the proceedings in most assemblies where political questions are the subjects of discussion. The newspapers are largely occupied with accounts of quarrels and contentions in legislative bodies that express the very opposite of a spirit in which devotion to the welfare of the State is the leading element. Witness the partisan strife in Nebraska and Connecticut, where the selfish ambition of political bosses has obstructed the administration of the most important business. Witness also the shameful proceedings in Washington, where a few brazen, excited men have outraged common decency and brought reproach upon a body of officials heretofore the synonym for dignity and respect.

In reviewing such occurrences we are almost compelled to believe that the men responsible for their cause were "out of their heads," probably excited by drinking alcoholic stimulants at those bars that usually abound in the immediate vicinity of legislative halls. We can not believe that men with the cool brain that accompanies the habit of temperance would be willing to act so foolish and disgraceful a part in the face of an observant world.

But our review is not without a feature of hope, as it is reported that a committee appointed by the House of Representatives to consider the liquor traffic in the District of Columbia has voted to report favorably on a bill to prohibit the manufacture and sale of intoxicating liquors in the District. Can one doubt that if such a measure were in force generally at the seats of government of our different States there would be no such scenes as now and then disgrace the name of American, and make every patriot blush for the honor of his country?

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FROM A FAR COUNTRY.—Away off in the Australasian world, in that dependency of Great Britain called Tasmania, there is a phrenological society, with headquarters in the thriving city of Hobart. We occasionally hear of the doings of this society and they are as creditable as those of societies of a similar constitution nearer home. It would appear, indeed, that the Tasmanian society represents in its membership a spirit of intelligence and progress that many a city in the Western world might be disposed to boast of were it the possessor of such a spirit. It is altogether likely that few

of our readers are well acquainted with the great strides that colonial enterprise has made in Australia and neighboring islands, and how many important cities witness to the vast extent of that enterprise. However, as to this matter of geographical and commercial information, we must refer inquirers to recent text-books and such statistics as the best cyclopedias contain.

We would note the fact that according to a communication received lately from a member of the aforesaid society it has been thought proper to secure the passage of a resolution at one of the meetings of the society, by which the president and secretary are constituted a committee to look into the qualifications of persons who would practice as phrenologists in Tasmania. The duty of this committee is to inspect the diploma or certificate of the professed phrenologist, and if he have none he is to be notified that the society will extend its co-operation to him, provided he sustains an examination creditably. Should such person refuse to submit to the examination he is to be advertised as one traveling without the recognition of the society.

This seems like a cast-iron rule, and one that a man were warranted in ignoring, yet we can understand that the Hobart people, even if they are on the opposite side of the globe to us, and many thousand miles from European civilization, have suffered from frauds and pretenders in a way to render them suspicious, and the Tasmanian Phrenological Society deems itself warranted in resorting to a seemingly arbitrary measure for the sake of its own credit, as well as for the safety of the public. An hon-

est, competent worker in this humane calling, who wishes to make Tasmania his field of action would, doubtless, wish

the support of a recognized phrenological body, and readily accept the conditions of that support.

## Our Mentorial Bureau.

### To Our Correspondents.

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

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also.

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

**A PRINCIPLE.**—The irregular life pursued by many of our most brilliant men and women points admonishingly to the fact that our sensations and emotions are valuable servants but ruinous masters. To ignore or despise them is to slight a large and important part of our nature; but to dwell contentedly under their sway, to be satisfied with them as a finality, is fatal to a good and useful life. All our physical sensations point to some good object beyond themselves to be attained. If we discover what this is and pursue it, they will have fulfilled their mission to us, and we may safely enjoy the incidental pleasure they bring with them; but, when we pander to them for their own sake, we frustrate their value, we waste their enjoyment, and we foster the long train of evils which ever follows sensualism in all its form.

**HANDWORKERS IN THIS COUNTRY AND ENGLAND.**—I. T.—To draw a fair comparison between the condition of the working classes in the United States and England, we must con-

sider many things besides the wage money. The cost of living, advantages for education, social improvement, habits, opportunity for saving, etc., etc., are to be taken into account. The American workmen and workwomen spend vastly more money in various ways than their brothers and sisters in England. There is a wide difference of opinion between the Englishman and American as regards what constitute necessities. In this respect alone the American finds occasion for the expenditure of vastly more money. But this characteristic may be taken as an evidence of the better ability of the American to supply himself with comforts and conveniences unknown abroad. A recent inquiry has elicited the following table of the comparative average earnings for a year of operatives in the mills specified:

|               | United States. | Great Britain. |
|---------------|----------------|----------------|
| Cotton .....  | \$329 83       | \$179 50       |
| Woolen .....  | 364 34         | 165 00         |
| Worsted ..... | 361 99         | 151 00         |
| Linen .....   | 305 44         | 126 00         |

**DENT IN THE CRANIUM.**—T. W. J.—The location of the dent you describe intimates that it is probably due to the manner in which the sutures have closed in that region. It often happens that the bones in closing what was a foraminal opening in infancy bend inward, so that there is seemingly a depression of irregular outline. The development of the brain at such a part may, nevertheless, be considerable, as shown by proper measurements. The organ of Hope lies a little back of the coronal suture in most heads, and it is possible for an inexperienced observer to make a mistake in reading it when there is such an irregular joint as you describe.

**"CAN'T STOP SMOKING."**—B. D.—If you have tried conscientiously and religiously to stop your cigar-smoking and can not do so, although fully aware that the practice is im-

pairing your health seriously, we should advise you to put yourself in the charge of a physician who understands nerve troubles. Indeed, the case may require that you go to a sanitarium, and there be subject to the rigid discipline of the place. Perhaps if you could arrange with a member of your family or a friend to supply you with cigars with the understanding that he should very gradually reduce the day's supply, you would be weaned from the habit in the course of some months with but little discomfort. Very few persons who have used tobacco so many years as you have, and to such a degree, can master the habit on their own account. They have become tobacco "inebriates," and their will is so weak in regard to it that they require the aid of others in obtaining the mastery of themselves.



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

**Somewhat Contradictory.**—From one of our readers the following communication has been received:

Editor of the P. J.—One frequently finds very amusing articles in the daily and weekly papers, not so frequently perhaps in the editorial columns as elsewhere, but occasionally even there. And one would not expect to see humorous paragraphs conspicuously posted in the editorial columns of a prominent church organ. Therefore it seems to me that the readers of a largely circulated paper of this class must have been surprised not long ago to find the following sentence at the close of one of the editorial items:

"Any size or shape of head, unless so small as to involve idiocy, may accompany any kind of character."

As the editor of the weekly in question is known for critical acumen, my own surprise at noticing this remarkable statement is the reason for the comments that are offered as appropriate for publication in the PHRENOLOGICAL JOURNAL.

Men are sometimes accused of telling one story in one breath and another in the next—of blowing hot and then cold at the same time;

but it is exceedingly rare that a man says a thing and denies it in the same breath, as this editor does. He clearly acknowledges that size of heads determines mentality, and as clearly denies it in the self same sentence.

In common with many people who have observed their fellow men we had come to the conclusion that all men are not equally gifted, and that differences in character depend largely on organization; in other words, that a man who could work his way up to be editor of a prominent denominational newspaper would hardly be fitted by nature to make a John L. Sullivan, a Boss Tweed, or even a police gazette editor; but our friend quoted above would have us think that so far as his head is concerned he could act out any one of these characters. He tells us, if the reader will pardon the repetition, that any one, with "any size or shape of head, unless so small as to involve idiocy," could be just as good a man as he is, and would have brains enough to edit his paper with all the ability he is justly credited with showing. For myself, I never would have thought it, never have believed it ordinarily; but as the gentleman is an eminent Christian divine, whose word is entitled to respect, and he makes the assertion in his own paper, there seems to be but one thing to do—to take him at his word. M. W. A.

**The Passion Play as a Phrenological Lesson.**—Editor of PHRENOLOGICAL JOURNAL:

It has been my privilege to attend an illustrated lecture of the "Passion Play," and as the portraits of the peasants were thrown upon the canvas I thought at once what a proof of phrenological principles. Although it may not be new to you, nevertheless I was so impressed that I venture this little communication. The most striking feature was the facial development in harmony with the characters portrayed. Their manner of life did not differ from the outlying rural districts, but in the countenance was a marked difference. The same hardy manhood, the strong, close knit features, the firm, steady, quiet bearing; but in Oberamergau there hath "descended from sire to son," an inheritance not bequeathed to any other people. For instance, in the young man who personated St. John one feels the ideal fulfilled; what

serenity, aye, love, was stamped on his face like a veil softening the strong, hardy, peasant features. St. Matthew was what a spiritual fancy might paint him; and Judas, likewise, even in peasant garb, carried something of the expression that was faithfully portrayed in his role. So real the whole scene appeared that I could almost persuade myself that the centuries had rolled away, and I was standing a living witness to the sacred and hallowed influence of the Savior's earthly career. Now for the practical lesson. Why differ these peasants from their neighbors? Why the expression that is not only seen but felt? Why the religious ardor that lies like a mantle over this valley? To all these and many more questions there is but one answer, and that is found in the principles that the expounders of Phrenology have so earnestly and faithfully laid down. People will own to the hereditary bodily taint and mind defects. They acknowledge that "through every web of life the dark threads run," but when any claim is made on a scientific basis, as on phrenological principles, how quickly they "balk." Yet what a proof the characters of the Passion Play afford. For about three hundred years the transmitting of mental qualities has been going on among those people. The heart's desire and the governing principles of their life have made their indelible stamp on brain and face. What a lesson for parents in the fashioning of their children's character. We do not need a physician to tell us that our child is sick, but we do require one to give us a remedy. Neither do we need a phrenologist to show us the striking characteristics of our little ones, but we do require knowledge to know how to govern, shape and trim aright. The children are not to blame when parents will not set themselves right. And who is so competent to aid the parent as those who have made Phrenology a life study? Alas, how many people pass through this life without *living* it.

I have feasted on the late January JOURNAL. Was very much pleased to see Felix's portrait and sketch, as it was my good fortune to see him at work in the Antwerp gallery. I stood for some time by his side, in mute wonder at his dexterity and skill. Truly not only brain, but every bone and muscle, can be trained to do our bidding.

The article on "the way of success" was brimful of truth.

Sincerely yours,

ONE OF NEW ENGLAND'S DAUGHTERS.

**Wise Words from Samuel R. Wells.**—He who reigns within himself and rules passions, desires and fears, is more than a king.

Every man is a book; those who know how, can read him.

Apology is egotism turned wrongside out. Generally the first thing a man's companion knows of his shortcomings is from his apology.

Cultivate the physical exclusively, and you have an athlete or a savage, the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—physical, intellectual, social and spiritual—that the complete man can be found.

By continually assuming a particular character, we may in the end make it our own; and the expression, at first put on at will, can not be so easily put off. The very effort to smile and look pleasant is one step toward overcoming our sadness or ill-nature, and finally the smile and sunny look come naturally. The face is molded by the thought; and no persuasion or acting—no dissimulation of any kind—can, permanently or completely, efface the records which the indwelling spirit has impressed on the outward form.—*New Physiognomy*.

We must guard well all the approaches to the stronghold of the affections. We must not permit the little god to come in till judgment shall have approved and conscience crowned him. In plain words, there should be no "falling in love," except with suitable persons.—*Wedlock*.

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#### PERSONAL.

GENERAL William T. Sherman died Feb. 14 last from throat and bronchial trouble, complicating asthmatic, of which he had been a sufferer for a long time. The aged veteran has followed the many other companions in arms who served well their country.

ADMIRAL David D. Porter died Feb. 13. He had been ill since last summer, and

gradually failed under the development of his disease. He was seventy-six years of age, and belonged to the Porter family that figures conspicuously in the early naval history of the United States. When but a boy he accompanied a cousin who commanded a ship in the war of Mexico with Spain and saw some of the worst phases of naval fighting, so that he may be said to have been born and bred a sea fighter. His life is a conspicuous chapter in our nation's history.

DR. JOSEPH PARISH, a celebrated physician of Burlington, N. J., died in January last at the age of 72 years. Dr. Parish had established a wide reputation for his authority in the cause and cure of mental diseases resulting from the use of liquor, morphine, opium, and other narcotics. He was probably best known by his works on inebriety and as the founder of the American Association for the Cure of Inebriety, organized in New York city in 1870. About a year ago a sketch of his career was published in the PHRENOLOGICAL.

THE grave of Audubon, the distinguished ornithologist, who was buried in Trinity Cemetery, New York, in 1851, is unmarked by any memorial. Now, however, a committee has been appointed by the New York Academy of Sciences to raise \$10,000 for a suitable monument. It is hoped that the full sum will be obtained and the monument placed over the grave by next October. After forty years!

THOMAS A. EDISON, according to a friend of his, is a vegetarian, eschewing flesh, fowl and fish. He enjoys fruits of all kind, grains of every variety, and likewise vegetables, especially those that ripen in the sunshine. As one of the later discoveries of Mr. Edison this of the expediency of a vegetarian diet is one of his best.

### MIRTH.

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

"THEY protect the button makers," said the poor woman, sadly, "but they don't protect me any." "What is your business?" "I make buttonholes."

Boy—"Say, mister, please give me five

cents' worth of castor oil, and give me very short measure, too."

Druggist—"Why?"

Boy—"Why, I've got to take it myself."

MR. B.—What are you laughing about, Jennie? Mrs. B.—I was just thinking what a fool you looked when you proposed to me. Mr. B. (sighing). Yes, yes; and I was just as big a fool as I looked.

BOBBY, looking out of the window—"What's the matter with that horse, mamma?" Mother—"The horse is balky, Bobby; he won't obey his driver." Bobby—"Well, what's the man patting him for?" Mother—"He is coaxing him." Bobby, with an injured air—that ain't the way you treat me when I'm balky."



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

A BIOGRAPHY OF ISAAC PITMAN. By Thomas Allen Reed. Illustrated. 12mo; pp. 192. London. Griffith, Farran, Okeden & Walsh.

Phonographic shorthand is one of the arts that has contributed to the development of modern civilization, and the man who by his invention of that form or system of it that for many years has found a most extensive use in Europe and America is properly offered to public consideration as one of the world's worthies. The author of the biography, Mr. Reed, is himself one of the most distinguished practical exponents of the Pitman system and very suitably figures on the title page. A sketch of Mr. Pitman's life is necessarily a history of the development of shorthand writing on phonetic principles, and the volume is therefore very interesting to a large class of persons

in this country, both those whose vocation is that of shorthand writer and those who are related to the movement for an improved English orthography. An admirable phototype portrait of Mr. Pitman forms the frontispiece.

**READY REFERENCE MANUAL** of the Statute Laws of the States and Territories in the United States and the Provinces of Canada. Compiled by E. E. Knott. 8vo; pp. 391.

This compact volume compares well with those of a similar character that have claimed our attention heretofore. Without assuming the character of a "form-book," it is a synopsis of what stands upon the statute books in relation to the affairs of every-day life, especially commercial business and citizen rights. The eight chapters into which the contents are divided embrace such topics as the following: Collection Laws, Assignments and Attachments, Exemptions, Commercial Paper, Commercial Travelers' Licenses, Neutrality Laws, Postal Laws, Copyright Rules, Patent Laws, Co-partnership, Landlord and Tenant, Marriage Laws, Married Women's Rights, Laws of Divorce, Life Insurance Beneficiaries, Wills, Responsibilities of Common Carriers, Innkeepers' Laws and Rights of Guests, United States Government, etc., etc.

**THE BIOGRAPHY OF DIO LEWIS, A. M., M. D.**  
By Mary F. Eastman. 12mo; pp. 398.  
Cloth. Price, \$1.50. Published by Fowler & Wells Co., New York.

A man who for over thirty-five years was devoted to the promulgation by voice and pen of advanced and reformatory practices in medicine, hygiene, education and social life, and whose work has produced a profound impression in the departments named, deserves the attention of a faithful biographer. Dr. Dio Lewis started in the beginning with a definite motive and throughout his life it was the inspiration of his activity. *To do some good to his fellow-men* fitly formulates that motive. That he was successful a thousand voices are ready to testify. From Boston to San Francisco the evidences lie along the way in lives elevated, made better, directed to useful objects, in abuses corrected, in organizations of men and

women, that sprang into existence at his touch for mutual and town improvement. The story of such a life is necessarily interesting when faithfully told, as it is in this case, by one who knew the man and honored his work. Dio Lewis was a conspicuous figure in the memorable Woman's Crusade against the liquor traffic in 1874, and several chapters are occupied with recitals of his active co-operation with the movement in Ohio, and in other States. Dr. Lewis was an advanced thinker with respect to the social and domestic relations of men and women, and especially urged freedom of action and independence for woman in all spheres of life, considering her rights everywhere equal to those of men. The author of the biography introduces here and there incidents, conversations and quotations from Dr. Lewis's books that are both interesting in themselves, and showing peculiar characteristics of the man to whom they relate. Altogether, the volume is a bright remembrance of a man who was one of the few that are met with occasionally, whose sparkling talk and magnetic presence enliven and instruct us, and lead us to think and do better things.

**STUDENTS' SHORTHAND DICTATION MANUAL.**

For the use of Students in Shorthand, Colleges, Business Offices and in Home Study.  
By Charles Eugene McKee, author of "The New Rapid Shorthand," etc. 12 mo; pp. 273. McKee Publishing House, Buffalo, N. Y.

To possess a knowledge of the technique of shorthand is well, but very far from being all that is essential to success as a practical stenographer. We have met a great many young men and young women who thought that because they had gone through somebody's "Manual" and acquired a certain facility in putting down commonplace sentences and phrases that they were fitted to take a place with a liberal salary annexed, whereas, on inquiry it turned out that they had little or no knowledge of the common methods of a business office and were not well up in the essentials of English composition. A little practical experience takes the conceit out of such stenographers, and teaches them, more or less to their sorrow, that the better equipment one has for the

work attempted, be it law, business, newspaper reporting or literature, the better the success. Mr. McKee has done much in this new book toward helping the student to gain the facility and knowledge desirable, by furnishing him with a series of lessons for dictation practice that cover, to a good extent, the subjects to which, in a paid capacity, he will be likely to be engaged. The book is adapted to school and class uses, and has features that make it serviceable and interesting, aside from the character of a lesson book.

**NAT, the COAL MINER'S BOY; or, One Step at a Time.** By Rev. T. L. Bailey, author of "Dr. Walsten's Way, etc." 16mo. pp., 457. Published by National Temperance Society, New York.

A thick volume this, and one in which the plot interest is well sustained. The boys who welcome a story that covers many pages will be pleased with the doings of "Nat," that are told in the homely language and with the setting that consistency requires in describing a class of people whose destiny, according to the ideas of those who formulate the principles governing modern civilization, is hard, manual toil. Many of the incidents, especially that of the Christmas celebration, are told in the manner of one who has "been there." The pictures of mining life are interesting, while the motive of the story seems to be the limning of a plan of mutual relationship between capitalists and workingmen that promotes the welfare of both. The underlying spirit of the whole is Christian charity. The temperance lesson in it is the advantage of running a mine without liquor, and the difference between a savings bank and a saloon.

#### PUBLICATIONS RECEIVED.

**BULLETIN** of the Agricultural Experiment Station, Entomological Division, Cornell University, College of Agriculture.

This bulletin, No. XXIII is devoted to the consideration of insects injurious to fruits. Illustrated.

**PETER HENDERSON, Gardener, Author, Merchant. A Memoir.** By Alfred Henderson.

This sketch has an ample reason for its appearance. Mr. Henderson was a pioneer in this branch of activity, developing to a status of importance the arts of horticulture

such as had been unknown previously in this country.

**REPORT of the Woman's Christian Temperance Union, of New York County, 1887-1890.**

Contains a review of the organization of this useful society and its efforts to bring about some improvement in the relations of New York City to the liquor evil. These women have on hand a most difficult undertaking, as they realize, but they feel encouraged by their growth and interest that is awakening in behalf of their work.

**A DELSARTEAN Scrap Book.** Compiled by Frederic Sanborn, and published by the United States Book Co., New York.

A very interesting series of essays and talks on health, beauty, house decoration, dress, etc., by several writers. Mr. and Mrs. Edmund Russell, the well known exponents of Delsarte, contribute some of the most interesting chapters, and give to the volume its special characteristics. 250 pages. Price, 25 cents.

**ANNUAL REPORT of the Hospital of the New York Medical College and Hospital for Women.**

By this report it appears that 190 persons have been treated in the hospital during the year ending Sept. 30, 1890, and in the associated Dispensary 1,695 received attention. 1

**FOURTH ANNUAL REPORT of the Laura Franklin Free Hospital for Children.**

A recent foundation, but doing the right work of charity and to the full extent of its capability. The cost of its maintenance is surprisingly small, so that its patrons must think that their contributions have gone in the right direction. The hospital is in the charge of the Episcopal Sisters of St. Mary, and located at 17 and 19 East 111th street, New York City.

**THE TEACHING AND HISTORY of Mathematics in the United States,** by Florian Cajori, M. S., in Circular of Information No. 3, 1890, issued by the Department of the Interior, Washington, D. C.

? The scope of this voluminous work includes the schools of colonial times, and therefore the old method of instructing the young idea in mathematics, as well as the later. Teachers in this special line will find the book of vast interest. Mr. Cajori has bestowed a great amount of labor upon its preparation, and his views on the comparative merits of leading authors of text-books appear peculiarly free from bias.

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AND  
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APRIL, 1891.

[WHOLE No. 628.



GENERAL SHERMAN.

## GENERAL W. T. SHERMAN.

THE greatest of the few eminent commanders in the late war who have survived the year 1890 has left us. On the 14th of February last William Tecumseh Sherman closed his eyes in that last sleep which concludes a life's eventful history. Perhaps it were enough to make the simple announcement of a hero's death when that hero has been known throughout the world, and nothing that may be said will add a single item to the facts of his career. Yet the readers of this magazine would for the most part consider the editor derelict in duty and loyalty were not some notice given to this great soldier and citizen of the American republic. Besides, it is expected that the statement made in these columns will differ somewhat from those that appear in the thousand other publications of the day, just as phrenological opinion differs from literary or social opinion. Twenty five years ago a writer for this monthly said the following of General Sherman, and said it of his organization, looking at the man as a mental entirety, drawing inference from a careful weighing of the faculties active in his psychic economy: "Though an eminently successful soldier, General Sherman is none the less kind, humane, domestic and devotional. The upper portion of his head predominates over the lower, and he has a skylight to his brain. Indeed, he would become inspired in a degree on any great occasion and be able to see farther into the future than most men. There is dignity and decision indicated in this head; constructiveness and inventive talent and mechanical ingenuity are fairly represented; and there is order, taste and refinement; skill to plan and judgment to execute, with caution enough to appreciate the danger and sagacity enough to escape it. He is courageous and resolute, without being rash; frank and open; rather cunning or secretive; somewhat 'cranky,' and willful when opposed, but kind and yielding when

his sympathies are awakened. \* \* \* General Sherman is perfectly honest and sincere, and though his judgment, like that of most other men, may sometimes be questioned, his motives never can be by those who know the man. Dignified and gentlemanly, he can not trifle nor let himself down in the estimation of himself or the world. He is every way a manly man."

This picture of the man will be accepted, we think, by all who know his history, and especially that part of it since the war. Released from war's rigid school, and permitted to act out that side of his nature which military life tended to keep in the background, the humane and kindly elements of his character became known and won esteem wherever the General went. General Sherman was a very little over seventy-one years of age when he died—having been born February 10, 1820. At sixteen he received the appointment to a cadetship at West Point, where he won and kept a high position in his class, and was graduated June 30, 1840.

In the Seminole war he rendered some service, and during the Mexican war was stationed in California. Becoming tired of the inactivity in military relations that followed the close of the Mexican controversy, he withdrew from the army, and tried banking. Like General Grant, he found business pursuits not to his taste. He also tried law, and with no better success. In 1860 he was offered the Presidency of the Louisiana Military Academy, which he at once accepted, and remained in the place until the opening of the civil strife. Then he offered his services to the nation that had given him a soldier's education. We need not dwell upon his career during the war for the Union. His invaluable help given in times of extreme peril, and turning what seemed impending defeat into victory, is a matter of record. At the first battle of Bull Run his brigade was the only one

that retired from the field in order, and, making a stand at the bridge on the road to Washington, probably saved the Union army from utter ruin. At Pittsburg Landing, at Shiloh and at Mission Ridge his part in those great battles was the most signal and important.

General Sherman was one of the few who saw at the beginning of the four years' contest its tremendous significance, and characterized the early measures of the government for the suppression of the Southern rising as totally inadequate. When, in the Summer of 1861, he was assigned to the command of the Department of the Cumberland with the rank of Brigadier-General, he stated that it would require 200,000 men to make a forward movement to the Gulf, he was stigmatized as "insane." Although removed from this command soon afterward, he, nevertheless, patiently awaited the development of affairs, and the following year found him serving under Grant, who knew his man, and trusted him to the uttermost.

Of the march southward to Atlanta, then the advance eastward that followed the occupation of Savannah, Columbia and Raleigh, and the final surrender of Johnston (one of the ablest soldiers in defence of the Confederate cause), it is needless to say more than the simple mention that we have made. A keen writer has said of his operations in that great Southern movement that he showed "a strategical ability unparalleled since the days of Napoleon." After the war Gen. Sherman was given a place naturally his, not in politics, for he avoided its preferments, but in connection with the army, and, succeeding those who, by priority, stood at its head, he was for some years the chief in command, his retirement to civil life being only determined by that custom that makes age its occasion. Then, until his death, as a private citizen, he occupied a place in the esteem of the American people that no other man in the past quarter of a century can be said to have

occupied. This may be accounted for in part, at least, by his social disposition, the interest he took in affairs regarding the welfare of the general population and the frank sympathy that brought him down to the common level of the people. He was unselfish to an unusual degree, abhorred politics because of the factious elements and partisan greed that are so conspicuous in nearly every party movement, and at the same time he was a man of strong convictions and independent thought, and when he spoke the sincere feeling of the man always found a respectful audience. We have said that the inner spirit of the General only became known fairly when he laid aside the trappings of the soldier. Then the ruggedness and irregularity, the sarcasm and austerity, became more and more under the domination of his sympathies and fellow feeling. As one has said: "His general demeanor became kindly; his customary expression genial, and he became as popular in social gatherings as he had been formerly with his battle tried soldiers. Honors and fame and fortune did not spoil this strong, vigorous, honest character. He was as unostentatious as when he was a poorly patronized lawyer who hated his profession. He remained to the last a man of the people, and the humblest old acquaintance, civilian or soldier, approached him unabashed confident of a warm clasp of the hand and a cheery greeting. Men of this stamp are not merely admired, they are loved; and throughout the land thousands of eyes will grow dim with tears of a genuine sorrow, and thousands of hearts feel heavier for the knowing that William Tecumseh Sherman is dead." D.

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The very shadow of an insect's wing  
 For which the violet cared not while it stayed,  
 Yet felt the lighter, for its vanishing,  
 Proved that the sun was shining  
 By its shade.

*Coleridge.*

## FORCES IN EARLY EDUCATION.

“THERE are four chief predeterminers of character,” as the late Prof. Fowler said, and the last of these is education,—not mere instillation of ideas, but the *ex ducens*, the drawing out of all the powers of body and mind. No doubt the quality of the ancestral stock, the degree of physical and mental integrity, the degree and kind of parental activities, and the pre-natal influences of the mother, are each and all potent factors in the formation of child character. Some have even thought them all-powerful for good or evil over the destinies of men. But these are not the only forces at work in character-building. They are highly important, but there is one more, which, when viewed in its full extent, becomes the *primus inter pares*, the first among equals. It works slowly, like the streams wearing detritus from the solid rock, or the patient coral insect building the reef, but when its work is done its magnitude is felt. This force is education, or, in a fuller sense, culture, and its working time is the plastic period of life from infancy to maturity, and, in some natures, even beyond this, though in a much weaker degree. Its importance can hardly be over-estimated, surely never is, and rarely is fully understood. Its sphere is not confined to intellect, but is universal. It is a swerving from heredity and the natural line of development, and thus appertains to all departments of human nature, to intellect, appetite, passion, morals, everything. The subject naturally divides into two parts, in accordance with the two-fold division of mental faculties, into the Affective and Intellectual. The first shall engage our chief attention.

Educational forces may be termed provocations, for they call forth the activities of the several mental powers, and thus tend to modify original character in the direction of the greatest or most persistent activity. They may be divided into two grand classes, the *ex-*

*ternal* and the *internal*. The external are predominant in the earliest periods of infancy and youth, before the power of independent thought and action is matured, while the internal come later, when there is power of self culture and of choice in regard to outside influences. Both are very active in the troublesome transition period between childhood dependence and manhood independence.

The external class sub-divides into imitations and oppositions, and the first of these into three others depending upon example, encouragement, and precept.

The young can not live according to any judgment of fitness, propriety, or oughtness. It has no independent judgment, but is left wholly to its environment. The only formative standard left it is conformity to the life and character around it. This tendency is increased by the strong imitative faculty of childhood, and the deep respect which children have for the example of their elders, and, especially, of father and mother. The parent is, in one sense, the child's god, and, whatever the parent does, is just right, and not only an excuse for the same act in the child, but almost a command to do it. Abandoned thus to the forces of parental examples, the child's first education is in the direction of similarity to parents. Habits of parents thus become educational instruments to make or mar child character. Vulgarity in word or action, profanity, pertness, disrespectfulness, and many other evil qualities, as well as Christian graces and virtues, are builded into the child's life through example, and almost before the parent knows it. I remember a bright little child on board a train coming from Cincinnati, who used oaths worthy of a mature rascal, to the great amusement of the encouraging father and an admiring group of fellow-passengers. Only the mother rebuked, for the child was no doubt advertising its

father's home life. Another parent indulged every mischievous prank of his child, with the tell-tale comment, "a chip out of the old block." That child is now grown to a youth of eighteen, a thief, liar, cheat, trusted by none, out of employment, and driven from the home of his father, who, though largely responsible for it, could no longer bear his villainy. This is a sad example of a form of education, a form little thought of, but intensely real. It is not wholly imitation, for the parent, even the other associates, may never have done the same acts; but yet it belongs to that class, for it is encouraged by open approbation, as though the parent would willingly set the example, if opportunity offered. We might cite examples of good traits as well as bad, but facts are of little use unless the principles underlying them are understood, and it is to these we call chief attention, rather than to an extended view of similar facts. The third class, precepts, are but imitations, in a sense. They are commands inculcating such actions as yourself in your better moods, desire to do and to have done. The principle underlying education by imitation is this: Like educator, like educated. Whatever you would have your child to be, be that yourself first and allow no one of counter-acting habits to influence it. Teach by precept if you will, but always a thousand fold more by example. Act out your best precepts and make them a hundred fold more effectual.

Education by opposition may seem a curious statement, but it is quite certain that, if by opposition a particular state of mind could be induced, and continued long enough to become permanent, it would be a form of culture. Cases too frequently occur, for it is a false system of education, usually building in some undesirable trait, such as willfulness, pride, petulancy, or other forms of selfishness. Parents actuated by thoroughly honest motives cross their children's desires, hopes and ambitions, and think

they are thereby cultivating more desirable and more excellent qualities of mind, when, if they could only see visibly the effect of their forced sacrifices, they would know that a demon had been awakened only to gather strength with time, and finally break away from all control. I have often heard the youthful warning: "Just wait till I am a man; I'll do just as I please"—the expression of temporarily crushed, but maddened independence. When such a state of mind is induced, the parents' influence for good is lost. A mutual dislike and distantness supervenes, and the child's character is driven into a different line of development. Such things ought never to occur. Child ambitions and desires and aspirations are not all wrong. They are, for the most part, natural and commendable, and ought to be gratified with due respect by the parents to the extent of their means. When means preclude this, the child should know it, and know why. Some are innocent, and so inoffensive, that we are surprised at the parental prohibition, yet from a mistaken notion of duty and religion many a child is made petulant, stubborn, and insubordinate. Keep the child affectionately receptive, and imitation will take the place of opposition. This is the principle.

The internal forces subdivide into two classes: control of faculties through direct influence of intellect, and choice of external influences. When the mind is sufficiently mature to form some conception of the events and purposes of life, ideals are formed. These are grand forces. They are what we desire to be, and whatever circumstances might divert us from the marked path, it is not forgotten. There is a continued striving and persistent endeavor to attain the goal; and such strivings are never fruitless.

Choice of external influences covers a broad field, and it will be impossible to more than indicate a few of the chief points. Firstly. While we are not per-

mitted to choose our own parents brothers and sisters, we can choose our outside associates, and live either with the refined, the intellectual and the moral, or with boors and villains. And remember, too, that the social atmosphere you breathe will taint you. Your companions will make you more and more like themselves—good or bad. You may withstand their influences when thrown among them if you hold yourself aloof from them; but if you meet them familiarly, never. You will be influenced. Secondly: We may place ourselves under the influences of churches, clubs, societies, of any and every class, and thus meet men and women actuated by the same motives which move us, and possessed of the same aspirations which we possess. And this stimulus aids greatly in exalting us nearer to our ideals. Thirdly. We have choice of books. In any good library we may find admittance to the demesnes of the greatest philosophers, theologians, poets, novelists, essayists, historians and scientists. Everything that can warm us to newer and better lives, inform the intellect, and develop the imagination, is there. A library is a thesaurus of the world's choicest spirits, and is open to possession by every one who will deny himself a few of the useless luxuries (?) of life. Here the principle of association still holds. As the book is, so the reader, for the time being; and books are the best of companions. Of course, we all stand at the parting of the ways. We can find good and evil and indifferent everywhere—in companions, in clubs and societies, and in books, and we may choose. But, as we choose, so will we be educated.

In regard to the relative importance of the two grand classes of provocations, as we have termed the forces of education, there can be but one opinion, for the kind of ideals, and the kind of choice in regard to associates, clubs and books, all largely depend on the disposition of the chooser, and this disposition is largely

made by the parental influences in early childhood.

To complete the view of education, the intellect should be treated; but it follows the general law of development by use, and we could only point out what studies were conducive to development in each of the faculties and when they should be pursued, and indicate what kinds of knowledge are most required to meet the various duties of life and when best acquired. These are tolerably well understood, being treated at large by numerous authors, and brought prominently before the people through the common school system; and, too, we wish to emphasize the importance of educating the feelings, since six times as much brain is appropriated to them as to intellect.

JOHN WILLIAM SHULL.

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### SONNET.

"One more unfortunate."

Pale Love lay pining where the roses slept  
Under green leaves, by murmuring waterfall,  
And heard the hyacinthe to lily call:—  
And in the clover cup the wild bee kept  
His golden thighs; and spotted fishes leapt  
From amber tinted stream, beneath the tall  
Green willows that his quivering fins enthrall,  
For sure gay Love had here a harvest reaped;  
But, underneath a porch, o'ergrown and damp,  
Where the grim burdock and saintly rue,  
And deadly hellebore usurped the gate  
Oh! why should poor Love come and trim his lamp!  
Seeking heart homage, deep and fond and true—  
Oh, why should Love at such poor portal wait?

ELIZABETH OAKES SMITH.

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NOTHING so cements and holds together in union all the parts of a society, as faith or credit; which can never be kept up, unless men are under some force or necessity of honestly paying what they owe to one another.—*Cicero*.

## THE BRETHREN OR "DUNKARDS."

### WHO THEY ARE AND WHAT THEY BELIEVE.

THE account of the Dunkards that is herewith offered to the reader is from materials supplied by a lady who is a prominent member of the society. Much has been published in books and newspapers concerning them that is interesting enough, it must be admitted, but in this way unwarranted errors and misrepresentations have been widely circulated with reference to their religion and customs that have occasioned them much anxiety, besides a just indignation.

Statements that the Brethren are celibates, that they discourage marriage, that they do not marry outside of their own fraternity, that they keep the seventh day Sabbath, that they live in communities, and other similar errors, set forth by the press are, and always have been, without the slightest foundation. These misstatements, to be found in nearly all statistical works of the day, show a lack of care in obtaining correct information.

In 1719 a number of the Brethren emigrated from Europe to America and settled down in Germantown and Philadelphia. From this nucleus, in the New World, the church spread southward and westward. Flourishing congregations are now to be found in many of the States. They are, however, most numerous in Pennsylvania, Maryland, Virginia, Ohio, Indiana, Illinois, Iowa, Missouri, Nebraska and Kansas. At the annual conference, held at Warrensburgh, Mo., 1890, twenty-two States and two foreign countries, Sweden and Denmark, were represented by delegates on the Standing Committee.

#### FAITH AND PRACTICE.

The Brethren hold the Bible to be the inspired and infallible Word of God, and accept the New Testament as their only rule of faith and practice. In the subtleties of speculative theology the church takes but little interest. It is chiefly concerned in giving willing and

cheerful obedience to the simple commandments of the Christ. The Brethren are in every respect evangelical in their faith. They believe in the Trinity, and in future rewards and punishments. Faith, repentance and baptism are held to be the conditions of salvation. Faith changes the mind, repentance the life and character, and baptism the relation. These three constitute true evangelical conversion, and upon them rests the promise of the forgiveness of sins and the gift of the Holy Ghost.

Baptism is administered by immersion. After being instructed in the faith and practice of the church, and having faithfully promised to observe her practice, the applicant is taken down into the water, and, kneeling, reaffirms his faith in Christ and promises to live faithful until death. He is then baptized for the remission of his sins in the name of the Father, and of the Son, and of the Holy Ghost; the administrator immersing the applicant face forward at the mention of each name in the Trinity. The administrator then lays his hands on the head of the kneeling candidate and offers a brief prayer in behalf of the one baptized, and he rises to be greeted as a brother, with the right hand of fellowship and the kiss of love, to walk in newness of life.

THE AGAPE, OR FEAST OF LOVE, is another important ceremonial, which the Brethren define as follows:

The evening just before his betrayal and death, Christ, after having washed his disciples' feet, ate a supper with them and instituted, in connection with this meal, the Communion of the bread and wine. The apostles followed the example of their Leader and introduced the *agape*\* into the apostolic church. This feast of love, of which all the Christians partook, was a full meal, eaten in

\* Pronounced Aga-pee.

the evening, and is called by the apostle Paul the Lord's Supper. The Communion of the bread and wine was given in connection with this meal. The love-feast was kept up in the primitive church for four centuries, but as the church grew in numbers and wealth, it lost its first love and spirit of fraternity, and the feasts of love were discontinued. The Brethren adhere to the example of Christ and the practice of the apostles and primitive Christians, and keep the feast of love. A full meal is prepared and placed upon tables, used for that purpose, in the church, and all the members partake of the supper to the satisfying of hunger.

Before eating supper the religious rite of washing feet is observed. Their authority for this practice is found in John xiii: 1-17. The Communion is then administered. This consists in partaking of the bread and wine in commemoration of the sufferings and death of the Lord. The emblems are passed from hand to hand by the Brethren, while the officiating minister breaks the bread and passes the cup to the sisters. After this a season of earnest devotion follows, and then a hymn is sung and the services are closed for the evening. Love-feasts are held in each congregation, usually twice each year, but as the members visit from congregation to congregation, during the love-feast season, they engage many times in this service during the year.

#### CHURCH GOVERNMENT.

The Brethren have a republican form of church government. Each congregation is independent in the management of its local affairs, such as the election of deacons, ministers, elders, or bishops, and in matters of local church discipline; but is subject to the General Brotherhood through District and National Conference. A number of congregations, usually in the same State, conveniently located, are formed into a District, and these hold annual conferences, to which each congregation sends

two delegates, either lay members, deacons, or ministers. Questions, local to the District, are discussed and settled by the District Conference, but those of a general character are sent to the General Conference, or Annual Meeting, as it is commonly called. This is also a delegated body. The Districts, thirty-two in number, each elect one delegate, who must be an elder, to serve on the Standing Committee, and each congregation, with a membership of one hundred and fifty, or less, may elect one delegate. Congregations with a large membership may send two delegates. The delegates may be selected from the laity or the church officials; the Standing Committee and delegates from the official body of the Conference. Any member present may take part in the discussion of questions, but the voting is confined to the delegates, two-thirds of the votes cast being required for a decision.

The General Conference is a great annual reunion for the Brethren. They come together from all parts of the Brotherhood. It is not unusual for ten thousand of them to assemble at the place of meeting. The decisions of the Conference are to be adhered to by all the members of the church. An examination of the book of Minutes of the Annual Meeting shows that questions referring to church doctrine rarely came before the Conference, so that there has been a firm adherence to the principles of the Gospel as originally adopted by the church many generations ago. But the application of those principles in special cases, and the best means to carry them into effect, have been subjects of frequent discussion and decision by the Meeting. The tendency of the Conference and the annual reunions is to unify the Brethren in all their church work, and it is a fact that there is rarely found so large a body of religious people as closely united on the doctrines and principles to which they hold as the Dunkards.

Elders, ministers and deacons are elec-

ted by the church from among the members, such as may be deemed qualified for the important work to which they are called. Each member, without reference to sex, has a right to cast a vote. Ministers, after giving full proof of their faithfulness and ability, are advanced to the "second degree" of the ministry. They are then authorized to baptize, solemnize marriage, and make and fill appointments for preaching. Elders, or bishops, who preside over the

believe that the New Testament teaches plainness in attire, and that, by a general uniformity of habit marked enough to distinguish the church from the world.

The Brethren never go to law with one of their own number, nor with others, without first asking the counsel of the church, and it is a rare thing indeed for a brother to be engaged in a lawsuit. Among themselves differences are adjusted personally, or by the church, in



BISHOP J. S. FLORY.

congregations, are chosen from the ministers in the second degree. Usually the oldest in office, if he have the proper qualifications, is selected. No salaries are paid, but poor ministers, and those who are sent out as missionaries, are properly supported.

#### A PECULIAR PEOPLE.

The Brethren claim to be, and are in many respects a peculiar people. Plain dressing is taught and required, and a general uniformity is observed, but this is regarded as a means to an end. They

accordance with the Christian law of trespass. See Matt. xviii. 15-20. The Fraternity is strictly non-resistant, as well as non litigant. It is held that Christ is the "Prince of Peace," that his Word is "the Gospel of Peace," hence his servants can not go to war and fight. They take no active part in politics and "swear not at all." If called upon to testify in the courts, they simply affirm: without raising the hand or kissing the Bible. No brother can become a member of any secret or oathbound

society, the Brethren holding that the Gospel of Jesus Christ is fully sufficient for all the wants of humanity. All new converts who are identified with such orders are required to sever their connection with them before they can be adopted into the Brotherhood.

They hold also that the marriage bond can only be dissolved by death. Divorce and remarriage are therefore unknown among them. If any are sick, they may be said to associate the faith cure with the treatment administered for.

In compliance with the instruction of the apostle James, they anoint the sick with oil. This rite is administered only by the request of the sick. The elders are called and the sick member is raised to a sitting posture. The elder applies the oil to the head, three times, saying, "Thou art anointed in the name of the Lord unto the strengthening of thy faith, unto the comforting of thy conscience, and unto a full assurance of the remission of thy sins." The elders then lay their hands on the head of the sick, and offer a prayer for the anointed one.

#### BENEVOLENCE.

The church keeps her poor, each congregation looking after her own who may become needy. If a single congregation becomes burdened she may call for assistance upon her sister congregation. As a member of an earthly family is not allowed to come to want, so the Fraternity recognize, in their spiritual relations to one another, the demand for support, moral and physical, in time of need.

On the question of temperance and prohibition the Brethren have for more than a hundred years given no uncertain testimony. They can claim, we think, to be the oldest temperance organization in the United States. More than a hundred years ago a provision was voted, forbidding any of the members to engage in the manufacture or sale of intoxicants. The use of all alcoholic or malt liquors as a beverage, in public or private, is also forbidden, and members

are requested not to have dealings with saloon keepers. They discourage the use of tobacco, and the rule is that no brother can be installed in office who uses tobacco without making a promise to give it up. All applicants for baptism, who are addicted to the tobacco habit, are advised to abstain from its use before they are received into church fellowship.

The fraternity is largely engaged in agricultural pursuits, but men and women in other departments of human endeavor may be found enrolled among its members. Four schools or colleges are in successful operation, over which the church has a supervisory control. The schools are located, one at Huntington, Pa., one at Mt. Morris, Ill., one at Bridgewater, Va., and the other at McPherson, Kans. Another is contemplated in California.

#### BISHOP FLORY.

One of the more prominent of the active leaders of this church, is the Reverend John S. Flory, a bishop of whom the Christian world, especially in the American West, has heard. From published accounts of him we derive the following:

He was born in Rockingham County, Va., March 28, 1836. His grandfather, John Flory, was a minister of prominence with the Dunkard fraternity. Early in life he was called to the ministry, by the voice of the congregation with which he lived, in the State of West Virginia. It was there he commenced his career as a pioneer evangelist, carrying the doctrine and tenets of the Dunkard doctrine into many new localities throughout the wilds of the State. Many times he would travel afoot along mountain trails, and scale steep declivities where a horse could not travel.

In 1872 he moved with his family to the wild plains of the Territory of Colorado, where the wild buffalo and the Indian roamed at will. Among the first settlers on the South Platte river he labored for the planting of the Church.

He was the first to organize a community of his people in the Territory, and since then they have been growing in numbers and influence there. In 1884 he moved to Los Angeles, Cal. There, too, he was among the first of his people to inaugurate the up-building of the Church in Southern California. While

portrait invites our interest. That is an honest, earnest, sympathetic, intelligent, cultivate face. The development shows the fullness of contour that intimates general activity of faculty. The temples are strikingly full, and the side head, as a whole, is well grown out, showing power to manage, plan, organ-



YOUNG SISTERS OF THE DUNKARD COMMUNION.

much of his life has been spent in pioneer missionary work on the frontiers he has traveled and labored among the Churches in the different States where the Brethren are located. His life has been one of great activity, and he has become widely and favorably known as a worker and speaker.

The appearance of the bishop in the

ize, and the spirit of thoroughness in his work. He should be an excellent machinist, quick and skillful in ability to use tools and instruments. With so much of the motive temperament, he would have excelled in any line of construction, because physical activity and mental power on the side of practical affairs are so favorably combined in his

organization. He is clear, systematic and orderly in his perception of the useful, and appreciates, too, the philosophical relations of a subject. He ought indeed to be known, for critical and logical acumen; his vision penetrates beneath the surface and detects the untrue and incongruous in the representations of the sophist or special advocate. He should be prompt in judgment, for impressions come to him sharply and exercise a strong influence upon his opinion, especially as regards moral and religious questions. The elevation of the head centrally belongs to the man of great kindness and conscientious solicitude. By habit he may appear to some austere, but he is tender, emotional, friendly, social, and really enjoys those sides of life that involve the humorous and facetious more than people who meet him in a professional way think. He is also possessed of a decidedly large share of interest in things of taste and culture. While his sense of the useful and true has been strengthened and deepened by the labor of years in his ministerial vocation, it is not wanting that tone and breadth that proceeds from a regard for the delicate and beautiful in nature and art. The strength of his temperament and of his executive mentality, therefore, have a character of fitness and harmony in its expression that is the secret often of successful endeavor on his part. Few men who are as strong, decided and earnest in work,

even of the religious class, exhibit so much of concern for the manner of doing what may be considered mere duty; and often tact is imputed to his conduct where the proper term would be *taste*.

The group of young women fairly illustrates the prevailing type of organization met with by the visitor in a community of the Dunkards. Their faces and bearing, as shown by photograph, are certainly pleasing, and indicate a maturity of development in mind and body that will sustain comparison with women of similar age in any circle of our western civilization. The dress is simple and graceful, with no affectation of ascetic uniformity, as found in many religious bodies that claim special privileges of divine endowment. The cap with the dependent strings is the head covering worn during religious service, and is a custom adopted in accordance with the Pauline injunction set forth in I. Corinthians, XI., 5.

The deeper meanings of the spiritual life inculcated by Christ have been the study of these people, and not without practical result. As it has been said by one of their teachers: "No caste distinction has ever entered our doors. Rich and poor before the altar of devotion are unknown, except that it be a silent recognition of great possessions of a soul rich in the peace of God. The poor man and the millionaire, the servant and her mistress, are recognized by no external marks of deference, or favor."

### SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

#### EARLY PROGRESS IN GREAT BRITAIN—THE COMBE TESTIMONIAL.

OF British phrenologists in the days of Dr. Spurzheim and the brothers Combe—George and Andrew—there were many who by their intellectual and moral influence wielded a perceptible power over their friends, and helped to uphold the science and strengthen the influence of the more prominent workers in that hard soil of bigotry. It is at this late day almost, if

not quite impossible, to name even prominent advocates without a failure to recall to mind many whose names would help to popularize the science, because, like old books, they are "out of print;" but by an effort and with the hope of bringing to mind and giving credit to as many as possible, the writer expects to be pardoned for omissions which will unavoidably occur.

The British people are notably thinkers, and ever ready to discuss and defend their opinions, and especially their religious doctrines; and since the new science had early in its career been misrepresented by a man who was envious of Dr. Gall's popularity, and therefore wishing to do him the greatest possible harm, had represented it as inimical to religion, and was thereby the cause of the edict against Gall's lectures; the opposition against his teachings had spread to the British Islands. There was on this account much to be overcome before the new doctrines could find a foothold in that religious soil, for it is always one of the hardest things in the world to *unlearn* an error.

Dr. Gall was compelled to comparative silence, or else become a missionary of his own ideas, and under this state of the case, and favored by what seemed providential circumstances, he started on a tour of lectures to many university towns, taking with him as assistant and demonstrator a student in the person of John Gaspar Spurzheim. They traveled and taught for nearly three years, thus inaugurating the plan of itinerant phrenologists.

Spurzheim, like his teacher, Gall, having the courage of his convictions, resolved to carry the science to Britain. With that end in view he learned the English language, and, in March, 1814, he landed on the coast of England and gave his first series of lectures to small audiences in London, where his labors commenced by the dissection of a brain at the Medico-Chirurgical Society, in Lincoln's Inn Fields. Dr. Abernethy became an admirer of his methods of dissecting a brain, and *his* influence was a power in favor of Phrenology, and of Spurzheim, its advocate, who encountered great opposition from men who helped to form public opinion by criticism on his first publication, a book of about six hundred pages, large octavo, entitled, "The Physiognomical System of Drs. Gall and Spurzheim; Founded on Anatomical

and Physiological Examination of the Nervous System in General, and of the Brain in Particular," etc. Those criticisms served to advertise the book so greatly that the second edition, "greatly improved," required to be issued immediately, and converts grew apace.

At length George Combe and his brothers and sisters became its advocates, and later, Phrenological Societies were formed, and a "Phrenological Journal" started, which was continued twenty years, or, until its editors and sustainers passed away or became too feeble to longer continue and sustain it.

The advocates in the early struggles of the science in Britain, were usually persons of education, position and influence; were clear headed and fearless. This was evidenced by the great number of names of eminent men from whom George Combe procured testimonials in its favor, with recommendations for him personally, as a proper candidate to fill the vacated Chair of Logic, in the Edinburgh University, in April 1836. He had no hope of being elected, but he believed that the mere attempt would attract attention to Phrenology, and that the testimonials which he would be able to present, would have the effect of proving that the science had the support of a large and influential class of men; therefore he set to work energetically, and procured about a hundred testimonials from prominent men (in all quarters of the globe), of all professions, but chiefly from the medical and clerical. Those testimonials he printed and circulated extensively, which fact called out the enmity of the opponents of the science, many of whom were startled by the production of a whole volume of testimonials from men of undoubted respectability and of high attainments in science. They were therefore much disturbed in their previous convictions of the absurdity of Phrenology.

Well might the friends of the science feel a satisfaction in this attempt to exalt it in connection with such names as

were attached to that character of testimonials, of which the following were a portion, certifying that "*Phrenology, viewed as the abstract science of mind, is superior to any system of Mental Philosophy which has preceded it.*"—that, "*Phrenology contains a true exposition of the physiology of the brain.*"—that, "*Phrenology is useful in discriminating the varieties of insanity.*"—on "*the bearing of Phrenology on the classification and treatment of criminals.*"—the "*utility of Phrenology in its application to the purposes of education.*"—and "*the uses of Phrenology to artists.*"

1. Charles Cowan, Esq., M. D., of Edinburgh and Paris, Bachelor of Letters of the Sorbonne, Elève of the Ecole Pratique, Member of the Medical Society of Observation of Paris, W., Lecturer on Anatomy, Translator of "*Louis on Consumption.*"

2. E. Barlow, M. D., Graduate of the University of Edinburgh of the year 1803, Member of the Royal College of Surgeons of Ireland, Fellow of the Royal Medical and Chirurgical Society of London, Senior Physician to the Bath Hospital, and to the Bath United Hospital, etc.

3. His Grace the Lord Archbishop of Dublin (Dr. Whately).

4. Hewett Cottrell Watson, F. L. S., formerly Senior President of the Royal Medical Society of Edinburgh, Author of the "*New Botanist's Guide,*" the "*Geographical Distribution of British Plants,*" and other works.

5. Sir G. S. Mackenzie, Bart., F. R. S. L., formerly President of the Physical Class of the Royal Society of Edinburgh, and V. P. of the Society of Antiquarians, and President of the Astronomical Institution of Edinburgh, Fellow and Honorary Member of several Scientific and Philosophical Societies in Britain, on the Continent and in America, Author of "*Travels in Ireland,*" of "*An Essay on Taste,*" of "*Illustrations of Phrenology,*" of "*An Agricultural Survey of Ross and Cromarty Shires,*" and of various Memoirs in the Transactions of Societies and Periodical Works, and in Brewster's Edinburgh Encyclopedia, etc.

6. James L. Drummond, M. D., Professor

of Anatomy and Botany in the Belfast Royal Institution, President of the Belfast Natural History Society, Honorary Member of the Natural History Society of Newcastle-on-Tyne, and of the Cavierion Society of Cork, Author of "*Thoughts on Natural History,*" "*First Steps to Botany,*" and "*Letters to a Young Naturalist.*"

7. V. F. Hovenden, M. A., late Fellow of Trinity College Cantab.

8. Francis Farquharson, M. D., F.R.C.S., Edinburgh, Vice-President of the Phrenological Society.

9. W. A. F. Browne, Surgeon, Medical Superintendent, Montrose Lunatic Asylum, formerly Lecturer on Physiology, etc., and President of the Royal Medical, Royal Physical and Plinian Societies, etc.

10. William Wildsmith, Member of the Royal College of Surgeons, London, of the Council of the Literary and Philosophical Society of Leeds, etc.

11. Sir. W. C. Ellis, M. D., Physician to the Lunatic Asylum for the County of Middlesex.

12. John Scott, M. D., Fellow of the Royal College of Surgeons.

13. Rear Admiral Bullen.

14. R. Willis, M. D., Member of the Royal College of Surgeons in London, Librarian to the same Institution, and Member of the Royal Medical and Chirurgical Society.

15. Dr. Robert Macnish, Member of the Faculty of Physicians and Surgeons of Glasgow, and Author of the "*Philosophy of Sleep,*" etc.

16. Robert Ferguson, M. P.

18. Richard Tonson Evanson, M. D., M. R. I. A., Professor of the Practice of Physic in the Royal College of Surgeons, Ireland.

19. William Gregory, F. R. S. E., Fellow of the Royal College of Physicians of Edinburgh, Member and formerly President of the Royal Medical Society, Corresponding Member of the Societie de Pharmacie and of the Phrenological Society of Paris, and Secretary to the Phrenological Society of Edinburgh.

20. J. P. Nichol, F. R. S. E., Professor of Practical Astronomy in the University of Glasgow.

21. Captain Maconochie, R. N., F.G.S., Secretary to the Royal Geographical Society of London.

22. Andrew Combe, M. D., Fellow of the Royal College of Physicians of Edinburgh, and Physician in Ordinary to their Majesties the King and Queen of the Belgians

23. Professor Broussais, of the Faculty of Medicine, of Paris.

24. Dr. Bessieres, of the Faculty of Paris, Member of the Anthropological Society, author of "An Introduction to the Study of Phrenology," etc.

25. M. David Richard, Member of the Society of National Sciences of France, and of the Anthropological and Phrenological Societies of Paris.

26. Dr. Cassimir Broussais, Physician and Professor to the Val-de-Grace, Agrege et Professeur Suppleant d' Hygienie to the Faculty of Medicine, of Paris, Member of several Learned Societies and Vice-President of the Phrenological Society of Paris.

27. Dr. J. Robertson, Member of several Learned Societies, and President of the Anthropological Society of Paris.

28. Dr. Fossati, President of the Phrenological Society of Paris, Member of several Learned Societies, formerly Clinical Professor and Director of several Italian Hospitals and one of the speakers at the grave of Dr. Francois Joseph Gall.

29. M. Bouilland, Professor of Clinical Medicine to the Faculty of Paris.

30. M. Turpin, Member of the French Institute.

31. M. Jules Cloquet, Professor to the Faculty of Paris, and Surgeon to the Hospital of the Faculty of Paris.

32. M. Sanson (Aine), Professor of Clinical Surgery in the University of Paris, and Successor to the Baron Dupuytren as Surgeon to the Hotel Dieu.

33. M. Peltier, President of the Society of Natural Sciences and Member of the Philomathic Society.

34. M. Frederick Lee, Paris.

35. Dr. Ferrus, Physician to the Hospital of Bicetre, Professor of Clinical Medicine on the Diseases of the Nervous System, etc.

36. Dr. Joseph Vimont, of the Faculty of Paris, Honorary Member of the Phrenological Societies of London, Edinburgh, Boston, etc., and author of a "Treatise on Human and Comparative Phrenology."

37. Dr. Ganbert, ex-Professor of the Uni-

versity of France, Knight of the Royal Order of the Legion of Honor, Principal Editor of the Journal of Phrenological Society of Paris, Member of the Anthropological Society, etc.

38. M. Doumoutier, Anatomical Assistant to the Faculty of Medicine, Paris, and Honorary Member of several Learned Societies.

39. Dr. Robert Hunter, Professor of Anatomy and Physiology in the Andersonian University, Glasgow.

40. Dr. John Macintosh, Surgeon to the Ordinance Department of North Briton, Lecturer on the Principles of Pathology and Practice of Physic, Fellow of the Royal College of Surgeons of Edinburgh, Member of the Medico-Chirurgical and Wernonian Natural History Societies of Edinburgh, of Montreal, Heidelberg and Brussels.

41. Dr. John Elliottson, F. R. S., President of the Royal Medical and Chirurgical and of the London Phrenological Societies, Professor of the Principles and Practice of Medicine and of Clinical Medicine, and Dean of the Faculty, in the University of London, Senior Physician of the North London Hospital, Fellow of the Royal College of Physicians of London, formerly Physician to St. Thomas's Hospital, and President of the Royal Medical Society of Edinburgh, etc., etc.

42. James Simpson, Advocate.

43. The Honorable D. G. Hallyburton, M. P. for Forfarshire.

44. Robert Chambers, one of the Conductors of Chambers's Edinburgh Journal.

45. Charles Maclaren, Editor of the *Scotsman*, newspaper.

46. William Hunter, Town Clerk, Forfar, and President of the Forfar Phrenological Society.

47. The Rev. Dr. Francis Sadler, S. F., Trinity College, Dublin.

48. G. Otto, M. D., Professor of Medicine in the University of Copenhagen, Physician to the Civil Prisons, Member of the Royal Board of Health, and of the Medical Societies of Copenhagen, Edinburgh, Stockholm, Paris, Montpellier, Berlin, Leipzig, Lyons, etc., etc.

49. James Johnston, M. D., Physician-Extraordinary to the King, Editor of the Medical Chirurgical Review, etc.; and many other names of prominent men.

Enough are here recorded with their titles, to illustrate the character of such as were willing to signify their interest in Phrenology, and their faith in the benefits it was able to confer upon humanity. Many hundreds of similar nature might be given were it deemed necessary, and did space in the JOURNAL'S columns permit. Opposition to Phrenology and phrenologists arose mostly from bigotry and selfishness, and, as stated previously, Britishers were very out-spoken wherever their interest was enlisted.

Among its advocates perhaps there were—after George and Andrew Combe—none more prominent or more pronounced than Dr. John Elliottson, with voice and pen. Among the lecturers were E. T. Craig and C. Donovan. Mr. Craig still lives, at nearly ninety years of age. Dr. Donovan came to reside in Canada, then in New York, but eventually returned to London and spent the remainder of his life. Had he possessed a larger organ of agreeableness, the Americans might have induced him to remain here. Drs. Bridges and Gray spent a year or two in traveling in our country, and were pleasant representatives of British phrenologists.

The venerable John Isaac Hawkins and wife were personal friends of Dr. and Mrs. Spurzheim. He was for many years an active member of Phrenological Societies in Edinburgh and London, and, like many another of the members, came to spend his later days in America, and was at one time identified as one of the beautifiers of New York's Central Park.

The writer has had the pleasure of a personal acquaintance with others of the same class, besides some whose names occur in the "Sketches," published in the preceding volume, for 1890.

When they are completed in the JOURNAL, if they are published in a volume or volumes, as is intended if health and eyesight are continued, corrections will be made and additional facts will be

given which could not well find place in these columns. Occasional sketches will probably be furnished, but perhaps not under the present title, but more as matters of history.

This will therefore close the "Sketches" of *foreign* Phrenological Biographies, and the future numbers will pertain to Phrenology and phrenologists in America. Should my readers be conversant with statistics concerning the trials and triumphs of American phrenologists of the early days of the science in this country, and will furnish me such information as will aid me in perfecting the sketches, they will do a good deed in a good cause and receive the appreciative thanks of

MRS. CHARLOTTE FOWLER WELLS,  
775 Broadway, New York City.\*

\* NOTE.—Dr. Charles Caldwell wrote an autobiography, which was said to have been published after his death. I would like a copy if one can be found, as my efforts in that direction have proved failures. Anything concerning Parnell, or Crowley of Utica, N. Y., would also be appreciated by

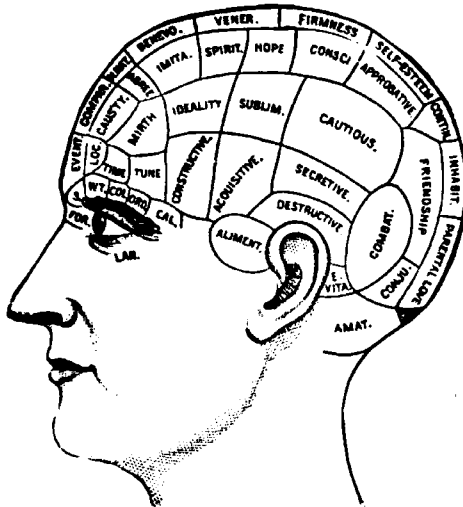
C. F. W.

**RIGHT EDUCATION.**—The child brought for education must be regarded as a distinct personality, different from all other personalities, the result of antecedents and environments upon which, just as it is found at that moment, must be brought to bear the strongest motives and influences, to induce it to make sacrifices or suspend self-indulgence for the sake of an end at which it aims. So far all true education must be the same. The State will take the child on its way so far as to enable it to become a good citizen; there its duty ends. The college goes further and aims to make a learned man. The state and the college treat all their children alike; the curriculum is inflexible, and the stagnation of uniformity is often the result of their rigid procrustean rule. While system, methods and careful organization must form the groundwork of any school, the true aim of education should be to seek the individual.—*Scribner's*.

# PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER.]

PHRENOLOGICAL HEAD.



EMOTION.

A YOUNG clergyman, sending his picture, as a sample of his temperament, and as an aid to us in framing for him a proper solution of a question which seems to him of such vital importance to his future, writes:

"Can the emotional temperament be cultivated? I think I have what is called an emotional temperament; when I am preaching, I frequently shed tears, so that it occasions the use of the handkerchief; and I sometimes notice that my feeling seems to produce the same effect on my audience. A work which I have on oratory says of Whitfield, the great preacher, 'To his gifts were added an emotional temperament scarcely ever possessed by any other man—a temperament which would, at one moment, break out into passionate weeping, and, at the next, flash into lofty indignation, or melt into contagious tenderness.' Any assistance or suggestions that you can give me in

respect to this subject will be thankfully received. — — —."

## COPY OF REPLY.

REVEREND AND DEAR SIR:—I have copied your signature as nearly as I can on the envelope which carries this reply, but I have no idea what it is. Permit an octogenarian a single word; proper names should be written plainly, beyond the possibility of misreading.

The word Temperament is about as elastic as india rubber; people talk of a critical, an impatient, an imperious, a mandatory, a hopeful, a diffident, an elastic, a staunch, a fitful, a morose, a genial, an affectionate, or an emotional temperament. Three quarters of the time they mean a mental, affectional state, and not at all what we and all other physiologists mean by *temperament*.

The Vital temperament makes blood from food, and vitalizes it with oxygen in the lungs by the process of breathing, and by the action of the heart circulates it through the system. The Mental temperament is made up of brain and nerve, and is at the basis of thought, affection and sensation, as well as motion.

The Motive, or Bilious, temperament gives bone and muscle, or frame work; and, when acted upon by the nervous system, produces the mechanism of motion and power.

This covers the physiology of temperament. There is no such temperament as the "emotional" temperament, but emotion comes from the activity of the Vital and Mental temperaments combined. Whitfield had this, and he had the faculties of Hope, Spirituality,

Sublimity, Benevolence, Conscientiousness, Friendship, Amativeness and Combativeness, with Destructiveness; and, when he was aroused, his temperament set on fire these organs of emotion, and he could weep through benevolence, or exhibit fire and indignation through Combativeness and Destructiveness and Conscientiousness. And he could tell a merry story, and make everybody laugh.

In regard to cultivating this condition, we may say that every faculty of the mind and body can be cultivated. Live healthily, do not become morbid, let your faculties play as they will, be in earnest, be tender and brave, but hold to logic, truth, duty and dignity, let the place, or occasion, and God fuse the material; and then you may let your feelings blaze and corruscate, or flow smoothly and pensively, and persuasively as it may; forget yourself, think of the truth and those that need it, and your work will be attractive and prosperous.

—:O:—

#### DR. UPTON E. TRAER.

**T**HIS portrait indicates a clear thinker, a sharp critic, a man of fact and yet a man of ideas. He has intellectual power to gather knowledge and use it to good advantage, and impress himself and his thought upon public consideration and command public respect. His moral development is ample. He has kindness, justice and reverence; he is ambitious, energetic and enterprising. In temperament and in development it is natural for him to be a clean man, orderly, systematic, tidy, gentlemanly and moral. He is a good friend and stands up for those who deserve his confidence and respect. He is prudent in his plans and purposes, and thorough in the execution of that which he believes to be needful and right. He is ingenious and has the spirit of economy; inclines to have everything used to the best advantage; and knows how

to teach people to economize their strength and vital power and thus build up chronic invalids and make them healthy and strong. Possibly he may, like other doctors, need admonition about taking care of himself; he is liable to over-work; he is so intense and earnest about what he wants to do, it is difficult for him to work easy, we mean lazily; he does not spare himself. If he ever works in the garden or orchard he will do the work of the laborer and proprietor—combine working both with the head and hands. He has the elements of oratory, is a natural teacher and is capable of making his way among men, women and children, and commanding their respect and awakening and holding their affection.

The following sketch was prepared by Dr. Traer at our request to give us material for a biography. He gave us permission to use any part and cut out what we didn't like. He knows what he has done better than any body else. Autobiography has a charm in it for readers; they feel then they are getting pretty near the man himself. We cut out nothing. It is good and it is true.

#### BIOGRAPHY.

I was born January 10, 1836, in Knox County, Ohio. My parents were pioneers in the settlement of the Buckeye State. They carved a farm out of the wilderness of white oak, sugar maple, beech and walnut that grew everywhere in grand profusion, and made the primeval forest a thing of beauty never to be forgotten. They were from Pennsylvania, and lived and died in the faith of the Quaker church. I am a birth-right member of that denomination. My father was of English parentage, with a sprinkling of Irish blood. His mother was a niece of General Montgomery, who fell at Quebec. My mother was a Virginia Fletcher, but lived from infancy in Pennsylvania. Of her ancestry we know nothing. She was an earnest Christian, and devoted to her faith. Religion with her was to

feed the hungry, clothe the destitute, seek out the sick and nurse them without money and without praise. She was, at times, an inspirational speaker in meetings, being a graceful talker naturally, but without education.

I am the youngest of a family of ten children, all of whom grew to maturity.

As might have been expected, I was a delicate, nervously excitable child, with inherent tendencies to lung and digestive troubles. It is marvelous that I had any vitality at all. I was intellectually precocious, and early showed a fondness for books and school. It was my childish ambition to be at the "head"



DR. UPTON E. TRAER.

I was born when my mother had been a bed-ridden invalid three years. She died when I was three years old, at the age of 46. They said she died of consumption, but a more truthful verdict, methinks, would have been: "Died of drugs and the lancet;" for she was bled, blistered, leeches, cupped, physiced, stimulated and anti-phlogisticated after the most vigorous manner of those

of the class, and there I was nearly always found. I very early developed a taste for the study of physiology, Phrenology and hygiene, and the treatment of the sick seems to come to me naturally. I have always supposed this taste, along with my other tendencies, to be an inheritance from my sick mother. In the autumn of 1844 my father, with the unmarried members of his family,

came to Iowa, then a territory, settling in Muscatine County, twenty miles from the "father of waters." To make a farm in Iowa was but the work of a single year. I have a vivid remembrance of lonely prairies—the "seas with no fears in them, God's garmented plains"—alas! now gone forever. There, on the farm, and going to a country school in winter, I spent my life from nine to fifteen years of age. It was at the little country school-house that I first heard of Phrenology. It came to me like a revelation. It seemed a self-evident truth, and seems so yet. We had a Yankee teacher from New York (Solomon Johnson), who was a disciple of O. S. Fowler. He organized a debating club, and introduced Phrenology and kindred topics for discussion. I commenced the study of human science then, and nothing else has ever seemed so important.

At the age of fifteen I went to the city of Muscatine, and entered the public school there, and again had a Yankee teacher from New York. His name was Geo. B. Dennison, a nice, clean man. He introduced physiology and hygiene as one of our studies, and was criticised for the innovation.

The study came to me so easy that I became tutor to the class. When other boys read stories or played games, I preferred to read Combe, Fowler or Trall. I attended this school, and graduated from its highest department when 18 years of age, and went to Iowa college, intending to "go through" college, but in this I was defeated by poor health and poverty. The latter I could have overcome, but was not strong enough to work. I engaged in out-door labor and in teaching—putting in practice as best I could—what I had learned of hygienic living.

At twenty I took up the study of medicine, under the tutorship of an able old school physician. The more I read of medical literature, the less I believed in it, and at twenty-two, went to Trall's Hygieo-Therapeutic College, in New

York City, where I attended lectures. For this act of conscience, I was never forgiven by my old preceptor; but I have never regretted the step. I there learned truth that becomes clearer to me as the years go by. It was there I heard for the first time, a lecture on Phrenology: Prof. L. N. Fowler gave the first of the course, and was succeeded by Prof. Sizer. In the spring of 1859, I returned to the West, having spent all my money but two dollars. I engaged in teaching for the summer, and in the autumn commenced to give public lectures, including Anatomy, Physiology, Phrenology and Hygiene, and the hygienic treatment of the sick. From that time to the present, with varying success, I have continued in the work as phrenologist, lecturer and physician, part of the time in sanitarium work, and part on the road. Of the results I cannot complain. I owe my life and present good health to the knowledge gained by the study of Phrenology, and applied physiology.

At twenty years of age, physicians said, "he will die of consumption." Examining surgeons would not recommend me for life insurance, but to-day at fifty-five, my health is excellent, and I have more power to labor with hands or brain than at any previous time. It is a common remark, when meeting friends after an interval of years: "Why you grow young as you grow older." This I attribute more especially to three things—total abstinence from all stimulants and narcotics, habitual cultivation of breathing power, and non-use of drug medicines. I have not taken a dose of medicine for thirty-five years. My family, wife, daughter and son, have never taken medicine. They have had their ailments, but have been treated by the hygienic methods.

I have lectured, practised Phrenology, and treated the sick (chronic invalids), from Minneapolis to Lake Charles, La.; have been in the work for thirty years, and the result of my experience is the

firm conviction that Phrenology is true, and the only scientific mental philosophy in existence; that the hygienic system of treatment, as taught by Trall, is the true healing art, and the hope of the invalid world, that the theory of the evolution of man from lower orders of existence, to his present state of ethical development is essentially true, and that the whole human race is slowly emerging out of primeval darkness into the perfect light and liberty of universal intellectual and moral culture, and, finally, that our effort as phrenologists and teachers of hygiene, is playing a very important part in the work of the world's redemption. Horace Mann was correct—"Whoever disseminates true Phrenology, is a public benefactor."

My home is at Vinton, Iowa, where it has been for more than twenty years, and where I am always pleased to hear from my friends. U. E. TRAER.

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#### A BUDGET OF PAPERS ON PHRENOLOGY.

##### NO 8. "I OBJECT."

**T**HERE is no forum of forensic thought, no platform of Platonic philosophy, no college of learning, no school of science, no seminary of theology, no court, no conference, but where is heard not the still small voice, but the loud, stern stentorian voice of the objector, "I object." But as chairman of this meeting I bring the gavel of order down (rap) with authority, and simply say, "My good friend, I can't help it if you do."

"The ayes have it." If you will kindly take the chair, while I take the floor, I will proceed. And, ladies and gentlemen, we have it.

Phrenology is a science. It has stood the test of a century and all that we know has been gained at a great cost by "exact observation, precise definition, fixed terminology and classified arrangement"—thus fulfilling all the requirements of an exact science. True,

not always quite as precise in definition nor our terminology as fixed as our critics may desire. But Phrenology is a growing science; so is chemistry, astronomy and medicine. But Phrenology is not divided against itself as are the schools of medicine. Phrenology is a growing science and its truths are spreading from shore to shore in all the continents of the earth.

Wherever I travel in northern Canada, or southern Louisiana, or on the Rockies of the Western rim, everywhere are men who believe in Phrenology. At the Institute we are finding out more about man every day. The voice as an exponent of character is a new line of study now taught there. The eye, the ear, the nose, the mouth, the chin, the hand, the walk, the gesture, the wearing of the hat, the cane, the apparel "oft proclaim the man," and we study them there, but the brain, its size, quality and contour, absorbs our attention during the greater part of the six weeks, while the lectures are going on, while we study only the Physical man, brain and body. Professor Drayton, in a few well chosen lectures on Metaphysics, whets the appetite for Porter, Schuegler and Ueberweg.

I believe Phrenology is an easy and the only way of comprehending psychology or the study of the human intellect, the will and the affections. Without it we may perhaps in some cases apprehend, but never clearly comprehend it. Prof. Ladd's great work is a Physical and Physiological attempt to prepare the way for Noah Porter's Metaphysics. On this point I will only add—for I see my good friend yonder can hardly keep his seat—if you want a knowledge of your fellow men we can give you in six weeks more than a lifetime at any university can give you. Meditation, self-contemplation, reading history, biography, poetry, and carefully observing your fellow men will give any one a most valuable and useful general knowledge of human nature.

But if you would have definite, exact knowledge of every one in a group of entire strangers you must study Phrenology. If you would *give the reasons* for your quiet intuitional impression of every stranger (inherited from your mother) you must study Phrenology. Remember a general knowledge of human nature is a general ignorance of it, and a special ignorance of its details. Hence, to know thyself or thy neighbor, you must KNOW PHRENOLOGY.

"I object!"

All right, my good friend, what is your objection?"

"I object to any one saying that they know me. *I don't know myself.*"

I don't doubt this at all, but this is what Phrenology teaches. *Gnothi seanton*, "know thyself," requires the knowledge of the science of Phrenology. You don't know yourself, but I know you. Your face, its whole expression, your carriage, your personal appearance, your voice, your walk, your gestures, all reveal much to me; but the size, shape and quality of your brain much more. Privately and in your confidence, let me say you are an objector by nature—mulish, balky. Not only are you unwilling to be guided by the eye (Ps. xxxii. 9), but you are unwilling to be even led about by the bridle. You refuse to go forward. You object and balk. You know some things well and realize how ignorant most of those around you are of the matters in which you are an expert judge; \* and yet you forget your ignorance of this science which you not only have not mastered, and, I say it reverently, of which you have not, as yet, learned the alphabet.

To deny ignorantly is not scholarly: it is scofferly. It savors of ignorance; and is sophomoric. To sit humbly at the feet of one who has mastered and seek to learn is the high mark and char-

acteristic of the scholar. My good friend, save up the moderate sum of fifty dollars and attend the Institute this Fall, and in one week you will cease to be an objector, and will become a firm believer in Phrenology. I speak from experience. When I entered and enrolled at the Institute I told the gray-haired professor I did not believe "that"—snapping my fingers—"in Phrenology as a science." But at the close of the first lecture—you will remember as described in a former article of this budget—I did. So will you, and your high back head and large combativeness and destructiveness, a noble gift of inheritance from your ancestors, will help you to master this science, and then with a correct and definite knowledge of yourself, your inherited and developed tendencies, you will with divine help be enabled, greater than he who taketh a city, to master thy ownself.

In my next article I will answer the more scholarly objections of Fatalism, etc.

PROF. ARTHUR CUSHING DILL.

—:O:—

## OPINION — BELIEF — ALIKE OR UN-LIKE.

775 BROADWAY, N. Y., March 2, '91.

**M**R. JOHN CORDER, *Dear Sir:* Your recent inquiry came duly to hand and embraces a subject of a metaphysical nature in respect to which a variety of popular opinions may honestly be entertained. Our mode of mental study is a little different from that of those who regard the mind as a general power rather than as made up of distinct faculties, like the fingers of the hand, or as the reeds, pipes or strings of a musical instrument.

Your question is, "What is the distinction or difference, if there is any, between Belief and Opinion?"

Phrenology, in its analysis of mentality, divides mental function into two factors or sets of factors:

\* See Herbert Spencer's Study of Sociology on this point.

1st. Intellect, which embraces perception, memory and reason.

2d. Affective faculties or feelings, embracing animal propensity ; love, social and moral ; selfish sentiments ; æsthetic power and imagination.

*Opinion* must be the result of intellect, and is the inference drawn from the data presented by the perceptive faculties.

*Belief* is an instinctive action of the affective faculties, which sometimes may accord with, but is often in opposition to, intellectual conclusion.

*Faith* is an assurance and confidence in an opinion formed by the intellect and entertained by the affective faculties.

Dictionaries written by old school metaphysicians are inclined to melt opinion, thought, reason, with belief, faith, persuasion and conclusion, and in some cases, to use practically the same language to define words which represent different emotions or faculties.

In many cases a person is not so well versed in the analysis of the action of his own faculties as to discriminate between feeling and reason, and his opinion will be half emotion and half intellect, and his belief will have a shade of faith combined with reason or opinion. His mental results are at times like mixed paints—a combination of blue and yellow making green, in shades varying according to the amount of each color used in the combination. Metaphysical, religious and patriotic discussions have divided the world into sects, parties and nationalities too numerous to be contemplated with patience. Old school and new school, liberal, radical, conservative, prevail or try to prevail everywhere. A few pet epithets constitute the switch points which divide mankind on *opinions* and *beliefs*.

*Belief* will be satisfied, and patiently suffer for the support of that which may prove to be an error.

*Opinion* may honestly be entertained and be unsound.

I may form an intelligent opinion, but I dare not risk it as a matter of belief.

I may have a firm faith or belief but be unable to formulate an opinion why I should succeed.

Moses *believed* he could cross the Red Sea, but he could see nothing intellectually to base an opinion upon.

I may *believe* my dissolute friend will reform, but his conduct grows worse and worse, and my opinion is against it, and when he reforms my intellect says, "I am happily disappointed."

Opinion and belief often unite as hot and cold water from different pipes unite before they reach the spray nozzle. They are both there, but we do not distinguish between them when united.

A lady said to me professionally, "I love the man, desire to be where he is, and am happy in his presence and unhappy if absent. How can this be so if we are unsuited to each other?" I replied, "His social nature is attractive to yours ; but when you marry, your intellectual and moral powers will learn that he is a mere polished animal, and more than half your nature will abhor him." An old song said :

"My fancy" (emotion, love) "bids me marry him,"

"My judgment" (opinion) "tells me no,"

"And which will gain the victory"

"As yet I do not know."

Some people feel first and think afterward. Others think first and perhaps work themselves up to a point where feeling furnishes the motive power to execute the thought or plan. Some are so nicely poised in their make-up between thought and feeling, or logic and emotion, that they move steadily, harmoniously, temperately yet vigorously to achievement.

If this imperfect explication will aid you in settling your "*beliefs*" in harmony with sound "*opinions*," my purpose will have been accomplished.

Yours truly,

NELSON SIZER.

# CHILD CULTURE.

## THE TALENT OF MOTHERHOOD.

TO a writer in the English *National Review* we are indebted for an article with the above title. We are sure that the P. J. reader will be much interested in the analysis of character which is given with such unusual clearness, and feel grateful for the excellent suggestions touching the sphere of woman in this era of social agitation. The article is long, but well deserving the space assigned it in this and the succeeding number.--ED. P. J.]

Some years ago, when I first established myself in medical practice, it happened that I had two patients, a consideration of whose cases, bearing as they do impressively upon the question of woman's education, will, I am sure, be interesting to the psychological reader.

I was sitting in my consulting room, spending the morning in some literary work, and awaiting the advent of patients with that delighted expectation which characterizes the hopeful young practitioner, when a lady, whom I will call Mrs. Graham, was announced.

An extraordinarily handsome woman of about twenty-five, with a broad intellectual brow, and bright intelligent eyes, entered. She came in with a firm, quick tread, her head erect; strength, decision, and activity in every movement of her tall figure. A fine health glanced from her eyes, and lay in the clear red and white of her cheeks. Her features were straight and beautifully formed, her firm, well-cut lips showing considerable strength of will and self-control. She did not look much like a patient; and, indeed, before she had time to speak, I had had time to experience some qualms of conscience with regard to my impending obligation of mixing with

the healthy current of her blood some potion of my pharmacopœia.

She soon relieved my mind of its premature misgivings. After we had exchanged greetings, she plunged at once *in medias res*.

"I have come to you," she said, in a clear, concise way, and her strong resonant voice betokened its source in a healthful, ample pair of lungs; "I have come to you because you are a woman, and I am an upholder of my sex. We live in an age—a glorious age—which is seeing, and will see still more fully, the emancipation of woman, her development and the ultimate maturing of her powers, which have been so long in a crude and rudimentary state. I look forward to the time—and it is not far distant—when woman shall be in every way the equal of man, physically as well as mentally. Her mind shall be as free and vigorous as her unfettered limbs. She shall throw off the intellectual yoke as she shall throw off her corsets, allowing herself to develop strong and active. From mother to daughter her powers shall descend, evolving and reaching farther until she stands by man, her name beside his in scientific, political, and all other attainment."

Much more she said in the same strain, anticipating with glowing eagerness the future of her sex, speaking with the utmost enthusiasm, the clearest intelligence. The definiteness of her views, and her remarkable powers of expression, interested me greatly.

She had been a year married, and was now looking forward to motherhood to complete her life.

"I consider," she went on, her clear, deep eyes looking into mine, "that my

child should be a fine type of humanity. I myself have splendid health, and I have developed and cultivated my powers to the utmost. I was originally a delicate and—I am ashamed now to confess it—a sentimental girl, but by chance some paper dealing with woman's higher education and her rights fell into my hands and roused me from my lethargy. At sixteen I was hard at work at one of the first high schools. I adopted a rational dress. I played tennis and cricket with my brothers. I rowed with them and ran with them. I gradually straightened up my sentimental wits, and strengthened, by effort, my delicate frame. Later I was at Girton, while my brothers were at Trinity; and I may say without vanity, for I worked incessantly while they worked dilettante fashion, I far outstripped them when tested by examination. I have tried in every way to show, and I think I have shown successfully, that there is nothing a man can do in the direction of physical or mental effort which is not equally possible to a woman. My frame is as vigorous as a man's. I can walk farther and endure more fatigue than my husband, who is strong and healthy; and I am never ill. Since I have adopted a more energetic life, I have had no illness whatsoever. Before then I was considered delicate, and an hour's tennis tired me more than four hours of the same exercise would affect me now. When I left college I found in my father's office—he is a banker—ready use for my developed energies. I can work as long as he, and he tells me I can work as well. I was quite contented with life, but I consider it a duty to marry, and when I met my husband I found him the most cultivated and interesting man of my acquaintance. The liking was reciprocal, and we were married. Since then I have transferred my energies from my father's to my husband's office. I employ a housekeeper to manage my home, and I can afford to do so, as my work in the office repays me tenfold her sal-

ary. I am perfectly happy. I have no time for all the forebodings and fancies which make miserable the lives of most of my woman friends. I only wish all women could be brought to see the advantages, the superiority, of a life full of purpose and effort, in comparison with the aimless, dreary existences so many of them lead."

This story of her life was not told to me all at once, but from time to time as I saw her. I observed her with much attention. Her well-knit frame and steadfast nervous system never once drooped beneath that strain of another life drawing upon her health-resources. Active of body and full of intellectual energy, she never once flagged, or if she felt the need of mental or physical relaxation succumbed to the sense of her necessity.

She rode, and walked, and played tennis. "Let my child's limbs," she said, be well developed and strong, its frame muscular, and full of vitality."

She read, and wrote, and conducted her business.

"Let its mind," she said, "be active and clear, its faculties good, its talents quickened."

As her medical adviser, I urged upon my beautiful, strong minded patient some misgivings I felt. I might as well have confided them to the winds.

"So long," she replied, "as my own health is good, so long as I do not tire in body or brain, how can you tell me I do too much? The child must inherit the mother's health; from her energies it derives its strength."

I suggested in answer an idea which I had not in those days, as I now have, been able to prove by experience, viz., that the continuance of so energetic and active a course of life under the circumstances of her condition, might draw upon the child's resources.

But she would not listen. She laughed her clear, strong laugh. "That can be only a baseless fancy," she said. "I believe in the fact of my own health, the

evidence of my capability. While I am full of energy, physical and mental, my child must have out of my abundant vitality more than enough for its needs."

\* \* \* \* \*

My second patient, whom I will call Mrs. Eden, came to me two mornings after Mrs. Graham's first visit, and the similarity of condition and striking differences of their character and feeling suggested to my inquiring mind an interesting sequel.

Mrs. Eden came into my room, a quiet, delicate-looking woman, about the same age as my other patient, with a pale, sensitive face, and gray, wistful eyes. As she entered nervously, her slight figure seeming to shrink from observation, her soft mouth unsteady with feeling, I mentally contrasted her with the woman who had two days before come to consult me. The fine strength and self-confidence of the former stood out in bold contrast with the timid diffidence of my present visitor.

Mrs. Graham, with her muscular frame and assertive bearing, was a creature of essentially different fibre from that of the slender, emotional girl who now stood before me. She was well, though delicately made. Her slight figure was erect; the pose and carriage graceful, but just now there was an atmosphere of timidity about it, expressive of indecision. Her eyes were bright and full, and the pallor of her complexion was not unhealthy, though sensitive and nervous.

As I rose to receive her, she quickened her steps, and laying a clinging hand upon mine, she looked into my face. Bright tears stood in her eyes, and they shone with a moist lustre.

"I am to be a mother," she said with tremulous lips, "and will you tell me how I can do the best for my little baby?" The tears overflowed her lids, and ran through the thick lashes on to her cheeks.

"I am very foolish," she continued, smiling as she wiped them with her hand-

kerchief, "but it is all so wonderful, and I am so afraid!"

I tried to reassure and cheer her.

"Oh, it is not for myself I fear," she answered; "but it is such a sacred trust, such a mighty wonder, and I am afraid I may do wrong—afraid I may hurt the tender, growing life. I have been among the children of the poor, and have seen the crippled limbs and carious spines, the idiot heads, and eyes that are blind, and I have felt we can not do a greater wrong than put such an inheritance of disease upon our children. Surely it can be helped! Surely, if the mother give out of her health and love and tenderness, these little ones would not be born so!"

"But suppose," I replied, "as is often the case, the mother have neither health nor tenderness to give?"

"It is terrible," she said, "for motherhood to be so undertaken."

I was much attracted by my new patient, and persuaded her to talk further. Comparing her with Mrs. Graham, and wondering if their views were as dissimilar as themselves, I tried to draw from her her ideas upon this subject of motherhood. She was not a talker, and had no very definite views to propound. She had formulated no theories, and had not considered the question until the knowledge of her approaching responsibility had filled her with a serious sense of its gravity.

She had always been what is called "delicate," though no illness or definite symptom of disease had developed itself. I was inclined to look upon her delicacy as having no origin in or likeness to ill-health; it was only that her nervous system was highly strung and sensitive, and, vibrating to touches which less highly pitched organizations do not feel, exercised and exhausted itself on planes other than practical. Her sympathies and emotions, more fully developed, took cognizance of and responded to things of which less imaginative natures are unconscious.

In contrasting her with Mrs. Graham, I found that the latter could walk for three hours without tiring, while an hour's continuous walking induced fatigue in Mrs. Eden; but while the former walked in the pride of her strength, keenly enjoying the freedom of movement and sustained activity, though her powers of observation were acute, and nothing on the road failed to arouse her attention, yet the sympathetic sense with nature was entirely absent.

For Mrs. Eden, the beauty of a blossom, the tints and grouping of a bunch of leaves, the gray green lichen on a cottage roof, the sedge and bulrush by a pool, a lightning-blasted lonely oak, the rush of the wind across a field of barley, the shimmer and light and shadow of the waking world, all these struck on her listening sense, thrilling and sounding a thousand echoes to which the other's ears were deaf.

Her sympathies were so attuned as to be like another set of senses. Beyond the lens which gathered the rays of the actual world there seemed to be another power of sight, where all images were thrown upon the retina of her emotions and there broke up in a play of color and light.

Where Mrs. Graham perceived a fact standing out clear and sharp-edged in an atmosphere of reason, Mrs. Eden saw it with ever-shifting boundary lines, dissolving and wavering with the expansive vibratile motion of summer-laden air. I wondered, in those days, which was the higher power of vision.

Surely, I told myself, Mrs. Graham's clear, rational mind, wherein all things stand out in definite view with sharp-cut edge, is evidence of a strong and perfect sight. Surely Mrs. Eden suffers from a kind of mental shortsightedness—an astigmatism of the mind. But misgivings would come. Is it not, I would ask myself, the perception of a little beyond which blurs the clearness of outline? Is it not the very seeing into distance which obscures the edge of that

which is near? Do things in reality stand out in the clear, definite fashion of Mrs. Graham's mind?

Is not the boundary line of what is ever fading and dissolving into the misty light of *what will be*? As men, by looking only into objects near them, grow shortsighted, does not the mind, so treated, also lose the power of seeing into distance? Has not Mrs. Graham, by so sharpening up her power of focus, blunted her power of higher sight?

With this notion in my mind, I questioned her. I found her practically without imagination, practically without emotion. She had a stern, definite recognition of duty; she had a steadfast, definite feeling of affection, and these were firmly interwoven with and interdependent upon her knowledge and her reason. But into those higher realms of emotion, where the soul rushes with a cry in indefinite yearnings and hopes, where the bruised heart distils sweet essence in the subtle air, where the spirit of human love and aspiration trembles on the threshold of heaven, into these rarer planes of feeling her rational sense could not penetrate.

"Woman," she said, "has too long been the slave of sentiment, and in consequence the slave of man. Let her cultivate the activity of her mind and clear out all these fancies, let her develop the healthy muscles and energy of her body and exorcise the demon hysteria. Unrestrained emotion—all emotion which is not entirely under control—is a weed that chokes the mind. We need pruning and clearing and lopping, lest our intelligence become a wilderness."

"Would you trim us like the old-fashioned yew trees—clip us to definite shape?"

"Rather that than the old fashioned garden where there is no order."

"But, remember, in the too well-kept garden you reap there only what you sow. In the wilder garden, where nature runs a little riot, the winds of the air, the bird and the bee scatter seeds

from many quarters, and the old wild garden brings forth abundantly."

I myself had no very decided views on the subject, and only threw out stray objections that struck me. But my objections had little weight with her, and, indeed, partaking as they did of the nature of theories, they would not have been likely to move her who asked proof and logical showing for all that her creed admitted.

She was firmly convinced of the excellence of that educational system which demands that all the faculty and capability of an individual be developed to the utmost, brought entirely under the volition and control. She permitted no lounging, physical or mental, no dreaming or wandering of wits. "Change of occupation," she said, "is rest. When my mind is weary of work, I relax the strain, and alter the direction of fatigue by physical exertion. I will not allow one speck of dust to dim the clearness of my mind. At school and college, I formed these good habits. There was scarcely a moment of my day which was not guided by definite intention. By thus constantly directing the channels of faculty, we bring them under complete control, increase our capacity, and strengthen immeasurably our powers. Recognizing this, we can only infinitely regret how the wealth of woman's talent, which has lain dormant through the ages, has been lost to the world. Hitherto one half of the talent and power of humanity has been silent for the want of opportunity and education to develop it. The race might have advanced—evolution would have gone on—at just twice the rate of its past progress, had things been otherwise. The cultivated, active-limbed, fully-developed woman must have produced children of larger growth, and man would not have been so long in leaving the cradle."

I had not then, nor have I since, met with a woman possessed of so remarkable an intellect, yet withal she gave the

impression, as clever women often will, of some faculty missing, and that the faculty of sympathy. With all her beauty and talent, one never grew to love her. Armed *cap a pie* in the strength of her self-confidence, she made no appeal to the affections.

ARABELLA KENEALY, M. D.

(Concluded in May)

A BOY'S ESSAY ON GIRLS.—The following may besome "literary fellow's" invention; if so it certainly hits off the average boy's notion of his girl associates: Girls is grate on making bleeve. She will make bleeve a doll is a live baby. She will make bleeve she is orfull sweet on another girl or a feller if they come to see her, and when they are gone she will say, "Horrid old thing!" Girls is olways fooling a feller. She can't lick yer, so she gets the best of yer that way. If yer don't do what a girl tells yer she says yer horrid. I drather be horrid than soft. If yer do what a girl tells you you will do all sorts of foolish things. Girls can be good in school every day if they feel like it. I shud think they would get tired and have to do sumthing wonce in a while; I know a feller does. Girls say fellers act orfull; but when a girl gets a-going it she acts orfler than any feller durst. They don't care for nuthing. If a girl wants a feller to carry her books home she ain't satisfied unless she gets the same feller the other girls want, whether she likes him or not. Girls is grate on having secrets—I mean telling secrets. They make secret out of nuthing at all, and then tell it round to all the other girls, orfull quiet, just as if it was sumthing dredfull. I bleeve a girl likes to make bleeve they are doing sumthing dredfull. Girls olways gets their joggerfry lessons better than a feller; but if they are going anywhere they don't know their way a bit, and they are sure to get lost. If two fellers has a fite the girls all go for the feller what licks, no matter whether he is good

for anything else or not. If a girl don't feel like doing a thing you can't make her, no matter whether she had order or

not. If she won't she won't, and she will get out of it somehow. That is all I know about girls this time.

### CHILDHOOD'S HOME.—No. II.

THERE is a certain air of refinement in some homes due, it seems to me, to the self-possession of its inmates. They, evidently, have taken into consideration the apostle's injunction, "Study to be quiet." It is as ill-bred to be disconcerted about trifles, as it is disastrous to health and the comfort of the home. There is, perhaps, no more fruitful cause of disease among house-keepers than this constant hurry and worry over domestic affairs; and it certainly is a terrible enemy in the home of childhood. Is there no remedy for this? "Cast your care upon Him, for he careth for you." I have never heard of a better, and it is free to all. Alas! that so few homemakers will accept it, until seeds of discord have been sown in the family, and their own health irretrievably ruined.

Perhaps a case in point will not be out of place. A lady, who was never strong, found her household labors much augmented by the presence of one, for whom it seemed to her that it was not her duty to care. Knowing that her former work was all and perhaps more than she was able to do, the injustice of this extra demand upon her strength irritated her, and she worked for many long months in a state of rebellion, not only to the ruling power in her household, but to the Ruler of all the earth, believing that He could have ordered it otherwise, as, indeed, He could, had it been best.

Had this poor overworked creature "cast her care upon Him," the result would not have been what it was. Induced more, I believe, by her state of mind than the extra labor, a severe heart trouble was brought on, from which it is not at all likely she will ever wholly recover. Later years have brought a partial amelioration of her labors, but if time should bring her en-

tire exemption from toil, it can never bring her ease, for pain is a terrible taskmaster. She is satisfied that all this might have been avoided, and often says she has herself to thank for it.

But what was the effect upon her family? Just what might have been expected. One in this state of mind could hardly be supposed to be a fit person to have the care of children at the most susceptible period of their lives yet this is the place she occupied. Is it strange that they imbibed her spirit, and became irritable and rebellious too? However sincere her repentance may be, however trustful and quiet her after life may become, plants grown from the seed sown at that time in their young hearts, will have many years of growth before they will be fully eradicated. If the relation of this incident may be allowed to serve as a warning to some other in like circumstances, the writer will not regret that she gave this chapter of home life to the world.

Mothers, do not worry. Everything will come out all right, if you trust and do believe that you will never have more care or labor than you can get through with safety to yourself and the interests of your family. What else does He mean when He says, "As thy days, so shall thy strength be?"

"Study to be quiet" You do not suppose this means that you shall not laugh and romp with your little ones, or make as much noise as is necessary to the "good time" so essential to them? It means that you shall be quiet inwardly; so at peace with God and His creatures that no derangement of domestic affairs shall be able to surprise you out of your self-possession, for therein lies your power as queen of the household.

MRS. S. E. KENNEDY.

## MOTHERHOOD.

FAR, far away, across a troubled sea,  
My wistful eyes espy  
The quiver of a little snowy sail,  
Unfurled against the sky.

So faint, so far, so veiled in soft obscure  
Its quiet shimmering,  
Sometimes methinks no mortal thing it is,  
But gleam of angel's wing.

And yet the currents of my life so set  
Toward this vision fair,  
I know, I know for me it pales and glows;  
It will not fade in air.

With my own heart-throb, throbs the tiny  
sail,  
My sighs its pennons move;  
And hither steadfast points its magnet to-  
ward  
The pole-star of my love.

What precious gifts do freight this mystic  
bark  
There is no sign to show;  
What frail, small mariner is there enshrined  
No mortal yet may know.

I only know the soul divine moves there,  
'Mid two eternities;  
Before this secret of the Lord I bow  
With veiled and reverent eyes.

And vainly does my restless love essay  
To haste the coming sail;  
Dear God! Not even to save from sunken  
reefs  
Can love of mine avail.

Yet, will I keep my vigil, and in peace.  
Like Mary, "dwell apart,"  
Close to the mysteries of God art thou,  
My brooding mother heart.

Ah! heavenly sweet will be thy recompense,  
When every fear at rest,  
The little bark all tranquilly shall lie  
Safe anchored on thy breast!

—*New York Observer.*

A NEGLECTED CHILDHOOD. — This pathetic picture of Talleyrand's childhood, as given in his memoirs in the *Century*, may account in some measure for the mistakes of his after life. A happy childhood is a heritage no child should be denied, no matter how poor the home. Paternal care had not yet come into fashion; the fashion was, indeed, the reverse, when I was a child; thus my early years were cheerlessly spent in an outlying district of Paris. At the age of four I was still there, when I accidentally fell from the

top of a cupboard and dislocated my foot. The woman to whose care I was intrusted only informed my family of this several months afterward. The truth became known only when my parents sent for me to go to Perigord to visit Madame de Chalais, my grandmother, who had expressed a wish to see me. Although Madame de Chalais was my great-grandmother I always called her grandmother, very likely, I think, because that name implied a closer relationship. The dislocation of my foot had been neglected too long to be remedied; even my other foot, having had to bear alone the whole weight of my body, had grown weaker, and thus I remained lame for life.

That accident had a great influence over my after life. It, indeed, led my parents to think I was unfit for a military career, or, at least, that in such I should labor under great disadvantages; they were thus induced to seek for me some other profession, which, in their eyes, would be best calculated to serve the interests of the family. For, in great families, the family was far more cared for than its members individually, chiefly those young members who were still unknown. These considerations are rather painful to my mind, so I will not dwell further on them.

## WHICH IS BEST?

If only our frocks and our aprons  
Would grow like the leaves on the trees,  
And out we could rush in the morning,  
To gather and pick as we please,

How nice it would be, and how easy,  
We never would have a misfit;  
No matter how much we might tear them,  
We never need sew up a slit.

No tiresome mending or darning,  
No use for a needle or thread,  
No grief for a hole in the stocking,  
No scolding from mother to dread.

And if there were never a lesson,  
No writing or spelling of words,  
And nothing to do but be idle,  
And chatter and sing like the birds—

How useless, and tired, and lazy,  
How mischievous, too, we would grow.  
No, no! 'Tis a thousand times better  
To read and to spell and to sew.



### DO YOU KNOW HOW TO STAND PROPERLY?

"PHYSICAL culture" is said to have become a "fad" of the day. There are teachers of somebody's system, or of no system, to be met everywhere, and all sorts of apparatus for school and private uses are offered for sale. While one who knows the importance of good physical development will not object to the growing interest of people in muscular exercise, he will, if well informed, with regard to the physiological principles involved in such exercise, be likely to take exception to much that is offered by this system or that. He will especially condemn everything that tends to the unnecessary and unnatural in posture and effort. It must be admitted that much in gymnasium practice is out of keeping with the natural, and tends to abuse of human function.

The swinging of heavy clubs, the jerking up and down of heavy dumb-bells, the leaping on the hands and endeavoring to assume postures that tax the muscles and articulations to an extreme, are not only unnatural modes of exercise, but so often productive of serious injury to the men who practice them, that, were it not for the spirit of emulation or desire to win admiration, we are sure they would be quickly abandoned.

If a man or woman can not get enough of exercise in their customary occupation for healthful balance of function

they should take some of their leisure every day for the purpose of giving the muscles free play, and should employ the simplest means. We are pleased to note that some reaction has already been indicated from the tendency to overdo. A book recently published by Mr. Edwin Checkley, points out the errors and danger in gymnastic practice, with proper emphasis. For instance, the author says:

"The youth who enters the gymnasium at college, starts out on a career of violent training--general as well as special--finds himself exhilarated for a time. His special strength increases, but his false start on the great material lines tells against him in after-years, when a little weakness around the heart and a sudden lightness in the head tell a story of bad beginnings and false discipline.

"There is something radically wrong in these harsh and extravagant methods of training. The average man does not care to be an athlete in the accepted sense. If he has means to squander in appliances, he does not have the opportunity to use them as directed, and the most slavish adherence to the rules somehow does not have the expected effect. The lifting and striking power may be gradually increased and the chest expansion slightly improved, so far as measurement goes, but, there is something

wanting. Anything that interferences with the galley-slave labor at the apparatus sets back work. The strength of the man so 'trained' has no reliance on itself. It is superficial—only skin deep, as it were. The training will not 'stay put.'

That alone is true physical culture, that aims to develop the body as a whole, and make it a substantial enduring support for the mind; so that the individ-

"To get out of the ordinary activities of life all possible strength and health, let us first learn to *stand*. A literal drawing of the actual standing position of twelve persons chosen at random, would present a curious spectacle. The distended abdomen and more or less flattened chest would prevail in a majority of the dozen. It would be safe to say that in eleven out of the twelve the bone structure of the body, and not the

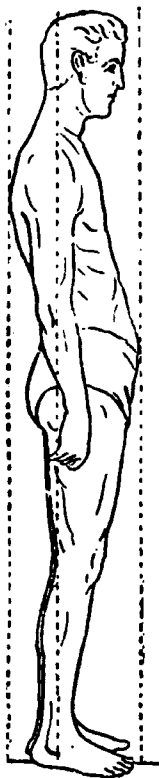


FIG. 1.

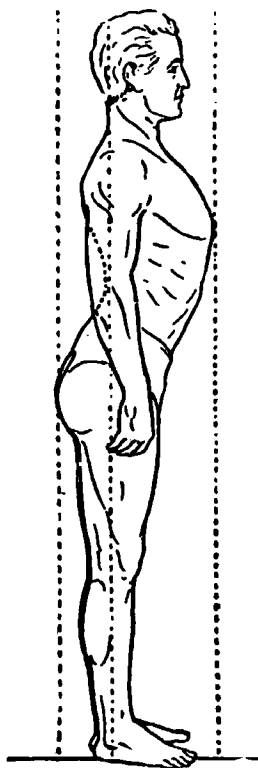


FIG. 2.

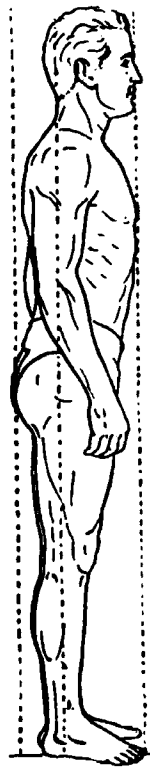


FIG. 3.

ual can labor in his chosen field with earnestness and effect. Mr. Checkley properly dwells on the importance of attitude, breathing and walking as fundamental to proper physical development. The way in which a man stands, walks and breathes has a closer relation to his frailty of mental action than most of us believe. Dr. Dio Lewis in his earlier work as a teacher adapted his light gymnastic exercises to the ends specified. Mr. Checkley says of attitude:

muscles, would be found doing most of the work of keeping the body upright. The incorrect position, more or less characteristic of a great many people, and not by any means representing an extreme case, is shown in the accompanying illustration, Fig. 1. The abdomen is here pushed forward into disagreeable prominence, or, rather, the body is allowed to settle on the legs as it may, thus rounding the shoulders and protruding the abdominal region.

"This attitude is just as common among women as among men, and perhaps more common. For one thing, corsets, while theoretically holding the body up, encourage lassitude of the waist region. And, then, women are liable to affect a 'willowy' style of standing and moving. Many girls seem to think that there is a kind of feminine charm in a lackadaisical manner.

"The correct position in standing is sometimes curiously exaggerated by the protrusion of the chest to a grotesque and unnatural degree. Fig. 2 may be taken as an example of the position sometimes seriously recommended. There is no naturalness, force or beauty in such a position. The author's views of the correct position are indicated by Fig. 3. As will be seen by this illustration, the lips, chin, chest and toes should come upon one line, with the feet turned at an angle of 60 degrees. In such a position the body acquires its greatest ease, its

greatest endurance, and its greatest readiness. The chest, the wall covering the great boilers of the body—the lungs—is given the greatest prominence, while the abdomen is carried more modestly than most people are inclined to carry it. The shoulder, hip and ankle joints are also kept upon one line. The neck is carried erect, so as to bring the collarbone into a horizontal position. Notice the difference in the carriage of the head between Figs. 1 and 3."

The carriage of the body has much to do with breathing; an upright, balanced, unrestrained position conduces to free and full play of the chest, while a bent, restrained attitude necessarily hinders full respiration. It is therefore an easy thing for a person to get into the desirable habit of deep breathing who is careful to practice attitude, and such exercises as will enable him to stand and walk properly.

H. S. D.

## PHRENOLOGY AND THE PHYSICIAN.

### SOME NEW OBSERVATIONS.

THE following cases are selected from a paper read recently before the New York Academy of Anthropology, in which were compared side by side the everyday working of the two systems of brain localization, that of the modern cerebral physiologist with its motor areas, and that of the more popularly known phrenologist.

Having demonstrated that over activity of a brain area produces a sensitive spot in the bone above it, and that an injury to the skull could and would be followed by excessive activity in the brain area beneath, these cases were carefully studied:

1. A lady who presented a very sensitive spot on both sides of the head at a point about one inch forward and upward of the orifice of the ear. This sensitivity had existed for some time. There was no history of injury; but there must be a passive inflammation of

the bone or its membranes. What had produced it? Activity of the brain area beneath? Let us see. The cerebral physiologist says that this area controls the movements of the jaw and tongue; but on close examination of the patient I find no grinding teeth, no trembling tongue, nor any loss of muscular power. The only thing which I do notice is a most voracious appetite, which seems, however, perfectly natural with the patient. She will devour a meal which would ordinarily suffice for three persons, and then complain dolefully that she "can not eat anything." It is true that we might trace a certain relation between the appetite and the brain centre for the chewing motion, but the relationship is distant. When, however, I compare the sensitive spot on the side of the head with the phrenological system, I find it corresponding with the area assigned to Alimentiveness, the faculty

which gives appetite and good digestion. Here is a striking coincidence. This person's whole conscious life is permeated by ideas of eating; her conversation bristles with reflections upon food and appetite, and how little she has had of either; and when we examine the brain, the organ of that conscious life, we find great irritation over that portion which the phrenologists assign to the nutritive function.

2. A young man, very dignified, self-confident and determined; really a sensitive nature, but pride prevents his showing it; ambitious, a hard worker, going through his tasks with unnecessary energy; a "born fighter," opposing everything merely for the satisfaction of being contrary; his thoughts decidedly turned toward making money, this topic frequently being introduced into his conversation and almost involuntarily. On examination of the head we find much sensitiveness distributed over the entire region almost which, as the cerebral physiologists have proven, controls the muscular movements of the legs, arms and head. If these brain functions were irritated, the man would be in general convulsions, but we find no such history and no evidence of such a condition. What we do find, however, is the sensitiveness concentrated strongly at the points where Phrenology places resolution, self-reliance and self-respect, combativeness, and that organ which gives force and energy to a man's language and actions, "destructiveness"; the tenderness being less marked over acquisitiveness and the ambitious faculty.

3. A boy, active and playful, like other boys, but with no marked characteristics. One day a piece of brick falls accidentally, striking him on the head at the region of the right parietal eminence (that extended fullness usually seen on each side of the upper back head), inflicting a slight wound. Ten years afterward, when we first see him, the scar on the scalp is to be felt plainly, the

bone is sensitive at that point and at no other place on the skull. For a long time there has been in his nature an element which he calls "nervousness,"—that is, he starts at sudden noises, is afraid of an intangible something in the dark or in lonely places, and, in a greater or less degree, this element of fear permeates his whole life. Physical examination shows a perfectly healthy body, but no clue to the condition until we come to that sensitive bone spot in the head, and this we find directly over the organ of caution, or fear. On close questioning we find that the "nervousness" appeared a short time after the injury to the head, though the two facts had never been associated in the minds of the boy or the parents.

4. A case of general paresis, in whom the usual expansion of ideas is very marked. He never mentions a number less than hundreds of millions; space is measured by billions of worlds; and a bank account has unlimited dimensions. His head is decidedly sensitive over the organ of sublimity.

At a future time I will report other cases from the many which come under observation; but these are certainly sufficient to draw attention to the fact that many heads present areas which are sensitive to firm pressure, and the study of these areas will prove not only of the highest interest to patients but also of decided value to the science of the brain. I am confident that associated effort on the part of several observers would collect a mass of evidence of this character which will "prove" Phrenology from a new and interesting point of view, one indeed that would appeal especially to that very difficult being to convince—the medical man.

GEO. F. LAIDLAW, M. D.

[A very recent case is that of a man violently insane, with delusions in regard to personal integrity, and having a marked sensitiveness in latero-coronal region.—EDITOR.]

## A CASE OF SKIN GRAFTING.

A CASE extraordinary of skin grafting is reported from Chicago. A Mr. Dickerson had been suffering for years with an ulcer on his back, that had enlarged until the destruction of the cuticle covered a space of one foot square. An improvement in the general condition of the sore, suggested the treatment by grafting, for the restoration of the skin. But so large an area would require the sacrifice of so much integument on the part of any half dozen persons who might be willing to help a fellow mortal to get a whole skin that at first the suggestion was regarded as fruitless. However, there is a virtue in certain relationships, that grow out of our social nature, that is often found adequate to a peculiar emergency.

Mr. Dickerson is a highly esteemed member of the St. Bernard Commandery, which is constituted of about 150 gentlemen, and these, after consulting, with regard to the situation of their knightly brother, concluded to offer each, a part of his skin for his benefit. The operation was therefore performed.

A Chicago paper, noting the occurrence says:

"The spectacle of each one of these 150 men surrendering a bit of his skin to an invalid will become historic, and it is an incident for the present age to dwell on with profit. It is asserted by the medical profession that the stomach and liver are not less necessary to life than the skin, which is a most important auxiliary to the lungs in the aëration of the blood. Men could live for days even if the functions of the stomach were suspended, as has been demonstrated in the case of Dr. Tanner and others; but without the outer cuticle, or skin, death would ensue, and with all the symptoms which could be produced by suddenly cutting off the supply of air from the lungs. This was first effectually demonstrated at the accession of Leo X. to the Papal chair. At his coronation, which was really a grand af-

fair, a beautiful maiden of Florence was gilded in order to represent the Golden Age. But to the astonishment of the philosophers, the child unexpectedly died during the pageant, owing to the functions of the skin being checked by the coating of gold in which her body was encased. The principle involved in skin grafting, is that if a piece of living skin is transferred to a proper soil it will grow there, and, serving as a centre of cicatrization, will unite with other pieces and with the healthy edges of the sore. The operation is known after the name of its discoverer, M. Riverdin, an interne pupil in the Charity Hospital at Paris. A process almost amounting in principle to the same thing was discovered by Dr. Hamilton in New York, and reported in the Transactions of the New York Medical Society for 1870. It was practised with success also by Dr. Pollock, in London, and Dr. Bryant, of Philadelphia, describes in his practice of surgery, the experiment of engrafting the epidermis of a negro upon the ulcer of a white person with such success that the parts coalesced without subsequent contraction of the surrounding skin, and leaving a black cicatrix or island, showing that the skin of the negro never lost its vitality or its color, even when nourished by the blood of its white bearer. Skin grafts may be taken with success from the body of a dead person, provided that a short time has elapsed after decease.

The *Medical Record* describes a case where grafts were successful when taken six hours after death. The skin was taken in this case in one large piece, but afterward cut into minute strips and inserted upon the back of a boy who had been burned by lightning ten months previously. The question of the duration of the vitality of the skin, after it has been removed, is a subject of much experimentation. Dr. Brewer, of Norwich, Conn., experimented in eight cases, and found the limit of the

skin's vitality to be thirty-six hours. But much depends on the conditions, and, as a general rule, it has been found that the grafts preserve their powers of reproduction in the inverse ratio to the degree of heat, i. e. : Where the temperature is greatest, the vitality is least.

Pieces of skin from amputated limbs have frequently been used in the process of skin grafting, and dressed with antiseptic solution. It is important that the grafts be applied at the proper time, and that they be taken from a subject free from constitutional disease.

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### POPULAR ERRORS.

IT is safe to infer that most of the popular maxims had their origin in ignorance, or in an attempt to apologize for a known act of intemperance, in eating, drinking, etc. There still lingers in the more unthinking communities, if not generally, the idea that "wind in the stomach" is simply the atmospheric air, which enters that organ in consequence of its temporary emptiness. It is inferred, of course, by the sensual, that the stomach must be constantly filled with food, as a means of excluding this "wind," which would necessitate almost constant eating, aside from the fact that this organ conforms to existing circumstances, diminishing in size as its contents pass out. Contrary to these absurd views this supposed air is carbonic acid gas, produced by the fermentation of the undigested food, a strong argument against taking more food to exclude this "wind." Here, I will venture the opinion that this gas, an aid to digestion, is intended as a means of removing some of the pains of erring mortals, as a means of disposing of a remaining part of food, which is more than the unaided stomach can digest. As a good illustration of the kindness of our Heavenly Father, in the matter of preventive measures, it may be remarked that, since there is much danger when the food "goes down the wrong way," the valve which closes the aperture to the lungs is *necessarily* closed by the act of swallowing, while it returns to its natural position, while breathing, closing that to the stomach, rendering it difficult, if not impossible, for air to enter the stomach, though no

material harm would result. When by a sudden fit of laughter, or a forced inspiration, food is thrust into the lungs, these organs make a convulsive effort to expel such by coughing, for food not thus removed, if insoluble, might cause death.

To prevent the accumulation of this "wind" (gas), it is simply necessary to take plain and simple food, in proper quantities, at proper times, avoiding extra lunches. It is a very fortunate circumstance—especially to the poor—that such food as is well represented by the grains, made specially valuable by a large number of modern products, is the most nutritive, the most easily digested, the most wholesome, the most palatable—to the unvitiated taste--and the most economical, within the reach of people generally. DR. J. H. HANAFORD.

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HOT WATER FOR SLEEPLESSNESS.—A most wretched liar awake of thirty-five years, who thought himself happy if he could get twenty minutes' sleep in twenty four hours, said : "I took hot water—a pint, comfortably hot, one good hour before each of my three meals and one the last thing at night--naturally unmixed with anything else. The very first night I slept for three hours, wakened, turned round and slept again till morning. I have faithfully and regularly continued the hot water, and have never had one bad night since. Pain gradually lessened and went, the shattered nerves became calm and strong, and instead of each night being one long misery spent in wearying for the morning, they are all too short for the sweet, refreshing sleep I now enjoy."

## NOTES IN SCIENCE AND INDUSTRY.

**An Experiment in Memory Habits.**—In a paper entitled "A Study in Mental Statistics," Professor Jastrow describes the results of a mental test in which fifty students of a class in psychology at the University of Wisconsin (twenty-five men and twenty-five women) took part. The task consisted in writing 100 words as rapidly as possible. The material thus collected was utilized to show the similarity of ideas and habits of thought.

The general tendency to regard one's mental habits and products as singular and original, and consequently to look upon every evidence of similarity of thought as a strange coincidence, receives a set back from the result of the present and similar studies, for it is found that these fifty persons, independently writing one hundred words from the many thousand with which they are acquainted, all in all, select from the same 2,024; i. e., of the 5,000 words written only 2,024 are different. Again 1,266 words occur but once in the aggregate lists, and omitting these we find that about 3,000 of the words are formed by the repetition of only 728 words. Passing to an analysis of this "mental community," it becomes clear that it is greatest at the beginning of the list, and it becomes less toward the end; i. e., the habit is to write first the most common, and when these are exhausted, the more unusual words. A very interesting point is the comparison of men and women in their tendency to repeat one another's thoughts. The evidence is unmistakable that the lists of words drawn up by the women are much more like each other than are those written by the men. The women use only 1,153 different words, the men 1,379. The women write but 520 words that occur but once in the lists, the men write 746 such words.

A study of the processes involved in these lists bases itself upon a careful analysis of the ideas therein represented. The relative sizes of such classes, in a measure, indicate the prominence of different classes of objects in the minds of the writers. It may be interesting to mention that the five

best represented classes (of the twenty-five adopted in the paper) are "Names of Animals," "Articles of Dress," "Proper Names," "Actions," "Implements and Utensils." The sexes present characteristic preferences for the various classes. The women contribute most largely to "Articles of Dress," writing 244 such words, while the men write but 159. They show an equal favoritism for "Articles of Food," writing 179 such words, to but 53 for men. The men, on the other hand, show fondness for "Implements and Utensils," "Names of Animals," "Professions," "Abstract Terms," etc.

**The Evolution of a Coal Fire.**—Following is a scientific description of what happens when you light a fire: The phosphorus on a match is raised by friction to a temperature of 150 degrees Fahrenheit, at which it ignites. It raises the temperature of the sulphur, if it be a sulphur match, to 500 degrees, when the sulphur begins to burn. The sulphur raises the heat to 800 degrees, when the wood takes up the work and produces a temperature of 1,000 degrees, at which the coal ignites.

**Woods Heavier Than Water.**—There are 413 species of trees found within the limits of the United States and territories, sixteen of which, when perfectly seasoned, will sink in water. The heaviest of these is the black ironwood (*Condalia ferrea*), found only in Southern Florida, which is more than 30 per cent. heavier than water. Of the other fifteen the best known is the *lignum vitæ* (*Guaiacum sanctum*) and the mangrove (*Rhizophora mangle*). Texas and New Mexico lands, full of queer, creeping, crawling, walking and inanimate things, are the homes of a species of oak (*Quercus grisea*), which is about one and one-fourth times heavier than water, and which, when green, will sink almost as quickly as a bar of iron. It grows only in mountain regions, and has been found westward as far as the Colorado desert, where it grows at an elevation of 10,000 feet. All the species heavier than water belong to tropical Florida or to the arid West and Southwest.

**Sugar as an Element in Mortar.**—The *Manufacturer and Builder* says that the addition of saccharine matter to mortar, the idea of which has created much amusement among the building fraternity, is an extremely valuable discovery. In the first place, it enables bricklaying to be carried on in frosty weather. About two pounds of coarse brown sugar to one bushel of lime and two bushels of good sand will make a mortar that will resist frost admirably. Independently of its frost-resisting qualities mortar mixed with sugar is vastly superior to mortar without it. It sets very quickly as hard as cement, makes brickwork exceedingly strong, and is quite effective on dry bricks. For indoor plastering it also sets hard and quickly. Where portions of the same wall have been covered in one part with sugared and in another with unsugared mortar, the latter has ripped up directly when a nail was run over it, months after the former has become as hard as stone. The sugar should not be added to mortar that is already made; it will make it too thin. It is necessary to dissolve the sugar in water first, then add the sugared water to the lime slowly and cautiously. The mortar should be as stiff as it can be used. For lime washing, one pound of sugar to sixteen gallons of water will make it adhere splendidly. Drops of whitewash made with water so mixed, if they fall on the window or floor, or on an iron plate, can not be washed off, which is conclusive proof of the tenacity of the mixture.

**Application of Small Forces.**—The well-known phrase of Dr. Chalmers, "The power of littles," is strikingly illustrated in the physical world. Little forces acting in the same direction and recurring at rapid and regular intervals of time will, if accumulated, says a writer in *Good Words*, soon add up to a single force of gigantic magnitude. Every one has heard how a regiment of soldiers, when crossing a suspension bridge, have to break step, lest the uniform tramp of their feet should set up, as it might well do, a dangerously large oscillation of the bridge. A half hundred weight hung up by a wire may be thrown into a considerable swing by a succession of gentle taps, or even puffs of air, if the taps or puffs hit the suspended

body at the right moment, that is, when the feeble impulses conspire in the same direction with that of the swinging weight. To give definiteness, imagine the wire supporting the half hundred weight to be rather more than a yard long, the time taken for the weight to make a single swing in one direction will then be a second; the arrangement will be, in fact, a second's pendulum.

Let us now attach one end of a fine thread to the weight and every second give the feeblest possible jerk to the thread. We shall soon find that a surprisingly large swing of the pendulum is set up, because the gentle impetus we have given synchronises with the period of the swinging weight. The trivial amount of energy in each pull is stored up in the weight, so that if we now attempted to stop the oscillations of the weight by a single pull of the thread we could not do so, as the thread would break. In fact, if the half hundred weight be swinging through an arc which measures a foot across, it will be moving with an average velocity of a foot per second, thus possessing a momentum equal to a half-ounce bullet moving with a velocity of nearly 1,800 feet a second—more than sufficient to kill a man. All this energy has been transmitted through a thread an infant could break, and has accumulated in the weight owing to the succession of tiny jerks coinciding with the period of the pendulum.

**An Indian Legend of the Creation.**—The Indians have a legend, which explains how men happen to be of different colors. The Indians say that the Great Spirit made the world and made three men of the same color. He led the men to a pool of water and told them to jump in the water and bathe in it. One of the men obeyed him and immediately jumped into the water and bathed in it. He came out of the water and had become white and clean. The other two men hesitated. The water had become stained a little. One other jumped into the water and bathed in it and came out of the water and had become copper-colored. The water had become black and dirty. The other jumped into the water and bathed in it and came out of the water and had become black. The Great Spirit put three packages down be-

fore the three men to choose from. He pitied the black man and let him first choose. The black man immediately took the largest package. Then the red man took the second largest package. Lastly the white man took the package which was the smallest. The three men opened their packages to see what things were in them. The black man found shovels and other implements of labor in his package. The red man found an arrow and bow in his. The white man found a pen and ink and other fine tools of labor in his. From that time the three races have been obliged to live as the choice was made long ago.

**Crowded Streets.**—Some statistics recently published by the city of Berlin show that London streets are on the whole the most crowded of any city in Europe. In 1878 it was ascertained that 43,014 people passed every 16 hours along the Leipziger Strasse in Berlin, and in 1883, 86,000 people crossed the Jannowing Bridge every 18 hours. The most crowded bridge in Berlin

is the Oramin, over which 80,000 people pass every 18 hours. In 1884, 58,743 passed along the Muntz Strasse every 16 hours, and 47,508 along the Getrauden Strasse. In London it is estimated 110,625 pedestrians pass over London Bridge daily; over Blackfriars, 79,108; Westminster, 44,460; Waterloo, 32,815. The most crowded thoroughfare in Europe is the Pont Neuf, Paris.

**How to Obtain a Spark.**—A very simple apparatus for obtaining an electric spark is made by a German physicist. Around the centre of a common lamp chimney is pasted a strip of tinfoil, and another strip from one end of the chimney to within a quarter of an inch of this ring. Then a piece of silk is wrapped around a brush, and the interior is rubbed briskly. In the dark a bright electric spark may be seen to pass from one piece of tinfoil to the other each time the brush is withdrawn from the chimney. Many other experiments can be tried with this apparatus.

| 4th Month.         |                     |                    | APRIL, 1891.   |              |                 | 30 Days.   |              |                 |  |              |                 |  |              |                 |   |
|--------------------|---------------------|--------------------|--|--------------|-----------------|--|--------------|-----------------|--|--------------|-----------------|--|--------------|-----------------|---|
| Day<br>of<br>Year. | Day<br>of<br>Month. | Day<br>of<br>Week. | BOSTON; N. ENGLAND,<br>N. Y. State, Mich.,<br>Wis., Ia., and Oreg. |              |                 | N. Y. CITY; PHIL.,<br>Conn., N. J., Penn.,<br>Ohio, Ind., and Ill. |              |                 | WASHINGTON; MARY-<br>land, Va., Ky., Mo.,<br>and California. |              |                 | CHARLESTON; N. C.,<br>Tenn., Ga., Ala.,<br>Miss. and La. |              |                 | MOON'S PHASES.  |
|                    |                     |                    | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. |   |
|                    |                     |                    | H. M.  | H. M.        | H. M.           | H. M.  | H. M.        | H. M.           | H. M.  | H. M.        | H. M.           | H. M.  | H. M.        | H. M.           |   |
| 91                 | 1                   | W                  | 5 42   | 6 26         | 5 56            | 5 43   | 6 25         | 5 50            | 5 44   | 6 23         | 4 43            | 5 48   | 6 20         | 25              | Last<br>Quarter.....<br>New Moon.....<br>First Quarter.....<br>Full Moon.....<br>24 |
| 92                 | 2                   | Th                 | 5 40   | 6 27         | 1 56            | 5 42   | 6 26         | 1 50            | 5 43   | 6 24         | 1 43            | 5 46   | 6 21         | 1 34            |   |
| 93                 | 3                   | Fr                 | 5 39   | 6 28         | 2 52            | 5 40   | 6 27         | 2 46            | 5 41   | 6 25         | 2 40            | 5 45   | 6 21         | 2 21            |   |
| 94                 | 4                   | Sa                 | 5 37   | 6 29         | 3 37            | 5 38   | 6 28         | 3 32            | 5 40   | 6 26         | 3 27            | 5 44   | 6 22         | 3 11            | D.<br>H. M.<br>2 30 mo.<br>4 57 ev.<br>7 40 ev.<br>1 5 mo.<br>O 5 mo.               |
| 95                 | 5                   | S                  | 5 35   | 6 30         | 4 14            | 5 37   | 6 29         | 4 10            | 5 38   | 6 27         | 4 6             | 5 43   | 6 23         | 3 54            |   |
| 96                 | 6                   | M                  | 5 34   | 6 31         | 4 47            | 5 35   | 6 30         | 4 45            | 5 37   | 6 28         | 4 42            | 5 41   | 6 24         | 4 34            |   |
| 97                 | 7                   | Tu                 | 5 32   | 6 32         | 5 17            | 5 33   | 6 31         | 5 16            | 5 35   | 6 29         | 5 14            | 5 40   | 6 24         | 5 11            | D. H. M.<br>1 30 mo.<br>3 57 ev.<br>6 40 ev.<br>O 5 mo.<br>23 11 ev.                |
| 98                 | 8                   | W                  | 5 30   | 6 34         | 5 42            | 5 32   | 6 32         | 5 43            | 5 34   | 6 30         | 5 43            | 5 39   | 6 25         | 5 44            |   |
| 99                 | 9                   | Th                 | 5 29   | 6 35         | sets.           | 5 30   | 6 33         | sets.           | 5 32   | 6 31         | sets.           | 5 38   | 6 26         | sets.           |   |
| 100                | 10                  | Fr                 | 5 27   | 6 36         | 8 58            | 5 29   | 6 34         | 8 55            | 5 31   | 6 32         | 8 51            | 5 36   | 6 26         | 8 40            | D. H. M.<br>1 30 mo.<br>3 57 ev.<br>6 40 ev.<br>O 5 mo.<br>23 11 ev.                |
| 101                | 11                  | Sa                 | 5 25   | 6 37         | 10 11           | 5 27   | 6 35         | 10 6            | 5 29   | 6 33         | 10 1            | 5 35   | 6 27         | 9 47            |   |
| 102                | 12                  | S                  | 5 24   | 6 38         | 11 21           | 5 26   | 6 36         | 11 16           | 5 28   | 6 34         | 11 10           | 5 34   | 6 28         | 10 52           |   |
| 103                | 13                  | M                  | 5 22   | 6 39         | morn.           | 5 24   | 6 37         | morn.           | 5 26   | 6 35         | morn.           | 5 33   | 6 28         | 11 54           | D. H. M.<br>0 30 mo.<br>2 57 ev.<br>5 40 ev.<br>8 23 ev.<br>11 30 ev.               |
| 104                | 14                  | Tu                 | 5 21   | 6 40         | 24              | 5 22   | 6 38         | 18              | 5 25   | 6 36         | 11              | 5 31   | 6 29         | morn.           |   |
| 105                | 15                  | W                  | 5 19   | 6 41         | 1 17            | 5 21   | 6 39         | 1 12            | 5 23   | 6 37         | 1 5             | 5 30   | 6 30         | 46              |   |
| 106                | 16                  | Th                 | 5 18   | 6 42         | 2 5             | 5 19   | 6 40         | 1 50            | 5 22   | 6 38         | 1 53            | 5 29   | 6 31         | 1 35            | D. H. M.<br>0 30 mo.<br>2 57 ev.<br>5 40 ev.<br>8 23 ev.<br>11 30 ev.               |
| 107                | 17                  | Fr                 | 5 16   | 6 43         | 2 32            | 5 18   | 6 41         | 2 27            | 5 20   | 6 39         | 2 21            | 5 28   | 6 31         | 2 5             |   |
| 108                | 18                  | Sa                 | 5 14   | 6 44         | 3 18            | 5 16   | 6 42         | 3 14            | 5 19   | 6 40         | 3 10            | 5 27   | 6 32         | 2 57            |   |
| 109                | 19                  | S                  | 5 13   | 6 45         | 3 42            | 5 15   | 6 43         | 3 39            | 5 17   | 6 41         | 3 36            | 5 25   | 6 33         | 3 26            | D. H. M.<br>1 11 30 ev.<br>1 57 ev.<br>4 40 ev.<br>7 23 ev.<br>9 55 ev.             |
| 110                | 20                  | M                  | 5 11   | 6 47         | 4 10            | 5 13   | 6 44         | 4 8             | 5 16   | 6 42         | 4 6             | 5 24   | 6 34         | 4 0             |   |
| 111                | 21                  | Tu                 | 5 9  | 6 48         | 4 29            | 5 12   | 6 45         | 4 28            | 5 15   | 6 43         | 4 27            | 5 23   | 6 34         | 4 24            |   |
| 112                | 22                  | W                  | 5 8  | 6 49         | 4 49            | 5 10   | 6 46         | 4 49            | 5 13   | 6 44         | 4 49            | 5 22   | 6 35         | 4 50            | D. H. M.<br>1 11 30 ev.<br>1 57 ev.<br>4 40 ev.<br>7 23 ev.<br>9 55 ev.             |
| 113                | 23                  | Th                 | 5 6  | 6 50         | rises.          | 5 9  | 6 47         | rises.          | 5 12   | 6 45         | rises.          | 5 21   | 6 36         | rises.          |   |
| 114                | 24                  | Fr                 | 5 5  | 6 51         | 7 27            | 5 8  | 6 48         | 7 24            | 5 11   | 6 45         | 7 20            | 5 20   | 6 36         | 7 11            |   |
| 115                | 25                  | Sa                 | 5 3  | 6 53         | 8 33            | 5 6  | 6 50         | 8 20            | 5 9  | 6 46         | 8 25            | 5 19   | 6 37         | 8 12            | D. H. M.<br>1 10 30 ev.<br>1 57 ev.<br>4 40 ev.<br>7 23 ev.<br>9 55 ev.             |
| 116                | 26                  | S                  | 5 2  | 6 54         | 9 42            | 5 5  | 6 51         | 9 37            | 5 8  | 6 47         | 9 31            | 5 18   | 6 38         | 9 15            |   |
| 117                | 27                  | M                  | 5 0  | 6 55         | 10 40           | 5 3  | 6 52         | 10 43           | 5 7  | 6 48         | 10 37           | 5 17   | 6 38         | 10 18           |   |
| 118                | 28                  | Tu                 | 4 59   | 6 56         | 11 52           | 5 2  | 6 53         | 11 46           | 5 5  | 6 49         | 11 39           | 5 15   | 6 39         | 11 20           | D. H. M.<br>1 10 30 ev.<br>1 57 ev.<br>4 40 ev.<br>7 23 ev.<br>9 55 ev.             |
| 119                | 29                  | W                  | 4 57   | 6 57         | morn.           | 5 1  | 6 54         | morn.           | 5 4  | 6 50         | morn.           | 5 14   | 6 40         | morn.           |   |
| 120                | 30                  | Th                 | 4 56   | 6 58         | 49              | 4 59   | 6 55         | 43              | 5 3  | 6 51         | 37              | 5 13   | 6 41         | 18              |   |



NEW YORK,  
April, 1891.

#### A TRUE ADVANCEMENT.

IN a review of the history of thought it is interesting to note that two lines of development are traced from the classical ages. These lines are parallel, and show more or less of interrelation, many of the philosophers and teachers who imparted special distinction to their eras being active spirits in both. The leading representation of the classical era on the side of abstract or ideal philosophy, or what may be termed pure psychology, was Plato. On the side of practical or materialistic philosophy was Aristotle. The idealist sought to build up a satisfactory fabric of mental philosophy upon rational deductions derived from introspective speculation; the materialist endeavored to formulate a definite system of mind action having its basis in human physiology—and to a greater or less degree explicable by physical states or organic function.

It is not to be wondered at that the expositors of these widely different schools frequently came into collision, and that religious zeal in the early and middle ages of Christianity often fiercely denounced, and even cruelly persecuted, men who were regarded as advocating doctrines of mind function that were heretical. Aristotle, in his own day,

was accused of impiety and forced to leave Athens, and the favor his doctrines found with teachers of pagan tendencies in the Alexandrian school of philosophy made them obnoxious to the early fathers of the church, yet for centuries following the tenth century he was a most prominent authority in both ecclesiastical and speculative circles. In the controversies of the scholiasts, and in the disputes between *nominalist* and *realist* this was especially the case.

The terms nominalist and realist intimate in themselves the character to a good degree of the two lines of mental philosophy as exemplified at the period when European civilization was beginning to assume that form which became distinctive as modern a few generations later. The nominal school claimed that things or notions of things have no realities corresponding to them, and therefore have no existence but as names or words. The realists maintained that general ideas are not found by the understanding, but have a real existence independently of mind and apart from the individual object. In modern psychology these schools have their representation respectively in the opposed doctrines of Bishop Berkeley and David Hume.

The realistic line of thought naturally drew from contemporary science whatever evidence appeared to furnish support to its propositions, and some of its best representatives, Leibnitz, for example, saw in mind and matter, two entities having close mutual relations. As Leibnitz says, "Each has its own independent though simultaneous action, but both are so regulated by a harmony pre-established by God that their mutual

actions shall correspond with each other, and shall occur in exact and infallible unison."

The old Pythagorean division of the soul into three parts, *nous*, *phren* and *thumos*, or the knowing faculty, reason and feeling, found its physical analogue in Aristotle's division of the head into three parts, the common senses being assigned to the forehead, the reasoning elements to the central parts and memory to the back part. The categories of the modern psychological schools are embraced in the mental classification of Intellect, Sentiment and Will, by which we at once see that modern philosophy has adopted, with but little substantial change, the opinion of the ancient thinkers so far as fundamentals are concerned.

On the physiological side of thought, however, the development has been far more striking and in correspondence with the rapid advance of science. Modern physiology is remarkable for its great superiority in exact observations over ancient and mediæval physiology, and especially is its superiority remarkable for defining the relations subsisting between mind and body. The shrewd guesses of the ancients with regard to the brain's function have been demonstrated as well founded, and a clearly formulated system of physio-mentality has found permanent place among the accomplishments of nineteenth century science. To-day we know that the brain is the instrument of mind, and the physical expression of its power and variation. We know that mental faculty is dependent upon organic function and can indicate specialty of function by reference to specially related

brain centres. The whole map of the brain may not be said to be filled up with definite assignments of function, but the time is not far distant when the general field of mental action as we accept it now will have been localized in the convoluted masses. The lines of psychology and physiology are approaching to-day, and will ere long join to the better understanding of the nature of mind and the establishment of a positive system of education. Despite the protests of Gordon and Sir William Hamilton this alliance is now a foregone conclusion.

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#### A SUGGESTION IN RE KOCH.

THE remedy of Professor Koch is not prophylactic in its nature, as it is claimed for the virus of vaccination, but a derivative composition that is introduced into the circulating system of one already affected with disease, and there its work is that of destroying the nidus of the bacilli, whose growth in the lung or other tissue constitute the peculiar character of consumption. It destroys not the bacilli, but the tissue on which the bacilli thrive. A very powerful narcotic in itself the quantity of lymph employed in treatment is exceedingly small, but as the treatment is by injection beneath the skin the difference in this respect between it and most of the alkaloids used in hypodermic medication is comparatively slight.

One point is significant—that the Koch lymph is not operative when taken by the stomach—and as this fact has its bearing upon the administration of other medicines it is worthy of more than passing notice. Observers of the comparative effect of different drugs

when taken by the mouth or by hypodermic injection, for instance Rossbach and Nothnaegel, bear witness to the great differences of result obtained by these methods, and are generally agreed that a given medicine is liable to so much change when brought in contact with the natural secretions of the stomach that its character may be entirely changed. A drug, especially a mineral preparation, may be decomposed by the acids of the gastric fluid, and a new product formed that is of a highly poisonous or destructive nature. Or a drug prescribed with much care, according to indications, may, as soon as it reaches the stomach, be changed into a negative or inert substance, and become only so much waste to be gotten rid of in the customary intestinal procedure.

It is a question that hygienists may reasonably ask—whether or not the showings of hypodermic experiment do not warrant their protests against swallowing drugs. For if a prescribed remedy, especially a mixture of acid and alkali, be likely to undergo change in the stomach, what specific value can be expected of it in relation to an affection located at some distance from the stomach? If a certain amount of alkali were dropped into a rubber tube ten feet long, which had been previously filled with an acidulated fluid, when it arrived at the other end, supposing that the acidulated fluid had a very slight movement longitudinally, we should expect to find it much altered if it survived the passage in a recognizable state. In the vital economy of the human circulation greater changes are to be expected of decomposable substance than those that are merely chemical, because of the

elaboration of the vessels that convey the blood.

By injection through the skin a thin solution of a drug the vital circulation is promptly reached, hence the effects obtained are marked, and the danger of poisoning is greatly increased. Dr. Koch urges scrupulous care in using his anti-tubercle lymph on this account, and from this side it should be expected that the major objections to such treatment would arise. Yet in the attempt to manage any disease of a malignant or destructive nature the physician is confronted by the alternative of resorting to purely hygienic means or to antidotal, in which the agent is itself a poison. The hygienic, by reason of its effect in removing the causes of disease and helping the system to employ its own forces in antagonism to the "invading parasite," may in the end prove the more effective in restoring health. The antidotal method has its element of uncertainty always, because the condition of the stomach and assimilating organs can not be positively known except in rare instances, yet the effect, whatever it may be, is usually prompt. In advanced or sudden diseases the employment of this method becomes necessitous; the destructive process being energetic in its attack upon the vital tissue must be met and combated, as it were, by a more powerful antagonist. In one sense the treatment by injecting hypodermically an antiseptic fluid is hygienic—it is a method of cleansing, only that service has not yet attained that degree of exactness in the detail of vital processes that will render the method positive in result—keeps it from being classed among our truly hygienic resources.

It is the hygienic element so conspicuous in modern surgery that has contributed most to its success. Mr. Lawson Tait, distinguished among modern operators for his success in cases involving great risk, insists upon cleanliness as the essential factor in the operating room, and with that, antiseptics as such, are unnecessary. Hence he ignores the carbolized or bi-chloride sprays, douches and washes of the common procedure, deeming them hindrances to a patient's quick recovery. But he must have the room wherein he would operate perfectly clean and free from dust, and his attendants are required to be scrupulously clean in person and dress, and all the instruments, dressings and material used during the operation and in the final toilette of the case must be fresh and clean and thoroughly disinfected. The use of a needle or of any instrument for the introduction of a fluid into the human body is a surgical procedure and should never be resorted to without preliminary cleansing. It is the carelessness of too many physicians in the apparently simple operation of vaccination that has given a basis to the anti-vaccination movement. Were all who apply the vaccine point to the scarified arm particular with regard to the source of the virus, and careful to have the locality of the inoculation well washed immediately beforehand, the specific effects of vaccination as a proper or improper operation would be more clearly demonstrated.

In view of the researches of Pasteur and Koch the near future seems to promise developments of positive success in treating the diseases most destructive to human life, but we feel confident that the

key to the whole matter will be found to be nothing less than implicit obedience to the canons of physiology and hygiene.

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The death of our long-time friend, Lester A. Roberts, has been announced just as we were closing this department. He died March 12. Mr. Roberts was one of the corporators of the American Institute of Phrenology, and a trustee; also a stockholder and trustee in the Fowler & Wells Company. Last month this journal contained an article from his pen. An account of his useful life will be given in the May number.

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#### A PHRENOLOGICAL SUMMER MEETING

—One of our busy workers in a recent letter asks, "Why not have a meeting of phrenologists next summer?" and suggests Niagara Falls as a proper locality. No doubt if those engaged in the domain of Phrenology as lecturers, teachers, etc., should co-operate with regard to such a meeting it would be made a success, both numerically and to the personal advantage of all concerned. We think it would be a most excellent opportunity for the men and women who are earnestly interested in this great field of humane activity to assemble at some convenient place—Niagara, say—and there confer with each other on the common ground of fraternal effort and sympathy. A week's meeting, judiciously managed, and without attempt at stiff formality, would contribute to the instruction, encouragement and friendliness of all, and lead to results

of an invaluable nature. The suggestion is open to the readers of the JOURNAL, and the manner of its consideration by them will determine the expediency of such an undertaking. It is in place to add that now the Alumni of the Institute have organized, it is to be expected that all students who can make it con-

venient to attend the closing exercises of future classes and the Alumni dinner, will do so.

The sixty who sat at the table on the inaugural of the society could easily be doubled on the next occasion by the attendance of students who live within telephone distance of New York.

## Our Mentorial Bureau.

### To Our Correspondents.

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

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also.

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

**SKEPTICISM IN RELIGION.**—S. D. H.—This attitude is dependent primarily upon the want of influence of those elements of faith and reverence that enter into religious observance. Education and association have an important bearing upon the expression of those elements whether, as sentiments in the mental economy, they are by nature strong or weak. We often find people very active in religious work whose endowment of faith and veneration is by nature decidedly moderate. Brought up in a pious family, habituated to the scenes of church service and religious society, habits are impressed that become essential parts of their character. They enjoy the life of the church relation and find it of advantage in many ways, thus what they have of religious sentiment

is rendered very active. One with a naturally good development of qualities conducive to religious observance, may be educated chiefly in an atmosphere quite apart from religion, his intellect may be cultivated in matters of literature and science, and little or no opportunity afforded his moral sentiments and emotions to develop that degree of influential control that would be theirs had they a fair opportunity. Such a man will become skeptical in matters of faith as a matter of course, because he will be critical and positive in his view of subjects, and demand that every new thing that is offered to his consideration shall be tried by the rule of three, as it were, a standard of fact. In the Human Nature Library No. 7, of the series written by the writer, discusses conscientiousness, in which some points bearing upon this question are carefully set forth.

**AN IMPAIRED MANHOOD.**—MOBILE.—A man who has lived so long in the way you describe can not expect to find his way back to the place in society that was once his without much struggle. Your tastes have been perverted. Your feelings degraded. Like a tramp who has been living "on the road," you need to be washed and cleansed thoroughly before you can expect to wear the garments of decent people, with anything like propriety. You must turn aside entirely from the old course and live as best you can, training and disciplining your mind with such means as can be obtained, and so lift up your soul from the slough in which, like a pig, it has

been wallowing. In time you can come up, if you *will*, and find enjoyment and satisfaction in the sunny fields of Christian association. Don't say you can not, but like a man, say *I will*.

THE WITHDRAWAL OF DR. BARTHOLOW, M. R.—We are not sufficiently informed with regard to this matter to give you the reason for the withdrawal of Dr. Bartholow from a professional chair in Jefferson College, that he had made famous. It is said by some that he was too earnest an advocate of electro-therapeutics, and had incurred the displeasure of the advocates of the older surgical procedures. We can scarcely believe that this is the case, since physicians of education and broad experience generally accept electricity as a feature in modern medical progress.

BUDDHISM AND CHRISTIANITY.—J. R.—We are not of those who see in Buddhism a superior form of religion to Christianity. On the contrary the latter as a cult, an evolution from earlier forms, if you will, has its special adaptation to western civilization. The spirit of Buddhism is in harmony with the mental type of the Indian and Chinese peoples, and not with that of western Europe or America. There are excellent moral lessons taught by the old Buddhist writers, certainly, but we have never seen or heard anything in them that so exalts the character of human life, indicates its possibilities of achievement so clearly, and furnishes motives so true and noble for effort as in the simple, direct teachings of Jesus. Buddhism is defective as a cult in that it furnishes little or no conception of a personal God, and places its idea of deity at so great a distance from man that the latter can have no relations with him. Christianity pictures a God having a regard for all his creatures and ordering nature for his welfare. The ideas of Nirvana and Reincarnation, as we have heard them explained by disciples of Buddha, appear to us essentially pessimistic, while they claim that they are optimistic and Christianity pessimistic. We have not so read the scheme of Christianity as set forth by the New Testament writers. James Freeman Clark once said, "Buddhism loves man, but not God. It has humanity, but not piety. . . . In Buddhism man

struggles upward to find God (a God out of reach!), while in Christianity God comes down to find man." Christianity offers help to man, but Buddhism expects man to help himself.



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

**Posthumous Bigotry Illustrated.**—In the JOURNAL for January my attention was attracted by Mrs. Wells' article, "George Combe's Skull," and more especially by the statement, as reported, that his executors "burned the manuscript of a book which he had willed to be published, but which they judged too heterodox." I hope this is not true; and yet, considering the objections made by the "unco guid" to some of his previous works, the statement is by no means improbable. I beg to suggest, therefore, that the search after his missing cranium be made to include also the alleged missing manuscript. Inasmuch as there is preserved a cast of the skull, the finding of the manuscript became vastly the more important. Its finding and publication now would create a powerful interest, more especially in view of the effort to suppress it.

The statement regarding the destruction of Mr. Combe's book recalls the kindred experience of his great countryman, Robert Burns. As is well known, Burns was an ardent and pronounced sympathizer with the principles of the French revolution, adhering to them with steadfast devotion to the bitter end. At the same time he felt compelled, in order to eke out a support for his family, to accept a petty official position under the British government; in consequence his last years were embittered by his being subjected to a petty system of espionage and persecution. His acts and utterances were closely watched and magnified and tortured into evidences of disloyalty. He was not always prudent; but it was impossible that a man of his principles and independent spirit could have escaped the opprobrium of the "title great" who figured among the leading governmental influences

and their despicable satellites. To such an extent did this influence prevail that after his death great care was used to omit from a new edition of his writings his democratic utterances of that period, so far as they were known to have been inspired by the French revolution. A notable omission was "The Tree of Liberty," one of his most characteristic productions, beginning—

"Heard ye 'o the tree 'o France?"

It did not appear in print till 1840, nearly half a century after his death. Robert Chambers, in his *Life and Notes of Burns*, not only acknowledges the omissions of former editions, but concedes the fact that many of the manuscripts of his democratic effusions were destroyed. This was done through fear of the proscriptive spirit of the times in general, and its special bearing on the interests of his family. In view of the latter consideration some *omissions* in the first edition of his works following his death were probably expedient; but nothing could warrant the *destruction* of this class of his manuscripts because of their political character. Principal Shairp, his latest biographer, expressly states of a well recognized fact, that "Scots wha hae," and "A man's a man for a' that," were called forth in large measure by the French revolution. The fair supposition is, that if this fact had been as well known then as it is now, there would have been an attempt to blot out even these immortal democratic inspirations. And who can say what the world may not have lost by the destruction in such of kindred productions of "the great Bard-Pesant." Only think of a set of mole-eyed censors sitting in judgment on right of utterances of the soul of Robert Burns! But aside from this, consider the principle involved. Of all vain man's fantastic tricks before high Heaven, "surely none can be better calculated to make the angels weep" than this denial of the right of free speech to any fellow man, however humble. How transcendently base and outrageous, then, does this spirit appear, when arrayed against the great and good of earth, the advocates of truth, and leaders of their kind. This age, if remarkable for anything, is its tendency toward toleration of the open expression of personal opinion.

ISAAC H. JULIAN.

## PERSONALS.

JOHN F. INGRAM is one of the predecessors of Mr. Stanley in African exploration. When but a boy of nineteen he traveled for a syndicate of traders through the dangerous Swaziland, across Amatongaland, the Portuguese territory, and barbarous interior to Egypt, performing this stupendous achievement in eighteen months, and entirely alone, without native carriers or servants. Mr. Ingram is an artist and a linguist, speaking fourteen African dialects, and now edits a newspaper in South Africa.

MISS KATE FIELD has been examining some statistics furnished her by the Chicago Board of Pharmacy, and finds that American women spend sixty-two million dollars a year for cosmetics, most of which are made of zinc oxide, mercury, and other poisons. This leads her to ask this pertinent question: "How can women vain enough to paint and dye their hair bring forth children stalwart enough to resist temptations that lead to all manner of vice?"

DR. WILSON, who served in the navy with Admiral Farragut, but was forced by consumption to leave the service, found a congenial climate and restored health in South Africa. He now owns half of one of the islands in the Comoro group, off the coast of Africa, and has a large sugar plantation. The only other white person on the island is an Englishman, who is also a sugar planter. Out-of-door life for consumptives.

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## WISDOM.

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

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KEEP your troubles to yourself; when you tell them you are taking up the time of the man who is waiting to tell his.

IN nature there's no blemish but the mind;  
None can be call'd deformed but the unkind.

WHAT distresses me is to see that human genius has limitations, and human stupidity has none.—*A. Dumas fils.*

AMONG the "rights" an individual may claim of society, room for the development of the individuality stands foremost.

## MIRTH.

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

VISITOR—"Does it cost much to live in New York?" Host—"No, sir; it doesn't cost much to live in this city, but it costs like Sam Hill to keep up appearances."

AUNT MARY—"Now, Jennie, let me see whether you know your lesson. Tell me who first discovered whalebone?" "Jonah, I guess."

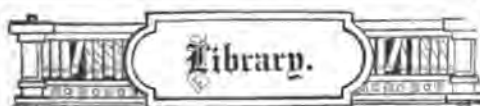
CALLER—"Please, Sir, the master, Deacon Skinfint, died last night, and the misses wants to know if you will preside at the funeral?" Long Suffering Pastor—"Yes, certainly, with pleasure."

WHEN a man finds himself in thee rong plase hee shood hustle too get owt of itt, for itt belongs too sumwon elce, and hiz plase iz empty.

INDULGENT mother—"Doctor, I wish very much to have you prescribe some more pills for my darling Willie."

Physician—"Dear me, is he sick again?"

Indulgent mamma—"No; but they are so much more respectable for his pea-shooter. I do hate to see him blowing those horrible vegetables about!"



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

ALMOST PERSUADED. By Will. N. Harben. 16mo, pp. 316. New York: The Minerva Publishing Company.

This is a well written story of the anti-Christian class of books, in which discussions on theological topics, society, philanthropy and some love passages make up a rather mixed plot. The chief personation

is an infidel who, however, has strong inclinations to belief in the immortality of the human soul, and in the existence of an infinite Unknowable. He believes that the human being can find enjoyment and rest for his spirit in deeds of kindness, good fellowship, and that the Church is unnecessary to his comfort. Avowedly this book is designed to interfere with the mental state of those who are "almost persuaded" to become members of the Christian Communion, and as a literary agency in the line designated it would prove dangerous enough did it find circulation among that class of halting people. A great deal of the reasoning is founded on conditions in the church relations that are accidental or the result of social influence, and not to be ascribed to Christianity *per se*. We do not see that the author has fairly interpreted the teachings of Christ and his early disciples in his attack upon the modern hierarchy.

A TEXT-BOOK OF HYGIENE. The Principles and Practice of Preventive Medicine, from an American stand-point. By Geo. H. Rohe, M. D., Professor of Obstetrics and Hygiene in the College of Physicians and Surgeons, Baltimore, etc. 8vo, cloth. F. A. Davis, publisher, Philadelphia.

This new volume from the enterprising house of F. A. Davis, is a creditable exposition of the subject of Hygiene in its several relations to the State and the individual. As a volume devoted to the prophylaxis of disease or preventive medicine it is of value to the lay reader as well as to the professional. Dr. Rohe has prepared it in style and language remarkably free of technical terms, yet with a due regard to scientific accuracy. The work is practically an epitome of the general subject, but the matter is not so condensed as to omit what by specialists may be considered important particulars. A glance at the chapter headings will show the range of treatment. Beginning with an excellent article on air and its relation to respiration, the contents embrace Water, Food, Soil, Removal of Sewage, Construction of Habitations, Hospitals School, Industrial, Military, Naval, Prison Hygiene, Exercise, Baths, Clothing, Disposal of the Dead, Germ Theory of Disease Contagion, Epidemic Diseases, Disinfecting, Vital Statistics, Quarantine, etc.

Numerous tables and illustrations contribute interest to the text, and add value to the treatise as work of reference.

**MURVALE EASTMAN**, Christian Socialist. By Albion Tourgee. 12mo. New York. Fords, Howard, & Hurlbert.

This book may be fairly set over against "Almost Persuaded" in our brief reviewal of its nature, for while the latter does not find a wide enough field in Christianity for exercise of the benevolent feelings the work of Mr. Tourgee is devoted to an exposition of the duty of Christians to busy themselves about the welfare of others, especially the weak and needy ones. We think that the author shows himself a strong apostle of the new evolution that has gotten the title "Christian Socialism," and "puts the case" in that clear and forcible light that will win among thinking members of the churches. One speaking of this recent outcome says, with what appears to us a fair comprehension of its nature :

"It is the appeal from selfishness and materialism to unselfishness and a more spiritual attitude ; in short, an appeal from the lower nature to the higher. Its aim is not the equalization of possessions, but the equalization of opportunities, and calls Christianity itself as professed by mankind, to arise and hold itself true to its professions. It assumes that the key-note of Christianity is the duty of love: 'to do good to all men, to promote the highest welfare of all men, is its distinctive quality as a religious cult.' It asks, 'Are the economic and social conditions of to-day conducive to the moral, intellectual, and physical well-being of our fellows? Look not merely at the tale of crime and the record of poverty, but go beneath them to the provoking causes, the temptations, the injustice, the despair?'"

The interweaving of a love story may appear an inviting feature to some of our readers, but as a love story the book is not a success; the author had a higher purpose in mind, and while he depicts with much power the characters of Wilton Kishu, Searle, and the pastor of the "Golden Lilies," his strongest work is shown in the effort to sketch a practical application of his view of the province of the Christian Socialist in our stirring every-day life. The spirit that

leads a man to demand that Christianity shall be made not a thing of dogmas and ordinances, but a force in the midst of a community that every man, woman and child shall feel and enjoy, should awaken a prompt response in every soul that has a kind thought for his fellow men.

**THE AMERICAN STANDARD TEXT-BOOK OF PHONOGRAPHY** Simplified edition. Prepared for school, private and mail instruction; for reporting Spanish, and other foreign tongues. By D. L. Scott-Brown. Price, \$1.50. Published by the author. New York.

This is a revision of the only text-book that the author claims "has kept pace with the improvements made in the art." It presents a type of shorthand that may be considered American, embodying as it does in great part features that have had their origin and proving in the practice of American shorthand writers in all branches of the profession. It combines the features of a manual, phrase book and reporter's companion, as designed for a course of twenty lessons, if imparted by an instructor.

The book is certainly an improvement on Mr. Scott's previous publications in this line, and in 116 pages covers the ground of its subject as well as any book of like dimensions that we know. The system of dictation is to be commended.

#### PUBLICATIONS RECEIVED.

**LIBERTY IN LITERATURE.**—Testimonial to Walt Whitman. By Robert G. Ingersoll. An address delivered in Philadelphia, October 21, 1890. New York: Truth Seeker Company.

An estimate of the author of "Leaves of Grass," and of his poetry, by an admirer of his philosophy. Many examples are given that will indicate the peculiar style and phraseology of Whitman.

**JAPAN.**—A sailor's visit to the Island Empire. By M. B. Cook. 12mo, cloth. Price, 50 cents. John B. Alden, New York.

A pleasant little book. The sketches are written by a Yankee captain, and told in the simple and graphic manner of the guild to which he belongs. One who wants to know something of the real life of the Japs will get more than a passing idea from an hour or two spent with this under his eye. As somebody has said, a literary "expert," with the valuable and entertaining fund of facts presented, would have made a volume several times the size of this, but hardly more instructive or more interesting.

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[WHOLE No. 629.



LESTER A. ROBERTS.

## LESTER A. ROBERTS.

HERE and there in a large community we may find a man of fine capabilities of intellect and unusual excellences of character, who lives in quiet reserve, and prefers to live thus. He enjoys his home and the circle of friends that gather about him, and shows little desire for the honors of fame that the great majority of men earnestly and laboriously seek. He is conscious of his intrinsic worth and satisfied with the esteem that those who have the privilege of his friendship are glad to show. Such a man was Lester A. Roberts.

The temperament of Mr. Roberts was even and uniform; the mental was distinctly shown, rendering him sensitive in feeling and quick in response, but the other elements of physical constitution were his in such degree that his brain and nervous system were sustained amply, and so balanced or compensated his mental functions that he was remarkably free from excitability. He was a practical man in his intellectual view of matters. A fine memory aided his disposition to observe and rendered him well informed on subjects of general interest. His reasoning powers were also well developed, so that he was a ready man in the discussion of a given subject, and always expressed himself in clear and definite terms.

As the portrait shows, his head was developed finely in the upper region, imparting to his character qualities of integrity, steadfastness, sympathy, deference, kindness and cheerfulness. He rarely suggested anything of a depressing, gloomy or disparaging nature, but looked at the bright and pleasant side, and had a peculiar gift, as it were, of suggesting ways and means for relief in circumstances of difficulty or embarrassment. He had power, therefore, to meet emergencies, and never, so far as we know, felt himself unequal to an occasion. His back head was fully developed, hence his fondness for home and domestic life—for the friendly intimacies

that belong to permanent social connections.

One of his long-time friends lately said: "His head, face and character, as the writer has known him for half a century, evinces character such as his best friends admire, and he neither deserved nor had an enemy. He was a man of talent and worth, and of uncommon harmony of character."

After leaving school he was for a time in a country store with his Uncle Hiram Roberts. Later he taught in the public school of Bloomfield, during one winter, and when about twenty-two years old he went to North Carolina, as many other New England schoolmasters did; but returning, was for a while clerk in the Court of Probate for Hartford county.

The idea of entering the legal profession at one time seems to have occupied his mind, as he spent a short time at Albany reading law, but did not continue long at this, although, as he often remarked, he then obtained enough insight in the law to be in after years of service in many ways, especially when, as so often happened, friends came to him for advice as to what ought to be done in business affairs. After leaving the office of the Probate judge in Hartford, he entered the employ of Fowler & Wells as cashier in 1851, remaining for about twenty years, when he became connected as a partner in the widely known map publishing firm of Messrs. Colton & Co., and the lithographic firm of Colton, Zahn & Roberts.

In 1885 he retired from active business connections, but continued to be interested in many things of importance to society. He early showed a disposition to literary composition, and from time to time contributed to the press articles of value in practical lines. He was fond of research, and had accumulated a large store of information that was available to all who sought his advice. Few men in Brooklyn, where he resided for many years, were more trusted for wise and safe counsel

in any matter involving important interests than Mr. Roberts. He was kind and cheerful, of a temper remarkably even, quick in perception, sharp in discrimination, decided in the expression of opinion, yet calm, considerate and gentle. He was, as a man of affairs in the great mart of America, as little influenced by selfishness as a man could well be, and succeed in his enterprises. Indeed, he enjoyed the success of others, and was happy if his help contributed toward their success in any way.

Mr. Roberts interest in matters of a humanitarian nature was always active. He was a close observer of nature, and prompt to glean a useful fact or suggestion wherever he might be. After leaving the old house of Fowler & Wells, he continued to show an affection for the special work that house represented, and was always available were his advice or co operation desirable. When the stock company was formed he at once became a stockholder, and was elected one of the five trustees, in which relation he remained until the close of his life. The following resolution was adopted at the late meeting of the directors of the company, and expresses the sentiment of all connected with its affairs.

"At a meeting of the Trustees of the Fowler & Wells Company, held April 14, 1891, it was resolved that the following record be entered upon the minutes :

"The death of Mr. Lester A. Roberts deprives the company of a friend and co-operator whose influence for the perpetuation and extension of the special work that it had undertaken was ever felt as a support and encouragement. Having been many years personally associated with the business of Fowler & Wells, and a corporator of the joint stock company, formed in 1884, and one of the trustees from its first organization he was of necessity identified with the success and progress of the special work that belonged to the company by general recognition.

"A gentleman of wide intellectual views, ready sympathy, varied experience and rare practical acumen, his voice and presence were deemed of high value wherever they were known.

"We can not but express our deep regret at his removal from earth because of the positive loss that we thus sustain, and we feel that this sense of loss enables us the better to convey to the members of his bereaved family our sympathy for them in a death that has taken a father and friend, whose nobility of character made him a rare example of manhood."

EDITOR.

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## STUDIES FROM LAVATER.

### THE VOICE.

"THE heart" says Lavater, "is the soul of the voice. How changed the voice of a thoughtless man after he has learned to think." The voice indicates the physical and mental tone and power, and the heart's best inclinations modulate and inspire the voice. Certain voices and foreheads are found together. A close observer hearing a voice in the dark will often form a correct idea of the forehead of the speaker. The soul's nobility or majesty, candor or cordialty, gravity or serenity, speak forth in the voice, and are revealed on the face. Every affection has its tone. All shades

of sorrow, variations of joy, all changes of passion are expressed in the voice. The face and manners of a stranger attract or repel—but the voice tells us more unerringly whether we may approach or retire. "A clear voice," says Lavater, "betokens a clear mind." Sweetness, sympathy, sensibility, harshness, haughtiness, come to us through the voice. When the voice and face do not agree, the sweetness and gentleness are only assumed. Nature never joins a really sweet voice with a harsh coarse face. Nor do we find a belligerent tongue with a beneficent face. Time and

sorrow change the face of a friend that we have not seen for years. Meeting suddenly in the street, we say, I do not recall your face, but I know your voice. Densest of all memories the voice of one we have loved and lost.

"The muscular system is represented by a rich, full rounded voice—the bony and brainy system by a strong energetic voice." A chattering, senseless voice show a vegetative system, a thin sharp nasal voice an unamiable or impoverished condition. Rev. Mr. Milburn the blind chaplain of Congress, is a very excellent judge of character, and he judges by the voice. Plain faces may seem to him beautiful, with a sweet and kindly voice. In talking with him all pretensions seem laid aside, and each one feels like acting and being only one's natural and better self. Culture changes and improves the voice. The best singers have three gifts of voice, "the soul, the science, the performance." Loud voices are never the most agreeable or most audible. A great tragedian says: "The true secret of the audible penetrating voice, is articulation, a clear delineation of each syllable in every word." The man who bawls an extra in the street is loud enough, but we do not hear what he says. Few of the louder street cries are distinct. The plainest are not very intelligible.

Perhaps "Horseruddeesh, horseruddeesh, strawberrees, strawberrees," are the most so. Most street criers and car conductors cut and clip the words or swallow the syllables, and many of the rest of us are very careless in contracting and half uttering the most common words.

Boys at school sometimes acquire a "speak up loud" voice, that is quite disagreeable and hard to correct as a public speaker in after years. Controlling the voice indirectly controls the temper. Screaming at children as if they

were deaf, to reprove or improve them, is a disgrace to any parent or guardian. It causes an irritability and coarseness of manners, ruining the sensitive child's refined nature and brutalizing the coarser one. No man is ever quite so happy or noble for having been screamed at when a child. A skillful intelligent talker will adapt his voice to the person to whom he is talking; the voice will thus win its way when all else fails.



A. S. HARMONIOUS FEATURES AND REFINED.

#### LAUGHTER.

There is much expression in laughter. "A clear mellow laugh," says Lavater, "shows harmony and nobility of character." The suppressed chuckling laugh shows a secretive or cunning nature. A sharp shrill laugh may denote a common and unbalanced mind and an excitable temperament. A melancholy laugh is more depressing than a "good honest groan." A rude short loud laugh shows an unfeeling brutal nature.

Most of us do not laugh enough or look enough at the mirthful side of things.



BEAUTIFUL HAIR, ESTHETIC QUALITY.

Even misfortune and disappointment may have their cheerful side.

The cheeriest things should be gathered and kept and brought just when the tired family get together at the table or fireside. Something "really funny" that has been read or heard or seen is better than a detailed account of the morning's headache or the night's neuralgia or Bridget's unbearable blunders. A bundle of household miseries is too often collected and brought out at the table. Fault-finding will keep until afterwards, after a pleasant hearty,—just as well if some of it is forgotten. Let no bad news, no unpleasant word be ever spoken at the table. Pleasant words at the table, and a hearty laugh cultivate happiness and health, and lengthen life.

Here is the face of A. S., a sick Brooklyn artist, whose face and voice harmonize. Wherever she goes there is a touch of brightness. The face shows a wonderful eye for color, her voice has an ever changing flexibility, her laugh a mellow sweetness. Genuineness and sincerity are heard in every tone and seen in every action.

#### THE HAIR.

There is much character in the color and texture of the hair and also in the manner of wearing it. Lavater says, from the elasticity of the hair, deductions may well certainly be made to the elasticity of the character. The dark-haired races are, physically, the strongest, but less endowed intellectually than the fair-haired. "White, tender, weak hair," says Lavater, "always denotes a delicate, irritable, or rather a timid, easily oppressed organiza-



COARSE, ROUGH HAIR. OBSTINATE.

tion." The black and curly will never be found on the delicate, tender medul-

lary head. The inhabitants of the Isthmus of Darien are said to have milk-white hair. Those who work in copper mines are said to have green hair. "The lighter shades," says Dr. Simms the close observer and traveler, "are met with chiefly in mountainous regions, and the darker in warm, low-lying countries. I have seen more fair-haired children in the mountains of California than in any other part of the world." Light hair is common in Sweden and in the Highlands of Scotland. Many an Irish maiden has more luxuriant hair than the English or Scotch. In the higher Alps red hair is common. At the foot of those mountains black is the predominant color. Among ourselves red hair is thought to be an evidence of quick temper; this may be sometimes true, but how many red-haired persons we know who are very amiable and gentle, and who have great intensity of feeling and purity of character? Auburn hair is indicative of a kindly and sympathetic nature. Fine brown hair is found only with persons of excellent minds and generally of intellectual tendencies. Beautiful golden hair is rarely seen in persons of gross and sensual natures. We associate golden and auburn locks with refined and cultivated and noble natures. Glossy black hair inclined to be wavy, evinces keen perceptions and often a cautious, secretive nature. Persons with straight hair have usually in their bodies straight lines and angles, and they are apt to go straight in walking. They are usually honest and reliable. If the hair is very coarse they are irritable and sometimes stupid.

Curly black hair, with blue eyes and fair skin, indicates an excellent mind and good moral tendencies. "The black in the hair depends upon the presence of iron; the lighter colors have more sulphur. Black-haired men can work in iron without injurious consequences, whereas the blood of light-haired persons has so little affinity for this metal

that handling it too much produces disease from the infinitesimal particles insinuating themselves into their systems." Coarse hair indicates strength and courage; fine, shows weakness of physique and vivacity. The wild boar will turn upon a dozen hunters; the lion will attack a whole herd of elephants. These animals' strong coarse hair is connected with physical strength and courage. Animals with soft, fine hair like the deer and rabbit are timid, and flee at the first approach of danger. Hair growing low down on the forehead is evidence of a good constitution and long lived ancestry. A peak down the centre of the forehead shows honesty of purpose, excellent observing powers and often a fractious temper. In Andrew Jackson this peak was well marked. Some families inherit a weakness of cutaneous blood circulation, causing an early loss of hair. A hard hat pressing on the veins which return the blood of the scalp causes a feverish action in the integument of the head, causing the hair to fall. Smoking tobacco often causes baldness, the nerves of the skin being paralyzed by the fumes curling round the head day after day continually.

Clothing affects the features, says an eminent physiognomist. "Climate makes smooth or shrivels and dries the skin. Varieties of food feed various features. Pork nourishes the sides of the lower parts of the face; beef puffs out the cheeks and rounds the nose; vegetables feed the eyes and their surroundings; while the grain cereals nourish the forehead and brains. Education gives sparkle to the eyes and definiteness to the nose; it lines out the forehead, eyelids and lips, sweeps off the cobwebs of passion and introduces symmetry and harmony."

These views are somewhat fanciful it must be admitted, yet have enough of truth in them to challenge more than our passing consideration.

LYDIA M. MILLARD.

## SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

CHARLES CALDWELL.

The readers of the Sketches in the JOURNAL for 1891 may be pleased to know that the volumes for 1890 contain Sketches that were devoted to the eminent discoverer of the science and his immediate followers in Europe. The present article and those that follow in the series will be confined to its promulgators in America.

C. F. W.

**D**R. CHARLES CALDWELL was the oldest American phrenologist, and gave the first courses of lectures on that subject ever given in America.

Charles Caldwell was born May 14, 1772, in Caswell county, in that part of the territory of North Carolina which was afterward taken to form a part of Tennessee. He always claimed to be a native of Tennessee. Dr. Lunsford P. Yandell, editor of the *Louisville Medical News*, and who died early in 1884, wrote brief sketches entitled "Recollections of the Medical Society of Tennessee," among which was a sketch of Dr. Caldwell, one of the members. From that and other sources, and from my own recollection of the man, I have gleaned much interesting matter. Dr. Yandell says of him: "He, of all men, whose names are connected with the Medical Society of Tennessee, from first to last, has filled the largest space in the public mind."

A most prolific writer, a teacher known for more than half a century, connected during a period of thirty years with two of the largest medical schools in the United States—no name in the profession, probably since the time of Rush, was, in his day, mentioned oftener by medical men than Caldwell, or was more familiar in the ears of the people. Always in controversy, advocating some doctrine which was generally discredited, or opposing some system generally accepted by men, he was never lost to public sight. He died on the 7th of July, 1853, in the 82d year of his age. He was the youngest child of a very

large family. His father, a native of Ireland (reported in New American Encyclopedia as an Irish officer), said Dr. James Blythe, who was intimate with him, was a very poor man, but a very, very pious man. From his infancy Charles was destined by his family to be a scholar. He early manifested a taste for learning, and made rapid progress in his studies. At the close of his 14th year, according to his own account of himself, he had got all that the schools of North Carolina, at that early day, could teach him, and became himself a teacher. Two years (till about 17 years old) he spent at the head of grammar schools, applying himself assiduously to the studies he was teaching to others. Yielding to the wishes of his family, he then, as he often related, took up the study of divinity, which he pursued until he was deemed qualified to become a licentiate. His examination before the presbytery and his sermon, met with approbation, but his prayer was not quite satisfactory; and when a grave elder asked him the question, "Charles, if you were called to two churches—one poor, but holding out a good prospect of usefulness; the other rich, fashionable, but not so promising of good results from your labors; which call would you accept?" He declared promptly for the fat living. This answer defeated him, and disappointed his father's hopes of his becoming a Presbyterian preacher.

His own choice was law, but the opposition\* of his family decided him at last to select medicine. He always regarded this decision as one of the errors of his life. Medicine, he complained, cramped

\* It may seem strange that one with so much natural selfhood could be persuaded against his own wishes, but when we remember his circumstances—youngest of a large family—his father a disciplinarian, and perhaps himself accustomed to be dictated to by the older children, we can better understand that a lad of seventeen years might be coerced against his wishes.

his mind, and restricted the exercise of faculties better adapted, as he thought, to another sphere of action. A year and a half he wasted reading a few medical books in the office of Dr. Harris, of Salisbury, without anatomical preparations or any apparatus for illustration.

In October, 1792, at the age of twenty, he repaired to the University of Pennsylvania, at Philadelphia, then the largest city in the United States, and the seat of the leading medical school. The introductory lectures of the professors did not please him. Shippen's,



CHARLES CALDWELL.  
*At the age of seventy-five.*

he said, was stolen from William Hunter, and besides were badly read; Kuhn was a bad reader, and took all his lectures from Cullen; Hutchinson's and Griffitts's were not worth remembering; Rush alone came up to his expectation. With his lecture he was so well pleased that he wrote an eulogistic notice of it for one of the papers of the city. He became a favorite pupil with this great teacher, and was frequently a guest at his table. At the close of the winter term he engaged in the study of botany under Dr. Benjamin S. Barton, of whom,

it seems, he soon came to think no better than of most of his other teachers. Yellow fever broke out in Philadelphia the ensuing summer, and on the recommendation of Dr. Rush he was appointed an aid in the City Hospital, where his opportunities for studying that fatal disease were ample.

The winter following he attended a second course of medical lectures in the University, and with such intensity of application that his health began to suffer, and he was glad to make an excursion to the country the ensuing vacation, an opportunity for which was afforded him by the Whiskey Insurrection. He made a campaign into Pennsylvania as surgeon of a regiment, and was thus brought, a second time, into contact with General Washington, who had taken command of the forces. Once before, at the head of a military escort, he had met the great chieftain in North Carolina, and for the first and last time in his life, as often declared, was unable to speak, so overwhelmed was he by the noble presence of Washington. Of these interviews with the Father of his country he always spoke with pride. In the course of the campaign an observation relating to therapeutics was forced upon him, which he deemed of so much value that he communicated it in a letter to his preceptor, Dr. Rush. It was the instantaneous cure, in his own person, of a fever, by getting drenched in a shower of rain. Dr. Rush deemed the case of sufficient importance to report it in his lectures the next winter, but neglected to give credit for it to his ambitious pupil. This led to an unhappy rupture between them; for in his thesis the next spring Caldwell alluded to this omission in terms which were offensive to Dr. Rush. The thesis, according to the custom of the day, was printed, and Dr. Rush saw the proof. In a revised copy, Caldwell, at the suggestion of the dean, had suppressed the obnoxious reference, but not until Rush had already read it. The scene which ensued

in the faculty, as Dr. Caldwell described it, must have been a strange one. It ended in Rush's refusing to sign his name to Caldwell's diploma. As the quarrel drew to an end, Rush with warmth demanded of the candidate: "Sir, do you know who I am, or who you are yourself, when you presumethus arrogantly to address me?" To which his no less irate pupil replied, as he was wont to relate it: "Know you, sir? Oh, no; that is impossible. But for myself, I was, this morning, Charles Caldwell; but, indignant as I now am, I am Julius Cæsar, or one of his descendants."

In this mood he parted with his old friend, took a diploma lacking his name, and embarked in practice in the city of Philadelphia. A few months afterward a partial reconciliation was brought about between them, when he called upon Dr. Rush and obtained his signature, his manner toward his old preceptor being all the while, as he phrased it, ceremonious and haughty.

Before his graduation Dr. Caldwell had become an author. His translation from the Latin, of Blumenbach's *Physiology*, was passing through the press while he was still an undergraduate, and he had written copiously on quarantine and on the origin and nature of yellow fever. He had not to wait long for practice; but practice did not satisfy the cravings of his ambition; he aspired to be a teacher of medicine. To his old schoolmate, Dr. Blythe, he said, one day, pointing to the chair from which Dr. Rush was delivering a lecture: "I shall not rest content till I occupy that chair." He set about qualifying himself for it as soon as he graduated, and about the beginning of the present century began to deliver lectures to private classes, showing a talent that way which in a few years gave him a reputation co extensive with the country from which students were drawn to Philadelphia. But his feud with Dr. Rush was never healed. He delighted in assailing the cherished theories of that

popular instructor, and so incensed his students that on one occasion they hissed him in Dr. Cox's lecture-room, and he was even threatened with personal violence; but he deigned no other notice of the indignity than to say: "I know of but three sorts of vermin that vent their spleen by hissing—a cat, a viper, and a goose—and I knew not till now that either of them infested this room."

Writing on many subjects, lecturing to his private classes on medicine, hygiene, medical jurisprudence, and natural history, and at the same time cultivating his practice, his life was one of unceasing industry. He delighted in the reputation of a bold practitioner. At that time his confidence in the curative power of medicines was truly enviable. Later in life his method of practice changed somewhat. Once, as he was in the habit of reporting, he averted an attack of yellow fever by exciting in his patient an artificial cholera morbus. He was prompt in action as well as vigorous, and was vain of the firmness of his nerves. He relates that in 1797 he was attacked with yellow fever. Dr. Physic and Dr. Rush attended him. When they were about to leave his room after examining his condition, he addressed to them what, for a sick man, might be called an oration, begging them to "sit in council on his case in his room, there by his bedside, and to speak on it precisely as they would, in both matter and manner, were they in another room beyond his hearing; for he wished to convince them, he added, on two points—that he knew some little about his own case, and that he had no dread of death. True, he was weak, "but," he continued, "I have not a single feeling that speaks of death. Several cases, to all appearances much worse and more dangerous, have terminated favorably under my own treatment; and should any circumstance arise to render you doubtful respecting the means to be employed, let me know it, and I may very possibly suggest something from my own feeling

that may aid you in your decision. But having said this, let me add that whatever suggestion I may make will be only a suggestion. To convince you that I have no dread of death, should my case become very threatening and in your opinion portend a fatal issue, withhold from me none of your apprehensions, but let me know the worst; and when you make to me the most alarming disclosure, do so with your finger on my pulse, and unless I judge deceptively of my firmness, you will find it unmoved."

But his firmness, his industry, the fine powers he was constantly displaying as a writer and lecturer, all failed to secure him the place in the University of Pennsylvania, upon which his heart was set. His quarrels with Rush made him many enemies. The number was augmented by a quarrel with Barton. He embarked with Rev. Samuel Stanhope Smith, of Princeton, in a controversy about the unity of the human race, which brought upon him the distrust of the church. Strangely, the inauguration of clinical teaching in Philadelphia—a distinction to which he always laid claim—made him, as he averred, new enemies. Rush died, and Barton, wholly unqualified for the duties of the chair, as Caldwell always affirmed, succeeded him. Barton died in a few years, and Chapman was elected in his place. "If I had two reliable auxiliaries," Dr. Caldwell often said with feeling, "I could have made my way in Philadelphia, but I had not even one."

But the time was approaching when new schools of medicine were to start up, far from Philadelphia. Dr. Caldwell was invited to one in the State of New York, and finally decided, in 1819, to accept a chair in Transylvania University, the medical department of which his arguments with the trustees, had done much to create. His friends, he says, thought he was crazy when it came to be known that he was going to the backwoods of Kentucky on such an

enterprise, and began to remind him that he had done well in Philadelphia. "Am I doing well," he replied, "when excluded by jealousy and malice from that to which you know and have often said I am rightfully entitled? Am I doing well when I see others elevated by mere favoritism, to posts of distinction and profit, for which they are unqualified, while because I will not sue and play the sycophant for them, the door of those posts is forever barred against me, who have spent near twenty years in preparing myself for them, and who, as yourselves know and are ready to testify, am prepared for them? Nor do I care who knows that I thus speak of myself and others, because what I say is true, and neither detraction on one side nor false praise on the other."

A letter which he addressed to Dr. Samuel Brown, of Lexington, on the practicability and advantages of erecting a medical department in Transylvania University, was shown to Dr. Holley, the President, and on the creation of the department, he was elected to a professorship in it.

He made at the very beginning, in Lexington, the mistake which had given him so much trouble in his old home—the mistake of underrating his associates. The soil into which he had come to sow the seeds of true medical science, in the first place seemed to him never to have undergone the slightest preparation for such a purpose, and his colleagues were no better. Indeed he said of the faculty which he had under his direction, that it was one of the most miserable that the Caucasian portion of the human family can well furnish or the human mind easily imagine. It consisted, besides himself, of Dr. Samuel Brown, Dr. B. W. Dudley, Dr. Wm. H. Richardson and James Blythe, D.D. They were all, except himself, untried as teachers, but it was not long before one of them at least, had eclipsed his own great reputation. Dr. Dudley soon rose to the first rank as a lecturer and sur-

geon. Dr. Brown was scholarly, attractive, gifted and elegant. Dr. Richardson had a pleasant, forcible delivery, and stood high as a practitioner. Dr. Blythe was a learned divine, strong in his church, and was in possession of as large a store of chemical science as most medical students cared to acquire.

Under this "miserable faculty," with Dr. Caldwell at its head (for indisputably at the beginning he was at the head of it), the school rose in a little while to distinction. When he came to it in 1819, he found thirty-seven pupils. In the fifth year of its existence, the class numbered more than two hundred. Dr. Caldwell never did anything by halves, and he was now on a theatre which brought into action his finest faculties. He was eminently, as Dr. Dudley once said of him, "a man of *parade powers*," and constant opportunity was presented for their exhibition. At introductory lectures, in set orations, in addresses to the legislature or citizens of Kentucky, in behalf of the infant medical school, he showed himself master of a most convincing eloquence, and up to this time, 1824, he had, as a popular orator, no rival in the school. In 1825, Dr. Daniel Drake, of Cincinnati, came into the faculty. "Caldwell's introductory lecture that year appeared to be as splendid a production as ever fell from pen of scholar," says Dr. Yandell, "but Dr. Drake's bore off the palm with the majority of the students, and, to my mind, great as his colleagues had undoubtedly become, Caldwell was still the *Magnus Apollo*,—the *premier*, as he expressed it—of the institution. Nothing I had ever heard equaled the pomp or magnificence of his lectures, especially those on Phrenology. I was led captive by them."

The staple matter of Dr. Caldwell's lectures, was never attractive to the mass of his pupils. With his manner all were pleased. That was always clear, logical, scholarly, and often eloquent; but the moral effect of his lectures was impaired by the air of romance

which pervaded them. He had said of his great master—Rush—that he might have become, if he had been a little more exact, a second *Æsop* in the production of fables, and yet there was too often, about his own narratives, something fabulous. He loved to enliven his lectures by anecdotes; and the following is one, with many of the same sort with which he amused his successive classes:

He was riding, once, on a stage coach, he said, on the box beside the driver, when the horses took fright and became unmanageable. They were running with great speed and approaching a declivity in the road, where he saw the coach must be upset and the passengers probably killed. Having a holster of pistols by his side, he promptly shot down first one of the wheel horses and then the other, and thus arrested the flying vehicle.

It can not be doubted that these stories, which were a source of merriment with his pupils, detracted from his usefulness as a teacher. Nevertheless, for his commanding presence, his noble bearing on the rostrum, his splendid diction, his varied scholarship, and the tone of philosophy running through his lectures, he maintained his ground in general estimation as head of the faculty, and the school continued to flourish as long as he remained connected with it.

In 1837, when sixty five years of age, he left Lexington for Louisville, where he organized the Medical Institute, exerting his popular eloquence to such advantage that the citizens instructed the City Council to make a munificent appropriation of ground and money for its endowment. In getting it underway his services were as valuable as energetic, for he was in his element, and for ten years enjoyed a peaceful connection with the growing institution. At length his friends began to perceive what they could not make him believe, and to hint, that it was time for him to retire. He was told that the trustees would be glad to accept his resignation.

He could not believe it possible that the powers of his mind had begun to fail, and held on to his professorship, till at

length they removed him from his chair.

CHARLOTTE FOWLER WELLS.

### A REVERIE ON FEET.

A REPORTER for the New York *Evening Sun*—we take it for granted that it was a reporter because of certain phrases here and there that other than newspaper writers would not be likely to use—indulges in the following reflections on feet. We think that the attitudes of the legs are really more the burden of his discourse, than the feet—at least should be. He seems to have had a ready habit of sketching, as some characteristic poses of the pedal extremities described, accompany his reflections.

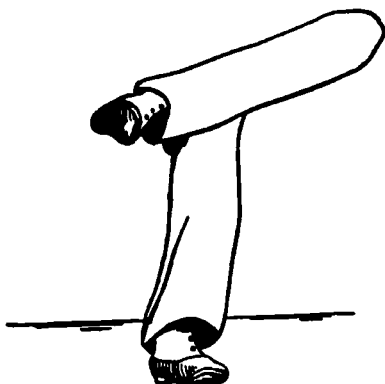


FIG. 1.

A row of feet in an elevated train had tales to tell the other morning. They were tales of the character of the men who sat above them and who disposed them so variously. For feet are as characteristic as faces when you look at them with any observation and care. And it takes but little. Who wouldn't know instantly, for example, that this pair of feet belonged to an easy, indulgent, good fellow, who wishes well of all the world, but who finds it really too much trouble to do much himself toward seeing it. This man walks with a long easy swing, and wears good clothes without any attempt at ostentation. He reads his paper diligently all the way

down town, and has to prod himself pretty hard before he will get up to give his seat to any woman. (Fig. 1.)

Not so with the owner of this curiously twisted pair of legs. He will unwind them and proceed to perch himself upon



FIG. 2.

them at the slightest hint of need from any woman, no matter what her age, color or condition of indigency may be. These are the lower extremities of a genuine happy-go-lucky Bohemian. He likes his own comfort to be sure—your genuine Bohemian always does—

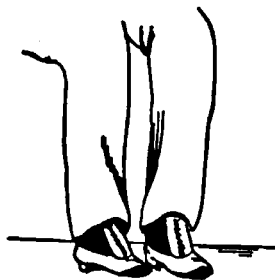


FIG. 3.

but he is soft-hearted, and has the greatest gallantry toward those persons whom he is wont to allude to as "the fair sex." (Fig. 2.)

These are the feet of the cautious man. Their characteristics are strongly mark-

ed. They never swing loosely about, but are planted squarely on the floor, with the toes pointing directly forward, or slightly turned in. The owner of these feet is apt to be a stubborn man as well as a cautious one, and when these cautious feet once take their stand, beware how you try to turn their course. (Fig. 3.)



FIG. 4.

The feet that come next are the timid feet, and the feet whose owner is over-conscious of them. He is wont to feel that he himself is an impertinence and his feet an impediment that are hardly to be tolerated. He slips sideways into a seat and makes himself of exceedingly

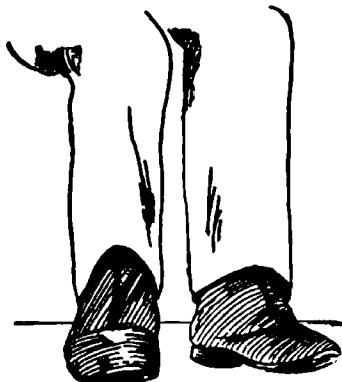


FIG. 5.

small account. He sometimes has an apologetic and even abject air. He is seldom well dressed, never rotund and comfortable looking, and usually sits with both hands slipped down on one side of his body, with the palms folded together lengthwise. (Fig. 4.)

Nobody mistakes the character of the man who carries this pair of monumen-

tal feet about with him. He is not a victim of any elephantiasic disease. Nor does he mean to be the victim of any other disease if he can help it. He is the prudent man. He hates getting his feet wet worse than a cat does, and he hates all kinds of physical suffering. As a young man he is discreetly abstem-

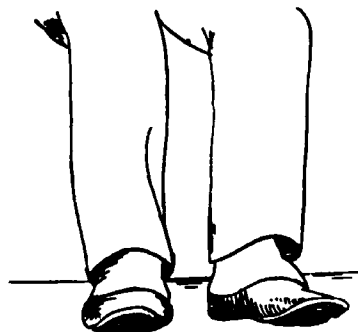


FIG. 6.

ious; as an elderly man he is apt to become something of a valetudinarian, and never goes out in cold or wet weather without wrapping his feet warmly in a pair of huge arctics. (Fig. 5.)

Something like these feet are the feet of the elderly man who has got well beyond the vanities of his youth, and who prefers the broad-soled, square-toed boot that gives his foot easy play. This foot

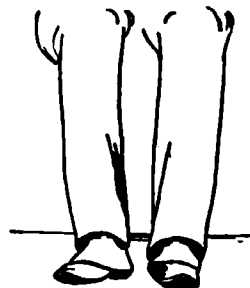


FIG. 7.

appertains to the person of the successful business man. It has a comfortable, solid, prosperous look about its shining expanse of surface. It rests squarely and easily on the floor of the elevated train with a self-satisfied air as part of a man who has made himself, and has no cause to be ashamed of his creator. (Fig. 6.)

This pair of feet will be instantly recognized as the feet of the fashionable man—of the fashionable man, that is, who is not too fashionable to ride in the elevated train. He is always carefully dressed, and in good taste. His boots are of patent leather in fair weather, and of soft kid on other days.

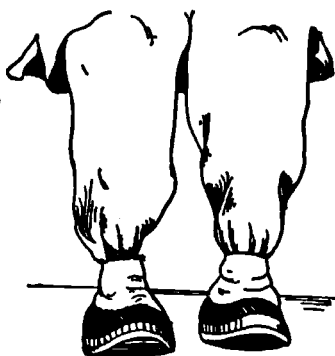


FIG. 8.

His trousers never get jerked up over the tops of his boots, but always fall gracefully and elegantly over his instep, just as the trousers of so well regulated an individual should. A glossy beaver set daintily on a sleek head, and gloves that seem perennially fresh, go with this pair of feet. (Fig. 7.)

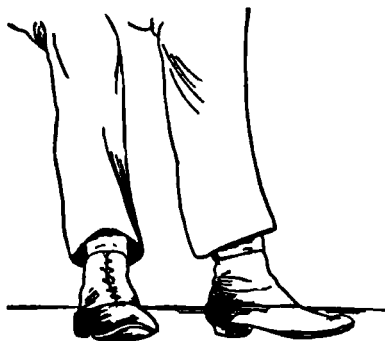


FIG. 9.

And to make the contrast more marked, next in line come the feet of the Chinaman, in their queer turned-up coverings, with the trousers falling loosely down to the top or tied with a bit of string at the ankle. (Fig. 8.)

Quite as marked as this pair are the next. They are as eloquent of carelessness as the feet of the fashionable

man are of care. They do not of necessity belong to the shabby man, though they often do. The feet that had the honor of posing for this sketch, belonged to a young man still under thirty, a very handsome young man with deep brown eyes and a small dark mustache. His clothes were of the finest material, but he wore them untidily, and the shoes themselves were in sad need of polishing. This young man, sad to say, is an undeniable sloven. (Fig. 9.)

Sloven though he is, he isn't half so much to be reprehended as the owner of this next pair of feet. For these are the feet of the selfish man. Ignoring the fact that his angular comfort is pur-

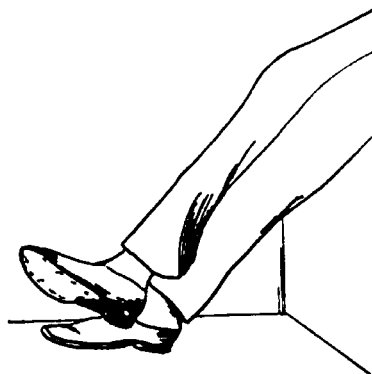


FIG. 10.

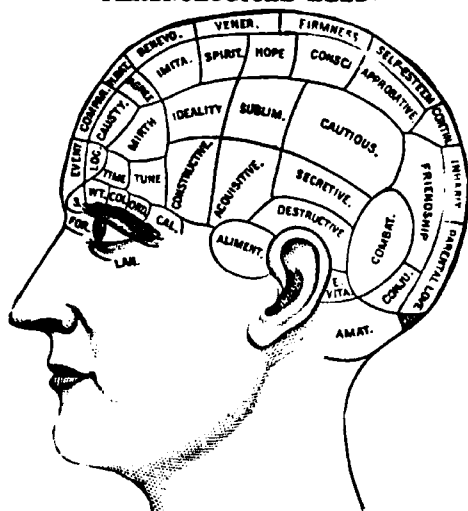
chased at the expense of everybody in that end of the train, he thrusts one foot out in the aisle just where some unthinking passenger will fall over it. He reads his newspaper with his elbows out at an angle that threatens the floating ribs of the persons each side of him. He may or may not be a well-dressed man, for, sad to say, his type includes all species. The entire expression of these feet is one of calculating comfort, and the man himself carries out the impression of the feet. (Fig. 10.)

(These impressions are for the most part easily suggested to the thoughtful observer of the "passing crowd," but people are so much given to mannerisms, that we can not always be sure of the indications.)

# PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER.]

PHRENOLOGICAL HEAD



## PHRENOLOGICAL HITS.

### TEN DOLLARS FOR A PARAGRAPH.

The editor of this department of the *PHRENOLOGICAL JOURNAL* offers a prize of ten dollars for the best true story of a hit made by a phrenologist in giving a delineation of character. Competitors will make their communications as brief and pointed as possible, and not longer in any case than two hundred words. All letters must be accompanied by the name and address of the writer, the name to be published as evidence of good faith and responsibility. The contest will be decided by a vote of the subscribers of the *PHRENOLOGICAL JOURNAL* after the publication of such stories as the editor shall accept. Subscribers will please to read the "Hits" with care, and on the reception of the December number of the *JOURNAL* write us which of the hits are, in their judgment, the best. The vote should be sent so as to reach us within the present year, and the decision will

be made Jan. 1, 1892. Address communications to Editor Practical Phrenology Department, *PHRENOLOGICAL JOURNAL*, 775 Broadway, New York.

### HIT No. 1.

#### MINISTERIAL CROOKEDNESS.

A PHOTOGRAPH was submitted for examination. The head was large, the forehead high and broad, indicating acute judgment and profound reasoning power. He had a prominent brow and quick eye. Ideality and Language were large. Intellectually he was finely endowed. Chin and lips indicated great sociability. But the head was too low and broad for its length. Secretiveness and Acquisitiveness were especially large, Conscientiousness being deficient. I described him as a man whose chief desire was money. He had a keen eye for business, and laid plans with great cunning; was a fine talker and sociable, but very selfish in his motives. His friends looked astonished and incredulous.

At length, one asked: "Would he preach?" I answered: "His intellect is strong, his Language and Ideality large. He could construct a fine sermon, but if he did preach, he would do it not from love to God or man, but from selfish motives."

It was Rev. — Hale.

I was surprised, but said: "No matter; he reminds me of a sharper."

One year later he was tried on charges of cheating, horse-jockeying, getting money under false pretences and other crimes, which were substantiated. Financial crookedness was his sin.

JOHN W. SHULL.

## HIT No. 2.

## A CRANK.

Science is a systematic presentation of the plans and instrumentalities in conducting the affairs of the universe, while organic laws are the conditions by which the relations of different entities are expressed and maintained. Phrenology is the science of mind, including its dependencies and correlations, in regard to the world of matter.

Prof. F. was an earnest lecturer on such subjects, when I heard him at N. He was fair in his methods, and willing to be subjected to scrutiny, and to be blind-folded during examinations. When the audience selected one well known to them, an independent thinker, thirsting for useful knowledge, he said: "This is a rather peculiar case, one who will stand out boldly from his associates. He is so true to his convictions, so far in the advance of his associates, on what he regards as true science, that you may have called him a 'crank,'" when a titter was heard in the audience. "He loves literature, and writes well for one of his age—('Yes, yes')—and will be heard from in the future. He has a large and active brain, loves controversy, and is a match for you in a debate." ("Good," "That is so," were heard) When he said, "He loves good living, which may darken his mind," a general dissent was heard, but the young man said, "He is correct, but my judgment and conscience so control me that I live plainly, that I may gain wisdom."

J. H. H., M.D.

## HIT No. 3.

## PHRENOLOGY VERIFIED.

In the spring of 1888, while in conversation with a noted advocate of the Faith Cure doctrine, I called attention to a young lady of seventeen who was present, but had just retired from the room, where still remained a company of four persons.

There, I said, is a lady who has large faith and spirituality, but small power to resist disease and death.

She would be perfectly resigned to give up and die in case of sickness.

This same young lady returned to her home, twenty miles distant, and in about two months after was taken ill.

She told her mother that she was going to see Ernest, a brother, who had died a few months before, and described how she wished to be buried. On the day of her death she sat up in bed and dressed her hair, requested her father to read a passage of Scripture and pray. After this was concluded she sank back on the pillow, and her spirit took its flight. This world had no glory for her.

JOHN C. BATESON, M.D.,  
Hollisterville, Pa.

## HIT No. 4.

## THIEF DETECTED.

I had given the lieutenant of the police an examination, and soon after, as I was passing the Central Station, he beckoned to me and said, "Step in here, I want to speak to you a minute. One of those three boys over there has stolen a watch, and I want you to tell me which you think is the guilty one. The largest and smallest of the three are witnesses against the middle-sized one, who is crying." By the shape of the head and face, I decided at once that the eldest witness was the thief.

The lieutenant went to him and, touching him on the shoulder, said, "I am told that *you* stole that watch. Now own up, and tell me where it is, or it may go hard with you. After hesitating a while, he confessed that he had hid the watch in the spout of an old unused pump, up a court, near where he lived. The lieutenant immediately sent a policeman down there and found the watch just as the boy had stated, and the falsely-accused one dried his tears, and went away rejoicing.

J. W. RUTTER, Philade/phia.

"USES OF MENTAL SCIENCE, OR HUMAN NATURE LIBRARY, NO. 17,"

contains a full account of the American Institute of Phrenology, and also the closing exercises of the Class of 1890, with the speeches of the students and the professors; also a full account of the Alumni Association, with its constitution and by-laws, the Alumni dinner, and the spicy speeches of that remarkable occasion, and the programme for the Class of 1891—SENT FREE. Address Fowler & Wells Co., 775 Broadway, New York.

—:O:—

BROOKLYN, N. Y.,  
March 29, 1891.

NELSON SIZER, ESQ.:

Dear Sir—I received with my JOURNAL last month a copy of the "Human Nature Library," which contained the addresses delivered before the graduates of the American Institute of Phrenology, and to say that I enjoy them is to poorly express my feelings.

They seemed to strangely move me, to arouse my old desires and longings, to live a nobler life—to understand and teach Phrenology.

I have known for some time enough of this science to appreciate its value, but circumstances have prevented me from studying it thoroughly as I desire.

I have been, however, a student of social reform in its many phases for sometime, and am now thoroughly convinced that no man can learn the truth and the remedy for our social evils and inequalities without a good knowledge of Phrenology and its kindred sciences.

I am a thorough believer in "fraternal co-operation," the Brotherhood of Humanity, the Golden Rule.

I believe that such a social system is the highest and noblest that can be conceived, but I am sorry to say that there are millions of people in the world who are totally unfit for such a state. There are a few, however, who are fit—who have the proper development of character (and I am pleased to say the number is

increasing), and who feel the great evils of our present social system keenly. Now, these people do not desire to wait until the whole world is converted or educated up to these great principles, but to commence immediately to organize a co-operative society or community, where the grand principles of Christ's teachings can be practiced.

But, as a great many attempts in this line have failed, many good people are afraid to risk their time and means for such an undertaking.

The main reason for their failure seems to me very evident. They have not appealed to the greatest of all sciences, Phrenology, in selecting their members, in determining whether an applicant for membership was sufficiently or properly developed for such a high and noble state of society.

I have maintained for some time that no organization with such an object will be very successful without applying the truths, Phrenology.

We have had all kinds of sectarian and non-sectarian colonies or communities, now let us try a few based in the truths and wisdom contained on the principles of the greatest of all sciences. I am deeply interested in this matter, and shall try my utmost to spare the time and means to take a full course of instructions next fall.

There is no work that I would take so much pleasure in as teaching social reform, co-operation, "God in Humanity," by the aid of Phrenology.

Sympathizing with your efforts in building a suitable headquarters for the College of Phrenology, and the many interesting and valuable curiosities, etc.,

I remain, yours for Humanity,

A. S. VOORHEES.

—:O:—

LAFAYETTE, IND.,  
March 17, 1891.

MESSRS. FOWLER & WELLS CO.

No. 17, of the Human Nature Library, came to hand, and after reading it I can hardly express my delight, satisfaction

and pleasure. I can candidly say that it has set me all on fire with enthusiasm, and I have made up my mind to take up Phrenology as a profession.

GEO. HEINTZMAN,  
CLASS OF '89.

—:o:—

SPRING VALLEY, MINN.,  
March 29, 1891.

MESSRS. FOWLER & WELLS CO.,  
NEW YORK.

My Dear Sirs:—Having been examined by one of your former graduates in Phrenology and Physiology, Mrs. Ida V. Davis (class of '88), and the result being that I would make a grand success in Phrenology and Physiology, would like to know how long it will take to graduate in the same, and tuition, and the particulars in detail.

Hoping to hear from you in the near future, I remain,

Your Humble Servant,  
DAVID T. OWENS.

—:o:—

#### ANIMAL OR MAN?

**F**OWLER & WELLS CO., Gentlemen:—I have learned to believe that man is an animal, and probably came from some lower animal, and that two-thirds of his brain belongs to the animal, which makes him selfish and vicious. If you have any special work that would give me any particular information on this point, please inform me.  
Yours, etc.,

#### REPLY.

In the Phrenological nomenclature we have certain faculties that we call Animal Propensities—Alimentiveness, or appetite for food, is one; Combative-ness, self-defence, is another; Destructiveness, or the power to exterminate evil when it endangers us, is another; Secretiveness, which gives guardedness and shrewdness and ability to evade other people, is another; the desire for property is another. The squirrel lays up nuts in the autumn because they will

be buried up out of reach in the winter time. Birds and beasts that can forage during the winter and find food, or go South, where food is not hard to obtain, do not lay up stores of food for winter.

And then, all the social group belong to the animal—the procreative faculty, the marriage faculty. Certain birds and animals mate for life, and live faithfully with their mate. Friendship is one of these faculties, and it produces gregariousness, sociality, and it is shared by man with lower animals.

And then, it should not be forgotten that we are made up of bones and muscles. We have the necessity for breathing and for digestion, and the renovation of the system as effort and age exhaust it. The human race has perceptive power, the ability to know facts and places and persons; it has the ability to provide for its needs; and this, too, is shared by the lower animals.

When we come to the higher intellect and moral faculties, we reach a realm above all the lower animals; those faculties that make man a mere animal relate him to his conditions, his state of being. Animals to live on the earth must have more or less of these faculties according to their organization.

If you will walk out in a bright April morning, when the frost has relaxed his grasp of the earth, you will find by the roadside ten thousand places where earth worms have come out of the ground; and if you get there early enough you will find plenty of worms, unless the early bird has been there before you. If you look at these worms they seem to have very few faculties. They have no sight, and whether they have hearing is not certain, and may be doubted. They have existence in a limited way, but so far as they have appetite and consume food and convert it into growth and strength, they are related to the lion, and the eagle and to man. They belong on the earth and need adaptation to their condition. But that does not make the earthworm

an eagle because it is an animal; the eagle has a higher endowment: some other animals have a higher endowment than the eagle. They still have animal qualities and powers.

And when we come up to man and study the provisions made for his nutrition, growth and maintenance, those conditions that constitute man an animal, we find that Nature has not been slack or unwise in providing for man's wants. But when we find that man takes a place above all the other animals in reason, moral sentiment, esthetics, we then strike the special human powers.

We might as well say that the eagle and the earthworm are equal as to say that men and the lower animals are equal, or rather, the best of the lower animals are equal to men.

An idiot, so far as this life is concerned, seems to be but an animal; he lacks the distinguishing characteristics that are specially human; he has the human form without the human capability. Whether he has a latent moral and intellectual nature, which may be developed in the future, when the body is laid aside, we do not know. We study man only in his organic, bodily and mental conditions, and in his normal state. We know that the native idiot, who lacks brain, does not know half as much as a normal animal of a high type.

Any work on Phrenology that describes the moral faculties and the intellectual capabilities will show any thinker in search of truth that the human race has faculties that lift it entirely out of the reach of what we call *animal* life. And yet, while the present life exists, man needs food and air and rest; and the functions that minister to normal growth and health are no more perfect in him than in some of the lower animals. But no mere animal approaches the intellectual or moral endowment of man. We claim that man is an animal and a good deal more than an animal.

In other words, man has the faculties and powers that adapt him to external nature, and he shares these in common with the lower animals; but he has something more, something higher and beyond the highest type of brutes that makes him man.

—:o:—

#### LOVE OF SEVERAL KINDS.

PLEASE answer a subscriber through the JOURNAL: "Can two women love each other with the same love that they could love the other sex?"

"Can two men love each other, or can man love man as he loves woman?"

*Answer.* Two women can love each other, through the faculty of adhesiveness, and men can love each other through the same faculty. See the cases of Ruth and Naomi, David and Jonathan, Damon and Pythias.

Amativeness and Conjugality are the faculties which attract each sex toward the other.

A man can also love a woman through adhesiveness or friendship, and *vice versa*. Men and women, whose blood relationship forbid the thought of marriage, may be the dearest of friends through adhesiveness. When Amativeness and Conjugality, which alone bring men and women together in marriage, and if they mutually have strong friendship this may add a new bond, and when the home shelters children, all the social qualities combine to make a five-fold cord not easily broken. Oxen and gelding horses become attached to their respective mates by working together; this is through the cultivated activity of adhesiveness, and each pines for the other if temporarily separated. Bulls and stallions are jealous of each other, and hate and fight to the death as rivals through the activity and influence of Amativeness, and though they have the faculty of friendship it never conquers their aversion through Amativeness. If this feeling were destroyed adhesiveness would make them friends.

## F. A. CHAPMAN,

## ARTIST AND DESIGNER.

MR. CHAPMAN had a very superior physical endowment, his nervous temperament was specially developed and the quality unusually fine; every thing about him intimated refinement, culture and impressibility. In his methods of expression he showed great sensitiveness, and that sensitiveness was due probably as much to the æsthetical culture of years as to the original nervous endowment. The head was large above the average, the development being mainly in the anterior lobes, and markedly in the upper part of those lobes, in the domain of criticism, reflection and humor. He had a special capacity for discrimination on the side of æsthetics; very few men could be found who would show as much delicacy of observation and in analytical judgment as he exhibited. A student of literature, especially in the department of taste, he was very ready in suggestion and capable of pointing out the peculiar merit of any writer with whom he was familiar. The breadth of the head in the temples shows a strong bias toward art and poetry; his nature seemed to be bathed, as it were, by the beautiful. As a designer, therefore, his disposition was ever toward the expression of the finer elements specially; what was coarse, gross and rude he had no sympathy with. Ask him to furnish a series of sketches illustrative of works like those of Milton, Goldsmith, Keats or Drake, and there was an immediate response of consent. To practical matters, the affairs of business, the adaptation of Mr. Chapman was not marked; his ambition was to succeed in the domain of sentiment and intellect, not in the current of secular commercial affairs. Always a student, he was looking rather away from mere returns, as the result of effort, toward those mental and moral successes that are indicated by broad views of life and the sympathies.

He was notably kind, generous, frank and sincere. The elevation of the head shows how much of moral faculty he possessed. There is a good development in the central lower forehead, giving appreciation of size and weight, giving memory of details to a good extent, giving rather strong individuality, power to inspect things and so furnish the fundamentals for critical discrimination. The side-head, of which mention has already been made, is developed in an upward direction; he had power to plan, to devise, was ingenious and inventive, but these qualities related to taste and æsthetics more than they did to the practical acquisitive work-a-day life of man. His social nature was warm; he was fond of domestic life and ever willing to confer benefits and make sacrifices for others. The selfish nature was not strong enough, and the man was not constituted for competitive struggle; his sensitive nature could not brook the treatment that is constantly met with in the channels of the modern business world, and projects itself so much upon attention even in our social life.

Language was large enough to make him a clear talker; when interested in a discussion of any subject his statements were clear and comprehensive, showing the experience of the attentive observer as well as capability in the use of words. Had he devoted himself to literary production, he would doubtless have secured an excellent place among the writers of the day. He had strong firmness, which gave him decision and steadiness in the maintenance of opinions, but he was far from being harsh and arrogant. On the contrary, he was respectful, deferential and kindly at all times; rather severe, however, in his condemnation of wrong, and disposed to hold himself to a greater accountability than others for any lapse or mistake,

than others would. He had that sense of worth that gives confidence and dignity to character, but he did not claim all that was due for his labor and worth; consequently his true merits were fairly estimated only in a very narrow circle. Delicate, tender and susceptible, he naturally was a man to be loved, and was beloved by those who possessed his confidence and esteem.

It is six months or so ago that Mr. Chapman was last seen in the office of the PHRENOLOGICAL JOURNAL; his health at that time was rather infirm, and he spoke as if his span of life had nearly run out. He was, nevertheless, still the cheerful gentleman that he had ever been during the twenty years of our acquaintance; and in the course of our conversation he spoke of undertaking new ventures in his favorite art.

He was born in Old Saybrook, Connecticut, in 1818. His family belonged to the early colonial times, having been established in this country for about 200 years and claiming Puritan connection. At fourteen years of age he entered the store of an uncle, a prominent Boston merchant, and there attempted to learn the business, but he indicated but little or no fondness for such a life. Later, the death of his parents left him free to follow the bent of his own inclinations, and taking what came to him of the family property, he came to New York City, entered the studio of Samuel F. B. Morse, and thus, from the distinguished inventor of telegraphic fame, he received his first instruction in art.

His first important work was designing for stained-glass windows, and as a member of the firm of Doremus & Co., he superintended the decoration of the windows of Holy Trinity Church, on Clinton street, Brooklyn; for these he made the principal designs. A small chapel in New York which was similarly embellished by him about the same

period, was afterward destroyed by fire, but Holy Trinity still remains.

Shortly after his marriage in 1849, he was induced to turn his attention to designing on wood, and his ability in this direction being quickly recognized, he followed this branch of his profession almost uninterruptedly until the recent changes in the methods of illustration, caused by the introduction of photographic processes, threw him out of the business. As a designer of Biblical subjects he held the first rank, and was steadily employed by the Tract House for more than twenty years. He also de-



F. A. CHAPMAN.

signed extensively for the old firm of Fowler & Wells, for the Scribners, Appletons, and other prominent New York publishers.

Mr. Chapman devoted all his leisure to his favorite pursuit of oil painting. While a good landscape artist, his forte was figure painting. Among his more important works, chiefly painted for and engraved by J. C. McRae, and which have been extensively sold, are the "The Perils of Our Forefathers," "The Day We Celebrate," and "Raising the Flag," the last two being companion pictures.

He also executed a good many private commissions, which, however, for the most part, brought him more fame than money, as he was utterly incapable of driving a bargain.

Settling in Brooklyn forty years ago he had been identified until recently with all the leading developments of art life in that city. A leading member of the old Graham Art School, he was a leading spirit in founding the Brooklyn Art School, of which he was the first president. This society grew and prospered until it finally expanded into the present Art Association, of which he was for years an honorary member. He also took a lively interest in all matters of human progress, and was a strong advocate of the mental system of Gall and Spurzheim.

Endowed with the typical artistic temperament, Mr. Chapman was also a type of the artist in personal appearance, and the Shakespearean forehead, the gray hair, the tall figure with its slight stoop, the dreamy, introspective expression of the features when in repose, the quiet dignity and gentle affability of manner which distinguished him, are well remembered by those who moved in artistic circles in this city twenty-five and thirty years ago.

About six years ago, completely broken in health, he retired to Liberty, N. Y., expecting to end his days there. Freedom from care and anxiety and the wholesome influences of quiet country living worked a seeming restoration, and he was enjoying life once more when the sudden death of his capable wife broke up his home and necessitated his return to the scene of former labors.

The shock of this bereavement and regret at leaving his little country home, to which he had become deeply attached, brought back in full force the nervous derangement from which he had so recently recovered, and he failed steadily until his death, which occurred at the residence of his daughter, who is

well known in Brooklyn literary and musical circles. D.

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DERIVATION OF SOME COMMON TERMS. — "Varlet" is the same word as "valet," and each is an offshoot of the feudal "vas-sal." "Rotten row," the famous London street, recalls *la route du roi* (the king's passage way) "Dandelion" is *dent de lion* (the lion's tooth), and "vinegar" was once "vinaigre" (sour wine). "Madame" is "my lady," and "sir" has been extracted from the Latin *senior* through the French. "Biscuit" keeps alive the Latin *bis coctus* (twice cooked), and a verdict is simply a *verum dictum* (true saying).

An "earl" was an "elder" in the primitive society, while "pope" is the same as "pap" and "kaiser" is "cæsar." "Huzzy" was once a respectable "housewife"; a "knave" was simply a "boy" — the German *knabe* of to-day — and a "cattiff" was in the first place merely a "captive." "Jimmy" is a reminiscence of the classical adjuration, "O Gemini," used by the Romans when they called upon the twins Castor and Pollux to help them.

A "nincompoop" was originally a person of unsound mind (*non compos menti*), and an "assassin" a member of the sect of the "Assassins" (founded by Hassan ben Sabah in 1090). This order derived its name either from that of its founder or from that of the intoxicating drug (*hasheesch*), usually taken by those selected to carry out his commands in the way of "removing" any person or persons obnoxious to him.

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ERNEST RENAN had occasion to telegraph across the British Channel the subject of a purposed lecture. The subject, as stated by him, was "The Influence of Rome on the Formation of Christianity." It was published in England as "The Influence of Rome on the Digestion of Humanity."

# CHILD CULTURE.

## THE TALENT OF MOTHERHOOD.

(Concluded.)

MRS. EDEN was an artist. She possessed considerable artistic appreciation and feeling, but she was somewhat deficient in the power of execution. She felt the glow and fervor of a great artistic conception; her feeling clothed it round with light and color, but her hands failed in the expression. Like most true women, her nature was essentially artistic; like most true women, she was deficient in large executive power. The conception leapt from her brain, strong in outline and color; the expression fell on the canvas somewhat feebly, only a shadow as it were of the fancy it reflected. Her talent was uncertain, and, at best, nothing remarkable. She made graceful drawings and pretty studies. She illustrated books very charmingly, but the power of sustained idea and fully grappled talent necessary to the production of great work was not hers. "It seems as if," she said, "the thought were lost somewhere in my nature before it reaches my fingers, as if some mesmeric touch of the outer world puts a languor on my hands." And so it was. Her nervous system was so sensitive that it answered to the least vibration of the atmosphere. The ripple of a bird's wing, the cry of a wounded creature, the laugh of a child, the rumble of a distant wheel, the rustle of the trees, each and every eddy that stirred the current of the air, broke on her listening sense in little wavelets of emotion. Yet she was not unpractical. Her house was well ordered, and was a charming home. After her marriage she gave up her profession, continuing her artistic work as an interest only, and a means of amusement.

During the period preceding her child's birth, it was curious how all her mental creative power seemed to have deserted her. I have known her to sit for an hour with pencil in hand before her blank paper, but no inspiration would come. It was as if there were some intimate relation between the mental and physical creative power, and that while this latter was drawn upon for motherhood, its corresponding faculty on the mental plane was in abeyance.

On one occasion she, by a strong effort, constrained her forces, compelled her fancy to produce, her pencil to express; but the reactionary impulse showed itself in so violent an emotional depression that I strongly forbade such another attempt.

The reaction, she assured me, was a sympathetic correspondence with her unborn infant's condition, this having suffered temporarily from her forced exertions. "All my strength," she said, "seems drawn into the little life; all my powers silent that the little sense may near. My heart beats softly, that it may beat with the baby heart. The very breath I take seems an inspiration of God's air into the baby lungs. I can not touch the little hands or kiss the little face, but I love it—I love it ere it is born."

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Comparing my two patients in their great dissimilarity, which, I asked myself, is the higher, truer type of woman? What, indeed, is the essential of womanhood—what the crucial test? To this latter query there came ringing up on all sides the answer, Motherhood—motherhood, that function *propter quod*

*est mulier.* It was useless to combat any little specious falsehoods of to day's philosophy that truth upon which the world stands, to deny this, the hinge of human progress, the pivot of evolution.

I came back to the incontrovertible axiom. Motherhood is the true test of womanhood. That education and training, therefore, which best fit her for this function are for her true development. The best mother is the best woman. She who is able best to bring her faculties to the focus of motherhood is the most highly developed of her sex; she it is who has traveled along the right lines of progress; she it is whose education has been the highest. Though her nature never undergo the test, she who is most fitted for this marvelous function is the fittest of women in all life's other womanly functions. Upon the best motherhood must the progress of nations depend; upon the proper performance of this duty the evolution of humanity turns. Woman it is who assimilates the spirit of the age, and interprets it in the capacity of her children.

I resolved, then, to leave the solution of the problem as to which of my patients was the highest feminine type to be determined by results. She whose child should prove to be the better human type, physically, mentally and morally; she it was whom I would adjudge the true model of her sex.

And surely, thought I, Mrs. Graham, with her fully developed physique and intellect, with all her powers quickened into bright and rare activity—surely, she it is who must best know and can best interpret the spirit of the age; surely the child of her who is in the van of womankind must lead humanity's march. As she has quickened her executive and productive powers on all planes, certainly on this also must her capacity be greater.

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Some few years later I am in a position to answer the question I then asked

myself. I am able also to bring to the solution of the problem the results of subsequent similar experiences. The first-born of my two patients are of strikingly dissimilar type, as dissimilar as are their mothers. There is no mediocrity about them; none of that averageness—if I may use the word—which makes the comparison of individuals so difficult.

The child of the one—the woman whose intellectual and physical powers are abnormally superior to those of the rest of her sex—her child is as far below the average of mankind as Mrs. Eden's is superior to it. I can still recall the cry of horror and disappointment that broke from Mrs. Graham's lips at the first sight of her baby. It was the only occasion upon which I knew her well disciplined nervous system to be startled out of its control. It was a bitter, terrible moment. And, indeed, the poor infant might easily have disappointed a far less ambitious mother. As the nurse held it to her, clad in its long white frock, the light fell full upon its face, and then she broke out in that bitter cry. That wasted, puny frame, the low-browed, ill-developed head, the sunken, vacant eyes—the wretched baby was such a horrible contrast to its strong limbed, vigorous, brilliant mother. The infant's sickliness, and a habit it had of moaning constantly as if in pain, though no reason could be found for its complaint, seemed like a piteous, feeble protest against some wrong done it. He is stunted and ill developed, with a narrow bulging forehead, sunken, cunning eyes, and sensual mouth.

His intellect is of a very inferior calibre, shallow, quick and selfish, and he has a marked deficiency of moral perception. His health is bad, his temper morose. He is a source of continual vexation and chagrin to his handsome, clever mother; the deficiencies of his mind and heavy indolence of his nature irritating and annoying her at every turn.

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The first-born of my other patient is of a very different type. A bright, healthy, strong-limbed boy, he shows a remarkable intelligence; he is gifted, indeed with extraordinary talent, and promises to be a man of great attainment.

He has a beautiful intellectual head and face, a well-built, sturdy physique, and fine nervous energy. Though so young, he shows himself steady of purpose, loving and generous of heart, and his brain power approaching in no way to precocity, is most exceptional.

A greater contrast it is difficult to imagine than exists between the children of these two mothers.

That of the one is so essentially foremost in the ranks of humanity, that of the other is as if in him evolution had taken a backward step, so inferior is he to the average of his kind.

No one seeing this degenerate child of eminently superior parents could but be struck by the thought that some cause more potent and forceful than chance must have determined his striking inferiority.

Overcome by the seriousness of the truth involved, I set myself to explain the marvel.

Could it be, I asked myself, that Mrs. Graham's rare physical and mental capability was drawn from the reserve force of her offspring? Can it be that nature stores in the undifferentiated faculty of one generation the capacity of the next, and that Mrs. Graham had artificially forced into activity, and for her own use, the latent power of her son?

Was she, in her extraordinary and abnormal efforts, drawing upon a naturally dormant evolutionary store, wherein lay her child's human inheritance?

Is the extreme reading of woman's rights a record of her children's wrongs?

Does the blunting of her fibre in the treadmill of over training make it incapable of those delicate mind vibrations which, too fine to move the hand or guide

the pen, are the echoes of a distant higher plane, that are registered and gathered in the mother's heart, to heighten the pitch and raise the keynote of her children's voices?

Had Mrs. Graham in attaining and controlling to definite purpose each iota of her powers, spoilt their assonance with the faint, vague call of progress sounding from the hilltops? Whatsoever the method of her error, it is certain that in her child evolution had slipped backward, the strong, beautiful, assertive amazon had mothered a pigmy.

The sensitive, fine-souled nature of the other had answered to a higher touch, and in her child evolution seemed to take almost two steps onward. Her artistic mind allowed free play, idealized the image of man, and her child was born a hero. Her physical powers, unexhausted by effort, had produced a fine nervous health in her offspring.

My two first patients are typical and extreme cases, but since their cases suggested to me an all important truth, I have been able to bring the weight of many subsequent experiences to establish in my mind the conviction that an education which develops up and cultivates the faculties to the full, leaving no reserve of undifferentiated power, can but have an injurious effect upon the next generation, whose resources are thereby exhausted. That the continuous strain of business or professional pursuits, as also of great social exertions, during the periods preceding the birth of a child must of necessity show itself in the inferiority, physical, mental, or moral of that child, interfering, as it must, with the physical and mental composure of the mother, and spending the nervous forces essential to the proper growth and evolution of the embryo.

It has been shown that the embryo curiously and marvelously in its development, passes through the various phases of evolution by which mankind has come up; that in its earlier stages it is impossible to determine to which of

the animal kingdom it will eventually belong.

By analogy we may conclude that the child passes later through the stages of development man has assumed since he became distinctly human. *It is not difficult then to imagine, supposing the maternal power to fail, that the child's evolution may stop short, its human development be arrested on a lower plane, and an inferior type anterior to the age in which it is born—may be brought into existence.*

We are too ready to consider that if a child be born of a strong constitution, the mother has fulfilled her duties; but supposing the child to be a healthy specimen only of a type lower than its parents, is there not, in fact, a further failure of parental responsibility than takes place when a child more sickly in constitution, yet morally superior, is produced.

The relation between mother and child is far more intimate than is commonly believed. We see a striking evidence of this in those cases by no means infrequent, in which a woman remains well and healthy so long as she brings forth only sickly infants, but the birth of a vigorous child is the date of her distinct constitutional deterioration. She is never afterward equally strong. The effort of nature in the production of a healthy offspring seems to have sapped the very foundations of her vigor. She has given, it appears, a portion of her life-power in the putting forth of a higher human blossom.

The motherhood of a complex race is not at all the insignificant function we are in the habit of considering it. Every fibre of the woman's nature is strung to the tension of a higher note, her faculties strained to the effort. She may not suffer from any definite disease, but her strength is devoted to the needs of the developing life; her soul is faint, her limbs are languid, because in her nature is making an onward stride.

It is untenable that during so trying

and important a period she should be weighted by the cares of bread-winning. No woman undergoing the trial of motherhood should be engaged in any pursuit which absorbs her best energies and strains her attention. She should, so far as she is able, limit her efforts and conserve her strength, in order that this may be expended in the fulfilling of that maternal responsibility she has undertaken.

The fact that this is in some instances an automatic and more or less mechanical condition, which does not at all detract from a woman's health and energies, but allows her to perform with ease other arduous obligations, shows only that in such the bond of sympathy between mother and child is missing; that she is insensitive to or careless of its needs.

The faculty of good motherhood—the possession of great mother-power—which shows itself not in quantity but in the finer quality of the offspring, is a distinct talent; and surely, when we consider that upon it the vital question of humanity's evolution turns, we may regard this talent as not the least to which woman may aspire.

Suitable general education and freedom are necessary for the development of this wonderful talent, but during that epoch in which it is seeking expression all other faculties must perforce be more or less silent.

Let no woman be compelled to seek marriage as a means of livelihood; no position can be more demoralizing. Let her education be such that it will enable her to support herself till love—if this happen—tempt her from her independence. But let her then recognize marriage and motherhood as gateways of self-sacrifice, entering which she must be content to give up in a measure her material independence and to spend her powers—at least for a time—in another direction.

The education and training she has undergone—unless, as is unfortunately

too often the case in these days of forced cultivation, they have been so extreme as to warp her nature and spoil her woman power—will make her the better wife and mother. But the utmost care is needed in the training of women—the possible mothers of the race—that their delicate physical sensitiveness should not be blunted by extremes of exercise, their special intellectual and moral characteristics distorted and deformed by mental strain;

For woman is not undeveloped man.  
But diverse.

This is no call for the relegation of woman to the position she held in those days when, uneducated and undeveloped, she was pitifully and to a demoralizing extent dependent upon the other sex for all the advantages she possessed. All I advance is a protest, lest in the keen excitement of her new independence, the rush and activity of her new interests, she shall be forgetful of that grave trust the welfare of her children, and, through them, of the progress of the race.

Dr. Weir Mitchell, perhaps the greatest of all authorities on the subject of nervous diseases, tells us that only about one American woman in a hundred is physically fit for motherhood, and we, who, from the restlessness and overwork of our lives to day sit with the spectre of nerve exhaustion ever at our board, are rapidly approximating to the physical condition of our American cousins.

The type given in Mrs. Graham of a woman who has, without injuring her health, diverted into the vortex of her self assertiveness and self-expression the current of her mother-power—not, unfortunately, her power of producing children, but that capability which every true woman possesses of adding her quatum to the improvement of the race—is certainly less common than is that of the woman whose health is broken and her mind deformed by physical or mental overstrain.

I met the other morning some fifty or sixty girls trooping out of a high school,

and observing these with attention—through my physiological glasses, as it were—I stood aghast at the picture of womanhood projected.

The girls ranged in age from twelve to sixteen, and the sallow skins, nerveless faces, sexless looks, lustreless or spectacled eyes, and heavy anæmic lips of the greater number—a small proportion being bright-eyed, eager neurotics—told a pitiable story of constitutions being wrecked between two forces; on the one hand nature struggling to develop a healthy efficient womanhood; on the other, over-education, exhausting the nerve-power and demagnetizing the blood by long, close hours of study.

Just at the most trying epoch of her existence, when the future of her constitution trembles in the balance, the woman-child is taxed to the utmost, and generally with the worst possible results. The beautiful health of body and mind are irrevocably lost; the spontaneity and originality trodden out of the tender unformed nature on the tread-wheel of high pressure.

It is in the conservation of character that woman retains her inherent talent of motherhood; in that education which develops and cultivates her natural faculties. \* \* \*

Some day I do not doubt but that the function of motherhood, which woman is sneeringly, in modern parlance, said to possess "in common with the cow," will be highly esteemed and held to be immeasurably superior to those small talents of tongue and hand, which are now considered as of so much greater worth. Instead of being regarded as the sign of her inferiority, the power of expressing the inherent beauty and wealth of her nature by the bringing forth of a lovely human type will be a talent most coveted by woman, and most honored by man.

Happy he  
With such a mother! faith in womankind  
Beats with his blood, and trust in all things  
high  
Comes easy to him, and tho' he trip and fall,  
He shall not blind his soul with elay.

ARABELLA KENEALY, M. D.

## CULTIVATED WILFULNESS.

AN English writer furnishes the following characteristic sketch :

Bertie Wynne was a remarkably handsome little boy. He had sparkling, merry blue eyes, rosy cheeks, and golden hair which his mother allowed to hang in long curls round his head. He was for the earliest years of his life an only child, and his parents were immensely fond and proud of him. They showed their love by dressing him in beautiful velvet suits—ruby, or purple, or dark green—with deep rich lace falling over his shoulders, that made him look like a little prince, and by giving him all kinds of splendid toys. There was nothing, indeed, too costly for “darling Bertie.” Everything he wanted he must have, including his own way.

I wonder if any of you think, “Oh, what a happy boy he must have been ! How I wish my father and mother were like that !”

In case it be so, I must make haste to tell you that Bertie did not seem happy at all. His parents made the mistake of supposing that a little boy could be made happy and kept happy by the things which he possessed, and they quite forgot that true happiness comes from the *inside*, not the *outside* of one ; that a loving, unselfish, and contented heart alone can make us glad and gay.

There were often times when in spite of all his friends' indulgence Bertie could not possibly have entirely his own way ; then what crying and screaming and kicking there would be ! He would make himself and everybody about him wretched for perhaps a whole hour. As he grew older, these occasions became more frequent, and the unhappiness they caused lasted longer, until it seemed that nearly half Bertie's time was spent in howling about something or other in which his unreasonable little will must needs be crossed ; and as a result a deep crease had come between his bright eyes, while his under lip grew pouting

out in a disagreeable fashion. He was not now nearly such a pretty boy as God had meant him to be. I am afraid that in time he might even have grown to be quite ugly, notwithstanding his pink cheeks and long curls ; but something happened.

Bertie had a very kind auntie, who often came to stay at the house, and one day, when nurse had a holiday and Mr. and Mrs. Wynne were out visiting, Bertie and Aunt Rose were left to keep each other company.

There was a sort of terrace at the back of the house from which a flight of steps led to the garden below. Bertie had been riding his new bicycle horse up and down this terrace, while Aunt Rose stood leaning on the stonework at the top of the steps, reading.

Suddenly a brilliant idea popped into Bertie's head. “Get out of the way, Auntie,” he said, for though he looked like a little gentleman, he did not know how to speak like one. “Get out of the way ! I'm going to ride him down into the garden.”

“Oh, Bertie, you can't !” exclaimed Aunt Rose, horrified at the bare idea. “You might be killed.”

“I'm going to, anyhow !” said Bertie, getting off the horse and pulling it to the brink of the steps. “I know I can. Get out of the way, I tell you !”

“But you mustn't !” insisted Aunt Rose. “You would certainly fall. Now, don't be a naughty boy !”

She returned to the book she was reading, and which was very interesting. She never dreamed of what Bertie was going to do, and did not see how the ugly wrinkle on his brow deepened and the angry red rushed all over his fair little face.

Suddenly he ran at her with all his might, and gave her a tremendous push. I don't think that in his passion he really knew what he was doing, but Aunt Rose was quite unprepared for such an onslaught. She lost her balance, and

fell headlong down the steps on the stones below.

People said it was a wonder that she had not been killed on the spot, and even Bertie was old enough and sensible enough to turn pale at the thought of that. But she was ill a long, long time.

Bertie was sent away to his grandmother's that the house might be kept quite still, and there he learned to be sorry and ashamed for what he had done. More, he learned that the only way to be truly happy is to obey those who are wiser than ourselves, and be content to only have and do the things we may. He began to understand that it is much

better to give up one's own way cheerfully, making the best of things, than to run the risk of terrible trouble by defiantly taking it, or to be crying and miserable half the day.

When Aunt Rose got better, she freely forgave the repentant little boy; but, alas! that could not undo the harm, for she was made lame for life. Bertie is a big boy now, with several brothers and sisters. But whenever he sees Aunt Rose, with her sad limp, he is ashamed afresh; and again, as often before, he asks God to subdue his temper and help him to teach the little ones to be truly happy and good.

J. C.

### EDUCATION AND THE STATE.

**C**HILDHOOD is a warfare. We all admire a ship fully equipped for a voyage moving out from the port, but more beautiful is the time when a young man, reaching his majority, moves out of home, moving toward the goal of a true life. No one knows the future of a child. He may lead an army to victory and crown a king; he may free a people for years enslaved. Parents are held by duty to make their child the best they can. A child goes out into the world either as a blessing or a curse. A community in which the child lives exercises a power over the child. If the community is corrupt, the child will be corrupt. The child becomes a citizen of the State for weal or woe, and the State exercises a power and stands by the cradle of that child. Thus three powers stand by that cradle, the parents, the community and the State. All hinge on one thing, the right of the State to teach.

Prussia was defeated by Napoleon, and Frederick William shut himself up for days to study the way of regaining his kingdom. Finally, he called his council together, and announced that policy which has made his name immortal, "We must regain by education what we have lost by physical exertion." Schools were established throughout

Prussia. Every child was compelled to receive an education. Prussia was unheard of for a time, but seventy years later Prussia was again attacked, this time by Austria. In sixty days 300,000 men were called together and were ready for war. Prussia won. The German school teacher and education conquered, being backed by the bayonet. Again, France was defeated by Germany for the same reason. It was education on the one side, as against ignorance on the other. Now, France has established one of the most perfect school systems on the globe. Everywhere intelligence is wealth. Place it in the bleak hills of Scotland, and it will become rich. Education makes man more productive. In the East the question has been asked of those who can tell, Who is the better workman, the schooled or the unschooled, the educated or the ignorant? The answer is astounding. The educated are doing nearly all the best work, have the easiest work and the best pay, while the ignorant do the drudgery and receive small pay.

At Napoleon III.'s Paris exposition, England, which had before been superior in industrial matters, was defeated in almost every department. Eng-

land was dismayed. What the cause? A commission, a most remarkable one in modern history, was detailed to find out the cause. After long deliberation, the verdict was returned in one sentence, "Education has defeated us." What did England do? Within a few days a bill was introduced in Parliament providing for the education of every child, and wonderful have been the changes accomplished.

The State must educate, that civil liberty should survive. Intelligence and virtue must prevail; civil liberty depends upon intelligence. Somehow or in some way the American people must see to it that every child is brought to a suitable position for American citizenship. That is the duty of the hour.—

*From an address by*

E. E. WHITE.



#### ALCOHOLISM NOT A DISEASE.

**W**HAT is disease? Any accepted dictionary will define the term sufficiently for our purpose. On reference to my "Imperial" I find this interpretation: "Any state of a living body in which the natural functions of the organs are interrupted or disturbed, either by defective or preternatural action, without a disruption of parts by violence, which is called a *wound*." Assuming that this is technical enough in its terms to meet a reasonable demand, as far as any brief definition may be and retain clearness, we are warranted in considering anything in the conduct or habit of a person that produces a disturbance or interruption of the natural functions as causative of disease. The domain of causes is very large, and it is altogether unnecessary for the purposes of argument to go into an extended citation of them. Everything with which man has

to do may be made accessory to his physical injury, and therefore lead to disease in some form. What, when employed in moderation, will contribute to his strength and vigor, may in excess become productive of serious functional disturbance, with resultant organic break-down, even to death. The physician has frequent occasion to warn against "too much of a good thing," and in his sphere as a healer he has occasion to know, often in a most striking manner, that a substance employed for a benign purpose may badly aggravate his patient's suffering, or lead to the development of new and discouraging symptoms.

Years ago, when my attention was drawn to a consideration of the different schools into which physicians were divided by convention, I wondered why my old-school friends accepted with

such good grace the title "allopathic," a term coined in the days of contest between them and the early disciples of Hahnemann, and intended by the latter as an epithet of opprobrium. But I found on observation that its application to the common methods of treating the sick by the old-fashioned doctor had a certain measure of appropriateness; that the drugs he employed, with a freedom that strikes terror to the soul of the modern practitioner, and especially those most in favor—as calomel, jalap, opium, nitrate of potash, elaterium, antimony, colocynth, copaiba, etc., did produce effects that were in themselves as truly disturbances of organic function, as the ailments for which they were exhibited. Acting thus upon the physical economy these drugs were expected to antagonize and overcome the diseases with which people were afflicted. It seemed to be a literal rendering of the word allopathy—this attempting to cure one disease by setting up another.

In the specific enumeration of the drugs just given we have omitted one that our grandsires deemed of the highest importance, and which in nearly all instances was made either a constituent of their prescriptions, or associated with the treatment. As a tonic, as a stimulant, as a narcotic, as a food, as a sedative or placebo, the bottle of brandy or strong wine, was to be seen on the table in the sick room, and upon it the nurse was expected to make frequent calls for dosage during the day. With our remembrance of the opinion laid down in the old medical authorities—Anstie, Carpenter, Cullen, Hunter, etc., this respect for alcoholic compounds was a reasonable characteristic of the practice of fifty years ago. But to-day, in all the glare of physiological and chemical research, for a man to stand up and advocate a similar procedure would necessarily relegate him to the dark ages of medical ignorance, or condemn him for wilful indifference to scientific demonstrations.

It is understood by the physician that in dealing with the articles listed on his posological table he is dealing with poisons for the most part, with the warnings of such observers as Lewin, Ringer, Rossbach, Nothnagel, Tanner, Lloyd, in mind; he knows that it is always necessary to be watchful in consideration of his dose quantities, for in spite of every precaution he will sometimes have untoward effects that may give him occasion to sign a certificate for the use of the undertaker. A teaspoonful of magnesium citrate, simple as it appears, administered at the wrong time may produce a convulsion and break down a feeble heart. A tenth of a grain of morphia given in the critical stage of capillary bronchitis, with the best of intentions for the suffering patient, may cure him of his pain forever. With a long list of articles pronounced toxic we find alcohol, with a multitude of qualifications that certainly stamp it as one of the most insidious of poisons.

One of the old English writers on *materia medica*—Dr. Anthony Todd Thomson—an advocate of its use in moderate quantity in low fevers, etc., says of the habitual use of diluted alcohol: "By degrees the mucous membrane of the stomach, and even the other coats of that viscus, suffering under repeated attacks of inflammation, undergo changes of structure, and inductions supervene which occasionally degenerate into cancer of the pylorus, or inflammation of the liver, palsy, dropsy, epilepsy, and many other bodily ailments overpower the vital energy of the habit \* \* \* The vessels of the portal system are compressed by a preternatural contraction of the fibres, the result of which is impeded circulation and ascites. A similar morbid condition is also frequently induced in the kidney which becomes granular, and secretes albuminous urine. Both diseases terminate fatally."

Thus for medical authority fifty years ago. What says therapeutics to-day

with reference to the same ethylic compound? Quoting the eminent B. W. Richardson: "But even in respect to the medicinal use of alcohol you can not be too careful, you can not be too exact, you can not be too watchful, you can not be too industrious. You are bound to ascertain from day to day, from hour to hour, that your practice is sure, and to determine how far you can correct it by reducing the employment of the drug to the smallest possible amount." This is emphatic language. Belladonna, arsenic, morphia, aconite, hyoscamine, rhus, trinitrin, are very dangerous products of the laboratory, but of them no such language is found in the books. Another respectable authority, Dr. R. L. Bailey, said on a public occasion: "Instead of being a valuable adjunct of the medicine shelf, alcohol is one of the most prolific sources of disease. The effects upon the lungs, stomach, heart, liver, brain and kidneys are well known, and tens of thousands of cases of disease of these organs are primarily produced by its use."

With such extensive disturbances of the vital economy as I have noted, there must be associated conspicuous disturbances of the mind. Indeed, we know that the mental action is affected in a double way from at least two causes of organic disturbance—(1) the altered blood content by which less than the normal quantum of nutrition is supplied to the cerebro-spinal system; and (2) the direct actions of the alcohol as a toxic agent upon the brain centres, with its

consequences of inco-ordination, so characteristic in the expression of the inebriate that the children in our street recognize the unfortunate victim of the bottle at sight. The pathologist knows how potent slight changes in the constitution of the blood are in producing brain disturbance with phenomena of varying intensity, in the expression of faculty, from simple loss of memory to delusions of sense and of idea, from entire want of intelligent apprehension to wild delirium. Need it be said, with the approval of the eminent Gowers, that those who are addicted to alcohol are especially subject to those effects of bloods change that are manifested by mental excitement and delirium. Their brain centres have lost normal stability through degenerative changes that may resist the most skilful treatment designed to restore them. Indeed, with the best result, the alcoholic neurosis, as indicated by exaggerated reflexes, paralysis, explosive outbursts of temper and other phenomena of impaired cerebration, may never be corrected—the man remaining till death a more or less uncomfortable valetudinarian. The simple definition of disease with which we started would appear to be met to the extent of the most critical demand by the categories of physical and mental disturbance that I have enumerated. And yet there are some of accepted prominence among us who reject these demonstrations, and insist that inebriety is not a disease!

H. S. D.

#### APPLE DUMPLINGS.

A GREAT many people insist upon having apple dumplings three or four times a year. The usual style of making the dessert is to mix up a dough composed of several cups of flour and several cups of butter and lard. Portions of it are then rolled out on the cake board into rather thick crusts; within these crusts are enclosed sliced sour

apples, and each one is called a dumpling. The cook stands by with her heart full of anticipations and her mouth full of strings, and she ties each dumpling up separately. They look as cute and innocent in their little white dresses as pretty doll babies, but as many a gilded binding hides a sad, sad story, so the old-fashioned apple dumpling conceals be-

neath its harmless looking exterior much of suffering and ill-temper that might have been avoided if the said apple dumplings had never been invented. The cunning looking little things are tossed into a pot of boiling water, and allowed to boil and boil until the crust becomes as tough as rubber boots. Of course, after having been subjected to the boiling process for so long time they have very little taste left when brought on the table, but they are eaten for the sake of the cream, sugar and nutmeg or other sauce. Not any for me, I thank you! The people who are made complaining and crabbed by the temptations of these dumplings attribute their cross words and bad temper to the temptations of the Evil One.

The innocent looking dumpling is crammed full of deception and guile, and rarely ever meets with an accuser these, for his Satanic Majesty is made to bear the blame of all the dumpling's offences. Don't let me give the devil more than his due. Sometimes the house-keepers (and may they be forgiven for it) place upon the supper table all the cold dumplings left over from dinner for the boys to eat. The poor fellows go to bed to sleep, "to sleep! perchance to *dream*;" aye, there's the rub," and they have visions of several hundred horrid grinning apple dumplings, red, white and blue, jumping at their heads. They awaken, throwing up their arms and yelling with a Fejee yell, and oh, such a headache! Nothing horrible in ancient history or in mythology can exceed the average old-fashioned apple dumpling dream for misery and despair. Sometimes the dream is an aggravating fantastic thing that sends you off to church without your collar. Sometimes it transports you to a fashionable dance, and there you find yourself without your shoes. Sometimes (if the crust is particularly tough) you find yourself converted into a sofa for a rhinoceros to recline upon. You gasp and try to ask him to leave, and beseech him to go somewhere else,

anywhere, but your voice has forsaken you; you cannot even whisper. Sometimes (and this is apt to be the case when the apples are particularly sour and not thoroughly cooked) the dream carries you off involuntarily into the miserable society of robbers, apes, witches, dogs, and demons, and either buries you alive with them, or they roll you down a hill all night long. Sometimes (and this happens when the crust is tough and the apples are sour, and this combination of evils is not of rare occurrence) you are pushed in your dream by an unseen malicious hand, and you fall down, down into a great yellow pit, the vasty depth of which is as unfathomable as the guile of the Evil One.

Who can recall this dream without a shudder! Those who are made ill by partaking of the old-fashioned apple dumplings resort to tonics and pills, and stimulants and bitters and porous plasters (porous plasters by the dozen) and then with the utmost audacity they transfer every bit of the blame of these spells to Providence. "An All-wise Providence," they say, ordains that I should suffer, and "Thy will be done." Providence is so often made responsible for our sins and ignorances. Instead of tearing the apple dumpling rescipe out of the cook book, they read the collect and a prayer or two.

Let the apple dumpling go. Let it perish at the hands of true civilization! It has made many a martyr, but never a saint, and many of us who will cease to cling to these relics—not of barbarism, but of too much civilization, and who will in future regard them as snares of the Prince of Darkness, will be so greatly improved in disposition as to experience really a change of heart. The saving of money heretofore expended in doctor's bills, patent medicines and plasters will make change in our pocket-books also. In making deserts let us draw the line at the old-fashioned apple dumpling.

And next of kin, and a co-worker in

iniquity, comes the apple pie. I have had many a slice set before me when I would feel compelled to say: "Not any for me, I thank you." I should have liked the upper crust and the fruit, but to have eaten that only, would most likely have given offence to the head of the table, and I could not possibly have offended my entire moral nature, and eternal economy by swallowing that solid foundation, that half raw bottom crust. I could only look at it, and then upward with a serious prayer in my heart, "Good Lord deliver us!"

"Why that upward glance, Patty?" they ask.

"Oh, nothing; I am simply keeping my eye in practice." And I think to myself, "My dear woman, if you want to kill, up and at it like Joel or Herodias, or Charlotte Corday, but do not kill souls as well as bodies with these subtle deceptions, and I state it mildly, these abominations of desolation, these culinary Lucifers, the old-fashioned apple dumplings and the old-fashioned apple pie.

PATTY SPARKLE.

### CLINICAL NOTES OF HYGIENIC TREATMENT.

**B**REAKFAST was just finished. A vigorous ringing of the bell called me to the door. An excited German was there. "Come quick," he nervously exclaimed; "Max, he go dead."

A rapid walk of half a mile took me to the sick man's house, where thirty or forty men and women, nearly all Germans, were collected. The house was small—too small for such a crowd. The sick room was about eight feet square, and, besides the bed, it contained a table, a trunk and two or three chairs. The space not thus occupied was closely packed with men, and redolent with the odors of tobacco, beer and human exhalations, rendered worse by near proximity to a very filthy cow stable. The room was soon cleared, and the only window, which was closed and heavily draped, was opened to admit light and air.

Attention was then turned to the patient.

His entire face was covered with erysipelatous inflammation. It was much swollen and livid. He was in a profoundly comatose state. A strong man was hurried off to the institute for a sitz-bath tub. The only American lady present offered a supply of hot water from her house, half a square distant. A bath 110° Fahr. was soon prepared—sitz and foot. The head was kept cool

by the free use of cold water. Gradually respiration became easier and more natural. In ten or fifteen minutes perspiration was freely started. About this time he repeated over and over in a sleepy tone, "Das good, das good"—the first words he had spoken since the previous evening. A thorough wash off, after an hour's sweating, removed a large amount of effete matter from his skin. He was returned to his bed, a cold towel applied to his face and head and tepid spongings ordered as often as needed to control febrile action. A marked change for the better progressed steadily; he slept some in the afternoon and more in the night. The sitz bath was repeated in the evening and next morning. The face became less swollen and less livid, with eruption still progressing on back of head. He began to enjoy the company of his friends and the flavor of his food; slept well the second night.

At this juncture a meddlesome visitor told him that no one so sick as he was ever got well without drug medicines. Others told his wife that Dr. J., who held a mortgage on Max's house, would foreclose it if he was not called to treat the case.

Thus unceremoniously it passed out of my hands. I should have dismissed it as greatly improved the next day.

Probably Dr. J. kept it in charge about two weeks and several weeks more passed before he was restored to his usual health.

Case 2. Mrs G. is a society woman. She enjoys the luxuries of the table as much as she does an expensive toilet or a dance. She became subject to attacks professionally diagnosed as neuralgia of the liver. Drug medicines afforded no relief. She tried hydropathy, but the results were not satisfactory so far as breaking up the paroxysm was an object. But a careful dietary fortified her against the frequency, as well as the gravity, of the attacks. But as soon as she dared, she would return to her old habits. A round of such dissipation had just been completed, when my attention was called to her case. Hot fomentations over the liver had been used for two hours without appreciable benefit. They were continued, but placed along the spinal column from the neck to the sacrum. The first application gave manifest relief. In less than an hour, the fomentations being frequently changed, the patient was very comfortable. The same treatment was quite as effective in recurring attacks until the case passed from my notice.

Case 3. This was one of most excruciating suffering. The flexors of the limbs and the extensors of the back were cramping dreadfully. Hot flannels had been wrapped about the feet, legs, hands and arms, and the epidermis fairly rubbed off by the hands of the faithful nurses. My associate had been with her, but had said nothing of the case to me until I was called by one of the nurses to see her. When I entered the room a hot, wet flannel was ready to be applied to one of her limbs. It was ordered to her back. Evident relief was the result. Changes were frequently made with similar results. In less than an hour the lady was in a quiet, refreshing sleep. The cramps did not return. A few days were required to remove muscular soreness and to restore the abraded surface to a normal condition. With steadily

improving health, no recurrence of cramp took place for a few months. The patient went home much improved in general health and full of confidence in the curative resources of sanitary science judiciously applied.

Case 4. This patient, like the preceding one, was a middle-aged and very delicate married lady. The cramps differed only in their absence from the muscles of the back and in their shorter duration. No rubbing had been done, and there were no abrasions. Hot fomentations gave prompt and perfect relief. No agency of any kind was used except fomentations, as hot as they could be used without scolding, applied to the whole length of the spinal column. This patient was subject to paroxysms of hysteria which were partially, but not perfectly, amenable to quiet, soothing manners in her attendants, and to diversion of her highly cultivated mind. Nothing is known of her further history.

Case 5. A middle aged widow lady—a lifelong invalid; subject to attacks of neuralgia about the head, neck and shoulders. Appetite capricious; bowels confined; full of vivacity to-day and despondency to-morrow. She had been repeatedly drugged for other ailments as well as for her attacks of neuralgia. This was before my heterodox ideas of medicine got possession of me. I prescribed Tr. Opii, and Tr. Opii acetas in full, then double and triple doses. I ordered podophyllin in full and then in double dose. It was inert till after many hours, when relief had followed a change of treatment. Comatose symptoms from the excessive use of the opiates began to alarm. Ice water was brought and freely applied to head, chest and along the cervical and dorsal vertebræ. Prompt relief followed, and more anxiety about the opium tinctures and their narcotic effects than about the nerve pain took possession of doctor and nurses. After attacks were promptly checked by ice-water applications.

J. S. GALLOWAY, M.D.

## MODERN CLOTHING AND COMFORT.

IN an article that deals with the improprieties and incongruities of modern habits of dressing as exemplified by both men and women, Dr. Lucy Hall semi-humorously proposes an experiment with one of our nation's "wards" in the following terms:

"The best tests of the discomforts and inconveniences of our attire would be to take an untamed Indian of the plain and subject him to the adjustment upon his own person of the various articles worn by civilized men and women. In knickerbockers, a flannel shirt, soft hat, long stockings and easy shoes, or a loose tennis or gymnastic dress, he would probably find that existence still had charms for him. The conventional business suit of man with its hard hat, stiff collar, and unyielding shoes, would probably extort a few yells of agony. The suspenders would hurt, the coat would perhaps cramp and annoy, but life would be endurable to him. Then put him into the garb of woman—feeble, delicate, gossamer woman—into the tight corsets, which would jam his elastic ribs into his pendulous liver, his writhing stomach up against his wobbling heart and gasping lungs, his whole nutritive apparatus up, down, backward, sidewise, anywhere so that nineteen inches of steel and whalet bone should compass his twenty-five inch middle; add the dozen or more articles, with their aggregations of bands, strings, buttons, hooks, loops, clasps and pins, place about him zone after zone of tight bandages, from which are suspended dozens and dozens of yards of gathered, puckered, pleated and festooned material; tilt his body all out of plumb by fastening under his heels a wooden peg two inches high, and crush his toes into the space of a good-sized thimble; weigh him down with a long, heavy outside wrap; perch a bonnet upon his head, and stretch a dotted veil over his eyes; put his hands into tight kid gloves, and into these a pocket book and an umbrella; then send him out for business or for pleasure on

a moderately wet morning or afternoon; let him keep his long, flapping skirts, his shoes and his ankles dry and clean, his feathers and bangs in curl, and his temper unruffled. Then ask him when he gets back to you, if he lives to do so, which he would rather be—a lovely civilized woman or a howling savage—and see what he will say."

It may be assumed that in this vigorous manner Dr. Hall presents her protest against the canons of fashion. Another woman who evidently feels an equal interest in the comfort and well-being of her sex, declares herself emphatically "a rebel against skirts," and says "there was war all through my girlhood between my mother and myself over every inch she added to their length. It makes my head ache to think of all the petticoats I used to carry around—flannel, muslin, lace, and the rest—and of all the mud that would accumulate on their dripping flounces, and the big laundry bills. At last I grew desperate, and vowed never to wear another white skirt. Then came the balmoral epoch. Worse still. They didn't show the dirt, which was rather a disadvantage, for they were seldom or never washed in consequence, and that is anything but desirable in a garment you wear, even if it isn't next to you. And, oh dear! how they did wind themselves around my legs in a high wind, so I could scarcely walk, and tripped and slipped into gutters and pools when I proposed to step over them! So I made up my mind that balmorals must go. Then I considered the Jenness-Miller divided skirt, but made up my mind it was only a make-shift after all, and would go flipperty-flop about my ankles just the same; so I skipped the divided skirt stage and leaped at once to freedom, both literally and figuratively, in knickerbockers. Women talk about their emancipation and right of franchise, and quarrel for place on school-boards and civil offices, when they might have

a kind of liberty in the pursuit of happiness which none or all of these would ever convey, by gathering her petticoats into two rubber bands at the bottom. I am dressed more warmly as well as comfortably, than ever before, in a wool combination suit of underclothing, black cashmere knickerbockers, pleated smoothly into a deep, tight yoke at the waist, and, best of all, with actually two

pockets in them that I won't lose things out of.

Of course, I am apt to retire when I investigate the contents of the pockets, but if I were caught at it I hardly think I'd make a much worse exhibition of myself than does the average woman whirling around after the pocket she can't find, like a pussy cat after her own tail."

### TREATMENT OF CHOLERA WITH WATER.

THE following is a translation of a letter of Pastor Wisliceny, of Holzdorf, Germany, that was published in *Der Naturarzt*, of Berlin, last September.

In 1860 the cholera broke out in Quedlinburgh in very severe form. The medicine doctors were not able to meet the needs, and people died in great numbers. I had read J. H. Rausse's book, "Wasser thut's freilich," [water certainly does it]—which is written with great experience, spirit and acuteness—and in accordance with it had already made trials of water-cure on myself. The mortality in the town became so great that I could not remain quiet. I went into many houses and advised the use of water against the disease, and the entire disuse of medicine, as this could only operate injuriously, while water, on the contrary, brings great refreshment and separation of the products of the disease, in view of the fearful heat, and the terrible griping of the digestive apparatus. Thus I saved hundreds of persons—children and grown-up, given up and not given up by the medicine doctor. Most of them I permitted to drink water only, and they were restored in a wonderful way. Many I put in whole packs wrung out of pleasantly warm or tepid water, and so caused them to sweat sufficiently. In this way thirst was awakened, and fresh water drank freely brought again into activity the functions of the alimentary canal, whereby soon relief and restoration were obtained.

As I the year before, in the neighborhood of Quedlinburgh, had cured many that were sick with trichinæ, by means of the copious drinking of fresh water, and tepid bathing of the whole body, especially the legs and feet, so now in the treatment of cholera I saw again the splendid effects of water application. And as I then in newspaper and circular had attacked drugs, so did I the same with reference to the cholera in a circular, and recommended all the sick to use water internally and externally. But no physician attacked me, as all felt their inability, and the public, in view of the fearful epidemic, had lost all confidence in medical treatment. One can not praise God sufficiently that He gave to the simple countryman, Vincenz Priessnitz, the talent to reveal the wonderful healing powers of common water, and that He, the great and all merciful God, has endowed water with such healing powers.

TO TREAT A BLACK EYE.—An eye that has suffered from an accident and shows more or less sanguineous infiltration in the membranes and skin surrounding it, is likely to be an occasion of annoyance to the possessor, whoever he may be. Some fellows who indulge their incorrigible propensity to joke on all occasions, especially enjoy the opportunity that a "black eye" gives them for rudely facetious suggestions and raillery, and the more modest and in-

offensive the victim the rougher will be the treatment of this sort at the hands of his fun-loving acquaintances. This is one way in which it must be more disagreeable to have a black eye—than to suffer the facial blemish it occasions for a time.

But whatever the cause, it is much desired by everybody that the congested tissues should be relieved as soon as possible, and the pigmentary deposit that makes the dark and livid color be prevented. We have found that immediate application of water as hot as it can be borne not only subdues the congestion but prevents the deposit.

In some of our cities there are people who advertise a sort of paint, which they claim will give a respectable appearance

to one who has sustained some damage to his visual organ. The paint, however, only covers the area of damage, and may not help toward curing the trouble. In one of our medical contemporaries a recipe is given for black eyes that is much better.

Take a drachm or so of the tincture, or a strong infusion, of capsicum ammonium, and mix it with an equal quantity of gum-arabic mucilage, and to this add a few drops of glycerine. This mixture should be painted over the bruised surface with a camel's-hair pencil and allowed to dry on, a second or third coating being applied in order. If this be done as soon as the injury has been inflicted, this treatment will invariably prevent the blackening of the bruised tissue.

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## NOTES IN SCIENCE AND INDUSTRY.

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**The Distinct Races of Mankind.**—M. de Quatrefages, the leading French ethnologist, in presenting the second part of his "Introduction to the Study of the Human Races" to the Academy of Sciences, gave an interesting summary of his general conclusions with regard to the origin and distribution of mankind.

Neglecting minor differences, he estimates that there are no fewer than seventy-two distinct races in the human species. All these descend or branch off from three fundamental types—the black, the yellow and the white—which had their origin at the great central mass of northern Asia, which is thus the cradle of mankind. Representatives of these different types, and the races which sprang from them, are still to be found there.

The whites appear to have originated on the west of the central mass, the yellows on the north and the blacks on the south. The whites extended westward and northward, giving birth to three secondary types, the Finnish, the Semitic and the Aryan, if we except the Allophyles, which form a separate group. Their area of distribution is continuous, as is that of the yellows, because

of the extensive land surface of the Eurasian continent. The yellows spread eastward and crossed into America. The whites and yellows checked or blended with each other, producing many varieties of man. The blacks, or negro type, which originated on the south of the central mass, were forced by the nature of the continent, and probably by the attacks of the whites and yellows, to go south into Africa, and east into the Indian archipelago or Melanesia.

The proto-Semites arrested their distribution in the north of Africa, and the mixture of the two races gave rise to the negroid populations. In the centre and south of Africa the blacks continued in their ethnic purity until the infiltration of other races from Europe and the north of Africa in modern times. Those which remained in their original home became blended with the whites and yellows, giving rise to the Dravidian populations which pass by shades into the three fundamental types.

As for the Allophyles, represented by the race of Cro-Magnon, they occupied parts of Europe and north Africa, from which they extended to the Canaries. The three fundamental types also found themselves in Oce-

anica; the Allophylian whites occupying Polynesia, the blacks Melanesia, the yellows Malasia. The latter were, according to M. de Quatrefages, the last to come into the maritime world

The peopling of America dates from the quaternary period, and is due to migrations of different types—Allophylic white and yellow blending with the local quaternary races, which also belonged to the yellow type. Europe, since the tertiary ages, has received only Allophylian whites, Finns and Aryans. The number of races now existing in a pure state is exceedingly restricted, if, indeed, there is a single one which can be accepted as such.

#### **A Typical Abandoned Farm.**—

I will try to describe one of the so-called abandoned farms which I recently passed in the town of Wales, some five miles from the sea, which you can take as a good example of all the rest. I should not have mistrusted there had been a farm there had I not seen an old cellar stoned up with round cobble stones, in which was a chimney partly fallen in decay. The house and barn had burned. In front was a lot of old dead apple trees, where there had once been an orchard. There were visible signs where there had evidently once been a fence. There was a clump of birch and stunted vines where there had once been a pasture, and a stretch of waste where there had once been a cultivated field. The whole surface was a vast expanse of drifting sand. A grave yard was in sight, where the old settlers had been laid for their silent rest. The children (God help them), had fled to pastures new. Such is an abandoned farm, that has no taxable or selling value. Wherever in all these New England States you may travel, when you find good, strong, clay loam soils, or deep alluvial river bottoms, there you will find neat and commodious farm buildings, and not labeled "For Sale." The proprietor lives on the premises, prosperous, smiling and happy,

JOSIAH MACINTYRE.

York county, Me.

**Ancient Remains and Old Testament History.**—Already Assyriologists and Egyptologists have exhumed remarkable proofs of the historical credibility

of the Old Testament writings. Passages unconfirmed by previous knowledge, and dogmatically pronounced erroneous by confident critics, have been proved to be minutely accurate. Every year supplies missing links in the chains of proofs that the historical books of the Jews, considered as documents of merely human origin, are trustworthy not only in their general features, but in details. The Egyptian monuments make it clear that the story of the stay in Egypt, and of the exodus and desert wanderings, must have been written by a contemporary who was thoroughly familiar with the Egypt of that day. Later discoveries give equal confirmations to other historical books—Judges, Samuel and Kings. Professor Sayce, an archæologist of high rank, has lately pointed out a new and interesting confirmation of the Jewish histories. A tablet recently exhumed in Upper Egypt contains a dispatch from the Governor of Jerusalem, not much after the time of Joseph, which speaks of the city of Jerusalem, and of a temple there to a deity called Morru (whose title was "Mighty King"), the priesthood of which was not hereditary. Professor Sayce finds in this a complete correspondence with the story of Melchizedek. Other tablets found at the same place, and coming from the same source, contain incidental confirmations of the Scripture narratives that require some technical knowledge to be appreciated. Scholars will award them a very high value.

**Another Cement Recipe.**—Dieterich states that a durable cement may be made by triturating eighty-five parts of litharge in warm mortar, with fifteen parts of boiled linseed oil until a uniform plastic mass results. From the same authority we quote the following:

|                           | Parts. |
|---------------------------|--------|
| Gutta percha.....         | 20     |
| Asphalt (pulverized)..... | 20     |
| Bisulphide of carbon..... | 50     |
| Oil of turpentine....     | 10     |

Dissolve the gutta percha in the bisulphide of carbon and the oil of turpentine, and then add the pulverized asphaltum. Should this be too thin for the particular purpose to which it is to be applied it can readily be evaporated down to the desired

consistence, care being to avoid the contact of the vapor with the flame, as it is highly inflammable.

### Charging for Knowing How.—

"I paid a bill the other day," said a large manufacturer, "without a murmur, simply because of the way it was worded. My engineer found that his hot water pump would not work, and after pottering at it for an hour concluded to send for a machinist. He bothered with it half a day and concluded it must come apart. I was much annoyed, for that meant the stoppage of my factory for a long time. Before I gave the order to take it to pieces some one suggested that a neighboring engineer be sent for, as he was a sort of genius in the matter of machinery. He came, and after studying the pump awhile he took a hammer and gave three sharp raps over the valve. 'I reckon she'll go now,' he quietly said, and putting on steam 'she' did go. The next day I received a bill from him for \$25.50. The price amazed me, but when I had examined the items I drew a check at once. The bill read

this way: Messrs. Blank & Co. Dr. to John Smith. 'For fixing pump, 50 cents. For knowing how, \$25.00.' Had he charged me \$25.50 for fixing the pump I should have considered it exorbitant. But fifty cents was reasonable, and I recognized the value of knowledge, so I paid and said nothing." Why should he not have charged for "knowing how?" That's what the lawyer, the doctor, the civil engineer do. The mechanical expert's knowledge may cost just as much study and time.

**Bering, Not Behring.**—When the czar Peter the Great determined to send out an exploring expedition to ascertain whether Asia and America were united by land, he selected to lead this expedition Captain Commander Ivan Ivanovich Bering. Bering, the son of Jonas Svendsen by his second wife, Anne Pedersdatter Bering, and was born at Horsens, in Jutland, in the summer of 1681. All the Russian and Danish records agree as to the spelling of the family name; both in Danish and in Russian it is Bering. His autograph is always written Bering.



NEW YORK,  
May, 1891.

### THE SKULL OF MOZART?

PARAGRAPHS have been going the rounds of the press, stating that the skull of Mozart has been recovered and its topographical showings are inconsistent with the phrenological idea of his musical development. A famous German anatomist, Prof. Hyrtl, has a skull in his possession which he is strongly impressed, from certain features of its

history, is that of the great musical composer.

Quoting the *New York Tribune* of Jan. 11 from an article taken from the *London Standard*, we have the statement, "phrenologists who have examined it the skull], have doubted it, owing to the absence of all peculiarities, which according to present theories, mark the existence of musical genius. But these savants were equally astonished when the remains of Beethoven were exhumed, to observe that the skull of that great master did not answer the expectations of the phrenological theories. It was, in fact, rather a small skull and might have been supposed to belong to a man of restricted intellect rather than to a genius like the great master."

Careful examination of the history of the skull under consideration, it seems

to us, warrants the opinion that it is not proven to be that of Mozart. The evidence rests almost entirely upon statements of persons who do not furnish a sufficient amount of scientific authenticity. A "gardener's son" afterward a grave digger, is the leading witness, and his word has its degree of haziness and improbability. Another "grave digger" is also one of the witnesses in the case who is reported to have found the skull in a cupboard and taking it home preserved it with much care until it was discovered by Prof. Hyrtl. Taken altogether the circumstances of the finding of the skull, and its keeping by people of no scientific culture for a generation or more until it falls into the hands of an expert, are altogether obscure, in fact, quite too indefinite for the serious purposes that anthropological investigation demands.

But assuming that Prof. Hyrtl has the true cranium of Mozart, are there such data indicated to warrant the floating statement that the phrenologists are in error with regard to his musical development? We answer No, directly. The statements found in the press are altogether too indefinite in this respect to be worth serious consideration. If this skull does not correspond to the known features of Mozart's head in life, if it does not for the most part correspond with the accepted bust and portrait of the master, it is certainly not authentic, for so far as the bust and portrait are concerned they certainly indicate a good degree of musical development, if not a large head. Here again, those who are unacquainted with cerebrolgy are very likely to make mistakes in their consideration of brain development.

It will be found, we think, that musicians as a class, have not large heads; they may have good anterior development, the temporal region may be well filled out, but the head taken as a whole is not of a large order. It is not necessary for the special work of a musician that he should have a large general head. General development of brain, means of course, ample functional activity in all parts. All special occupations, music particularly, when exclusively followed seem to direct the stress of brain activity to a certain area. Music is an æsthetic quality and therefore chiefly an emotional element in the human organism. A writer of well-known ability in criticism says of it:

"If pursued solely or as the chief interest or occupation, it becomes weakening to the other faculties, and disinclines to more vigorous and manly pursuits. I have never yet known and do not now remember ever to have heard of a deep and accurate thinker or a profound and notable scholar who was distinguished as a musician."

Beethoven had a broad forehead, the region of the musical centres was remarkably full. A portrait of Haydn shows a similar contour, not so marked certainly for the reason that Haydn and Beethoven differed materially in intellectual characteristics and in the peculiarities of their musical compositions.

But this note, however brief, should include another point. Professor Hyrtl is a phrenologist, according to the Vienna writer, and this being the case it does not seem likely that he would be inclined to exhibit or discuss a cranium that by its structure disproved in so

express a manner, as is alleged in this case, a principle of doctrine which he himself accepts.

### LEIGH HUNT ON THE NOSE.

THE English writers of the early part of this century do not appear to attach much importance to the significance of the nose as an indication of character. Leigh Hunt, for instance, says :

"The nose in general has the least character of any of the features. When we meet with a very small one we only wish it larger; when with a large one, we would fain request it to be smaller. It is a feature generally to be described by negatives. It is of importance, however, to the rest of the face. If a good nose will do little for a countenance otherwise poor, a bad one is a great injury to the best. An indifferent one is so common that it is easily tolerated. A large aquiline nose is bad. It trenches upon the other sex and requires all the graces of *Aspasia* to carry it off. Those, indeed, will carry off anything. There are many handsome and even charming women with such noses; but they are charming in spite of them, not by their assistance. Painters do not give them to their ideal beauties. We do not imagine angels with aquiline noses. Dignified men have them."

Opinion has undergone considerable change since Hunt's day, for now those who make the features a study ascribe to the nose a high value, some considering it second to no other feature as an index of disposition. Lavater's intuitive and somewhat fanciful reflections have been taken up and re-examined, and what of merit there is in them for

the most part accorded, on the ground, however—we think it should be granted—of such correspondences as have been demonstrated to exist between temperament and nasal contour. Likeness of feature usually accompanies the heredity of character from a parent, but not necessarily. We have seen a strong Roman nose on a very amiable, inoffensive man, and that type of nose called acquisitive on a person exceptionally generous and frank. One may receive the nose, mouth and ear forms of one parent and the characteristic feeling and sentiment of the other parent whose facial contours are totally different. Yet there is something, after all, in physiognomy, and we have but to get down to the underlying, genetic causes of organization to be able to interpret its warnings. Thought, feeling, lie back of the changing expression of face as produced by muscular action; so there is an influence in the vital essence lying back of physical growth that determines the development and form of the settled or rigid parts of the body.

### A "BRAINY" SOCIETY.

SOME interest has been shown by correspondents of the PHRENOLOGICAL in a recently organized society or "commission" having for its chief purpose the examination of the brains of distinguished men after death. This movement owes its origin largely to a well-known physician of Philadelphia, and the plan of operation as far as it has been formulated encourages the expectation that results of a trustworthy nature will be obtained.

Post-mortem examinations of the cranial contents are usually made for the

purpose of confirming if possible a diagnosis of some pathological lesion that might have caused or contributed to death. Rarely is it that a physician takes the time to look into those differences of structure that have their mental analogues, or correspondences. In fact such work required time, and can not be hastily done. The interest shown by some specialists in the motor or muscle centres has increased greatly our knowledge of the brain's anatomy, and the position taken by some anthropologists with regard to a criminal type of development has had some effect in drawing attention to the possibilities of defective development as affecting mental expression or individual character.

Thus we have side-lights that are helpful toward demonstrations of localized mental function; but largely *ex parte* in their differentiation. A company of physicians and students in science of broad experience and liberal views who are inclined to take up the matter of brain study for the determination of the theory that structure and development bear a more or less constant relation to mental manifestation, and with a definite life history at command will carefully measure and compare the brain parts and set down their findings in definite array, should obtain satisfactory results.

We are informed, by a correspondent who is personally interested in the matter, that already a considerable number of eminent persons in this country and abroad have approved the undertaking and promised their brains (in a figurative and literal sense) for use in promotion of the objects of the society so that the prospect of successful establishment is assured.

A POLITICAL POINTER.--Our political managers should be careful how they treat the workingman. He is growing more intelligent year after year, and so becoming more conscious of his power as a citizen. In Oswego his power was illustrated not long since. There a certain type of partizanship has been usually successful at the polls, and when the other side nominated a young blacksmith as its candidate for mayor, a leading newspaper sneered at the choice, in its loftiness designated the man as the "leather apron" candidate. This fling aroused the indignation of Oswego's workingmen, and combining under the extemporized banner in the form of a leather apron, they elected the blacksmith by the largest majority ever given for mayor in that lake city. "A man's a man for a' that."

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A TRUTH that needs repetition over and over again in this age of moral skepticism is that, effort at self-control, resolutely kept up will modify a restless, uneven nature, and in time attain a good degree of evenness and balance. Most of the cranky, ill-adjusted people we meet have made little effort to improve themselves, and so tended to become more and more out-of-sorts with themselves and the world. Power of self-control certainly comes through earnest determination, and unless the person is actually diseased or defective in nervous constitution it can be obtained in a great degree and be a source of much comfort. The trouble with many people who would like to be in a better mental condition, is that they are disinclined to the serious work that is indispensable to secure it.

## Our Mentor Bureau.

### To Our Correspondents.

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

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also.

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

**SPECIAL EXAMINATIONS—MECKEL.**—It is better to have examinations of the urine made by a physician acquainted with urinalysis who lives in your neighborhood. To send specimens a hundred miles or more involves a delay that necessarily affects the result and renders the examination less valuable than it would be if made where the patient lives. In kidney troubles such examinations are very important for obtaining anything like a correct knowledge of the disease.

In regard to the pains in the abdomen you speak of, it would be impossible to say anything of a definite character, so many considerations enter into their production. Only a careful personal examination will supply the necessary data. We should advise you to get the best advice accessible, and not to put off the matter. The description you give suggests a local peritonitis, or some mesenteric inflammation, or possibly an obscure hernia.

**ON BEAUTIFYING THE HANDS—Question.**—Will the editor be kind enough to advise a girl reader how to make her hands look better? They are so red and puffy looking often that she is really ashamed of them.—TILLY.

**Answer.**—We think that some regard to the good looks of one's hands is creditable, whether the owner be man or woman. Well kept hands show order, neatness, refinement, and some time must be spent every day in the hand toilette if the best results are to be expected. Diet has much to do with the appearance of the hands, for eating too much or the constant use of food that is too rich with carbon or waste matters will load the blood and produce a venous distension in the extremities that appears in the hands as a discoloration of the skin, a blotchy, bluish redness that is far from inviting. Tight sleeves also prevent free circulation, and to a degree close-fitting bracelets and rings have a like effect. The circulation of the blood may be naturally slow, and unless there is some constitutional disease at its source, exercise, deep breathing, systematic bathing and hygiene will improve the blood movement and so render the blood distribution more uniform throughout the body, and reduce the turgescence in the extremities. A good oatmeal soup with soft warm water used when washing the hands will tend to make the skin smooth and soft. At night a mixture of equal parts of glycerine, lemon juice and rose water applied to the surface with a sponge once or twice a week, or rubbing the backs with a slice of lemon will tend to whiten them.

**DIFFERENCES IN NERVOUS STABILITY—A. L. G.**—Your observations are in the main correct. Temperament has much to do with the exhibition of nervous constitution. Some are very sensitive to their surroundings, and so a prey to anything that annoys or frets. Others are apparently clothed in a skin that has little feeling, and their eyes and ears are little affected by surroundings. The manner in which one lives has much to do with his irritability. Hence, those who are in a high degree excitable by nature should adapt their every-day habits to an endeavor to reduce the characteristic; they should avoid, as far as possible, those things that disturb the nervous economy, and make

it one of their principal objects to build up a robust physique. Discipline or training of the mind has a work to do in such cases.

**VEGETARIANS—S. O.**—Your skepticism with regard to the practice of vegetarianism by any one as a rule of living does not surprise us, surrounded as you have always been by flesh eaters. We know personally several persons who have forgotten, if they ever knew, the taste of flesh. The Shakers are largely vegetarians, and there are other societies or bodies of people in different parts of the United States who never touch the flesh of any animal or bird as an article of food, some considering it sinful to kill animals for the purpose of eating them. Dr. Ross, the eminent teacher and physician, of Toronto, Canada, a large-bodied man, as well as big-brained, and one of the most active spirits we ever met, has not touched "meat" for upward of thirty years. The well known Mark Trafton, writer and clergyman, says in a recent letter: "For eight or nine years past I have eaten no flesh of dead animals. For many years I have eaten whole wheat or Graham bread. My breakfast is the principal meal for the day—two soft-boiled eggs, a saucer of oatmeal, mush, bread, and one cup of coffee. My dinner is bread, a slice or two, a cup of weak tea; at night, a half a pint of milk and a slice of bread. I hardly know, from any sensation, whether I have eaten or not. I have gained in weight, and suppose, unless some accident befall me, or I slip into some indiscretion, I shall be at last a centenarian."

**MENTORIAL BUREAU—M. L. S.**—You write us that you sent an essay for the prize some weeks since and ask us if we received it. Some days we get half a dozen. Each has a *nom de plume* or a fictitious name, and the real name is sealed up. We do not remember, but presume that your article reached us, but it would take half a day's time to look it up. Several have sent "prize essays," and a week later write to ask us if they have drawn the prize. We are receiving the competitive articles every day, and when frost comes we shall begin to have them read; and when we get the decision of the judges as to the best we shall open the sealed envelope connected with it and report to the writer and pay the prize. The best may have come; and the very last one may draw the prize—who knows?



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

**Modern Speculation With a Hint.**—We live in an age of resplendent light, and in a nation that leads the world in all that pertains to a great civilization but we are confronted by agencies that have been operating for thousands of years in the darkest places of the earth, and which, if acquiesced into, would lead this great nation to repeat the history of the great empires of antiquity. After about nineteen hundred years of progress in Christianity, during which time it has been subjected to the most trying ordeals, the announcement of "The Coming Christianity," or "The New Christianity," receives only a secondary consideration by those that know what Christianity is.

Science and revelation are closely related, and throw light upon each other. The author of revelation piled the rocks, and geology unfolds their mysteries. The author of revelation created man with his stupendous powers of mind, and science unfolds to some extent the mysteries of his wonderful organization. The heathen had only the light of reason and conscience, but these could not enable him to arrive at a true knowledge of God. Surrounded as he was by powerful superhuman forces, he concluded that the universe was God, or that God was the soul of the universe, and thus in his imagination divested the deity of unity and personality and laid the foundation for the idolatry of all ages, and inaugurated the doctrine of pantheism, which has flowed in devious channels down through the ages till its turbid waters have washed the shores of many lands, and its waves have broken over this Christian land of ours.

Science is exact, and its conclusions are yielded by nature in answer to critical investigation, and for the want of demonstration many scientific empirics betake themselves to the vagaries of intuition or the fancies of a morbid imagination. The question arises, Will intuition furnish re-

liable evidence on those problems continually rising before us? With a sufficient stock of knowledge and the premises well established it aids in forming a correct conclusion, but with fanatics who have their hobbies greatly at heart everything they see or hear becomes evidence pointing to their conclusions.

There is a growing tendency among the nations of the earth to look for the coming of a Golden Age, and the aspirations of man, aided by his vivid imagination, picture its transcendent glories as being within the limits of his possibilities. This is very reasonable both from an intellectual and a Christian stand-point. Great attainments lie out before us in the future, but we should know in what direction to look for them. Many new-fangled cults spring out of the darkness of the past and agitate the world for a time and disappear like bubbles on the rippling stream, and soon are numbered with the things that were. The Golden Age will not come by returning and repeating the dark ages of the world, but it will dawn upon the earth by a development of what is already begun, by building upon "the foundation of the apostles and prophets," and by a collateral intellectual development which is the outgrowth of a Christian civilization.

When men depend upon an inflamed imagination and enter upon its domain, what vagaries can be conceived of that it will not picture upon their minds? It is by the belief of *the truth* that men are to be saved; and the possible attainments conditioned upon faith are great; but the conceptions of a morbid imagination outside of the domain of truth are not made true by being believed. It is safest to invest theological and scientific problems from a Christian stand-point, for Christianity is the centre around which all other truths cluster, and it is the stand-point from which we may go out to explore the realms of universal science. Inspiration interrogates us with this question, "Canst thou by searching find out God?" The peasant may know God, while the philosopher gropes in his darkness, and revises his system over to find himself still in the darkness that covers the earth.

There is too much theorizing to find a

scientific Christianity, one by which man realize independence of God, who is to be sought by faith that works by love. There has been so much conflict among opposing factions along on these lines that we are led to believe that they are all to a great extent wrong. "There is too much pharisaical philanthropy and too little of that simple philosophy whose principles are to be reaped in kindly acts. Those who do all the good they can, not those who content themselves by speculating on the good that might, could or should do done, are the true lights of the age. Follow them, emulate them and leave metaphysical wranglers to fight out their battles as best they can. The problems that perplex the dreamers of the world the workers solve."

D. N. CURTIS.

**Practical Value of Phrenology.**—For the best music teacher I ever had, I am entirely indebted to Phrenology.

At the age of twenty-one the gentleman referred to was a baker. A phrenological examiner, whom he consulted, advised him to adopt the profession of music. He sang delightfully, and gave instruction on several instruments, playing them himself. He was professor of music in a well-known institution for the education of young men, and also had all the private pupils he could teach up to the time of his final illness. His eminent success he ascribed to the change consequent on receiving the phrenological advice noted above.

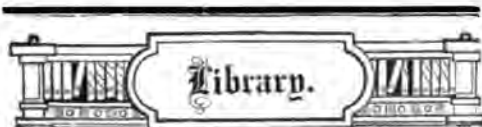
M. L. O.

#### PERSONAL.

DR. HOWARD CROSBY, the distinguished leader of moral reform in New York city, died of pneumonia after a brief illness March 29 last. For scholarship, nobility of character, devotion to the cause of Christian truth and resolute conflict with the abettors of vice and crime, he had no superior in American society. All who love order, purity and sincerity deplore his loss. He was sixty-five years of age.

P. T. BARNUM, the "great showman," died on the 7th of April. He was in his eighty-first year, and probably one of the best known men in America, having been in the museum, circus, menagerie and other lines of popular amusement for over forty years, and an active worker to the last.

MRS. A. H. PERRINE, of Randall county, Alabama, owns and manages a plantation in the heart of the negro belt, and gets along most successfully with the colored people. Last year she cleaned six hundred bales of cotton, attending to the engine herself. She personally superintends all the work on the place.



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

**GOD REIGN**—Lay Sermons. By Edward Reynolds Roe, M. D., 16mo, pp. 186. Laird & Lee, Chicago.

While we are reminded of the excellent series of "Lay Sermons" by Prof. Huxley, in perusing this volume, we note that the spirit of Dr. Roe's reasoning is thoroughly pervaded by a vein of religious sentiment that does not appear anywhere as an affectation, but as the expression of convicted feeling. The treatment of the topics embraced under the general title is, nevertheless, evidently that of a scientific observer. The many contested questions of the day, like Creation, evolution, nature of man, spirit, mind, the Divine overruler, etc., are those discussed in as broad a sense as a liberal yet earnest thinker who values evidences, of whatsoever nature they may be, may be expected to exhibit. We think that people of religious leanings, of faith, will find profit in reading a book of this sort. The writer has been a close student of science, including the phrenological system of mind, and shows more than average capacity in critical discrimination and generalization. So good a book should have a good index and chapter headings.

**FREU DAGMAN'S SON**.—A Survivor of the "Danmark." By Julia McNair Wright,

author of "The Captain's Bargain," etc., 16mo, pp. 348. Published by The National Temperance Society, New York.

In the hero of this new book by the prolific writer of temperance tales named in the above title we have presented "a valiant little gentleman worthy of Arthur's accolade—a nineteenth century Sir Galahad," and a very pleasing story of the little gentleman is made out. In its course we are given pictures of Danish home life that are limned with that fidelity that suggests the attentive traveler in the little country that once held the key to the Baltic, or else one who has been an apt scholar of the books that furnish truthful readings of the worthy Danes. The miserly Uncle Kars and Castle Famine can not but elicit the reader's contempt, while Gerda is a conceit that wins on acquaintance, and is certainly most creditable to the imagination of the author. The loss of the "Danmark" is well described, and its pathetic incidents are mingled with so many humorous allusions that smiles become more natural than tears. We consider this book an improvement on the class of stories commonly issued by the National Temperance Society, and heartily commend it.

**EVERYDAY ETIQUETTE**. A manual of Good Manners. By Louise Fiske Bryson. 18 mo, pp. 147. New York. W. D. Kerr.

The conclusions of personal observation and experience, and of the study of authorities in good manners are crystallized in this little book. The lady author has sought to make it, too, a little classic, for she concludes her studies with a list of the sources of much of the data that are pleasantly collated in the pages. Good manners are essential to refinement and have an important bearing on health, and they who would be conformed to the best forms of demeanor must study the essential principles of courtesy in speech and action. Good nature is a noble element in character, but its best expression is obtained only in association with politeness and that delicacy which considers the feelings of others. The study of human nature is involved in good manners, as is clearly enough shown in the course of this practical and useful little manual.

**THE INTERNATIONAL MEDICAL ANNUAL and Practitioner's Index for 1891.** Edited by P. W. Williams, M.D., assisted by thirty-eight collaborators—European and American. 8vo., 600 pages. Illustrated. Price, \$2.75. E. B. Treat, publisher, New York.

This volume counts nine in the series of the yearly issues, and is the largest that the enterprising publisher has given to medical literature. To say that it is a valuable addition to the library of the physician who would keep at the front of medical progress is to say as little as one can. As a resume of medical treatment it is specially devoted to new processes and new methods, in both therapeutics and surgery, the editor and his collaborators having carefully gleaned from all departments in the rapidly expanding demands of general and special medicine. The contents are divided into four parts, viz.:

Part I. embracing New Remedies and a Review of the Therapeutic Progress of the Year.

Part II, Special Articles on Diagnosis; Deformities of the Hand, and their Diagnostic value in Nerve Lesions; the character of the Sputum as an aid to Diagnosis.

Part III is given to the consideration of New Treatment; and it is a retrospect of the year's work, with numerous original articles by eminent authorities.

Part IV.—and last part—is made up of miscellaneous articles, such as recent Improvements in Sanitation; Concerning Climatology and Hygiene; Alcoholic Inebriety, and the results of Asylum Treatment; Improvements in Pharmacy; Books of the Year, etc.

Several colored illustrations contribute interest to the text; for us the plates accompanying the paragraphs on brain surgery have an importance that will be shared by all neurologists. These studies, indeed, we need not say, mark the greatest advancement in modern diagnosis and surgery.

A word should be added concerning the spirit of liberality that pervades the discussions on treatment, a feature in itself to be expected in a work that is professedly expository of improved methods.

## PUBLICATIONS RECEIVED.

**KNOWLEDGE**—A monthly magazine of a Cyclopedic nature, purposing to take account of matters fresh and current in all departments. April number. John B. Alden, New York.

**THE RELATION OF LIFE INSURANCE TO INEBRIETY.** By T. D. Crothers, M. D., editor of *Journal of Inebriety*, etc.

This reprint of a valuable paper that was read before the American Association for the Study and Cure of Inebriety, December 10, 1890, should be read by all who are concerned in life insurance. It has points that the managing officers of our life companies should take into consideration.

**THE CLIMATE OF THE EASTERN SHORE OF MARYLAND**, considered with reference to its sanative and curative influence in pulmonary consumption and other diseases. By C. W. Chancellor, M. D., secretary of the Maryland Board of Health, etc. From A. P. Sharp, Baltimore, Md.

**READINGS AND RECITATIONS, No. 8.** A new and choice collection of articles in prose and verse, for schools and all temperance organizations. Edited by Miss L. Penny. New York: National Temperance Society.

**BOOK REVIEWS AND NOTES.**—Publications by Bourinot, Dawson, Fiske, Glie, Hosmer, Hurd, Howell, Loche, Nitobo, Polloch, Reeve. Reprinted from annals of the American Academy of Political and Social Science. January, 1891.

**NINETEENTH ANNUAL REPORT** of the Society for the Prevention of Crime, 1889. With so vigorous and earnest a president we do not wonder that this society has done so much excellent work in New York city, despite the combined opposition of liquor dealers and political bosses.

**NINTH BIENNIAL REPORT** of the Trustees, Superintendent and Treasurer of the Illinois Southern Hospital for the Insane. July 1, 1891. Received from the Superintendent, Dr. E. B. Elrod.

Among the stated causes of the insanity of the patients sunstroke, epilepsy, grief, heredity, ill-health and intemperance are most conspicuous.

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[WHOLE No. 630



FIELD MARSHAL VON MOLTKE.

## FIELD MARSHAL VON MOLTKE.

THE most eminent military man of Europe in the present generation died on the 24th of April last. Carl Bernhardt Helmuth von Moltke, as he was named, may be said to have divided the honors with Prince Bismarck in the making of the German nation as it stands before the world to-day. He was a remarkable personage from first to last. Born in a time of war in a family whose membership was largely composed of soldiers, he inherited a strong bias toward military life, and an exceptionally strong organization. His father had been in the army, but after marriage retired from it and was living at Parchim, Mecklenburg, where the son who was to cut so great a figure in European affairs was born October 26, 1800.

In 1806 the French stormed the town of Lubeck, where the von Moltke family were residing, and after taking it plundered the place, ransacking the von Moltke house among the others. This incident was well remembered by the Count. Part of his education was received at the Military School at Copenhagen, and in 1818 he was ready for a commission.

Denmark did not offer to the aspiring young soldier the opportunity he sought so he went to Berlin, where he offered himself as a candidate for an official position, and obtained a second lieutenancy in the 8th Infantry. A year later he entered the Military Academy of Berlin, and for six years studied faithfully, laying the solid foundation of a general education in literature and science for his future career. When in 1827 he rejoined his regiment his standing was so high that he was given charge of the military academy, and showed at once uncommon capacity in its management.

In 1833 he received a captaincy. Two years later he made a trip to Turkey. There he was engaged by the Sultan to reorganize the Ottoman army, but it seems that the careful scheme of reform and territorial defense that he prepared was more than the indolent spirit of the

Turkish government could or cared to put into effect.

In 1845 von Moltke was appointed Major and Adjutant to Prince Henry of Prussia, then residing in Rome. After the death of Prince Henry in 1846, von Moltke returned to Berlin, and for several years was occupied with various commissions in the interest of the Prussian government, showing himself on all occasions an efficient and thorough administrator. But it was not until the Austro-Prussian war of 1866 that his pre-eminent abilities as a strategist were fully displayed. The operations of that short and decisive contest were planned by him.

"The movements of the three army corps which were to converge at a given time upon the enemy and crush him were all directed by this master mind. . . . On the very eve of the battle (Koniggratz) dispatches were received which compelled radical changes. Moltke was not embarrassed in the least by the event. This also, or the possibility of it, had been foreseen by him. When the battle was raging, when the non-arrival of the Crown Prince seemed liable to frustrate the Prussian combinations, and when the King and Bismarck were becoming nervous, the Chief of Staff was entirely cool and free from anxiety. Bismarck has told how at this supreme moment he offered Moltke a cigar. The Chief of Staff carefully selected the best weed in the Chancellor's case. Then, said Bismarck, 'When I saw that he was cool enough to choose a cigar I felt comforted and assured that things could not be going wrong with us after all.' In a few minutes the columns of the expected army corps were seen approaching; then the united Prussian armies closed in a crushing grip upon Benedek, and the battle of Koniggratz was won."

So, too, he prepared for the war with France, which his far-sightedness deemed inevitable, and when in 1870

Louis Napoleon precipitated the contest von Moltke was the least disturbed man probably in Germany, although with the single exception of Bismarck the most responsible. The wonderful success of his operations in that war, and the triumphant march of the German armies to the gates of Paris form a most conspicuous feature in the history of modern Europe.

Created Count and General Field Marshal on his return from France he retired to his estate at Kreisau, where in the pursuit of agriculture he appeared to find his best enjoyment.

Appointed to the Reichstag he was not often heard in the tribune, but when he did make a speech the members flocked around to hear him, sure that he would utter sound matter and patriotic, and worthy of consideration. In politics he was a Conservative, but he was not fond of politics, and only regarded them for their relations to military questions. For many years during his later life his time was passed with monotonous regularity.

Always reserved, modest and simple mannered, he obtained the name of the Great-Silent-Man among the people. Although so silent in public those who were among his friends knew him to be a ready and pleasing talker, full of varied information, kindly and genial in his estimates of his contemporaries, charitable in disposition toward his neighbors, and prompt to the performance of good acts.

It may be said that his ideas of government were mediæval, inclining toward absolutism rather than liberality. But his birth, early education, military environment, and the development of events in Germany will probably explain that sufficiently. As a soldier his life was bound up with the success of the army of which he was a part. And upon that army depended the fate of the German nation. As one says: "He was not responsible for the system he served so well, and in

serving that system he aggrandized Germany."

He married rather late in life, when about forty-two, a young English girl, a sister of his brother-in-law. Von Moltke and she had become acquainted through a correspondence which he had kept up with his sister long after her marriage. The union proved a happy one, but in 1868 the Prussian soldier lost his companion, and with her death much of the light and joy went out of his life. After that he devoted himself the more assiduously to the affairs of his country.

No people ever esteemed a man more than the Germans did their greatest general, and when he had reached his ninetyeth year the whole nation was moved to do him honor. "From the Baltic to the Alps, from the Vosges to the Vistula, every household joined in the great jubilee, hung out the national colors and likenesses of Moltke in flags and torches. Berlin was decorated and enthusiastic as it had never before been for any private citizen. . . . The grim old Field-Marshal was taciturn almost by necessity, being nearly smothered by honors and rich presents; but when the city fathers of Berlin sent him their greetings, accompanied by the sum of fifty thousand marks as a charity fund for the relief of the aged and infirm, he replied: 'Gentlemen, say to your Council that this gift touches my heart, and that of the many and rich presents I have received to-day, this is the most valued.'"

When in public he usually wore a plain and loosely fitting uniform bound in red, with yellow epaulets. Over six feet in height, he preserved an erect attitude to the last, and until a few months before his death one saw him frequently in Berlin driving in a plain cab, or sauntering along a street looking at the shop windows. He was as regular as the sun in his daily tasks; and even in the lighter employments of his long life, was painstaking and methodical.

## THE LEVER OF A THOUGHT.

**I**N a recent number of a moral and educational journal there is an article on Tenement-house visiting, which is so good that we can not help wishing it were better. The spirit in which the work is proposed by the writer is so lovely that it could not fail when set in operation, to result in equally lovely uses.

The "put-yourself-in-his-place" attitude, which precedes all true and effective action in these fields, is so manifest in the instructions to the benevolent but inexperienced visitor that nothing better could be suggested to the charitable woman who is free to exercise her individual talent in such ways as shall seem to promote the good she seeks.

But when all the balm and courage and strength and faith and wisdom that the believing visitor carries has been poured into the receptive minds of those she wishes to benefit, is her work really done? Is it, indeed, even well begun? By so much as she has intelligently set herself to the performance of her benevolent duty she knows that in her fairest accomplishment she has but patched and tinkered at the mere external effects, while the cause remains untouched. It is all like caring with scrupulous faithfulness for the sufferers from a plague, while the pestilential pool that breeds the contagion is actively developing and sowing broad-cast the germs which will ripen in a harvest of fresh victims.

But these things being so, what can the charitable woman do toward removing the cause? She can think.

While she has been diligently seeking to discharge her duty to a class whose miseries excite her compassion if not her sympathy, she has looked first of all to the individual failure which is serious enough, God knows, and requires her best efforts at correction. Yet back of the individual failure she has recognized the iron grip of conditions which the most faithful performance of the individual sufferer's part does not loosen, and

which is the fruitful source of the ignorance and wretchedness that she is endeavoring to enlighten and alleviate.

Perhaps she does not distinctly understand the true nature of a cause which it is difficult to trace through all the intricate and involved meshes of human interests and relations. May she not set her thought to the study of a problem which concerns not the objects of her charity alone, but the moral health and stamina of her best friends and of all the potential forces of society? Perceiving as she must the certainty of an underlying wrong which has culminated in the poverty and distress that she is attempting to relieve by such personal assistance and advice as she is able to render, will she not more intelligently perform her task if she thoughtfully strives to trace the law from cause to effect?

She does not think that the deplorable condition in which she finds so large a portion of the human family is, by any means, a necessity, and while she counsels her humble friends how to make the best of it, she has a lurking consciousness that no sympathizer would be willing to take their trials and bear them in their stead without some word or plan of resistance.

She does not believe—none of us believe—that it is of the Providence of God that any class should suffer from the selfishness and grasping greed of any other. Such oppression is permitted while the love and intelligence, which represents God's working power in the world, looks on in a passive way and yields assent to a system which tends to deepen more and more the inequalities that stamp out instead of developing the Divine likeness in men.

But the more intimately we study the Gospel and learn the mission of the Christ the more clearly do we see that it was these inequalities that He perpetually aimed to level, and His sternest rebukes were directed at the usurper of

privileges that are the divine right of all. Little by little the illumination of that wonderful life about which the world has been talking for eighteen centuries, is breaking into the souls of men with a glory and refulgence which is like a new revelation; and the true meaning of the Message is to-day beginning to be more clearly apprehended than at any time, perhaps, since the early morning when the first disciples, through obedience to the letter, caught the living Spirit of the Word.

And thus the tenement-house visitor, while she follows the kindly instructions given by our friend, and interests herself in all benevolent measures that promise temporary aid to the struggling poor, must feel the impulse of the potent and compelling law which is moving the current of human thought to broader considerations of the social question that demands the regal rulings of justice no less than the sympathetic touch of charity. She may be in doubt as to the wisdom of this or that modern scheme of reform, but a resolute investigation of their separate claims and bear-

ings will prepare her for rational judgment of their proposed methods for bettering conditions which she herself despairs of seeing remedied through the offices of benevolence alone. She need ride no hobby, nor make herself a public advocate of any reform principles if she objects to such distinction; but the power of her earnest private thought will quicken the tide of human progress and accomplish a no less needed work than she is seeking to do in formal charities. For the force of right thinking is beyond all other influences the inspiring, vivifying, energizing power that propels the world ever and ever nearer to the divine center of things; and none of us are so small and weak that we may not give the impulse of a helping thought to the forward movement of the age in which—let it be said—we not only exist but *live*.

And a woman's large generous, loving consideration of the vital questions and proposed reforms of the day is a potency which can not be missed without loss to the deepest interests of humanity.

A. L. M.

#### THE NICARAGUA SHIP CANAL—AND ITS ENGINEER.

THE collapse of the Panama canal scheme after years of labor and the expenditure of a huge sum of French gold was immediately followed by the development of the American project for a ship canal that should connect the two oceans at Nicaragua. The work has now been underway for some time, and its progress seems to have given general satisfaction to the officers of the company and of the government that have it under supervision. This work mainly includes the excavation of Greytown harbor and the building of a great breakwater to protect the harbor against destructive invasions of the sea and also to control the effect of current upon the channel of approach.

Under the personal direction of Mr. Menocal, the Chief Engineer of the

work, the surveys of the country through which the canal is to pass have been successfully made. An immense deal of labor was involved in them as an initial step as may be inferred from the statement of a Press correspondent, that since December 1887, there have been from three to eight parties in the field each consisting of five officers and seventeen other men.

"These surveys alone should immortalize the name of Menocal, for the remainder of the physical labor to be performed, enormous as it is in amount, is simple by comparison with this dauntless blind warfare against an overwhelming mass of natural obstacles. To cut down trees, dig ditches, blast rock and move some of it to a breakwater at one end of a track and the rest of it to dams

in the gaps between the hills in the other direction, is one thing; but to chop your way through a vast area of tropical swamp, an almost inextricable tangle and jungle of big trees, little trees, clinging vines, rambling roots, snakes, scorpions and mosquitoes, with water sometimes up to your waist, sometimes up to your neck, and sometimes even so deep that you have to swim; to do all this in order that the tree cutters may know where to cut, the diggers where to dig, the blasters where to blast, and

face of this part of the earth in three dimensions of space."

The striking portrait of Mr. Menocal which accompanies this sketch confirms the statement above. The features are every way strong—impressing one with the sense of determination. The development of the brain is that we should ascribe to a man of cool, deliberate reflection, who never allows his opinions to "come to a head" by impulse—although he may have pretty clear intuitions at the start. It is a firm, well-poised and rather scrupulous character that this gentleman should have the reputation for owning, and when his convictions are declared he will be likely to stand by them irrespective of the result to his own material interests.

Mr. Warner Miller, of New York, who, as a member of the Legislature, has figured somewhat prominently in the recent political controversies of that State, is the President of the Nicaragua Canal Company, and shows an enthusiastic interest in the undertaking.

Incident to the construction of the canal is the laying of railroads for the purpose of conveying the necessary supplies and material required in the great work. These



CHIEF ENGINEER MENOCAL.

the dam builders where to build the dams, is equal to the consolidated twelve labors of Hercules. Menocal is the Hercules. Every range of hills and every creek in the watersheds of these rivers, which, with the lake, have been before the public for forty years as the proper neighborhood for an interoceanic canal, has been thoroughly explored, the elevations and grades and curves of the hillsides determined by scientific measurement, and data obtained, in short, for an accurate model of the sur-

roads passing as they do and will through the more inhabited districts must have an important effect upon the development of the country by affording new facilities of communication with the Atlantic Coast for the coffee and other products of interior Nicaragua that now find their laborious way to Corinto on the Pacific side. The work of excavating the canal proper was begun in January of this year, and since that time the dredges have advanced upward of 2000 feet to Greytown

Bay, excavating a channel 130 to 150 feet wide, 20 feet deep, to a distance of 20 to 25 feet forward daily, the channel from water's edge to water's edge being about 270 feet wide. The above rate of progress is that made with one dredge working ten hours daily. Two dredges are now in operation which were among the seven dredges bought from the Panama concern. These gigantic dredges dip up the sand in a chain of iron buckets, each one of which holds about a cubic yard of material; dump it into a hopper, and so runs it off upon the landward side of the bank already formed on either shore of the canal by the sand so deposited.

locks, a total distance of 112 feet. The descent to Brito on the Pacific coast is effected by means of two locks. It is claimed that no serious engineering obstacles of any description oppose the work, and as for the estimated cost, although necessarily great, the directors of the Canal Company expect to have little trouble to meet it promptly.

Four or five years may complete the work, and then will be opened to the World's commerce a means of quick transit from the Atlantic to the Pacific that involves results beyond calculation.

So far as our own country is concerned, the advantage must prove enor-



MAP OF COUNTRY SHOWING CANAL ROUTE.

The route of the canal from ocean to ocean will be 169 miles long, of which only 27 miles will be entirely artificial. Six locks will be required; but the modern ship canal lock—of enormous size and operated by powerful machinery—offers very slight obstruction or delay to navigation.

The accompanying map shows in a general way the route of the Canal—and how much the transit is promoted by lake and river—features that must be taken into the account to appreciate the feasibility of the project.

To attain the level of Lake Nicaragua, a ship will be lifted, in three successive

mous. Contributing to the rapid development of California, it will stimulate our trade with China and Japan, while it will increase many fold the traffic from New Orleans and Galveston—with the west coast of South America. Europe has less need of this passageway than America, because the Suez Canal affords a very direct course to Australia and a tolerably direct one to India, China and Japan. But the Nicaragua passage will have its full share of the traffic of all countries, and apace with the advancement of human intercourse, will promote the growth of international peace and amity.



### SPRING.

SPRING, with her light hath come again,  
And o'er the hills, along the plains,  
I hear her soft melodious strains  
Float joyous o'er the earth.

The winds with sweet odors rise,  
And sunshine drapes the bending skies,  
And time on rosy pinions flies,  
O'er laden oft with mirth.

Again the zephyr's hymn is heard  
With warblings of the wild-wood bird,  
And lispings as if leaves were stirred  
In shady copse and grove.

Rich with their sounds the breeze goes by,  
And, if a cloud drifts up the sky,  
In smiles the backing vapors fly,  
Or bring but grateful showers.

And, oh ! how bright the leaves return,  
And how my thoughts within me burn,  
As wrapped in many an emerald urn,  
I mark the opening flowers !

O maiden Spring ! How blithe the hours,  
That welcome to the sylvan bowers,  
Thy nuptial bans of smiles and showers,  
That sweeps with joy along !

It is as if some angel-guest  
Had sought in Nature's arms to rest,  
And left upon her gentle breast  
Her wealth of love and song.

Belvidere Seminary, N. J.

BELLE RUSH.

## SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

CHARLES CALDWELL.—*Continued.*

IN 1795 he had entered the medical profession, bitterly quarreling with one of his preceptors. Now, in 1849, he left it, at war with all his colleagues, imputing envy, jealousy, and every unworthy passion to men who had sought to save him from himself, when they begged him to quit a sphere in which he could be no longer useful. His professional career was a contest from the beginning to its close. He often asserted that he had, in the course of his long life, "beaten down more errors and established more truths than any other American physician." And some of the truths which he confirmed, Phrenology among the rest, were destined, he was fully persuaded to confer on mankind, through all the coming ages, "benefits and blessings of a magnitude and multiplicity which no human sagacity can compute."

So happy was Dr. Caldwell in these views which he cherished while others opposed that he went to the grave declaring that he never assailed a doctrine which was not prostrated, nor supported a position which was not ultimately established.

He was one of the most voluminous writers of his age, and collected a list of about 220 of his publications, on a great variety of subjects, many of them short articles from the periodicals of the day; but many were of portly size and grew to more than ten thousand pages in all, and on a great variety of themes—medicine, on which he had peculiar views; jurisprudence, advocating the abrogation of capital punishment; Phrenology, natural history, biography, mesmerism, hygiene, poetry, fiction, languages—in which he deprecated the spending of so much valuable time in learning the dead languages—morals, philosophy, the physical sciences, temperance, the unity of the human race, etc. He published one of the best treatises on the doctrines

taught by Gall and Spurzheim that had ever been written. Characterized by learning and logic, castigating its opponents with boldness and vigor, it was a very important adjunct in its early history. Dr. Caldwell was an enthusiast in whatever subject he became interested, and that Phrenology was what may be called a *hobby* with him might well be looked upon as a *boon* to his race, for he promulgated it with all the power and ardor of his great mind, sustained by an unusual bodily energy. As a cultivator and propagator of Phrenology, his name justly stands near to those of the original founders. Gall, Spurzheim, Caldwell and Combe, are names that will long be remembered as contemporaries in the early advocacy of the phrenological science. Of these four great men, Gall was the profound original thinker, to whom we are indebted for the discovery of science. The breadth of his forehead and amply developed reasoning organs mark him as the author of a philosophical system.

Spurzheim, with less philosophical, but greater practical talent, with a large brain, and superior personal qualifications, was peculiarly qualified to be the successful propagator of a science which he cultivated and improved. As a pleasant and attractive popular writer Mr. Combe was unequalled among the champions of Phrenology.

In personal dignity and impressiveness, Prof. Caldwell might be compared with Spurzheim; in boldness and strength of character, he might compare with Dr. Gall; in fluency and perspicuity of style, he more than equalled Combe; in the aggregate elements of a scientific champion, he was superior to any of the three, being a far better writer than Spurzheim, more fluent and copious than Gall, and more imposing and commanding in his personal appearance than George Combe. Excepting the orig-

inality of Gall, he may be said to have happily combined in himself the talents and qualities of the three others, and but for one defect he might have made a greater impression upon the world in phrenological science than any of them. This defect was a lack of adaptation to the popular mind, an ambitious and scholastic tendency, which prevented him from aiming at popular effect.

Dr. Caldwell was no common man, and in any pursuit which he might have chosen, in any age or nation, he would have stood in the front rank among the leaders of his race. He was one of those whose ample physical, moral and intellectual developments placed him at once in the lead in whatever enterprise he engaged, and without a struggle for the position, he was naturally a leader. The elements of his greatness were found, first: in his ample physical development, being over six feet three inches in height, with a capacious chest, and striking face and head, vigorous limbs, a commanding carriage, firm and elastic movements that indicated spirit, pride, and inexhaustible ability for service and action. His commanding form was tenanted by a mind of corresponding character, with great ambition, pride, perseverance, energy, fearlessness. He was not one of those who could be silenced and made to play a subordinate part. Being a strenuous advocate of Temperance, he governed his appetite. In the later years of his life he was engaged in preparing an autobiography, published after his death.

The early advocates of Phrenology might be called missionaries in the cause, though by that we should not infer that their work was always gratuitous. In the later portions of the lives of Spurzheim and Combe they would not lecture without previous assurance of ample compensation, deeming it due to the sustaining of the dignity of the science. Gall and Caldwell could command remunerative prices for their services, but were very free in expending for the good

of the cause all they received from it; hence were at times embarrassed for enough to meet their needs. Dr. Yandell says of Caldwell: "As he walked the streets erect, formal, ceremonious, stately, the most careless observer could not pass him without the impression that he was in the presence of an uncommon man. His eyes were dark hazel, small, penetrating, restless; giving the idea of intensity of character. His chin was broad and his lips compressed, suggestive of energy, enterprise and decision of character. His feet were disproportionately large, and it was said that his students sometimes annoyed him by fixing their gaze too curiously upon them; but then his forehead was, in a phrenological point of view, nearly perfect; and so, if they saw that he was too deeply mortified by the scrutiny of his lower extremities, they had only to raise their eyes toward his ample forehead and his equanimity was restored. It was said that a bust of Edmund Burke, which he used much in his lectures on phrenology, bore such a resemblance to him that it was constantly mistaken for a cast of his own head."

It can not be said of him that he was a man without character. He made an impression wherever he went. When, in 1839, my brother O. S. lived on Chestnut street, Philadelphia, I had charge of the office one day when my brother was out. A very impressive man came in and inquired for Mr. Fowler. I said he was out but expected in soon. He seemed much interested in the cabinet and made remarks about the casts of different heads. I had read so much of his writings—books, essays, correspondence, etc., that he had uttered but few sentences before I recognized the style of remark as that of Dr. Charles Caldwell, and wishing to obtain his judgment of different persons, I showed him, among others, a picture of George Combe, and asked what he could say of him. He said, that is a man of taste and refinement but not of depth and originality; that he

was clear headed, scholarly, etc. When he had finished his remarks I told him who the picture represented, and he was satisfied that what he had said was correct. The picture was painted by Rembrandt Peale, an eminent artist of that time, but not living now.

Many testimonials of the ability and efficiency of Dr. Caldwell were published in both America and in Europe, from which a few extracts will be given. "Appleton's Encyclopedia" says :

"During the yellow fever epidemic in 1793 at Philadelphia, while a medical student there, Caldwell particularly distinguished himself by ability, courage and zeal.

At the outbreak of the Whiskey Insurrection he was appointed Surgeon to a Brigade and accompanied it to the neighborhood of Pittsburgh. When it was announced that the insurrection had subsided the troops retired, and a military banquet was given by the army at which Surgeon Caldwell delivered an address that elicited a flattering compliment from Alexander Hamilton.

In 1795 he produced his first literary work, a translation of 'Blumenbach's Elements of Physiology' from the Latin. In 1814 he succeeded Nicholas Biddle as editor of *The Port Folio*, to which he gave new efficiency by his talents and energy. In 1816 he edited Cullen's 'Practice of Physic,' while at the same time he filled the chair of Natural History in the University of Pennsylvania. In 1819 he published his 'Life and Campaigns of General Greene,' the most important and valuable of all his biographical works. He also published 'Memoirs of the Rev. Dr. Horace Holley'; and 'Bachtiar Namch, or the Royal Foundling,' a Persian tale, translated from the Arabic. He passed his latter days in Louisville, Ky., engaged in the composition of his autobiography which appeared after his death."

In a letter dated Lexington, Kentucky, August 1, 1826, written by Dr. Caldwell to George Lyon, Secretary of the Phrenological Society, Edinburgh, and published in the PHRENOLOGICAL JOURNAL, 1827, the following passages occur, and are illustrations, of the

clearness and terseness of his mental action :

"In my late tour in the East I delivered, by invitation, another course of lectures in the City of Washington, where my lectures in the preceding summer had been instrumental in the establishment of a Phrenological Society. During my last course of lectures in Washington the Congress of this nation was in session, and members of it resident in various and distant parts of the Union constituted a considerable portion of my class. To the *whole* of them, as far as I know, the doctrine taught was acceptable, and the evidence adduced in its favor satisfactory and conclusive. *Some* of them, from *sceptics* and *unbelievers*, were not only proselyted, but converted into perfect *phrenological enthusiasts*. And I state, with entire gratification, and much to the credit of our science, that, of my class, those who were most devoted to the study of what are denominated the *severe* or *exact sciences*, were most easily proselyted, and became the most ardent votaries and the most powerful and dextrous advocates of Phrenology.

"In the course of my tour I had an opportunity of examining and measuring the heads of representatives of six nations of the aborigines of North America. In the City of Washington were deputations of chiefs from the Cherokee, the Creek, and the Seminole nations; and in the State of New York I visited the dwellings of the Oneidas, the Tuscaroras, and the Senecas.

"The average size of heads of the Indian is less than that of the white man, by the proportion of from an eighth to a tenth, or from a tenth to a twelfth part of its entire bulk. The chief deficiency lies in the superior and lateral parts of the forehead. The proportion behind the ear is larger in the Indian than in the white man. This brief analysis unfolds much of the philosophy of the Indian character and the cause of the inaptitude of the *full-blooded* Indian for civil life. Of the mixed breed, the general character approaches that of the white man in proportion to the degree of white blood he possesses. A *half-breed* seldom fails to become a chief, having a higher degree of Causality, Comparison, Wit, and Ideality. The only efficient scheme to civilize the Indian is to *cross the breed*."

In Boardman's "Historical Sketch of Phrenology in America," pp 79, 80 and 81, he testifies as follows in 1839 :

"But the American, who, above all others, has distinguished himself by his zeal and labors in favor of Phrenology, is Dr. Chas. Caldwell. On his return from Europe, where he had heard Dr. Gall, he prepared, and in 1821-2 delivered a brief course of lectures on the science to his class in the medical department of Transylvania College. This was the first course ever delivered in the United States. The Doctor repeated it to his successive classes in the College of Louisville every winter while he remained there. In the spring of 1822 he delivered a *popular* course to the citizens of Lexington. In 1823 he lectured at Louisville; in 1824, at Nashville; in 1825, at Baltimore and Washington, which led to the formation of a Phrenological Society at each of those places. In 1826, he lectured again at Washington; in 1828, at Boston; in 1835, again at Nashville; in 1836, at Natchez; in 1837, at Philadelphia; and in 1838, at New York."

"The phrenological publications of Professor Caldwell are very numerous. He published, in 1824, by invitation of his class, a summary of his course of lectures previously delivered to them. In 1826, in the *Edinburgh Phrenological Journal*, two papers on 'The Phrenology of the North American Indians.' In 1829, a paper entitled 'New Views of Penitentiary Discipline and Moral Reform.' In 1831, 'An Essay on Temperaments.' In 1832, 'An Essay on Mental Derangement,' and another entitled, 'Thoughts on True Epicurism.' And an address on Intemperance, in which he gave the phrenology of that vice. In 1833 three essays: 1. 'On Moral Medicine.' 2. 'On the True Mode of Improving the Condition of Man.' 3. 'On the Study of the Greek and Latin Languages.' In 1834, 'An Essay on Physical Education,' and two articles, entitled, 'Phrenology Vindicated,' one published in the *Boston Annals*, and the other in the *New England Magazine*. In 1835, in the 'Boston Annals of Phrenology,' a reply to Lord Brougham's attack; at Nashville an address on 'The Spirit of Improvement' and at Lexington, another on 'The Phrenology of Gambling.' In

1838, a small volume, entitled, 'Phrenology Vindicated. In 1839, 'Letters to the Editor of the *American Phrenological Journal*.'

It is worthy of remembrance that but few of the foregoing publications were printed for sale, the greater part were gratuitously distributed principally throughout the Valley of the Mississippi. Thus numerous, important and unremitting have been the labors of Charles Caldwell, a name which must ever be associated with the introduction of Phrenology into the New World."

Dr. Boardman did not name all of Dr. Caldwell's books. In the biography of him given in the *American Phrenological Journal* is the following :

"His papers on Quarantine, Malaria, and Temperaments are among the best in the English language on those topics. His treatises on Physical Education, on the Unity of the Human Race, and on Phrenology, have rarely been equalled. Everything he touched he adorned. His writings, amounting in the aggregate to at least ten or twelve thousand pages, are upon a great variety of themes. Medicine, Jurisprudence, Phrenology, History, Biography, Education, Hygiene, Mesmerism, Poetry, Fiction, Languages, Morals, Philosophy, the Physical Sciences and Ancient Classics. About forty of his volumes are from one to three or four hundred pages in size and a hundred and fifty or more are smaller essays."

In a prefatory note by Dr. Caldwell addressed to his pupils of the medical department of Transylvania University, he says :

"This essay is with peculiar propriety addressed to you, as it was prepared and published at your request, and under your patronage. Should it prove in any measure instrumental in dispelling, eradicating prejudice, defeating calumny, or propagating truth, the merit of the issue will be in no small degree your own. But for your solicitation and encouragement it certainly would not have appeared at present if at all."

The above referred to essay was the first original publication on Phrenology in America by an American author, and comprised the first course of lectures ever delivered on Phrenology in this

country. It was published in 1824 at Lexington, Ky., making a book of one hundred 8vo. pages. The *Edinburgh Phrenological Journal* for August, 1824, says of it :

"In this work Dr. Caldwell displays that force, clearness, comprehensiveness, and depth of mind, which at once characterize the philosopher. In him there is combined a capacity of thinking and reasoning obvious to every reader,—a regular medical education, and a practical acquaintance with Phrenology."

It names other writings of Caldwell's, and its editor goes on to say (in vol. 8, June, 1834) :

"When we first met Caldwell in Paris about fifteen years ago, he was only beginning to make himself acquainted with the science of Phrenology and its evidences, and up to that time had joined in the current of ridicule of the day, and talked lightly of its pretensions and professors. But being induced to attend one of Dr. Spurzheim's lectures in that city, he was astonished to see before him a calm and profound thinker and accurate observer, who, instead of indulging in flights of fancy to mislead his hearers, constantly appealed to facts in support of every statement and every opinion, and left no room whatever for imagination come to his assistance.

"Thus impressed he returned to the lecture room with eagerness increasing in proportion as he saw the error into which ignorance had led him. He now ceased to ridicule, but while he did justice to the virtues and talents of the lecturer, he still refrained from expressing an opinion of the science until he should have fairly tested its truth. Having at length satisfied himself on this point, after long and extensive observation. Dr. Caldwell no longer hesitated to stand forward the able and zealous champion of the cause which he had formerly ridiculed; and we need hardly say, that the testimony of such a man outweighs in our mind that of fifty or a thousand 'great believers' whose faith is nothing more than an indication of easy and good natured credulity."

The above remarks followed Dr. Caldwell's testimony in favor of Phrenology—where he says : "I knew Phrenology

to be true in its details as well as in its principles, and surpassingly useful in its application and effects. \* \* \* \*  
If there be any labors in my life in which I would presume to glory, they are those which mark me as its steady adherent; and should men in after times condescend to remember my name in kindness, their chief reason for the favor will be that I have dared to be the friend of Phrenology while most of my contemporaries have been its foes, and have never shrunk from raising my voice or employing my feeble pen in its defense, through every stage of the long, ungenerous, and embittered persecution it has been made to sustain." Then the editor remarks "We record this manly testimony with unmingled pleasure, and we consider it as both extremely valuable in itself, and highly honorable to Dr. Caldwell." Then follows what has just been recorded.

Volume 9 of the *Edinburgh Phrenological Journal*, page 191, says : "The first number of the *Annals of Phrenology*, Boston, 1833, contains a vehement outpouring of Dr. Caldwell's logic and indignation upon the North American Reviewer whom he utterly and irretrievably annihilates."

(To be Continued.)

### EDITORIAL TRIALS.

A MAN came to me, lately, of very plain mien,  
But his looks spoke of wrath, and the deepest  
chagrin ;

A woman he brought—such as often are  
seen,—

He said : "Here's my wife—here is my Mrs.  
Green ;

"Now, please, Sir, to tell us, just what 'tis you  
mean,—

"In printing those verses, you hit us I ween!"

Then we raised up our eyes, which were calm  
and serene,

And we bowed very low unto each human  
Green ;

And said : "Now my friends, will you keep  
down your spleen,

"I can not just think of the verses you've  
seen ;—

"But if, you feel sure, that 'tis you that I  
mean,

"Why then, you know better than I do,—I  
ween !

—G. H. HERR.

## NOTABLE PEOPLE OF THE DAY.—No. 41.

## WILLIAM BLACK, THE NOVELIST.

**A**MONG the living writers who impart a character of elevation and refinement to the imaginative literature of Great Britain, William Black has appeared to us deserving of a place in the front rank. His stories have those elements of the natural and true that commend them to educated minds. He does not seem to astonish or shock the reader by unusual or precipitated situations. Those who love strong, fervid writing and glaringly passionate action will not find them in his pages. His plots are fresh and the coloring vivid, but there is no going beyond the possible. As we read the feeling grows that all this may have been, indeed, is founded upon what the writer has seen in the course of his studious observations of the ever moving, ever-changing panorama of society.

The head and face of the novelist suggest his Scottish lineage, and intimate the man of fine natural endowments and excellent culture. The temperament is mental, with a good imparting, keen, clear-headed, wide-awake characteristic basis of the vital. Originally the motive element in the physical constitution was much more apparent than now, and widened with far more emphasis his relationship to the "land of cakes," but years of devotion to reading and the pen have subordinated the motor factors in their expression to the much-developed nervous organism. The intellect shows a strong expression of the reflective faculties, especially comparison and causality. Form and size of the percepts are strikingly large, giving him impressions of things that are remarkably distinct, and supplementing in an unusual way the needs of a mind that possesses special capacity for analysis and criticism. The head in the forward side parts is remarkably broad; taste, ideal conception, mechanical discrimination. The sense of humor must be pronounced in their influence upon

his mental operation. He probably enjoys anything that enters into the domain of planning or construction. What an architect he would have made had he devoted himself to that useful branch of art! We think that he would not have been found, as a designer of great structures, in the company of those who rear huge masses of stone and iron with elements of form drawn indiscriminately from a half dozen or more types of architecture, but would have aimed at harmony and symmetry, however original his conception. With that rational outline of forehead and that full side head the author of "Shandon Bells" could scarcely forget to impress his work, whatever its relation, with characteristics of fitness and propriety.

William Black was born about the year 1841 in Glasgow, and seems to have shown a bias toward literary pursuits when but a youth. In 1864 he found his way to London, and became connected with the daily press, doing service in various capacities as correspondent, assistant and editor. In 1875 he withdrew from newspaper work, and devoted himself to the writing of novels. Some success was obtained in a first book, "Love or Marriage," published about 1867, which embodies scenes drawn from his experience as correspondent in the Austro-Prussian war. But his first attempts in fiction did not draw public attention in marked degree, and it was not until "A Daughter of Heth" appeared in 1871 that he could be said to have found himself famous. This work passed through eleven editions in four years and placed him in the front rank as a writer of fiction.

Since then every book he has written has only confirmed and deepened the public impression of his superiority as a consummate artist in his sphere of literature. "Subtle, pure and delicate in his conception of character, he is also

graceful and classic in style, and everywhere displays some of the finest qualities of the poet and the artist. While true to his purpose of ministering to the pleasure of his readers, he does not approve of tragic endings to his stories or such harrowing tragedies as should more properly be relegated to the drama."

During the summer months Mr. Black scarcely ever puts pen to paper, but he arranges his stories in his mind, even

Violet," "White Wings," "Green Pastures and Piccadilly," "MacLeod of Dare," "Prince Fortunatus," "The Strange Adventures of a Phaeton," and "Yolande;" but the American public is quite familiar with everything that he has written, and awaits his next with a cordial readiness to give it a wholesale welcome.

In society or at his home he is like most cultivated Scotsmen, a charming companion and conversationalist. He



WILLIAM BLACK.

to the structure of sentences, and often carries them so for months before he begins to write them. He then shuts himself up from everybody, and keeps on writing for ten or twelve hours at a stretch. His manuscript fairly begun, he regards his new book as nearly finished. Mr. Black lives at Brighton, the well-known seaside resort, where he has a comfortable and delightful house.

Of his stories mention may be made of "A Princess of Thule," "Madcap

speaks with a decidedly Scotch accent, not sufficiently pronounced to mar his speech, that merely results in a softened inflection which affects the listener pleasantly. His complexion is not as dark as descriptions of him make him out to be. In fact, he is not dark at all, but is deeply bronzed by exposure to wind and weather. As an intense admirer of nature he has passed much of his time out of doors, which is scarcely more evident in the rich glow of his

features than in his appearance of looks much younger, as one sees by the robust health. At fifty years of age he portrait.  
EDITOR.

### TRUST THE CHILDREN.

**T**HIS practical sketch on a family topic appeared in the *Christian Observer* :

"My! Look at the raisins! Let's have some."

"I'll ask mamma," replied the young host.

"Pooh! She won't let you. Let's help ourselves; that's the way I do at home, only mamma hides her raisins."

"Hides the raisins!"

"Yes, and the cake and jam; looks 'em up."

"What for?"

"O, so I can't get 'em, I s'pose."

"Why, are you a burglar or a thief?"

"No, indeed, I guess not; but I love raisins, and she knows it."

"So do I, and my mamma knows it. She'll give you all you want; but I don't meddle with her things, for she trusts me."

There was the key-note—one boy was brought up to be trusted, the other was not.

For once he had all the raisins he wanted, was advised to eat them slowly, and chew them fine before swallowing.

Being an inquisitive boy, he asked the why of this, as well as why the mother dared to leave her sweets exposed, adding that his mother hid all her nice things.

"Well, my boy," answered the woman, "that is your fault. She finds she can not trust you. We lock our doors against thieves, but it's pretty hard if we can't trust our boys. Show your mother that you are worthy of confidence, and your goodies will not be hidden. Ask for them, she will not refuse you; or, if for any special reason she can not spare them, you should be the last one to wish for them. Do you see?"

"Don't you ever hide your money or anything?"

"Not from my children. My boys and girls are honest and obedient. I thought you were so."

"So did I, but I guess mamma don't. I wish she did," he added, with a pathetic, perplexed look on his face.

"Let me tell you what to do. You have probably troubled mamma without thinking that you were doing wrong, and she has taken this way of keeping you from temptation and herself from annoyance. Now try my boy's way. Have a good, faithful talk with mamma: tell her just how you feel—that you'd like to be worthy of trust and would certainly ask her for all you want. Then be careful not to tease her every day, and never, never put your fingers on anything you ought not to touch. Mamma will see that her boy is honest and manly. It will make her very happy, won't it?"

"Yes, indeed."

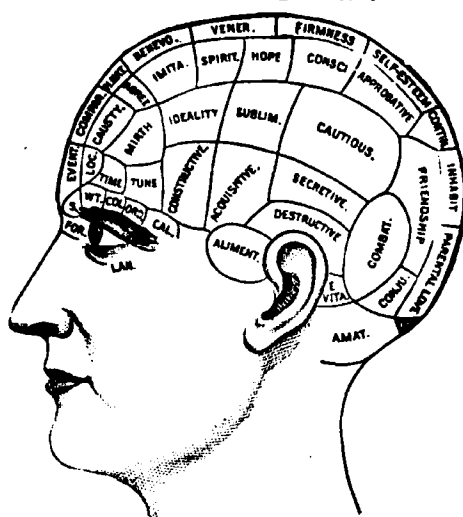
"As you grow older, the principle will follow you. You will learn to see things and not want them; and, better still, perhaps want them, but be strong and upright enough to not think of them as possibly yours. You will be a true boy and a true man; every one who deals with you will trust you. It will be worth more to you than raisins now, or any amount of money in the years to come. Try it, and stick to it. Why, if I couldn't trust my boy to look at a raisin and be true enough not to touch it, I should think he was made of poor stuff."

That boy went home with some new notions of duty and manliness in his head, it may be supposed, which blossomed into practical flower, if his own mother had discretion enough to put into exercise such hints as he gave her of her duty in the premises.

# PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER,]

PHRENOLOGICAL HEAD.



RELIGION. THEOLOGY.  
PHRENOLOGY.

THE object of this paper is two-fold—to differentiate between “religion” and theology, and to point out a few principal theological inferences that are derivable from the phrenological doctrine.

Religion is a sentiment, or, rather, the combination of several sentiments that have relation to a spiritual force, a spiritual power, an existence imponderable and impalpable to our natural perception. These sentiments are three in number and are manifested through three organs in the top-head, called Veneration, Spirituality, and Hope.

Spirituality gives a belief in the spiritual, the invisible, in a spiritual power. Veneration leads us to venerate and gives us the impulse to obey the ordinances and dispensations of a spiritual power. Hope gives us a belief in the realization of our spiritual longings, a looking forward toward the brightening prospect.

It is not claimed that these faculties are wholly absorbed in the function of religion; there is ample scope for their activity in relation to mundane affairs, but it is this particular department of their phenomena that we have under discussion at present. It is very important that this conception of religion be kept in view, for it is to the paucity of knowledge on the part of our so-called well educated people in regard to the mental constitution of man that so much mistiness and vagueness of opinion prevails pertaining to religion and theology.

Religion, as before indicated, has to do with our *feelings* as connected with the three faculties called Veneration, Spirituality, and Hope; Theology has to do with our intellectual conceptions and speculations in regard to Deity. Religion is a feeling, a sentiment, and has no dependence on intellectual attainment or a high grade of civilization; it is as essentially the same in the meanest and most abased savage as in the authors and founders of our greatest “religions”—yea, and as holy in proportion to its endowment. The wild Indian bows before the “Great Spirit,” and has no word of irreverence for the power that he adores. To the poorest and most uncultivated creature in human form is permitted a share of *fellowship with the divine*.

There seems to be a great chasm between the ignorant African, who worships an idol carven by his own hands, and the philosopher of our day, who stands in profound contemplation of nature as interpreted by modern material science, his soul lost in rapture as it follows the workings of a supreme mind—there seems to be a great difference, and

there is ; but it is a difference of degree, not of essence. They are alike in religion; they are different in theology.

#### PHRENO-THEOLOGY.

All intellectual conclusions are arrived at by inductions of the reasoning faculties from facts gathered and presented by the knowing, or perceptive, faculties. We see in the human system, for instance, evidences of design, the adaptations of means to ends ; the conclusion is also forced upon us that man can not make himself ; therefore we infer that he has been formed by a superior power. That power we call the First Cause ; we can not examine *it*, therefore we can not reason beyond it ; it is to us the beginning and the end.

We examine a watch, and we perceive that intelligence has fitted one wheel to another, and that all the parts are so arranged as to measure time ; we perceive, moreover, that the watch has not the power of making itself. We examine the contriver of the watch, and we perceive that his vital organs and muscles and bones are so arranged as to produce the phenomena of life ; we also see that he can not make himself. We infer, therefore, that the man has a contriver—a maker ; as we can not examine the maker of the man, we must stop there, and consider Him as the beginning of all things.

All reasoning goes thus far, but can go no farther.

Phrenology teaches us that, in the harmoniously developed man, the moral sentiments and intellect are in the ascendancy ; therefore, every well constituted man must, if he would consider his Creator as good as himself, believe in a holy God, a just God, an infinitely benevolent God, not a vengeful, capricious Deity, however he may be represented by theologians, prophets and “religions.” The attributes of God are as changeless as his own law of gravitation, and this should be a primal thought in a rational theology. Though we may not deny inspiration to those who have

professed to proclaim the will of heaven, yet, when they represent the Deity as other than infinitely just and benevolent, they are but tinging inspiration with their own imperfections. It has been said that enlightened intellect and benevolence working together always arrive at a conclusion agreeable to the sentiment of justice. This seems axiomatic, therefore wisdom and goodness cover the whole ground.

As the social faculties long to enter into communion with the objects of their interest, so the religious nature of man longs to enter into communion with that power which is its natural source of inspiration. It is inconceivable that the Creator should not contrive some means of communication between himself and the created—some link between the Maker and the made. Spirituality, which might be termed the divine perceptive, gives us an unshaken belief in, an unquenchable thirst for, the unseen, the invisible, the spiritual ; Veneration reaches up the hand of divine fellowship, seeks communion with that power which it is the instinctive office of Spirituality to believe in ; Hope gives us confidence in the consummation of our longings in this direction.

The existence of these faculties and their functions is an argument for, and a promise of, the realization and satisfaction of their desires. Analogical reasoning through Comparison, tells us that this is so ; so the function and the complement of that function must inevitably follow. We believe this because our reasoning faculties affirm it, because we have faith in the constancy of Nature's laws. Let this be recognized as a great truth, that every desire, every natural desire, has its complement. What would be thought if we were capacitated for seeing, smelling and hearing, and there were no objects for sight, no fragrance, no melody to be found in the world. We have a faculty for friendship, and friends abound around us ; we have faculties that desire home,

wife, children ; and these faculties have their proper gratification : and so on through the whole range of our mental powers.

Having, then, established the functions of the religious nature, the next step is to find out the method, the means, by which these faculties receive their proper nourishment—how the desire and the food of that desire are brought in contact.

There are two leading channels by which man communicates with his fellow man—by the eye and by the ear, and, bearing in mind the functions of the religious nature, these would seem channels of communication between the Creator and the created. Let us turn our attention, first, to nature, to see if this supposition be correct. In studying the external world through those faculties that have their channel in the eye, that is, the perceptive faculties, we perceive certain qualities that are possessed by matter—namely, the existence of objects, their form, size, weight, color, arrangement, and number. These perceptions of the knowing faculties are presented to the reflective faculties, and reasoned upon by them, and the result is, that the mind reaches a belief in design—that the external world is the work of an intelligent being. Intelligence, then, is an attribute of this being.

The very fact of intelligence being impressed on matter in this way, implies power. Power, then, is an attribute of this being. But Benevolence puts a qualification upon this power :—Benevolence, whose sole desire is universal happiness, sees the world full of misery, not, perhaps, misery predominating over the good, but misery so stupendous as to appal the stoutest heart. The sense of justice, while it sees in many cases man's sorrow brought upon himself by his infringement of the natural laws, sees in numerous other cases, man involved in destruction—not by his own negligence, but in spite of his efforts to

bring himself in harmony with those laws by which he is governed. Benevolence believes in an infinitely good creator, Conscience in a perfectly just creator ; the intellect, therefore, taking these two facts into consideration, draws an inference that the power of the creator is limited, self-limited it may be, but limited. Limited power, then, is a second attribute of this being.

The mind perceives sensations of pleasure arising from the activity of the various mental faculties—the pleasure of mere bodily sensations, the pleasure of the propensities, the sentiments, the intellectual powers ; it is conceivable that these faculties might have performed their functions without this added quality of pleasure ; the intellect, therefore, draws the conclusion that this quality of pleasure was ordained by a beneficent creator.

We infer, then, that the creator has the qualities of intelligence, power and goodness ; and these inferences we have drawn chiefly from the knowledge received through the channel of the eye: these are the communications of the maker to the made through that channel.

So far, we have said nothing about the second channel of communication, one of the most important between man and man. The medium of this channel of communication is sound, and it may be presented under two heads, namely, music and speech ; and, as the first method was chiefly intellectual in its effects, this is chiefly emotional in its effects. From the natural music of nature, we may draw the same inferences than we do from the knowledge that we acquire through the perceptive faculties.

Under the second head, we come to the consideration of speech, language. Analogy would teach us that so patent a means of communication as this would not be left unfructified by the higher power when He has employed the other means. Why should our language, which

draws tribute from all the other faculties, be unused by the Infinite when He uses less comprehensive means? Establish the probability of communication by the Infinite, and analogy tells us that language should also be employed. Analogy teaches us that it is probable, and the religious nature of man desires, craves it, and thereby establishes a presumptive claim that it is so. In studying history, we find records and facts that seem to harmonize with this view. All nations have had their prophets and seers, who have claimed to announce the will of heaven, the divine will. True, we need not necessarily conclude that the Deity uses directly the vocal organisms of those that have professed to speak the divine will. We do not suppose that the Deity sings in the throat of the thrush, but we do know that the birds of the air give forth their melody in accordance with the laws that are made to govern the animal economy.

Not undertaking to discuss the claims of Spiritualism, let us see what basis we have for a belief in the immortality of the soul after the death of the body. We must fall back again on the inference drawn from the possession of certain faculties. There is an organ possessed by man called Vitativeness, which gives a love for life, a fond clinging to existence, a demand for the continuance of personal identity here and, shall we say, hereafter? Yes; the religious nature gives a belief in something beyond the present, and the religious nature and love of life working together give a firm persuasion of personal immortality. We do not think that this can be controverted—that an individual with large Spirituality and Veneration and Hope and Vitativeness can believe otherwise than in a personal immortality, a life beyond the grave, an existence in the beyond. Such a person has such an *instinctive* belief, and he may draw the inference that such is the case through his intellect if properly enlightened.

All hail to the glorious day when men

shall fear only error, moral cowardice; when they shall be true to themselves, true to those mental faculties that have been implanted in them, sure in the triumph of truth and in the qualities that the moral nature typifies, in justice, holiness and fullness of knowledge. The evolution from ignorance may be a slow one;—superstition, folly and lack of development in those qualities that are truly divine, but as surely as the moral and intellectual faculties were made to dominate the lower sentiments and propensities, so surely shall human institutions be purged of their grossness, their immorality, their ignorance, and knowledge, justice and benevolence reign in their stead.

E. G. BRADFORD.

## PHRENOLOGICAL HITS.

### TEN DOLLARS FOR A PARAGRAPH.

The editor of this department of the PHRENOLOGICAL JOURNAL offers a prize of ten dollars for the best true story of a hit made by a phrenologist in giving a delineation of character. Competitors will make their communications as brief and pointed as possible, and not longer in any case than two hundred words. All letters must be accompanied by the name and address of the writer, the name to be published as evidence of good faith and responsibility. The contest will be decided by a vote of the subscribers of the PHRENOLOGICAL JOURNAL after the publication of such stories as the editor shall accept. Subscribers will please to read the "Hits" with care, and on the reception of the December number of the JOURNAL write us which of the hits are, in their judgment, the best. The vote should be sent so as to reach us within the present year, and the decision will be made Jan. 1, 1892. Address communications to Editor Practical Phrenology Department, PHRENOLOGICAL JOURNAL, 775 Broadway, New York.

**HIT NO. 5—A DISGUISE.**—In the town of Shiply, Yorkshire, England, some fifteen years ago, Prof. Hogerty was lecturing and he invited the audience to select subjects from their midst for examination. A number of gentlemen, thinking to trap him, selected in advance one of their townsmen, and he was to disguise himself in a manner known only to himself; the subject proved to be one of their best known storekeepers. When the subject was invited on the stage, a large, rough, half-drunken fellow was one of them. No one knew him. The professor commenced his description by saying, this man's whole composition is radically opposed to his present condition.

The subject's wife was in the gallery and listened to the description, and remarked to her friends that the professor described her husband, but as he remained in the store so she could attend the lecture, and that her husband never was drunk, it could not be him. At the close, the professor asked the subject if any one could identify him. He pointed to his wife in the gallery, and then threw off his disguise, and the whole audience applauded the Professor's work.

Lincoln, Neb. WELLES M. MITCHELL.

**HIT NO. 6—A DIAMOND IN THE ROUGH.**—In an Iowa town, in the year '78, several gentlemen called at the hall where I was receiving. After examining several, they said to one man: "Bill, have your head felt." "Pshaw!" said Bill, "my old noggin isn't worth feelin'," and he slouched into the chair in a very awkward manner, and I commenced to take in the situation. He was roughly dressed—mud on his coarse boots, a well-worn and dirty overcoat, and the collar turned up. His hat, "all battered and torn," remained on his head, and there was "hay-seed" in his uncombed hair. Altogether, he was anything else than an artistic-looking gentleman. But I was there to look through his clothes and find the man. I took off his hat, brushed back his hair, which was fine and soft, and, looking him full in the face, I saw a born mechanic of the artistic order. Said I, why are you dressed this way? you ought to show elegant taste. You should be an artist, or a very fine mechanic. You would excel as a machinist or jeweler. After some further remarks, one of the other gentlemen introduced me. He was the leading jeweler of the city, and was the maker of the diminutive steam engine and boiler—complete in all its parts—that was on exhibition at the Centennial alongside the mighty Corliss engine. The whole thing stood on a gold dollar, and could be run by the steam from a few drops of water or a little air.

U. E. TRAEH.

**HIT NO. 7—BY AN AMATEUR.**—I was on a visit to friends in the country some

time ago, and had been in the house but a few hours when a neighbor came in and invited me to go home with him. They were strangers to me, so, of course, I said no, I could not go. But he would not take a denial, but begged me to go, and at last said he would not go without me. So, rather than offend any one, I at last consented. When we got to the house I was surprised to find it full of young people, and to my inquiries they said it was a church choir come to practice. They had heard that I was expected to visit there about that time. They had heard that I knew a little of Phrenology. It was Phrenology they wanted to practice. And I was in a trap. A stranger in a strange land. But I must stand my ground, and so one by one they presented themselves for examination. Of one young lady I said, this is a wicked head. I would not expect such a head in a church choir, and went on to show why. And many were the hits made, judging by the merriment enjoyed at the expense of the one examined, and possibly the examiner. She stood it as long as she could, then got up, angry, saying I was a d— fool, her own words proving the truth of my statements. She afterward owned up to a lady friend that it was all true, but said I did not do right to say it there. She did not belong to the choir, and was only a visitor, like myself.

One young man I picked out as just the head for a butcher. Oh, no, that's just where you make your mistake, young man, says he. My brother is a butcher now, but not me. I examined the brother, a tall, slim, narrow-headed young man. I said, this brother of yours could hardly kill a calf. But you, with prominent perceptive, can see at a glance what, and how, to buy. And with large destructiveness you can kill every time. The next morning he asked me to go for a cutter ride. And, sure enough, he was going to kill a cow; and has since been running a butcher business, buying and killing.

w. w.

South London, Canada.

**HIT NO 8**—In the spring of 1878 I was lecturing in Utica, Mich. In a blindfold public examination I said to a man, "Sir, the shape of your head leads me to imagine I see you in a clothing store trying to sell a shoddy overcoat to a man who is too small for the coat. You pinch up the coat in the back so it fits the chest and say, 'My friend, that coat fits you just right.' The man says, 'the cloth is not good.' You reply, 'My friend, look at the quality of that goods; it is good.'"

The audience was enjoying it hugely, but the man under my hand squirmed a little, and said, "You sthoph; I come to see you alone," and then left the stage.

Several days after he came to my office with friends. They all took charts. The

man I examined in public said : " Meester Professor, I vas frait you dell de peeple I sheat, and dey come to buy clothes mit me no more; dot vas mine peesness. In peesness, you know, a man got to lie a leedle."

GEO. MORRIS.

179 Elm street, Chicago.

HIT NO. 9—A HOT TEMPER.—To a young man in the city of Altoona, Pa., I said: "You are much affected and lifted by praise, or downcast by blame, censure and disapproval, but with all that you have sharp and quick combativeness which, when excited, would cause you to be more rough for the time being than you afterwards wished you had been."

"As an illustration: If you were doing some work, and it wouldn't go right, you would be apt to force and be rough, break things, such as a fork or other articles."

He laughed, and said: "Yes, I was pitching and hauling hay out of the field one day: I was in a hurry, and the front horse which was the leader in the wagon had a fashion of turning around to eat from the hay heap. I ran forward and with a stroke of the hay-fork hit him so hard that the handle broke and flew in three pieces. Just as I had the stroke drawn I realized what might happen, and I wanted to hold it back, but it was too far gone."

DANIEL D. STROUP.

Oriental, Pa.

HIT NO. 10—NATIONAL TYPE.—Two young men called on me for examination, one of whom I told that he was German in origin, and resembled his mother. He said I was right. They had been friends for some time, but the other did not know he was German. They thought it strange that I could tell.

V. G. SPENCER.

HIT NO. 11—A FIGHTING GIRL.—A man and his wife called for examination. I told the lady that when young she was very quarrelsome and liked to fight. She said, "That's so."

V. G. SPENCER.

HIT NO. 12—A WATER FOWL.—A young man in the grocery business brought his younger brother to me to see what he was fitted for, as he could not prevail upon him to come into his business. Seeing bibativeness large, also constructiveness, form and size, and the vital temperament predominating, I advised him to learn ship-building. His brother exclaimed, "Well! He has had more whippings for building little boats and stealing away to the river to sail them than for all other things put together."

J. W. REITER.

Philadelphia.

HIT NO. 13—A QUEER CASE.—A young lady, apparently twenty-five years old, during an examination, said to me, "What can I do?"

"You could be a *machinist*, could construct anything from a watch to a locomotive. What have you done?"

"I am a machinist. My father taught me the trade. I worked with him in the shop, and I made man's wages before I was twenty. For years I have traveled and set up the machinery which the firm has made and sold, and instructed persons to run it, but there are some things connected with the business which are not pleasant for me, and I am going to give it up. Now, what else ought I to do?"

"Then study medicine by all means."

"But where is the money coming from?"

"What have you done with your earnings all these years?"

"I have educated three sisters to be teachers, and now they can help themselves."

"Look some good wealthy woman in the face and tell her what I say, and ask her to lend you the money to carry you through the Woman's Medical College."

"I would like to see such a woman."

At that moment I looked into the reception room and saw a lady whom I fancied might make the loan, and excused myself long enough to rehearse the foregoing facts, and the lady smiled and said, "That is very singular. I happen to possess a scholarship for the college, and I will sell it to the young lady and take pay for it when she can earn and spare it after graduation. I had lent to the college some money, and when it made a payment I said, give me a scholarship for the unpaid remainder, and we will call it square. Thus I have the scholarship to sell."

In ten minutes I returned with the tidings, and when she left she said she hardly knew whether she was in the body or out.

She graduated in medicine a year ago, and now, having proved her claim to success, she is making hosts of friends and twice as much income as she ever made in the prominent place she occupied in connection with machinery, and has an honorable, useful, remunerative and life-long profession before her.

A. B. C.

HIT NO. 14—W. S. E. brought his boy for examination thirty years ago, and I told him he never would make a good mechanic, but that he should get an education and become a preacher of the Gospel. Nothing had been said of his history, but he had been in a manufacturing jeweler's shop for two years, and he was so awkward with tools that he was worthless. He quitted the shop, studied for an education and became a Methodist minister, and is one of the ablest preachers in that commission.

D. E. J.

# CHILD CULTURE.

## NECESSITY FOR MORAL EDUCATION.

**I**T is to be noted at the outset, says Mr. Larkin Duntton in *Education*, that the term *Education* has three principal significations. It is sometimes used to mean all those influences that are brought to bear upon the child for the sake of inducing in him those activities that will change him from what he is before they are applied to him, to what it is intended that he shall become as a result of the induced educational process. It is sometimes used to designate the processes themselves which take place in the child, as the result of the influences brought to bear upon him, for the sake of transforming him into what he should become. Again, the term stands for the results of the processes just mentioned; and these results, in the case of any department of mental education, involve the three elements of knowledge, power to act, and tendency to similar subsequent action. These results are produced immediately, not by the influences exerted by the educator upon the child, but by the child's own activity. Hence the most important signification of the word education is that of the activities which take place in the child himself, and which produce in him the knowledge, power, and habits of action that constitute the difference between the educated and the uneducated man.

So vital, so important, so essential, so all embracing are these processes, that I regard them as the subject matter of the science of education. For, notwithstanding those old-fashioned school-masters whose main occupation is and always has been lesson-hearing, and who, therefore, have never investigated the science underlying their art; and

notwithstanding the opinions of those conservative college professors who have devoted their lives so closely to the development of special lines of thought that they have not mastered the science which determines the nature and conduct of all educational processes,—not to mention those aspiring youths who, to obscure their own ignorance, endeavor to throw discredit on a science which they do not wish to take the time and trouble to master,—I venture to assert that a properly classified and systematized knowledge of the activities of the child, that are necessary in order to produce in him all needed knowledge, power, and habits of action, constitutes a science.

The subject matter of that branch of the science of education called moral education, then, may be defined as those activities of the child which are designed to give him all the knowledge, power and habits of action that will constitute him a properly developed and equipped moral being. These activities are to be studied from all necessary standpoints. The most important of these are the following: (1.) The end of moral education. Before we are qualified to direct the pupil we must know whither he is to go. (2.) The process itself. We need to know just what the pupil must do in order to make him what we would have him become. (3.) The agents by whom the process is to be secured. Upon whom is laid the duty of directing the moral education of the young? (4.) The means by which the result is to be attained. By what agency shall the educator affect the pupil? (5.) The method of procedure. What course shall the educator pursue in the use of the means at

his command? These will be considered briefly in order.

The aim of moral education includes three elements. The first is knowledge. The child is not properly educated who does not know that it is his duty to seek to promote his own bodily health, strength and skill, so as to make the body an able and facile instrument of the mind. Many children are so brought up that they think it right to subject themselves to unhealthy conditions, if they choose; and there are still more who do not know the relation between temperance, health and efficiency. Let every child be taught that bodily excess of every sort is as wicked as lying or stealing. Let him know his duty also in the improvement of his mental powers. How many men there are who feel no responsibility for lack of intellectual vigor. Every child should be taught that what he becomes physically and mentally depends largely upon himself; and furthermore that it is his bounden duty to make the most of himself.

He should also be taught his duties to his fellow-men. We are in the world with others, and from them we are constantly receiving. Food, clothing, shelter and all other kinds of material appliances for our bodily needs and comfort, are the results of human labor. Is it right to receive and not give? Literature, music and art, are the products of continuous effort. Shall we take and give not in return? What a dreary world it would be without cheerful conversation. What right, then, has any man to hold himself aloof from his fellows in morose silence? Is it not the duty of every man and of every child to make others happy by his smiles and cheerful speech? Press home the duty of cheerful sociability. Let no child grow up without being made to see the thousand ways in which he receives good from others, and in which he ought to return good for good.

Go beyond this and show him his duty

to God in return for blessings bestowed. Throw around his conceptions of duty to his fellows the sanction of a belief in a common origin and a common destiny. Let faith in the fatherhood of God and brotherhood of man make him feel more keenly his duty to all the world.

The second element in the aim of moral education is power. Temptations to do the wrong often arise. The child should have the moral power to resist. It is one thing to know the wrong and another to be able to avoid it. Opportunities to do the right often arise; but it needs power of will to hold one's self continuously to the performance of the right. This power should be developed from early childhood, so that, when occasion comes, the will can hold persistently to the right course even to the very end.

But a third element is needed. This is the habit of right determination and action. It is closely related to the second element, and indeed implies it, but the two are not identical. Adherence to the right may cost an effort. This should not ordinarily be the case. The habit of right conduct should be so fully established that action in accordance with the right will be little less than automatic. A man who has a hard struggle to refrain from theft, whenever an opportunity occurs, is not well educated morally. He is not to be trusted.

We are next to consider the process of moral education as it takes place in the mind of the child. What must he do in order to attain the results just sketched? We shall be helped on this point by calling to mind two or three of the fundamental laws which govern the action of the mind.

And first let us note the fact that the mind is made to know primarily by the presence to the mind of the things to be known. The moral quality of an action depends upon the effect intended by the doer. Hence the effect of an action must be known in order that the action may be known as right or wrong. For ex-

ample, a child may be innocently engaged in noisy play, but when the mother declares that the noise makes her head ache, the child at once recognizes the action as wrong. The mere knowledge of an act done or intended is not enough to reveal its moral quality, to this must be added a knowledge of its effect. We should make a clear distinction between what is wrong in itself, and what is merely prohibited.

Another principle of universal application in education is that power is developed by the action of the individual in whom the power is developed. Muscular power is developed by the action of the muscles. Intellectual power results from intellectual action, and moral power from moral action. Power to resist the wrong does not result from a knowledge of wrong, but from the resistance of wrong. Speech, action and example, are all useless, so far as their effect in developing power is concerned, unless they arouse the child to action. If all parents and teachers fully realized the force of this law, and had a clear conception of the true end of moral education, how much less would they govern the children, and how much more would they strive to induce the children to govern themselves. It is the self-determined, the self-directed action of the child that makes him strong, and not the effort of the tender hearted parent or the strong-minded teacher.

Another general principle of education is this: the repetition of an action produces a tendency to act in a similar manner again. If the repetitions of an action have been so numerous as to produce a very strong tendency to act in the same way, this tendency is called a habit. Habits are formed by the repetition of similar actions. Habits sometimes become so strong that it is impossible for us to break away from them; we are held by them. We acquire the habit of making the letters of the alphabet according to a particular form, and the habit becomes so strong that we can-

not successfully disguise our own handwriting. In like manner we form habits of observation, memory, imagination and reasoning. The same is true of the formation of habits of moral action. The man who always tells the truth, soon reaches that state of mind, in which there is no temptation to lie. Truth-telling has become a habit. Yielding to the right motive may become habitual through repetition. "Train up a child in the way he should go, and when he is old he will not depart from it," is only an application of this general principle.

If children are left to themselves, they are not likely to learn all their duties, or to practice that self-restraint and self-direction necessary for the development of moral power and the establishing of correct habits of moral action. They need direction in moral education no less than in intellectual. Who should constitute the educators in morals? The schools are often held responsible for this work; but this is without justice. The moral character of children is partly, often largely, formed before they attend school at all; and for this the parents are responsible. The first lessons in love, affection, sympathy, patience, obedience and mutual helpfulness are learned in the home, and these moral lessons are continued at home till long after the end of school life.

Then, too, the members of the special society in which the child lives exert a strong influence upon his moral character. Society is largely responsible for the child's ideas of honesty, truthfulness, industry, regard for the rights of others, and all other forms of social virtue; and it is exceedingly difficult for the school to raise these ideas much above the level of the social life in which the child moves.

To the moral influence of the home and society is to be added that of the State. If the laws are just to all alike, if they afford protection to the poor and the weak as well as to the rich and the

powerful, if they require all to contribute according to their ability toward the expense of what is done for the common weal, and if they punish the offenders of high degree no less than the meanest, then the State exerts no small

influence upon the moral character of the young; while to the extent that the laws are unjust, or badly administered, does the State exert a degrading moral influence. The State is an important agent in moral education.

### ANSWER THE CHILDREN'S QUESTIONS.

"OF course, Hetty Dean, an old maid knows all about children," my favored friends retort, when I attempt some mild criticism of their parental management. But Hetty Dean was not born to be silent, and was born to love the children with all her motherly spinster heart. To such a person answering the never-ending questions of the little ones is a keen pleasure, though to many parents it seems to be an unmeasured annoyance. Whichever way it strikes one the habit of patiently and intelligently answering their questions ought to be cultivated, as well as the other habit of guiding their minds in such a way that the questions will be well worth the answering. Sometimes this is most carefully done.

A boy of seven years was reading in a corner of the parlor where his mother was in earnest conversation with a gentleman, her guest for the evening. Presently the boy, without looking up from his book, asked the meaning of a word. The mother instantly excused herself to her visitor, leaned over the boy and gave the required answer, then, seeing that the sentence containing the word was somewhat involved, its meaning hinging on a full understanding of the word in question, she opened an unabridged dictionary, bade her son read the definition carefully, and afterward explaining the sentence to the boy's perfect understanding. As she resumed her seat she apologized for the interruption to their conversation, and her guest, who had been an eminent teacher for many years, earnestly responded:

"No apology is necessary, madam, and I must be allowed to express my

unqualified delight in this little incident. The time to answer a child's question is when he asks it, and while his mind is open to receive information. Your son will probably never forget the definition of that word. If parents would take the trouble to answer their children's questions promptly and intelligently they would be invaluable coadjutors to those who have the education of the world's boys and girls in their charge."

Now that is very good authority, though it does sound a little pompous, and though it was the opinion of a very elderly bachelor! But the father of this age is either busy with his newspaper, or in a hurry to go to his office, and the mother is distracted with a hundred things that must have her attention immediately, so the small seeker after knowledge is put off to a convenient moment. When the moment comes the question is forgotten, or, as might happen one time in fifty, if the mother remembers and tries to reawaken interest in the childish mind, it is usually labor lost. The little thoughts are in other channels and the business of his world is not to be slighted. So the good seed does not get sown, or, if scattered willy, willy does not fall where it can ever germinate.

Still the persistent little creatures go on asking their questions in spite of neglect and indifference. The best formed plans cannot prevent them. A young couple who sympathise with the agnosticism of the day determined beforehand that their child should not be taught the old ideas of creation, God, and immortality, and friends, servants,

and themselves were on guard against these topics of conversation. Their little girl when under four years of age was fond of having her mother make pencil sketches of her toys, her pets, and the animals she saw in the park. One day when more than usually delighted with these pictures she suddenly paused in her glee and confronted her mother with this astounding question :

"Mamma, who marked *me* with a pencil and *made me*?"

"Great Scott!" exclaimed her father, on hearing of it, "who put that into the child's head?"

The spirit of inquiry is unalterably "put" into the children's heads, and what shall we do about it? How such a question as the above shall be answered is determined solely by the parents' private opinion the point insisted on being that it shall be answered promptly, and truthfully, according to his light.

To insist on truthfulness would be an impertinence in some cases, but alas! not in all cases; and in fact my observation gives the majority to the latter. People are so universally careless in what they say to children, or they wish

to save the poetry of life to them at the sacrifice of truth. That was the mother's idea, who, when her little girl asked if Santa Claus was *real*, unhesitatingly told her he was. So the child got the idea fixed in her small brain that the little old man of the pictures in fur coat, top boots and a sleigh, with a dozen reindeers, was a real person cantering over roofs and tumbling down chimneys. What will she think of mamma when she finds the truth as she must before she is many years older. Mamma might have told her the sweet old stories of Santa Claus *as stories*, and then answered her question by telling her that papa, mamma, the grandparents, and all the aunts and uncles did their best every Christmas to serve her as well as the funny little old man of the stories did for the children of the stories. She would have missed none of the poetry of the season and—well, *I* should not want *my* child ever to look at me with the pure eyes of an accusing angel, it would turn all the poetry of my life into the dullest of prose. When they come to Aunt Hetty with their questions they will get a very close approximation to the truth, —as truth is revealed to her. S. E. B.

#### MISS BRIDGMAN AT A KINDERGARTEN.

SOMETIME before her death Laura Bridgman was taken to a Boston kindergarten, and the circumstances of her visit were sketched in the following interesting manner :

Each child was presented in turn, and a little conversation carried on in the sign language through Miss Bridgman's most skilful interpreter. The little things looked so pleased to have their collars and pins and ribbons examined by the gentle hands. Especially glad was one small boy, whose pin was in the form of a hatchet, when Miss Bridgman said :

"This must be General Washington."

Another boy's watch created great interest.

"Can he take care of it?" she asked.

"Yes."

"Can he tell the time?"

"Yes."

"He must be a very manly boy. Was a present?"

"Yes."

"And mine was a present, too," and her own watch was shown, which has no glass over the face, so she can feel the hands to tell the hour. When little Percy was presented, she asked :

"Is he English?" showing an association with the name.

The children were set to work arranging small wooden triangles into various designs, and the outlines of each pattern were followed by the delicate fingers which serve for eyes, and ears, and

voice The tables were put away and a line of soldiers formed.

"The children are stirring," said Miss Bridgman, as they began to march.

Some animal crackers were given Miss Bridgman to feel of, and great was the astonishment of the little company as she "guessed" correctly. A rather clumsy sheep was something of a puzzle, but at last came the question, "Is it a sheep!"

With loving care Miss Bridgman had brought the children some apple blossoms

which were gathered from the trees on the land purchased for the proposed kindergarten for the blind—a project which nobody has more at heart than this trebly shadowed woman. The fragrance of a bunch of heliotrope called forth a real cry of delight from her lips, and the sewing cards and woven paper mats showered upon her by the tiny makers were smoothed and handled with greatest tenderness. Of one she said, "It fee's like satin." It was a day and presence the little ones will never forget.

### TO INCULCATE PURE HABITS.

AT the recent convention of the Woman's Christian Temperance Union held at Atlanta, Miss Willard said:

The supreme object of the W. C. T. U. is to elevate the home and protect its members, one and all—the stronger from legalized temptation, the gentler from oppression.

I suggest a pledge that the boys and girls "will not *do, say or listen to* anything they could not tell to mamma." One of our women writes: "This promise has been a wall of defence to my children all through their school-life, and the habit of confidence thus formed is not easily broken." I believe we can place this pledge in the hands of primary teachers to excellent advantage. The White Cross and White Shield pledges are now well known among us, and are kept in stock at headquarters with all the leaflets necessary to a full understanding of the work, and suggestions for mothers who would gladly talk with their children about personal purity, but hesitate for lack of language.

One of the best methods of protecting our children in public schools from evil habits is to induce the wives or mothers of the men who form the board of education, or the women who may be on such boards in commonwealths of great liberality of sentiment, to use such an influence as shall result in a course of

lectures from clergymen and physicians (who would undoubtedly give their work gratuitously) once a month, in the interest of boys from ten years old and upward. These lectures would of course be *extempore* and in simple language, accompanied perhaps by literature of the best class. This method seems to us altogether practicable and reputable, and we earnestly desire that good women should note the suggestion and do all in their power to carry out its provisions.

### JUST LIKE THEM BOTH.

"His mother's eyes, his mother's brow,  
His mother's lips 'tis plain to see."  
"He is his father's self again,"  
That is what people say to me.

I wonder which of them is wrong!  
For how can both of them be right!  
Could one small boy be like the two,  
If he should try with all his might?

Like papa? If I ever grow  
To be as strong and tall as he,  
How learned, and how brave and true  
And generous I ought to be.

And mamma—gentle, loving, kind,  
And sweet and beautiful and good—  
Of course a boy would like to be,  
Well, something like her, if he could.

So, if I should begin to-day  
And do the very best I can,  
Perhaps what people say to me,  
May turn out true when I'm a man.



### THE NEW YORK VEGETARIAN SOCIETY.

A VEGETARIAN SOCIETY has been organized in New York with Mrs. Le Favre (an author and lecturer) as President; Mrs. Kitching (a student of Moral Philosophy) as Vice-President; Mr. H. D. Hooker (of the good old colonial Hooker family) as Recording Secretary; Miss Kitching (a linguist) as Corresponding Secretary; Dr. Gebhardt (a German chemist) as Treasurer; and Miss Brown as Librarian. Monday evening, April 13, the Society held its second meeting. After the routine business had been transacted, the guests of the Society were introduced and spoke in the following order: Rev. H. S. Clubb, of Philadelphia, who is President of the Vegetarian Society of America and editor of *Food, Home and Garden*; Mrs. Imogene Fales, a widow lady, who is giving her time to the service of humanity, and is well known as President of the American Sociological Society; and Pundit Norayan Hemchandra, of Bombay, India, who has written many valuable books upon moral topics in his own language.

After the speeches the meeting was resolved into a sociable and vegetarianism was discussed over the chocolate cup. These rosy, festive cerealo-Fruitarians adjourned to meet again the following Monday evening at their headquarters, 154 West Fifteenth street.

### REMARKS OF THE PRESIDENT OF THE VEGETARIAN SOCIETY OF AMERICA.

In the course of his remarks at the above mentioned meeting Mr. Clubb said:

The Vegetarian Society of America consists of members scattered all over the country, and they could only occasionally be brought face to face, when the touch of the hand and mutual recognition would inspire renewed confidence in the success of a cause from which so many are enjoying increased health and happiness. I could not forget that this was the 13th of April, the anniversary of a day that was the saddest in American history, the day when that great and good man, Abraham Lincoln was stricken down by the hand of the assassin. This event might well form a text for the reformer. Why is it that children are so addicted to killing birds and animals in sport? A practice thus acquired in youth might and did easily grow by natural and easy transition into a love of military glory and the slaying of his fellow man, and in cases like that just mentioned to assassination itself. How is it that the literature for the instruction and amusement of youth is filled with narratives and pictures of killing, in sport, the creatures that an infinite and kindly Father has created, and over which He extends His tender care? It must be a part of the influence

which the custom of eating the flesh of animals exerts and apparently justifies. But a still worse effect of this habit is to cause a stimulation of the passionate nature resulting in those irregularities of life in children and youth which cause so much concern to parents and teachers. Mothers little think what a harvest of trouble they will reap from supplying their children with stimulating food. We all remember the beautiful words of Abraham Lincoln: "With charity toward all and malice toward none," and in the spirit thus inculcated desire to treat those who still write under the mistaken influence of past habits. Mrs. Bayard Taylor, a lady whom we all respect on account of her connection with her late husband, is now engaged in writing a series of letters in the *New York Tribune*, in which she declares the flesh of animals to be the best food, and gives special directions for keeping it, according to its character and the season of the year, from one to fourteen days, or until decomposition has commenced so as to "make it tender." This lady is recommending the wives and mothers of America to feed their husbands and children on food in which decomposition has made considerable progress toward the rendering it putrid. If this good lady had studied the subject from the present light of science she would have discovered that even flesh meat and the flesh of healthy animals contain, from the depuration constantly going on in all animal bodies, poisonous elements that are rapidly increased every day the body is kept after slaughtering, and these elements are so poisonous that if they come in contact with the arterial circulation, blood poisoning ensues with usually fatal results.

The London *Lancet* gives an analysis of beef tea showing that it contains uric acid and is in fact a similar fluid to that which is eliminated through the kidneys. That it has a very small proportion of nutriment. And yet Mrs. Taylor gives special directions for ex-

tracting this "juice of meat," under the delusion that it contains the most essential nourishment for man. It has been found by experiment that dogs fed on beef tea died sooner than those fed on water only.

All this is true in regard to the flesh of healthy animals, but when the animals are diseased as they are from the treatment they receive prior to being slaughtered: shut up in noisome pens; conveyed in disease-infected railway cars and driven to madness by savage dogs, and men with sharp goads; the blood boiling with rage at the inhumanity inflicted upon them, what can be expected to be the condition of their flesh when slaughtered? The flesh of these creatures is necessarily loaded with disease germs which in most cases would prove fatal were it not for the butcher's knife. Such material taken as food, being highly poisonous, is stimulating and inflammatory in producing an unnatural condition of the blood, which excites the nervous system and thereby the animal propensities in man with all those direful consequences already referred to.

This is why abstinence from flesh is claimed to be essential to all those reforms that depend on the control of the passionate nature of man. Train children so as to avoid these abnormal conditions, and it is found they become easily controlled by reason, judgment and the higher nature which is best developed under the gentle influence of a pure and healthful diet of fruit and cereals.

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HOT WATER FOR THE PEOPLE. — IN health and in sickness hot water is one of the best of helps. Evidently the French appreciate this at the highest, for they have adopted the slot machine to supply the people with it. In Paris they now have stands in the streets, a faucet projects from the structure, and under it is a place to set a pail. Near the faucet is a slot, large enough to

admit a copper five centime piece, and beside the slot is a button. To use the apparatus, a pail is set in the appropriate place, a five centime piece, equivalent in size and value to the old-fashioned copper cent, is dropped into the slot, and the button is pushed; whereupon a jet of steaming hot water issues from the faucet, and runs until nine quarts have been delivered, when it stops. It may be imagined that in a district thickly settled with poor families, the cost of hot water so obtained is much less than it would be if a fire were kept in the cooking stove to heat it, and the house-keepers who would otherwise have to do their washing with cold water must bless the inventor. The apparatus has, however, another use. It is the custom in Paris for hackmen to keep "bouillottes," or cans of hot water, in their

carriages in cold weather, to warm the feet of their patrons, and it is often troublesome and expensive for them to get the water renewed as it cools. By means of the new kiosks, the bouillottes may be replenished with the smallest trouble and expense, to the great benefit of the drivers. The interior of the kiosk is partly occupied by a coil of pipe, within which is a gas burner, for heating water rapidly. The coil communicates with the city water supply, so that the water drawn through is always fresh. The gas is not wasted by being kept burning all the time, but is lighted by the pressing of the button, which also opens the faucet, and the automatic closing of the faucet, and turning off the gas, after the pailful of water has been delivered, are effected by simple devices.

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#### SIMPLE TREATMENT OF NASAL CATARRH.

THE following suggestions are designed as a reply to several correspondents who have read the articles on the nature of catarrh that have been published and are anxious to find relief in such treatment as they can safely employ at home.

I have indicated with considerable emphasis in my remarks on the treatment that cleanliness is of the highest importance. The nasal passages must be carefully relieved of the hardened exudation that has accumulated and obstructs breathing. In doing this bland unirritating solutions should be applied, either by a spraying syringe or soft sponge. The spray is of course more efficient in softening the scabby accumulation, and in the hands of one who has had a little practice is not likely to do any harm to the higher sensitive membrane.

It is best for the patient to have a physician treat him two or three times, and thus he will receive practical lessons on the subject that will be more helpful than a dozen pages of verbal explana-

tion. Having learned how to use the syringe and make the applications he can instruct some member of his family or a friend to assist in doing what he can not do for himself.

To be thorough in cleaning out the nostrils a nose speculum is necessary. A physician would also require a head mirror so that he could illuminate the interior of the nose, and if there were trouble in the post nasal region a throat mirror would be necessary. These instruments cost several dollars, and with the thought of them most people troubled with catarrh associate the necessity of professional treatment. Yet we know persons who have learned to treat their own noses with as much skill as the average physician. Any one, certainly, who has the mechanical skill to use the tools of the carpenter can readily learn to use the simple apparatus mentioned above.

I should advise some study of the anatomy of the mouth and nose, so that the treatment shall be with intelligence as regards the relation of the nasal chan-

nels to the structure of the nose itself and to the throat, larynx, oesophagus and those openings to the ear that are so often implicated in catarrhal disease, the Eustachian tubes. Careless treatment, especially when the douching syringe is used, may drive some of the morbid exudations from the nasal or post nasal membrane into one of the Eustachian tubes and set up a troublesome and even dangerous inflammation of the middle ear. Thus in part many cases of *otitis media* originate.

A good solution for washing out the nose is composed of Borate of Soda (or Borax) and Bicarbonate of Soda, each one part, Listerine two parts and water sixteen parts. As a substitute for Listerine the new antiseptic fluid called Katharmon is excellent. This solution should be warmed to about 100 degrees Fah., and thoroughly sprayed over the diseased surfaces. A good deal of the hardened and viscid scales will be detached by the spray, but the removal of all the adherent matter in an old case will usually require a probe, to which a pledget of cotton is attached. The speculum and mirror here come into play, for without them thoroughness is impossible. A simple case of inflammation of the membrane with little obstruction of breathing may require only spraying with the solution twice a day, say morning and night, for awhile, and no instrument besides a syringe be required.

Dobell's solution, an alkaline mixture of similar character to that already given is used by many nose and throat specialists. It can be obtained readily of the druggist and applied in the same way. Old cases require extended treatment, especially if there be much hypertrophy of the membrane, and for a method of procedure the following seems to me to have a general application. *First.* Syringe and cleanse the nostrils with a solution of warm water and milk in equal parts to which a little common salt or sodium bicarb-

onate in the proportion of a teaspoonful of the alkali to a pint of the liquid—is added. *Second.* Apply either of the following mixture also spraying—

Beech Bark Creasote, 2 drops.

Extract Pinus, Canadensis,  $\frac{1}{2}$  drachm,  
Glycerine  $\frac{1}{2}$  drachm, or,

Menthol, 10 grains,

Liquid Albolene, 1 ounce.

The latter may prove more grateful in after effect, and has a stimulating effect. Eucalyptol has a similar property with Menthol, being antiseptic as well as a vaso-motor excitant.

This procedure should be repeated every day for some time, and then three times a week, twice a week, once a week, as the patient experiences improvement. The application of the mentholized solution may reduce a hypertrophied membrane and render breathing that was previously difficult or impossible comfortably free. I consider menthol excellent also for inhalation in common colds.

It has been shown that mouth breathing leads to catarrhal trouble—and that the inveterate mouth breather usually suffers with chronic catarrh of the pharynx and post-nasal area, and may have trouble with his larynx and bronchial tubes because of the extension of the disease downward. Mouth breathing may be simply an acquired habit; there being no trouble with the nose at the beginning, but in time because of disease the nasal passages become altered and incompetent to perform their normal function. The condition of the nose should be ascertained in the beginning of treatment, and if obstructions exist that render it impossible for the catarrhal patient to breathe freely through the nostrils they should be removed. A word of caution is in place here that the surgery of the nose should be of that conservative order that does not destroy the physiological function of the nose. The work done by a rhinologist might be so thorough that too free and direct an opening is made into

the pharynx and the effect of mouth breathing is continued; the nostrils no longer doing the duty assigned them by nature, viz: to warm and filter the air as it flows inward. We have seen nasal openings of which the natural irregularity was entirely lost by removal of membrane and considerable parts of

the lower and middle turbinated bones. Repeated applications of caustic or other agents had impaired the membrane so that its hair producing power was lost and an examination showed that cicatricial tissue had for the most replaced the natural membrane.

H. S. D.

### WATER TREATMENT IN TYPHOID FEVER.

THE latest observations in this line confirm all that is claimed for water by the educated hygienists. Referring to its application in Germany, the London *Lancet* speaks of tests made by Dr. Josias and reported to the Societe des Hospitaux. During the years 1888 and 1889 thirty-six cases of typhoid fever were treated by cold baths—that is to say, with water at 18 degrees C. (64½ degrees Fah.), repeating these every three hours. Of thirty-six cases the experimenter obtained thirty three recoveries. Drs. Renoy and Richard who, on their side, had followed this method, obtained one hundred and three recoveries out of one hundred and eight cases. Dr. Merklen, on the other hand, in a report on the mortality caused by typhoid fever in the hospitals of Paris, showed that this mortality fluctuated between fourteen and fifteen per cent. In another report by Dr. Sorel, the author stated that out of one hundred and five cases of typhoid fever, he obtained one hundred recoveries, and five cases proved fatal. The treatment consisted in prescribing the sulphate of quinine associated with the salicylate of soda. Some of the patients had taken baths, but rather warm than cold.

Dr. Sorel does not believe that in present circumstances the superiority of cold baths is sufficiently well established to make a method of treatment obligatory in the French army, as it is in the German army. A French critic, writing on the cold-water system of the treatment of typhoid fever in Germany, gives the following statistics, drawn up

by Dr. Longuet, relative to the German army, which may be found interesting here. In 1865, out of 2,500 typhoid patients, there were from 500 to 700 deaths. From 1882 to 1884, the number of patients was nearly identical; but thanks to the application of the cold baths, the deaths among the soldiers amounted on the one hand to 221, and to 183 on the other. Since then the diminution of the mortality was slow, constant, and mathematical, according as the cold-water system extended. From twenty four per cent. in 1865, the mortality fell to eleven per cent. in 1876. In 1883 it was not more than nine per cent. These figures were thought by the writer to be conclusive on the subject, and he asked why the French were obstinate and remained behind in this matter.

We might add that it seems strange that with such a marked superiority over the drug method the water treatment is not more general in this country.

**SITTING ON THE FOOT.**—Who has not seen this practice, on the part of girls and even mature women who by nature and education should know better. A contemporary in speaking of it says:

Once they acquire this trick it becomes second nature, and they develop into such experts that they find but little trouble in arranging for themselves this, to them, most comfortable perch, even when in the most public places. With a cunning twist of the body and a little side switch of the skirts they can accom-

plish the feat under the nose of an ardent admirer without in any way arousing his suspicions. It is not graceful, but if the young woman is a small specimen of humanity she curls herself up in a kittenish sort of a way and with a little air of such perfect content that one has not the hardness of heart to deliver her a lecture upon the subject. This habit once fixed is apt to follow one down to old age. I met not long ago a charmingly refined old lady who laughingly told me that she had never been able to break herself of this habit, and really she could perform the feat of sitting on her foot with all the ease of a girl of sixteen.

Sometimes the consequences are rather disastrous. Not, perhaps, as much now as in the days of hoop skirts, when results most embarrassing were

apt to ensue. A funny story was told me the other day by a lady friend who became the victim of her own folly. "It was," she said, "in the days when the small steel skirt was an important part of woman's attire that I took my seat in a horse car, and, without a moment's thought, deftly curled up one foot beneath me. When I arrived at my destination I signaled the conductor to stop the car and attempted to rise, but found that my foot had become entangled in one of the steels of the wretched skirt. What to do I did not know, but finally, finding that I was becoming a target for all the eyes in the car, I concluded to ride on, not daring to make a second move until I reached the stables. I am sure," she added, "that from that day to this I never attempted to sit on my foot."

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#### EXERCISES FOR INDUCING SLEEP.

**I**F the temperature of the room be as high as 55 degrees to 60 degrees, most persons can leave the bed and lie upon the floor. If the temperature be too low, these exercises may be taken in bed, though the floor is best. Lie upon the back and lift the right arm to the perpendicular, then moving it toward the left describe a circle with the hand ten times in succession. Then drop the hand slowly down, and after taking several full breaths raise it again and make the same number of circles as before, but this time toward the right. Now after another interval of deep breathing raise the left arm and go through the same exercise with it.

Leg motions are made also by raising the leg toward the perpendicular and dropping it slowly. The same rules as to order of movement and of breathing are to be followed for the legs as for the arms, only that the arms make twice ten, the legs once ten apiece. If this does not prove sufficient draw the feet up close to the body and raise the hips so as to make an incline from the knees

to the shoulders, and do this ten times. Any or all of these exercises may be repeated according to convenience, but good judgment should be employed in using them, especially by weak persons.

Exercises under the bedclothes may be used with good effect when it is too cold to throw them off. Lying on one side make motions as if walking with the upper leg then turning over and repeat the action with the other. Other and very gentle motions will sometimes be all that is required in some cases. If a person is feeble the exercises may be administered by an attendant. In my own case which has been a very obstinate one of insomnia, this method has proved of great benefit and bids fair to cure the habit wholly. I have used the system over a year and it is very rare now, that there is occasion to use it. It has never failed in a single instance, to bring sleep to me, when I have used the arm exercises but a short time, the leg motions being found sufficient and best, because more efficient in drawing the blood from the head.

R. F. S.

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NOTES IN SCIENCE AND INDUSTRY.

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**A Railroad on Tree Tops.**—In Sonoma county, Cal., there exists an original piece of railroad engineering and building that is not to be found in the books. In the upper part of that county, near the coast, may be seen an actual railroad bed on tree tops. Between the Clipper Mills and Stuart Point, where the road crosses a deep ravine, the trees are sawed off on a level with the surrounding hills, and the timbers and ties laid on the stumps. In the center of the ravine mentioned two huge red wood trees, standing side by side, form a substantial support. These giants have been lopped off seventy-five feet above the bed of the creek. This natural tree bridge is considered one of the wonders of the Golden State, and for safety and security is all that may be desired.

**Variations of the Magnetic Needle.**—Why the magnetic needle points northward has never been satisfactorily determined, but what puzzles the scientist most is its persistent variation for different localities. By observations in Paris it was found that in 1681 the magnetic needle varied two degrees and thirty minutes to the west; in 1865, less than two hundred years later, eighteen degrees and thirty minutes to the west. In London, between 1580 and 1692, the needle varied from ten degrees, fifteen minutes east, to six degrees west. In Dakota the average variation is thirteen degrees and thirty minutes east; in Minnesota eleven degrees east, while in Montana it is twenty degrees east. It does not point due north except in a few localities, and at no place does it continue to point with a given angular distance from the north for any stated length of time. In many places it changes regularly, annually, diurnally, and hourly, and is, besides, further subject to fluctuations reducible to no method of tabulation. In the vicinity of iron, in any shape, or of magnetic sands, it is deflected toward the material attracting it. The needle has been known to vary five degrees in a distance of one mile, and one degree and thirty minutes in two hours when left stationary in a certain locality.

**Rosario.—Argentine Republic.**

—Rosario is a vast business town, laid out geometrically, with straight streets and blocks of uniform dimensions, and situated on a plateau commanding the Parana River. The situation is admirable, and the city is certainly destined to become one of the finest in South America. At present, however, it is a doleful place for tourists, who require only a few hours to visit the plaza and the public buildings, and to stroll through the principal streets, where there are some fine shops and handsome business blocks. On one side of the plaza is a large church, whose white dome and towers are conspicuous from afar, but when you approach you find that the dome and towers are the only parts of the building yet completed; the rest of the edifice is rough brick, which, as I was informed, has been waiting for its stucco facing for the past eight years. But in Rosario nobody cares for churches; it is a city of business men, and particularly a city of young men, who, after office hours, find distraction in clubs, bar-rooms, immense cafes, and billiard saloons. Such establishments seem to be peculiarly frequent in this town. The Port of Rosario, on the Parana River, is at present in a terrible state of disorder, but from morning until night there is a din of pile-driving and dredging, and in the course of a year or two we may expect to see there a fine line of quays. Meanwhile the quantity of ships anchored in the river, or lying alongside the warehouses and wharves, bear witness to the commercial activity of the town. Rosario is the natural port of the provinces of the interior of the republic. Santa Fe, Cordoba, Tucuman, Santiago, Salta, and Jujuy, with which it is in direct railway connection. In course of time, too, railways will place it in communication with Bolivia and Chili. About the great future of Rosario there can be no doubt. Even now, although its population is only a little over 50,000, the vast extent of the city, its business ardor, the shipping in its port—including vessels of the Messageries Maritimes, the Chargeurs Reunis, and Lamport and Holt, that come directly from Bordeaux, Havre,

Antwerp, and Liverpool—impress one with the present importance and the greater future of this modern and thoroughly European city.—*Harper's Magazine*.

**Destroy the Weeds.**—The utter waste occasioned by weeds is never more thoroughly exemplified than in a dry time. We often hear it said that no one can afford to raise weeds—that they feed on the nutrition which would otherwise go to more useful plants. But it is not only the matter of plant food that weeds appropriate but drink also. Who has not noticed a full field of corn, for instance, which from a little neglect in a dry time had been allowed to become run away with a crop of weeds, while another, only separated from it, it may be, by a line of fence, had been kept clear of weeds—the owner understanding the importance of keeping down the weeds, had evidently practiced it. How luxuriantly the leaves of the corn in the latter were expanded, while those in the former were twisted up; showing that the plants had received a check from which it was impossible for them to recover. The quality of the land was the same; then why the difference in the appearance of the crops? Simply because the weeds in one place had been completely subdued (not one was allowed to raise its head), consequently the leaves of the corn plants kept green and vigorous, showing the crop to have had all the moisture it required. And so it had. The land here had nothing to do but furnish moisture to the corn plants, while in the other case it had to supply the weeds with moisture as well. So that we see that it is not only what the weeds eat, but what they drink, that robs the farmer of his due rewards.

**Rust** may be removed from finely polished steel without injury to the surface by cleaning the article with a mixture of ten parts of tin putty, eight of prepared buck's horn and twenty-five of alcohol, and then rubbing with soft blotting paper.

**A Late Discovery of Prehistoric Relics.**—Year by year fresh traces of the earth's early inhabitants are being revealed. One of the most important of recent discoveries is that of M. Armand Vire, who, in a valley through which runs the

Lunain river, has come across the remains of at least ten prehistoric settlements. The immense quantity of flint implements and refuse at one place, near the village of Loretz-le-Bocage, some sixty miles south of Paris, seems to justify the conclusion that here must have been located a prehistoric manufacturing village where the flint was worked into the various shapes used by the primitive people of the early Stone Age. Some of the implements are of types hitherto unknown to science, including very small hatchets, which are supposed to have been funeral or votive offerings, and flint hooks from one to three inches long, the smaller probably having been designed as fish hooks.

**A Frozen Spot.**—For many years scientists have been perplexed over the phenomenon of a certain well at Yakutsk, Siberia. As long ago as 1828, a Russian merchant began to sink this noted well, and after working on it for three years, gave it up, having at that time sunk it to a depth of thirty feet without getting through the frozen ground. He communicated these facts to the Russian Academy of Science, who sent men to take charge of the digging operations at the wonderful well. These scientific gentlemen toiled away at their work for several years, but at last abandoned it when a depth of three hundred and eighty-two feet had been reached, with the earth still frozen as hard as a rock. In 1844 the Academy had the temperature of the soil at the sides of the well taken at various depths. From the data thus obtained they came to the startling conclusion that the ground was frozen to a depth exceeding six hundred feet.

Although it is known to meteorologists that the pole of the lowest known temperature is in that region of Siberia, it is conceded that not even that rigorous climate could force frost to such a great depth below the surface. After figuring on the subject for over a quarter of a century, geologists have at last come to the conclusion that the great frozen valley of the Lena river was deposited frozen just as it is found to-day, during the great grinding up era of the glacial epoch.—*Mechanical News*.



NEW YORK,  
June, 1891.

#### SYSTEMATIC MORAL EDUCATION.

THE world of thought fully recognizes the composite structure of mind—and in a general way the necessity of education for the development of faculty into harmonious and efficient action. We say in a *general* way this necessity of education is recognized, for in practice the methods employed by teachers and parents have but a partial application. It is the *intellect* that receives the chief attention. The text books, the discussions among those learned in psychology, the routine of the school room, the profounder interest of the home guardian relate to the development of that division of human faculties that concern sense perception, reasoning on the nature and use of the objects of sense, and the application of physical instrumentalities to the attainment of certain material results.

Children have one leading object set before them at home and at school, viz, an independent position, the meaning of which is the possession of so much money or property that will place them above the necessity of labor and command the respect of society. With this object clearly in view habits are inculcated that exercise constantly those faculties that consider the conventional uses of

things, that estimate the material values of the products of nature and industry, and discriminate the results of effort on the side of their essential quality and application. So the eyes and ears, the hands and feet are directed and trained by daily practice in lines contributory to what is regarded as profitable and advantageous to self. It is not difficult to see that if the individual be naturally endowed with a disposition to self-indulgence, and has but a moderate regard for the interests of others, the cultivation of the faculties indicated in the way just described would strengthen his acquisitiveness and render him more and more disposed to self-seeking. One of the best outcomes of educational thought is the Kindergarten. Starting with the axiom that when the child is old enough to observe, *i. e.*, to use his physical senses he is old enough to receive training, a carefully formulated system is applied to the evolution of the practical faculties in a manner that shall be thorough, and furnish the young life with a solid basis for the future. The training of the Kindergarten, however, relates to the use of the eyes and ears and hands mainly. It aims to provide employments of a simple nature that shall please children—while it trains their budding faculties in a gradual way, to discriminate closely the nature of common objects, to be exact in regard to form, color, proportion, number, and other qualities that enter into the constitution of things with which our daily life is associated. This work of the Kindergarten is of high importance as preliminary to the entrance upon the more serious studies of the school, but it chiefly concerns the organic centers that relate to

the intellect. There is some moral exercise, to be sure, associated with the child-garden, but it is incidental to the association of the little ones, and does not enter definitely into the formularies of the instruction.

Human character is colored by the strength of its motives, and the coloration seems more conspicuous according to the line of action pursued by the individual. Motives arise from suggestion influencing one's more active feelings or instincts. Ill-regulated feeling imparts an unworthy or spasmodic character to motives, and the practical faculties that respond to these motives having received thorough systematic training, may do their part skilfully, but at the same time with the achievement of material success the man may sink in moral turpitude and mendacity.

Here and there the example occurs of the lawyer, the bank officer, the business man, pre-eminent for shrewdness and tact in the management of the affairs in his charge, whose lapse from moral integrity becomes known to the world through some gross fraud. With every intellectual faculty trained to a high degree of activity, giving him power to estimate with minute exactness the probable outcome of this or that enterprise, he was sadly wanting in the one element most essential to self-control, moral discrimination. This not because he was born without the faculties that constitute the moral sense, but because they were not trained to perform their normal part in the operations of his mind.

It seems to be commonly expected that the moral elements will take care of themselves and at the proper time,

whatever that may be will come to the front and exercise their rectifying influence. The disciples of heredity are heard declaring that this one is vicious or criminal because he has not enough of the moral elements in his mental economy, and that another is upright and noble because he is so fortunate as to have inherited a large share of these desirable elements. It would seem, according to the opinion of some, that accident had much to do with the proportion of the nobler sentiments that men exhibit in character. But we do not accept these views of the matter, and would point to the conspicuous inconsistency of the heredity doctrinaires in their treatment of the intellectual faculties. Would they forbear sending a child to school, because of apparent deficiency in some of them unless he were a pronounced idiot? Certainly not. For the training of the school may brighten up an intellect that seemed very dull.

Why make so illogical a discrimination between components that exist side by side in the same mind, and whose expression is dependent upon similar physiological conditions?

Let us exemplify the different treatment that these two factors of mental capacity receive at the hands of society.

As soon as the child is able to use his eyes and ears efficiently his instruction about things is begun. He is told the names of the objects surrounding him: their uses are explained, and gradually his memory is stored with information that bears chiefly on that which concerns self maintenance, so that his elders will be relieved as much as possible of the care incident to watching his movements. He is taught to read and

write ; then comes the course in arithmetic, grammar, geography, history, etc., a gradual progress being made with the development of intellectual capacity. It is "line upon line and precept upon precept" that constitutes the order of his instruction. He is required to commit to memory rules and definitions, and to repeat them over and over again until they become so firmly fixed in his mental substance that their operation is unconscious, or a secondary intuition.

Thus as he reads he understands without effort the significance of words and phrases and in performing an example in arithmetic he adds, subtracts, multiplies and divides off hand without consciously recognizing the steps of the process which were so laboriously and perhaps tediously acquired. Is he studying geography, the teacher requires him to note thoroughly the characteristics of form, climate, soil, products and population of a country ; its boundaries, and relation to other countries near and far ; latitude and longitude, etc., and he is not considered well up in the topic until he can answer promptly any questions that are asked him.

So with his study of other subjects that are deemed essential to his usefulness in the career that will open before him in the near future as a business or professional man. The faculties of language, comparison, order, number, locality, constructiveness, time, taste, caution, industry, etc., etc., are stimulated and drilled day after day for years, and when the youth emerges a "graduate" from the school he is supposed to have education enough for the purposes of life. And he has *on one side* of his organization.

The attentive reader doubtless anticipates what we would say now in attempting to picture what is usually the case with the moral development of a child and youth, and it is unnecessary to present an elaborate study of this—the neglected side of education. The same law of growth, the same responsiveness to training subsist in regard to the moral faculties as to the intellectual ; but where is the teacher, where the treatise that has a methodical order for their culture ?

Hundreds of volumes issue from the press yearly with carefully arranged formularies for the exercise and training of the mathematical, the constructive, the lingual, the reasoning faculties, but where are the books for the parents and teachers' guidance for the orderly exercise and development of the faculties of benevolence, sympathy, reverence, conscientiousness, steadfastness, hope, etc. Surely, these are as important to the success and happiness of men and women as their intellectual associates ! Indeed, it will not be disputed that the miseries of society are due mainly to their inactivity or perversion.

What a field the psychologist has to amend the educational methods of the day. Let him be stirring about it. The need of moral culture is urgent. We have enough of the intellectual, too much in fact, and its uncompensated effects are visible in the vice, wickedness and moral confusion that pervade the life of this modern era of so-called civilization. Hoping that these remarks will obtain something more than a desultory reading on the part of the subscriber, we submit them as introductory to further discussion of the subject.

### A PROTEST TO CRIMINAL ANTHROPOLOGY.

ANOTHER prophet among the scientists has risen to indict the criminalists with folly or excessive demands upon our credulity. Dr. Raffaello Zampa, of Florence, it is who asserts that "this new school of criminal anthropology, in my opinion, has not yet made even a beginning of proving its case; that in regard to some of the theories, it lays down there are not only no sufficient proofs of their falsity. To allow these theories to influence in the slightest degree our treatment, either judicial or social, of criminals would be not only absurd, but dangerous."

This is very strong language, but the worthy doctor thinks it warranted by his personal observations. If the reader has some recollection of what has been said on the topic in the PHRENOLOGICAL within a few years past he may know that the position of the editor with regard to the vicious and criminal class—in society is, that there is no *type* of man that can be set up as criminal; nature does not maintain such a type, any more than she maintains a type of man monster or man harlequin. We believe rather with M. Manouvrier, the eminent French anthropologist, that vice and crime are the products of perversion through corrupting social influences and the want of moral education.

Dr. Zampa, in his discussion of the subject, makes some reference to Phrenology as if there were some relation subsisting between the new school of criminal anthropology and the mental philosophy of Gall. We have no doubt that, to the irrefragible demonstrations of the latter the rise of this

new school is largely due, but in applying its principles to human organization Phrenology makes no hard and fast judgments, branding this one with the mark of Cain and that one with the celestial intuitions of St. John.

The whole history of Phrenology is one that can be written in letters of sunshine; so much has been its influence to inspire the sincere inquirer with hope for a better manhood.

The truths of Phrenology apply to criminal anthropology, and are the best instrumentalities in the elucidation of the sources of corruption and degradation of human life, but the mistakes of the criminalists are their own, and not to be placed to the credit of Phrenology. In making application of the principles of a philosophy it is essential that the observer should have a clear conception of the spirit and purpose of the philosophy, otherwise his results will be defective and prejudicial. In no department of science has this provision more significance than in that which relates to the analysis of the psycho-physiological organization of man.

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### CLOSE QUARTERS AND THE DEATH RATE.

THE herding or crowding of people in a limited space is shown by the statistics of mortality to be one of the most destructive practices known to civilization. The terrible record of the Black Hole in Calcutta, has its analogue in a minor degree in the crowded houses of many cities in Europe and America. Investigation has shown that a high degree of mortality does not so much depend upon those sanitary conditions that relate

to drainage, household convenience and even food as upon the character of the air breathed. It would appear that the air of damp places and of decomposing vegetable and animal matter, such for instance as we find in neighborhoods where open drains are permitted to throw into free circulation their foul gases, is not as poisonous as that which contains the products of human respiration. The inquiry of a Boston newspaper, we think it was the *Globe*, made a few years ago with reference to the number of octogenarians living in New England not only brought out the fact that there were a great many old people in that section of the country but also that the majority were living in towns and villages of which the sanitary condition was naturally of a character to awaken distrust in the minds of the intelligent. These elderly persons for the most part, however, lived where the population was not condensed so that they had abundance of breathing room, if not the best of air to breathe.

A comparison of the annual rate of mortality in certain of the largest cities shows strikingly the relation of density of population to the number of deaths. The following table is given for inspection

|                        | Annual Death<br>Rate Per 1000. | Persons<br>Per Acre. |
|------------------------|--------------------------------|----------------------|
| London . . . . .       | 17.5                           | 11                   |
| New York . . . . .     | 26.6                           | 59                   |
| Chicago . . . . .      | 19.6                           | 11                   |
| Philadelphia . . . . . | 20.7                           | 12                   |
| Brooklyn . . . . .     | 24.3                           | 43                   |

No one who is at all acquainted with the facts will question the advantages of New York and Brooklyn for drainage and water supply over the other cities named, and yet how marked the difference in the death rate. It has been

stated by competent authority that New York should be one of the most healthful cities in the world, so abundant has been the natural provision of all the facilities for maintaining the best hygienic conditions; but the excessive crowding of people in tenement quarters, and the want of open spaces and parks, to say nothing of the late mania for building great stacks of stone and brick for the accommodation of a whole village of people under one roof, completely offset and neutralize the natural advantages of situation.

London, with her murky sky, sluggish river, low situation, poor drainage, indifferent water supply, and by no means remarkably efficient health regulations, offers a problem in its low mortality that find the readiest solution in its numerous parks, squares and open spaces, that afford ample ventilation in every quarter.

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THE AMERICAN INSTITUTE OF PHRENOLOGY will open the session for 1891 on the first Tuesday, and first day, of September. Of late years the classes have increased in the number of students and fully maintained the standard of talent and culture; there have been more of the three "learned professions", teachers especially have been more numerous. The formation of an Alumni association last year we regard as a promising fact for the future. Those who contemplate attending the Institute this year or the next, are requested to make early application to the Secretary of the Institute or Fowler & Wells Co. for catalogue of graduates and schemes of lectures for the coming session.

## Our Mentorial Bureau.

### To Our Correspondents.

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

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also.

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

**SNOKE BALLS FOR CATARRH, ETC.—H. M.**—This latest scheme of the nostrum advertiser is described by the *New Idea* as a powder made up of materials that contain a few things of service for temporary relief, but by no means adequate to the high cost of the combination. One who has nose trouble should have the organ examined by a competent physician, just as much as he would go to a dentist for the treatment of an aching tooth.

**CHRONIC CONSTIPATION.—C. A.**—Your trouble is probably due to what physicians would call intestinal atony, the cause of which, doubtless, is the sedentary life your occupation necessitates. If you can not change it, can you not at least get some out of door exercise every day, if it be only splitting wood or shovelling coal. Have you tried injections? Taking "pills, pills, all the time," as you say, only renders the condition worse, because of the effect they have upon the nervous apparatus of the stomach and intestines.

**BLACK LEG IN CALVES.—G. A. M.**—Your question, we think, would be answered by a good veterinary surgeon. Perhaps one of our country readers can advise the correspondent how to treat the above disease.

**DIFFERENT EXPLANATIONS OF ORGANIC STRUCTURE.—L. H. W.**—We are not ready to say that the rule of development, as quoted from Prof. Fowler concerning size, weight, etc., is "infallible," but as a general rule its application is true. Where the forehead projects well at the lower border over the eyes the outline is arched. Perpendicular or straight foreheads usually have eyebrows tending to the horizontal. In some cases the eye sockets have a rounded form, and the eyebrows over them approach the semi-circular.

The development of the organs named may be deep, the orbital ridge appearing to overhang the eyeball, in which case the eye-brow appears "depressed" but is nevertheless well developed. This point the author of "How to Read Character" had in view when discussing the perceptive organs. To realize the nature of the development it is well for the observer to take a view of the relative contour of the lower forehead as it appears to one who stands at the back of the subject and gazes down upon his head. This downward view should be considered in connection with the lateral and frontal extension of the organs.

**WILL—IMAGINATION.—G. T. H.**—To reply to your question intelligently would occupy more space here than we can properly give. Besides, the standard treatises in Phrenology discuss the nature of will and imagination fully. We would refer you to "Combe's System," to "Brain and Mind," "Heads and Faces," and Number 10 of the Human Nature Library on the Will.

**VEGETARIAN PROGRESS.—N. Y. A. Society** for the discussion and promotion of Vegetarianism has been organized in New York city. See report of lecture by Mr. Clubb, of Philadelphia, before this society in another part of this number. For information, address Dr. M. L. Holbrook, at 46 E. Twenty-first street, New York.

**HOMŒOPATHY.—O. H.**—Our views in medicine are liberal. We think that the homœopathic evolution has done much good in two

or three ways; it shows, for instance, that the old-fashion of administering drugs was not only unscientific, but largely miscellaneous guessing. It also showed that the sick required, as a rule, very little, if any, of the stuff made by the chemist. In this respect it came to the support of the hygienist, and rendered his views better known to the masses. We think that the "new school," as some affect to call homœopathy, has done its best work in this connection.

As you have asked the question, we would say that we feel kindly toward the "school," because its influence has tended to advance our knowledge of natural medicine. Yet we do not understand the principles enunciated by some of the more conspicuous advocates of that school. Dr. Swan, for instance, who says substantially in a book on "la grippe," that in using his medicated granules one has only to refill the bottle, after the first have been used, with sugar of milk globules, then by shaking them a little they will become potentized to a better degree than the first. If such principles are supported by the "new school" generally we must confess ourselves wanting in the understanding of the logic that enters into their formulation. If, however, this authority meant to say that the less of alleged medicinal element there is in the globules the better for the patient, we might be ready to agree with him. But there is such a tone of gravity in his language that we fear to give it an ironical quality lest we should be considered disrespectful, if not something worse.



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

**"The Talent of Motherhood"—a Better Solution**—EDITOR PHRENOLOGICAL JOURNAL. Dear Sir: In the April number I found an article by Arabella Ken-  
ealy, M. D., under the title of "THE TALENT OF MOTHERHOOD." I read it with considerable interest, and found it was to be concluded in the May number. When the May number arrived I was anxious to finish

that article, so I turned to it and read it carefully, and must say I was somewhat disappointed in the doctor's final conclusion; but *errare est humanum*. Permit me, therefore, to give what I think is a correct solution of the failure on the part of Mrs. Graham to produce as fine a child as Mrs. Eden. Mrs. Graham doubtless married a man of the same temperament or constitution as she possessed, and parents constituted like Mrs. Graham, with fine health, deem the cause of early loss of their children as entirely unaccountable. They never imagine that they have violated an ordinance of their Creator, and that in the loss of their children they are suffering the consequent penalty. In consideration of the existence of this law, let all persons contemplating marriage be admonished to avoid a union with those who have their own complexion and habit of person. This topic is too important and too little understood to be passed over with a mere mention of it, and therefore I will illustrate it with a case from many noted.

In Kansas, several years ago, I had business with Major —, a fine specimen of the binary temperaments. He was large, and had a finely proportioned head. His wife was large, and as fine a specimen of the same constitution as he was. The cerebellar and coronal portions of both their heads were fully developed. At that time I had not learned the law of temperamental marriage, and from the healthy appearance and fine physique of the parents I expected to see fine children. Now imagine, if possible, my disappointment. They had two children living and some dead, and a description of one will answer for all of them. The head was large, but the cerebellum exceedingly small, and so were the neck and chest. The complexion indicated great feebleness of the respiratory and circulatory functions. It is not my opinion that either of them could have lived to maturity, but do not know what has been their fate; but the mischief was two-fold.

First. Both parents had the vital forces large—the children had them too feeble to sustain them to maturity.

Second. Both the parents had large religious and moral organs—the children were as defective in these as in the vital forces.

I was much puzzled to comprehend the law that governed in this case, but did not doubt the wisdom of it, for all of God's laws—the natural laws—are pregnant with wisdom and the good of the human race.

Suppose these children had inherited the combined strength of the vital forces of their parents, would not the consequences have been monstrous? Suppose, again, that they had inherited the combined strength of the moral and religious faculties of the parents, and that their children again should do the same, does it not become apparent that the most lamentable monstrosity of mind would be the result? Now, what is the law that was violated in this case? It is this: The husband and the wife must be the compliment of each other. They were not, but were like each other. Thus I think it was with Mrs. Graham and her husband. They had violated the law, while Mrs. Eden and her husband had not. If the moral and religious faculties had been the compliment of each other, then the children would only have suffered in their vital system, as was probably the case with Mrs. Graham. Reverse the case and they would only have had very feeble moral and religious emotions. When, therefore, this law is violated the extent of the consequences will depend upon the character of the violation. If it be in reference to the vital forces, then the law cuts off from life the product of the wrong, which is the child. Can any one reflect upon this law without being forcibly impressed with the wisdom and philanthropy of it?

In the criminal walks of life, the mischief-doing propensities are strong; now, suppose this law did not exist, how frequently would children inherit the combined strength of them in both parents? And suppose they did, what would be the extent of theft, burglary, piracy, arson and murder inflicted upon society?

This law of pro-creation governs marriages of consanguinity, but apparently to a less rigid degree.

J. K. RICHARDSON, M. D.

**The Summer Meeting of Phrenologists.**—I note the very pleasant suggestion under the above heading, in the April P. J., that all men and women who are earnestly interested in this

great field of human activity should meet at some *convenient* place, and there confer with each other on the common ground of fraternal effort and sympathy. This is just the "sort of thing" we want, but I fear that we working phrenologists are too much scattered, and too "purse poor" to have a successful meeting at Niagara, or at any of the *fashionable resorts* at present. I am of opinion, however, that we could have a "grand old time" for two or three days at the close of the session of the Institute about the middle of October in New York City; when we could occupy one of the halls of the Cooper Union, say, for our *conversaciones* and general re-union. We could then close with the banquet of the Alumni, or the commencement exercises of the graduating class of '91.

I should propose, that in the event of this suggestion being accepted, that an invitation be extended to all anthropologists, who accept Phrenology as a science, and are working for the elevation of the human race. Let all in favor of the same signify by saying "aye"

Yours truly,

Albany, N. Y.

GEORGE MACDONALD,

### **Character in Using the Pump Handle.**

—A recent number of the *Toledo Blade* contains an article relating to a man who judged his help by the way they operated the pump. The principle is the same in both instances. The better organized a man is, the more even his character and the more likely he will be to do his work just right. The man who is careful has large caution; the man who is not wasteful has a good development of acquisitiveness, and the man who thinks when doing his work has, at least, an average endowment of the intellectual faculties. The better he is endowed in the latter respect, providing he has the strength requisite for the work in hand, the more valuable he will be as an employee on a farm as well as everywhere else. The story in the *Blade* is as follows:

Farmer Crane, who lives over on the town line, has some very unique methods of examining the men who apply to him from time to time for work.

One evening a tall, big-boned fellow, in his shirt sleeves, asked Crane if he had any work to do.

"I don't know," said the farmer. "Can you tend horses?"

"Yes, indeedly. I've worked about horses all my life."

"Come around here to the pump," said Crane, and led the way to a common sucker rod pump near the barn. Going inside he got a long, narrow pitcher, and placed it under the spout. "There," said he, "pump that pitcher full of water." The big-boned fellow complied, carefully pumping the pitcher full without spilling a single drop.

"That'll do," said Crane. "Go inside and get ready for supper; I'll give you a job in the morning."

About a week later the big-boned fellow asked Crane what pumping the pitcher full of water had to do with his getting a job.

"Well, I'll just tell you. This is mighty dry weather, and water is getting scarce. You must have thought that far, for you didn't spill any water. If you hadn't pumped hard the water would have been spilled, and if you had pumped too hard the water would have gone over the pitcher. Now, the way I argue is this: If a fellow don't pump hard enough he won't work hard enough. If he

pumps too hard he'll work too hard for a little while, and I don't want either kind to work for me. You pumped exactly right, and you got a job."

### Sparkling Sayings from Sizer.

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

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

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

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

6th Month.

JUNE, 1891.

30 Days.

| Day<br>of Year. | Day<br>of Month. | Day<br>of Week. | BOSTON; N. ENGLAND,<br>N. Y. State, Mich.,<br>Wis., Ia., and Oreg. |              |                 | N. Y. CITY; PHIL.,<br>Conn., N. J., Penn.,<br>Ohio, Ind., and Ill. |              |                 | WASHINGTON; MARY-<br>land, Va., Ky., Mo.,<br>and California. |              |                 | CHARLESTON; N. C.,<br>Tenn., Ga., Ala.,<br>Miss. and La. |              |                 | MOON'S PHASES. |      | New<br>Moon.<br>First<br>Quarter.<br>Full<br>Moon.<br>Last<br>Quarter. |      |      |        |
|-----------------|------------------|-----------------|--|--------------|-----------------|--|--------------|-----------------|--|--------------|-----------------|--|--------------|-----------------|----------------|------|--|------|------|--------|
|                 |                  |                 | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. |                |      |  |      |      |        |
|                 |                  |                 |  |              |                 |  |              |                 |  |              |                 |  |              |                 |                |      |  |      |      |        |
| 153             | 4                | Th              | 4 24   | 7 32         | 3 38            | 4 24   | 7 32         | 3 38            | 4 24   | 7 32         | 3 38            | 4 24   | 7 32         | 3 38            | 4 24           | 7 32 | 3 38   | 4 24 | 7 32 | 3 38   |
| 154             | 5                | Fr              | 4 24   | 7 31         | 3 38            | 4 24   | 7 31         | 3 38            | 4 24   | 7 31         | 3 38            | 4 24   | 7 31         | 3 38            | 4 24           | 7 31 | 3 38   | 4 24 | 7 31 | 3 38   |
| 155             | 6                | Sa              | 4 23   | 7 31         | 3 38            | 4 23   | 7 31         | 3 38            | 4 23   | 7 31         | 3 38            | 4 23   | 7 31         | 3 38            | 4 23           | 7 31 | 3 38   | 4 23 | 7 31 | 3 38   |
| 156             | 7                | Su              | 4 23   | 7 31         | 3 38            | 4 23   | 7 31         | 3 38            | 4 23   | 7 31         | 3 38            | 4 23   | 7 31         | 3 38            | 4 23           | 7 31 | 3 38   | 4 23 | 7 31 | 3 38   |
| 157             | 8                | Mo              | 4 23   | 7 30         | 3 38            | 4 23   | 7 30         | 3 38            | 4 23   | 7 30         | 3 38            | 4 23   | 7 30         | 3 38            | 4 23           | 7 30 | 3 38   | 4 23 | 7 30 | 3 38   |
| 158             | 9                | Tu              | 4 21   | 7 35         | 10 16           | 4 21   | 7 35         | 10 16           | 4 21   | 7 35         | 10 16           | 4 21   | 7 35         | 10 16           | 4 21           | 7 35 | 10 16  | 4 21 | 7 35 | 10 16  |
| 159             | 10               | W               | 4 23   | 7 36         | 11 14           | 4 23   | 7 36         | 11 14           | 4 23   | 7 36         | 11 14           | 4 23   | 7 36         | 11 14           | 4 23           | 7 36 | 11 14  | 4 23 | 7 36 | 11 14  |
| 160             | 11               | Th              | 4 22   | 7 36         | 11 46           | 4 22   | 7 36         | 11 46           | 4 22   | 7 36         | 11 46           | 4 22   | 7 36         | 11 46           | 4 22           | 7 36 | 11 46  | 4 22 | 7 36 | 11 46  |
| 161             | 12               | Fr              | 4 22   | 7 37         | morn.           | 4 22   | 7 37         | morn.           | 4 22   | 7 37         | morn.           | 4 22   | 7 37         | morn.           | 4 22           | 7 37 | morn.  | 4 22 | 7 37 | morn.  |
| 162             | 13               | Sa              | 4 22   | 7 37         | 12              | 4 22   | 7 37         | 12              | 4 22   | 7 37         | 12              | 4 22   | 7 37         | 12              | 4 22           | 7 37 | 12   | 4 22 | 7 37 | 12     |
| 163             | 14               | Su              | 4 22   | 7 36         | 36              | 4 22   | 7 36         | 36              | 4 22   | 7 36         | 36              | 4 22   | 7 36         | 36              | 4 22           | 7 36 | 36   | 4 22 | 7 36 | 36     |
| 164             | 15               | Mo              | 4 22   | 7 36         | 58              | 4 22   | 7 36         | 58              | 4 22   | 7 36         | 58              | 4 22   | 7 36         | 58              | 4 22           | 7 36 | 58   | 4 22 | 7 36 | 58     |
| 165             | 16               | Tu              | 4 22   | 7 35         | 1 17            | 4 22   | 7 35         | 1 17            | 4 22   | 7 35         | 1 17            | 4 22   | 7 35         | 1 17            | 4 22           | 7 35 | 1 17   | 4 22 | 7 35 | 1 17   |
| 166             | 17               | W               | 4 22   | 7 35         | 1 39            | 4 22   | 7 35         | 1 39            | 4 22   | 7 35         | 1 39            | 4 22   | 7 35         | 1 39            | 4 22           | 7 35 | 1 39   | 4 22 | 7 35 | 1 39   |
| 167             | 18               | Th              | 4 22   | 7 35         | 2 1             | 4 22   | 7 35         | 2 1             | 4 22   | 7 35         | 2 1             | 4 22   | 7 35         | 2 1             | 4 22           | 7 35 | 2 1  | 4 22 | 7 35 | 2 1    |
| 168             | 19               | Fr              | 4 23   | 7 40         | 2 27            | 4 23   | 7 40         | 2 27            | 4 23   | 7 40         | 2 27            | 4 23   | 7 40         | 2 27            | 4 23           | 7 40 | 2 27   | 4 23 | 7 40 | 2 27   |
| 169             | 20               | Sa              | 4 23   | 7 40         | 3 0             | 4 23   | 7 40         | 3 0             | 4 23   | 7 40         | 3 0             | 4 23   | 7 40         | 3 0             | 4 23           | 7 40 | 3 0  | 4 23 | 7 40 | 3 0    |
| 170             | 21               | Su              | 4 23   | 7 40         | rises.          | 4 23   | 7 40         | rises.          | 4 23   | 7 40         | rises.          | 4 23   | 7 40         | rises.          | 4 23           | 7 40 | rises.   | 4 23 | 7 40 | rises. |
| 171             | 22               | Mo              | 4 23   | 7 40         | 8 34            | 4 23   | 7 40         | 8 34            | 4 23   | 7 40         | 8 34            | 4 23   | 7 40         | 8 34            | 4 23           | 7 40 | 8 34   | 4 23 | 7 40 | 8 34   |
| 172             | 23               | Tu              | 4 24   | 7 41         | 9 30            | 4 24   | 7 41         | 9 30            | 4 24   | 7 41         | 9 30            | 4 24   | 7 41         | 9 30            | 4 24           | 7 41 | 9 30   | 4 24 | 7 41 | 9 30   |
| 173             | 24               | W               | 4 24   | 7 41         | 10 15           | 4 24   | 7 41         | 10 15           | 4 24   | 7 41         | 10 15           | 4 24   | 7 41         | 10 15           | 4 24           | 7 41 | 10 15  | 4 24 | 7 41 | 10 15  |
| 174             | 25               | Th              | 4 24   | 7 41         | 10 53           | 4 24   | 7 41         | 10 53           | 4 24   | 7 41         | 10 53           | 4 24   | 7 41         | 10 53           | 4 24           | 7 41 | 10 53  | 4 24 | 7 41 | 10 53  |
| 175             | 26               | Fr              | 4 24   | 7 41         | 11 24           | 4 24   | 7 41         | 11 24           | 4 24   | 7 41         | 11 24           | 4 24   | 7 41         | 11 24           | 4 24           | 7 41 | 11 24  | 4 24 | 7 41 | 11 24  |
| 176             | 27               | Sa              | 4 25   | 7 41         | 11 50           | 4 25   | 7 41         | 11 50           | 4 25   | 7 41         | 11 50           | 4 25   | 7 41         | 11 50           | 4 25           | 7 41 | 11 50  | 4 25 | 7 41 | 11 50  |
| 177             | 28               | Su              | 4 25   | 7 41         | morn.           | 4 25   | 7 41         | morn.           | 4 25   | 7 41         | morn.           | 4 25   | 7 41         | morn.           | 4 25           | 7 41 | morn.  | 4 25 | 7 41 | morn.  |
| 178             | 29               | Mo              | 4 26   | 7 41         | 16              | 4 26   | 7 41         | 16              | 4 26   | 7 41         | 16              | 4 26   | 7 41         | 16              | 4 26           | 7 41 | 16   | 4 26 | 7 41 | 16     |
| 179             | 30               | Tu              | 4 26   | 7 41         | 41              | 4 26   | 7 41         | 41              | 4 26   | 7 41         | 41              | 4 26   | 7 41         | 41              | 4 26           | 7 41 | 41   | 4 26 | 7 41 | 41     |

## PERSONAL.

THE late General Albert Pike, of Washington, was perhaps the leading Freemason in the world. He was deeply versed in the mysteries of ancient Freemasonry. His translations from the Vedas filled seventeen volumes of a thousand pages each, all carefully written in a beautiful hand.

THEODORE TILTON, at one time one of the most conspicuous men in New York, and whose attack on Mr. Beecher resulted in his own social ostracism, was wise enough to retire from any connection with his old relations. He now lives in comparative quiet and obscurity in Paris, and gains a moderate income by literary work. He is said to have given up all desire for returning to this country to live or die.

MME BLAVATSKY, the well known Theosophist, died in London, May 8. Her full name was Helena Petrovna Blavatsky. She was born at Ekaterinoslaw, Russia. She married early, separated from her husband, and afterward led a wandering life. In 1873 she came to New York, which she made her headquarters for six years. During this period she investigated some of the most striking phenomena of American spiritualism, and from that went off into the study and promulgation of a system of Oriental mystery which she called Theosophy. A good deal of obscurity surrounds her life and doings. In 1875, in conjunction with Col. H. S. Olcott and W. Q. Judge, she founded the Theosophical Society, with which she had been ever since prominently connected. In defence of her opinions Mme. Blavatsky published in 1876 "Isis Unveiled."



## A CORRECT DIAGNOSIS.

"Mornin', mum; is the docthor in?"

"I'm the doctor. What do you want?"

"Sure an' if yez wor the docthor ye'd know what wuz the matter wid me widout the askin'."

"Yes, I can tell. You are afflicted with chronic impecuniosity and peripateticism, resulting from congenital lassitude, aggravated by persistent alcoholization."

"Great hivens! An' how long do yez give me to live?"

## WISDOM.

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

IN fame's temple there is always a niche to be found for rich dunces, importunate scoundrels, or successful butchers of the human race.—*Zimmerman.*

MANY of the fools think they can beat the lawyer in expounding the law; one-half think they can beat the doctor healing the sick; two-thirds of them think they can beat the minister preaching the Gospel, and all of them know they can beat the editor in conducting his affairs.



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

FROM OCEAN TO OCEAN, or the March of the Salvation Army from the Atlantic to the Pacific. During 1890. By Commissioner Ballington Booth. 12mo; pp. 186. Paper, price 25 cents; cloth, \$1. New York: J. S. Ogilvie.

An exceedingly interesting recital of the organization and work of that astonishing system of moral and religious endeavor called the Salvation Army. Written by one whose name alone is sufficient to stamp it with interest, the whole volume bristles with impressive facts. "Every inch of ground," says the introduction, "that we describe is ground that we have traveled. We have pictured the field, not as an ideal state of things, not as a land pleasant for our eyes to rest upon, but as actual misery and positive evil, which for God and humanity's sake we must face, however reluctantly." The Salvation Army has done splendid work indeed for God and humanity; gone where the denominational sects have not

gone, done what they seemingly did not care or dare to do, and is doing such work still. In reading these pages we can not but feel our enthusiasm rise, and thank God for the Salvation Army.

THE DAUGHTER. Her Health, Education and Wedlock. By William M. Capp, M. D. 16mo, pp. 144. Philadelphia and London. F. A. Davis.

A little book well written and well printed covering the main points in the career and development of the growing girl. The instructions are practical and put in simple language, the leading motive being to enable the mother "to second more intelligently the efforts of the medical adviser when he comes professionally into the family, and to offer some practical considerations affecting woman in her family relation." We are glad to note the liberal, unsectarian spirit of the book, and the marked appreciation of the work of nature in woman's life.

DESTINY OR A COMMONPLACE LIFE. A Story for Young People. By Mrs. R. E. Nelson, author of "Dorance." 12mo. Cloth, price 50 cents. New York: John B. Alden.

Those who have read "Dorance" are prepared in a measure for this new book from the same pen. The vein is elevated and the plot, while simple enough, is illustrated with many incidents of that homely character to be sure that belong to the every day life of people, yet woven into the narrative in a manner that points the moral instruction that the author has in view. The "commonplace" in the life is rendered luminous and noble by the spirit that animates its current of duty.

HOW TO PRESERVE HEALTH. By Louis Barkan, M.D., pp. 344. Published by American News Company, New York.

The object of the author in preparing this volume was to give the public "a handbook of hygiene and sick-room assistance founded upon the most recent developments in medical knowledge." The reader is warned at the start that if his taste "runs to quackery and old women's gossip" he "will find little satisfaction in this book." From this it may be inferred, we suppose, that the author adheres to some line of medica-

tion for which a claim of consistency or the close following of certain formularies is preferred.

Whatever his position may be scholastically it does not appear in the reflections and advice given in the course of his book which, concern mainly methods of preventing sickness in our every day habits, and with which hygienic observers generally agree. The more common accidents and diseases are described and suggestions given for their treatment in which there is the merit of freedom from professional literalism. As a whole the book is a useful summary—of hygiene, philosophy and practice.

**SONG OF THE PASSAIC.** With Illustrations.

By John Alleyne Macnab. Small quarto. New York: Wallridge & Co.

There are beautiful "spots" in New Jersey despite the scant grace accorded that State of railroads by the people who live on t'other side of the Hudson. We happen to know the fact from personal examination. Especially can we sustain Mr. Macnab, whose eye for the picturesque has led him to canonize the scenery along the Passaic river in melodious verse, for we have traversed all the territory he has described and know its delightful character. A dozen or more exquisite phototype prints accompany the lyric measures. These prints give the reader realizing views of points along the river for the most part above or near Paterson, and show much taste in their selection. Others might have been added of scenes in the upper valley of the old river that our memory loves to treasure; but the collection as it is must please every reader acquainted or unacquainted with the traditional stream.

Supplementary to the poem is a map of the river, showing its very sinuous course and its many tributaries. There is also a good deal of information with regard to the water-sheds that have some connection with the Passaic, and with respect to its history.

#### PUBLICATIONS RECEIVED.

**THE HOME OR THE SALOON: WHICH?** Is the title of a pamphlet just published by the National Temperance Society, containing

a sermon delivered by the Rev. C. L. Jackson, Brooklyn, N. Y. It is one of the best sermons of the campaign, contains a variety of facts, arguments and appeals which will be helpful to the temperance worker. Price, 10 cents. New York.

**THE MILLENIUM OF MONEY.** A new solution of the Currency Problem. By Henry Walter Evans. Compiled for the author by George James Jones. Published by the author at Plainsville, Pa.

Basing his view of the relations of society upon Phrenology, the author advocates free competition in trade and no discriminating restrictions as regards occupation or wages. His scheme for harmonizing our labor, capital and money affairs by having the National Government furnish the necessary funds for State, county and municipal purposes at a low interest is a big one, and has merit in a theoretical sense. If the thing could be carried out by public-spirited statesmen, and the booblers, partisan gamblers and tricksters that have now so much to do with political affairs have nought to do in common with them it would no doubt be immensely beneficent in many ways.

**TRANSACTIONS OF THE TWENTY-SECOND MEETING** of the Kansas Academy of Science, 1889, with the Report of the Secretary. Vol. XII. Part 1.

Our thanks are due to the librarian of the K. A. S., Mr. B. B. Smith, of Topeka.

**TINSMITHS' AND SHEET-METAL WORKERS' Pocket Reference Book**, compiled by C. E. Bodley. Published by Daniel Stern, Chicago. It contains a large variety of important facts and special instruction for the craft named.

**FORMS AND LAWS** for the organization and successful management of Boards of Trade, Village Improvement Societies, Business Men's Associations and Chambers of Commerce. Details with reference to the preparations of Constitutions, By Laws, Articles of Incorporation and the Appointment of Committees, With Lists of Companies of different kinds, etc. By F. Newell Gilbert, Binghamton, N. Y., Weed, Parsons & Company, Albany



THE  
PHRENOLOGICAL JOURNAL

AND  
SCIENCE OF HEALTH.

A REPOSITORY OF  
SCIENCE, LITERATURE, AND GENERAL INTELLIGENCE.

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

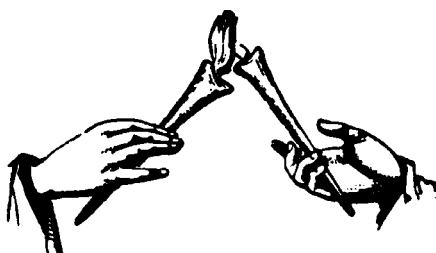
EMBELLISHED WITH NUMEROUS PORTRAITS AND OTHER ENGRAVINGS.

VOL. XCIII. OLD SERIES—VOL. XLIV. NEW SERIES.

JULY TO DEC., 1891.

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NEW YORK:  
FOWLER & WELLS CO., PUBLISHERS, 755 BROADWAY,  
1891.



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

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

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

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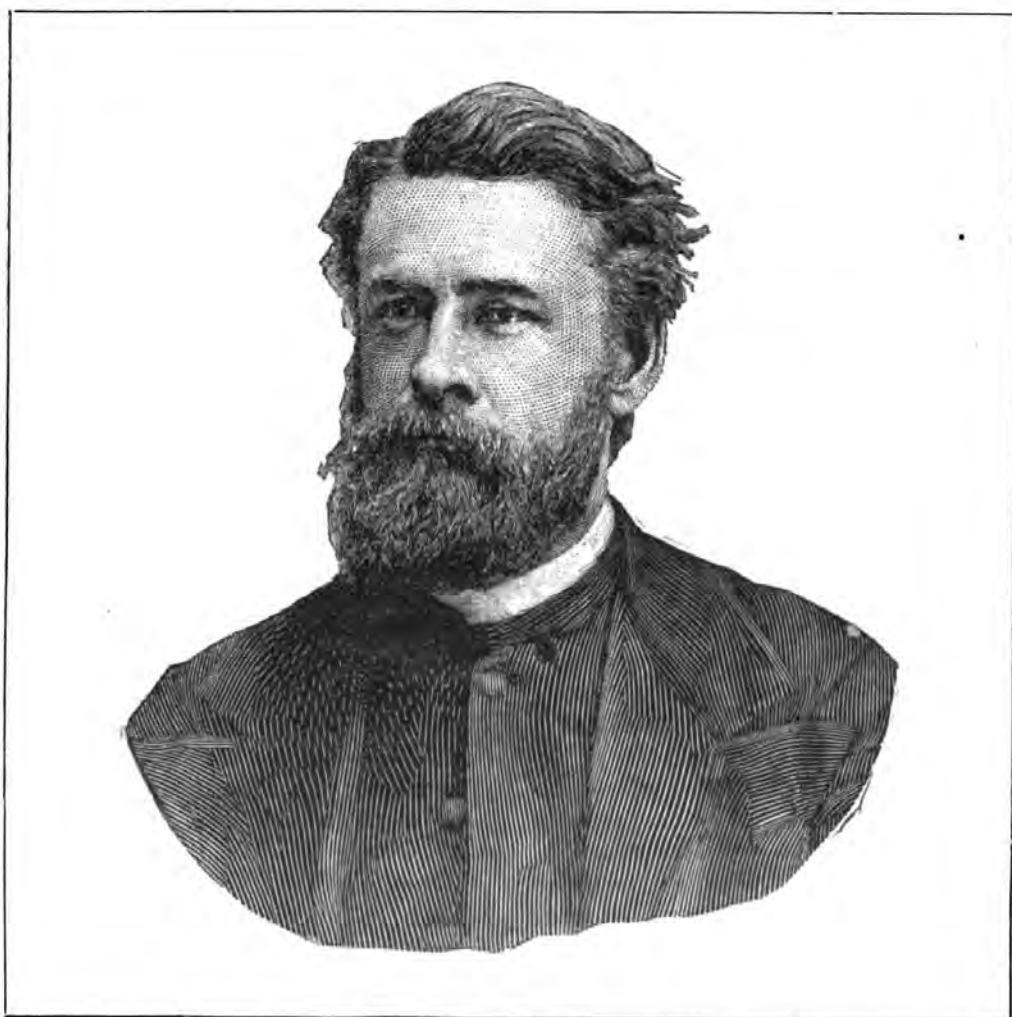
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PROF. C. A. BRIGGS, D. D.

## PROFESSOR CHARLES A. BRIGGS, D. D.

THE closing years of the present century, if remarkable for great progress in science and industry, are also remarkable for agitation and controversy in almost every sphere of human relationship. The concerns of the body and the soul are subject to an almost equal shaking up, by both theorists and those who claim to be moved by considerations of the most benevolent character. In politics men are contending against the persistence of old theories and partisan dominance; in the world of industry the worker raises his voice against class discrimination and the exercise of special privileges by the owners of wealth; in socialism the cry is equality, and no assumption of peculiar distinction by reason of birth or education; in religion, yes, religion there is controversy with more or less excitement, not that infidelity or atheism or agnosticism is so powerful as to make serious breaches in the old walls that sustain the doctrine of a Ruler infinite and imminent in human affairs, but because within the walls themselves of the churches there is diversity of belief and practice, and parties of growing strength are urging changes of credal statement and modifications of denominational attitude.

The leaders of these parties recognize a law of growth and progress in religious observance as in the civil and social life of man, and claim that what appeared to be suited to the mental perceptions of society in medieval times is not suited to the more illuminated intellectual and spiritual sense of the nineteenth century. Here and there are men of broad scholarship and sharpened visions who say things with regard to the Bible and old church methods that appear to the majority of church people as heretical and destructive. So the leaders of the conservative branch, those who cling to the old ways, and those who protest against change are

heard in accusation of the representatives of advanced opinion. In the Presbyterian church much agitation has existed for several years. The claims of the "higher criticism," as preferred by a distinguished professor, late of Andover Theological Seminary, have made Biblical interpretation a field of warm contention, the watchdogs of the old school type strongly urging the removal from their places of influence and example those who depreciated the importance of the Confession by their new methods of exegesis. One of the later representatives of the new school of bibliology is Dr. Charles Augustus Briggs, professor in the Union Theological Seminary of New York, whose name is to-day better known probably throughout the country among church people than that of any other man, since presbyteries, conventions and assemblies have been discussing his utterances as a teacher and writer for a year or two, and formal complaints have been presented by individuals or committee against him, as one who was unfaithful to the doctrines and order of the church.

The seminary with which Prof. Briggs has been connected as an instructor since 1874 elected him recently to the important chair of Biblical Theology, and has interposed its influence in his behalf against the tide of objection. At the recent meeting of the General Assembly of the Presbyterian Church the "Briggs case" was made a most prominent feature of the proceedings, and after an elaborate debate a resolution was passed by a very large majority to the effect that the General Assembly disapproved the appointment of Dr. Briggs to the chair of Biblical Theology—and directed an investigation by committee into the relations of the seminary with the General Assembly.

Among the statements which are regarded as objectionable on the part of

Prof. Briggs is the following, made in the course of his late inaugural address: "There are those who refuse rationalists a place in the company of the faithful. I can not do so. But they forget that the essential thing is to find God; and if these men have found God without the mediation of the church and the Bible, church and Bible are means not ends; they are avenues to God, not God."

This avowal seems to many to show Dr. Briggs as a believer in the theory that knowledge of God may be attained independently of the Bible and the church, while the orthodox church member believes that God revealed Himself through the Bible as an absolute necessity. Without such revelation man had failed to know Him.

Other expressions are quoted to show that the Professor does not place much stress upon the Bible account of miracles, and takes the Biblical writers themselves as his authority for his attitude in this respect.

Professor Briggs is a New Yorker, having been born in this city, and is about fifty years of age. He studied in the University of Virginia from 1857 to 1860, in the Union Theological Seminary from 1861 to 1863, and in the University of Berlin from 1866 to 1869. On his return to America he became pastor of the Presbyterian Church at Roselle, N. J., where he remained until 1874. He then

became Professor of Hebrew in Union Theological Seminary, and at the beginning of this year he was transferred to the place of Bible Theology. He has written several books of a religious or theological character. Among them "Biblical Study," "Messianic Prophecy," and "Whither."

Prof. Briggs is of very active and intense mental constitution. His intellect disposes him to study and gives him special characteristics of analysis and criticism. With his scholarship he would be inclined to make refined discriminations, and perceive differences that others could not appreciate. He is an earnest man, very frank, sympathetic, kindly, modest yet spirited, rather quick tempered and tenacious of his opinions.

In all candor it must be said that if Dr. Briggs is to be adjudged unworthy of his professional office, and therefore an unworthy religious teacher, there are other professors in Presbyterian seminaries and also prominent Presbyterian clergymen who should come under the same judgment as he, for they avow similar theological views or opinions at least as unorthodox. We should expect a spirit of fairness in a matter of so much moment and if the exhibition of such a spirit be impracticable it were better for the interests of religion that the inquiry had never been instituted.

### THE FALL OF MAN.

**DEFINITIONS.** — *Human Spirit.*—Ego, a divine automatic entity.

*Soul.*—Faculties of the spirit in this sphere. Its activities are feeling, thinking and willing.

*Feeling* is the primal activity.

*Thinking.*—Analyzing feelings.

*Willing.*—Impelling force.

*Mind.*—The result of soul operations.

*Substance.*—Sustaining force.

*Matter.*—Substance objectivized or sensualized.

*Force.*—Dynamic spirit.

**T**HE primal activity of spirit is feeling by either divine or automatic impulse. Multiplied feelings are analyzed by thought, discriminated, collated

and classified; as lights, sound, savor, odor, love, beauty, pain, etc. A class of feelings so grouped constitutes a sub-faculty to which is referred any feeling cognized as similar. Each feeling is also referred to an organic centre. The organ of savor may be said to be composed of tasting experiences to which tasting feelings are referred. So of seeing, hearing, etc. Some of these organs (all rooted in feeling) evolve an apt instrument—for tasting, the tongue; for sound, the ear; for light, the eye, etc.

These fixed instruments are organized and objectivized substance or matter, and all that we refer to them we classify as material, that is, ideas conditioned in space and forming things. Hence, we regard them as outside of the Ego, as they indeed are. All feelings have an organ or group to which any new feeling is referred; those organs are mostly grouped in the head, and phrenologists have fairly located them, the brain being the grand organ where they are collated. For instance, the organ of veneration is located in the top of the head, and intense devotional feeling is distinctly felt there. An organ is strengthened by use and weakened by disuse.

The various organs or sub faculties have been evolved in humanity through ages of soul experiences, so that now a spirit by nine months' gestation is endowed with them. The spirit on entering matter takes it in various degrees. There is at first an almost discrete condition, the pure spirit being scarcely differentiated from its primal condition. Then it becomes more concreted as protoplasm; then organized as vegetable, then as animal in its varieties, then the human form which embodies all the preceding phases, all of which processes are seen in the gestation of the human foetus. After birth the process goes on. All nature is climbing up to man, and man to God.

One passing through the grades of life is linked with all below him, is in rapport with all, and can therefore understand them. There is in him the common basis of life. All human life is a unity, and universal brotherhood a psychic fact. Hence, each shares with all the virus of hate and falsehood and the virtue of love and truth. So sensuous has man become that it is difficult for him to overcome his belief that things are independent entities, quite apart from his mind or any mind. Matter he thinks dead, inert, although he calls it substance, not reflecting that this

word signifies what stands under and supports the phenomena called things. A thing is substance, conditioned in form. What, then, is substance? We know of no thing independent of feeling and thinking. A thing, then, is an idea, a form of consciousness, mind concreted and objectivized. But Bishop Berkeley has so fully discussed this subject in his "Realism and Idealism" that further discussion of it here is unnecessary. We may once for all assume that the substance of things is conscious Ego modified; that the reality is not what we touch and taste, but what we spiritually discern; that the subjective world is the reality, and the objective world the shadow thereof.

Each thing's a feeling and a thought,  
Within my soul divinely wrought;  
All these created and combined  
Compose my universe—my mind.

In the primitive state of man, when he was but slightly differentiated from pure spirit, he moved by divine impulse; obeyed divine monitions; walked with God; had but slight self-will. Later, as there was created and objectivized through him the sensuous world, he felt it was good, had an appetite for it, and instead of feasting on the divine reality and waiting for the divine monition, he grasped the objective shadow and lost sight of the subjective reality. The voice of God was drowned by the objective noises. Man fell; died to spirit consciousness. The original sin consists primarily in regarding the objective or material world as the reality and in ignoring the subjective or spiritual. The creature is desired and the Creator forgotten. So man sins or wanders in a maze of shadows without heeding the guiding voice.

Assuming, then, that the subjective world is the real world, and that things are sensuous manifestations thereof, we might conclude that much more is concealed than is revealed, even did we not know from our own subjective experiences that not a tithe of our feelings and thoughts are expressed. The real world

may be peopled by entities and powers that have not entered into matter. Every observant man knows that occult agencies are at work in human affairs, so that ordinary men can not surely foretell results. There are intelligences behind the blind forces of gravitation, electricity, affinity, etc., that shape our ends, hew them as we will.

Though the ordinary revelations of the subjective in nature are understood history and common experience show many abnormal phenomena. Spiritual revelations are cherished by every race and familiar in all languages. Inspiration is an illustration of subjective operations. Christ Jesus plainly taught his pre existence and incarnation. While manifested objectively, he held constant intercourse with the subjective or spirit world to which he returned, where he lives with a multitude of other powers and reveals himself to those *en rapport* with him. As all gravitation is one, all electricity one and all light one, may we not conclude that all human life is one, of which all are partakers? Hence human sympathy and common knowledge and ideas; hence the power of one to read the feelings and thoughts of another. All knowledge being one, each may draw from this ocean according to his capacity.

How does man realize ideas as things, or the subjective appear the objective? Thus: A complicated feeling presents itself to consciousness, thought analyzes it and each element is presented to the proper organ of the brain, which, if necessary, conditions it in space, or otherwise sensuously; an idea is formed which is compared with a previous idea called, for instance, the sun, and the conclusion is that the object is the sun. The process is all subjective. Another feeling is analyzed and known as love, but not conditioned in form or space.

One can only cognize that of which he has the elements—the mineral, the vegetable and the animal world and the feelings incident thereto. Sensitives

cognize far more than ordinary mortals. Hypnotism, dreams, delusion and inspiration teach us that ideas are not reflected through the senses upon consciousness, but are subjective and projected upon the canvas of life through the organs and their instruments. Although it is said that in Adam or by incarnation all have died or are dead to the consciousness or recognition of the spiritual or subjective world, it is not necessarily so. Christ Jesus did not sin though incarnated. He was alive and obedient to spiritual influences from the subjective world. Indeed, there may be great value in incarnation. Ideas are of divine origin and have special meanings which feeble mortals may not readily comprehend. Objectivized, their moral lessons are realized more readily; they constitute a grand kindergarten for humanity. Language is largely drawn from their symbolism. Christ used them to point his moral teachings. So others, in full *rappor*t with the subjective world and submissive to its influences, may safely use things. He must comprehend their shadowy, illusive character and that their substance is subjective, and their true enjoyment must be spiritual. It is hard for one to live both in the spirit and in the flesh at the same time. The pure, unincarnated spirit is innocent, but not virtuous, the latter state implying struggle and strength gained thereby. Strong, self-sustained, upright will is glorious, while innocence may be weakness and ignorance. What unincarnated man would be one may not know, but incarnation rightly used may prove great gain. Though the fall of man came when through his incarnation he neglected the spiritual relations and became engrossed in sensual things and thus died to spiritual consciousness and lost his Edenic heritage, yet this loss may prove great gain, as the spirit, redeemed of fleshly lusts, lives enriched by objective experiences.

Whether the Ego incarnates itself

voluntarily, or is incarnated repeatedly is not here discussed. The spirit is as eternal as its Father and must live under some conditions, probably those which

tend to its best welfare. God is love and we are His children, and in life or death may trust His loving care.

J. O. W.

#### NOTABLE PEOPLE OF THE DAY.—No. 42.

ARTHUR MACMURROUGH KAVANAGH, M. P.

IN the latter part of December, 1889, there died in England a man who, notwithstanding that nature had deprived him of what are commonly deemed most essential to practical usefulness and happiness, arms and legs, had acquired a reputation for intellectual and physical capacity that would be creditable to any man possessing the ordinary complement of upper and lower limbs. This man was the Right Honorable Arthur



ARTHUR MACMURROUGH KAVANAGH, M. P.

MacMurrough Kavanagh, for many years a member of Parliament, and one of the leading owners of land in Ireland.

A memoir of Mr. Kavanagh, published recently by a cousin, Sarah L. Steele, furnishes us an interesting account of his life, and it is with full confidence that a sketch of one so strangely handicapped for life's career will be appreciated by the JOURNAL reader that it is given here :

Arthur MacMurrough, third son of the late Thomas Kavanagh, Esq., M. P., by his second wife, Lady Harriet Margaret Le Poer Trench, was born at Borris House, March 25, 1831. "From the outset," says Mrs. Steele, "it was manifest that his upbringing must be different from other men, born as he was without limbs. But it soon became equally apparent that his was a nature that would rise above every disqualification and fit him to bear no common part in the battle of life."

Travel appears to have been the boy's university. He and his brothers were sent with a tutor on a voyage in the East. The boys recited their lessons in the morning and saw sights in the afternoon. A paragraph from one of Arthur's early letters gives an indication of that fondness for animals which was one of the great characteristics of his life. An Arab horse had been bought for him in the East and had been sold in Cairo. He writes :

"Poor beast, I cried the day I left him—he knew me so well ! He used to lick my face when I came out of the tent in the morning to see him, and at the luncheon time in the heat of the day, when I used to sit under him for shade, he would put his head between his front legs to take a bit of bread, without moving, for fear of hurting me."

The accounts of his riding and driving are wonderful. In riding he was, of course, strapped to his horse, and held the reins in his mouth.

In 1848, after his return from Egypt, he was thrown a good deal into the society of two nieces, daughters of Colonel Bruen, of Oak Park. They were his companions in many a frolic, riding or driving. Anne's ponies or his

own partly trained ones he would drive four-in-hand, she sitting beside him to help by pelting the leaders with little stones. Or, he would himself drive over tandem to Oak Park.

At the time of Smith O'Brien's rebellion he was making a visit to his great-aunt, then Dowager Marchioness of Ormonde, at Garryricken ("Garden of the King"), near Slieve-na-Mon, where the unsuccessful rising took place. To reconnoitre the movements of the "patriots" he went out by night to see their encampment on a favorite hunter given him by Colonel Bruen. He succeeded in getting near their outposts, but was discovered and pursued by some of their "cavalry." Only the speed and cross country powers of his good horse Bunny saved him from being captured—their horses being unable to take the fences to which he fearlessly put his own.

Again in 1848 two brothers and he were taken for a tour in Russia, Persia and India. While in the last country both brothers died, and owing to the failure of remittances to reach him he was left almost destitute. His new found friends helped him, but the proud spirited boy wanted to provide for himself. At length he was given the employment of carrier of despatches between one part of the district near Aurungabad and another—a responsible post, necessitating long, weary rides, and for a very low salary. After a time he accepted a berth in the Survey Department of the Poonah district, under the East India Company, at £400 per annum.

He returned to Ireland in 1853 as the heir of Borris, the family seat, and from that date began his distinguished career as an Irish landlord and statesman. In 1855 he married his cousin, Frances Mary, daughter of the Rev. Joseph Leathley, rector of Termonfeckin, County Louth, and by her had seven children, four sons and three daughters; all these are well formed.

In Parliament, when he spoke, Mr. Kavanagh was always listened to with deference. He sat among the Liberals, and exercised an influence in their councils that was to be expected in the case of a practical, clear-headed representative of Ireland's best people.

In eating he used a fork attached to the stump of his arm. In writing he held the pen in his teeth, and wrote very neatly, as the accompanying specimen shows :

*Let us then be for a doing  
with a heart for any battle  
Still achieving still pursuing  
Learn to labour & to wait.*

WRITING OF KAVANAGH.

He was always an enthusiastic sportsman, handling his gun, if we may be allowed the anomalous expression, with remarkable dexterity. That he was interested in everything of a philanthropic and humane character, his career as a landlord is a striking witness. Of him the Bishop of Ossory said :

"What he was to our church, both by his ability and his liberality, is known to us all. Wise in counsel and specially able in all matters of finance, we shall miss him from from our councils, and especially from the representative body of our church, of which he was an honored and most diligent member. Ever since our disestablishment he held a most important position upon our boards of patronage, and I can bear witness that to him it was no formal discharge of a mere function, but a careful and prayerful investigation of each case that came before him and an earnest desire to seek for good and suitable men to fill our vacant parishes. He viewed his office as a solemn trust committed to him by God, and he endeavored most faithfully to discharge it."

From this we may infer that his religious life was more than a mere profession. This man's life, as a whole, is a brilliant illustration of the wonderful

capabilities possessed by man for overcoming or compensating absolute na-

tural defects of physical structure and winning a world's admiration. EDITOR.

### THE CHARACTER OF HAYDN, THE MUSICIAN.

**L**AVATER, a man of keen observation and a writer of no mean repute, said after looking at Haydn's silhouette, "I see something more than the common in his nose and eyebrows. The mouth has something of the Philistine about it." Haydn was naturally both an ordinary and extraordinary man. It was generally admitted that in appearance he would easily be taken for a very commonplace person. He had in himself, however, that which gave the lie to all impressions based upon outward show. When in London he chanced to enter the vestibule of the residence of a count where he overheard the music of one of his symphonies, and was remonstrated with by the servant for his seemingly impertinent conduct, few indeed of those who were within the house would believe when the door opened and Haydn made his appearance that so great a master should look so shabbily and insignificant. This ensemble of Haydn was in a measure the mere outward form which clothed a rare, beautiful and true genius. It also illustrated, perhaps oddly enough, the modest spirit of the man—one, who although never considering himself above work, being willing and capable of blacking boots when the occasion demanded, yet wrote music which became by its intrinsic worth immortal.

Haydn was born of humble parentage in the year 1732 (his father being a wheelwright), in the village of Rohrau, on the confines of Austria and Hungary. Although poor he set out to become distinguished in music, and by virtue of an almost irrepressible ambition and an undaunted genius, and in spite of all the obstacles which surrounded him, he worked himself up to the very front rank of the musical composers of the world. It was due largely to the celebrated Bach whose first six sonatas were

Haydn's musical inspirations, that he laid the foundation for that culture by which he was enabled to produce his later and excellent masterpieces. So thorough was his study of these sonatas that Bach himself admitted that of all those who admired him Haydn only completely understood him. His career although brilliant and not altogether unappreciated, was marked by crises and replete with hardships. While in Vienna, and on the very verge of starvation, he obtained for a pupil, Signora Martinez, an Italian girl who was being educated under the care of the poet Metastasio. Haydn embraced the opportunity of making himself acquainted with the Italian language. Through this poet he was introduced to the celebrated singer Porporo, from whom he obtained a knowledge of composition. In the year 1750, he composed his first quartette for stringed instruments. This was the beginning of his brighter days—a change for the better, which came to him when but twenty years of age. About the year 1759 when Count Morzin engaged him as musical director and composer, he married the daughter of a hair dresser. She had been kind to him during his days of poverty, yet was apparently a frivolous, worthless woman. His married life was therefore an irreparable disappointment. "It is a little matter to her," said Haydn, "whether her husband be a cobbler or an artist." It is said that she was so malicious that she would use his notes for curl papers and in pie dishes, occasioning thereby the loss of many of his earlier scores. In the year 1805, when the violinist Baillot was visiting him, and they chanced to pass her picture in the hall, Haydn grasping the violinist by the arm said, "That is my wife, many a time she has maddened me."

In the year 1760 Prince Esterhazy placed him at the head of his private chapel. For the prince Haydn composed his beautiful symphonies and the larger of his quartets. One symphony, in particular, deserves here a passing mention, called Haydn's Farewell. In this symphony one instrument after another becomes mute, and each musician as soon as he has ceased to play, puts out his light, rolls up his music and leaves with his instrument. In England Haydn achieved the glory and fame, which was afterwards bestowed upon him in his own country. In the suburbs of Austria where he lived in a quiet way in a small house, he composed the "Creation" and the "Seasons." He was sixty-five years of age when he composed his "Creation," and it is admitted to be equal to the best production of Handel. Haydn's works are indeed very numerous, comprising 118 symphonies, 83 quartets, 19 operas, 5 oratorios and numerous other compositions.

Haydn composed the first German national song. He died in Vienna at the age of 77, in the year 1809. One characteristic feature of his work was the spirit of sublimity and perfect love which dominated it.

One of his biographers has said of his compositions, "The ground tone is musical throughout, for it comes from the heart of a man who regards life and

the creation as something transcendently beautiful and good, and therefore cleaves to his Creator with child-like purity and thankful soul." His masterpiece, the "Creation," is pervaded by a lofty regard for the supreme goodness of the Creator. Haydn himself happily thought that God who clothes the lily of the field with a beauty unsurpassed by even Solomon in all his glory, and who tenderly watches the fall of a sparrow, will see to it that human life finds its true meaning and solace in the goodness of the Eternal. The great master's life was influenced by a joyous spirit. In his old age he said, "Life is a charming affair." All of his productions bespeak his disposition.

One thing, in particular, ought not to be omitted. He was never jealous of any other musician. His mind was so large that there was no room in it for jealousy. He had his work to do, and he did it fearlessly and wisely. Then, again, he regarded his talent as a blessed gift from heaven, and this had much to do in defining his relation to his fellow musicians. His work must necessarily seem all the more beautiful when it is known that his life was the incarnation of the same faith and spirit which exhibit themselves in all he wrote. His triumph is seen in the estimate which the world has placed upon the man and his compositions.

J. C. F. GRUMBINE.

#### INTELLIGENCE OF ANIMALS.

**M**ONKEYS show wonderful intelligence in the way they manage in crossing streams, forming of their bodies a swinging bridge and allowing the young and infirm to pass over them. In hunting under stones for scorpions or other food, if they find a stone too heavy for one to lift others will come to their assistance. In feeding upon prickly pears they are accustomed to rub them in the sand to free them of the prickles. Dogs seem to have some understanding

of numbers, apparently being able to count as well as collect their sheep. The Scotch collie dogs, if sent to bring together a flock from the hill, will do so without leaving one. They will separate their master's sheep from those of others with which they have become mingled, and if told to bring them two or three at a time will do so without fail.

Mice sometimes show considerable intelligence. Watson gives, on the authority of Dr. Henderson, as confirmation

of the fact observed by an older traveler in Ireland, of from six to ten mice collecting in parties, selecting a piece of dried cow dung, placing upon it berries, etc., and using it as a raft in crossing a stream; they dared to embark upon it and range themselves around the edge, their heads in the middle, their tails pendant in the stream to serve as rudders. The same author gives instances of rats carrying eggs and potatoes by having one rat lie down, holding the egg or potato between his fore paws, and the other rats dragging him off by the ears.

Ants, according to Belt, seem to have attained a state somewhat like civilization. He describes their various communities and the order observed in them; their wars and capture of slaves; their agricultural and engineering works; their tenderness toward their young and care of domestic animals; their methods of communication and of combination for the common weal—till we are almost tempted to think these ingenious little insects almost rival man in their domestic arrangements.

#### ANIMALS UNDERSTAND SPEECH.

To a certain extent some animals seem to understand human speech, as most animals have means of communicating with each other. The cry of alarm of one kind of animal seems to be understood by other animals of the same and different kinds. Dogs seem not only to understand much that is said to them, but also sometimes what is not addressed to them, but is said in their hearing, as in cases where they overhear their masters speaking of shutting them up before starting on a certain trip. The dog is not to be found when he is wanted to be shut up, but the master finds him in advance of him or following after he sets out on the proposed trip.

Sir Walter Scott tells of one of his dogs that one day furiously attacked the baker and was with great difficulty called off. The baker coming every day, the dog finally got acquainted with him and they were great friends. One

day Sir Walter was telling somebody how the dog had attacked the baker, and immediately the dog skulked off into the corner of the room, turned his face to the wall, hung down his ears, lowered his tail and displayed every sign of being heartily ashamed of himself; but when Sir Walter came to the end of the story and said: "But Jerry didn't bite the baker," the dog turned round in a moment, jumped and frisked about, and was evidently quite restored to his own good opinion. To try the dog, Scott repeated the story in different tones of voice, and in the midst even of other conversation, but it was always the same. Directly he began the dog crept into the corner, but when he came to "But Jerry didn't bite the baker," he always capered back in triumph. Bayard Taylor says that some years ago he saw a hippopotamus in Barnum's Museum looking very stolid and dejected. "I spoke to him in English, but he did not even move his eyes. Then I went to the opposite corner of his cage and said in Arabic, 'I know you; come here to me!' He instantly turned his head toward me; I repeated the words, and thereupon he came to the corner where I was standing, pressed his huge, ungainly head against the bars of the cage and looked in my face with a touching delight, while I stroked his muzzle. I have two or three times found a lion who recognized the same language, and the expression of his eyes for an instant seemed positively human."

H. REYNOLDS, M. D.

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#### PROVIDENCE.

YET in life's strange and sad unrest  
'Tis sweet to lean on Nature's breast,  
And looking calmly up to thee  
Feel that thou fill'st immensity,  
And know thy changeless purpose slow  
Will sometimes sin and wrong o'erthrow;  
And this marred world redeemed shall lie  
Ensphered within thy loving eye  
A new creation, fair and strong,  
And purged from all its stain of wrong.

# PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER.]

PHRENOLOGICAL HEAD.



## STUDY OF CHARACTER BY PHOTOGRAPHS.

FIFTY years ago, in 1841, Daguerreotype likenesses began to be a subject of interest, and pictures were taken on a silver-plated surface, and a single picture of  $2\frac{1}{2}$  by 3 inches, requiring from two to three minutes for a sitting, cost two dollars and a half. A few years later photographic pictures were developed and began to be common, and people would bring them to us as a study. A mother would come and say, "This is the portrait of a young man who is paying some attention to my daughter. What can you say of his character?" Or a gentleman would bring the miniature of a lady in respect to whom he had some partiality, and would ask us to express an opinion as to her character and disposition, and how he and she were, by nature, adapted to the conjugal union.

From that day to this, the sending of

pictures to us for phrenological examination has been increasing until it has become quite an important feature. In not a few instances, such examinations have assured parents of the worthiness of the young man who was suitor for the hand of their daughter; in several instances, two, at least, during the first three months of this year, our advice has dissuaded parties from matrimonial alliance. Others desire to send us their likenesses to see what business or occupation they are best adapted to follow.

In the month of March this year, a man spent seventy dollars to come from Southern Illinois to New York to obtain a phrenological examination as to his best business and in reference to his health, which was greatly impaired. He waited long enough to visit the Brook-

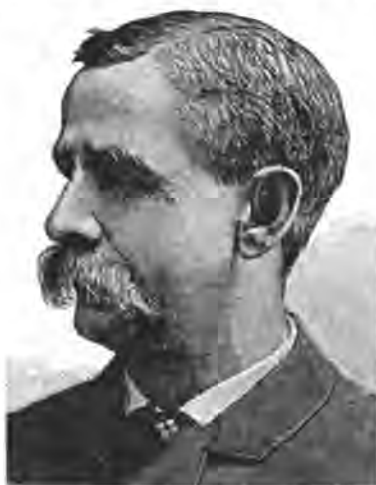


Fig. 1. EDWARD BELLAMY.

lyn Bridge, Wall street, and the Fifth Avenue Hotel, obtained his document toward night, and started by the evening train for home, saying that he believed that he had never spent money

to better advantage. He might have enclosed his photographs to us and have



Fig. 2. DRESSED FOR A PARTY.

saved sixty-five dollars, besides his time, and obtained the same advice.



Fig. 4. FRONT VIEW OF 2.

The trouble surrounding this branch of our business is, that people who would be glad to avail themselves of our services in this way are not informed as to what kind of pictures should be taken



Fig. 3. SIDE VIEW OF 2.

in order to serve the purpose best; and they send a bundle of cabinet pictures, with the hair obscuring the form of the head, and taken in such views as to present, perhaps, only the front; the middle and back sections of the head being obscured. It is not difficult if people know just what is wanted to obtain exactly such pictures as are required. If but a single portrait can be procured for the purpose, it may be what is called a three-quarter view; see figure 1. That presents the whole front, nearly all of the side-head, the fulness and outline of the back-head, and, also, the form and massiveness of the top-head.

Figures 2, 3 and 4 represent a person who resides more than three thousand miles from New York. She had written to us to obtain a circular, which we sent her, and the result of the information contained in that circular is embodied in these three portraits of herself.

If she had had no information on the subject, she might have sent figure 2, thinking that it would represent her face fairly well, and the style and display which a handsome head of hair nicely dressed for society would give; because that is a pleasant picture for society, she might have supposed that it would be exactly what science would ask for. She sent her picture, however, in full dress to give the type and expression of the face, perhaps; or, wished that we might see how she looked when she was dressed in style; for which we were very much obliged to her.

Figure 3 shows a perfect profile, or side view, of the lady with the hair carefully wet and brushed, so as to indicate the shape of the head perfectly, for just this is what we desire and need.

Figure 4 may surprise the reader a little because it seems so very broad; the side view does not indicate so much width of head; most persons and even a phrenologist would think the head was less broad. And, therefore, we want a square front view, with the hair laid smoothly. That gives us an idea of the width of the head and the strength of the organs located in the side-head: the side view shows us the length of the head from the ear forward, and the massiveness of the intellect; the front view shows us the breadth and strength of the middle head; it shows us, also, the width between the eyes, which indicates fine talent for art and mechanism, the ability to cut and fit and model and draw.

We received the pictures January 12, 1891. Having finished the work required, on January 13 the description and the pictures were returned to her by mail.

We had resolved to make a new circular on this subject and to get new and better illustrations, and since

hers were so eminently apt, just the thing for that purpose, we desired to



Fig. 5. TAKEN PROPERLY.



Fig. 6. TAKEN PROPERLY.

obtain them. We, therefore, wrote her for the return of the photographs and

for permission to use them in the new circular. Accordingly on the 22d of



Fig. 7. SIDE VIEW, TAKEN PROPERLY



Fig. 8. FRONT, TAKEN PROPERLY.

January, we wrote to her as follows :  
Miss — : We are about to publish

a new pamphlet on the subject of phrenological examination by pictures, and, remembering how perfectly you had yours taken for our purpose, and that you also sent a third one taken with the hair dressed in fashionable style, making such a startling contrast, we now write to ask you to return your three pictures, No. 5135, to be engraved by us for a new circular. Of course, in the publication, your name and residence will be concealed ; and, if you will permit the use of the form and dressing of the head, we will, if you desire it, require the artist to so modify the features that your friends would not recognize that they were taken from your pictures.

Yours truly,

FOWLER & WELLS Co.

Her reply was as follows :

— — —, Jan. 31, 1891.

FOWLER & WELLS Co.,

"Gentlemen—Your favor of the 22d inst. is received ; inclosed you will find my photographs for which you ask. I am not particular whether my friends would recognize my pictures in the circular or not. Now, one word in regard to your description of my character. First, let me thank you for answering so promptly. I am very much pleased with the description, and my mother, brother, and a friend think you could not have given it more correctly had you known me from the cradle. We are all great coffee drinkers but, for a week past (since receiving the description and advice), I have not taken but one cup ; and I have given up white bread for "Graham" and a cracker made of the entire wheat flour.

Respectfully,  
— — —."

The reader will examine these pictures and see what we had to study from ; of course, we had the size of the head in inches we had the various meas-

urements, and explanations of the size, weight, complexion, etc. The lady's willingness to submit her pictures for this purpose deserves the gratitude of many hundred people who may, by studying the pictures in print, learn how to go and do likewise ; and so derive the advantages that may come from seasonable advice on important matters.

It will be observed that, in figure 3, the hair is twisted on one side of the head and held in position by the right hand under the chin, thus securing the desired result.

Figures 5 and 6 were carefully taken according to directions ; the hair being exceedingly fine could be made to lie solidly and in a very thin layer to the head. Figure 5 shows beautifully the outline of the head, and also the physiognomy ; the nose indicates considerably more strength and character in the side view than it does in the front view, because the nose is better represented in the side view. It will be noticed how high the head is from the opening of the ears, what length from the opening of the ear to the crown of the head, what prominence there is at the root of the nose across the eyebrows—all indicating character. The side head here looks narrow when viewed from the side, but, when it is viewed from the front, it looks more narrow still. This shows a fine intellectual, moral, aspiring, social development, but not a very strong degree of the faculties that produce force, executiveness, and love of property ; he is frank and not severe. His proper place in life is in circumstances related to the development of powers connected with the other regions of the head. So, we have an excellent opportunity in that, having the measurements, to read the character accurately.

Figures 7 and 8. These pictures were taken for our use for an examination about twenty years ago, and the gentleman, when he sent them, said that we might retain them and use them when we pleased. In figure 7, we have a side

view representing a very long head, a wonderful development across the eyebrow, an ample development in the upper part of the forehead, and very strong social feeling, indicated by the length of the head from the opening of the ear backward. That head and face would indicate from the side view a long, narrow, flat head. But look at figure 8, the front view ; the face looks broad, especially between the eyes. There are broad cheek bones, indicating fine breathing power ; but how wide the head between the ears ; and the side head puffs out in the region of cautiousness, secretiveness, constructiveness and energy.

It is evident that we need a square front view as well as the side view to ascertain the power of the developments in the side head. Figure 7, the side view, enables us to study the form of the head from the root of the nose to the back of the neck in the center line of the head. The front view, figure 8, enables us to study the form of the tophead each side of the center line, to study the form of the forehead, and the side head.

And thus we compass the purpose in hand—namely, to see the form and magnitude of all parts of the head. There are certain methods of measurement which are illustrated and explained in a pamphlet called the "Mirror of the Mind," and it also constitutes part of No 19 of the Human Nature Library. This circular will be sent by post to any person on application. In writing, all that will be required is to ask for the "Mirror of the Mind." If a pair of pictures such as the foregoing were sent us, but without measurements and other data needed, we would have to write for and obtain the particulars necessary to serve the purpose.

Phrenology expounds the nature of man, his capabilities, moral, social, artistic, mechanical, intellectual and scientific, as well as his capacity for energy, independence and force of character.

## PRIZE ESSAY CONTEST.

IN the JOURNAL for January, 1891, we offered for articles written for publication in the JOURNAL by those who had not contributed to its pages for the two years past, the sum of one hundred dollars to be given as prizes for the best six articles, viz., \$50 for the first, \$25 for the second, \$10 for the third, and \$5 each for the fourth, fifth and sixth. The articles to contain not less than 1,200 words and not more than 2,000, the judgment and award to be made by three judges, selected for the purpose on or before June 1st. More than a hundred essays reached us before the first of May, the limit fixed. These articles were critically read; several not very plainly written were carefully copied on the typewriter, so that imperfect chirography, very difficult to be read, should not prejudice the essays with the busy judges.

More than forty essays were selected, at the first reading, as belonging to the best class; although all had merit, and with a little pruning would do credit to the subject and the writers. From this first forty essays it was very difficult to determine on the six to be selected. It would be safe to say that the judges spent more time and patient thought in the reading and re-reading of them than would have been required to write the six articles in question. Some had merit in one line or direction, others in different lines, and to balance these interesting peculiarities was at once a work of love and labor. In fact, the judges only wished they had forty prizes to award instead of six.

It is our purpose to publish the six essays in the six monthly numbers of the JOURNAL remaining of this year, and in the order of their estimated merit. We hope we may find room to enrich our columns by publishing scores of the other essays under the names of the authors, or if any prefer it,

under their *nom de plumes*. The fresh, vigorous blood infused into the life of our work by these earnest friends of the cause will add interest to the JOURNAL, and while we are treating our readers for a year to come with these valuable contributions we invite the same and other writers to continue the efficient use of their pens. The larger the number of good writers that can be concentrated in a given publication with short, crisp, earnest articles, the better for the patrons and general readers.

At the time of this writing the seals which cover the names of the writers of the essays are still unbroken, and it is not known who are the real owners of the *nom de plumes* of the prize-taking writers which are: 1st, "Octogenarian Farmer;" 2d, "2,000;" 3d "Jury of Six;" 4th, "Remo;" 5th, "Estelle;" 6th, "Leigh."

In this month we publish No. 1 under the name of the author, and each month shall follow with another, and so on with the prize articles to the close of the year; after which we shall draw upon the other articles for one or more each number.

The following is the essay which was adjudged to be entitled to the first prize, and bore the *nom de plume* of "Octogenarian Farmer." The writer resides in Canada, and is an entire stranger to us.

## First Prize Essay.

## THE UTILITY OF PHRENOLOGY.

BY JAMES M'LEOD.

IN the January number of the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH when I saw a call for articles on the utility of Phrenology, it occurred to me that the time had come when I should perform a duty I owe humanity before I pass over to the "silent majority," where no man can work. I am well past the allotted period of human life, being in my eightieth year, but still in sound health and strength, with mental faculties fairly vigorous, if not wholly unimpaired, "A sound mind in a

sound body" is a wholesome adage I have never lost sight of in all the doings and duties of life. And I may say with much thankfulness that, of the multitude of physical ills which so grievously afflict humanity I hardly know by experience what a pain or an ache is. All this I owe, under a Higher Power, to a good constitution and the knowledge of self which Phrenology and her twin sisters, Physiology and Hygiene, have afforded me.

About fifty years of my life were spent under circumstances in which the knowledge of human nature which Phrenology alone imparts was peculiarly valuable, and without which the little good I have been enabled to do in the world would, I believe, have been greatly reduced.

In molding the minds, manners and morals of hundreds of unfortunate waifs and strays and in rearing a large family of my own, a knowledge of human nature has served to pilot me to success as nothing else could have done.

In government institutions in England and the West Indies I was engaged for nearly thirty years in teaching and training the young of both sexes—not the children of good citizens, but the outlaws and "hoodlums" of London and other great cities, homeless, destitute and vicious, springing, in many cases, from the lowest parentage, literally "conceived in sin and born in iniquity." Add to these the crude, half developed denizens of Barbadoes, Antigua, St. Lucia, St. Vincent and Grenada, and the reader will hardly fail to discover in such specimens ample scope for all the arts which science, nature or grace could give the teacher. Such was the material placed before me to mold into moral form and mental balance. The results of my work in that direction are before those who were cognizant of them, and are known to those who, now in maturity, experienced them. Should the owners of any of the names I may here chronicle, scattered as they doubtless are over different parts of the world, chance to see this, they will know that their old friend, teacher or colleague still liveth in this Western World. The reclaimed boys, unable to restrain the tears when we parted, will remember me.

I may say here that the true teacher and

moral exemplar must be in friendly sympathy with his pupils and must have their confidence. He can never attain this without the knowledge of human nature which Phrenology affords, because the course which succeeds in gaining the interest, sympathy and confidence of one boy will not succeed with another differently organized. While the general principles guiding the teacher are invariable, the application of them must vary according to the circumstances. The management, for instance, suitable for a boy with, say full or large Self-esteem, Firmness, Combativeness, Adhesiveness and Acquisitiveness, but moderate Conscientiousness and Cautiousness, would not be best for one with the first five organs moderate and the others large, and so through all the grades and shades of character.

One of the gravest defects in the popular systems of education, and also in parental discipline, especially in *moral training*, is the "cast iron rule" to be applied to all alike, without regard to the wide difference in the mental, moral and social constitutions of those to be trained and taught. These differences must be recognized and understood or our educational efforts must prove largely abortive. In the absence of such knowledge the best of men, highly educated, highly cultured and highly intelligent, fail as teachers, and especially as trainers. I have witnessed these woeful failures. The one thing needful was lacking, viz., phrenological knowledge of human nature.

A chief promoter of one of the educational institutions I was engaged in for some years was an illustration of this, Rev. Mr. C——r, who was a most excellent, cultured and kind-hearted gentleman. On one occasion he remarked to me: "Before you came here if a number of boys were playing at marbles, when they saw me coming there was a regular scramble to get out of the way, which caused me great annoyance; it is not so with you, and I do not understand it." With all Mr. C.'s admirable qualifications, he lacked the one thing needful and indispensable in training. About a year after I had taken charge of these boys Mr. C., in company with friends, was taking a walk down a secluded lane with thick hedges on each side and a plantation of

thick evergreens for the protection and cover of pheasants and game. They heard the sound of boy's voices, who were enjoying themselves beyond the hedge. Said Mr. C. to his friends: "I am now going to test Mr. M.'s system of training." He called out: "Boys! come here," when to his astonishment the boys, instead of running off and escaping as they could easily have done, came, every one, through the hedge and stood before him.

I have taken boys confirmed (and supposed to be incurable), thieves, liars, fighters, etc., and by judicious management and proper moral and religious training have made them honest, truthful and well behaved. There are possibly incorrigible cases, impossible to reclaim by prayer or penalty, grace or nature; but I confess in my long experience I never came across them.

In many of the desperate cases where the remedial effort is futile, the fault is partly in the system instead of wholly in the subject. The Palmers and Birchalls would be fewer in the world were the mental and moral training of children guided by phrenological and moral principles.

An English clergyman has lately remarked, and I agree with him, that had the late Charles Bradlaugh not been woefully mismanaged in his youth, and instead of having been repelled and rebuked and even persecuted by his spiritual adviser when his doubts first arose, and he applied for assistance in his spiritual difficulties; had he been treated with the justice, kindness and commonsense which a knowledge of human nature would have prompted, he might have developed into the Archbishop of Canterbury instead of into the great and distinguished atheist, for he had a splendid head and a great heart to feel for his fellows.

Early in life I fortunately met with some of the writings of two distinguished fellow-countrymen who have left the world much better for having lived in it. These were the two brothers, George Combe, the great philosopher and phrenologist, and Andrew Combe, the eminent physician and physiologist. George, the elder brother, was skeptical toward the new science of Phrenology until he witnessed Dr. Spurzheim's dissection of the human brain in Edinburgh in 1815. This led him to study the infant

science, and after about two years of careful investigation he reached the following fundamental propositions, which have since stood invulnerable, and must continue to stand as great ultimate truths, viz.: "The brain is the organ of the mind; the brain is an aggregate of several parts, each subserving a distinct mental faculty; the size of the cerebral organ is *cæteris paribus*, an index of power or energy of function."

These two brothers, George and Andrew Combe, accomplished a work of incalculable value to humanity.

Several writers and observers, from Albertus Magnus, early in the thirteenth century, to Gall, Spurzheim and Combe, had been preparing the way to the above conclusion—Gordon, Unzer, Metzger, Prochaska and others of less note.

Combe adopted the above as a "working hypothesis" in about 1817 or '18, and thenceforth the principles of Phrenology gradually took root in Scotland, in England and on the Continent. The old mental metaphysics which had been at the helm guiding, or rather misguiding the education and moral training of the young, in the highest and most ancient seats of learning down to the rural school and home fireside, began to give way before the rational light of the new science of mind.

Phrenology, Physiology and Hygiene received a development and impetus at their hands which was soon felt for good, not only in Scotland and Europe generally, but everywhere in civilized countries; and let it be remembered that one of the greatest benefits of Phrenology in those days and ever since was the encouragement it gave and now gives to the study of physiology and hygiene. The parent learned a better way to rear his child physically, to educate him mentally and train him morally. The educator and philanthropist learned that there was an infinitely better and more effectual way than the old to shape and fashion good citizens out of the raw material nature presented; and they also learned that humanity in the "raw" was not so bad after all as it had been supposed to be.

After the emancipation of the slaves in the West Indies I was sent out by the English Government to organize schools. Before leaving Scotland, however, I spent six

months in the Glasgow Normal Seminary in order to look into Stowe's training system.

The salutary influence of the new discoveries was now beginning to be felt in the whole educational system, and was being gradually imbibed, consciously or unconsciously, by such institutions as this.

I may say I went to my charge in the Western Isles fairly well equipped. In teaching the young dea of the Indies "how to shoot" and the moral bud how to blossom, I found the first thing to be done was to learn the peculiarities of character of my ebony *proteges*. I found superstition the predominating trait—proceeding from large Marvellousness and Veneration, with very moderate reasoning power—Causality and Comparison (of course I use in this paper the present nomenclature). To illustrate the superstitious credulity of these people I may mention a curious fact. One day on an excursion over the mountains in St. Vincent I came to a large plot of land divided off into numerous small, well cultivated gardens. The boundary lines between these were merely artificial, indicating ownership, but offering no material protection against invasion or trespass; yet there was no trespassing or pilfering. I noticed that in the centre of each garden there was a stake in the earth on the top of which was a piece of wood in the shape of a coffin. I soon learned that the owner of each garden religiously believed that should he steal anything from his neighbor's garden, even to a melon or pineapple, he would surely be in his coffin before twelve months. Consequently there was no petty thieving there, notwithstanding the well developed Secretiveness and Acquisitiveness, which were overshadowed by Marvelousness, Veneration and Cautiousness.

The great secret of success in the control and education of these people, and, in fact, the only road to success, was to secure their confidence, which was only obtainable by the most judicious course, based upon their characters and peculiarities as Phrenology revealed them.

During the twenty consecutive years I was engaged in the Manchester (Eng.) Industrial Schools at Swinton, from 1844 to 1865, I had all sorts of wayward and vicious boys, and girls, too, to deal with; but not

one had I ever to give up as incorrigible, which is a frequent occurrence in such schools.

Out of many remarkable instances of reform I have space here to refer to but one or two. James D—r had been given up by his previous teacher as an incorrigible thief and sent away from school. John W—s was an abusive, cruel bully and fighter, and unmanageable by his teacher. Before James D. had been under my training six months he came to me on entering school one morning, and handing me sixpence said: "Please, sir, I found this on my way to school." To illustrate my method I here give the sequence. I said to the whole school: "Has any one lost any money?" No one had. I said: "A boy coming to school has found sixpence, and as we know of no owner what am I to do with it?" Answer on all hands: "Give it to him who found it." I handed it to James. He said: "Please, sir, I want to give half of it to our missionary box." Jno. W., the aggressive bully, who was found, after all, to be a manly fellow, and, phrenologically understood, kind hearted, with excellent qualities, was soon transformed into a good, well behaved boy, whose tears came when I parted from him.

One more illustration of the material I had to work. Among the 150 I had at that time was a smart lad named Brannigan, a new recruit, a thief, just sent in to be reformed, if possible. I was sitting reading in my private room one day at recess when my door was opened and as suddenly closed again. I went to the play-room, near at hand, and said: "The boy or girl who opened my door just now, come to me." No one came. I said to a boy standing near me: "James, go and bring the boy or girl to me who opened my door." He went and brought the boy Brannigan, who was crouching in a remote corner of the room. "O! please, sir, I will never do it again; I will never do it again." I took him with me to my room, and resumed my book till he got over his fright and excitement. At length I turned to him, took a half penny from my pocket, and asked: "What is that?" "That's a copper." "What is it for?" "I dunno." "Well," I said, "that is for you when you tell me what you opened

my door for a little while ago." "I came to see if ther war out I cud prig." (I came to see if there was anything I could steal.) I said: "Who taught you to prig?" He answered: "My mother." "I said: "Where is your mother?" Answer: "In Liverpool in jail." He then described to me how he had been trained to "prig," or steal. His mother would take him with her to the stores and market places and require him to "prig taters, eggs, apples, oranges, herrings," etc., and deposit them in capacious pockets which she had concealed in her garments.

I regret that it is not possible in the space at command to enter into full illustrations and details of a system of mental and moral training founded upon human nature as revealed by Phrenology.

Among the distinguished visitors who occasionally came to the Swinton school to look into a system of training which yielded results to them so marvellous was the late Charles Dickens, who subsequently utilized with his pen the interesting material there gathered.

The visitor, thinking it quite impossible that the vicious could be so thoroughly reclaimed—thieving and lying converted into honesty and truthfulness—would sometimes resort to practical tests, in this instance by secretly dropping some money in the playground, and then awaiting the result. Some of the worst boys (that *were*) are let out, and in due time a boy appears before me: "Please, sir, I found this money in the yard."

I have observed that teachers who understand Phrenology are always more successful, other things being equal, than others. I shall here refer to one especially whom I well know personally. At an early age he studied Phrenology and cognate subjects with great enthusiasm, and began at the age of sixteen to teach school. Although his opportunities had been comparatively meagre, his success was remarkable from the beginning. Before he was twenty he was sought by and took the worst school to manage in the county in which he lived, where there were a lot of big, unruly boys, who had previously "bossed" the teachers and even turned them out of the school house. This young man went in and man-

aged them on phrenological principles without any trouble. He was not turned out by them, nor was he compelled to turn any of them out.

In another school he taught was a very bad boy (or supposed to be), whom no teacher could manage, as they had to invariably turn him out of school after a short trial. The young teacher, armed with the science of Phrenology and good common sense, soon made as good a boy of him as he could wish. Perhaps the *modus operandi* in part would be interesting as well as instructive: The "bad" boy commenced his pranks the first day of school in his usual style, disobeying every rule laid down, which, however, were few in number, as this teacher submitted but a very few rules to his pupils, and then enforced strict obedience to them.

During that day he studied the boy's developments and character, and attempted nothing in the way of punishment; but just before the school was dismissed in the evening he told young Benn (for that was his name) to remain in the school room, and, to make sure that he would remain, managed, without exciting suspicion as to his object, to keep between him and the door, which he locked as soon as the others had departed. The fellow saw he was caged, but looked defiant. He supposed he was, as usual, going to get a severe flogging. "every man's hand being against him." But brute force was now to give place to a higher force. The teacher went on with some work for a few minutes to give the lad an opportunity for a little reflection. Then he called him before him, and addressed him kindly. He understood the subject before him, and governed himself accordingly. He appealed to his Conscientiousness, his Causality and his Self-Esteem. In the first place, he convinced him that he was his friend, and not his enemy. Then he showed him that as he was a big boy, the smaller ones looked to him as a pattern and example, and if he disobeyed and did wrong, they would expect to do the same, and without order and discipline in the school it would be impossible to teach any of them properly. He appealed in strong terms to his manliness (Self-Esteem) to be a man, and be a manly example to the other

boys. He addressed his Conscientiousness (of which he had a good share), and showed him that it was his duty to help keep order in the school, so that all could learn, and that it would be very wrong, as well as unmanly, to so conduct himself as to prevent the other boys and girls from obedience and study. He addressed his reason by showing him that the rules laid down for his observance were not unreasonable or oppressive, but all for his good, and that without them little could be done for his benefit or the others. This boy who, a half hour before, had been filled with resentment, stubbornness and defiance, finally burst into tears, and then the teacher knew his triumph had come. He kindly dismissed him with the assurance that he had confidence in his manliness, and that he would come to school the next day and try to obey, learn, and be a man. He did so, and through judicious management became a studious, exemplary boy, to the astonishment of the whole school section. A knowledge of Phrenology enabled this young teacher to succeed where others and older heads utterly failed. I have given no fancy sketches in this paper. All are actual facts, and names, dates and places, where not mentioned, will be freely given.

To adequately set forth the utility of Phrenology in its almost universal application to all the concerns of life cannot be done in 2,000 or 200,000 words.

To the parent especially its utility is incalculable, for, no matter what his other qualities and qualifications may be, he can not, without it, make the most and the best of his offspring.

To the young man starting in life, his chances for starting right and coming out right, are a hundred fold greater with such knowledge than without it.

To the young woman, whose life is often "either made or marred" by the kind of husband she gets, such knowledge is all-important, as it would save her from much of the trouble and infelicity of married life, and save the world the infliction of the perverse and wayward offspring resulting from ill-mating.

To the teacher, as already seen, it is highly necessary; and to the moral and

religious trainer a knowledge of Phrenology is absolutely indispensable.

The legislator is aided in making laws for humanity by understanding what human nature really is. The philanthropist is enabled by such knowledge to put forth his humane efforts in the right direction, and to discriminate between the worthy and the unworthy object.

I shall say nothing about its utility to the general or the soldier, for the sooner the world gets rid of that accursed thing, war, the better, and Phrenology by inculcating more charity will assist mankind to put its foot on the monster.

As to the physician, when we consider the power of mind over body, and the close connection and inter-dependence of the two, we can realize the utility of a true mental science to him, especially in treating diseases of the brain and nervous system.

Instead of trying to show where this science is useful, it would be difficult to find any position of human life where it is not useful.

Phrenology, like all other truth, is useful, directly or indirectly, always and everywhere.\*

OCTOGENARIAN FARMER.

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\*This essay as written contained more than 2,000 words and the author crossed out or cancelled enough to reduce it to 2,000 words, and requested the judges to consider only the uncanceled matter. The Editor regards the cancelled matter as too valuable to be lost, and hence publishes the whole essay as first written.

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### THE INSTITUTE SESSION.

OUR friends who are interested in the spread of Phrenology, will remember that the time approaches for the opening of the Class of '91. Only two months now remain for preparation. The first day of September will open the session. Send for Institute Circular for '91, which contains the Addresses of the Graduating Class of 1890, a list of old graduates, the Charter of the Institute and programme for Class of '91.

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The "Hits," of which we have some rich ones, must wait for want of room till next month.

## SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

CHARLES CALDWELL.--*Conclusion.*

AFTER his appointment to the leadership in the medical department of Transylvania he was commissioned to visit Europe to obtain apparatus, etc., for the use of that institution, and while there was induced to hear Gall and Spurzheim lecture on Phrenology, a subject which he had been accustomed to ridicule; he was converted, and became so enthused with the science that he could not do otherwise than decide to promote a knowledge of this new science on his return to his own country, and which he did with all his energy and zeal. He met with great opposition, and vigorously stood against it. He exerted a stronger influence in favor of Phrenology, and did more to introduce it in America than any other person. He courted antagonism and challenged opponents, defending his course with so much terseness and bitter sarcasm as to make for himself enemies when, by a more conciliatory attitude, he might have made personal friends and converts. In the winter of 1821 and 1822 he gave the first course of lectures on the science that was given in this country. He was inharmoniously developed and had too much self-esteem to look for defects or deficiencies in himself. Had he possessed more agreeableness, cautiousness and secretiveness to control and guide his impulsiveness he would not have repelled with so great harshness those who would otherwise have been friendly and willing to accept his views. However, we will recollect that he was the pioneer, the sapper and miner. The sledge hammer style was, perhaps, more appropriate for the time, and circumstances may have required the phase that he presented.

In his lectures to the medical classes in Transylvania University he always gave one on the nervous system, the brain and its functions, on Phrenology, and I have heard the students of his

class say that in closing the lecture he always declared that he "knew of but three perfectly formed heads, one of whom is Henry Clay's, one is Reverend Henry B. Bascom's, and the other, modesty forbids me to name."

Extracts from the Rev. Timothy Flint's *Sketches of the Literature of the United States*, in *The Athenæum*:

"Dr. Charles Caldwell, of Lexington, a medical professor in the University there, has been for many years one of our most industrious writers in various walks. Some of his first productions drew on him unsparing ridicule. But possessing a powerful and searching mind, with unusual capacities for original investigation and the buoyancy of an opulent endowment determined to find scope, he wrote on, despite ridicule and neglect, until he has extorted from the public an admission of his talents and powers, especially profound physiological knowledge, and acquaintance with the philosophy of medicine. He stands acknowledged as the head and almost the founder of Phrenology in the United States—a circumstance which has contributed not a little to the ridicule with which his numerous writings have been met. The many medals for dissertations on medical subjects which he has received, and the growing popularity of Phrenology, which already numbers among its followers many of our best and most endowed scholars, is proof that the possession of talents, industry and perseverance will finally triumph over ridicule and prejudice, as the sun gained the prize in the struggle with the clouds."

Number 68 of the *Edinburgh Phrenological Journal*, giving a report of the proceedings of the Fourth Annual Session of the British Phrenological Association, contains a description of a paper read by Dr. Caldwell on the progress of the science in America at that date—June, 1841, as follows:

"Phrenology began to be heard of in America about the year eighteen hundred and four, but few had any intimate knowl-

edge of it. The first attempt to plant it in the soil of the United States was made by Dr. John Bell, of Philadelphia, who succeeded in instituting a Phrenological Society which, however, soon ceased to meet. Dr. Caldwell himself first became acquainted with Phrenology through manuscript notes of Gall's lectures, which he met with in America. These he only glanced at, however, and they did not induce him to pay further attention to the subject. On subsequently visiting Paris, he became acquainted with Gall and Spurzheim, attended their lectures, and was fully convinced by them of the truth of their doctrines. On his return to the United States he began, and continued, to teach Phrenology, and to defend it against numerous assailants. In the Lexington University he delivered annual courses of lectures on it to the students, to audiences of from 150 to 300 persons; and from the impressions thus made much good may be anticipated. Medical men in America, proceeded Dr. Caldwell, have little time for the cultivation of science; they are fully occupied in obtaining a livelihood by the practice of their profession. An interest in Phrenology is very generally diffused through the United States, and as they possess none of those old institutions which, with all deference to the country in which he was now sojourning, he must say obstruct the advancement of truth, he anticipated that the younger branch of the Anglo-Saxon race on the other side of the Atlantic would become a nation of phrenologists long before the older branches on this side."

Dr. Yandell introduces Dr. Caldwell among his sketches of the Members of the Medical Society of Tennessee with the following statement:

"My recollections of the first meeting of the Medical Society of Tennessee are very vivid and very pleasant. I was one of the delegates appointed by the Legislature for the county of Rutherford. Besides the prospect of a reunion with many old classmates and friends, the pleasure of the meeting was enhanced to me by the hope of seeing again my old preceptor and friend, Dr. Charles Caldwell. I had written to him that I thought it would be good policy to attend the meeting of the Society and ex-

tend his acquaintance with the physicians of Tennessee. His reply to my suggestion was so characteristic of that eminent man that I shall be pardoned for quoting a part of it: 'I am just now in that transition state, half inaction, half rest, in which the earth was, geologically considered, when the rocks were laid down in a sloping position. Nothing I do is settled or straight. In fact, I am neither at home nor abroad; my body is here and my mind on the road, and I shall be on the road, body and mind, as soon as bad weather and tough mud will permit me. My first visit will be to Louisville; my next to Cincinnati to see Mr. Flint; and my third (last though not least), should nothing unforeseen occur to prevent it, to Nashville, to see the medical elite of Tennessee. I promise myself much gratification from the latter visit; whether any advantage may result from it or not. I shall also derive instruction from it by conversing with physicians schooled in observation, and by reading the volume of nature as written in the constitution and character of man. With me everything that respects man as an animal, moral, or intellectual being springs naturally from his phrenological constitution. From what else can it spring? To speak of any other source is to trifle with words. Those who do not understand the functions of the brain as expounded in phrenology are perfect infants in intellectual philosophy. They are worse; they are infants in knowledge, but adults in prejudice and error.

"If in conversing frankly with physicians on that branch of science I can succeed in making them think seriously about it, and observe and reason for themselves, I shall make them think correctly at least. In that issue truth and usefulness will gain much. I do not wish my intended visit to Nashville spoken of. In particular it ought not to be understood that it is made to meet the faculty of Tennessee. That would be construed into ostentation—perhaps into arrogance. Best that my arrival announce my visit. Let it be considered at least half accidental, a mere occurrence in a tour of observation and improvement. I shall then probably escape remark, and have an opportunity to begin fairly with new acquaintances.'

"One of the first acts of the Society after

its organization was to elect Dr. Caldwell as an honorary member and request him to participate in its proceedings. By a vote subsequently taken he was invited to deliver before the Society and the citizens of Nashville a lecture on the subject by which his mind was at that time absorbed—phrenology.

"He delivered two lectures on the subject, his first not being satisfactory to himself. It lacked, as he thought, the logical clearness which usually characterized his efforts, and hardly did justice to the science, which he wished to present in its best light before his audience. His second was in his happiest style and pleased generally. All were impressed by his earnestness and finished elocution. As I recall the incidents of the meeting those lectures constituted its most interesting feature. They were scholarly, logical and convincing, to the extent at least of rendering the system plausible. They were the only discourses delivered at the meeting.

"I will venture to give another reminiscence which has always been exceedingly interesting to me. I refer to the meeting of Dr. Caldwell and Dr. Philip Lindsley, President of the University of Nashville, two men in most respects very much unlike in character, but in many points agreeing, and among others in this, that each was a leader in his sphere. Dr. Lindsley was not a member of the society, but he felt a lively interest in the meeting of the physicians of the State, as he thought it would awaken attention to general learning.

"With Dr. Caldwell I called to pay my respects to Dr. Lindsley, who, apologizing to his guest for not attending his lectures, was told by the Dr., 'You have Moses and the prophets—hear them.' The conversation then took the direction of Phrenology, and in due course turned upon the philosophy of mind in health and disease, and more than an hour was spent in these and kindred subjects. It was a trial of intellectual gladiators between these two great minds, both scholars and thinkers, and both skilled in dialectics. I can say that after the lapse of all these years, and after having heard many able men talk, that I have never listened to anything superior to that conversation. It was pleasant to see each

speaker's admiration of the other increase as the conversation went on. After sitting a long time we walked away through the fine academic grove that then surrounded the house of the president, and I remember the emphasis with which Dr. Caldwell, his splendid head uncovered beneath the trees, repeated the words again and again, '*He is a man, sir, ah! he is a man.*'"

In this sketch given by Dr. Yandell we have an insight to characteristics of this remarkable man which could not be given as well by one who had not not learned them through a long, intimate and admiring observation under varied conditions, and it seems as if there was no end to what might be said of him in a like strain, for he had few weak points of character.

When Andrew Combe was a medical student he wrote to his brother George as follows:

"PARIS, June 10, 1821. I met Professor Caldwell, of the United States, at Dr. Spurzheim's, and have given him an introduction to you. He has a very powerful and a very active brain. He does not go to Edinburgh, but he is extremely anxious to have casts of the skulls, etc., in O'Neil's possession. He sees already the value of Phrenology, and he is just the man for spreading it. Individuality, Comparison and Causality, also Self-Esteem, Love of Approbation and Firmness are *very large*. He returns to America in six weeks."

Regarding this statement of his brother, George Combe wrote, in 1848 or 1849, "The anticipation expressed in this letter has been fully confirmed by subsequent events. Professor Caldwell, on his return to the United States, commenced an energetic advocacy of Phrenology, and by his lectures and publications has been eminently successful in diffusing a knowledge of it among his countrymen. Several of his works have been reprinted in this country, and he still continues to advocate and apply the science with zeal unabated by age."

Caldwell was nearly eighty years old when that was written by Combe, and

lived till the ninth of July, 1853, being then in his eighty-second year.\*

George Combe visited America in 1838, arriving at New York, September 25, and leaving it on his return to England, June 1, 1840, previous to which he took a tour West and South, ostensibly to see the country and its inhabitants, but mainly to meet Dr. Caldwell, with whom he "had been in correspondence for upward of twenty years, but whom I had never met."†

Of him Mr. Combe wrote at that time: "He is one of the most powerful and eloquent medical writers in the United States. He has been the early, persevering, intrepid, and successful advocate of Phrenology, and in his character of medical professor, first at Lexington and latterly in Louisville, has exerted a great influence in its favor. To our regret, he was still suffering from the effects of a recent severe indisposition, and was able to see us only for a few minutes, a circumstance which on every account we deeply lamented. He recovered, and before we sailed for Europe I had the pleasure of receiving a passing visit from him in Staten Island. He is now advanced in life, but so full of fire and vigor that I look forward to his still laboring in the cause of science for many years."

The present writer apprehends that the causes of the removal of Professor Caldwell from the position he held in the Medical Institute in Louisville grew out of the zeal and energy with which he advocated the new sciences of Phrenology and Animal Magnetism, and more especially the latter, which he had more recently adopted, and which was at that

time, and, in fact, until the last few years has been, virulently opposed by such physicians as wish to be looked upon as leaders, but who have not investigated one of the most important influences of the living organism.

An article he prepared for the PHRENOLOGICAL JOURNAL about that time shows no lack of mental power, common sense or love of truth. It was upon the truth of magnetism or mesmerism, and its utility as a remedial agent, and showed a mind untrammelled by prejudice, and is illustrated by the most uncontrovertible facts. Indeed at seventy-five he was still possessed of more vigor of body and mind than one in thousands.

The concise and caustic heading of the article is so indicative of the character of its author that it is here copied.

"MESMERISM TRIUMPHANT, AND ITS ADVERSARIES DEFEATED, BUT NOT SUBDUED, BECAUSE

'He that's convinced against his will  
Is of the same opinion still.'

"A true story, full of instruction to the wise ones of the world, who oppose everything new in science, because it is new—or because they had not the sagacity to be its discoverers—or because they are too indolent to study and understand it—or because they dislike its discoverer, or some of its leading advocates, and are jealous of them—'or any other reason why.'"

In the biographical notice of Dr. Caldwell the JOURNAL says: "He gained his end through his *fortiter in re* and not by his *suaviter in modo*."

Those of my readers who have ever seen the subject of this sketch will wish it contained more about him, but this will be as much as can well be given room in these columns, therefore a fuller biography must wait to be put in the book which is contemplated; and any addition of interest to his appreciators and former admirers or pupils will be thankfully received—and used if thought best by the writer.

CHARLOTTE FOWLER WELLS.

\* Dr. Caldwell's death occurred on the ninth of July, not the seventh, as stated on page 205 in the May number of the JOURNAL. There was also the same misprint regarding the birth of Dr. Gall, in the February number, 1890. Gall was born March 9, not, as the type mis-states. In the description of Dr. Spurzheim on page 176, April number for 1890, 21st line from the top, the type says November, 806, when it should be 1807.

† Mr. Combe was accompanied by Mrs. Combe and the Hon. Horace Mann, of Mass.

# CHILD CULTURE.

## "A PINK OF PERFECTION."

BY THE AUTHOR OF "AN AUNTIE'S NOTION ABOUT CHILDREN."

"A PINK OF PERFECTION!" How is it, I wonder, that this phrase is so seldom used as the cordial expression of admiration? Don't we admire perfection? Don't we award the prize of preference to that picture, or flower, or statue, or piece of needlework which, in our own judgment, approaches most nearly to the faultless ideal of our imagination? And yet, when a human character, the crown of all glorious possibility, is under discussion, a different standard altogether seems to be employed, and we frequently hear a person's 'perfection' alluded to with a sneer.

"I can't bear your perfect people!" This common exclamation is undoubtedly the utterance of a very prevalent sentiment. It is most common among the young, but there are few of us, I venture to think, who have not, at one time or another, felt exasperated by the excellencies of some fellow-creature. There are some who would say that this is a sure sign of the depravity of human nature—we feel antagonistic toward those who are better than ourselves. But I cannot believe that it is altogether so, for we occasionally find the deepest love for some examples of goodness co-existent in the same heart with the bitterest dislike of some others. If only the much-vexed question could be cleared up once and for all, and the likeable and dislikeable kinds of perfection separated by a distinct line, much good might good might be effected and harm averted.

Many persons of impressionable mind have doubtless had their love for moral beauty weakened in early life by its injudicious presentment in works of fic-

tion. The writer well remembers conceiving a violent animosity, at a very tender age, for the heroine of a juvenile memoir, who, when invited to a certain Christmas party, not only preferred to stay at home, but persuaded two young companions to do likewise, and subsequently employed the time in praying with them for the conversion of the worldly-minded youngsters who did go. Also for another story-book paragon, who, neglecting his own friends and comrades, hastened to bestow a cake which had been given him upon the one bad boy, who always told fibs about him and pelted him with mud.

But it is needless to multiply examples of this kind. The literature of a past generation teems with them. Happily, the small prig who quoted St. Peter anent female adornment to the good-natured cousin who wanted to lend her a smart "party frock," and the poor, unhealthy little creature, so dear to the hearts of goody-goody writers, who invariably crept into a quiet corner of the play-ground to peruse religious literature while his unregenerate comrades shouted in merry games, are fast giving place to the bright, gay-hearted young Christian who can carry the spirit of the New Testament to the cricket field, the picnic, and the birth day fete, and play at marbles with the righteousness of a converted nature. Still, a few specimens of the former class are extant, and it is for those parents and teachers who desire that the first impressions of religious character upon their charges shall be of an attractive and lovable sort, to select for their reading only such books as thus present it.

The reason of one's instinctive aversion to "goody-goodyness," both in fiction and real life, arises, I am disposed to think, in great measure from an abhorrence of *sham*. Such instances of so-called piety as I have quoted are wholly unnatural, therefore they must be artificial; and whatever is artificial is, consciously or unconsciously, a *sham*. If a child is so brought up that shamming goodness, or what is considered to be goodness, is encouraged, the poor little victim is to be pitied; but grown-up humbugs are simply detestable, and the involuntary repugnance which they inspire in any person of ordinary penetration is a reliable proof of their true nature.

The juvenile prig, however innocently it may be in itself, and however much admired by its elders, will arouse just the same feeling in those on its own level. The spirit of the small Pharisee who prayed: "Please bless brother Harry, and make him as good as me," will not make our children an influence for good among their comrades, no matter how proudly we imagine it. To encourage young folks, as some misguided parents do, to put on self-righteous airs, suppressing their natural childish tastes and inclinations, and to reprove their little friends with assumed superiority, will cause them to be thoroughly disliked and soundly persecuted, and wholly neutralise any good effects their example might otherwise have. Real goodness, children can not be too often taught, is invariably humble, self-mistrustful, and unobtrusive. One of the wisest teachers of the present generation has even gone so far as to say that it is better to be naughty, than to be good and *proud* of it! And after all, what is this but a modern expression of the spirit of the parable of Pharisee and Sinner?

But this is rather a digression. It was the *unnaturalness* of most efforts after human perfection which the present paper intended to deprecate. Many well-meaning folks believe and teach that, instead of spiritual superiority con-

sisting in the unhindered dominance of a harmonious higher nature, it is only to be produced by arbitrarily fettering and deforming the lower. But any person whose every word and movement puts one in mind of a moral strait-jacket, can scarcely be an agreeable companion; and a character which in any point bears obvious resemblance to the Chinese foot, now in a fair way to become extinct, or the thirteen-inch waist of present-day vanity, must always be a painful object of contemplation.

"What then?" Some one may say: "Are we to leave all our own and our children's evil tendencies uncontrolled, and take no pains to cultivate such virtues as are lacking, lest the charge of unnaturalness be incurred?"

The answer brings me to the gist of what I would endeavor to suggest, the remedy which I can not but believe would do away with much of the world's antagonism against goodness and good people. Let the goodness itself be natural and real. A great proportion of it is mere veneer. Too much is said and taught to both old and young anent the *restraint* of evil, where as nothing but its sheer uprooting will ever prove effectual. We expect people to conceal their wrong tempers instead of to get rid of them. We tell children to "check" the angry word or unkind deed, to speak gently and perform acts of friendliness. But if the source of both words and deeds remains unchanged, no matter how much surface Christianity is exhibited, mere hypocrisy will be the result, and the production of outside moral adornment is so much easier and more pleasant than an examination of the dark spots within, and a self-satisfying effect is obtained at so comparatively small a cost, that human nature is easily tempted to spend all its care in keeping up an immaculate exterior, such as sincerity is wholly unable to achieve.

It is artificial goodness only that runs to absurd extremes; it is the imitation

of virtue only that is exaggerated, grotesque or repulsive; goodness that is simple and natural because the outcome of a renewed heart can never become overstrained; it is a healthy, lovely and lovable growth. The symmetry of a really Christ-like character is apparent to all, and the strange contortions—the hydrocephalic heads and wasp-waists, so to speak—which are produced by diseased fanaticism or mistaken self-expression, are rightly felt to be hideous by every person of discrimination.

Let us believe and teach that the well-spring of conduct *must* be in one's deepest nature, and let the purity of that spring be our chief concern; let it be thoroughly acknowledged that every action, no matter how admirable in itself, which is not the spontaneous manifestation of a corresponding impulse of the spirit is a worthless sham, and we may turn out fewer pinks of perfection, but honest, earnest, all-through alike goodness will be loved and honored as it never has been yet.

### CHILDHOOD'S HOME.—No. 8.

PERHAPS the most essential requisite in the home of childhood is firmness, after all. How can there be order or obedience without it? "She makes threats, but never carries them out," I heard a little girl say, the other day, of one who has the charge of her. What must be the result of such lax training as this? It is perhaps better to be careful about making threats, for they are certainly quite unnecessary in home rule if obedience has been insisted upon from the outset.

The time to begin to make a child mind is when you give your first command to the little creature upon your knee. How many a doting parent has realized this when it was too late.

There is nothing more true than this: "Character begins in the cradle. Though helpless on the bosom of its mother, the child feels the influence of home. Parents should ever realize that baby eyes notice the frowns as well as the smiles. Patient words and bitter, bad actions and good, are all recorded on the pure white tablet of the child's soul. And the truth of momentous import to parents is, that this record must appear in the after life of the child."

It is a fearful or a blessed thing to be a parent, according as we use or abuse the privilege. Is it placing too large an estimate upon our responsibilities when I say that nine-tenths of the sin and

misery in the world may be directly traced to lack of proper training in early childhood? To some defect in the management of the home?

Why, the home should be a very Paradise of good acts and gentle influences! "Who is sufficient for these things?" "Not I," and "Not I," may well fall from the lips of each of us, as we realize our unworthiness. But here is comfort and encouragement. "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him."

Firmness coupled with gentleness is the golden key to successful home rule. The former without the latter is likely to generate a spirit of revolt. The latter without the former will be found entirely ineffectual, but combined and used with discretion, will, I am persuaded, make of almost any child, however intractable, a jewel fit for any setting.

"I am afraid I have found out why my home rule seems to be such a miserable failure," said a poor discouraged mother, the other day. "I think the gist of the whole matter is contained in this paragraph, which I have just found in our religious weekly: 'The teacher who would do his pupils good must have the power of seeing, and then of bringing out, the latent good in them. The habit of pessimism dulls the spiritual sight so that the victim is unable to discover

good either in himself or anybody else." "That is just my trouble, I am sure it is," she moaned. "The habit of looking on the dark side was born with me, but, 'My grace is sufficient for thee,' and in the strength of this promise, I resolve to overcome it. If the children are careless and indifferent to my wishes, I am liable to speak crossly, which rouses in them a spirit of revolt. Now, I see that I do not give them the credit they deserve for the times when they are loving and thoughtful, and lay too much stress upon the opposite behavior. When tempted again to find fault I will try to hold my peace long enough to remember some loving act of theirs, which I am sure will help to foster the habit of looking on the bright side."

It has been said that "children are most likely to become what they are expected to become," and I believe it to be a true statement. Let us then show our children that we *expect* them to be obedient, truthful and polite. Let us spare no pains to show them that we love and believe in them. This will do more good than fault-finding, and will be a healthful tonic to our own dispositions, for it is just possible that a little of the home derangement may be caused by our own thoughtlessness or ill-humor.

If every child had its due in all respects, the home would be a beautiful memory, moulding all the after life.

MRS. S. E. KENNEDY.

### THE THREE CULPRITS.

Who has been kissing my wee little girl,  
Out in the meadow to-day?  
Who has been tangling each soft, golden curl,  
While she was busy at play?  
Who has been tearing the dainty white dress?  
I call on the culprits to come and confess.

Down came the sunbeams, so merry and bright,  
And danced o'er the pathway along.  
"Oh! *we* kissed your baby with loving delight;  
And who dares to say it was wrong?  
'Twas the deep, laughing dimples in cheek  
and in chin  
That enticed us to snuggle our kisses within."

Then rustled the breezes, and, whispering they said:  
"We tangled your darling's soft hair.  
We frolicked so lovingly round the dear head  
And toyed with the curls bright and fair;  
And we'll do it again, should she come in our way,  
For there's nothing we love like a baby at play."

And who tore the dress? Then the bushes around  
All lifted their blossom-wreathed arms.  
"We watched her come tripping by over the ground,  
And we trembled with sudden alarms,  
Lest the darling should vanish; and we loved her so  
That we held her wee dress and would not let her go."

MARY D. BRINE.

### WRONG SIDE OUT.

QUITE certain it was that, in some way, Jack had gotten out of the wrong side of the bed that morning. He fretted because he had to put on his old shoes; he whined over his saucer of oatmeal. Now his old shoes were easier than his new ones, though less shiny, and, though he liked cream better, he relished milk, and as to the oatmeal, he was fond of that, too, only it was not smoking hot. His sister waited for him to finish this troublesome breakfast, and then she said: "Please, Jack, will you carry this to the post-office for me?"

It was pleasant to walk to the office.

Jack generally enjoys meeting the other boys as he went; besides, he was interested to see whether the stores had filled up their windows with firecrackers and torpedoes and balloons and skyrockets for the coming Independence Day. But, for all that, his sister felt quite melancholy to see what an afflicted-looking boy Jack was as he took the letter and marched off, dragging his unwilling feet as though they weighed pounds. "I'm always being sent with her letters," mourned the oppressed boy.

It was just so when, later, his mother sent him on an errand for her. At that very house they always smiled on him

and gave him seed-cakes, but Jack grumbled, "It's too cold to be doing errands, and I shall be late to dinner, I know I shall."

So he was, but the best morsels had been saved for him, and when he fretted because his pudding was burned a trifle on one side just through the care with which it had been kept for him, I think his mother was at last rather out of patience.

"And it's the very kind I like the best," scolded Jack, finishing his pudding.

"Jack," said his mother, "I want you now to go right up to your room and put on every garment wrong-side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated, gravely. And she did mean it. Jack had to mind. He had to turn his stockings, even; and when his mother came to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant, but not quite clear in his conscience.

"Now this," said his mother, turning him around, "is what you've been doing all day; you have been determined to make the worst of every thing. In other words, you would turn everything wrong-side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefaced. "Can't I turn them right?"

"You may, if you will remember this: There is a right and wrong side to whatever happens—I mean a pleasant part and a part you do not like as well; and you must do as you prefer to with your clothes, wear them right-side out. Do not be so foolish any more, little man, as to persist in turning things wrong-side out."

There should be better teaching, not so much for the sake of knowledge as for the sake of being and doing.

## THE LITTLE BIRD TELLS.

It's strange how little boys' mothers  
Can find it all out as they do,  
If a feller does anything naughty,  
Or says anything that's not true!  
They'll look at you just for a moment,  
Till your heart in your bosom swells,  
And then they know all about it—  
For a little bird tells!

Now where the little bird comes from  
Or where the little bird goes,  
If he's covered with beautiful plumage,  
Or black as the king of the crows;  
If his voice is as hoarse as the raven's,  
Or clear as the ringing bells,  
I know not; but this I am sure of—  
A little bird tells!

The moment you think a thing wicked,  
The moment you do a thing bad,  
Or angry, or sullen, or hateful,  
Get ugly, or stupid, or mad;  
Or tease a dear brother or sister—  
That instance your sentence he knells,  
And the whole to mamma in a minute  
That little bird tells!

You may be in the depths of the closet  
Whereby nobody sees but a mouse;  
You may be all alone in the cellar,  
You may be on the top of the house;  
You may be in the dark and silence.  
Or out in the woods and the dells—  
No matter! Wherever it happens,  
The little bird tells!

And the only contrivance to stop him  
Is just to be sure what you say—  
Sure of your facts and your fancies.  
Sure of your work and your play;  
Be honest, be brave, and be kindly,  
Be gentle and loving as well,  
And then you can laugh at the stories  
The little bird tells!

It is best to aim to be a good man. One says truly: "Goodness is greatness, rather than smartness. Whoso studies to live wisely and honestly, is entitled to reverence—but whoso studies to be only *smart* miscalculates, and is doomed to disappointment in the end. Wisdom, integrity, patriotism; these are vital and eternal."



### REFINED PHYSICAL CULTURE.

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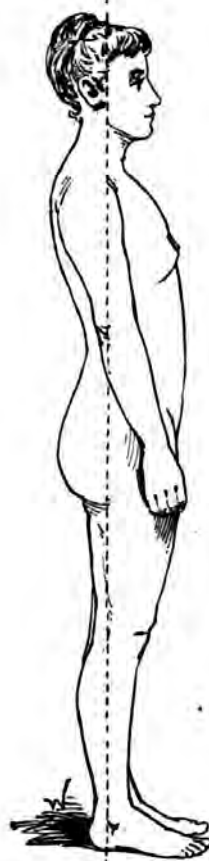
#### FIRST LESSON.

**W**HAT is physical culture? It is the process or science of making the body fit the soul. We may say it is tuning the instrument through which the soul expresses itself. We frequently see persons who mean to be good, gracious and graceful, but they are invariably misunderstood. Their intended goodness has the very look of ugliness. This is because the body, gesture and voice do not fit or respond to the inner sentiment or thought. The instrument is out of tune, and gives forth harsh discords where harmony and music are looked for and intended.

We have no right to thrust before friend or foe an ugly body and discordant expressions—no more right than we have to make an exposition to them of moral depravity. We see, then, that one whose mission it is to fit bodies to souls, or tune these instruments, belongs to the higher order of God's servants. Those of us who undertake to fill this field of usefulness must see to it that we fully understand what "fitting the body to the soul" constitutes.

In studying deeply into the science of man, I find that the *natural* tendency of civilization is to retreat the chin, the abdomen and the feet, and to bring forward the forehead and the chest, which are the temples of the higher entities of

the human being. The chin and abdomen projected indicate a sensuous or



CORRECT STANDING POSITION.

animal nature. We must seek to expand the upper torso or thorax. We

must diminish the abdomen by such exercises as reduce the adipose tissue (fat), and increase the power of the muscles to hold the abdominal viscera firmly in place. The shoulders must not be held back, but the chest should be projected so well to the front that you cannot see the abdomen and feet.

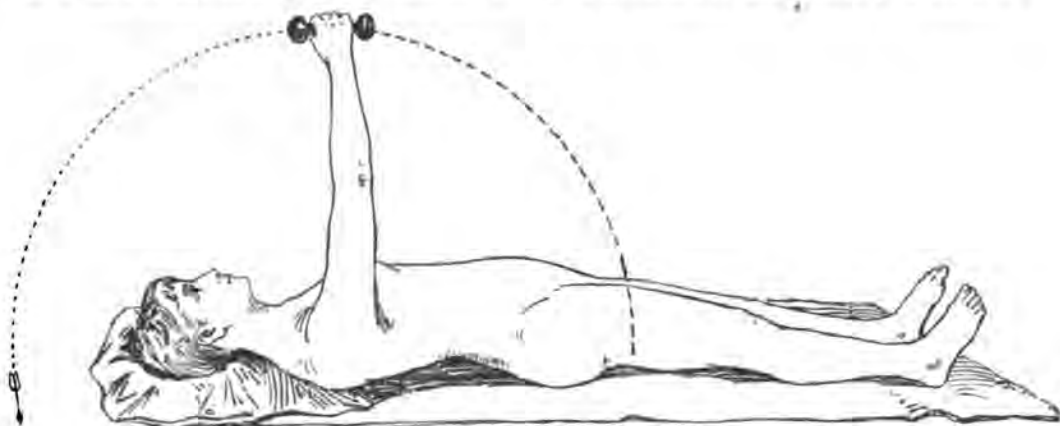
The abdomen must retire and allow the chest (the nobler section) to lead. All this will naturally bring your weight upon the balls of the feet. This prevents much back-ache and nervous derangement. This I call the *arterial poise*.

This poise also gives an elastic spring and ease to the carriage that can never

must undo the hateful work of the past by getting ourselves back into a state of limpsy trustfulness, like unto an infant. Thus only can we achieve the conditions that render the body responsive to the soul's best sentiment. In this age of hurry and nerve tension we seem to clutch at something all the while, as if fearful the Ruler of the universe might let us slip off.

The first practical lesson, then, is:

*Relaxing*.—This consists of a series of exercises enabling us to let go of all *muscle* and *nerve tension*. Much can be accomplished by letting go of this tension in the legs and arms every time you are seated. And when you lie down



AN EXERCISE FOR GENERAL IMPROVEMENT.

be acquired while encouraging an incorrect poise.

While *health* does not always mean *beauty*, yet *true* beauty usually embodies both, because true beauty demands that all the laws governing it be conformed to, and these laws are always health-inspiring. A passing inflection, repeated or held, becomes an attitude; an attitude, persisted in or held, becomes a carriage or an habitual bearing, and this is often erroneously called *natural*. To be sure it may have become our *second* nature, and in that sense only is it natural to us.

Now this acquired bad poise and rigidity, or discordant physical expression, we must first of all, get rid of. We

or retire for the night, let loose and lie heavily, so that you sink down into the bed and pillow full weight; do not grasp any thing, but let the hands lie relaxed; close the lips, but do not shut the jaws rigidly together.

Before retiring—when you are in loose clothing:

1. Shake the hands freely until they and the fingers hang like sand bags.
2. Swing the entire arms from side to side, around and round as if they were loosely hung to the shoulders by threads.
3. Sit down, take hold of your lower leg and shake the foot until all its joints are loosened.
4. Stand up and hold to back of chair with left hand while you swing

the right foot and leg front and back, around and round (no energy in leg).

5. Repeat with the other side. Try to have the feeling that the relaxed parts are heavy, and that the bones are all strung together with twine.

6. Withdraw energy from eyes, jaws, etc., into the reservoir at the base of the brain.

7. In this condition roll the head around and around, twice each way.

8. Now lie down.

If these exercises are taken in class or at a time and place where you cannot lie down, then *sit* down in a relaxed attitude and condition, so that the withdrawal of muscle and nerve energy may take full effect. A rigid or nervous person experiences great relief and rest from these relaxing exercises.

Relaxing faithfully practiced frees the "articulations" (joints) and opens up the channels of expression.

Before expanding the lungs we must establish a degree of flexibility of the ribs.

*For flexibility of Ribs.*

(a) Stand or sit comfortably or lie down. (b) With the palms of both hands, press the ribs in. (c) Expand by breath and muscular effort. Repeat several times. (*Begin cautiously.*)

We must also enlarge the thoracic cavity, that is, the chest space must be extended to make room for the lung expansion which is to follow the breathing exercises.

After thorough relaxing—when the nerve and muscle tension are withdrawn, it is comparatively easy to expand the chest walls.

*Expansion.*

1. Stand before an open window, your weight upon the balls of the feet, abdomen well drawn back, chest well up. 2. Inhale slowly as you raise the arms full length up and back, as high and broad as you can. 3. Exhale as you slowly return. Repeat this *spread-eagle* exercise six times, twice a day.

*N. B. Care must be taken that the*

*air is fresh; that you stand well poised—with weight upon balls of feet; that the abdomen is drawn back; that the chest is well up and to the front; and that the arms are extended to the uttermost height, breadth and backward.* (Begin cautiously.)

Invalids and well persons will find equal and tremendous profit from the following exercise:

1. See that the *air* in the room is *fresh*.

2. Lie on the bed or any flat surface, with a very small, narrow pillow lengthwise under back and head. Allow shoulder joints and arms to drop down beyond the pillow. (This throws the chest well up.)

3. Now take a light iron dumb-bell in each hand, (books will do if you have nothing else).

4. Fill the lungs with fresh air as you bring the dumb-bells *slowly* up, out and back of the head at full arm's length.

5. Expel the air as you drag the bells down at the sides ready for next movement.

Repeat this exercise five times, morning and night. This may be used in class work *only* when no bands are worn about the waist. There is no person on earth to whom this exercise is not of great benefit. It is of the greatest possible value to the orator and the singer. The standing muscles are in repose, thereby allowing the vitality to be directed to the chest region, which is active. By this the chest and lung development gets in some excellent work. At the same time the chest is being expanded, the internal organs are all being lifted, and the abdominal muscles are getting exercise that is of great value in holding the abdominal viscera firmly in place.

Give religious attention to this exercise if you wish true beauty.

This lesson will be found sufficient for the first month.

OARRIOA LE FAVRE.

### WAS IT A FREAK OF NATURE?

**I**N 1840, a woman, the mother of six children, all boys, strong and healthy, five of whom grew to middle-aged men, brought into the world a monstrosity—a girl baby without any spinal column. Six weeks before confinement she was called to the bedside of a sick friend; the friend died. She was a large, portly woman, and in preparing her for burial the woman in question was called to assist in moving her from her bed to a cot, and in doing so the dead woman's spinal column gave way, her body bending backward and the woman was forced to leave the room. This, she asserts, was the cause of her child's deformity. But was it? The child lived one year, and was never moved to an upright position; lying on its back all that time, the mother bending over it to give it nourishment.

Granting that the mother was honest in her belief as to the cause of her child being brought into the world in such a condition, might she not have been mistaken? Granting that the sight she witnessed was one to strike terror to any one's heart, might there not have been other causes; indeed, might it not be that the incident above had nothing whatever to do with the child's misfortune. At that stage in the formation of a human being would it be possible for anything to affect the child to such an extent?

If unborn children are affected, directly or indirectly, by surrounding conditions of the mother, who in an unguarded moment comes in contact with some object that is harrowing to their feelings, it would be better to seclude mothers altogether from the time of conception, and also to decree that all deformed and afflicted persons be put to death. Better that one generation of unfortunates be destroyed than that they should unconsciously transmit their misfortune to others. But it has been proved that this would not prevent

deformities, or in any way lessen the misery flesh and blood is heir to.

Lycurgus made a law that all deformed children should be put to death in order that they might not affect prospective mothers. And yet, we are told that at no time in the history of the world were there so many deformed children born than under that exacting, cruel law. The constant fear of that law, the thought that her children were at the mercy of the law, and that her children might be deformed, operated as injuriously on the mother of that age as any sight of deformity could have done.

Rather than subject unfortunates to such an ignominious death; rather than have mothers live in constant fear of meeting some unfortunates, of seeing some horrible sight, which they ignorantly suppose will affect their unborn children, teach them to show sympathy toward the poor unfortunate ones they meet; and teach them also that whatever misfortune may come to them or their children is a direct consequence of their own acts. Think what it is for an unfortunate creature to go through life an object of pity to some, of contempt to others, and dreaded and shunned by others as though they had the mark of Cain on their bodies.

There is a love that casteth out all fear, in temporal as in spiritual things, and when this is more generally acknowledged, as it will be when the ignorance of these things is rooted out, then the groundwork of the doctrine of foreordination will be more fully indorsed; then love and pity toward the most unfortunate of God's creatures will be so universally known that no condition, nothing whatever, will cause an unborn child to assume the condition of the surroundings of the mother. Where a mother has not lived in a continual state of fear or worry we find no unnatural condition of her child. But where the mother is fearful and anxious, *some-*

*thing* always happens to verify her worst fears, and is invariably charged to some outward condition in which she has been placed, when, in truth, the trouble is in herself; something does happen to her child, perhaps the very thing she most dreaded, but it should not be attributed to any outward condition or thing.

There are prospective mothers who never flinch at anything; they take up their accustomed duties as before, never shirking any responsibility that may come to them; their ear is ever open to the cry of the needy; no one, no matter how distressed and deformed, ever appeals to them in vain. Their children grow to be tender-hearted men and women of noble character. There seems to be no limit to their power of self-control; they bravely face danger, and nobly defend those in distress. At such times these mothers have taken to their arms poor afflicted ones that many a well person would turn away without

even a kind word, and no harm was done to the unborn.

Women who have no sympathy, no word of kindness, who refuse help to those of the unfortunates who are forced to battle with their misfortune, with poverty, with all the adverse circumstances that befall them, such women do not develop much strength of character and depth of soul as their strong-hearted sisters do, and their children, inheriting their disposition, are puerile, weak, and of but little strength of character. This is an established fact in Ontology, but is not generally acknowledged at the present time. In bravely meeting objects disagreeable to the human being, the chances are ten to one that the unborn child is no worse for it. It is the fear, the thought, and the over-sensitive regard to misfortune that is fraught with evil, and in this way, although we may acknowledge God as the Author of our being, we take the child's life into our own hands.

L.

#### TREATMENT OF MALIGNANT MEASLES BY THE COLD BATH.

THE value of the cold bath in certain grave complications occurring in the course of the exanthemata in children is forcibly emphasized in the report of the following case: A little girl 6½ years old was taken ill with measles of the ordinary type. After the regular period of invasion the eruption appeared, and up to this time the fever was moderate and the general condition satisfactory. On the sixth day the aspect changed completely. The temperature rose, the pulse ran up to 130-140°; the tongue became dry and parched; the urine diminished in quantity and delirium appeared. After a sleepless night the condition was worse, and on the next day Dr. Dieulafoy was called in consultation. There was only a vestige of eruption; the temperature was 105.6° and rising; the pulse irregular and uncomfortable; the urine almost totally suppressed; the prostration extreme, and every symptom

indicated a fatal termination before morning. Convinced that there was no visceral complication, and that the patient was suffering solely from the intensity of the primary infection, the writer advised the use of the cold bath of a temperature of 75°F. This was begun at 5 P. M., and despite the occurrence of a severe chill with chattering teeth, was continued, for an immediate improvement was noticed. The pulse became more regular and could be counted at 130, and the temperature began to decline. At the end of fifteen minutes she was taken from the bath and wrapped in a blanket. She was perceptibly better, despite the chill which had not ceased during the whole immersion. She fell into a calm slumber for one and a half hours, the first sleep in thirty-six hours, and on awaking she passed urine. In view of this improvement the family were the first to request a continuation

of the treatment. A second bath was given at midnight and another at 3 A. M. The next day the temperature was no more than 102.2°, the respiration better and the restlessness had ceased. For three days baths were continued every three hours of a uniform temperature of 75°F., and lasted fifteen minutes. The next day, the twelfth of the disease, the temperature had fallen to

98.6° and the child was convalescent. It is the opinion of the author (and of many observers) that the manifestations of malignity in all infectious diseases have common characteristics, and that whatever the malady the clinical picture is the same. He therefore considers all the malignant states as most reasonably treated by the cold bath.—*Annals of Gynecology and Pædiatry*.

### GRAPE JUICE.

WE hear people talking about grape juice, the majority extolling its merits as a healthful beverage. If a pure, fresh article from the vineyard is obtained one gets a pleasant and healthful drink; but this is by no means the case as a rule, and we who live at a considerable distance from grape producing districts should remember the probabilities of sophistication and change to which a thing apparently so simple may be subject. An article from the *American Analyst* on grape juice is pertinent and reproduced here:

The name, grape juice, like charity, covers a multitude of sins. More trash than anything else is sold under this taking title. Common sense will show at once that grape juice cannot be made to keep without adding a preservative such as alcohol, or an antiseptic like salicylic acid. Any liquid containing sugar will ferment and go through the various transformations of sugar, alcohol, vinegar, etc., and if artificially prevented ceases to be grape juice. Lately a great deal of so-called natural grape juice has been advertised, and as it is supposed to be a healthful drink especially adapted to invalids, we have applied to an experienced wine maker from whom we obtain the information which follows, which tallies exactly with what we knew about the subject theoretically:

1. If great intelligent care be taken, grape juice can be sterilized by heating in bottle, sealing hermetically, and keep-

ing in a temperature below 50 deg. Fahr. constantly. If moved to a higher temperature, I am afraid there would begin what is termed "insensible fermentation."

2. Alcohol will keep grape juice from fermenting, spoiling or changing, if added to the amount of 20 to 24 per cent. absolute. Sometimes 18 per cent. is sufficient, but less than 20 per cent. is risky.

3. Grape juice can be fermented to a point where sufficient alcohol is obtained to preserve the resulting liquid (wine); but it is then no longer grape juice, in the general acceptance of the term. If fermented to a certain degree, still leaving some natural sugar of the original juice, the resulting liquid will surely spoil unless alcohol enough be added to raise its alcoholic strength to at least 18 per cent. absolute. In lieu of alcohol, antiseptics, which are always dangerous to health and objectionable, may be added to secure the same result.

4. Port, sherry, Angelica, sweet muscat, etc., in California, are made with the addition of more or less grape spirit, entirely without the use of antiseptics, such as salicylic acid, naphthol, benzol, or other similar preparations. With port wine the grapes, according to locality where grown, are allowed to get the highest attainable sweetness, from 28 deg. Balling's scale up to 37 or more. The juice is then fermented to reach the highest possible alcoholic strength, which is seldom under 15 per cent. absolute, and in some localities reaches 17

per cent. absolute, without any additions whatever. This fermentation materially reduces the saccharine matter left undecomposed. If there is not from 4 to 6 per cent. saccharine left, that amount is added in the shape of concentrated grape juice. This concentrated grape juice is obtained by boiling down a given quantity of the juice pressed fresh from the grapes, so as to show from 70 to 75 deg. Balling's scale or saccharometer. After addition of this concentrated must or grape juice, the port is fortified to the difference between its actual alcoholic strength and at least 18 per cent. If the port showed 16 per cent., then 2 per cent. grape spirit would be added to make 18 per cent., or 4 per cent. to make 20, etc. The sherry is made very much in the same manner as the port, only differing in after treatment. The sweet muscat and angelica are not fermented to so great a length as the port, so as to retain more saccharine and less alcohol. This necessitates, also, a larger after addition of grape spirit to have it attain the necessary minimum strength, viz., 18 per cent. By feeding a certain kind of grape juice with cane sugar, and treating with fresh grape yeast, two years ago, I made one thousand gallons of wine, the alcoholic strength of which reached a fraction over 19 per cent. absolute by fermentation alone. Experiments made by chemists for the British Government in Australia are claimed to have obtained a fraction over 21 per cent. through fermentation.

This statement shows clearly enough the difficulty of obtaining any expression of the grape that is free from alcohol, and should make our temperance friends suspicious of any sample of "grape juice" coming from the shelves of the storekeeper.

A ROOM TO BE SICK IN.—"No house should be planned," says *The Northwestern Architect*, "with-

out reference to sickness, and at least one room should be convertible into a sanitarium;" a statement which, as the song puts it, "nobody can deny." It is remarkable, considering the need for such a room, how little attention it has received from architects who plan our houses upon the assumption we are always to be well. We have reception rooms, parlors, withdrawing-rooms, libraries, dining-rooms, bedrooms and rooms for all purposes of pleasure, amusement, study or work, but no room to be sick in, and it may be added in the most well-to-do families when sickness comes there is no preparation for it. Thousands of invalids die because of this.

THE PEDOMETER SOLVED IT.—The father of a ten-year-old boy, puzzled over the rapid manner in which his hopeful's shoes wore out, determined on the following plan to discover whether the rapid destruction of the shoes was due to the poor quality of the leather or to the natural wearing away: He placed a pedometer in the boy's pocket, and on the first day the instrument registered nine and three eighth miles. The second day was rainy and the register fell down to seven and one-eighth miles. The third day was Saturday, and no school, and the register was fourteen and three quarter miles. That fond father has given up berating shoe manufacturers, and is trying to learn of some device to keep the boy off his feet a few hours a day.

A DISINFECTANT SIMPLE AND CHEAP.—Many of the disinfecting preparations sold are unsatisfactory, while others are good, but cost much above what is reasonable. Every house should have a solution ready for use at need, for the kitchen, the bath-room and the sick chamber. The following is easily prepared and costs little:

Dissolve a half a drachm of the nitrate

of lead in a pint of boiling water; then dissolve two drachms of common salt in eight quarts of water. Pour the solution together. After the sediment, that will form because of the chemical change resulting, has settled, the liquid is a saturated solution of the chloride of

lead. A cloth wet in this and hung up in a room will purify a fetid atmosphere. It may also be used to pour down a sink, drain or water closet, and to disinfect expectorations and excretal. An ounce of the nitrate of lead will make twenty-five gallons of strong disinfectant.

## NOTES IN SCIENCE AND INDUSTRY.

**What Is a "Carat!"**—The word "carat" comes from the Abyssinian name for bean. It corresponds in weight with a certain species of East India bean and was originally used only as a weight, in the same manner as our word "grain" comes from a grain of wheat, and has also its average weight. The exact relation of the carat to the grain, Troy weight, is in round numbers, as 4.608 to 1.185; or, in other words, 1.185 carats are equal to 4.608 grains Troy. By division of the last number by the first we find for the weight of a carat 8.88 grains very nearly. The carat is the weight by which jewelers sell diamonds. The carat is now used for weighing precious stones and pearls, because the grain is too small.

In ancient times it was used as the unit of weight for gold, but is now, on account of the greater abundance of that precious metal, superseded by the ounce. In regard to the alloy of gold it has been accepted to take 24 carats of gold or 93 grains, very near, as the standard of pure gold, and to call gold in which 20 carats in 24 carats are pure gold, gold of 20 carats; when three-fourths is pure, or 18 carats in 24 carats, it is called 18 carat gold. So in regard to the alloy of gold, the word carat has become similar to the expression of a percentage, with the difference that 24 is substituted for 100. So 18 carat gold is identical to 75 per cent. fine; 12 carat to 50 per cent. fine, &c. That this manner of estimating the value is kept up is simply due to the custom of following the duodecimal system in making alloys, which naturally drives us to the expressions 70, 80 or 90 per cent. when speaking of the fineness of the most valuable metals.

### **Dressing for Your Photograph.**

—If you are short and stout don't ask the poor artist to make a picture of you full length. He will, if you insist, but he knows he is doing a great wrong thereby. Nothing is so graceful and pleasing in a picture of a stout lady as a sitting at half length, the figure so turned as to reduce the stoutness. Again, if you are slim and angular, do not for an instant forget that a full-length figure will make you appear more slim and angular. Then the pretty bust picture is your only hope, and you should insist on having none other. If a gentleman has a very long neck—no matter how nicely he looks in a high collar, his picture, if taken in such a high affair, would be grotesque. A short neck and high collar, long neck and a low turned-down collar, by all means. No loud stripes, no great checks, no striking figures should be worn in a photograph. One thing bear in mind when you visit the studio—bring along your home expression. Don't spend two days before you come to the studio practicing poses and different expressions before your mirror, and lastly give the photographer the benefit of exercising his artistic and professional ability.

### **Nature's Protection of Insects.**

—In Henry Drummond's book, "Tropical Africa," he tells us in one chapter what cunning rogues the insects are in taking different forms of natural objects so as to deceive their enemies. Once he picked off from his arm what he thought was a wisp of straw, and to his astonishment the thing had legs underneath, and could use them with great readiness in getting out of sight.

Another time he was lying on a rock under a tree. The branches were a favorite resting place for the birds, and he used to study their habits for hours. The rock was covered with the bird droppings, and one day he saw one move. He couldn't believe his eyes, watched for a long time, and was assured that what he thought was a bird dropping was alive. He picked it up, and sure enough he found tiny legs underneath, that could serve the creature well enough when it wanted to get out of the way. He found insects that could imitate twigs, sticks, and the small branches of shrubs. Some of them represented the bark of a tree, and even the mould spots were exactly reproduced. Insects have many enemies in tropical Africa, and to save themselves from being exterminated they resort to these most interesting deceptions.

**Electrical Amateurs.**—It is difficult to realize, unless one is fortunate enough to have special facilities for observation, how large a number of persons now have an active interest in electrical experimenting and study. Hardly a town but has one or more amateur electricians who take an intelligent interest in every bit of progress that is made, and are constantly striving to secure information on electrical subjects. It is a fortunate state of things, for it will certainly lead to a much more general public comprehension of electricity than now exists. One of the great difficulties that has to be met in introducing the applications of electricity is the oftentimes very dense ignorance by which the efforts are hampered. No amount of foreign missionary work in scientific matters is altogether effective, and it is to the intelligent electrical amateur, the home missionary, as it were, of things electrical, that we must look to diffuse correct ideas regarding practical science. To the amateur, then, we would say, feel your responsibility and use your most earnest endeavors to get for yourself ideas on modern electricity that are correct, even if rudimentary, and study the science faithfully and carefully, both for your own good and to help the formation of the correct public opinion that can do so much to facilitate the growth of electrical industries.—*The Electrical World*.

**The Carpenter's Plane in Ancient Time.**—A very interesting discovery has been made at the Roman city of Silchester. The excavators came across a dry well, which, on being explored, proved quite a little museum of antiquities. Some 15 feet down, a *Times* correspondent says, the diggers found an urn-shaped pottery vase, about a foot in length, quite intact, and, curiously enough, protected by lumps of chalk built around it. The vase, which probably originally contained some precious substance, was, however, quite empty. Above it were deposited a great number of iron implements, most of which were in a wonderful state of preservation. They seem to have been the tools of a carpenter and a coppersmith or silversmith, with some miscellaneous objects of blacksmith's work thrown in. The principal specimen is a carpenter's plane of quite modern type, although unquestionably more than 1,500 years old, three or four axes retaining their fine cutting edges and quite serviceable, a number of chisels and gouges of all shapes and sizes, hammers, adzes, saws, files, etc. In the smith's department may be specified a brazier for burning charcoal, quite complete; two or three anvils of different sizes and shapes, a fine pair of tongs adapted for lifting crucibles, a curious tripod candelabrum lamp, or candlestick, and several other curious objects, the precise uses of which have not yet been determined. In addition there are several large bars of iron.

**Color of Spectacle Glass.**—Dr. Königstein, while giving directions in his class on the uses and prescribing of spectacles, said that green glasses as a protection against strong rays were worse than useless, and did more harm to a sensitive eye than good, as they allowed the yellow rays to be transmitted, and unnecessarily irritated the eye. Against strong rays, the blue or smoked glass were the only real protection. The blue should be light.

**A California Snow Flower.**—Most everybody has heard of the wonderful snow plant of the Sierras (*Sarcodes Sanaguinea*). The plant was discovered in the Sierras by the naturalist of Col. Fremont's party in 1848. It is a new genus of the suborder Monotropæ, of the natural family

Ericaceæ. It is usually found growing among the pines, at an elevation of about 8,000 feet, but has been found at a much lower altitude. The plant, when fully developed, extends from seven to twenty inches above the ground, and about as far below. The early development of the flower is under deep banks of snow, which protect them from the winds sweeping through the mountains. When the snow has melted, the beautiful flower heads are quickly seen to peep from the yet partially frozen ground. The stout, fleshy flower stems consist of partly crystallized sugar, and are said to taste, when cooked, sweeter, but not unlike asparagus. The name *Sarcodes Sanguinea* has been aptly applied—it means blooded flesh, the flower heads having a translucent, fleshy appearance. The stalks have been known to be as much as twenty-two inches in circumference and bear as many as eighty perfect flowers. They resemble, in general outline, huge heads of asparagus. They are thickly

clothed up to the raceme with firm, fleshy scales, the lower ones ovate and closely imbricated, gradually more scattering, narrower, and passing into the lineal bracts, which mostly exceed the flowers. The corollas are pendulous and half an inch in length, rather fleshy. Imagine a rosy red and snow-tinted, crowned hyacinth, every miniature bell wound about by a rosy and frosted silver ribbon, topped with an asparagus-like head, in hoarfrost and silver. The frosted papilla is very marked on every sepal and bract. Though the whole translucent spike is flushed with rose and carmine, the petals are the deepest and most brilliantly colored parts of the flower, which is five-parted, and each open one showing slightly the stamens and pistils. The bulbs or plants are solid and brittle when taken up. They will soon dry away unless placed in ice water, where they will remain in perfection for several weeks. All attempts to cultivate this remarkable plant have proved failures.

7th Month.

JULY, 1891.

31 Days.

| Day of Year. | Day of Month. | Day of Week. | BOSTON; N. ENGLAND, N. Y. State, Mich., Wis., Ia., and Oreg. |           |              | N. Y. CITY; PHILA., Conn., N. J., Penn., Ohio, Ind., and Ill. |           |              | WASHINGTON; MARYLAND, Va., Ky., Mo., and California. |           |              | CHARLESTON; N. C., Tenn., Ga., Ala., Miss., and La. |           |              | MOON'S PHASES.  |
|--------------|---------------|--------------|--|-----------|--------------|---|-----------|--------------|--|-----------|--------------|---|-----------|--------------|---|
|              |               |              | SUN Rises.   | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. | SUN Rises.   | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. |   |
|              |               |              | H. M.  | H. M.     | H. M.        | H. M.   | H. M.     | H. M.        | H. M.  | H. M.     | H. M.        | H. M.   | H. M.     | H. M.        |   |
| 182          | 1             | W            | 4 27   | 7 41      | 1 8          | 4 32  | 7 35      | 1 10         | 4 38   | 7 29      | 1 13         | 4 55  | 7 12      | 1 22         | New Moon<br>First Quarter<br>Full Moon<br>Last Quarter        |
| 183          | 2             | Th           | 4 27   | 7 40      | 1 39         | 4 33  | 7 35      | 1 43         | 4 39   | 7 29      | 1 47         | 4 56  | 7 12      | 1 54         |   |
| 184          | 3             | Fr           | 4 28   | 7 40      | 2 13         | 4 33  | 7 35      | 2 18         | 4 39   | 7 29      | 2 23         | 4 56  | 7 12      | 2 30         |   |
| 185          | 4             | Sa           | 4 28   | 7 40      | 2 55         | 4 34  | 7 34      | 3 1          | 4 40   | 7 29      | 3 7          | 4 57  | 7 12      | 3 25         |   |
| 186          | 5             | S            | 4 29   | 7 40      | 3 43         | 4 35  | 7 34      | 3 49         | 4 40   | 7 28      | 3 56         | 4 57  | 7 12      | 4 15         | D.<br>H. M.<br>11 59 ev.<br>1 30 mo.<br>8 54 mo.<br>10 33 mo. |
| 187          | 6             | M            | 4 30   | 7 39      | sets.        | 4 35  | 7 34      | sets.        | 4 41   | 7 28      | sets.        | 4 58  | 7 11      | sets.        |   |
| 188          | 7             | Tu           | 4 30   | 7 39      | 9 12         | 4 36  | 7 33      | 9 7          | 4 41   | 7 28      | 9 1          | 4 58  | 7 11      | 8 45         |   |
| 189          | 8             | W            | 4 31   | 7 38      | 9 46         | 4 37  | 7 33      | 9 41         | 4 42   | 7 28      | 9 37         | 4 59  | 7 11      | 9 25         |   |
| 190          | 9             | Th           | 4 32   | 7 38      | 10 15        | 4 37  | 7 33      | 10 12        | 4 43   | 7 27      | 10 8         | 4 59  | 7 11      | 10 57        | D. H. M.<br>10 50 ev.<br>1 30 mo.<br>8 54 mo.<br>10 33 mo.    |
| 191          | 10            | Fr           | 4 32   | 7 38      | 10 39        | 4 38  | 7 32      | 10 36        | 4 43   | 7 27      | 10 34        | 5 0   | 7 11      | 10 57        |   |
| 192          | 11            | Sa           | 4 33   | 7 37      | 11 1         | 4 39  | 7 32      | 11 0         | 4 44   | 7 26      | 10 59        | 5 0   | 7 10      | 10 35        |   |
| 193          | 12            | S            | 4 34   | 7 36      | 11 22        | 4 40  | 7 31      | 11 22        | 4 45   | 7 26      | 11 31        | 5 1   | 7 10      | 11 21        |   |
| 194          | 13            | M            | 4 35   | 7 36      | 11 42        | 4 40  | 7 31      | 11 43        | 4 45   | 7 26      | 11 44        | 5 1   | 7 10      | 11 47        | D. H. M.<br>10 50 ev.<br>1 30 mo.<br>8 54 mo.<br>10 33 mo.    |
| 195          | 14            | Tu           | 4 36   | 7 36      | inorn.       | 4 41  | 7 30      | inorn.       | 4 46   | 7 25      | inorn.       | 5 2   | 7 9       | inorn.       |   |
| 196          | 15            | W            | 4 36   | 7 35      | 3            | 4 42  | 7 30      | 5            | 4 47   | 7 25      | 8            | 5 3   | 7 9       | 14           |   |
| 197          | 16            | Th           | 4 37   | 7 34      | 26           | 4 42  | 7 29      | 30           | 4 48   | 7 24      | 31           | 5 3   | 7 8       | 44           |   |
| 198          | 17            | Fr           | 4 38   | 7 34      | 55           | 4 43  | 7 29      | 1 0          | 4 48   | 7 23      | 1 4          | 5 4   | 7 8       | 1 15         | D. H. M.<br>0 59 ev.<br>1 30 mo.<br>8 54 mo.<br>10 33 mo.     |
| 199          | 18            | Sa           | 4 39   | 7 33      | 1 32         | 4 44  | 7 28      | 1 37         | 4 49   | 7 23      | 1 41         | 5 4   | 7 8       | 1 59         |   |
| 200          | 19            | S            | 4 40   | 7 32      | 2 16         | 4 45  | 7 27      | 2 22         | 4 50   | 7 22      | 2 28         | 5 5   | 7 7       | 2 47         |   |
| 201          | 20            | M            | 4 41   | 7 32      | 3 14         | 4 46  | 7 27      | 3 20         | 4 51   | 7 22      | 3 27         | 5 6   | 7 7       | 3 46         |   |
| 202          | 21            | Tu           | 4 42   | 7 31      | rises.       | 4 47  | 7 26      | rises.       | 4 51   | 7 21      | rises.       | 5 6   | 7 6       | rises.       | D. H. M.<br>0 59 ev.<br>1 30 mo.<br>8 54 mo.<br>10 33 mo.     |
| 203          | 22            | W            | 4 43   | 7 30      | 8 55         | 4 47  | 7 25      | 8 50         | 4 52   | 7 20      | 8 46         | 5 7   | 7 5       | 8 32         |   |
| 204          | 23            | Th           | 4 43   | 7 29      | 9 25         | 4 48  | 7 24      | 9 22         | 4 53   | 7 19      | 9 19         | 5 8   | 7 5       | 9 9          |   |
| 205          | 24            | Fr           | 4 44   | 7 28      | 9 54         | 4 49  | 7 23      | 9 52         | 4 54   | 7 19      | 9 50         | 5 8   | 7 4       | 9 45         |   |
| 206          | 25            | Sa           | 4 45   | 7 27      | 10 18        | 4 50  | 7 22      | 10 18        | 4 55   | 7 15      | 10 17        | 5 9   | 7 4       | 10 17        | D. H. M.<br>0 59 ev.<br>1 30 mo.<br>8 54 mo.<br>10 33 mo.     |
| 207          | 26            | S            | 4 46   | 7 26      | 10 41        | 4 51  | 7 21      | 10 45        | 4 56   | 7 17      | 10 46        | 5 10  | 7 3       | 10 40        |   |
| 208          | 27            | M            | 4 47   | 7 25      | 11 10        | 4 52  | 7 20      | 11 12        | 4 57   | 7 16      | 11 15        | 5 10  | 7 2       | 11 26        |   |
| 209          | 28            | Tu           | 4 48   | 7 24      | 11 41        | 4 53  | 7 19      | 11 44        | 4 57   | 7 15      | 11 48        | 5 11  | 7 2       | 11 59        |   |
| 210          | 29            | W            | 4 49   | 7 23      | inorn.       | 4 53  | 7 18      | inorn.       | 4 58   | 7 14      | inorn.       | 5 12  | 7 1       | inorn.       | D. H. M.<br>0 59 ev.<br>1 30 mo.<br>8 54 mo.<br>10 33 mo.     |
| 211          | 30            | Th           | 4 50   | 7 22      | 13           | 4 54  | 7 17      | 12           | 4 59   | 7 13      | 23           | 5 12  | 7 0       | 37           |   |
| 212          | 31            | Fr           | 4 51   | 7 21      | 53           | 4 55  | 7 16      | 58           | 5 0  | 7 12      | 1 4          | 5 13  | 6 9       | 1 22         |   |



NEW YORK,  
July, 1891.

### SYSTEMATIC MORAL EDUCATION.

SECOND PAPER.

THE writers on psychology have discussed at great length the nature and operation of the moral faculties, showing their exercise to be of the most complex character. Especially with regard to the elements concerned in "Will" and "Conscience" do we find authors laboring as with a problem of deepest intricacy, and consequently differing much from each other in their postulates. It is sufficient to mention the names of Hobbes, Mandeville, Paley and Cudworth to instance authorities of different views in the origin and nature of moral principles. Notwithstanding this diversity among profound scholars it would appear that children are expected to grasp unaided the meaning of moral acts and apply them in their own life. The little *teaching* in morals that children receive is projected after the objective pattern. Stories and incidents, in the Sunday-school books and family papers, written certainly in an entertaining manner and setting forth what the authors consider exemplary conduct in more or less trying situations, are given them to read. It is not appreciated by the majority that the average child-mind is incapable without guidance of understanding the moral import

of such "illustrations." A boy or girl would not be given examples in arithmetic or language analysis to work out before he had learned the principles and rules involved in the process. The school teacher who would attempt to teach in that cart-before-the-horse style would be considered unfit for his place. Yet the child whose moral instincts are merely awakening to life is rebuked for not "seeing through" the conduct of a Scipio, or a Howard, or a Washington, or a Lincoln, as described in some incident from their biography. Without a knowledge of the fundamentals of ethical action, how is it possible for any one to obtain more than a vague notion of the meaning of conduct? The school-boy laboring with his problem must go back to the definitions and rules before he can make a solid beginning of its solution, and having solved it the teacher requires him to explain his work, and his use of terms that show familiarity with the rules and definitions are proof of his understanding of the problem.

A simple act of kindness involves several elements of mind both moral and intellectual. The mere affirmance of its being a *good* act does not make its nature clear to a child, and ability to apply any inference that the child may derive from the really indefinite lesson to a similar incident in the future can not be imputed to him. We heard not long ago of a boy who stole money from a bureau drawer at home to give to a blind beggar. He had learned doubtless through the exemplary teaching of books or papers that it was *good* to help the poor and decrepit, and was anxious to gratify an instinct of benevolence that we may assume to be naturally strong. He was

whipped for the stealing, and we can easily believe that his moral economy received a serious injury. On the records of criminal trials are those of men who embezzled or appropriated the money of others for the promotion of benevolent or religious objects. These cases we may explain on the ground of mental unbalance, or the undue predominance of certain faculties in the moral system, and the insufficient activity of others to assure compensation, but the explanation does not exclude from consideration the primary correlative, the lack of systematic moral education in all of them.

Mr. Larkin Dunton, in the article published last month, urged with much force the necessity of moral training. He laid it down as a principle that education, whatever its department, involves knowledge, power to act, and tendency to similar subsequent action. We note the application of the principle to moral instruction, for first the individual should be furnished with a good knowledge of the constituents of moral truth, and of their bearing on himself personally, and on others. Second, his mind should be opened to an understanding of the power of moral sentiment in his dealings with the world. Third, he should be habituated to the exercise of sincere and just sentiment through repetition. As in logical reasoning, when the same premises are associated with the same conditions, an identical conclusion is formed by the trained intellect, so in a given state of circumstances which is but a repetition of previous experience the moral determination should be prompt and identical in its influence upon the action.

Human life is for the most part a con-

stant recurrence of incidents. The average mind travels in a channel that has a certain uniformity of direction. Take a hundred people from the same stratum of social condition and we shall note a great similarity of idea and expression. The educational and social environment marks intellect and character, and imposes limitations to the mental expression that are recognized by the careful student of psychology. Habit is as much a mental peculiarity as a physical, and the individual becomes known because of it. Culture and breadth of mental view modify habit, but the man or woman whose conduct appears to be affected in a small degree by conventional or class prejudice is rare.

Physiologists recognize habit forms of disease—every important organ of the body may acquire a disposition to disorders, and the external physiognomy will in time bear a certain expression that will lead the experienced physician to an accurate diagnosis. Most of the coughing, sneezing and headache to which people in adult life are given is the product of habit, or in other words a reflex instability that certain nerves have acquired through the connivance of a capricious will. People who “nurse” real or fancied ailments cultivate this reflex instability. Of course persistence in such nursing ultimately results in positive disease.

This disposition of the mind to act in habitual lines confirms the necessity for proper moral training, and at the same time shows without attempt at elaborate argument that the moral faculties are subject to the same general law of development as the intellectual. Their susceptibility, however, to influences of

excitement is greater than that of the intellectual, since emotional activity in the larger movements of mind precedes and stimulates the intellect.

A dozen or more periodicals devoted to education in different spheres, from the common school to the university, are before us. We have scanned them in vain for a valid suggestion that may be employed in this discussion. A variety of topics of pedagogical interest appear, many of them considered in the definite and direct style of the experienced teacher. Special directions are given with regard to teaching this or that department of study, as arithmetic, history, reading, grammar, elocution, the classics, the sciences, etc., etc., all doubtless of value to the teacher who would obtain good results in his class room. We note two or three essays in mental philosophy in which the nature of consciousness, of its "varying states" of mediate and immediate knowledge, of perception, etc., is the burden of talk, and in the manner of the current treatises. We note also a brief note or two in the line of school discipline. The writers tell how attention may be kept, and conjecture the reason why some teachers are incompetent in managing a room full of pupils, for the most part attributing their unsucccess to "bad methods," with a possible want of "knowledge of human nature." This last phrase we assume to mean a natural gift in the discernment of character, an element that seems to be wanting in most teachers of the day, especially the younger class.

We hold that the good and thoroughly capable teacher is well endowed with the faculty of Human-nature. The careful study of pedagogical methods by

one who has a well stored mind and fair self-control may fit him to perform the duties of a teacher as they are commonly discharged, but such study will not compensate altogether for want of intuitional perception of character and capacity. The teacher who conducts a school by rules obtained from manuals or lectures on pedagogics and does not *know* his pupils can not come into that close and sympathetic relation with them that is essential to the best success. He may train their intellect and keep them rigidly up to grade in the various studies that are pursued, but there will be a certain narrowness and coldness of spirit pervading the atmosphere of the room, and a consequent want of healthy stimulus to the work of both teacher and scholars. The teacher who works *by rule* merely is stiff and mechanical, while he who works through his understanding of special dispositions is easy and tolerant. He may not exploit a single rule, yet have nearly every pupil earnestly striving to please him because he has won their respect and confidence.

Arnold of Rugby was no disciplinarian, although he lived in the time of the birch and severe rules, but he could read the boys' inner souls, and his kindness and tact drew them closely to him. Mark Hopkins and Mary Lyons are remembered in this country as among the most famous of our teachers. Their power over the students under their care was not due to any assumption of magisterial control, but to their ability to draw from them a strong expression of love and reverence. The men of Williams and the women of Mt. Holyoke could not see much of these

great teachers in their respective class rooms without admiring their grand intellectual capabilities and loving them for their noble humanity.

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#### ANOTHER TEMPERANCE SUGGESTION.

Prohibition seems to prohibit wherever it has a fair chance, and the net results to the community in which the prohibition policy is maintained are highly beneficial to the individual as well as to the general population. Down in Vineland, N. J., where prohibition has been the rule since the organization of the town, order and economy have reigned from the first. The few guardians of the peace that are ever seen there have for their function the surveillance or punishment of the occasional tramp who may straggle into the place. Generally persons who have little respect for law and decency do not go to Vineland. The atmosphere is too pure for them. The expense of maintaining paupers and criminals in Vineland is so ludicrously small when compared with what it costs other towns in New Jersey of similar population, where rum and beer are procurable at will, that it is rarely mentioned except as something *curious*.

We have heard of other towns where a similar freedom from the affliction of drink exists. One in Iowa, that formerly had many saloons, but at length rid itself of them, is rejoicing in a prosperity that is especially exhibited by a remarkable freedom from the farm-mortgage incubus that is becoming a grave problem in Western civilization. The Iowa town is known as Ackley, and

we are told by a contemporary that nine years ago it had seventeen saloons, and the banks and farmers sent \$25,000 to the East annually to pay interest on farm mortgages. Now, with no saloon or sign of a saloon, they had sent only \$2,500 East during the past year to pay interest on their farm mortgages. Not a policeman is there now, and not a pauper in the poor-house or a criminal in the jail. The only bankruptcy there has been in Ackley is the bankruptcy of the poor-house, and the jail is full of cobwebs!

From our observation of the effects of unrestricted liquor selling and drinking they appear to enter deeply into all the questions that agitate our people—politics, finance, socialism, immigration, pauperism, lotteries, pool-gambling, etc., and in those communities where the dramshop or bar is under ban these questions appear to find a comparatively easy resolution. At any rate the people relieved from the vice and wretchedness attendant upon the liquor traffic, are so much stronger in health and pocket that they are prepared to deal with them calmly and positively.

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**SURGERY AND INTELLIGENCE.**--Two or three accounts are going the rounds of surgical operations upon the cranium for the treatment of mental dullness in children. The operation was for the purpose of affording room for the brain growth, and it is said that its success was remarkable in enabling the faculties to show a normal degree of activity.

We are not ready to vouch for the truth of these accounts, notwithstanding their apparent bearing upon the relation of size to intelligence.

## Our Mentorial Bureau.

### To Our Correspondents.

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

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also.

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

**A PERSISTENT COUGH.**—Among the reflex phenomena of catarrhal disorders is cough. Most of the cases of cough are due not to lung, or bronchial, or even laryngeal disease, but to some trouble at a greater or less distance from the apparent source of the cough. We have known people to insist that they had a chronic bronchitis when the most careful examination failed to find any bronchial lesion. Very many coughs are due to nasal catarrh. We have found that a little attention to the nose which corrected an obstruction stop a cough that had long existed. Dr. Douglass, of New York, informed us that he had a case of laryngeal cough that had gone the round of several leading physicians without their discovery of anything to cause it, and he after a very careful examination of the nose found an old adhesion between the lower turbinated body and the septum. After breaking this up the cough ceased, much to the relief of the sufferer, who had come to the conclusion that there was no remedy.

The persistent keeping up of a cough, although reflex, will at length produce trouble in the larynx, and perhaps lower down. Usually we find in connection with the habit an irritable state of the throat, a velvety hyperaemic appearance that extends from

the posterior nares downward. This in itself is diagnostic to one experienced in nasal disease, and he expects in catching a glimpse of it to find the nose passages the seat of an old catarrh.

**HUMAN MAGNETISM.**—G. W. MoC.—Yes, we think that there is "something" in human magnetism, and a something that exercises a remarkable influence on character and conduct. "Differs from electricity?" Yes; very much in the phenomena both of application and development. Called by the term *hypnotism* now in scientific circles, this subject is very much discussed, and its literature is on the increase. We can not do better than refer you to the books by such authors as De Leuze, Binet, Charcot, Drayton, Bernheim, etc.

**INSOMNIA.**—M. R. J. W.—In some of the later numbers of the PHRENOLOGICAL JOURNAL this subject has been discussed, and different suggestions given for the treatment or cure of the habit of sleeplessness. In general the tendency is due to nerve irritability, and therefore it is but natural to advise those who are troubled with nocturnal wakefulness to avoid everything as far as possible that excites and disturbs the nervous system. All beverages of a stimulating sort should be resolutely declined, and if the stomach is liable to disturbance care should be taken with regard to the food eaten at night. We think the two-meal system is good for poor sleepers.

**AIR SHIP.**—C.—No machine has yet been constructed that will navigate the air. Several inventors are at work on the problem, and are sanguine that it can be resolved. In the light of what man has accomplished we are inclined to believe that the day is not very distant when there will be air ships capable of movement from point to point at considerable speed.

**BODY AND MIND.**—M. T.—In another part of this number you will find a psychological discussion entitled, "The Fall of Man," that may furnish you some pertinent sug-

gestions. In general considerations man is spoken of as a dual constitution, the two parts—mental and physical—covering the ground. We think that in this case the idea of *mind* embraces also the common ideas of *soul* and *spirit*. Perhaps, however, it would be better to relate soul in the sense of *life* to the body, and spirit to the mind. The old tripartite division, body, soul and spirit, seems a good and practical one, as it sets in distinct array the body as a material entity, soul as an animating principle, giving growth and form and spirit as the thinking intelligent governing principle.

HOW BEES KNOW EACH OTHER.—In "Combe's System of Phrenology," the following sentence occurs, page 281: "All the animals which belong to a herd, and also all the bees in a hive, from 20,000 to 80,000 in number, know each other."

The statement in regard to bees is undoubtedly true; but when it is used to prove that bees have the organ of "Form," and recognize their fellows by its exercise, the author only proved that he knew less about bees than about Phrenology.

The fact is that bees do not drive an intruder away or kill him because they know him to be such by his size, form or color, but because his scent (hive odor) is different from their own.

This is soon found out if we attempt to unite two colonies of bees without the proper preliminary manipulations known to all intelligent apiarists, for a slaughter at once begins.

A peaceful and harmonious union, however, is easily accomplished if the bee-keeper first proceeds to "unite" their odor by spraying both colonies alike with peppermint water, or in some other way of his own. Bees thus prepared never fight when united.

GERSHAM,  
Topeka, Kas.

NOTE.—We can not dispute the statement of our correspondent, for very much more is known about bees to-day than in the time of Mr. Combe. Observers then probably imputed more of use to the vision of insects than they do now; the systematic study of insect habits has brought out a vast deal of interesting detail concerning the employment of other forms of sense perception.

That bees exercise the faculty of form is evident in their methods of constructing cells, and we are of the opinion that they must use it to some extent in their relations with each other.



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

THE STRUCTURE OF THE CENTRAL NERVOUS SYSTEM, for Physicians and Students. By Dr. Ludwig Edinger. Second revised edition, with 133 illustrations. Translated by Willis Hall Vittum, M. D. Edited by C. Eugene Riggs, A. M., M. D. Philadelphia and London: F. A. Davis, Publisher. 8 mo., pp. 230. Price, \$1.75.

One who has Gower's "Diseases of the Brain" will find this book useful as a supplement or for simultaneous reading, as the author goes into the structure of that viscous minutely, making his work well adapted to the practical needs of the anthropologist. There is no attempt at going outside of the special topic; from the first to the last it is a consideration of the human brain that is before us. In the opening, instruction is given with regard to the preparation of brain sections for study under the microscope, and many suggestions occur also in reference to the differentiation of structure in the different parts, besides descriptive changes in the tissue following disease or loss of exterior parts.

THE DISEASES OF PERSONALITY. By Th. Ribot, Professor of Comparative and Experimental Psychology at the College de France and Editor of the "Revue Philosophique." Authorized translation. 12 mo., pp. 157. Chicago: The Open Court Publishing Company.

In the introduction we have the author's

reason for his book, viz., the lack of just such a work in print. He discusses Consciousness in two forms, taking first the older hypothesis, that Consciousness is the basis of soul existence, and next the later theory that it is a phenomenon resulting from brain activity. This later view, in common with most scientists, the author prefers. It is only in later years that a book of this character has become possible, for the reason that scientific men have but now seriously studied mind in its relations of health and disease. The consideration of the phenomena of double consciousness, hypnotism, clairvoyance, and even spiritualism, is regarded as a legitimate field for the scientific psychologist, and the world is anxious to know what it can about them.

In the first chapter the author analyzes the principle of Individualism, and brings into view cases of double personality and hallucination. The personality of twins who are physically linked together, like the Siamese brothers, is examined. In the next chapter he considers disorders of the emotional sense, the depressions and exaltations of feeling, and similar phenomena in the insane, and those very remarkable metamorphoses of moral character that have astonished us and of which some writers have made the motive of popular books, such as, for instance, the well-known "Dr. Jekyll and Mr. Hyde."

Very much is made of hypnotism, and rightly so. "The Dissolution of Personality," wherein there is an apparent entire disappearance of the personality, instances of which come to us from India, forms a specially interesting division of the book. Dr. Binet does not claim to furnish a definite explanation of these phenomena, but from his language it is to be inferred that their acceptance by scientific observers and what has been done in their classification is a true advance.

**THE SOUL OF MAN, an Investigation of the Facts of Physiological and Experimental Psychology.** By Dr. Paul Carus. 12mo, pp. 458. Price, \$3.00. Chicago. The Open Court Publishing Company.

At once the reader will see that our author has taken up with a very broad subject, and one on which much writing and talking

has been done, but the motive which has led him to write is for the most part a laudable one, not simply to add to the thousand and one books already on our shelves and which bring us no nearer to truth than we were in the beginning, but if possible to marshal the facts bearing upon the topic and obtain their true significance. We certainly agree with him that the "problem of the human soul is of the most vital importance, for every practical work and every success in human life is a part of its solution," and in this later day, with all the added lights of science, it would seem as if one should use earnestness in his investigations and be well informed with regard to the movements in science and mind and study to give us some points that would help us on toward the understanding of ourselves.

The present volume is not a mere compilation of the views of others. The method adopted is new, and there is certainly much of novelty in the generalization. He endeavors to trace the relations of feeling and motion of all organized structures, and to show that mind and soul-life are the sum of vital activities.

He accepts localization and wonders "that the meritorious discoveries of the great scientist, Gall, are little known outside a narrow circle of specialists." He, however, has not that familiarity with the practical side of Phrenological science which he would have found most useful in the explanation of his theories of mind relation to physiology. Among the topics that come in for consideration are The Origin of Mind, The Soul-life of Animals and Plants, Comparative Physiology, Central and Peripheral Soul life, Double Personality, Hypnotism, Dreams, Pleasure and Pain, Freedom of the Will, Death Psychologically, Religion, etc.

His general conclusion may be summarized as follows: "Modern psychology will influence the religious development of humanity in no less a degree than did modern astronomy;" the dualistic view of the soul is refuted by the new psychology, it ceases to be something independent and distinct from psychical activity, but rather identical with it. A man's soul consists of his feelings and thoughts, his hopes and fears, his wishes and ideals. God is present in the

universe, as reality, as the world's sole creative principle and life and the cosmos. Here we have an ancient idea worked out, to be sure in a more distinct form. God is present, something more than a person; a great universality of law, of immutability, of eternity. A theology, which is rather a form of law without the appearance of a religion without worship, is the theology which this author deems it logical to set forth. Dr. Carus is a representative of what is termed the Monistic Doctrine, and in this way he defines his Creator or God, and comparatively his soul and religion.

**JUGGERNAUT, A VEILED RECORD.** By Geo. Carey Eggleston and Dolores Marbourg. 16mo, pp. 343. Cloth. New York. Fords, Howard, Hulbert.

The story purports to depict American life and begins in a decidedly striking fashion; the first sentence runs: "Edgar Bralne was never so blithe in all his life as on the mornning of his suicide." One would suspect from this that he had fallen on a book with a plot of unusual depth and of the emotional caste, and he would not mistake, for the incidents distributed through the text have in most cases much of that dramatic character designated "intense." The spirit of the book is distinctively feminine, despite the "combine" intimated by the authorship; by this statement we do not mean anything of a disparaging nature. The masculine element in it, presuming on what we know of Mr. Eggleston's writing, has been limited chiefly to bringing out the characters of those who figure in the story and making them more strikingly consistent with themselves, and at the same time contrast. The principal character is a man of a dominant ambition to make a family of a very high order and a name that will be enduring; he has political ambitions also, and the social and political do not appear to be mutually helpful. Becoming thoroughly involved in the maelstrom of politics, this man suffers his domestic interests to become subordinated, with a most unfortunate effect upon the woman whom he had made his wife; in that it involved results which completely disappointed his hopes in the way of family and in the perpetuation of his name. The whole matter, in a word, is an illustra-

tion of how a high-vaulting ambition will overreach itself and completely defeat its darling purposes. In many respects the story is a severe arraignment of certain phases of American life that are destructive of the purest and best elements of home and social economy.

#### PUBLICATIONS RECEIVED.

**PHYSICIAN'S COMPANION.**—A Pocket Reference Book for Physicians and Students. By Clarence A. Bryce, M. D., Richmond, Va.

We can commend this convenient little compilation as worthy the attention of the medical profession, as for its size it contains more matter of service to the busy practitioner than any other book we have encountered. The author, well-known as editor of the *Southern Clinic*, has employed his editorial experience to good effect, and drawn from all lines of medical observation. We would suggest the insertion of blank pages in fresh editions, for the physician to preserve such notes as he deems of value. This would add much to the book and make its usefulness more permanent. Price, \$1.25, in leather.

**KNOWLEDGE.**—A weekly magazine, supplementing all cyclopedias. Published by J. B. Alden, of New York.

This is a unique publication in its way. In convenient volume form, arranged alphabetically and constituting a periodical supplement, as it were, to the cyclopedia, it brings the world's knowledge down to date. In a more compendious form it contains matter that appears in the standard text books of reference, and the current political, geographical, biographical, scientific and other matters of the day are digested, a hundred or more subjects being discussed in each number. In biography it seems to be very full. The volume under notice includes issues from June to December, 1890.

**THE FRENCH AND AMERICAN FAMILY BOOK**, containing a new system of self tuition, is a manual for the private study of French that has many excellent features. The attempt on the part of Prof. M. Gauthier, the author, to introduce forms of pronunciation in the ordinary English letters is certainly the most successful we have met. The book is useful also for French people to use in studying English. Price, in paper, 50 cents.

HE—"I—I have called to night to ask—to ask for your hand."

SHE—"Well (silence, while the clock ticks), why don't you?"—*Judge*.

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[WHOLE No. 632.



GEORGE JONES.

## GEORGE JONES,

PROPRIETOR OF THE NEW YORK TIMES.

THE proprietor of the *Times* is the sole remnant of the old group of newspaper pioneers that counted such men as Greeley, the elder Bennett, Beach and Bryant in its numbers. Now, in his seventy-eighth year Mr. Jones still actively superintends the business of his great newspaper, and it is to his influential *personnel* in the main that it occupies the position it does as a representative American journal.

Mr. Jones has a West of England strain of physiognomy that the traveled observer promptly detects, and when we are told that his stock is what the name suggests, Welsh, the temperament is read with facility. The elements of endurance, positiveness and power derived from many generations of a line reared among those rugged Cambrian hills appear in the well moulded and definite features. So far as a head can indicate physical robustness this one certainly does, and also a sturdy practical spirit that has many points to command our genuine admiration.

The Welshman in America universally commends himself for his energy, industry, common sense, good humor and disposition to mind his own business. He is a hearty friend, a kind neighbor, and never forgets the hills and vales of his fathers. We have a tender feeling toward the Welshman that found lodgment in our souls many years ago.

Mr. Jones was born in Poultney, Vt.; there, when a boy, formed an acquaintance with Horace Greeley, then also a boy, and the two, destined in later years to be at the head of great press establishments in the same city and on opposite sides of the same street, became close friends. They were employed for a time by the same man, who owned a country store and conducted also a little newspaper, the *Vermont Spectator*. Although young Greeley was particularly employed in the composing room

of the paper, Jones seems to have caught the literary or journalistic spirit equally with him.

At about fourteen years of age, Mr. Jones became an orphan and thrown upon his own resources, and for two or three years drifted from one thing to another, until 1833, when he came to New York city. Here he fell in with Mr. Greeley, who was earning his living as a printer. The founder of the New York *Tribune* was older by some years than his Poultney friend, and when he started that newspaper he offered a partnership interest in the venture to him, but Mr. Jones declined the opportunity. Later Mr. Jones went to Albany, N. Y., and there tried the news agency business, with such success that he branched into banking.

But it would appear that he all along felt especially drawn to journalism, and now with some capital at his command awaited only a fair opportunity. Mr. Greeley had started his newspaper with a thousand dollars or so advanced by Mr. Dudley Gregory, and seemed to be making good headway despite an indifferent stock of business shrewdness naturally. So Mr. Jones thought that he, too, might try contact with types and damp paper.

Finally in the Fall of 1851 Mr. Jones, in association with Henry J. Raymond and Edward B. Wesley, commenced the publication of the *Times*, and issued a four page sheet at one cent a copy. It proved a success as regards circulation, but money was lost in the production. Then the price was raised to two cents, which had a depreciative effect at first upon the circulation, but in the course of a year or so that recovered, and the paper was a success. When Mr. Raymond died in 1869, the *Times* sustained a severe blow, as was to be expected, Mr. Raymond being regarded a leader among the few great journalists in

America, but Mr. Jones never faltered in his course and soon it was apparent that 'his newspaper was as strong as ever.

The aim of the management from the first has been to make a clean journal. While others of much notoriety have catered to the lower tastes of the masses in the character of their matter, the *New York Times* has sought to present full reports of the day's doings in a style free from coarseness and vulgarity. It has not invited patronage by the constant publication of scandal and gossip, or resorted to the trickery of sensational and flashy mannerisms. As a political organ it has earned reputation for its interest in honest government, having in several instances revealed the fraudulent practices of ring or machine combinations and pursued them relentlessly to the confusion, and even destruction, of the chief promoters. In affairs of educa-

tion and scientific progress the *Times* has shown a special interest, employing usually competent men to report the proceedings of learned societies and of all movements bearing on modern intellectual and moral development. We remember with what close attention a reporter of the *Times* followed the discussions of the International Congress of Anthropologists two years ago from its beginning to the close, and every day an excellent abstract of the previous day's exercises appeared, while other newspapers gave but paragraphs to the occasion.

Mr. Jones said on the death of Raymond that he would never part with the *Times* while alive, and his active superintendence of the work done in the twelve-story building on Printing House Square is conspicuous evidence of his love for the noble vocation of journalism.

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#### HENRY GEORGE'S LAW OF HUMAN PROGRESS.

"There's a divinity that shapes our ends,  
Rough-hew them how we will."

—SHAKESPEARE.

THE quotations made in this article are from Mr. George's book on "Progress and Poverty." The preface is dated New York, November, 1880. Mr. George begins the study of the law of human progress in his volume at Book 10, and his examination of the subject extends over fifty pages. It will be seen at a glance that in the space at my disposal it is impossible to make long quotations. In fact, the present criticism would not have been attempted did I not consider the subject of great importance, and that the popular author of "Progress and Poverty" has fallen into some egregious mistakes, totally ignoring great principles of vast importance, contradicting the author of the "Constitution of Man," and slighting the momentous discoveries of Dr. Gall in the physiology and functions of the brain.

On page 340 the author says, "Inference cannot proceed from the unknown to the known. It is only from facts of which we are cognizant that we can infer what has preceded cognizance." This statement refers to the theory of development, but if logical it is applicable generally. On page 355 Mr. George says, "Take a number of infants born of the most highly civilized parents and transport them to an uninhabited country. Suppose them in some miraculous way to be sustained until they come of age to take care of themselves, and what would you have? More helpless savages than any we know of. They would have fire to discover, the rudest tools and weapons to invent; language to construct."

"Inference," Mr. George says, "cannot proceed from the unknown to the known." Infants of highly civilized parents transported to an uninhabited country are unknown. These infants "supposed in some miraculous way to

be sustained " are not only unknown, but the "miraculous way" is unknown, and yet with all these facts unknown Mr. George says you would have more helpless savages than any we know of. How does Mr. George know that? Is he not trying to infer from the unknown to the known and also from the known to the miraculous? Does he not commit a logical suicide on his own premises? Bear in mind this is a consideration of the law of human progress, not a law of imaginary beings, but human beings.

At page 355 he says, "Suppose a number of savage infants could, unknown to the mothers (for even this would be necessary to make the experiment a fair one) be substituted for as many children of civilization, can we suppose that growing up they would show any difference? I think that no one who has mixed much with different peoples and classes will think so." Remembering, that Mr. George says, "inference can not proceed from the unknown to the known," he must fancy another miraculous way of getting the savage babies away from their mothers unknown.

Would he catch the mothers all asleep at the same time, or chloroform them? When the mothers awoke or came to their senses does Mr. George think the savage mothers would rather have the babies of civilization than their own? Mr. George's postulates are absurd here, and have no basis except his imagination.

Savage babies, or babies of savage mothers, if brought up from the day of their birth in the most cultured family of New York could never in this world become the equals intellectually, morally, religiously or socially of as many babies of civilized mothers. And a number of infants of civilization, if raised by savage mothers, would greatly surpass in size of brain, mental force, intellectual capacity and educability the infants of savage mothers, although brought up in civilized families. There is no more

truth in Mr. George's miraculous case than if he had said, "hen's eggs hatched under a duck will produce chickens that will both swim and quack." Will Mr. George assert that if Shakspeare, Milton, Ben Franklin, the Psalmist David, Paul, Humboldt, Sir Isaac Newton, Mozart, Washington, Daniel Webster and Mr. Gladstone had been raised from infancy by savage mothers in a reasonable, legitimate way they would have shown no superiority over as many savage infants raised by their own or any other mothers? Who is there in these days so bold and ignorant as to deny innate mental capacity displayed through a large, well-formed and active brain? Mr. George seems to be densely ignorant of the functions of the brain, although attempting to discover and explain the law of human progress, in not recognizing the fact that all mental manifestation from man's advent to the present time has been effected by means of the brain.

On page 340 and 341, speaking of the power of supplementing nature, the power of improvement, Mr. George refers to Grecian art, to savage knowledge and modern science, to the Hottentot woman and the belle of polished society, and says, "The varying degrees in which this faculty is used cannot be ascribed to differences in original capacity." In this passage as in many others, through Mr. George's examination of the law of human progress, he falls into the mistake of referring many accomplishments or results to one faculty, and denies this power to original capacity. He seems not to possess a large organ of Individuality himself and reasoning from his better endowment of Causality and Comparison he leaves out many details and generalizes where he should particularize. This style of reasoning runs all through Mr. George's book. The physiology of the brain, or brainology, teaches us that each person possesses numerous individual organs, and that each faculty may improve in activity

and power and combine with other faculties in action ; these faculties when addressed to their objects make improvements in the arts and sciences, and it is the size of these organs and their exercise and activity that distinguish the belle of polished society from the Hot-tentot as much as the improvements Mr. George refers to.

Pages 360 and 361 : "But this is the great fact with which we are concerned. That the differences between the people of communities in different places and at different times, which we call differences of civilization, are not differences which inhere in the individuals, but differences which inhere in the society ; that they are not, as Herbert Spencer holds, differences in the units ; but that they are differences resulting from the conditions under which these units are brought in the society." Here again Mr. George shows his small Individuality and generalizes, forgetting the fact that although man is naturally a social being he is also an individual, and that the differences of civilization are the offspring of the primitive individual faculties which all men possess in different degrees of size and activity.

At page 403 Mr. George says: "Human progress is not the improvement of human nature ; the advances in which civilization consists are not secured in the constitution of man, but in the constitution of society." "Human progress is not the improvement of human nature !" If Mr. George will consult George Combe's "System of Phrenology" he will there find an account of the brain developments of the principal races of mankind ; the actual measurements of their skulls and a reference to their progress, improvement and social state, past and present. By a study of national crania and a comparison with the character of the peoples the crania represent, Mr. George will find how erroneous his conclusions are. He will also discover (contrary to his assertion)

that the advances in which civilization consists are indubitably secured in the constitution of man, and that unless individuals improve society never does. He will also perceive through the pages of the history of the world, in all departments of human knowledge, that progress has been first secured by one commanding intellect, and its achievements have pointed and pioneered the way for communities and nations to follow.

Page 362 : "Mind is the instrument by which man advances." Phrenology or Brainology teaches us that mind is not the instrument, but the instrumentality, and that brain is the instrument by means of which man advances.

Page 362 : "Mental power is, therefore, the motor of progress." . . .

Dr. Gall's discoveries leave no room to doubt that the brain acted upon by mind is the motor of progress. All progress and improvement in civilization is made through the activity of the brain, and by recording the results of that activity on paper, or other material. The Bible, especially the New Testament, is the greatest civilizing agency of the world, and the printing press its ally. The New Testament is pre-eminently addressed to the moral and religious faculties. The law of human progress contemplates the pursuit of happiness, and is the law of the harmonious action of all men's mental powers. This law presupposes the controlling action of the moral and religious faculties, conscientiousness, veneration, benevolence, hope, wonder, and ideality, through an enlightened intellect. Briefly stated, the law of human progress is the law of love, and we are told that "love is the fulfilling of the law."

THOMAS TURNER.

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" Poor indeed thou must be, if around thee  
Thou no ray of light and joy canst throw ;  
If no silken cord of love hath bound thee  
To some little world, through weal or woe.

## THE PHYSIOGNOMY OF THE MOUTH.

(The following article is from the *Revue Scientifique*, as translated for the *Popular Science Monthly*, the publishers of the latter courteously permitting the use of the illustrations.)

**T**HE muscles of the mouth have a triple function. They serve in the articulation of sounds, and assist the activity of the taste and the hearing. Our present study is limited to the movements of the buccal muscles, which have to do with the taste. Taste is the earliest developed of all our senses, and abides with us from the first to the last hour of life. No other sense controls man so early or with so much power; none remains so long faithful to him.

The lips may be regarded as a flat,

taste is placed upon the tongue at rest, the sensation of the contact is vague and imperfect. It is only when the upper face of the tongue is pressed against the osseous vault of the palate that a complete impression of the object can be made upon the nerves of taste, the extremities of which abut upon the caliciform papillæ of this surface. Hence, when in mastication we inopportunately encounter anything of disagreeable taste, we at once separate our jaws to get the tongue as far as possible from the palate or to prevent any further rubbing of the upper face of the tongue and repetition of the bad taste. The move-



FIG. 1.

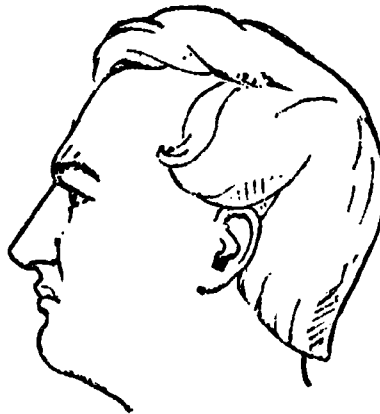


FIG. 2.

circular muscle placed in front of the buccal cavity, cleft horizontally in the middle, with a moist, ruddy mucous membrane covering the edges of the opening thus formed. Not regarding now the muscles of the lower jaw, the mouth is closed by the contraction of the orbicular muscle of the lips, and opened by antagonistic muscles which are fixed on its outer edge. The mouth is, then, destined to undergo very great variations of form; and, by virtue of this variety of its movements, it enjoys at least as much importance as the eyes in whatever concerns the mimetic expression of the countenance.

When any object perceptible to the

ment of the jaws is accompanied by a corresponding movement of the mouth. The upper lip is removed from the lower lip as the palate is removed from the tongue by the levator muscles of the lip and of the wings of the nose drawing it up. Each of these two muscles rises near the inner corner of the eye, and ends in two points—one of which is attached to the wing of the nose, and the other to the middle lateral half of the upper lip. When these muscles come into play, the expression of the face is modified in a striking manner. The red edge of the upper lip is drawn up in the middle of its upper half, and this part of the lip is turned over, so as to give the line of its

profile a broken appearance. The wings of the nose are raised, and the nasolateral grooves, which, beginning at these wings, continue in an oblique direction to the commissure of the lips, appear near their beginning strongly pronounced and unusually straight. A still further effect of the movement is an even folding of the skin of the back of the nose (Fig. 1). The expression thus depicted, appearing primarily with bitter tastes, is also associated with other disagreeable feelings, which have become characterized by the term *bitter*.

While in ordinary disagreeable representations and dispositions the skin of the forehead alone is wrinkled vertically, the bitter trait of the mouth also appears in such as are very disagreeable (Fig. 2). The significance and importance of this expression vary essentially according to the nature of the look. If it is dull, the face bears the impress of bitter suffering, and it is a sign that the person is suffering from bitter feelings and trials; but if it is firm and energetic, the face then wears the marks of lively reaction and violent irritation. When the eyes are directed upward in ecstasy, the vertical wrinkles are of course absent, and then, while the upper lip is contracting bitterly, the face expresses a painful concentration. Such is the expression which painters have sought or should have sought to represent in the penitent Magdalen. If, instead of vertical wrinkles, horizontal furrows appear on the forehead while the mouth is wearing the bitter trait, we recognize that the man is occupied with painful recollections.

The physiognomy is most violently changed when the expression of fear is manifested simultaneously with the bitter trait, or when the vertical and horizontal wrinkles both appear on the forehead at once. In this way the countenance receives the expression of violent terror. Leonardo da Vinci describes this expression in very striking terms when he says: "Paint wounded and

bruised persons with pale faces and elevated eyebrows; the whole, including the flesh above, covered with wrinkles, the outside of the nostrils with a few wrinkles ending near the eye. The wrinkled nostrils should raise themselves and the upper lip with them, so as to expose the upper teeth, and these, parting from the lower jaw, will indicate the cries of the wounded." Darwin describes other symptoms of terror and fear as follows: "The heart beats quickly and violently, so that it palpitates or knocks against the ribs. . . . The skin becomes instantly pale, as during incipient faintness. This paleness of the surface, however, is probably in



FIG. 3.

large part or exclusively due to the vaso-motor center being affected in such a manner as to cause the contraction of the small arteries of the skin. That the skin is much affected under the sense of great fear we see in the marvelous and inexplicable manner in which perspiration immediately exudes from it. This exudation is all the more remarkable as the surface is then cold, and hence the term a cold sweat, whereas the sudorific glands are properly excited into action when the surface is heated. The hairs also on the skin stand erect, and the superficial muscles shiver. In connection with the disturbed action of the heart, the breathing is hurried. . . . One of the best-marked symptoms is the

trembling of all the muscles of the body. . . . From this cause, and from the dryness of the mouth, the voice becomes husky or indistinct, or may altogether fail. 'Obstupui steteruntque comæ, et vox faucibus hæsit'" (I was amazed, my hair stood up, and my voice stuck in my throat). This form of mouth occurs physiognomically among persons of a soured nature.

The sweet trait is opposed to the expression of bitterness; for while that seeks to avoid as much as possible a disagreeable sensation of taste, in it the muscles are set to play in such a manner as to gather up the gustatory im-

suppresses to a considerable extent the lateral effect of the laughing muscles. The most essential characteristic, however, of the sweet trait is the peculiar form assumed by the lips; the orbicular muscle being drawn closely against the teeth, the red lips lose their normal swell, so as to appear flattened and straight when viewed in profile (Fig. 3). The mouth is drawn up in this way under the influence of unusually agreeable, sweet tastes, and also as a mimic expression of extremely pleasant feelings in the representations and recollections to which the usages of language have given the epithet of sweet.



FIG. 4.



FIG. 5.



FIG. 6.

pressions as completely as possible. The mouth is closed and the cheeks are strongly pressed against the teeth, so as to concentrate and retain upon the tongue all the parts of the sapid object, which during mastication and degustation glide between the cheeks and the jaws. In this way the activity of the nerves of taste is greatly assisted. The cheeks are pressed against the teeth chiefly by the action of the same muscles as are exercised in laughing, and for this reason the sweet trait bears a degree of resemblance with the trait of the smile; but the simultaneous contraction of the orbicular muscle of the lips

The sweet mouth, combined with an enraptured look, gives the mimic expression of a pleasant reverie; joined with a sly look, the expression of amorous coquetry; with horizontal wrinkles it suggests occupation with pleasant thoughts or recollections. It frequently appears when the lips are prepared to give a real or feigned kiss. Inasmuch as the very agreeable feelings to which the term sweet is applied are of only exceptional occurrence, this trait is rarely developed physiognomically. It hardly ever exists among men, but is occasionally found among extremely affectionate women. When it becomes constant

upon the face it produces an impression akin to that of a too constant sweet taste, as if there were too much of it. If we observe the trait plainly impressed upon a person we shall be likely to find him in conversation making much use of the word *sweet*, and speaking of "sweet women," "sweet music," "sweet love," and even of "sweet grief."

The central fibres of the orbicular muscle are capable of contraction independently of the lateral fibres, and this movement gives the scrutinizing trait. When we are on the point of tasting a sapid substance, such as wine, we introduce it between the lips projected into the form of a muzzle; we then carefully let the liquid flow slowly upon the upper surface of the tongue, in order that the impression of the taste may be prolonged as much as possible, and we may gain more time to appreciate it. The same expression may be observed on the faces of men who are examining the value of an object, whether it be something perceptible to the senses or abstract thoughts or associations. The art critic looking at a picture, the doctor feeling the pulse of his patient, the judge weighing the testimony of a witness, the merchant deliberating concerning the acceptability of a commercial proposition—all are tempted involuntarily to project their lips, as if about to taste something sweet, and that the more readily as they fancy themselves better qualified to form a judgment. This trait furthermore betrays a kind of feeling of one's own value, a feeling of superiority; for whoever considers himself authorized and fit to pass a definite judgment on men, things or events at once feels that by virtue of his quality of judge he rises superior to the object on which he is called to pronounce. For this reason the scrutinizing trait is also often the expression of arrogance and presumption (Fig. 4). If the scrutinizing trait is associated with vertical wrinkles, it indicates that, while the man is weighing and studying the reasons for and against

the judgment he is to pronounce, whatever may be his final decision, he is already in a bad humor (Fig. 5). With horizontal wrinkles, the scrutinizing trait indicates that attention is fixed in the highest degree upon the matters that are under examination, and that they are considered very important or very delicate. A fine representation of this expression is given in Hasenklever's picture, "*La Degustation du Vin*" ("The Wine-tasting," Fig. 7). This expression is frequently found among men who think much of the pleasures of the table. Their imagination indulging in fancies of pleasures obtained or antici-



FIG. 7.

pated their lips advance as if they were really tasting what they are imagining; and thus the scrutinizing trait becomes physiognomic. It is also developed in men who have a high idea of their own value, and feel called upon to judge concerning the value of other men.

When we make any very violent bodily effort, as to put on a tight boot, or to open a tightly closed door, besides contracting the muscles of the arm, we stiffen the neck, clench the teeth, and press the lips close upon one another. It is very evident that these muscles do not in any way contribute to the attainment of the end proposed; but at the

moment when the man is calling upon all his strength and energy to overcome a difficulty by means of a bodily effort, the intensity of his will is manifested not only in the muscles that serve to produce the desired effect, but also in all the muscular apparatus of the body. Every muscle contracts; and, of course, the contraction of the weaker muscles is neutralized by that of the smaller ones. These simultaneous move-

ments, without intention or object, appear more evidently in the facial muscles, and notably in the vigorous muscles of mastication. In all violent or difficult movements we are accustomed, by the contraction of the muscles, to press the lower jaw against the upper, as if we were tearing or breaking some hard object.

TH. PIDERIT.

(*To be Continued.*)

### THE SKEPTICISM OF THE NINETEENTH CENTURY.

THE position of skeptics has varied in different ages. In the early history of Christianity skepticism was strictly united with a religious creed; and it was on the defensive, in opposition to the aggressive spirit of Christianity. It would not be right to charge the philosophic opponents of Christianity in the first centuries with all the atrocities and abominations of paganism; but there can be no doubt that the greatest of them, Celsus, Porphyry and the Emperor Julian, accepted polytheism in a modified form. In one sense they have been an advantage to Christianity, for they admitted the genuineness of the Gospel narratives; and they now become important witnesses in proving the canonicity of the books of the New Testament. The skepticism of the seventeenth century was the result of the religious wars and the divided condition of the church after the reformation; and it prepared the way for the outbroken infidelity of the eighteenth century. There were two schools which represented the unbelief of the seventeenth century—the Deistic school and the Pantheistic. To the first belonged Lord Herbert and Hobbes; to the second, Spinoza. Bayle was something of a pessimist, he fought without all camps, and wielded quite an influence over the skeptical writers of the next century. During the eighteenth century infidelity was more daring and aggressive than it was before or has

been since. Deism was carried into Atheism; and Pantheism reached an extreme of which Spinoza never dreamed. The student of the skepticism of the eighteenth century will have no difficulty in understanding that of the nineteenth. The infidelity of the present century is passive compared with the fiery aggressiveness belonging to that of the eighteenth.

In the skepticism of the nineteenth century there are two strikingly marked tendencies—first, to deny the supernatural origin of Christianity; and, second, to regard Christianity with more favor than did the infidel writers of the eighteenth century. Many of the opposers of Christianity at the present time are willing to concede almost anything to it, provided there can be some natural explanation of the phenomena. Naturalism has really run mad. David Friedrich Strauss may be taken as the best representative of the German school of skeptics in this century in attempting to solve the problem of the life of Christ and the origin of Christianity. When Strauss wrote his first “*Leben Jesu*,” in 1835, he was a pantheist; when he wrote the second, in 1864, he was a theist; when he wrote “*Der alte und der neue Glaube*,” in 1873, he had reached the gloomy abyss of atheism. As Strauss belonged to the left wing of the Hegelian philosophy, his writings became the creed of his skeptical brethren, and through his influence there was a reaction

against the orthodox tendency brought about by Neander. He was diametrically opposed to Neander in his historical ideas; for he regarded history as faint legends of the idea which is the soul of all that is valuable in the past. A contempt for the historical and personal is the key to the "Leben Jesu." This work was the earthquake shock of the nineteenth century to the moral feelings of Christendom. It was soon answered by the learned and faithful Neander, and has now nearly spent its force. No man with such quick perception and critical ability as Strauss can be satisfied with any school of infidelity. Such has been the case with this great man; he has sought rest and found none. After trying the different schools, and decisively opposing Schopenhauer, he seems to have landed at last into pessimism. With his critical ability Strauss might have become one of the great defenders of the truth, but as it is he has only created ripples on the great ocean of truth, to subside and be lost forever. Truth will triumph, and woe to the person who opposes it. Ernest Renan is the French representative of the Straussian philosophy and theology. He is not an author of such marked ability as Strauss, and his writings will not live so long. He is, however, more conservative with regard to the New Testament writings than Strauss; in fact, he substantially admits the genuineness of most of the book. With regard to the purity and nobleness of the life of Christ, Renan is far more eulogistic than was Strauss even in his Hegelian period. He exhorts his fellow doubters to remain in the church, and proclaims religion as a necessity to meet the demands of man's nature. He refers to the French Revolution as the consequence of infidelity.

John Stuart Mill comes nearer representing, in England, the positions of Strauss and Renan than any other man. Mr. Mill places great stress upon the theistic argument from design; al-

though opposed to the doctrine of infinity he admits the existence of God. He also admits the possibility of a revelation, but is not satisfied with the evidence. In the presentation of his thoughts in reference to the origin of Christianity Mr. Mill shows a gleam of Butler, as well as a reflection of English Deism. There are a number of more recent skeptics whom I should like to mention, but this article is already long enough for the present.

J. W. LOWBER, PH.D.

### A SONG BY THE SEA.

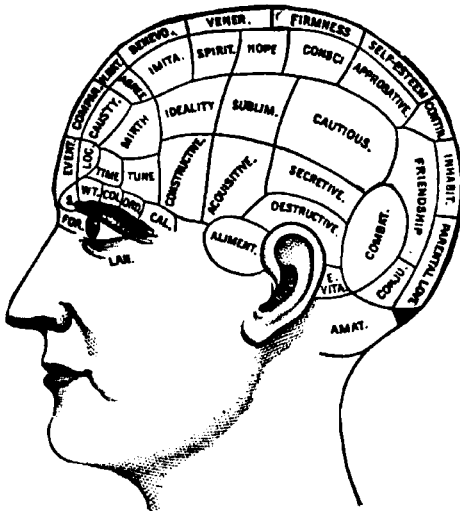
ALONE! alone?  
 Alone! alone!  
 Roaming the sea-girt shore;  
 Sifting the sands  
 With trembling hands  
 As in the days—  
 As in the days of yore.  
 Dreaming of Life!  
 Dreaming of Love!  
 Close by the silent sea—  
 Turning the glass  
 As the hours pass;  
 Sighing! dying!  
 Sighing, dying for thee.  
 Praying for thee!  
 Yearning for thee—  
 Oh, where art thou, my sweet.  
 Where is the Home,  
 The blessed Dome,  
 My angel love's—  
 My angel love's Retreat?  
 Whisper to me!  
 Sing it to me!  
 Picture it on the sea,  
 The glances bright,  
 The living light  
 That dimmed all else—  
 That dimmed all else to me.  
 Show me the face—  
 The Christian grace  
 That limn'd my way so clear;  
 The smile that beams  
 In all my dreams,  
 The love so deep—  
 The love so deep and dear.  
 I can not wait—  
 I can not wait!  
 Ah, there beyond the sea,  
 From the bright band  
 An angel hand  
 Is beckoning—  
 Is beckoning to me.  
 I come! I come!  
 Darling, I come!  
 Wait for me by the shore;  
 Then hold me fast  
 In thy fond clasp,  
 And I shall grieve—  
 And I shall grieve no more.

—MARGARET WINCHESTER.

# PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER.]

## PHRENOLOGICAL HEAD.



## SECOND PRIZE ESSAY.

PHRENOLOGY—MY LIFE'S TURNING POINT.

MRS. E. R. SHEPHERD.\*

**T**HIRTY-FIVE years ago the country schools of the prairies were not what they are to-day, and it was with great rebellion of heart that I, a girl of thirteen, met the circumstances which exchanged our New England home for one in the Mississippi Valley. It foreshadowed and proved the loss of my highest ambition to acquire book knowledge by a thorough school education, without which the years ahead seemed not worth living.

After the first term in the new school, discouraging and profitless because kept by one who did not know as much as I did myself, there came a call by a neighbor to "wash dishes, set table, sweep, dust and 'tend baby through wheat harvest." Distasteful prospect! Homesick longings for

\*When the seals were broken which concealed the names of the writers of the Prize Essays, we were pleased and surprised to find the *nom de plume* of "2,000" meant Mrs. E. R. Shepherd, the author of that popular and highly useful book, entitled "For Girls: A Special Physiology," etc., of which 25,000 copies have been sold.

the well-appointed school-rooms of the Atlantic coast! But thanks to a cultivated conscience, trained there in the Sabbath school alongside the day school, "to do the duty nearest thee," a healthful measure of cheerfulness came to the rescue. I would work faithfully, earn money and go to school yet.

The week beginning so dolefully with its monotonous round of dish-cloth, broom and cradle, with no promise for hungry minds, but all for hungry stomachs, ended with the joy of a bright discovery. Sent on an errand to the seldom-used front room, the young eyes on the look-out for books spied a whole row of them on a corner shelf. Were they a tantalizing morsel to be looked at, but not touched; or might duty be so arranged that a starving mortal could taste this tree of life and be satisfied, was a problem the nurse girl set herself to solve.

During the second week, by strict attention to business and kindness to baby, I had won confidence, so they were not afraid to trust me out of sight with the child, and I had been told to take her to the front room for change of scene, to attract attention and keep her amused. This was the coveted opportunity to examine the books and perchance read a few words. Among them were some by Fowler & Wells, sent, as I afterwards learned, to a relative when editing a newspaper. They were not read by this family, nor valued, except to swell the library and ornament the room.

But they opened a wonder world to the little servant girl, and proved a priceless treasure to her in after years. From this time on the dreadful blank was filled, and a hungry, growing mind had plenty to think about while the hands mechanically executed the soulless tasks of the day.

Almost every day gave a chance to snatch a new idea, with book in one hand behind baby's back, the other shaking a rattle, or

holding a ring for her to bite. She had good care—never a fall, no choking on play-things, no poison leaves by mistake, nor any mishap as we sat under a tree or rocked on the porch, while I exhausted the half dozen books on phrenology and physiology.

The stupid people around suddenly became objects—object lessons—of new interest. Upon them I tested the principles in the books. The comparison of temperaments, examination of features, color of hair and eyes, location of organs, attempts to trace actions from shapes was practice in the science, and strengthened my memory. Then and there was unconsciously formed a correct standard of beauty and of philosophy; of the true relation of the material or physical to the mental or spiritual.

The vegetable world and the heretofore disagreeable subject of cookery also became invested with unwonted interest, as the mystery of health and disease was explained and how to secure a sound mind in a sound body. With a child's unerring instinct I soon found there was no one in the house to be talked to on these great things, for to the feelers I sent in the shape of a few questions and timid remarks on healthful food there was no response, and I fell to wondering how with this mine of health in the house these people could eat such abominable cooking, be taking pills and giving cordials to baby. So silently and fully I made my own the gold that, ignored by the owners of the mine, was to purchase my success in life.

What if it had been novels on the shelf, or other injurious reading? I should have taken it in with equal avidity for better or for worse, being just at the age of the mind's greatest activity in securing details and taking on its most lasting impressions.

Then passed some ten years, during which I looked over the books of many libraries in widely separated localities without finding any on Phrenology, nor a paper or magazine, or scarcely hearing the word mentioned. I did hear a good Presbyterian mother say she had "just burned some Phrenology papers found hid 'mongst my four boys' things." A few such derogatory remarks—the only times I heard the word it was with a sneer—frightened me from

making inquiries, but did not quench faith in its truth, and I practiced what I had learned as far as possible. Two thousand words are too few to describe the doctor bills saved by having learned that the real healing power is stored in the body and does not reside in drugs—the fevers and colds cut short by electric or vapor baths instead of swallowing poison—the dyspepsias and headaches prevented by knowing how to select the least objectionable foods from unhygienic tables. When attacked with aches and pains, instead of becoming frightened and so precipitating a crisis, I quietly paused, inquired reflectively into the cause and never in vain. If avoidable I mended my ways. Were circumstances insurmountable, then I managed so as to avert their worst tyranny.

The study of heads and faces never lost interest, and sometimes provokingly got in my way. Many a time I've charged myself, on starting for church, to examine the season's new styles of collars, hats, cloaks, etc., to see which I liked best before buying, only to find with chagrin on my return that I'd entirely forgotten to look. I could tell all about the features but nothing about the fashions to be met there.

During these years I taught, first country, and then city schools. One year our Superintendent ordered an unusual examination in the higher branches; time being given for review. 'Twas a heavy task for all, especially the primaries, to which I belonged, our daily routine giving no practice in keeping the memory refreshed. From the list I selected that for review in which I was most likely to pass. Mental philosophy I decided must be omitted, having never studied it at school, nor read it—supposed I knew nothing about it and there was not time to begin a new study.

The eventful day came and the dreaded ordeal closed on our trembling minds. The paper on mental philosophy was laid on our desks at the appointed hour. Out of curiosity I read it over. To my surprise the questions looked easy; could be answered by phrenology; though acceptably I scarcely hoped, for having heard the word scoffed at as a humbug all my life I dared not expect it would be tolerated in this heightened examination.

"I'll do it," said I, "right or wrong, I shall be no worse off."

"Name the percepts? the reflectives? What is memory? What faculties are chiefly exercised in the pupil by the study of penmanship? Of arithmetic? What is the office of Ideality? Of the Will? etc."

I found no difficulty in filling the blanks, believing even then all must be wrong. Full ten years had passed since I had seen a line on the subject, and it was unthinkable that my childhood's study had been sufficient to warrant examination in even Phrenology, to say nothing of the august branch before us.

On retaking the papers, I found Mental Philosophy marked among the highest. In fact it held the balance of power and carried me through, or I should have been dropped as others were. Subsequently speaking to our Superintendent, I described the adventure.

"Yes," he replied, "Phrenology is a good system of Mental Philosophy."

"That is news to me. It is the first time I ever heard of their identity. Phrenology must be more popular than formerly."

"Oh, yes, it is true science," said he, "but, while Phrenology is always Mental Philosophy, all Mental Philosophy is not Phrenology." (True science.)

From this time forward, I took on courage and became less ashamed of my pet secret.

Ten more years passed, culminating in a venture the result of twenty years experience, observation and reflection, and necessitating the selection of a publishing house. After corresponding with several firms I was referred to that of Fowler & Wells Co. With gladness I welcomed the news that they were still in existence. Thus by the merest accident I was brought face to face, as it were, with those who had done more in secret to mould my life than any other influence. Ideas like hens stealing their nests away come home to roost, bringing more chickens with them. The ripe fruit of the seed sown twenty years previous by the house of Fowler & Wells Co. proves marketable beyond my most sanguine expectations.

That such a traveler as I should not in twenty years meet a trace of the work, and

they were doing a thriving business all the time, gives some idea of the immense mission field yet to be occupied. It is the old story of few laborers and white harvest.

Sometimes I try to imagine what my life would have been without this smattering of the science. Certainly to take away the memory of it would leave a blank. Nothing could induce me to exchange it for the fine college education I once craved, and as I look back I see that the coming of these truths into my life took off the keen edge of my disappointment, reconciling me to life without an education by opening up a new and interesting world close at hand.

But it was only a smattering, and I would guard against giving the impression that I think a cursory reading of it sufficient. Later years have shown me how much more successful life would have been could I have had the thorough practical training provided nowadays. Undoubtedly I should have made a better teacher by knowing how to apply the principles in detail. If a little did so much for me what might not more have done. Several blunders, failures, and ridiculous errors I know would have been spared me in different directions. I especially lacked the principles involved in Trall's "True Temperance Platform" as a guide on the drink question, and in Graham's "Chastity" or social purity, latterly being practicalized in "The Alpha," "Christian Life," etc.

May the day hasten when Phrenology shall be taught in the public schools. It is especially adapted to children; what the slate is to spelling; the blackboard to arithmetic; maps to geography; diagrams to grammar; that Phrenology is to Mental Science; it is using the concrete and outward to make the abstract and inner spiritual understood; and children may as readily become conversant with the great principles of the latter study by the help of eyes, drawings, measurements and classification, as they do in the former cases. Children, like grown people, must think of something. Satan finds mischievous thoughts for idle minds, as well as work for "idle hands," and Phrenology furnishes the right kind of mental pabulum for them, interesting and character-forming at the same time.

"2,000."

## PHRENOLOGICAL HITS.

### TEN DOLLARS FOR A PARAGRAPH.

The editor of this department of the **PHRENOLOGICAL JOURNAL** offers a prize of ten dollars for the best true story of a hit made by a phrenologist in giving a delineation of character. Competitors will make their communications as brief and pointed as possible, and not longer in any case than two hundred words. All letters must be accompanied by the name and address of the writer, the name to be published as evidence of good faith and responsibility. The contest will be decided by a vote of the subscribers of the **PHRENOLOGICAL JOURNAL** after the publication of such stories as the editor shall accept. Subscribers will please to read the "Hits" with care, and on the reception of the December number of the **JOURNAL** write us which of the hits are, in their judgment, the best. The vote should be sent so as to reach us within the present year, and the decision will be made Jan. 1, 1892. Address communications to Editor Practical Phrenology Department, **PHRENOLOGICAL JOURNAL**, 775 Broadway, New York.

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**HIT NO. 15—PENMANSHIP.**—At the close of the American Institute of Phrenology in the Fall of 1887, the writer and two daughters of Colonel N. W. Fitzgerald, entered the National Normal University at Lebanon, Ohio. A few months later Col. Fitzgerald visited his daughters, when he learned that the writer was paying her tuition, etc., in the school by the practice of Phrenology. Upon visiting the different classrooms he came to the school of penmanship and was introduced by the writer to the Professor, who was one of nature's noblemen, but not then a believer in Phrenology, of which fact the writer informed Col. Fitzgerald, who, quick as a flash, said: "I will prove the truth in the science by selecting the two best penmen in the room." "If you do that," said the Professor, "I will believe in Phrenology." He then requested the students, about seventy-five in number, to face the Colonel, who in about two minutes made his selection; applause followed and the Professor and students acknowledged that the lady was the best penman in the room and the gentleman a graduate who had already taught pen-

manship and was then taking a course under the Professor for the purpose of learning his particular methods.

It is needless to say that the Professor became a convert to Phrenology.

Washington, D. C.

M. L. MORAN.

**HIT NO. 16—A FACT WITH BONES.**—Waco, Tex., May 17, 1891.—After one of my lectures at the opera house in Hillsborough, Tex., Dr. Dudley, of that place, asked me if I would delineate a skull that he had brought with him. I told him I would be glad to do so. Holding the skull up before the audience I said, "This is the skull of a negro of very low organization. The frontal, or intellectual, lobe is narrow and pinched in appearance, the cerebellum or organ of Amativeness is enormously developed. All the organs at the base of the brain are large and active without a corresponding development of the moral sentiments and intellect. And the whole skull of this negro indicates that he was deficient in both honesty and virtue, and the only thing that would restrain him from committing almost any crime would be his Cautiousness, which is but in moderate degree."

After the audience was dismissed Dr. Dudley gave me the following history of the case, as he himself was one of the parties that executed the negro. The negro committed rape on a young married white woman in Kentucky. He lay in wait for her at a ravine, knocked her down with a club, committed the crime and left her dead, as he supposed, went to a house about a mile distant, stole another negro's clothes and shoes, returned to the place of his crime, but found in the meantime that the woman had returned to consciousness and in a dazed condition of mind had found her way back to her house, where the negro found her, and he went deliberately to a woodpile and got an axe, knocked her down and chopped her head off. The negro was caught by the officers, but he was taken away from them by a mob of sixty men, who hung him up to a tree and riddled his body with bullets, then took him down and burned his body on a log heap. While the body was burning the doctor removed the head, and thus saved his skull. At the next lecture I gladly gave the audience the history of the case.

W. E. HALL, M. D., Class of '90.

**HIT NO. 17—A SURPRISE.**—In a public examination of Major Stephens' son, a ten-year-old lad, at Osage Valley, Ark., I said:

"This little man is spiritually minded, lives in the realm of visions. He is often disturbed in his sleep by dreams. He is a natural somnambulist."

This was too much for the Major's credu-

lity. He assured the audience that I was mistaken in regard to his sleep-walking, and in order to have more fun out of my blunder the good-natured Major invited me home with him.

A number of persons accompanied us for examinations, so it was late before we retired.

While busily engaged professionally the aforesaid lad came down in his night-dress, with eyes fast closed.

"There, Major," said I, "is your son fast asleep."

"Yes," said the mother, "Dave often comes down while asleep, and I am afraid that some accident will happen to him if we cannot break him of it."

She said the Major was a sound sleeper and retired early, and she had studiously avoided telling any one of this peculiarity of her son.

F. M. HENDERSON, Class of '67.

**HIT NO. 18—A PAIR OF THEM.**—In a college town once the hall was packed with students. A senior was sent up for delineation. Noticing the activity of Conjugality and Combativeness, I said, "This young man has been quarreling over his love affairs." The storm of applause that followed was deafening and long continued. I was in the dark. But the next night the students were out in full force, and when I called for a "victim" the name of one young man was called by everybody, and the call continued until he took the chair, when the audience became very still. I knew there was something important about it, but had to ferret it out with my fingers, which I proceeded to do. Passing my thumb and fingers down the occipital region I noticed the same conditions of Conjugality and Combativeness as in the subject the night before, and I said, "Well, this is singular; here is another fellow who has been fighting about his sweetheart." The scene that followed was indescribable. The students yelled, stamped and cheered, and at last carried the fellow off the platform. The case was quite remarkable. Those two young men were seniors, had been there four years, had fallen in love with the same girl, and during the time had six fights about it, and came near being expelled on account of it.

The conservative Professors who don't believe in Phrenology, you know, said impossible for him to tell by examining the head. Somebody posted him. But I did tell, and only knew by the cranial indications.

Cherokee, Iowa.

U. E. TRAEER.

**HIT NO. 19—A CRANK.**—In February, 1889, at the conclusion of a lecture in Lampasas, Texas, the audience selected a gentleman to be publicly examined. I said: "This gentleman is an original genius; he

is an inventor, with delicate, mechanical skill; he is generous and kind-hearted, with tact enough to know upon which waters to cast his bread, that it may be returned after a few days; he is not in the swim with his neighbors, and, on account of his peculiarities, he will often be called a 'crank.'" The gentleman proved to be Dr. King, a skillful dentist, who always set Monday apart as a time to treat the poor, free of charge; being fond of chemical experiments, he finally invented the now-famous "King's Royal Germateur," and, to cap the climax, he unbuttoned his coat and exposed a little gold pin he had made in the shape of a crank, which he wore on his vest.

Cincinnati, O.

R. O. DIEUIS.

**HIT NO. 20—AN ACTOR.**—One day a man came in for an examination. He wrote on a piece of paper: "Examine my bumps and please make out a chart." After a long survey, I said: "If you are deaf, it is no use talking to you, but you look like a budget of jokes. I believe you are an actor and acting now." He moved not a muscle. I longed for the windows of the soul to open, but there was a vacant stare. Could I be mistaken? I began to feel cheap.

I made out his chart and marked him 7, as an actor. He smiled and wrote again: "How much?"

I replied: "My usual charge is two dollars, but seeing you are deaf and dumb, I ought to charge three. Do you hear?"

"Yes, I can hear if I can save a dollar," he replied, laughing. "You made the dumb speak; so did Balaam, but I am not an ass—I am an actor; here is my card—"

Geo. Napier,

Comedian,

San Francisco."

ALLEN HADDOCK, San Francisco.

**HIT NO. 21—A LADY LIAR.**—Years ago I gave a course of lectures in Illinois. At the close of the first lecture several persons came on the platform for examination. Among them was a middle aged lady of medium size and very graceful form and movement. She was elegantly dressed and moved in a way that showed perfect self-control that was born of social experience, added to a natural self-respect and courage. The head was of full size, and the different regions of the head and the temperament harmoniously developed. Altogether, I recognized a finely organized, graceful woman, and commenced the delineation with pleasant anticipations. But passing my sensitive fingers over her shapely head to my astonishment and consternation I found marked depressions in the region of Conscientiousness. I knew full well that I had a case of idiocy in the sense of truth and right. But how should I express it?

My reputation was at stake. If I pointed out the resultant characteristics the lady's feelings would be surely wounded, while if I did not and she were well known my hearers would say, "He is not a good delineator." And so, after enlarging on the excellences of character I remarked, "There will be times when this lady will fail to perceive the difference between fact and fiction." It was out, and I was "in for it." Turning a flashing countenance upon me and rising from her chair, she demanded: "Do you pretend to say I tell lies?" I meekly replied, "Yes, that is about the amount of it." "Well," said she, "you are very much mistaken," and she swept down off the stage with the manner of a tragedy queen! The audience was painfully still. I wished some one would even hiss to relieve the suspense. Soon the people dispersed, and as I waited on the platform two gentlemen—one of them a young giant—came forward and the young man said: "Did you know that lady?" Said I: "No, sir." "Well," said he, "that woman is my mother, and what you said was true. She is the most noted liar in Illinois, but we never before knew what was the matter with her!"

Afterward the lady wrote me a nice letter, in which she went on to prove she never told a lie! which, of course, was another! So again I found, if you stick to the principles of Phrenology, they will see you through.

U. E. TRAER, Cherokee, Ia.

**HIT NO. 22—INFANT TERRIBLE.**—A German woman brought in her little six-year-old girl for examination. The child had a coarse temperament, and low, broad head, with small Philoprogenitiveness. I said: "It would not be safe to leave an infant alone with this child." The mother replied that she had left her rocking her baby sister in the cradle, a few days before, while she ran out to take some clothes off the line. When she returned the little girl had, in that short time, found the butcher knife and was aiming for the baby's eyes!

I said: "Madam, something must have happened before the birth of this child to keep your anger excited." In surprise, she replied, "that is so; and I have already seen trouble enough with her to wish she had died at birth."

J. W. BITTER.

**HIT NO. 23—A GENIUS ERRATIC.**—While I was living in a small town in Iowa a noted phrenologist visited the place. In the course of his lectures a boy of six years was presented for public examination. Before he had taken his seat on the platform the phrenologist exclaimed: "That boy is a natural artist, musician and mechanic." This was highly applauded.

After he had made a more thorough examination, he said: "I have nothing to take back, but will add, that if this lad is not carefully educated and trained his great ability in the direction indicated will serve him no good. In the first place, he is too low in moral development to make him conscientious in his work, and in the second place he has no continuity to speak of, which will tend to make him a jack-of-all-trades, but master of none." As the writer was personally acquainted with this boy from the time he was four years old until he was twenty, I will give the reader an idea in regard to the delineation and prognostications of the phrenologist.

When he was but five years of age he could draw the profile of a person by just catching a glimpse of the subject as he passed the window, so as to be recognized by any one acquainted with the original.

In the next place when but twelve years old he composed a piece of music to be performed on an organ or piano in imitation of a brass band, which was pronounced by good judges as something extraordinary. In a few months after this he came very nearly being sent to the reform school for drawing obscene pictures in public places.

He was never known to stick to one thing longer than six months at a time, and as the phrenologist prophesied he accomplished nothing as his training was not good.

M. B. NICHOL.

**HIT NO. 24—GENEROSITY AND GAMBLING.**—One day in July, 1885, a New York business man had an examination at my office, and a full written description of his character, in which occurred this statement: "You make good bargains and never bargain unless you are pretty sure you have the best side of the transaction, but you are honest and honorable in fulfilling every engagement, and you are also kind-hearted and liberal outside of business transactions. For instance, if you were playing 'poker' you would follow fairly the law of the game, and if you, thus playing, should 'clean out' an antagonist, it would be just like you to give back every dollar of your winnings, for you are not heartless, even though you were to gamble."

When the matter was finished the gentleman turned to his friend and said, "You look astonished at what the Professor has said, but he is literally correct."

"On a trip West, two years ago I was playing 'poker' with some gentlemen and won sixteen hundred dollars from them, all they had, in fact. The next morning I astonished them by returning to them every dollar. I earn my living by legitimate business."

G. H. I.

## SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

JOHN BELL, BENJAMIN H. COATES, SAMUEL G. HOWE, SAMUEL G. MORTON,  
NICHOLAS BIDDLE, ETC.

AS announced in the May number of the JOURNAL the remaining "sketches" of the series will be devoted to promulgators of the science of Phrenology in America, some of whom were native Americans, and others adopted America as their home and did not think it necessary to bring with them the undesirable characteristics of institutions from which they were glad to flee, but devoted their talents and their lives to the benefit of such as needed the knowledge which it was their pleasure to impart. To such Americans owe a debt of gratitude, and a portion of that debt has been reimbursed by Americans who have, in a measure, supplied (or more than supplied) the vacancy thus left.

The names of many Americans with whom this writer was acquainted as advocates of Phrenology in the early days of her interest in the cause, have escaped her memory, or she cannot obtain sufficient data of them to present them in this series, and she fears she may leave unmentioned some who should have prominent notice. If this prove to be the case she would kindly appreciate reminders of such delinquencies, and make all the amends in her power. Many once prominent advocates and still living have been compelled by "old age and often infirmities" to lay off the harness, and are not often heard of except by their families and intimate friends and neighbors. Most of those, once conspicuous, have put on the armor of the next life, and, possibly, accomplish more from that side, through their influence over those in the flesh, than they were able to do while among us.

It is possible that we do not realize how much we are enabled to add toward completing the unfinished labors of such as have "gone before" us. But what

matters it whether our life work be the continuation of the worthy labors of another, or something we might consider purely our own. Let us be thankful for the privilege granted us to make our lives useful to such as need them, whether in the body or out of it. Let it be ours to do faithfully and with alacrity what we know is our bounden duty, always taking the nearest duty first.

The early promulgation of the science of Phrenology in Philadelphia is set forth in an article in the *American Phrenological Journal*, vol. II., 1840, then published in Philadelphia. In this we learn that the initiatory labors of Dr. Caldwell at Lexington, Ky., in the winter of 1822, were very soon followed by the efforts of Drs. Bell, Coates and Harlan in Philadelphia, the same winter and the ensuing Spring.

From the speech of Dr. Caldwell, mentioned in an extract from the *Edinburgh Phrenological Journal*, we learn that the science was introduced in America in 1804, but he does not there say to whom we are indebted for its introduction; but we know of several who were, later, its devoted admirers and promulgators. The following is an extract from the article above mentioned:

HISTORY OF PHRENOLOGY IN PHILADELPHIA,  
PENN.

"Dr. John Bell, in a review of Mr. Haskins' 'History and Progress of Phrenology,' in the *Eclectic Journal of Medicine*, June, 1840, states some facts of interest respecting the history of the science in this city. As these facts serve to correct some statements already published in phrenological works, and will be valuable for future reference, we deem them worthy of record here. They are as follows: 'The first phrenological society in the United States was founded in this city in the month of February, 1822, of which Dr. Physick was

made president; Dr. John Bell, corresponding secretary, and Dr. B. H. Coates, recording secretary. From this time, and not 'twelve years since,' as Mr. Haskins has it, we date the public advocacy of Phrenology by Drs. Coates and Bell. The subject was more formally introduced by Dr. Bell delivering two lectures to the Central Phrenological Society, established at Philadelphia, at its meetings on the 4th and 18th of March, 1832. These lectures, published in the fourth volume of Dr. Chapman's *Medical and Physical Journal*, were intended to illustrate and enforce the doctrine by various proofs and analogies.

"An interest was manifested to such an extent as to induce the society to procure an excellent collection of casts from Paris and Edinburgh; and although the zeal was not maintained by the many, yet the original inquirers and converts after inquiry have ever continued to explain and defend what they believed to be the truth. A stronger proof can not well be furnished of the fruits of the seed thus sown in Philadelphia, than the fact that here Mr. Combe had the largest class by far of any which has listened to him in the United States, and it was only exceeded in point of numbers in one of the cities of Great Britain.

"In 1822, Mr. Combe's 'Essays on Phrenology' were republished by Messrs. Carey & Lea, with considerable additional matter furnished by Dr. Bell, namely, a 'Preliminary Essay,' consisting of the lectures already mentioned, and a chapter on the Anatomy of the Brain, as displayed by Gall and Spurzheim, and another on Insanity. A review of these essays will be found on, reference to Dr. Chapman's *Journal*, vol. V. and one of the 'Transactions' of the Phrenological Society of Edinburgh (1824), and of Dr. Caldwell's 'Elements of Phrenology' (1824), in the eighth volume of that journal. The last was written by Dr. Bell. In the seventh volume of the same journal there is an able article entitled 'Comparative Phrenology,' from the pen of Dr. Benjamin H. Coates.

In the twelfth volume of the *North*

*American Medical and Surgical Journal*, a full review of Dr. A. Combe's work on 'Mental Derangement,' written by Dr. Bell, is preceded by an outline of the science of Phrenology, and of the basis, anatomical and physiological, on which it is believed to rest. From the same pen there is a similar sketch given in the appendix to the third edition of Broussais' 'Physiology,' translated by Drs. Bell and La Roche.



DR. JOHN BELL.

"From the year 1823 to the present time, Dr. Bell has given some lectures on Phrenology every summer to the class of the Medical Institute, as a part of his course on the institutes of medicine.

"We ought not to conclude without stating, also, that Dr. Harlan, even then advantageously known for his zealous prosecution of natural history and comparative anatomy, gave a short course of

lectures on Phrenology in the Philadelphia Museum during the spring of 1822."

In Mr. Combe's opening address at the third annual session of the British Phrenological Association, at Glasgow, in September, 1840, he made allusions to different facts connected with the condition of the science in America, from whence he had just returned after spending nearly two years in lecturing and traveling. He first mentioned—

as the result of all his investigations that 'there is a singular harmony between the mental character of the Indian and his cranial developments, as explained by Phrenology.'

He also mentioned others. "The two leading medical journals of the United States, namely, the *Select Medical Library*, edited by Dr. John Bell, in Philadelphia, and the *Boston Medical and Surgical Journal*, edited by Dr. J. V. C. Smith, are



DR. SAMUEL G. HOWE.

"Dr. Samuel George Morton's splendid work on the 'Crania Americana,' and later stated: "The American press has recently produced the most valuable contribution to the natural history of man that the present century can boast of, namely, Dr. Morton's work on the skulls of the native American Indians, compared with their mental qualities. Dr. Morton is now a Phrenologist; he gives tables of Phrenological measurements, and acknowledges

ranged on our side." "Professor Silliman's *American Journal of Science and Arts*, also, the best periodical devoted to physical science in the United States, has lately enrolled itself in our favor."

"I found, also, the great lunatic asylum of the State of Massachusetts at Worcester, forty miles from Boston, in charge of Dr. Woodward, a professed Phrenologist, and there is only one opinion in that country of its excellence, and of the success of

his treatment. . . . The State of New York is now erecting a magnificent asylum for the insane, and I found Phrenologists preparing to offer themselves as candidates for its direction, and founding on their Phrenological skill as one and an important element in their qualifications."

"In the department of criminal jurisprudence, I may mention that the Hon. Joel Parker, Chief Justice of the Court of Common Pleas in the State of New Hampshire, in his charge delivered to the Grand Jury in September, 1838, on insanity, applied Phrenology to the subject. The Chief Justice quotes as his authorities for the views which he presents, among other works, the Reports of Dr. Woodward, and Dr. Ray's 'Medical Jurisprudence,' both productions of Phrenologists."

"The Institution for the Blind in Boston is ably conducted by Dr. Howe, a Phrenologist, who has actually printed in raised letters an 'Outline' of the science, which he teaches to his pupils. The asylum for the blind in New York is managed by a phrenological author and lecturer, Mr. Silas Jones. The secretary to the Board of Education in the State of New York, Hon. Victor M. Rice, uses Phrenology as a lamp to his path in his admirable efforts to advance the education of the people."

"In the United States there are great numbers of itinerant manipulators, who in many of the towns and villages give one, two, or three lectures free, to excite attention, and who, in American phraseology, 'drive a large business' in examining heads and predicating characters for fees. But it is undeniable that these practitioners excite an extensive and, in some instances, an abiding interest in the science. In short, amid all the blundering and ignorance of some of the American manipulators there must be so great a measure of success in their operations as leads to and supports an impression in the people that there is truth in the principles on which they practice."

It will be remembered by the readers of these sketches that circumstances forced Gall, the discoverer of our science of mind, then called *Gall's System*, to travel and lecture on his new idea. He visited leading cities

in Germany, Prussia, Denmark and France, lecturing, inspecting penal institutions as well as institutions of learning, and examined the heads of many persons of note, from crowned heads to malefactors, which gave him the opportunity to make observations and gather facts of interest and importance to him and his coadjutor, Spurzheim, meanwhile spreading a knowledge of his system. Thus early was initiated the practice of itinerant Phrenologists as well as itinerant lecturing. After nearly three years thus spent, in November, 1807, he settled in Paris for the remainder of his life,



PROF. SAMUEL G. MORTON.

promulgating his philosophy by means of lectures and the writing and issuing of books which carried the news to the ends of the earth.

In 1814 Spurzheim again adopted the plan of traveling from place to place, lecturing and examining peculiar heads in England, Ireland and Scotland. Meanwhile many young Americans visiting Paris and other European cities, learned of the new system and listened to the lectures of its propounders, and on their return to their native country brought the knowledge they had acquired in foreign travel. One of the most prominent of those travelers was Nicholas Biddle, of Philadelphia, who "graduated with the highest honors at

Princeton College, in 1801, at the age of fifteen," then pursued the usual course of study for the bar, but being too young for admission to it, went to Europe where he added greatly to his classical learning, obtained a thorough knowledge of modern languages and was devoted to liberal studies, one of which was Gall's System. He became sufficiently interested in this study to listen to a course of lectures by Gall at Carlsruhe, Germany, in 1806 or 1807, and when George Combe lectured at Philadelphia, in January, 1839, Mr. Biddle presented him with a skull, marked for himself by Spurzheim, showing the locations of the organs as far as they had then been discovered. It presented blank spaces where the organs of Hope, Conscientiousness, Individuality, Constructiveness, Time, Size, Weight, Sublimity, Agreeableness, Human Nature, and several other organs are located by later Phrenologists. In 1807 Mr. Biddle returned to Philadelphia, and commenced the practice of the law. He also became co-editor of the *Portfolio*, in which position he was, in 1814, succeeded by Dr. Charles Caldwell, and it seems very natural that Dr. Caldwell might have obtained his initiation to Phrenology from Mr. Biddle, for in his report of the state of Phrenology in America before the British Phrenological Association, he said that his attention was first called to the subject by reading notes of lectures by Dr. Gall. Perhaps we owe much to the influence exerted by Mr. Biddle in favor of our science in its earliest introduction in the United States. He was known to the present writer at the time of her residence in Philadelphia in 1838-39 40 41. He was then in the height of his popularity in that city; and, being born January 8, 1786, was between fifty and sixty years of age, and had filled many positions of honor and usefulness. Hon. W. F. Packer, later Governor of Pennsylvania, said of him: "He was one of the most sagacious and

far-seeing statesman of the Union." Hon. C. J. Ingersoll, in his history says: "Nicholas Biddle was as iron-nerved a man as Andrew Jackson, loved his country not less, and money as little." As president of the trustees of Girard College, he determined the plan of the building in accordance with his own classical taste; to which Philadelphia owes, also, the beautiful structure of the United States Custom House. His speeches, essays and letters exhibit an unusual combination of elegance with vigor of style. He was for many years the president of the agricultural and horticultural societies of Pennsylvania, and delivered before them several addresses. He died in his native city, Philadelphia—or its suburbs—February 27, 1844, after an active and useful life, leaving the world better for his having lived.

CHARLOTTE FOWLER WELLS.

### WILLOW-WEARING.

Why this willow-wearing?

Tho' you plucked the thorn and not the rose,  
Kiss the wound. It shows your pluck and  
daring  
Better than the fairest rose that grows.

Why this look despairing?

There is good in every wind that blows,  
E'en the blast that gives your follies airing  
May disperse them after all—who knows?

Why this sad wayfaring,

Dolorous with the echo of your woes?  
Smile and help your fellow's burden-bearing,  
Cheer the weary road with glad halloes!

Laugh! All grief forswearing,

Joy for us perennially flows—  
Pleasure may be multiplied by sharing  
Love, and love's delights will follow close.

No more willow-wearing!

Other Springs will come when this one goes;  
Cast your seed with happy faith uncaring  
Tho' another reaps. He wins who sows.

A. L. M.

# CHILD CULTURE.

## OUR HOMES.

THERE are no two homes in the world exactly alike; each one has an individuality peculiarly its own. You may build two houses alike and furnish them after the same pattern; let two different families occupy them, and soon there will be a marked contrast. Individual taste and inclination will have fashioned things after a manner of their own. Not only in the outward furnishing, but in the very atmosphere will there seem to be a distinctive element pervading each home.

If you go to some breezy, mountainous country, how invigorated in health you become, and you begin to feel clear-headed, strong and light-hearted. Just so when you enter some homes, such a sweet, joyous influence pervades the household that you seem to be breathing it in the air; you would fain make this spot your home. What is the secret of the happiness here? There is no ugly skeleton in the closet, only the living, active spirits of peace, good-will and harmony hover about, and something seems to whisper the secret in your ear, "We are making the very best use of all that we have."

Some money is required in order to have a home at all; and to make things truly beautiful one must have a cultivated taste that can adorn and adapt things to their best uses.

But this alone is not enough. Each individual's personality is a presence felt for good or harm; and there is to be a wise use made of each one's talents, time and temper. There is a way to combine the good, the useful and the beautiful in one's life and surroundings that will be altogether lovely and lovable.

People were *made* to be happy, and it is their duty to be so, and, like the sun, make others the recipients of some of the beneficial rays shining out from their inner brightness. Ill-humor and gloomy feelings are often the results of wrongs in the manner of living. Sound sense should superintend the dining table and provide food only wholesome and good. An enlightened knowledge should build houses furnished with the best appliances for warmth and ventilation.

The love of money is said to be "the root of all evil." Not that *money*, but the *love* of it, is the root of evil. Fire and money are excellent servants, but bad masters. And the faculty for money-making is a worthy talent, and, although possessed by some, is desired by all.

Once upon a time, as story books say, but this is a true story, the incidents having occurred in a home in Southern Iowa, money had become the master, and, as a god, was worshipped by the head of the house, and all the family bowed in subjection. Sacrifices were daily offered to this god until nearly all the home comforts were consumed. A sad, solemn-faced woman went gloomily about the house. Surely no human being had a right to wear so melancholy a face as that. The husband resembled a dried mummy possessing a heart of stone. The wife appeared to have all the feeling there was in the family, and that was a feeling of gloom and sorrow.

There were two sons, the extent of whose knowledge and ambition seemed to be drudgery on their father's farm. Grown to physical manhood, with minds and manners uncultured, their

talents, whatever they might have been, were buried deep in the soil they ploughed. The years of growth and development, when a proper use of money would have been of greatest value to them in affording splendid opportunities of education, while physical training need not have been neglected, had passed and they had grown up into money-making drudges.

The father of these boys owned a well cultivated farm and was said to be worth over one hundred thousand dollars. By hard work and the closest economy it all had been accumulated. Then a new house was built and filled with costly furniture. Velvety Brussels covered the floor of a large parlor, a room seemingly fit only for moths and ghosts, so dark, damp and chilly was it. A ponderous piano stood on one side of the room; heavy curtains hung at the windows.

There once had been two little girls in the family, but their bodies now lay in a sunny hillside of the cemetery. The new house had been furnished and the piano bought when too late; the girls never lived to find whether there were any pleasure in it. Possibly it was the damp, bad air of the fireless, ill ventilated rooms that caused colds, sickness, and finally consumption. What wonder that the mother's face and form showed the deep tracings of sorrow and over-work so long continued? Truly, "gold may be bought too dear."

Like King Solomon of old, all need to pray for wisdom, and for more than wisdom—for the good heart and the right inclination to follow wisdom's teachings, so that we can make of ourselves, our time and our money the best possible use, and thus come to know something of the joy there is in life.

Going out among the people and doing beneficent work for others brings with it much satisfaction, but the deep heart solace and the truly restful happiness are only found in the home nest. So, why not make our home as attrac-

tive and cheering, as lovely and good as we know how, and we shall be all the stronger, clearer-headed, purer-hearted and better fitted to do work in the world and to help our brother up a step higher. Whether we live in the smallest cottage or greatest palace, let us have our homes just as healthful, just as comfortable, just as beautiful as we can make them.

It is a duty to make the best possible use of all we have, and to make ourselves and our surroundings just as good, beautiful and joy-giving as we know how. Self-martyrdom is not an essential ingredient in being and doing good.

The sun lightens the world by its own glorious brightness, so we can not be full of cheerfulness, goodness and good sense without others being the better for it. Nor can we have a charming home, with everything in and about it controlled by an enlightened intelligence, but the influence of a good example will be felt by all the neighbors over the way.

LISSA B.

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### "WANTED—A BOY."

"Wanted—a boy." How often we  
These very common words may see.  
Wanted—a boy to errands run,  
Wanted for everything under the sun.  
All that the men to-day can do  
To-morrow the boys will be doing too,  
For the time is ever coming when  
The boys must stand in the place of men.

Wanted—the world wants boys to-day,  
And she offers them all she has for pay,  
Honor, wealth, position, fame;  
A useful life and a deathless name.  
Boys to shape the paths for men,  
Boys to guide the plow and pen,  
Boys to forward the tasks begun,  
For the world's great work is never done.

The world is anxious to employ  
Not just one, but every boy  
Whose heart and brain will ever be true  
To work his hands shall find to do.  
Honest, faithful, earnest, kind;  
To good awake, to evil blind;  
Heart of gold without alloy,  
Wanted: the world wants such a boy.

—CHICAGO BLADE.

## TRUTH AND BEING TRUE.

**Y**OUNG people ought to have some well defined rules of conduct fixed in their minds early in life, in order that they may make that life a success. Opinions differ as to the meaning of the phrase, a successful life. Some account success as being fortunate in getting money; others regard it as obtaining a high position or office; others think success consists in being known as a writer; another's idea is to become a fine musician; another considers being a fine artist the highest ambition of life; another would deem himself successful if he had become an influential minister at some foreign court; another if he could become President of the Republic. Thus we see ideas of success are as different as are the classes of people, or as the varied talents and ambitions of people.

My idea is that a successful life consists in acting well in whatever position in society one may be placed. An upright life is a success whether it be the life of a peasant or the life of a king.

Truth is the foundation of all noble character. Beginning as builders do, at the foundation, we will place truth as the corner-stone, the important stone of the whole structure. We are building up our characters every day; each one for himself is laying up and cementing fast some portion of his mental and moral being; each hour, each day some habit has been strengthened, some knowledge gained, some good and evil done.

The ancients used to say that "truth dwelt in the bottom of a well;" by that was meant that it was as difficult to get at the truth, as it was to draw up something from a depth. We all know that it is not easy to find out the exact truth of an occurrence that several persons saw, or something they have heard told, especially if the affair was anything frightful, or anything that those who were implicated in wished to conceal.

Even when people do not intend to misrepresent or conceal the truth, they frequently do so, because they do not give the correct force or meaning to words. We sometimes see people very angry because of some word or phrase that has been used in conversation with them, when the person who used the expression had no bad or unkind thought, but the hearer had been accustomed to give that word or phrase a bad or unpleasant meaning. You may see how this might operate if one should tell a foreigner that a bad phrase meant something complimentary, and a good phrase meant something insulting; he would be angry if the complimentary phrase were applied to him because he did not understand it rightly as such, but as the opposite.

So a person who does not understand our language well, will be apt to misunderstand unusual words and give a false and untrue meaning to what he has heard. Besides, many persons can not remember the exact particulars of what they see and hear, and they repeat wrongly without intending falsehood. These are some of the reasons why "truth dwells at the bottom of a well."

Now, these questions may be properly asked: "Is truth an important factor in our lives?" "Is it important in business?" "Is it important in social life?" and finally, "What is truth?"

We may define truth as an exact statement of facts or thoughts. Truth, then, is not a guess, not a fancy, not an almost thus-and-so, but an accurate report of what was done and said, not only as to words, but as to manner, place and time. Remember this, that truth is as unvarying and invariable as a straight line; if you curve the line the least, it is no longer a straight line; if you vary the truth, it is no longer truth.

An idea of what the law regards as the value of truth may be learned from the oath administered to witnesses in

court: "You swear to speak the truth, the whole truth, and nothing but the truth." Now, in order that one may always do this years of training in youth are necessary. Truth-telling does not come altogether by nature; for by nature all are not observant, nor accurate and correct in remembering, hence all must be trained and help to train themselves, to see and hear and remember rightly. Very few persons are trained to accurate perceptions; every child should be taught to observe; should note colors of animals, of dress, of fences, and buildings; should note the materials of dress and buildings, the size and color of animals, the furniture of rooms, the styles of dress, and the peculiarities of persons they meet, so that they can describe all such things correctly or recognize them subsequently. Accuracy in observation is the foundation of truth in statement. Therefore, cultivate accuracy. Half the seeming falsehood would disappear if this were done. Make it a part of your ambition to be known as truthful observers. Let us now return to the query, "Is truth an important factor in our lives?"

Some may say: "Why make trifles so prominent?" "What does anybody care whether we saw a white or a black horse—whether a man wore a black coat or a blue one?" Ordinarily these things might not be of any value; and again, upon some such seeming trifle the good name or the life of a fellow-man might depend. Besides, the mental growth of every one depends largely upon the memory. Hence, in every thing we should aim to have the memory hold whatever may be committed to its care.

Suppose Mr. A. needs some money in his business; his credit is good and he goes to Mr. B. to borrow the desired sum. Mr. B. promises the money upon the following day, but another man comes to him for money and he allows the latter to have the sum promised to Mr. A. That gentleman is disappointed and per-

haps greatly injured in his business for lack of this money; perhaps fails to meet his notes and is financially ruined. Now suppose everybody disregarded his word in this way, business confidence would soon be at an end, and great inconvenience would be experienced by those who had not always ready money to meet every debt.

It is true the system of credit or trusting for future payment may be carried too far and be harmful to both parties, because it makes careless or dishonest people more careless or dishonest, and so often causes the one who has trusted too much to fail in business, thus making many suffer. Prompt payment of debts is always the most honest and honorable way, and it is better still not to have debts, but to pay as one buys. But if you will just consider how it would be, if nobody could depend upon the word of any person, could not tell whether he spoke the truth or not, you will have a faint idea of what social and business life would be if falsehood prevailed instead of truthfulness. The fact is, that all business, all true happiness depends largely on the trust men have in the word of their fellows.

In those nations where falsehood is prevalent, there is no such system of business as with us, no such trust companies, banks, etc. No large enterprises would be possible, as the people live in almost a state of nature, with chiefs or sheiks at their head, they have no schools, railroads, steamboats, or any of the many conveniences we have. Their lack of the common virtues, as we consider them, prevents any unfolding or advancement of the arts of civilized life.

Think how beautiful it is that a child may believe all his parents tell him, almost all that his comrades tell him, and a large part of what people around him relate. It is true there are many who are not as careful as they should be about speaking the exact truth, and many things we read in newspapers are false or falsely colored. Magazines and

printed books are generally more reliable than the daily papers, as they are written more deliberately, and time is taken to verify the statements made, while the newspapers deal largely in matters of the day, and any report or hearsay is taken to fill the pages, and the following day some other statement is made, and the next day a different account appears; hence the daily paper is not as reliable as the weekly paper or the magazines are.

Truthfulness is of the utmost value in all our social relations, because our happiness and welfare of all who stand in any relation to us depends upon our truth to them and their truth with us. Very little business could be transacted if we would not rely upon each other's word. Business relations would be greatly complicated if falsehood were the order of the day. It is considered one of the deepest insults to call a man a liar, and among men this word is often resented by a blow or shot. So you see murder is often the result of falsehood, for the liar will resent being so called, when he well knows that he deserves the title.

A family is usually truthful throughout, if the father and mother be truthful; the children always hearing truth, naturally speak the truth. This is especially so in families where children's faults are not treated harshly; they then have little temptation to be false. And in such a family life is usually delightful; all are harmonious in feeling, each one can trust the other, can depend upon promises and believe all that is said. The business of the world is largely run upon faith in the words of others; men and women by the hundred thousand are at work in our country to-day, trusting that at the end of the month their wages will be paid, because they have been promised to them. Millions of farmers are every day shipping off produce upon the promise that the price shall be paid them at a stated time in the future. Both wholesale and retail

dealers sell millions of dollars worth of goods every day over their counters, upon the agreement with their customers that the money shall be paid at some future date. It is true, customers sometimes buy goods without any intention of paying for them; that is because they are liars and cheats, not true men.

A large part of all business would cease within a week, if men were to lose confidence in the ability or the honesty of their customers to pay them. The grocer and the merchant would refuse to sell goods. The hands in mills, stores, shops, railroads, steamers, mines and in every occupation would all strike work if they believed they would not receive their pay. We can not imagine the distress that would follow if all at once falsehood should be universal. Robbery, famine, pestilence and every horror would soon follow. From this we learn not only the convenience of truth-telling but also the absolute necessity of it in society.

Let us now take some other view of the subject. It is considered by every honorable, civilized nation to be the mark of a coward and a sneak to lie; it is considered so very mean that it is thought one of the deepest insults to call another a liar. No greater compliment could be paid the truth than that. Remember this always, my young friend, when tempted to utter falsehood, that you are thinking of committing one of the meanest of mean deeds. Remember that some of the noblest men and women the world has ever seen have died rather than utter what they believed to be false, or deny what they deemed true. You must not think all falsehood consists in false words alone. There may be falsehood without a word being said. A shake of the head, a motion of the hand, a look, a shrug may convey an untruth. A coward's lie, you might call these.

Sometimes a youth turns off his own theft, or damage to property upon servants employed at their homes, thus in-

juring those who depend upon their character and labor for their livelihood. This is a double sin and one that no kind person would commit. The parent would forgive the child, although he might punish him, but the servant is discharged in disgrace. No young person should dare to be so wicked as to do such a bad act. The pain of any just punishment soon passes from the mind, but the servant may have his whole life discolored and crippled by a false accusation.

We should be very careful how we allow another to bear any blame that belongs solely or partially to ourselves. How noble it sounds when a boy speaks up and says, "Mother, do not blame Kitty for that broken cup, for I broke it." Or, "Mother, I tore that lace curtain, Mary did not do it." Or, "Father, I took that dollar from your drawer, I thought you would be willing I should have it." You will sometimes hear it said, "Well, Mr. D.'s word is as good as his oath," and every boy ought to be so truthful that his every word in the playground or in the street, or the home will be just as good as his oath in a court of justice, with a severe penalty before him if he swerve from the truth. It is said that George Washington was noted while a boy for his truthfulness. Probably we have never had a President who was not truthful, or a Chief Justice, or any prominent officer in the general Government—one perhaps excepted.

A story is told of a poor boy who had a place in a store. He had been brought up to speak the truth, he tried very hard to please, as it was his first place and his mother needed his earnings. One day a customer was looking at some cloth, and was about to buy it, when the boy showed him that it was damaged somewhat, and the customer left the store without buying. The merchant asked why the man did not take the goods, and hearing the boy's story promptly discharged him, saying: "It is not a clerk's

place to find eyes for people." Such a man lacks the right feeling of honor, and forgets that an employee who would be false to a customer might also be false to an employer.

Many young people tell untruths through timidity. They say they like what they do not and refuse what they like, and deny that they know who committed certain acts when they have seen them committed, and all because they fear some one will laugh at them or will not like them, or for some other reason equally frivolous. Be bold, young friends, but not too bold. Say what you think and wish and know when it is necessary.

Now coming to truthfulness in intellectual life, or what is called thoroughness and good scholarship, let me say your parents send you to school, often at a great sacrifice, that you may learn; they expect you to study and improve every day. Are you showing truthfulness toward them, when you spend your time in play or in idleness and neglect your lessons?

Some students are always behind in their class, and profess to finish a book or study without knowing half the contents, and tell their parents that they have passed the examination, when it was only by a lucky chance which brought them questions that they could answer. There is another reason why it is best to be truthful. A falsehood almost always works itself out as such, and after all the false person has to bear the shame of being a liar. For these reasons and many others, let me beg all to watch themselves and be careful to speak true words, not even in jest to soil their lips with false words.

Young people, be true as the sun which every day appears at the very hour and moment that it is expected and disappears at night only when the time for its departure has come. Shakspeare has said, "To thine ownself be true, thou canst not then be false to any man," that is, if you are true in your

own heart, not pretending to others that you are very different from what you know yourself to be, keeping yourself

true within, you will inevitably be true in your outward acts.

A. V. PETIT.

### AS REGARDS CHILDREN'S DRESS.

CHILDREN in summer need attention on the side of clothing ; some mothers think their little angels should be almost nude. On the sands of some fashionable resort we meet groups of children about as thinly clad as they could be and yet be called "dressed." Great Scott ! And their mothers would be furiously indignant if we intimated that they were trying hard to kill them. Light, loose woolen garments should be worn by little girls during the summer when out playing in the sun, and on cool afternoons and at night, if they are not in bed early—where they should be—additional garments should be put on them so as to protect them from the evening chill and dampness.

The extremities of children should be well cared for ; the fancy low slipper and the short hose that leaves six, eight or more inches of bare leg above, deserve severe reprobation. Children should grow in all parts of their being, and it is essential for such growth that the circulation should be perfectly free from heart to toe-tips. It is at the ankles that the blood encounters obstruction if anywhere, and if the ankles be exposed to direct contact with the air, the vessels will be contracted and the blood-current rendered sluggish in the feet and lower limbs. The ankles of children should always be covered when they are in the open air. The healthy, vigorous child is never quiet ; he runs from one point to another ; will dash from a warm room into a cold one and from the house into the street under the slightest pretext. On this account the child is constantly subjected to changes of temperature, and provision should be made against undesirable effects of such changes. The functions of children are so rapid that their skin operates very

actively, a great deal of heat is radiated, and they need watching and their dress varied as the weather suggests. It is too often the habit for families who are stopping in the country to allow their children to play out until very late, and if the night be warm, they are sure to become overheated and over excited. Put to bed in such a condition they toss about for a long time, and their sleep is not as refreshing as it should be. Of course a careful mother will not allow any such indiscretions. It is by the exposures of the kind that have been mentioned that children contract diseases affecting the throat and chest which, being neglected, in after years become a grievous trouble and expense.

People who are subject to catarrhal ailments have special need to be particular in regard to their feet covering ; they should see to it that their feet are always comfortably clad, their shoes should have substantial soles, and should come well up the ankles, and not be laced or buttoned tight. Light merino stockings or half hose may be sufficient for warmth, but whenever by reason of much exercise the feet have become damp, and especially if the leather has absorbed wet, it is wise for a change to be made in both stockings and shoes. No catarrhal individual should sit in a shady damp place during the day after a rapid walk or on an exposed open veranda in the evening. As a rule he should keep out of cold winds ; a cool sea-breeze may feel at first very refreshing, but it is not likely to prove beneficial to him. Of course gentle breezes of agreeable temperature may not be productive of any harm, but he should not be exposed to anything which would be productive of a chill, however slight.—*From "Vacation Time."*



## CLINICAL NOTES OF HYGIENIC TREATMENT.—No. 2.

### TOOTHACHE—AGUE AND FEVER.

CASE 6.—The patient, a middle-aged man, had suffered for two or three days with a severe toothache. A long drive brought me to his house late in the afternoon of a pleasant Spring day. After a short rest, I said:

"Uncle, as soon as supper is over we will stop your toothache."

"I am not going to have anything wet about me," was his positive response.

After supper Aunt was requested to bring in a pail of warm water, a stout sheet, a blanket, two or three comfortables, two towels and two or three jugs of hot water.

"You need not do it," was his exclamation.

"Aunt," said I, "do not pay any attention to him, but do as I tell you." And she did so.

When all was ready, the room was cleared and the patient reluctantly removed his clothing, saying, "If I must, I must, but I have no faith in any such treatment." He was quickly tucked in, after the most approved fashion, assuring me that moisture always brought on toothache when he was exposed to it. In fifteen minutes his groans began to be less indicative of suffering. Soon he became quiet and said, "I had no faith in wet sheets, but I believe you are go-

ing to cure me." A sound, quiet sleep of two or three hours was cut short and a vigorous towel bath and hand rubbing administered. He was put to bed and firmly held in the arms of "Morphine," as one of my lady friends put it, and was still there long after breakfast next morning. The pain was gone, but the inflammation required a day or two to subside.

Such was my first hygienic remedy for toothache, and it was uniformly successful, though now no longer used by patients or by my orders.

Case 7.—The dells of Wisconsin River were thronged with excursionists. A group of ladies occupied a retired spot. A deep moan from one of them attracted my attention. One of the village doctors was near. She said to him, "Doctor, I have followed your directions closely and my toothache grows worse and worse." He went away without suggesting any change of treatment. "Pardon my effrontery," said I, "and I will tell you how to cure your toothache." She was directed to use a sitz and foot bath, 105°, increased to 110°, to induce free perspiration, rub dry after a thorough wash off, go to bed, sleep quietly, forgetting that she ever had an aching tooth. She followed my directions, and a few days later she met me

on the street, told me who she was, and thanked me for my prescription, which had given prompt and perfect relief.

*Case 8.*—A girl sixteen years old, daughter of a neighboring farmer, was our assistant housekeeper. Returning home after a few days' absence, I found her suffering from a very severe toothache. Dinner was just ready. I sat down at the table and wrote on a slip of paper, "Mrs. M., please cure Ida's toothache." She delivered the message, the bath was used, and in less than two hours she was at her work and singing cheerfully.

This remedy is uniformly successful and very prompt. One failure only has come to my knowledge. A number of ulcerated teeth were filled, leaving no outlet for the alveolar abscesses at their roots. In such a case failure was inevitable. In all ordinary cases, as proved by numerous trials, the water treatment may be relied upon with the utmost confidence.

*Case 9.*—Jack B., a bachelor farmer, was busy with his harvest work. He boarded with one of my patrons, who called for me, saying, "Jack has something much like cholera." Vomiting, cramps and rice-water stools indicated the need for prompt and efficient action. What was to be done? Mrs. W. had a wash boiler filled with water just beginning to boil. She also had a very large washtub. A dose of B.'s Neutralizing Cordial was given and hot bath hurriedly prepared. I still, as may be inferred from this, had faith in drugs, and also knew nothing of the use of a thermometer in tempering baths. A heavy deposit was removed from the skin; the cordial ordered after every stool; a promise given to see him early next morning, or sooner, if sent for. Breakfast over, I was soon there. The door was open, the bed neatly made up and no one in it. Mrs. W. was found on the back porch and she informed me that Jack had a good night's sleep, ate

a hearty breakfast and was out with his men in the harvest field. No symptoms of cholera were noticed after the bath.

*Case 10.* My neighbor S., aged twenty-eight or thirty years, had a severe attack of "la grippe," or something of that nature. I was called for early in the evening. Found him suffering with aching head and back, full, strong and frequent pulse, irritation of respiratory membrane, etc. Said his bones felt as if being crushed in a vise.

A hot sitz and foot bath were soon ready. Temperature 110 degrees. Sweating began in twenty minutes and continued for a full half hour. Head was kept carefully cool. Washed off and well rubbed with towels. Skin too moist for hand rubbing. Dressed and sat in a warm room till bedtime. Slept uneasily, but slept most of the night. Was at work next day; slept quietly next night, and on the second day was quite well again.

Great febrile heat with raging thirst in this case quickly yielded to increased activity of the skin, induced by the hot bath. No drugs used or wished for.

*Case 11.* A little boy, four or five years of age, had ague contracted in a malarial region in one of our central States. Periodicity regular. Daily hot baths, 105, increased to 108 degrees used, beginning twenty or thirty minutes before symptoms of chill were noticed. Continued four or five days and then suspended for the purpose of seeing whether periodicity was disturbed. Same course repeated two or three times. At each suspension the chills, with fever and sweating, were modified in a marked degree. When the paroxysms were "broken" it was not like a quinine or arsenic cure, but a complete restoration of normal conditions without the agency of any poisonous or otherwise injurious drug. Aside from the better results of this mode of treating malarial disorders the comfort of having a well managed sweat, as a substitute for a

chill, is a strong argument in its favor. Few persons can be found who know how to *enjoy* ague chills or any other form of miasmatic disease.

*Case 12.* This case was one of peculiar interest. It occurred about the close of the war while hygienic treatment, especially so far as my knowledge of it was concerned, was yet in an imperfectly developed state. The patient, a young lady, had charge of the schools at Columbus, Ky., established for freedmen while the Union troops had possession of the place. With friends visiting there she was looking over the encampment and fortifications on a very hot day, and was prostrated by a sunstroke. Some weeks passed before she could be removed to her home in Ohio. When there she was suffering greatly from nervous exhaustion and irritability, and from paroxysms of ague, very severe, occurring once in about twenty-five hours. She had been industriously medicated both before and after coming home, and was in a very bad condition. The treatment given by "Water-cure"

authorities did no good. It was evident that something else must be done and done soon, or the case would slip away from us. Could these terrible chills be controlled? Drugs had failed, and baths were not more successful. What next?

A long bath tub was procured, and a full bath, 110 degrees, prepared. Half an hour before chill time she was placed in it. It was very difficult to keep her from fainting by cold drinks and the free use of cold water on the head. At the regular hour the chill came, apparently unmodified by the bath. The fever and sweating followed, continuing through the night. Patient much prostrated in the morning. Hope almost gone.

Much to our surprise the paroxysm did not appear the next night nor ever afterward, but the patient slowly recovered. Did that hot bath have anything to do with the great and unlooked for change that followed it? I can not say that it had, or that it had not; I have no wish to theorize about it.

J. S. GALLOWAY, M. D.

#### WHAT HE EXPECTED.

"YOU see how it is, my dear," he said, taking her soft hand, which had never done very hard work, and patting it reassuringly; "I'm poor—only a thousand a year, dear, and we shall have a struggle to get along at first—"

"I don't mind that in the least," she interrupted stoutly, rubbing her cheek softly against his hand.

"And," he pursued, graciously having allowed her interruption, "we shall have to come down to strict economy; but if you can only manage as my mother does, we shall pull through nicely."

"And how does your mother manage, dear?" she asked smilingly—but very happy—at the notion of mother-in-law cropping out already.

"I don't know," replied the lover

radiantly; "but she always manages to have every thing neat and cheerful, and something delicious to eat, and she does it all herself, you know; so that we always get along beautifully, and *make both ends meet*, and father and I still have *plenty of spending money*. You see when a woman is always hiring her laundry work done, and her gowns and bonnets made, and her scrubbing and stove-blackening done, and all that sort of thing, why it just walks into a man's income and takes his breath away."

The young woman looked for a moment as if her breath was also inclined for a vacation; but she wisely concealed her dismay, and, being one of the stout-hearted of the earth, she determined to learn a few things of John's mother, so she went to her house for a long visit the very next day. Upon the termina-

tion of this visit, one fine morning John received, to his blank amazement, a little package containing his engagement ring, accompanied by the following letter :

"I have learned how your mother 'manages,' and I am going to explain it to you, since you confessed you didn't know. I find that she is a wife, a mother, a housekeeper, a business manager, a hired girl, a laundress, a seamstress, a mender and patcher, a dairymaid, a cook, a nurse, a kitchen gardener, and a general slave for a family of five. She works from *five* in the morning until *ten* at night; and I almost wept when I kissed her hand—it was so hard and wrinkled, and corded, and unknissed! When I saw her polishing the stoves, carrying big buckets of water and great armfuls of wood, often splitting the latter, I asked her why John didn't do such things for her. 'John!' she repeated, 'John!' and she sat down with a perfectly dazed look, as if I had asked her why the angels didn't come down and scrub for her. 'Why,

John,' she said, in a trembling, bewildered way, 'he works in the office from *nine* until *four*, you know, and when he comes home he is very tired, or else—or else he goes down town.' Now, I have become strongly imbued with the conviction that I do not care to be so good a 'manager' as your mother. If the wife must do all sorts of drudgery, so must the husband; if she must cook, he must carry the wood; if she must scrub he must carry the water; if she must make butter, he must milk the cows. You have allowed your mother to do every thing, and all that you have to say of her is that she is an 'excellent manager.' I do not care for such a reputation, unless my husband earns the name also, and, judging from your lack of consideration for your mother, I am quite sure that you are not the man I thought you were, or one whom I would care to marry. As the son is, the husband is, is a safe and happy rule to follow."

So the letter closed, and John pondered; and he is pondering yet.

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#### A REGULAR LIFE.

WHEN a count is taken it may be expected that the winning side in the match for health and longevity will be those who live carefully and in an orderly fashion. Cornaro, Humboldt, Chevreul, Von Moltke, Dr. Graham and our old friend, Dr. Taylor, who recently died over 100 years of age, are all practical examples of living according to principles of hygiene, temperately and systematically. Of Dr. Oliver Wendell Holmes the same may be said, and as it appears, with some emphasis. Recently he has spoken of his manner of life, and attributes his good health and the remarkable vigor of his mind at eighty-one to the extreme care he has long taken of himself. Never robust, he was nevertheless wiry in his earlier life, and since he reached eighty his hygienic vigilance is unceas-

ing. The rooms that he daily occupies are equipped with barometers, thermometers, aerometers and other instruments, the observation of which may prevent his incurring the slightest risk of taking cold. He knows that pneumonia is the most formidable foe of old age, and he is determined to keep it at a distance if possible. He never gets up during winter until he knows the temperature, or takes his bath without having the water accurately tested. He lives by rule, and the rule is inflexible. His time is scrupulously divided—so much allotted to reading, so much to writing, so much to exercise, so much to recreation. His meals are studies of prudence and digestion.

One might think that it would be a serious infliction to keep up existence by such precise, unvarying methods.

But the little doctor enjoys them, having settled firmly into these habits years ago. Philosophical as he is about death, he has an eager curiosity to see how long he can live by following the laws he has rigorously prescribed for himself. He thinks sometimes that he may attain one hundred, which he would dearly like, if he could retain, as he has retained thus far the full possession of all

his faculties. No serious man of broad view can regard the interest Dr. Holmes takes in his health as at all excessive, especially as it not only concerns the keeping of a man with us of whom literary America is proud, but is a scientific demonstration of the value of systematic hygiene applied to the preservation of body and mind at an advanced age. D.

### AN EXTRAORDINARY CLAIM.

THEY who read the current hygienic literature are aware of certain claims strenuously made by the editor of a monthly publication called *The Microcosm* to the discovery or invention of a method of using water *per rectum*. *Good Health*, of Battle Creek, and certain medical exchanges that come to our table have attacked these claims, and set up the counter plea that the editor of *The Microcosm*, whatever might be his right to the gratitude of the public for other services, was not entitled to recognition as the author or discoverer of the method, since it had been known long before said editor appeared before the public in any capacity that invited attention, and had been in use among the early hygienists and water-cure physicians of this country.

A pretty lively controversy on this subject is now going on between the said editor and Dr. Kellogg, who conducts *Good Health*, and several inquiries have come to the editor of the PHRENOLOGICAL asking his opinion regarding the merits of the affair.

We must admit in the beginning that we have not read the pamphlet itself that contains the *secret* for which A. Wilford Hall, Ph. D., LL.D., asks \$4, but get our knowledge of its nature from *Good Health* and other publications. If the "secret" contained in the four-dollar pamphlet be as represented, merely cleansing the large intestine with copious enemas of water, it is certainly far from new to us. Twenty-five

or more years ago the use of the rectal syringe was known to us, and the knowledge came to us through physicians who had been in the habit of advising it in their practice. In the very beginning of our acquaintance with the old firm of Fowler & Wells, one of the specialties in which they were engaged was the sale of hydropathic instruments and appliances—rubber syringes, water bags, portable bathing apparatus, etc.—being supplied by them. Glancing at a volume of the *Water Cure Journal* for 1856, that happens to be among the books within easy reach, we note an advertisement with the illustration of a Mattson syringe that displays one of the forms of the bulb instrument still in use. An article in the January number by Dr. J. M. Wise describes the treatment of yellow fever by hydropathy, and mentions as one of the essentials, "bowels thoroughly evacuated *en masse*."

It seems that Kellogg and others have referred to the *Water Cure Manual*, by Dr. Joel Shew, a volume that appears by its inscription to have been copyrighted in 1847, wherein certain statements are made that show the treatment by enemas for diseases of the abdomen and digestive organs to have been known. The author of the secret four-dollar pamphlet now comes out with what appears to be a most extraordinary rejoinder that the copyrighted statement to the effect that the book was written in 1847 ante-dated its actual publication

by three years, or a year after the date claimed by Hall for his discovery, and further, that Shew lived "in the same vicinity" as Hall, and "it is almost certain he got his first idea of the new remedy from Dr. Hall's extensive circle of friends, as at that time there was no effort made by them to keep the facts a secret."

As the publishers of the old *Water Cure Journal*, the house of Fowler & Wells accumulated a considerable library of water-cure literature, and there are those in the Fowler & Wells Company who well remember the interest shown in the new treatment by many American physicians about fifty years ago. There were Wise, Bernutha, Nicholls and others who took up the treatment as they learned it from abroad, some visiting the celebrated establishment at Graefenberg to be instructed by Priessnitz himself. The water enema or "clyster," as it was called abroad, is quoted by these American pioneers. "Facts in Hydropathy" a little book published in 1844 by Messrs. Burgess, Stringer & Co., with the name of Joel Shew, M.D., in the title page is a digest of cases of rheumatism, indigestion, fevers, consumption, etc., from various authors, and it is inferrible from the language used that the injection of water *per rectum* was deemed but one element of hydrotherapeutics. On page 105 where there is a glossary of the terms used we find "*Injections or Clysters*. These of pure water only are very useful in many cases. Let those who are obliged to take cathartic medicine try water and see which is the best."

The same author published in 1844, through Wiley & Putnam, of New York, a treatise on Hydropathy, in which he discussed the merits and advantages of water-cure in comparison with the medicinal or drug treatment. The date of the preface is "February 13, 1844." In this work, at page 47, he speaks of "*Injections*," and goes on to

say, "Internally, in the form of injections, water is often advantageously used for a variety of purposes. In congestions and inflammations of different kinds in the abdomen it is a most powerful agent. . . . It should always be slowly introduced and care be taken that air be excluded from the instrument, by having it entirely filled with the water. When the first is rejected, a second or third, and so on, should be repeated until the desired object is attained," etc.

Another volume that falls in our way by Mrs. M. L. Shew, dated June 20, 1844, and from the press of Wiley & Putnam, is entitled "*Water Cure for Ladies*." On page 136 the author speaks of "*injections*" as "used both tepid and cold. The bowels when there is the most obstinate constipation can easily be moved by water alone, thus leaving the system free from irritations by drugs. There is a variety of instruments for this purpose, some of which, as the force pump syringe, are very convenient and easy of use," etc. This *dictum* appears to warrant the inference that injections had been known in America for some time previously, and that the instrumentmakers had already responded to an existing demand for convenient facilities.

If, after what has been said, any additional evidence be necessary to show that the claim to having discovered a new treatment with water by the editor of the *Microcosm* is an assumption not warranted by the history of hydropathy, it can be found in the writings of the eminent Dr. Arnott and Dr. Epps, of England, and others. In an essay by Dr. Henry Hartshorne, a writer well known in his day, the title of which, "*Water versus Hydropathy*," intimates that he was not to be classed among the enthusiasts who believed that with a barrel of clean water at command all the old physic might be thrown to the dogs, the place of water in medicine is calmly discussed.

This essay appeared through the press of Lloyd P. Smith, Philadelphia, in 1847.

In a quotation by Dr. Hartshorne, from Arnott's "Elements of Physics," an American edition of which had appeared some years before 1847, we have: "It is now ascertained that fluid may be safely injected even until it reach the stomach."

In respect to the treatment of intestinal obstruction the same author says: "A copious enema, such as we have described before, is almost a certain cure." Several cases of relief or cure of strangulated intestine are reported from English and American practice, by Dr. Hartshorne, in his essay. Dr. F. Bache, of Philadelphia, furnishes an interest-

ing account of bowel obstruction, and mentions the utility of "injections of warm water to act by its *quantity*." Other instances of this sort may be found in the *North American Medical and Surgical Journal*, vol. IX.

It is just possible that the editor of the *Microcosm* "happened" to fall on the treatment to which he lays claim as the discoverer as he was casting about for something natural to cure himself of a malady that was regarded most grave, and not being aware that it had been long known to liberal physicians in the larger cities of the Old and New World, believed himself to be the special recipient of a great providential gift. Other men have made similar mistakes. Why not A. Wilford Hall? H. S. D.

#### PERFECT HEALTH.

WE may reasonably infer that the original pair, as they came from the hands of the great and glorious Creator, who pronounced the work of the sixth day "very good," had perfect health, with nothing at variance with the design of their creation. While they remained in harmony with their whole being, true to their heavenly origin, we cannot conceive of a single pain or ache, no deformity, no lack of vital force and energy, no rheumatic pains, derangements of the digestive organs, neuralgia, "nervous prostration," or that fashionable, if not princely disease, "heart failure."

They were "placed under law," physical, mental and moral laws. Indeed, he who numbers even the "hairs of our head" was so careful, merciful and gracious that he had regard to our lower and animal nature, not only in reference to its own being, but on account of its relation to the higher natures, the mind and soul, that they might have a firm basis on which to rest, and a mutual interest and harmony. As in the family where oneness of sentiment, interest and sympathy are

necessary to the highest development, so the union of three distinct natures in the ascending series, the body, mind and soul, success and harmony can only result perfect accord, perfect unity of purpose, with a strict regard to the laws by which they are associated. This material nature, the animal element in our triune being, therefore, was so adjusted to its higher associates as to best serve them and itself, the Creator having direct reference to the most minute conditions which must relate to the welfare of the whole, perfect health and vigor resulting from the harmony of these parts of a great whole; such results always following fidelity to the necessary conditions, obedience to constituted laws. Harmony, therefore, between these distinct natures ever constitutes the natural relations, health. No conflict, no varying interests, nothing save an acknowledgment of mutuality and subservience, the lower natures in strict obedience to the relations and duties to the higher being compatible with health and happiness. These relations then, as now, were the subjection of the lower to the higher, the soul

being the superior, the monarch enlightened by the intellect, the body the servant, subject of both.

When, therefore, this physical servant and subject rebelled sin resulted, law was violated, disease and death followed. True health, therefore, can only result from the harmony of our three natures, and obedience to the physical laws which are dependent on these relations. It follows, therefore, that perfect obedience to organic laws, the relations of these natures remaining intact, is but a synonym of health in its completeness. With these conditions, it follows that physical health is as certainly the result of obedience to constituted laws as moral perfection follows from perfect obedience to the laws of the soul, God being alike the author of both. Health, then, is as much under human control as any of the ordinary affairs of life, as any branch of business. On these considerations we base the duty to preserve the health as a means of promoting our highest usefulness to our fellows and our most acceptable service to the Creator. This is manifestly in accordance with the design of our creation, but another name for the brotherhood of man and the fatherhood of God.

Man, while still a mortal, can reasonably desire no more glorious heaven than would be possible while on earth, though, when changed, he will have higher aspirations, with the original natures restored, with perfect obedience to all laws. Omitting all reference to the higher nature, the range of observations in this glorious world, filled with beauties, wonders and mysteries, would tax our utmost capacities for observation, furnishing us with a repletion of intellectual enjoyments, the flowers, the sunset views, the wonders of the starry heavens and the mysteries beneath our feet fully meeting the demand for highest mental aspirations. Surely this world was not made simply to gratify man's animal nature that he may "eat, drink and be merry." With

such a mental feast reacting on its lower companion, the body, a sinless body, if true to its original nature, intensifying its enjoyments, such having no pains, aches or derangements, the outgrowth of obedience to organic laws, we may appreciate the Scripture that man was "fearfully and wonderfully made."

DR. J. H. HANAFORD.

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SUMMER COMPLAINTS are most prevalent in July and August. Half a dozen things are accused of being the cause, but the principal one is eating too much or improper food. A hearty meal is eaten, and then followed by a quantity of fruit; or things are eaten between meals. Then the stomach and bowels rebel and the fruit or relish eaten last gets blamed for causing the difficulty. To avoid the complaint, live hygienically. Do not eat more frequently than three times a day. If you like watermelons or any of the choice fruits of the season, eat all you want of them, but eat them at the beginning of the meal and finish up with food which does not tickle the palate. You may have a good appetite for the next meal, but you may eat a ten-pound watermelon in this way and never get the diarrhoea. If you are taken ill, eat sparingly and of things you know to agree with you. If you have pain in the bowels, take an enema of water, cooler in temperature than that of the body, say about eighty degrees; or if there is much pain, it will be found advantageous to use even cooler water. An enema at such a time is the most comforting thing in the world. It gives speedy relief, cleans the bowels of irritating substances, and by cooling the inflamed surfaces helps to put them in healthy condition as nothing else can. It goes right to the spot, and proves a friend in need. The enema should be a full one, two quarts or so, and taken slowly to get the best effect.

## NOTES IN SCIENCE AND INDUSTRY.

**The Great Iron Port of the World.**—Escanaba is the county seat of Delta County, Mich. It lies at the foot of the great pine forests, and overlooks Little Bay de Noquet, the headwaters of Green Bay. Five years since it was practically a village in the wilderness. To-day finds it a city with a population of 8,000, lighted by electricity, having a well equipped fire brigade, waterworks with a capacity of 4,000,000 gallons per day, a high school and three other schools, six churches, three newspapers, a railway station where 216 trains arrive and depart daily, and it will shortly have an electric street railway in full work. Its annual retail trade is estimated at \$3,000,000, and the wholesale trade, including iron ore, pig iron, lumber and coal, at about \$25,000,000.

According to Mr. Nursey's carefully written report, capable of the fullest verification, Escanaba is the greatest iron port in the world. He tells us that during the navigation season of 1890 it shipped 3,700,000 tons of iron ore, or nearly double that of all the ore ports of Michigan, Wisconsin and Minnesota combined. Its lumber output amounted to about 120,000,000 feet, while the freight capacity of the vessels entering and clearing from its port exceeded 8,000,000 tons. This compares with the tonnage of the greatest sea ports of the world, which are: (1) London, 19,000,000; (2) Liverpool, 14,000,000; (3) New York, 11,000,000; and next comes Escanaba with 8,000,000 tons.

**Turning Granite Columns.**—Granite for columns, balusters, round posts and urns is now worked chiefly in lathes, which, for the heaviest work, are made large enough to handle blocks 25 feet long and 5 feet in diameter. Instead of being turned to the desired size by sharp cutting instruments, as in ordinary machines for turning wood and metal, granite is turned or ground away by the wedge-like action of rather thick steel disks rotated by the pressure of the stone as it slowly turns in the lathe. The disks, which are six or eight inches in diameter, are set at quite an angle to the

stone, and move with an automatic carriage along the lathe bed. Large lathes have four disks, two on each side, and a column may be reduced some two inches in diameter the whole length of the stone by one lateral movement of the carriage along the bed. The first lathe for turning granite cut only cylindrical or conical columns, but an improved form is so made that templates or patterns may be inserted to guide the carriages, and columns having any desired swell may be as readily turned. For fine grinding and polishing the granite is transferred to another lathe, where the only machinery used is to produce a simple turning or revolution of the stone against iron blocks carrying the necessary grinding or polishing materials.

Blocks are prepared for lathe work by being roughed out with a point, and by having holes chiseled in their squared ends for the reception of the lathe dog and centers. This principle of cutting granite by means of disks revolved by contact with the stone has been also applied to the dressing of plain surfaces, the stone worked upon being mounted upon a traveling carriage and made to pass under a series of disks mounted in a stationary upright frame.—*Census Report.*

**Electricity as a Measure of Thought.**—Mr. J. L. Balbi says: It is well known to the medical profession that every mental effort causes a rush of blood to the brain, and that the amount of blood depends on the "intensity of the thought"; but rush of blood means a rise in temperature, and if we could measure this we would be able to determine, in a rough way, the power necessary for the generation of any thought or mental effort. I accomplish this object in the following manner: I have a headgear of some light, high-conducting substance. In its middle or any other convenient position I fix a thermo-electric pile, and connect this, by means of flexible wires, or otherwise, to a sensitive galvanometer. The extreme sensibility of the thermo-electric pile is well known, and therefore what-

ever rise in temperature takes place, consequent to the rush of blood, would be instantaneously indicated by the galvanometer. The utility of such an apparatus may not appear at first sight of great importance, but if we consider for an instant the facility or difficulty with which children at school learn their lessons, any doubts we may have entertained as to its practicability will be immediately dispelled. By such a contrivance would we ascertain the "brain power" of boys and girls, nay, even men, and thus be in a position to indicate in what direction their mental efforts ought to tend.

**American Chestnuts.**—The Department of Agriculture has recently received samples of American chestnuts superior to those of foreign growth in both size and flavor, affording a striking illustration of the results of culture and selection. By these means it is believed that the maturity of the chestnut likewise may be materially hastened. Reports received from various

sections of the country indicate that the nut may be best prepared for market by being immersed in boiling water for about ten minutes as soon as gathered. Wormy nuts will float on the surface and may be removed; all eggs and larvæ of insects will be destroyed; and the condition of the meat of the nut will be so changed that it will not become flinty by further curing for winter use, and still be in no wise a "boiled chestnut." The nuts may be dried in the sun or in dry-houses, after being placed in sacks in such quantities as to admit of their being spread to the thickness of about two inches, the sacks being frequently turned and shaken. Dried by this method they remain quite tender, retain for a long time the qualities that make them desirable in the fall, and may be safely stored, but of course will not germinate. A bulletin on nut culture is being prepared by the Division of Pomology, and when published may be obtained by applying to the Secretary of Agriculture at Washington, D. C.

8th Month.

AUGUST, 1891.

31 Days.

| Day of Year. | Day of Month. | Day of Week. | BOSTON; N. ENGLAND;<br>N. Y. State, Mich.,<br>Wis., Ia., and Oreg. |              |                 | N. Y. CITY; PHILA.<br>Conn., N. J., Penn.,<br>Ohio, Ind., and Ill. |              |                 | WASHINGTON; MARY-<br>land, Va., Ky., Mo.,<br>and California. |              |                 | CHARLESTON; N. C.,<br>Tenn., Ga.,<br>Miss., and La. |              |                 | MOON'S PHASES.   |
|--------------|---------------|--------------|--|--------------|-----------------|--|--------------|-----------------|--|--------------|-----------------|---|--------------|-----------------|--|
|              |               |              | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. | SUN<br>Rises.                                       | SUN<br>Sets. | MOON<br>R. & S. |  |
| 213          | 1             | Sa           | 4 52   | 7 20         | 1 38            | 4 56   | 7 15         | 1 44            | 5 1  | 7 11         | 1 51            | 5 14  | 6 58         | 2 10            | New Moon.....<br>First Quarter.....<br>Full Moon.....<br>Last Quarter.....<br>26       |
| 214          | 2             | Sa           | 4 53   | 7 19         | 2 31            | 4 57   | 7 14         | 2 37            | 5 2  | 7 10         | 2 44            | 5 14  | 6 58         | 3 3             |  |
| 215          | 3             | M            | 4 54   | 7 17         | 3 29            | 4 58   | 7 13         | 3 35            | 5 3  | 7 9          | 3 41            | 5 15  | 6 57         | 4 0             |  |
| 216          | 4             | Tu           | 4 55   | 7 16         | sets.           | 4 59   | 7 12         | sets.           | 5 4  | 7 8          | sets.           | 5 16  | 6 56         | sets.           |  |
| 217          | 5             | W            | 4 57   | 7 15         | 8 15            | 5 0  | 7 11         | 8 12            | 5 4  | 7 7          | 8 8             | 5 16  | 6 55         | 7 56            | INTER-<br>COLONIAL.<br>H. M.<br>1 12 ev.<br>5 12 ev.<br>9 28 ev.<br>3 9 mo.<br>7 9 mo. |
| 218          | 6             | Th           | 4 58   | 7 14         | 8 41            | 5 1  | 7 10         | 8 39            | 5 5  | 7 6          | 8 36            | 5 17  | 6 54         | 8 28            |  |
| 219          | 7             | Fr           | 4 59   | 7 12         | 9 5             | 5 2  | 7 9          | 9 3             | 5 6  | 7 5          | 9 2             | 5 18  | 6 53         | 8 57            |  |
| 220          | 8             | Sa           | 5 0  | 7 11         | 9 25            | 5 3  | 7 7          | 9 25            | 5 7  | 7 4          | 9 24            | 5 19  | 6 52         | 9 23            |  |
| 221          | 9             | Sa           | 5 1  | 7 10         | 9 46            | 5 4  | 7 6          | 9 46            | 5 8  | 7 3          | 9 47            | 5 19  | 6 51         | 9 49            | EASTERN.<br>D. H. M.<br>0 12 ev.<br>4 12 ev.<br>8 28 ev.<br>3 9 mo.<br>7 9 mo.         |
| 222          | 10            | M            | 5 2  | 7 8          | 10 6            | 5 5  | 7 5          | 10 8            | 5 9  | 7 1          | 10 9            | 5 20  | 6 50         | 10 15           |  |
| 223          | 11            | Tu           | 5 3  | 7 7          | 10 27           | 5 6  | 7 4          | 10 30           | 5 10   | 7 0          | 10 33           | 5 21  | 6 49         | 10 42           |  |
| 224          | 12            | W            | 5 4  | 7 6          | 10 54           | 5 7  | 7 2          | 10 58           | 5 11   | 6 59         | 11 2            | 5 21  | 6 48         | 11 14           |  |
| 225          | 13            | Th           | 5 5  | 7 4          | 11 30           | 5 8  | 7 1          | 11 34           | 5 12   | 6 58         | 11 30           | 5 22  | 6 47         | 11 54           | CENTRAL.<br>D. H. M.<br>1 12 mo.<br>5 12 mo.<br>9 28 ev.<br>3 9 mo.<br>7 9 mo.         |
| 226          | 14            | Fr           | 5 6  | 7 3          | morn.           | 5 9  | 7 0          | morn.           | 5 13   | 6 56         | morn.           | 5 23  | 6 46         | morn.           |  |
| 227          | 15            | Sa           | 5 7  | 7 1          | 4               | 5 10   | 6 58         | 10 14           | 5 14   | 6 55         | 10 16           | 5 23  | 6 45         | 35              |  |
| 228          | 16            | Sa           | 5 8  | 7 0          | 54              | 5 11   | 6 57         | 1 2             | 5 14   | 6 54         | 1 9             | 5 24  | 6 44         | 1 28            |  |
| 229          | 17            | M            | 5 9  | 6 58         | 1 57            | 5 12   | 6 55         | 2 3             | 5 15   | 6 52         | 2 10            | 5 25  | 6 43         | 2 20            | MOUNTAIN.<br>D. H. M.<br>10 12 mo.<br>4 12 ev.<br>8 28 ev.<br>3 9 mo.<br>7 9 mo.       |
| 230          | 18            | Tu           | 5 10   | 6 57         | 3 10            | 5 13   | 6 54         | 3 15            | 5 16   | 6 51         | 3 21            | 5 25  | 6 42         | 3 38            |  |
| 231          | 19            | W            | 5 11   | 6 56         | rises.          | 5 14   | 6 53         | rises.          | 5 17   | 6 50         | rises.          | 5 26  | 6 41         | rises.          |  |
| 232          | 20            | Th           | 5 12   | 6 54         | 7 52            | 5 15   | 6 51         | 7 50            | 5 18   | 6 48         | 7 47            | 5 27  | 6 40         | 7 40            |  |
| 233          | 21            | Fr           | 5 13   | 6 52         | 8 20            | 5 16   | 6 50         | 8 19            | 5 19   | 6 47         | 8 18            | 5 27  | 6 39         | 8 15            | PACIFIC.<br>D. H. M.<br>9 12 mo.<br>3 12 ev.<br>7 28 ev.<br>1 9 mo.<br>4 9 mo.         |
| 234          | 22            | Sa           | 5 15   | 6 51         | 8 46            | 5 17   | 6 48         | 8 47            | 5 20   | 6 45         | 8 47            | 5 28  | 6 37         | 8 49            |  |
| 235          | 23            | Sa           | 5 16   | 6 49         | 9 13            | 5 18   | 6 47         | 9 15            | 5 21   | 6 44         | 9 17            | 5 29  | 6 36         | 9 21            |  |
| 236          | 24            | M            | 5 17   | 6 48         | 9 41            | 5 19   | 6 45         | 9 45            | 5 22   | 6 43         | 9 48            | 5 29  | 6 35         | 9 58            |  |
| 237          | 25            | Tu           | 5 18   | 6 46         | 10 14           | 5 20   | 6 44         | 10 18           | 5 23   | 6 41         | 10 23           | 5 30  | 6 34         | 10 37           |  |
| 238          | 26            | W            | 5 19   | 6 44         | 10 52           | 5 21   | 6 42         | 10 58           | 5 23   | 6 40         | 11 3            | 5 31  | 6 32         | 11 20           |  |
| 239          | 27            | Th           | 5 20   | 6 43         | 11 35           | 5 22   | 6 41         | 11 41           | 5 24   | 6 38         | 11 47           | 5 31  | 6 31         | morn.           |  |
| 240          | 28            | Fr           | 5 21   | 6 41         | morn.           | 5 23   | 6 39         | morn.           | 5 25   | 6 37         | morn.           | 5 32  | 6 30         | 6               |  |
| 241          | 29            | Sa           | 5 22   | 6 40         | 28              | 5 24   | 6 37         | 35              | 5 26   | 6 35         | 41              | 5 33  | 6 29         | 1 1             |  |
| 242          | 30            | Sa           | 5 23   | 6 38         | 1 22            | 5 25   | 6 36         | 1 28            | 5 27   | 6 34         | 1 34            | 5 33  | 6 28         | 1 53            |  |
| 243          | 31            | M            | 5 24   | 6 36         | 2 23            | 5 26   | 6 34         | 2 28            | 5 28   | 6 32         | 2 34            | 5 34  | 6 26         | 2 51            |  |



## NEW YORK, August, 1891.

### ON ENTERING THE PHRENOLOGICAL PROFESSION.

A CORRESPONDENT asks: "Do you think that I am justified in going out and representing myself as a competent examiner, when there are many points in the science I am not yet master of? What do you think of using 'Professor' before my name? A little puffing gives one's confidence, no matter what his business, but is it not questionable to represent oneself as being more than he really is? Is it not better to be squarely honest in the matter? My present vocation gives me a bare support, and as I am very sure that I know as much about Phrenology as others who have gone into it and made it a success, I feel that I could do better than where I am. A little advice from the PHRENOLOGICAL would be very welcome."

In reply to this we would say: Phrenology welcomes all faithful, honest workers, and assures them of success if they are competent to perform the service she demands. Our correspondent seems to comprehend the importance of being well instructed in the theory and practice of Phrenology, for the tone of his letter implies much thought on the subject, and he would not make a change of vocation precipitately. There

are many people who appear to think that it is an easy thing to set up as a lecturer and examiner; whereas, the work and duty of a phrenologist require careful study and preparation. No one to-day who expects to cut a respectable figure in law or medicine or engineering would think of entering such a profession before completing a course of study particularly adapted to it; and the better his preparation the more successful would be the beginning and progress of his career.

If our correspondent would take counsel of those who have been in the profession for many years he will be advised to make sure of his capability before starting out. They will tell him that the more he knows of physiology, anatomy and hygiene the better, and the more complete his study of the phrenological authors the better. They will tell him also that he should be master enough of vocal expression to convey his knowledge in an agreeable, impressive manner. Once in the field he comes in contact with people of all grades of intelligence and education, and he ought to be competent to satisfy their different inquiries.

The people who become interested in Phrenology are as a rule intelligent and clear sighted. Many may not be cultivated in the technique of the schools, but they know a bright, well instructed man as soon as he opens his mouth, and listen to him gladly.

As for using the term professor in connection with one's name, no other consideration is required than that of one's right or privilege to use it. As a means of advertising, or "puffing," and as an affectation, it is reprehensible.

We need scarcely say that one is entitled to the designation by virtue of the occupancy of a chair in the faculty of an institution that provides advanced or special courses of study. One can not very well *make* himself "Professor"—for it is a title accorded by appointment or selection, and carries with it the idea of association with a corps of lecturers or teachers. The lone person, therefore, who goes about distributing circulars and giving advice in medical, psychological or other lines does not quite respond to the qualifications that belong to a professorship. If a man possess a degree from some regularly constituted institution, be it B. S., A. B., M. S., Ph. B., A. M., or any other mark of collegiate study, he can rightfully use it in his cards or circulars.

Early in the days of phrenological teaching the masses got into the habit of dubbing lecturers professors. This may have been due to the fact that the early pioneers were professional men, and some of them actual occupants of chairs in well-known colleges.

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## SYSTEMATIC MORAL EDUCATION.

### THIRD PAPER.

WHAT marked differences of opinion are expressed on topics involving essential principles of honor, justice, duty by persons of culture and authority! We note these variations constantly in regard to questions affecting interests of importance in commercial, political and social affairs. Why should there be any more diversity in these respects than in questions relating to physics or philology? Why should there be any difficulty in determining the rightness or

wrongness of an act, when the conditions are given, any more than in solving a point in geology or chemistry when the data are known?

"Oh," says one, with an affectation of argument, "people look at moral questions with different eyes!" Yes, we admit at once they do; but their different perception of the quality of moral things is based upon their variations of a defective moral education, not upon knowledge of the true and precise in speech and act. A problem in physics can never be solved by a process that starts with an incorrect equation, no matter how careful the student may be. In judicial matters, an erroneous principle renders the opinion deduced from it of no value, despite learned elaboration. If, however, in the computations of physics and in the deliberations of the jurist the principles that apply are kept constantly in view, clear determination will be inevitable.

The unregulated growth of the pas-sional and emotional faculties in man is productive of an excessive control of his selfish nature. The "personal element" becomes marked in all his conduct and interferes with, if it does not altogether obstruct, a perfectly fair and balanced consideration of questions that in any way have a bearing upon his interests. The maxim, "Look out for number one," is but an expression of the practical selfishness that is correlative with a cloudy moral vision, and its direct antagonism to the Golden Rule, which is pervaded with the spirit of justice and true humanity, is rarely appreciated.

The development of the moral sentiments is later than the perceptive elements of the intellect, but in children

there is much of training, direct or accidental, that has a strong influence upon the trend or drift of the moral evolution. Their imitative readiness is made the means by which many thoughts and habits are impressed, and if this imitativeness be allied with a high nervous susceptibility the quickness of representation in a child so constituted is regarded commonly by parents and friends as indicative of special capability. The prompt and sprightly talk of a four-year-old elicits general admiration. It may be pert, saucy, disrespectful, untruthful. No matter. His relatives exchange congratulatory glances on his "smartness," and he hears and sees enough daily to be encouraged to continue in the same line of expression. Some may be interested enough in the little one's welfare to venture an admonition to the effect that constant playing on this one side of his nature may seem amusing, but it is not likely to prove healthful mentally, developing as it must elements of selfishness and vanity that in the future will be sources of regret and recrimination. But such admonition is met with the remark, "Oh, he isn't old enough to understand the *morale* of his conduct; when he is older it will be time enough to teach him his duty." An incident of this sort indicates the general disposition of people to lose sight of the fact that when a child is old enough to take account of the effect of his conduct upon others, and can adjust it so as to win the praise of his elders, he is old enough to receive definite instruction in what is right and true.

But it should be noted as somewhat inconsistent with the practice just described that if the bright child makes a

mistake in grammar or in spelling, in his responses to a little quiz on the part of the doting parent, some effort at its correction is made upon the spot. No encouragement will be given him to persist in such errors, although they concern a part of his mental constitution that has less to do with excellence of character than that other part that concerns the moral equipment.

Here is an illustration of what is regarded a good method of teaching children honesty. Two little ones sent on an errand came back with an orange. "Where did you get that, dear?" asks the mother. "Harry picked it out of a basket in the store," says Louise. "Mr. Clark did not give it to you?" "No, mamma," replies the little girl, hesitatingly. "Then, my dears, the orange does not belong to you, and you must take it back and tell Mr. C. you are sorry." With tears the little ones take back the orange, and we are expected to believe that they learn a lesson in honesty by this practical treatment on the part of their mother that will be very impressive. Is it so, indeed? Let us look a moment into the real merits of the treatment.

In the first place, how is it that these children, supposed to be of average mental capacity, and old enough to be sent on errands involving the purchase of article for home use, have acquired no clear idea of the first principles of common honesty? Seeing the basket of oranges the instinct of Alimentiveness, fanned into activity by olfactory and gustatory recollection of an orange's agreeable qualities, awakens desire for one, and it is taken. The fact that they return with it openly to their

home shows that the sense of having committed a wrong act is not at all strong, otherwise they would have concealed the fruit—or eaten it on the way. They are told by the mother that the orange is not theirs. This is a simple statement that a child of tender years can take in, but perhaps not clearly understand, unless one is at some pains to instruct them in the elements of property ownership. If some of our doctrinaires get a little foggy at times in discussing this very question of the rights of property we mistrust that their vagueness is due in part to the uncertainty of impressions obtained in early years, and also in part to certain prejudicial influences wrought through special culture and association.

The use of the acquisitive faculty is early in expression. Children experience pleasure in ownership; hence the importance of early inculcation of correct views on the subject. A child may be taught the intellectual right of possession in advance of the development of the moral sentiment of duty, and in this way a habit may be formed that will stamp the character for life.

The use of the alimentive function being the earliest in life the activity of the nerve centres relating to it becomes established first, and hence is necessarily a dominant principle in a healthy organization. The child that is suddenly excluded from the enjoyment of what he knows to be a delightful fruit experiences marked disappointment, and if his tears flow freely on account of it we have but the most natural expression of childhood feeling on the grounds so far indicated. We should attribute the emotion of the children in the case cited

not to a sense of shame or grief, because they realized the ethical nature of the theft they had committed, but chiefly to the loss of the little feast that they had been expecting to have. We would not exclude from consideration the effect of their mother's evident displeasure, but that is a correlative that has little or no moral significance necessarily, as a moderate acquaintance with the nature of the social and domestic instincts will confirm.

### WHO WILL HELP ?

A GENTLEMAN who has been successful in his chosen pursuit, and attributes much of his success to advice received twenty years or more ago from a phrenological lecturer, lately offered certain pecuniary assistance to the Institute. He stated to the secretary that it was his profound conviction that no other institution in the country deserved establishment upon a more liberal and permanent foundation than the Institute of Phrenology. As the attendance of students upon the course of instruction has been so large the past few years that the managers have felt somewhat embarrassed to provide perfectly suitable accommodations, the time is ripe to urge upon all who are interested in an enterprise that promotes the development of true manhood and womanhood to lend a hand toward placing the institute in such a relation that it can better meet the growing need of society.

At this writing the trustees have an opportunity to secure a building centrally located and favorably constituted for their purpose. They need about ten thousand dollars, in addition to what money is available, to complete the pur-

chase of this building and pay the cost of such alterations as would be necessary.

If the property could be occupied for the purposes of the Institute this fall and winter the trustees are confident that they would be able to meet all accruing obligations, and a position be taken at once of marked advantage to the science and object that the Institute represents.

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#### A PHRENOLOGICAL CHAUTAUQUA.—

"I wish that you had an organization something after the plan of the Chautauqua for study. So many are deeply interested in the study of Phrenology and can not leave home and business to go to New York, even for a few weeks, that I believe a class can be organized in many towns of the United States."

Thus writes a lady physician from a Michigan city. The idea suggested is not new; it has been suggested before, and there is merit in it. Many of the lecturers and students of the Phrenological Institute are in the habit of forming classes, if circumstances favor, and every year several men and women whose interest has been aroused in this way come to New York to attend the Institute course. We have little doubt that energetic effort devoted to the establishing and maintaining of nuclei or circles in different parts of the country on the correspondence plan would, in time, build up a considerable body of workers earnest for self-improvement and the general application of the principles of a mental science that is practically useful to all classes of people.

We should be glad to have the Chautauqua idea carried out in Phrenology,

and we think that if any of our friends who have the knowledge and experience requisite should devote himself to the work he would, in the course of a year or two, make a good start. Certainly, the management of the Institute would second the undertaking with all the aid it could give, for from such a general body of students its claims would be supplied and its interests promoted to a degree more befitting the advantages it offers to the American community.

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#### AN OUTCOME OF THE PRIZE CONTEST.—

In the last number the result of the prize offer was noted, and the article, to which was awarded the first prize, was published. The writer of that article was entirely unknown to the editor. In view of the advanced age of that writer and his evident close familiarity with the philosophy and practice of phrenological science this may appear strange to the reader. But one other of the six contributors to whom the prizes go was also a stranger. The results of this contest show, if they show anything, that there is a large number of educated persons in the American community who are conversant with the spirit and work of phrenology, and probably exerting a healthful and benign influence upon the circles with which they severally are related.

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#### A CORRECTION.—

In Mrs. Le Favre's article on "Refined Physical Culture," as published in the July number, the first illustration should have been entitled INCORRECT STANDING POSITION, and not as it is there entitled, to correspond properly with the writer's remarks on physical expression.

## Our Mentorial Bureau.

### To Our Correspondents.

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

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also.

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

**HEART FAILURE—JR.**—Yes, there are more instances of sudden break down at this day than formerly, because the pressure of activity is greater. Business affairs are conducted with more energy; there is far more of nervous excitement due to competition and emulation. This is an age of electricity and steam; each with its increase of wear and tear characterizes everything; not only the work, but also the pleasure of life is pervaded with excitement. The condition is more apparent in the crowded centres of trade, but has its influence upon the minor towns and country districts.

**HYPNOTIC CONTROL NOT ABSOLUTE.—Question**—I am told that when a person is hypnotized he will do anything that the operator demands—even immoral things—is it so?  
**S. A.**

**Answer**—We do not agree with those theorists who deprecate the exercise of the hypnotic influence as productive of a morbid condition in the subject that renders him completely subject to the caprice of an operator. Especially on the moral side are we at disagreement with those who claim that a hypnotized person will do everything that the operator requires. A person of average constitution mentally does not surrender his individuality in the hypnotic state,

but it is manifested often in an exaggerated degree, and dominant qualities may come out in a surprising manner, even in antagonism to the operator. The theorists appear to take their view from that class of persons who constitute easy subjects for experiment, the weak, hysterical, spiritless, semi-imbecile victims of an unfortunate heredity; people who are the tools of others whether hypnotized or not. Hypnotism has been too much handled by some dogmatists, who really know little about it practically, as a convenient scare-crow to frighten the rank and file of the curious.

**THE VOICE IN SINGING—M. M.**—One who possesses a good voice naturally and learns to sing is likely to please. Music is a system, and study and practice are necessary to render one capable of rendering a composition. Through study and practice the singer largely subordinates his or her character, and when attempt is made to sing a piece the whole attention is given to its correct delivery. One with large Approbation—and singers usually have this quality large—will aim to win applause, and so his best effort will appear in his vocalization. Most people are fond of vocal music, but there are few who give the time and study to it that are necessary for good results. Between selfish and unselfish people, who may possess equally good natural capacity for music, the former generally make the better success in learning, as they go more thoroughly about it.

**TOO MUCH PHYSICAL CULTURE—M. S.**—Your idea is in the main correct. The tendency is toward an extreme development of a really useful element in society. The trouble with the *fad* is that people employ unnatural means for their muscular exercise. Machinery, apparatus, weights, etc., are generally poor substitutes for the useful labor that a mechanical vocation, housework and farm work furnish. The young people use the patented apparatus with the object of becoming quickly strong and showing muscular development, consequently

many overdo and break down. Out of door walking, gardening, doing the chores of the house, moderate driving on a bicycle, breathing fully and evenly are good methods of physical exercise for adults and sufficient for the purposes of nature. Meanwhile your other habits should be well ordered and the hygienic economy of the house be in accordance with the best sanitary requirements.



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

### **Have Purpose, and Keep at It.**

--The world is full of nonentities, living, walking, talking, laughing, pretending nobodies. There are but comparatively few men who would not like to have the world believe that they are somebody. But the world pretty accurately estimates a man's worth. It judges him, as it judges the tree by his fruits. In his own estimation he may be a pretty keen, plausible hypocrite, but he does not succeed in covering up his real character. The drunken man often attempts to walk straight, but he cannot do it; he sometimes attempts to cover the smell of liquor on his breath, but the man who takes a glass, just one glass, is simply a fool if he thinks the world does not know it. Going to church with a hollow, depraved heart deceives nobody. In a word, it is only occasionally that a man can appear other than he is. Any man who wishes to be thought well of, even by himself, must aim to make a success of life, aim to be useful and aim to be really respectable; and unless he succeeds in doing this by the time he is forty years old, it is not very likely that he ever will do it. As forty years finds a man, he will probably be to his day of dying. If he is shiftless, homeless, practically aimless, drifting like a chip upon the sea, on his fortieth birthday, his whole life will probably be an almost indistinguishable shadow, a mere nothingness, and the greatest impression that such a man will ever make will be in his dying, for the community will then be brought face to face with the fact that it must give him sufficient attention to bury

him. Horace Greeley said that a man ought not to change his business after he was thirty-five years old, unless he was a horse thief. That meant that a man ought to be settled at that age, and be making his impression in whatever business he was engaged in.--*Ex.*

### **PERSONALS.**

Mrs. CARRICA LE FAVRE is one of the most earnest champions of vegetarianism we have. She goes about lecturing on the subject and organizing societies, and stirring up an interest in diet reform. She has succeeded in organizing a society in Boston recently which includes in its membership several physicians, teachers and other men and women of prominence.

THE recent death of Professor J. P. Wickersham, for so many years superintendent of schools in Philadelphia, reminds us of an incident in his early manhood. Being desirous of obtaining the advice of a phrenological examiner, he walked from Philadelphia to New York for the purpose, and after the consultation returned on foot. The earnestness of conviction that such an act evidenced was indicated at other times in his subsequent life.

MISS NELLIE F. SHEDD is supposed to know every detail of the inside workings of the business transacted in the Patent Office. The Commissioner of Patents dictates his wishes to her, and she executes them, as she is a stenographer, and is regarded authority on Patent Law rulings, etc. Miss Shedd's salary is \$1,800 per annum, the highest paid any woman in the Patent Office.

SIR JOHN A. MACDONALD, Premier of Canada, and for many years the leader of affairs in that country, died early in June. He was in his seventy-seventh year. Born in Scotland, he came with his father's family to Canada in 1820, where he was educated, and entered the practice of law. From 1844 on he occupied an official position of one kind or another, and was the first Premier when the Dominion of Canada was formed in 1867. Because of some railway complications he resigned the place in 1873, to resume it in 1878, as the leader of the Conservative or Tory interest.

## MIRTH.

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

Jacks—"I've got a good one."

Baggs—"Keep it, my boy, keep it. Don't spoil it by telling it in your inimitable way."

YOUNG STUDENT PHYSICIAN (to charity patient)—"I—think you must have a—a—some kind of a fever; but our class have only got as far as convulsions. I'll come again in a week."

BRIDGET—An' did yez see me young man's face in the paper this mornin'?

Mistress—Is it possible? What has he been doing?

Bridget—Yis, indeed. He's been gotten' cured of his caytar, an' he tells about it as natural as loife.

WHEN an eminent physician was visiting Frederick the Great, the monarch asked him: "How many people have you sent out of the world?" The physician replied: "Not so many as your Majesty, nor with such great honor and glory."

## WISDOM.

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

Nor the failures of others, not their sins of commission or omission, but his own misdeeds and negligence should a wise man take note of.

THE longer I live and the more I see

Of the struggles of soul toward heights  
above,

The stronger this truth comes home to me,

That the universe rests on the shoulders  
of Love.

Happy is the man who has the wisdom and the honesty to accept cheerfully the pursuit in which he can best serve the world and himself, whether it be, according to the world's estimate, high or low.—*Phrenological Miscellany*.

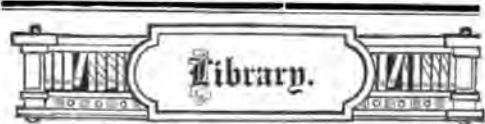
If a man's ambition be smothered, he is comparatively valueless. Ambition is a

support to action, even as steam-power is the source of propulsion in ships.—*Approbativeness*.

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

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

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



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

MOTHER'S HELP AND CHILD'S FRIEND. By Carrica Le Favre. 12 mo., pp. 189. Published by the author.

This volume, by one who loves children with true womanly affection, is packed with hints and information of service to mothers and guardians. What children are physically and what they are mentally receives the differential treatment demanded by a sound physiology. Mrs. Le Favre is severe in her reference to the duty of mothers, and believes that a due regard to her best interests would render every mother an earnest teacher and guide to her children. What education should be, and what contributes to true beauty receive attention at length. Mrs. Le Favre is a hygienist, and as such brings a wholesome experience to the pages of her book, and so speaks of what she knows, and not at second hand. A practical and bright volume.

**THE YOUNG SCIENTIST.** A Story of the Agassiz Association. By Herman F. Hegner. 16 mo., pp. 189. New York: The Columbian Publishing Company.

An interesting little book, giving in its course much information regarding curious subjects in natural history. Taking a boy in humble circumstances as the hero of the tale that forms the trellis on which the science teaching of the book is hung, a really pleasant sketch for the reading of young people is developed. We certainly offer a cordial welcome to Mr. Hegner's creditable effort, and hope its success will warrant others of a like type.

**HENRY WARD BEECHER.** A Study of his Personality, Career and Influence in Public Affairs. By John R. Howard. 8 vo., pp. 161. New York: Fords, Howard & Hulbert.

We have in the many volumes of Mr. Beecher's sermons and addresses a view of the intellectual life of this very remarkable man, but the more interesting features of his psychology are to be obtained from such delineations of his manner at home among his friends and acquaintances, of his off-hand remarks, of those impromptu actions that came from the natural fountain of his physical and moral nature, as those who were on familiar terms with him may furnish us. Mr. Howard has given us a careful analysis, prepared, to be sure, with the feeling of profound respect and admiration constantly present, yet showing an earnest purpose to be faithful to the model so prominently in view. The book covers much that may be called biographical, especially that part of Mr. Beecher's career relating to political affairs, but concerns mainly the man himself as a man. On this account it will be acceptable to the public. The world at large knows pretty well how large a space Mr. Beecher filled in civil affairs, and now that it has the privilege to look into his heart through Mr. Howard's lens, it can understand many things in the part the great preacher played that have been puzzling to it. A very well written book this, aside from its attractive subject. Three excellent portraits of Mr. Beecher are inserted in the text.

#### PUBLICATIONS RECEIVED.

**THE DRAGON YOKE.**—Sonnets and songs by Elizabeth Dupuy. Publisher: John B. Alden. New York.

A booklet of forty-six pages—with as many little poems—tender, warm, passionate verses for the most part, from a pen that writes better than the average, and we are sure can do larger work than this.

**MEDIA, THE AMERICAN VIRGIN.** A novel. By the brilliant young actress, Nadage Doree. No. 45 of "The Peerless Series." New York. J. S. Ogilvie.

This book has all the freshness and defects of a first volume. There is good moral purpose in it, but too many italics.

**PICTURES OF SENTIMENT: Love, Ambition and Religion.** By William A. Wyche.

A collection of short pieces in verse on various topics. Paper. 20 pages.

"**JOE BROWN,**" Doctor, on Alcoholism, its Cause and Cure.

A readable book and interesting and instructive. Price, 50 cents. New York: E. Scott.

**THE ESOTERIC BASIS OF CHRISTIANITY.** By Wm. Kingsland, Fellow of the Theosophical Society. London: Theosophical Publication Society.

**CATALOGUE AND PROCEEDINGS** of the Teachers' Institute of Crawford County, December 29, 31 and January 1, 2, 1890-91. Held at the Court House, Meadville, Pa. George I. Wright, County Superintendent.

**THIRTY-SECOND ANNUAL REPORT** of the Trustees of the Cooper Union. For the Advancement of Science and Art. May 29, 1891.

This document shows clearly that the noble work inaugurated by the philanthropy of Peter Cooper grows broader from year to year.

**CORNELL UNIVERSITY** Agricultural Experiment Station. Bulletin 28.

An illustrated report of experiments in the forcing of tomatoes.

**AM I JEW OR GENTILE?** or the Genealogy of Jesus Christ; proving His Divinity. By Thomas A. Davies, author of "Genesis Disclosed," etc.

An attempt to show by Scripture references a special line of descent for Christ and the Hebrew race, and so distinct from the human race at large.

THE  
PHRENOLOGICAL JOURNAL  
AND  
SCIENCE OF HEALTH.

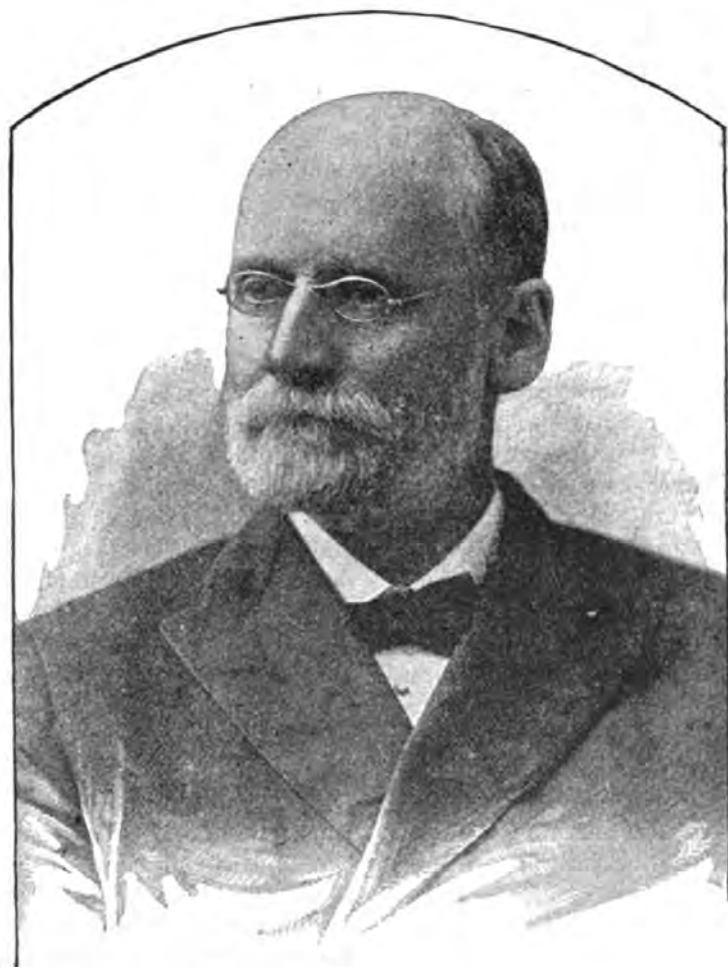
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NUMBER 3.]

SEPTEMBER, 1891.

[WHOLE No. 633.

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WM. T. HARRIS,  
*Commissioner of Education.*

## WILLIAM T. HARRIS,

U. S. COMMISSIONER OF EDUCATION.

PROF. HARRIS bears in his personal appearance the characteristics of the educator. A large frame with a good endowment of the motive temperament furnish a substantial basis for the large head and well-organized brain. Using the language of Professor Sizer when shown the accompanying portrait:

It will be observed that the head is comparatively narrow and flattened at the sides, indicating that what are called the selfish or animal propensities are moderately developed. He may be what we call personally selfish, as shown by self-reliance, determination, independence, ambition to be somebody, to have a place and fill it, and be disposed also to repel impertinent aggression and inquisitiveness; but when it comes to cunning, severity, hardness, greed of gain for its own sake, such qualities are wanting. Besides his alimentiveness, or the tendency to gustatory pleasure and license in matters of diet, seems to be quite moderate; he is not a slave to appetite, nor is he hard, censorious or combative. He is argumentative, critical, analytical to the last degree. There are few who have so sharp an intellect, such admirable analytical powers. He gathers knowledge, remembers it, criticises it and appreciates its value, uses and applications. His language is fairly indicated, but it is known for its specific accuracy, definiteness and discrimination rather than for its affluence, and yet he probably talks somewhat rapidly. He is a wonderful judge of human nature, and human psychology is a natural theme in his mental operations. What is in a man; what makes him so; what is he adapted to; how can he be related to life, pleasantly to himself, profitably to others, are questions that come as natural to him as diagnosis to the experienced physician.

He has large benevolence, which renders him liberal, and he might work for others and forget himself, yet when he is working by contract he expects to collect the money due him on it. If he wants to be generous he does not do it at the end of a bargain, but collects what belongs to him and appropriates it to business purposes, or to what benevolence his judgment may approve. He is generally careful to have a perfect understanding in his business arrangements, and then lives up to his agreement sincerely. He is conscientious, firm and reverential, and has power of adaptation that enables him to glide into the habits and usages of friends and with those whose tastes approximate his own. His face indicates candor, directness, kindness, affection, sincerity. His temperament belongs to the class of thinkers and mental workers rather than to those who are engaged in secular and muscular pursuits. He ought to be a fine writer, a superior and clear thinker, an influential man, and his influence will be on the side of that which is clean, pure, dutiful, just and intellectual.

William Torrey Harris comes of New England stock and was born at South Killingly, Conn., Sept. 10, 1835. His education has been of a most liberal order. From the famous Phillips Academy, at Andover, he went to Yale, where he was graduated, and seems to have adopted, like most of the college-bred men of New England a generation ago, the pursuit of teacher, making for himself, in a comparatively brief space, a good reputation. Going West, he rose rapidly, and was in 1868 given the position of Superintendent of Public Schools in the city of St. Louis. While there he founded the Philosophical Society of St. Louis and edited the *Journal of Speculative Philosophy*, the first periodical of its character to be published in the

United States. In 1880 Prof. Harris went to Europe to represent the United States in the International Congress of Education that was held in Brussels and to make some special studies in the line of his vocation. That year he withdrew from the position of School Superintendent at St. Louis, and on returning from Europe made Boston his residence, where his services in the higher departments of education found a ready sphere. At the meetings of the Concord School of Philosophy he was a prominent feature, and is frequently

heard of as a lecturer on philosophy and school methods before leading institutions. He has contributed much to current literature on the topics mentioned and translated from German and Italian authors of the advanced class of thought.

In selecting Prof. Harris for the place of Commissioner in the United States Bureau of Education, we are of opinion that our Government made an excellent choice, few other Americans having by education and experience an equal fitness with him for the peculiar service demanded of the incumbent. D.

### THE AGENT IN ETHICS.

THERE are two aspects in which every act must be viewed : first, in its effects, both immediate and ultimate ; and second, in its relation to the agent. In consequence of this there is merit or demerit in the act itself, and virtue or vice in the agent. And these are wholly distinct and separate ; merit in the act and virtue in the agent, or demerit in the act and vice in the agent, not being necessarily connected ; i.e., a good act may be done from an evil motive, or a wrong act may be done from the best of motives. These two aspects must be clearly distinguished in order to have a lucid and correct conception of individual virtue or culpability.

To illustrate this we give the following examples :

Marcus Aurelius, the great Stoic emperor, attempted to stem the tide of Christianity, in itself the source of noble, self-sacrificing acts, and the sustainer of consecrated lives, though incidentally bringing many evils. He believed that it would inevitably lead to the dissolution of government and a reign of anarchy and lawlessness. The act will bear the condemnation which a Christian era has heaped upon it, but Aurelius did it from an unselfish motive. On the other hand, a modern millionaire owner of town lots builds a

number of houses, and gives them to industrious poor who will occupy them. "A generous act !" so the press says ; and it is beneficent in itself. But the motive was selfish, for the existence of an industrious and prosperous community so enhances the value of the remaining lots that the gift is repaid fourfold. In relation to the actor this beneficent act becomes a cool, calculating, business enterprise, not a virtue in the least. These are sufficient, for the principle is not obscure.

Several highly important lessons relating to ethics and the moral life are to be drawn from the foregoing :

First, moral virtue or culpability depends not at all upon the nature or result of our actions, but wholly upon our motives ; i.e., the intentions that move us, and the efforts which we put forth in accomplishing them. If the railroad magnate, after years of stock-watering and other business crimes, endows a college, builds a church or library, or generously aids some popular humanitarian scheme, simply to secure the adulation of the press or an assured remembrance after death, he is no more virtuous, no more worthy in an ethical sense, than if he had grasped his money with a miser's hand till death loosed it and the treasure reverted to his heirs, though it must be acknowledged that

his endowments are a source of ennoblement to thousands. The poor laborer, who, out of his meagre store, and without hope of repayment, gladly gives a few pounds of meat or a sack of flour to a worthy neighbor in misfortune, does a nobler act in the eyes of God, one of far greater moral worthiness than the millionaire's endowment of churches and schools, though its benefits reach but one.

It all depends upon motives. It is the story of the widow's two mites retold. They were greater than all the gifts of the rich. In the light of this principle, which is not mere fancy or sentiment but plain truth, a penny gladly given with noble intentions, is a greater credit to the giver than the wealth of the Rothschilds given grudgingly for selfish ends, and the cup of water given in love is a greater glory than governing a kingdom. Do much if you can, little if you must, always the most possible, and with good or noble purpose. And when this is done the least are equal with the greatest in moral worthiness, for both have done from the same motive all that lay in their power to do.

Second, virtue or vice depending wholly upon our volitions we may become morally worthy or culpable by the mere act of willing, without doing the act intended, provided only that circumstances beyond our control absolutely prevent its commission. Mere wishing or desiring is not enough. Desire must result in the full act of volition, which involves putting forth all possible efforts, and the efforts must be in vain before the full force of virtue or vice attaches to the agent. Thus the burglar who, owing to strong safes, limited time or an arrest, fails after making an attempt is just as culpable as if he had committed the theft. The murderer who waylays his victim but misses his aim, or administers poison without effect is as deeply guilty as if the murder had been committed. So

virtue attaches to good volitions even if efforts are in vain.

Third, what is termed a volition consists of two states, an emotional in which there are one or more active desires, and an intellectual, the final decision which leads to effort. The emotional part is in one sense the more important, for the character of the volition is often determined by that alone. This emotional state consequently assumes a moral character. Not full volitions only assume the character of vice or virtue, but the mental activities which form their bases. This view may seem ultra-ethical, but it is advanced in full confidence. It seems founded in fact. The indulgence of any feeling develops the faculty which manifests it, and leads to a greater susceptibility to excitement. It slowly but surely forms a character with that feeling predominant. This character placed in appropriate circumstances may display remarkable and unexpected virtues, or break forth in excessive crimes. And all is due to the influence of these potent forces of development. One indulges a bitterness against a fellow-being, and broods over it in silence till his nature is transformed to a demon. Then in a moment of excitement a murder is committed. A covetous desire is indulged till the last scruple is impotent to check it. Opportunity offering, a theft is committed. These examples which often find parallels in actual life suggest many others, but the principle is already plain. The mental states which lead to virtue or vice in actions have a moral character in themselves. Of course, evil desires may arise spontaneously or from external stimuli. These are unavoidable, and the character of vice does not attach to them, if they are condemned and suppressed as early as possible; but if they are indulged and secretly nursed after their character is known, culpability attaches to the individual. Let your whole mental life be a striving after all that is good

and perfect. To have an ideal is a virtue in itself.

Fourth, no vice attaches to the agent in wrong acts done with good, or negatively without evil intentions. These can occur only when the nature of the act is unknown, or when inappropriate means are used by mistake; for anyone who does an act known to be evil in its nature or effects can never have a good motive. It might seem to some who judge by the principles of civil law that ignorance here would excuse no one. And it does not. The act is done, and its effects are far-reaching, even perpetual. But moral guilt does not attach to the individual. He is innocent before the moral law. This is the lesson of nature. Men have not learned to know evil by profound meditations on the nature of things. It is not made known first by metaphysics. It is necessarily experienced first and then named. Man is finite in intelligence. He makes mistakes. He can not avoid them. He is environed by artificiality, which in many cases is a perpetual temptation, or almost a compulsion to evil. The first act gives warning by its effects, but never leaves the actor guilty, provided there was no hint of its evil given before its commission. The next act, when na-

ture has given warning and the moral sense is awakened to its evil, leaves moral guilt. It is an evil in every sense.

Last, does ignorance really excuse the agent in immoral acts, or is it immoral to be ignorant? We can only say that necessary ignorance surely excuses from guilt. But this only raises the question—What is necessary ignorance? We come into being destitute of knowledge. We must acquire it by personal experience or thought, or by learning the experience or thought of others. This requires the expenditure of life energies. In our present social system most of these energies must be spent in supplying the physical wants and comforts of life. Besides this, individuals vary widely in their capacities for education. For some it is extremely difficult to gain even the simplest knowledge. Still, everyone has some leisure and some capacity. Since ignorance is a condition that favors evil in all its forms, it must be regarded as immoral when avoidable, and everyone should feel it a duty to use whatever leisure and capacity he may have in acquiring that kind of knowledge which will lead to rectitude and good deeds. Ignorance can never excuse sin, which itself is inexcusable.

JOHN W. SHULL.

#### THE PHYSIOGNOMY OF THE MOUTH.—CONCLUDED.

THE fact that we have noticed in connection with the bitter trait—that the movement of the lower jaw is accompanied with a similar movement of the mouth—is likewise observed in the pinched trait. As in the former case we remove, as far as possible, not only the upper maxillary from the lower maxillary, but also the upper lip from the lower; so, in the latter, we press the lower maxillary against the upper, and the lower lip against the upper. In consequence of the contraction of the orbicular labial muscle and of the incisor muscles, the lips are closely shut and their red edges are

turned within; but at the same time the lower lip is energetically pressed against the upper, by the action of the two levators of the chin. These muscles start

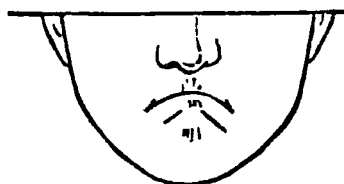


Fig. 8.

from the upper edge of the lower jaw, near the median incisors, directing their fibers downward and outward, and lose themselves in the skin of the chin.

They lift the middle of the lower half of the orbicular labial muscle, and press the skin of the chin closely against the bone. In consequence of this movement, the middle of the lower lip seems to be raised, and simultaneously two wrinkles or indentations appear, which, beginning at the middle of the lower lip, are directed thence toward the sides, like the sides of an obtuse-angled triangle, in a straight line downward and

head contracted at the same time into vertical wrinkles, shows that he is angry, and firmly disposed to contend about the matter that is on his mind (Fig. 9). If his lips are pinched and his eyebrows lifted up, he is trying to maintain the impressions that have determined him to an obstinate persistence in his opinions and intentions (Fig. 10). In J. Schrader's picture, "Gregory VII. in Exile at Salerno" (Fig. 11), the tenacity

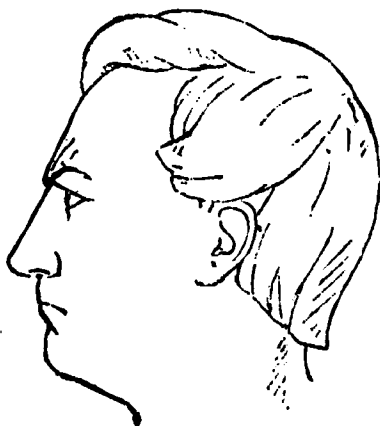


Fig. 9.



Fig. 10.

outward. These two indentations are very characteristic of the pinched trait, and correspond with the lower border of the tense labial orbicular, drawn up in its middle (Fig. 8). This expression is, however, provoked not only by very intense corporeal but also by very intense intellectual efforts. The efforts, however, which we make in mental works—in scientific researches, for example—are rarely passionate enough in their nature to bring on a spasmodic pressure of the lips and teeth; but this takes place when we dispose ourselves for an intellectual combat, when one appeals to all the force of his will to defend himself against strange influences and guard his own convictions. The mouth closed firmly, with the lower lip raised, gives the expression of tenacity, stubbornness, obstinacy, and perseverance.

A person having his teeth and lips closely shut and the skin of his fore-

head contracted at the same time into vertical wrinkles, shows that he is angry, and firmly disposed to contend about the matter that is on his mind (Fig. 9). If his lips are pinched and his eyebrows lifted up, he is trying to maintain the impressions that have determined him to an obstinate persistence in his opinions and intentions (Fig. 10). In J. Schrader's picture, "Gregory VII. in Exile at Salerno" (Fig. 11), the tenacity

of the mouth, the anger expressed in the vertical wrinkles, and the tense attention in the horizontal ones, joined with a secretive look, give to the face of the character the expression of a dangerous man who is contemplating perfidy and vengeance. Another combination is that of the pinched trait and vertical wrinkles with the bitter expression of the mouth (Fig. 12). It remains to describe the complicated muscular movements that accompany a violent rage. The jaws are strongly pressed upon one another, in expression of an energy ready for the combat, of a provoking resolution; the upper lip is elevated and also the wings of the nose (bitter trait) so high that it is impossible to pinch the lips; and the teeth of the upper jaw are seen above the upward-drawn lower lip. The nostrils are swelled out wide, for the movements of respiration and the heart are precipitate in rage, and the air is inhaled and ex-

pired violently to meet an obstacle in the tightly closed teeth, so that the breathing, preferably done through the nose, is facilitated by the inflation of the nostrils. The forehead presents horizontal wrinkles as a sign of close attention, and vertical wrinkles in expression of anger. The eyes look brilliant and "flash with fire" under the effect of the mental excitement, roll wildly in

ticular force, the opinionated, obstinate, headstrong, hardened man.

The expression of contempt, or disdain, is manifested partly in the eyes and partly in the mouth. A person who wishes to show his contempt raises his head in order to cast his look downward upon the object of his scorn; he thus expresses that he feels superior to the one who appears low to him—only he

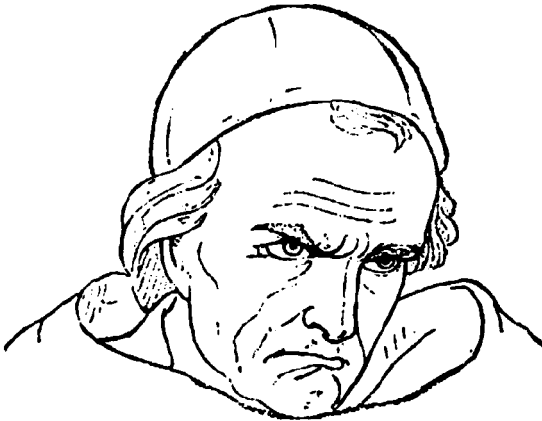


Fig. 11.



Fig. 12.

their orbits, or cast a fixed and piercing look (Fig. 13).

The pinched trait becomes physiological most easy and frequently with persons whose daily occupations involve often or for long periods painful or intense bodily efforts, whether in the shape of a great display of force, or of special care and prudence. It may be developed among blacksmiths as well as among embroiderers, among butchers or sculptors; but we may be sure that persons with whom we find it are accustomed to do work with zeal and conscientiously. This trait can not, however, be developed physiognomically as the result of intellectual efforts and the expression of tenacity, except the corresponding states of the mind are repeated not only often but with duration. We recognize in them the *tenacem propositi virum* (man tenacious of his purpose) of Horace, the persevering man; and also, when the expression of the pinched air is engraved with a par-

does not look straightforwardly at the object, but sidewise, as if he did not judge it necessary to turn his head in order to fix his eyes upon him; at the same time the eyelids droop as in sleepiness and as a sign of extreme indiffer-

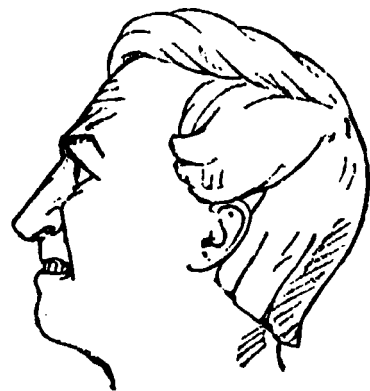


Fig. 13.

ence toward the real or imaginary cause. Still, a certain degree of idle and constrained attention is recognizable in the stretched appearance of the frontal muscles; the eyebrows are drawn up and

horizontal wrinkles are formed on the skin of the forehead (Fig. 14). Thus, a feeble degree of contempt is expressed only in the eyes, but in the rising degrees of a haughty disdain the expression of the mouth becomes modified in



Fig. 14.

a peculiar way. The bitter trait appears in the upper lip, as if the person were feeling a disagreeable, nauseating taste, and simultaneously the lower lip is pushed forward and upward, as if in the desire to remove an insignificant object from the neighborhood of the lips. The sign that the object is regarded as very insignificant is derived from the fact that in elongating the lower lip we are accustomed to blow a little puff of air, as if that were enough to blow away so light an object. Hence the mimic expression of contempt is a complicated one, and is related partly to imaginary objects and



Fig. 15.

partly to imaginary sensorial impressions.

As in the pinched trait, the lower lip is likewise drawn up in the trait of contempt, and in both cases by means of the two levator muscles of the chin. The expression of stubbornness, however, is essentially distinguished from

that of contempt by the lips being drawn inward, while in contempt the lower lip is pushed forward. This is due to a combined action of the levator muscles and of the triangular muscles of the chin; while the former push the lower lip upward and the corners of the mouth are depressed, the red edge of the lower lip is turned outward. Under the influence of the levator muscles of the chin, wrinkles characteristic of the lower lip are formed in the expression of contempt as well as in that of stubbornness; but in the latter the wrinkles start from the middle of the lower lip and are directed in a straight line toward the base and outward, like the sides of an obtuse-angled triangle, while in the former they form, by tension to-



Fig. 16.

ward the base of the triangle of the chin, a curved line, the convexity of which is upward (Fig. 15). In both expressions the chin is flat, because its skin, under the influence of the levator muscles, is drawn upward and tightly stretched.

If vertical wrinkles appear along with the expression of contempt, and the arched eyebrows and horizontal wrinkles are wanting, we judge that the person is under the influence of both anger and contempt (Fig. 16). The expressions of contempt and bitterness may be combined, as signs of a corresponding complexity of feelings. The expression of contempt occurs physiognomically with

pretentious, arrogant men, who are accustomed to measure the conditions and opinions of others by the scale of their own imagined excellence, and who are hard to satisfy. This trait is manifested in the eye by highly arched brows, horizontal wrinkles and depressed lids. In

the mouth, we perceive that the middle of the lower lip seems pressed up, and that under its red border, which is slightly thrown out, an arched wrinkle is developed, the convexity of which is turned upward.

TH. PIDERIT.

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### THOUGHT TRANSFERENCE.

**F**EW, even among the most skeptical minded persons, can to-day be found who will deny the possibility of thought transference. But there are fewer still who perceive the extent of its action or the explanation which the truth of thought transference affords to many questions now agitating the public mind. Curious mysteries, subtle mental activities in new directions, discoveries and inventions made at nearly the same period by persons in widely separated localities will, I am certain, be ultimately traced to the vibrations of thought acting upon specially receptive minds.

My own experience in this most interesting domain began at an early age. As a young school-girl I formed a devoted attachment to another young girl of the same age, but one having a temperament unlike my own. However, we were alike in our ardor of affection, and in a certain sensitiveness which neither years nor wide experiences have been able to subdue.

On our separation we began that voluminous correspondence which is characteristic of youth. As Marie Birshkerseff poured out her soul in her journal, so we flooded our foolscap sheets with crude symbols of girlish development. We understood one another, to all others were we strangers. To-day we smile with sad superiority over that romantic period which comes in the life of all active intelligences, but, nevertheless, it has its use; it is a safety-valve.

In a short time Avis and I found we were writing the same thoughts, nay,

even the same words upon the same day. A comparison of dates soon convinced us that we were both at our desks at the same hour.

On one occasion, awakened from a profound sleep shortly after midnight, my mind was so strongly directed toward my friend that I rose, dressed myself, and poured out my soul on paper, and in the morning mailed my letter to her. The second day thereafter arrived a missive from Avis. What was my astonishment to read the date, the hour after midnight, coinciding with my effusion to her, and a letter, in the main, a counterpart of my own. Several sentences, and those not common-place in form or thought, were identically the same.

But it was reserved for mature experiences to continue my studies in thought transference. About six years ago, shortly after the Christian Science craze began to affect the community, I found it desirable to attend a course of lectures, not upon that special topic, but one similar in some respects, under the name of Mental Science. Having been intensely interested in metaphysical studies all my life, and having formulated certain hypotheses in regard to mental healing, I desired to know the philosophy believed and taught by one of the ablest and best of its demonstrators. The lecturer, a sincere, broad-minded woman, had had wonderful success as a healer, and moreover, was eloquent upon the platform. Not only had she a large class before her when I entered it, but the members of three or

four previous classes were present by her invitation. In this way there were many witnesses to the fact I am about to relate.

In describing the power of mind over matter Mrs. A—— waxed exceedingly eloquent. She was stirring, impassive, majestic. But in attributing to all medicines, liquors, poisons, etc., no intrinsic qualities, but a power imparted to them solely by the thoughts of mankind concerning them, I took mental exceptions to the views of the speaker. Of this I spoke to no person except to my husband, who had no communication with any of the class. In talking over the subject with him I determined to put to her, in writing, certain suppositious cases, in which a powerful mineral poison, the bite of a rattlesnake, and a railroad accident, should be produced and cured by mental action or thought. These questions were briefly formulated before going to the class the next morning, and placed in my reticule. My intention was to put the folded paper on the desk before Mrs. A. rose to speak, and ask her to answer them before beginning the topic of the day.

To my dismay on arriving at the hall Mrs. A. had began her lecture, and there was no opportunity to submit the questions ensconced in my reticule. My watch had lost time, and hence, with a sharp pang of disappointment, I resigned myself to the inevitable.

What was my astonishment about five minutes after entering the class to hear Mrs. A. break off from her subject-matter, take up the questions in my bag one by one, just as I had written them, and answer them according to her light. Verbally she used the same words I had employed with the exception of substituting "viper" for "rattlesnake." This done, Mrs. A. returned to her lecture and finished it in her usual manner.

At the close, and just as the class was dismissed for the day, I begged the members to stay a moment while I opened my reticule and read the questions

which I had placed therein, and which no person, with the exception of my husband, had ever seen or heard. A lady present, an intimate friend of the lecturer, then testified that Mrs. A., in going over the topics for the day with her, previous to taking the platform, had alluded to nothing relevant to my questions. And Mrs. A. herself declared that it was a mystery to herself in propounding the questions and answering them as to why she should do so. In her experience in teaching she had had similar examples of the power of mind, and saw nothing strange in the process.

Here, then, is a marked case of thought transference, a subtle but not mysterious action of mind, which can be accounted for by known natural laws. Tune two instruments to the same key, touch the notes of one, however lightly, and similar notes in the other will respond. If not attuned to the same key, silence is unbroken. The law of harmonious vibration, as yet so little understood, is, I am convinced, at the base of all motion, life, development. To its rhythmic movement dance storm and star, and all that roll between.

What is thought but a motion of the soul, acting through the ether in a manner so fine and far-reaching that another soul in some distant corner of the earth, nay, even upon some other planet, attuned to the same key, may feel the vibration and respond.

HESTER M. POOLE.

TEMPERANCE IN AMERICA.—In an address delivered by Professor Goldwin Smith in his native city, Reading, England, he paid a handsome compliment to the workingmen of the United States when he said that "the Anglo-Americans were an exceedingly temperate people." He struck at the root of the cause of intemperance in all countries by remarking that the true way to prevent the use of intoxicating drinks was to prevent their manufacture.

## SKETCHES OF PHRENOLOGICAL BIOGRAPHY, ETC.

DR. NATHAN ALLEN.

**N**ATHAN ALLEN, the editor of the first three volumes of the *AMERICAN PHRENOLOGICAL JOURNAL AND MISCELLANY*, was a native of Princeton, Mass.; born in 1813, and died at Lowell December 16, 1888, aged seventy-five years. He was a theological student and a graduate of Amherst College in 1837, being a "freshman" there when O. S. Fowler and Henry Ward Beecher were

in order to supply my brother's place in part when he was absent on lecturing tours. He was also pursuing theological studies at the same time.

At length circumstances convinced him that it was his duty to become temporary editor of the *JOURNAL* until some one else could be found capable to fill the place, and as no other one was found, and he was induced to remain, he felt a



graduated there in 1834. At Amherst he became interested in and somewhat acquainted with Phrenology. After his course at college was ended he came to New York, and, of course, gravitated to the office of my brother, at 135 Nassau street, a short time previous to the advent of the writer at the same place, and made that his rallying point until he joined us in Philadelphia early in 1838,

sure conviction that in order to fill the place acceptably to himself it was necessary for him to learn more of physiology and anatomy; the human organization, the temple of the mind, soul, spirit. The next step for him was to attend the medical lectures of the Pennsylvania Medical College, where his brother, Jonathan Allen, M. D., filled an important chair, and where the celebrated

George McClellan, M. D., father of Gen. George B. McClellan, was Professor of Surgery.

At the close of his studies at the Medical College he settled and commenced practice at Lowell, where he remained in the same location forty years, constantly diffusing at every opportunity a knowledge of the laws of God and man, or in other words, what we need to do or avoid in order to best fill our niches in life.

For a quarter of a century he was one of the trustees of his Alma-Mater, Amherst College, and instrumental in introducing a gymnasium of the best pattern, believing it would conduce to the health of the students. Nor did he ever regret that step, but took a fatherly interest and pride in its advancement.

Dr. Allen possessed a strong reasoning mind which was not readily turned from his first conclusion. He was connected with the Massachusetts State Board of Charities for twenty years.

As examining surgeon for pensions he learned many valuable facts, and was so situated as to wield a far-reaching influence, and scattered his views far and wide in the form of leaflets or pamphlets, essays, communications and the like, and shortly before his death compiled them, by request, in an octavo book of several hundred pages.

To do good, and to make himself useful to the world was his great aim, and yet he was a very diffident man, and needed to be almost entrapped into doing some of his best things. Knowing this trait in his character the writer induced him to visit our class-room one day while the class was in session by exciting his curiosity, and when there he could not be excused from addressing the class, though he plead to be allowed to remain silent because unprepared. The following is an extract from his remarks at that time :

"If you take men who have worked in the phrenological field for many years they will acknowledge that they are more indebted to Phrenology than

to almost anything else ; that they would not exchange their knowledge of it for anything else. I do not wish to be egotistical in referring to myself, but it is to Phrenology that I owe many of the ideas and thoughts that I have been advancing in articles for magazines and the like. Phrenology teaches that the great thing to be desired is to have a well balanced mind ; to have the best development of brain, and each of the faculties well set over against the others. On looking back I find that it is to that general idea I am indebted for a correct understanding of physiological laws."

Dr. Allen was decided in his opinions when once formed, not given to change of mind for the sake of something new, but required cogent reasons for revising what he had previously adopted as the truest or best, and acknowledge his former ideas were erroneous. What he said he meant, whether yea or nay, but his large Firmness and Conscientiousness had a controlling influence over his whole life.

DR. A. ASHBAUGH.

Dr. A. Ashbaugh's labors were mostly in the State of Ohio. In December, 1845, the JOURNAL gives him credit for sending the names of ninety-two subscribers. But he met with great opposition from some religionists as well as encouraging appreciation from the friends of improvement.

In February, 1846, a letter from one of our agents at Cedarville, Ohio, says of him : "Some two years ago this eminent phrenological apostle was an ordinary inhabitant of Marion, Ohio. Mr. Sidell, of Xenia, Ohio, wishing to promote Phrenology among his neighbors, engaged to give Dr. Ashbaugh ten dollars for a lecture on this science, and instituted a charge at the door to reimburse it. Dr. A. set about the preparation in good earnest, and succeeded so admirably as to be invited to other places, and, finally, devoted his whole time to the science. His subsequent success has been great, indeed."

Another testimony says of him: "Dr. A. Ashbaugh has been lecturing in our village the past week on Phrenology, and excited the attention of our citizens unanimously, has given general satisfaction, and at his request I send you the names of forty-two subscribers to your journal, accompanied by the pay for the same. He procured these names in one evening at the close of his lecture. He is making phrenologists by the thousand."

The same day of the reception of the above-mentioned names of subscribers the publishers received fifty additional; all of whom were induced to become subscribers through the efforts of Dr. Ashbaugh, whose names amounted to about one thousand. He lectured in many places in Ohio, and then crossed over the river and lectured on the science in Kentucky, to the satisfaction of his hearers, who reported that, "the seed which Dr. Ashbaugh has sown here is certain to produce a bountiful harvest, some of the fruits of which you have with the accompanying list of names as subscribers to that excellent PHRENOLOGICAL JOURNAL."

We heard nothing but good of Dr. Ashbaugh, and mourned the closing of his labors by the closing of his life in this world. While he lived he blessed his race by doing all the good in his power, and his influence in the right direction will never end, but, like the ocean's waves, will roll on forever.

DR. JONATHAN BARBER.

In the month of April, 1833—following the death of Dr. Spurzheim, which occurred in November, 1832—Dr. Barber visited New Haven, and delivered a course of lectures on Phrenology, which was well received, and attended by nearly all the clergy, professors of the Yale College (both medical and literary), the lawyers and medical practitioners.

At the close of the course Professor Silliman proposed a vote of thanks to the doctor expressive of the value of the lectures. From there he returned to his

duties as Professor in Harvard College. His lectures in New Haven were illustrated by drawings and casts copied from Spurzheim's cabinet of specimens, to which were added many sent by Spurzheim from Paris to Dr. C. Robbins, of Boston.

Mr. Dankin, son-in-law of Dr. Barber, then took the collection of illustrations to New London, Ct., and gave a course of thirteen lectures to an audience of nearly a hundred persons, including all the medical men of the city. They expressed themselves favorably disposed to the science.

In June and July, 1834, Dr. Barber delivered a course in Providence, Rhode Island, by request of the Franklin Society, for which they gave him a fixed sum. The average attendance was about three hundred. Phrenology became one of the departments of the Society, and casts and books were obtained for its use. From Providence Dr. Barber went again to New Haven, and gave another course of lectures to an interested class who plied him with questions on the subject.

In the autumn following he, by request, delivered his lectures before the Lyceum at Salem, Massachusetts, in a hall capable of seating seven hundred. Each lecture was repeated on successive evenings to accommodate the audience, and the room was always well filled. The inhabitants of Lynn, a few miles distant from Salem, requested him to favor them, also, with a course of lectures, which he gave to a class of nearly four hundred. These lectures were succeeded by a course at Worcester, to a class of about one hundred, attended by the clergy and medical men of the place.

During the following winter Mr. Dankin gave a course at Roxbury, a suburb of Boston, and one at Brookline, another suburb, and one at Charlestown to classes of much interest.

Mr. Dankin's next course given in the Baptist Theological Institution at New

ton, Massachusetts, was attended by the professors and all the students. All the professors were friendly to Phrenology, and their organ, the new quarterly periodical, *Christian Review*, edited by one of them, admitted phrenological articles.

Dr Barber's next course was given in Lowell, Mass., to a class of about two hundred. In the following August, 1834, he lectured in Fall River, Mass., to a similar class as regards size, who manifested great interest. This course was succeeded by one at Bristol, Rhode Island, to a smaller but highly intelligent audience. Mr. Dankin was lecturing at the same time to a very intelligent class of between one and two hundred persons in Nantucket.

In January, 1835, Dr. Barber visited Charleston, S. C., where he found nearly all the physicians friendly to the science. Most of the younger of them had been to Paris, where they had become interested in it, if not fully acquainted with its details. Dr. Wurde-mann, a lecturer in one of the medical schools in Charleston, had brought a very valuable collection of casts from Paris, which he loaned to Dr. Barber, who gave two courses of lectures on Phrenology during his sojourn in that city to highly intelligent and fashionable audiences.

By request, he then visited Augusta, Ga., where he had a large class. He was assured of good audiences in Savannah and Macon, if he would accept the pressing invitations received from those places, but as the season was too late for him to lecture in both places, he lectured in Savannah only, and with great success.

In the meantime Mr. Dankin gave a course of lectures on Phrenology before the Lyceum in Charlestown, Mass., to an audience of about nine hundred persons; and also a course on ancient history, phrenologically considered, in Brookline, Mass., to good audiences.

In July and August Dr. Barber lec-

tured on Phrenology at Newport, R. I., to a highly respectable audience, and Mr. Dankin, in Nantucket, gave one on education on phrenological principles. During the following winter, 1835-36, Dr. Barber gave a course of phrenological criticisms on English literature, and also a course of lectures on Phrenology at Albany, N. Y., and Mr. Dankin repeated his historical lectures in Boston and Lynn, Mass., and in Albany, N. Y.

Besides courses of lectures as described above, Dr. Barber gave occasional lectures on his favorite topic, Phrenology, at Boston, Cambridge and Plymouth, Mass., and Hartford, Ct.; and Mr. Dankin did the same in Boston, Cambridge, Brighton, Waltham, Medford and Topsfield, Mass.; in Providence, R. I.; and Norwich, Ct.

These were two busy men who so soon succeeded Dr. Spurzheim in disseminating a knowledge fraught with only good to our race. In September and October, 1834, Dr. Barber lectured with great acceptance in Canada to numerous and fashionable audiences, among whom were the most of the medical gentlemen of those cities. At Quebec he visited the jail, accompanied by some of the most intelligent citizens, who credited Dr. Barber with giving powerful evidence of the validity of the science as well as of his own skill in demonstrating its truth, and the usefulness of its practical application to individuals. In 1841 he lectured in England, visiting prisons and astonishing his listeners by his phrenological taste in delineating peculiarities of the convicts of whom he had no previous knowledge whatever, but drew his inferences from their organizations, thus showing the positive nature of the science.

It is seen in these brief studies of the early history of our subject in America that at the start of its development here it had won the confidence and active interest of many eminent persons.



from land to land; whose mighty ships plough the waves, outriding the tempest's fury and wearying the birds of the air; who have married country to country; who have brought nation in touch with nation; who have given untold prosperity, happiness and plenty to millions of their kind; who have taken material progress as but a seed and cultured it into a magnificent growth—though I may not associate with such, yet are they my inspiration, I their humble follower. And it is to Phrenology that I owe that harmony of environment that I formerly lacked.

#### THE BUSINESS MAN.

As I am supposed to deal in exchanges and values, let me tell you what Phrenology has been *worth* to me. In the first place, Phrenology made me a business man instead of letting me drift around for fifty years to find at last that I had missed my calling. So I started right. I acquired a practical knowledge of Phrenology, and have used it successfully in my business relations. It has helped me in hundreds of cases to know my customers as "Bradstreet" could not; it has served me when intuition had failed me, and given assurance to my impressions. In fact, having become imbued with the belief that each man can do some one thing best, I have selected my helpers in accordance with their temperament and brain development—not putting those into the office that ought to work in stock, nor making an entry clerk of one that has a natural talent for selling goods.

Then another thing; I feel secure; all my employees are honest, and I know it. Phrenology discriminates between the honest and the dishonest, the weak and the steadfast. Thus, with the ordinary safeguards, I know that there is no weak link in my chain.

#### THE PHYSICIAN.

A practical Phrenologist told me that a mellow temperament, intuitional intellect, and capacity for scientific knowledge, together with large Constructiveness fitted me for a physician—that I would be able to please my patient socially, could master the anatomy of the human system, and become a quick and correct diagnostician. I took his advice.

I will say this of Phrenology, that no

medical practitioner should consider his education complete without a theoretic and practical knowledge of that science. The commanding influence of the brain upon the body cannot be ignored; a physician of all men should know his patient through and through, and Phrenology is the only science that will enable him to do this. Knowledge is power, and the wise physician will avail himself of this unrivaled means of getting knowledge in this particular line. Phrenology only gives a rational explanation of insanity, and it points out the best method of treating it. Some of our most successful specialists in the treatment of mental derangement have been converts to and followers of the doctrines of Gall and Spurzheim.

#### THE LAWYER.

There is a Latin maxim that says, "*Principia non homines*," principles not men; the lawyer's motto should be principles *and* men. To change the common phrase a little, "All is fair in love and law," and the advocate who would win his case must know how to make truth palatable to minds of various calibers. When I first appeared before "His Honor" to champion the cause of justice, being an honest lawyer and having an honest case, I determined to supplement my legal lore by my knowledge of Phrenology. There was one juror in the second row of the jury box who had large Firmness and prodigious Caution, and, as mine was the plaintiff's side in an accident suit, you may be sure that I gave full ventilation to the negligence of the defendants. And you may know that I studied the witnesses on the other side with deepest attention.

Of course, you guess the outcome; I *won* my first case, and I have won a good many since. There is no man that comes in contact with more and varied phases of human nature than the lawyer, and it is upon his skill in reading human nature aright that his success largely depends.

As a judge, I trust that clemency in some cases and apparent severity in others, where any discretion has been allowed me, have not been prompted by caprice, but by a regard for the true interests of society, bearing in mind the penalty and the brain development of the offender.

If our reformatory institutions and penal codes could be remodeled upon a Phrenological basis—if well-meaning citizens as well as the criminal classes could be treated in the light of that wonderful science that Gall and Spurzheim and Combe have given to the world, I believe that our civilization would take giant strides toward perfection. Yet, as surely as truth triumphs, the time will come when men will do themselves and their Creator the justice to use those means that he has established for the progress of the race.

#### THE MINISTER.

Speaking from my own experience, I may truly say that Phrenology has enabled me to be more nearly all things to all men than I could have been without it. It says with oracular utterance that all men cannot perceive truth alike; it proclaims with the voice of certainty that we excite in others those emotions that move ourselves; it teaches charity and good will toward all; it says, Know thyself and, knowing thus, thou shalt know all men; it announces, Behold truth the infinite! behold truth centering upon man, assailing the very doors of his soul, demanding admittance. Various the channels, common the goal, through which, toward which flows universal knowledge. Knowing the weak and strong points of those that I come in contact with, I have been in many cases able to afford important material assistance.

Phrenology has enlarged my views of the Deity; I see in the author of nature supreme knowledge and goodness, and drink unfailing inspiration from this contemplation. Nature was never so beautiful as when I found in man a faculty for the ideal, the ability to appreciate the splendors that the bountiful hand of the Creator has scattered broadcast over the face of the earth.

My spirit has kindled at the fires of the dawning with its darting spears of light; it has mounted on the wings of the morning chanting anthems with humbler choristers; it has marveled at the colors of the Heavens, the unspeakable glories of the departing sun; it has rejoiced at the sparkling dew drops, the fresh scent of opening plants; it has melted with the murmur of the mountain stream, the song of the sylvan brook, but never has ecstasy so thrilled me as

when I found in the mind of man, capacity for enjoying every special phase of nature. I saw nature adapted to man, man adapted to nature. I saw design.

#### THE DOMESTIC MAN.

Perhaps my testimony is the best of all; it is something, at least, that all are interested in and all can appreciate—the home and home life. Phrenology has taught us to select the right kind of a servant, and the most capable doctor, lawyer, dentist, mechanic, when we have been in need of their services.

It is upon the integrity of our home life that civilization and government depend. Here dwell love, joy and peace; here are the sacred ties that bind in sweet bondage father and mother, husband and wife, parent and child, brother and sister. By the light which Phrenology has thrown upon the marriage relation, I chose my wife—not by immature impulse or caprice of passion, but for her own dear excellences; for that which she brought me, I lacking, and those mental and physical qualities which I possessed in abundance and of which she had not so full a share. Truly such marriages are made in Heaven; truly such marriages are blessed with Heaven's choicest gifts, sweet buds of human promise, the fragrant rose, the pure lily of the future.

Who can describe the mother's joy, the father's hope unfolding, developing, the very light of genius glowing on their faces, so fond hearts think! Yes, say what you will of fame, fortune, the plaudits of the multitude, all these are nothing as compared with domestic joys. Who cannot say with William Penn, "The only fountain in the wilderness of life where man drinks of water totally unmixed with bitterness is that which gushes for him in the calm and shady recess of domestic life."

\* \* \* \* \*

What say you after such testimonies as these? Is not Phrenology worthy of study? is not this science a pearl of great price? does it not confer untold benefits on those that cultivate it? does it not help us to make of this life all that can be made? Yes; and more than pen can tell of. As surely as, right is different from wrong, so surely does Phrenology—showing forth the fact of hu-

man brotherhood, the adaption of man to his environments, the unlimited capacity for improvement inherent in the human race—help us to live and make the best of living; so surely does it enable us to progress from ignorance to knowledge, from darkness to light, from an undeveloped state into the full blaze of perfect manhood and womanhood.

—:o:—

## PHRENOLOGICAL HITS.

### TEN DOLLARS FOR A PARAGRAPH.

The editor of this department of the *PHRENOLOGICAL JOURNAL* offers a prize of ten dollars for the best true story of a hit made by a phrenologist in giving a delineation of character. Competitors will make their communications as brief and pointed as possible, and not longer in any case than two hundred words. All letters must be accompanied by the name and address of the writer, the name to be published as evidence of good faith and responsibility. The contest will be decided by a vote of the subscribers of the *PHRENOLOGICAL JOURNAL* after the publication of such stories as the editor shall accept. Subscribers will please to read the "Hits" with care, and on the reception of the December number of the *JOURNAL* write us which of the hits are, in their judgment, the best. The vote should be sent so as to reach us within the present year, and the decision will be made Jan. 1, 1892. Address communications to Editor Practical Phrenology Department, *PHRENOLOGICAL JOURNAL*, 775 Broadway, New York.

—:o:—

**HIT NO. 25—"HE MUST HAVE KNOWN YOU."**—A gentleman, totally a stranger to me, received an examination and full-written description, and among other things was told that he had great facility in committing to memory and reciting poetry. In the Union League Club, to which he belongs, he is known for his ability to recite entire some of Shakespeare's plays and his great readiness in making poetic quotations; and when his friends read the description Phrenology gave of him, they exclaimed, "Oh, he must have known you."

J. K. L.

**HIT NO. 26—COLOR BLIND.**—In 1840, at Union, Broome county, New York, I told Mr. Lewis Kaler that he could not distinguish colors, and the first part of his clothes to wear out was his pockets. He replied: "I do not know the color of my pants, and when a boy I was often asked if I had a grindstone in my pocket."

R. B. TRIPP, M. D.

**HIT NO. 27.—A TOUGH SPECIMEN.**—About four years ago I was invited to lecture on Phrenology at a country district schoolhouse in Dickinson County, Kas. Before I began my lecture a hard-looking character, not known to me, said he wanted to bet me I could not tell his character. I replied I did not bet, but if he would stay to the lecture I would admit him free and examine him free and leave it to his neighbors to decide as to the correctness of my statements, whereupon he got in a rage and wanted to fight, as "I had said enough." He did not stay to the lecture, and has since left the district, where I have since learned he cheated and swindled a number of his neighbors, who like his absence but regret their loss, and who were very greatly pleased that I challenged him to come out, which he dared not accept. I only suppress names and place because these parties are living yet, but proof can be given if needed, but exact names are not to be published.

JOSEPH FENTIMAN.

**HIT NO. 28.—OCCUPATIONS.**—About four years ago, an acquaintance called me into an office; there I found ten or twelve men, all dressed up, and entire strangers to me. My friend said: "Part of this company is composed of carpenters and painters. I want you to pick them out according to their Phrenological developments." I replied that I could tell which should be carpenters and painters, but whether they actually were, I could not say.

I selected five persons and pronounced two of them carpenters, and the other three painters.

They said my predictions were correct.  
Arcadia, Ohio. MILO WILSON.

**"HIT NO. 29.—COOKING A FINE ART.**—In 1891, in Saint Augustine, Florida, I was invited to room 52, Hotel San Marco, to make some private examinations. The last gentleman examined acknowledged the accuracy of the delineation; I told him he had excellent taste and would judge well of anything belonging to food and drink. His wife exclaimed "That is true. Cooking has become one of the fine arts in our establishment." He gave me his card by which I learned that he was "Maillard," whose chocolates are celebrated. He has a store under the Fifth Avenue Hotel, N. Y., and

employs 500 men at his factory, where they make chocolate, cocoa, confectionery, etc.

ALBERT BAUSCH.

HIT NO. 30.—“HANNAH AND JOHN.”

—At the conclusion of a lecture once, a large, fine-looking gentleman was sent up for delineation. I noticed the condition of conjugality and combativeness, and remarked: “I am sorry to say so, but I fear this gentleman sometimes quarrels with ‘Hannah.’”

The audience laughed, but nothing more was said. But early the next morning, the gentleman came rushing into my room, and, said he, “I want to know how you can tell that a man quarrels with his wife.” I explained to him. “Well,” said he, “it’s so, and we are trying for a divorce now.” They concluded to quit; and they did soon after. In the afternoon of the same day, three ladies called. To one of them I said: “You don’t live happily—you quarrel with John.” And I was correct, for she was the wife of the gentleman before described. I knew neither of them.

U. E. TRAER, M.D.

HIT NO. 31.—IMPRESSIONAL.—At

Gillespie, Ill., April, 1886, I said of a man: “You are a remarkable man. Original, visionary, inspirational and prophetic; arrive at conclusions independent of reason. Naturally a Swedenborgian. Your mechanical inventions are original, but you lack the practical talent to perfect them in detail, and acquisitiveness to make them of utility to yourself.” “Who has been telling you who I am?” “No one. I never saw nor heard of you before. Your brain tells the story.”

At the conclusion of the examination, he exhibited the model of a “Self-binder.” “This,” said he, “is one of my many inventions. The old binder is composed of fifty pieces—this of twenty-seven. Laugh at me, call me foolish, if you please. My reason had nothing to do with this, nor any of my inventions. I was inspired! This binder appeared before me twice in one night as plainly as you see it here. By the aid of a practical mechanic we completed a drawing of it the following day. I am obliged to get a practical man to complete the details of all my inventions. As to my religious belief and financial incapacity, you are correct.”

F. M. HENDERSON, Class '87.

HIT NO. 32.—Prof. W. G. Alexander was here, Salem, Oregon, during April last. His first lecture was “free,” and the house was well filled. After an excellent lecture, the professor asked to have four gentlemen come forward for examination, explaining it would be satisfactory to all to have well-

known residents. “Mr. Adams” was called and went forward. (He is a Methodist minister.) “H. H. Brown” was called, and he complied. A Mr. Polly and a Mr. Robinson went up on the stage. Professor gave the last two gentlemen very good characters, mentioning Mr. R.’s principal fault as stubbornness. He said Mr. A. was fond of argument, stubborn and very fussy. He gave Mr. Brown an excellent delineation, saying, “He is a reformer out and out, of a very inquiring turn of mind and is a humanitarian.” Mr. R. asked if Professor could tell anything of religious ideas. Professor said of Mr. Brown, “He can do his own praying, can make a good prayer for others, and *all* will listen to his prayers.” Pointing to Mr. Adams and Mr. Polly, Professor said, “Both of these men need their prayers printed.” The walls resounded with applause, and many will remember Professor Alexander’s first night with us.

N. J. L.

HIT NO. 33—HOMELESS RAMBLER.

—In 1885 I had frequent talks with Bishop Kimball on the subject of Phrenology, the Bishop always taking the negative. One day a stranger came where we were, and the Bishop asked me, “What does Phrenology say about the head of this stranger.” I looked over his head, and found very large locality, which gives a relish for traveling, and small inhabitiveness, which permits one to feel careless about having a home, and I inferred and stated that he would be a rambler and at home wherever night overtook him. The Bishop, to discredit my statement, interrogated the stranger by saying, “Have I not met you before?” “Quite likely,” observed the man; “I have always been traveling. My house is wherever night overtakes me. I expect to travel as long as I live. Home to me has no attraction. On the trail I am contented.”

Kanosh, Utah.

E. W. PENNY.

HIT NO. 34.—HE HAD A CHANCE.—

During the last twelve months L. D., a boy ten years old, has been about me several times. From the scowl on his low, broad forehead, together with the wolf-like side-glance of his eyes, I thought he must be naturally low-minded, and would certainly steal, if, for no other reason than to know he had deprived others of their rights. Every time I saw him I could not resist scanning his features narrowly, until, becoming convinced that my conjectures were right, I expressed this opinion to my wife. Only a few days after this she met a lady who knew the boy well, and that he had on more than one occasion stolen articles of value. In some instances he confessed the theft, but could not by any means be made to produce them. Though he had made no use of

them he had taken them because the chance presented itself.

L. W. BRASHER.

Haughton, La.

**HIT NO. 35.—IT DID NOT HURT.**—Some years ago V. P. English delivered a course of lectures in a Kansas town. Most of the people were but slightly acquainted with Phrenology, and were inclined to be incredulous—didn't "believe much in bumps." At one lecture a prominent gentleman of the town, known to be extremely gentle and kind, never entering into a quarrel, avoiding everything tending toward one, was called to the platform. After a short examination of his head, the Professor, in a positive way, said, "Ladies and gentlemen, if this man were to become entangled in a quarrel—in a church quarrel, or with his best friends, he would cut and shoot." All was quiet, people began to exchange glances, as much as to say they were glad of proof that Phrenology was not what was claimed for it since they knew that this man would not harm a kitten. "Yes," said the Professor, "ladies and gentlemen, he would cut and shoot! he would cut for the alley and shoot for home!" This brought down the house, and the skeptics were puzzled.

MRS. F. W. SIMMONS.

Blue Mound, Kansas.

**HIT NO. 36.—A DUDE AND THE PULLETS.**—At the conclusion of a lecture once a young man rushed upon the platform unasked. He was a "dudish" fellow, had large self-esteem and approbateness, with a somewhat narrow intellect and very little veneration. I was slightly provoked by his presumption and manner, and did not "temper the wind to the shorn lamb" very much. Hitting off some of his qualities, I remarked, "If I lived in this young man's neighborhood, and raised many fine fat pullets, I would encourage them (the pullets) to roost very high." The uproar that followed was tremendous. Ladies laughed as though crazy, and the men and boys roared and yelled. Looking at my subject, I noticed he was badly "bored," and for the time I was very sorry for what I said, but it was out and had to go. What was the hit? Well, he was the son of a preacher, and the winter previous was sent away to college, but was expelled for stealing chickens, which he and a chum cooked and ate in their room. A barrel of feathers was found in their room, and the story got out on him. U. E. TRAER.

**HIT NO. 37.—LOW TASTE.**—At South Lincoln, Vt., on closing my second lecture, D. G.—, having been invited by a committee, came forward for public examination. I spoke as follows: "This man has no taste

for books or learning, shows no reverence for God and but little respect to his superiors. To see him at church would be a rare event. Fishing, hunting, or dissipating would be preferable to his disposition. He would do a good day's work if he agreed to, then his interest would end. Give him the best farm in town he would not be benefited; his aim would be personal gratification with means at his command. His only redeeming traits are, he is not avaricious nor quarrelsome. He should reform, by avoiding liquor, tobacco and other dissipations, read good books and papers, cultivate reverence for God and respect to civil law, also improve his deportment; then the miserable fruit now shown would change in appearance, and by the public be hailed with delight." Applause followed, and I was told that words could not explain his tastes and requirements better.

ANDREW A. DRURY, Class of '82.

**HIT NO. 38.—A MUCH-USED USELESSNESS.**—About two years ago I gave a lecture in a school-house at Long Island. A man came up for public examination. I said of him that he could *make* and put on the market *something* people *don't* need. He was Adams, the manufacturer of the tutti frutti chewing gum.

ALBERT BAUSCH.

**HIT NO. 39.—COLOR BLIND.**—A man and his wife called one day to have charts marked. After the lady had been waited upon the husband took the chair. He was thirty-seven years old; they had been married seventeen years. Noticing the very small-sized color, I said, "You must be color-blind." He didn't think so. "Well," said I, "you can't tell the color of your wife's eyes for a ten dollar bill," and held the bill up before him. He was about to look at his wife, who was laughing heartily. Said I, "Hold on; what is the color of her eyes?" "Well, really," said he, "I don't know. I never thought of it afore." And he could not tell after he did look.

H. E. TRACY.

**HIT NO. 40.—NOT MORE THAN HE COULD CARRY.**—J. M. Graves, at a lecture on Phrenology, had a young man sent up for examination of whom he said, "This young man has a low organization, a narrow mind, little self-respect, and a liability to steal. He would not be likely to take anything very large, not so large that he could not carry it away; not larger, for instance, than a sheep." The young man had just returned from the penitentiary, where he had served a sentence of two and a half years for stealing a sheep.

J. MERRIAM.

# CHILD CULTURE.

## AN ANTI-TRAMP MISSION.

A WRITER in the *New York Ledger*, who has had some experience in being imposed on by beggars, says:

"The tramp instinct seems natural to some people and must be counteracted early in life, if at all. The great need of humanity is training for the children, not asylums, refuges, institutions or homes; but places central, convenient and comfortable—places which are open at all hours of day and evening, where children and youths may be amused and looked after while they are very small, and guided and put in the way of earning a good living when they are older.

"Every town, village and neighborhood, and every city at suitable intervals should have some central meeting-place for children and youths—a place under the immediate charge of some competent person. Every visiting child should have its name enrolled on books kept for that purpose. There should be frequent concerts, lectures with illustrations, magic lantern views, panoramas, plays and games and exercises in which the children should join. Of course, it would necessitate some money and more painstaking and hard work; but that certainly is better than the expense and disgrace of the reformatory, penitentiary and the hangman's noose.

"In these rooms—'pleasure-rooms,' for lack of a better name—there should be the fewest possible rules, but these should be strictly observed. Children should be taught to observe the rules which govern polite society. Offenses of all sorts should be referred to a committee of children selected by vote and offenders should be punished by sus-

pension, or as might be agreed upon. To taunt a suspended child with its disgrace should be considered as a punishable offense.

"Cards or certificates of merit should be issued, and the names of the holders of these should be posted in a convenient place, as evidence of good behavior.

"What is wanted is a rival to the saloon, a place which practically never closes, and is always light, warm and cheery, where no matter what the condition of the mind or body, there is a welcome and a light, warmth and words of good fellowship. A cup of hot coffee, tea or milk on a cold, stormy night would keep many a man, woman and boy from the rum shop and ruin. A certainty of a smile, a bright, warm room and a five-cent lunch, no matter what the hour or the condition, would be far more acceptable to many persons than the grogshop. When the church opens a rational as well as aggressive campaign against the saloons, then, and not till then, will be some hope for the salvation of the race.

"'Every honest and pious door closes early, and the poor and practically homeless thousands in our cities have no place of refuge, but the saloons,' said a well-educated but half vagrant man whom I once tried to argue with.

"'But haven't you any place which you call home,' I asked.

"'No, ma'am; I have a place to sleep, but can only be there for that purpose. There is no waiting-room, no opportunity for rest. If I am restless or don't care to retire, I must go to a bar-room or saloon where I am expected to drink something, no matter whether I want it

or not. It is bad enough for a settled man, but for boys and young men the temptations are something dreadful."

NOTABLE PEOPLE OF THE DAY.—No. 42.

SAMUEL F. SMITH, D. D., AUTHOR OF "AMERICA."

MILLIONS have sung "My Country 'Tis of Thee, Sweet Land of Liberty," etc., and at every return of the accompaniment of a full organ. Yet very few of the American people know that the author of this national

*America.*

*My country, - tis of thee,  
 Sweet land of liberty,  
 Of thee I sing;  
 Land where my fathers died,  
 Land of the pilgrims' pride,  
 From every mountain side  
 Let freedom ring*

*My native country, - thee,-  
 Land of the noble free,  
 Thy name I love;  
 I love thy rocks and rills,  
 Thy woods and templed hills.  
 My heart with rapture thrills,  
 Like that above.*

Independence and Thanksgiving Days "America," as the hymn is called, fills the arches of our churches as their enthusiastic congregations roll it out with

hymn is still living, and filling out the measure of a hale, rich life.

Samuel Francis Smith, now a veteran minister of the Baptist church, wrote

the four verses in 1832, and has lived to hear them sung everywhere by loyal Americans for nearly sixty years. In February last he wrote out a fresh copy of the hymn, and it is produced by the

the day being able to pen so symmetrical and finished a line.

Mr. Smith was born in Boston, Mass., October 21, 1808. Looking toward the Christian ministry he studied at Har-

*Let music swell the breeze,  
And ring from all the trees  
Great freedom's song;  
Let mortal tongues awake,  
Let all that breathe partake,  
Let rocks their silence break,—  
The sound prolong.*

*Our fathers' God, to Thee,  
Author of liberty,  
We are  
Thy trusting;  
Long may our land be bright  
With freedom's holy light,—  
Protect us by thy might,  
Great God, our King.*

*S. J. Smith*

*Written in 1832.*

*Feb. 2, 1891.*

engraver in *fac simile*, showing to the reader how vigorous and steady the hand of the writer is still despite his almost eighty-three years. The writing in itself is beautiful—very few men of

vard, and was graduated in 1829, being a member of the same class with Oliver Wendell Holmes. For many years he performed various duties in pastoral and literary connections, writing occasion-

ally a poem. The well known missionary hymn that begins, "The Morning Light is Breaking," is one of his contributions to religious verse. The portrait indicates an organization of very unusual vital tenacity. The temperament is markedly motive, yet has a strong nervous infusion suggestive of excitability enough for stimulus to activity. Endurance, readiness of recuperation, good digestion, admirable breathing capacity, and elastic spirit are read in the lines of the countenance.



SAM'L. F. SMITH.  
"Our Country."

Naturally the drift is practical, with a good measure of intuitional judgment. The perceptions are prompt and the sympathies easily awakened. The fullness of the upper part of the temples shows ideal sensitiveness—imparting a vein of enthusiasm to the character. In rhetorical composition he would show a special earnestness, especially where occasions tended to arouse popular sentiment.

He would naturally incline to believe in man as a potentiality of the highest and urge the following of the higher in-

stincts and emotions. His capacity for the use and enjoyment of life as he finds it is much above the average, and that he is still a strong, active man does not appear wonderful to us. With his organization of mind and body, and his happy adaptation of capability to the employments of brain and hand that he has taken up his career has been a naturally successful one. EDITOR.

#### THE DEVELOPMENT OF HEARING IN INFANTS.—All infants are deaf at birth,

because the outer ear is as yet closed, and there is no air in the middle ear. A response to a strong sound is observed at the earliest in six hours, often not for a day, sometimes not for two or three days. The awakening of the sense may be recognized by means of the drawing up of the arms and the whole body and the rapid blinking which a loud noise provokes; and it is a sign of deafness if the child, after its ears have had time to come into a suitable condition for hearing, fails to respond thus to a strong sound. No other organ of sense contributes so much to the early psychic development of the child as that of hearing after it has become fully developed. The superiority of the ear over the eye in regard to this point is shown by the intellectual backwardness of persons who are born deaf, as compared with those who are born blind. At the beginning of life, as a rule, the voices of the mother and the nearest relatives afford the first impressions of sound. Very soon these voices are distinguished, and different tones and noises differently responded to. It is particularly interesting to compare the soothing operation of singing of the cradle melodies with the extraordinary vivacity exhibited on the hearing of dance music, in the second month. Certain sounds, as those of the consonants *sh*, *st*, and of the male voice,

are effective at a very early period in quieting the crying of a child ; while other strong and strange ones, like the whistle of an engine, will cause it to cry. Observations on these points, which are

easily multiplied, show that in spite of its original deafness the child learns very soon to discriminate between the impressions of sound. — *Professor Preyer.*

### HOME DISCIPLINE.

**W**HEN in a question box, Mr. Moody was once asked "How to revive a dead church?" the evangelist replied, "Get revived yourself." The like may be said to the anxious inquiry, "How shall I train my child?"

First, discipline yourself. See that your own actions are under your control. That a fact, with gentleness but persistency set about your task. Do not ask the child to do unreasonable things. To tell him not to lie, not to steal, not to be angry is not training him. Teach him, as a first principle, that he has the power not to sin. You have no right to deprive your child of independent volition. Show him even in his short turnings from the path of right, that "the wages of sin is death," and that sin is, "any want of conformity, or transgression from the law of God." Beyond this, that it is his inalienable right to escape punishment. This point established, it will follow as a logical conclusion, that the child will not lie, will not steal, will not be angry ; for the reason that he has a motive stronger than the fear of chastisement to influence him.

Use whatever means will turn the attention of the child to his own power.

Solomon said too many wise things to suppose that the only foolish thing he said was "Spare the rod, and spoil the child." Still, take any risk before you use the rod, with either yourself or the little rebel in a state of anger. In that case your punishment will descend into a trial of brute force. "A burnt child dreads the fire," and the end wished may be attained by letting the little sinner burn his fingers. Very good, but be sure he understands that the fire could not have burnt him had he not put his fingers in the flames.

If one lesson will not bring the result, do not fear to repeat the teachings, over and over again. Some weary parent will say, "My life is a daily cry, 'don't,' or 'do so.'" Do not be discouraged. God sometimes says, "do not," or "do so," seventy years, to a soul before the man or woman is fitted to taste of his glory in heaven. Reverse the order of training. Say "I will train my child, not 'physically, mentally and morally,' but 'morally, mentally and physically.'" Remember you are building character for eternity. God does not say the mind or body that sinneth but the "soul that sinneth, it shall die."

### THE "SOCIAL PROBLEM."

**N**OT because of set purpose to be base are the best beloved of Christian homes given over to wrong ways of living, but largely now, as always, is it true that lack of knowledge lies at the root of physical degeneration," said Francis Willard in his brave address on "Social Purity," before the teachers in convention at St. Paul last

summer, and I wish the solemn truth of it all might be impressed upon the head and mind of every father and mother. It is so true that ignorance is the tap-root of the greatest of evil in our midst to day, and who but the parents are responsible for it all ? Who but they hedge up the way in which the children walk, and, by their unforgivable silence in

regard to the most beautiful and sacred facts of physical life leave the young minds at the mercy of those who, upon street corners and school yards gather to discuss themes which should be talked over only in the pure air of home?

There is no child with intellect enough to seek knowledge but must early question and wonder over the great fact of reproduction. "Where did Baby come from?" "How did he get here?" Woe be to the one that dares look into the eager little face and answer with a lie!

"Oh, but I would keep them innocent," says one. I, too, would keep them innocent, nay, more, I would help them to be virtuous, and by leading them wisely, by letting them know these great truths of God's ordaining, by giving them the knowledge they are bound in some way to acquire in a safe way, by the lips of father or mother, I would teach them the sacredness of life, the holy use of every God-given power. So far as may be I would remove the mystery of all these things and cover all with the veil of purity.

I shall never forget how it touched me when, after I had explained as best I could, how and where "baby grows" to a little girl, she raised her great awe-filled eyes to mine with, "Why, Auntie, *God has made us just right*, hasn't he?" Her feet are in the way of safety now, and vulgar curiosity will have no power over her. Because she realizes God has made her "just right" she will try to keep herself right, as would others were they rightly taught.

To quote again from Miss Willard, "Innocence may be founded on ignorance (I can not see why the truth makes one less innocent), but virtue is evermore based upon knowledge. In the presence of temptation one is a rope of sand, the other a keen Damascus blade."

Much wisdom must be used in telling of these things, giving only that part of the truth the child mind is

ready to receive and feel the sacredness of at any one time, with the promise of more as added years bring greater understanding; but let it be "the truth, and nothing but the truth" which we impart.

Teach the girl to feel the holiness of motherhood, the need of preparing for it, and at the same time let your boy know that if he builds aright fatherhood is the open door to all high and holy things, and impress it upon their minds that it is only to those with pure hearts and clean hands who are fit for the kingdom—only they who build their houses on the everlasting rock of right—and you have laid the axe at the root of the "Social Problem," and so surely as God reigns it shall find solution and purification. May the day hasten when all parents shall realize this, and be strong to do their duty.

EARNEST.

### THE WONDERFUL SLOT.

Just over the way stands a tall, iron case,  
That's bright in its paint and white on its  
face;

Old and young loiter near, and if curious you  
may

"Put a cent in the slot and see what you  
weigh."

In the room at the ferry I happened to see  
A miniature ship; 'twas made handsomely;  
I stopped to admire, but 'twas also to learn,  
"Put a cent in the slot, and see the wheels  
turn."

"O dear," said Maria, "I so want a chew,  
A sweet 'Tutti Frutti,' go for it, please, do;  
There's a stand at the corner all kinds in it  
set,

Drop a cent in the slot and bring what you  
get."

And so at the beach, as we sauntered along,  
I said to Maria, "Now sing that nice song;"  
She said, "I've a cold, but have music you  
may—

Put a cent in the slot and the organ will play."

We went to the fair—such a medley of stuff!  
To go through it all were a job quite enough,  
But this everywhere stared right in our eyes—  
"Put a cent in the slot and you'll draw a  
prize."

I stopped at the station to wait for the train ;  
 There smelled a sweet odor and heard a low  
 strain ;  
 The ladies were crowding, and children with  
 glee—  
 "O mamma, the fountain, some cologne for  
 me!"  
 In the midst of the throng, on its pedestal  
 tall,  
 Stood that fountain of magic, delightful to all;  
 Its glass dome transparent shone bright in the  
 sun,  
 While a cent in the slot made the sweet odor  
 run.

If you go on a journey with risk to your  
 life,  
 And want to provide for children and wife,  
 There's a box at the depot, you've seen it I'm  
 sure—  
 Just drop in a coin, for the day you're secure.  
 The world moves along, every day something  
 new ;  
 Methinks 'twill be soon we'll have nothing to  
 do.  
 But all will be done for us right on the  
 spot,  
 If we drop but a cent in the wonderful slot.

HAL D. RAYTON.

### THE TREATMENT OF BOYS.

NOT long ago, at a concert where there were no reserved seats, two neatly dressed, bright-faced little boys, perhaps ten and twelve years old, arrived early and took possession of two of the best seats in the house. It was perfectly proper that they should do this, for they had come early on purpose to get good places. They had scarcely seated themselves when an usher came forward with some fashionably-dressed ladies, and, looking crossly at the boys, beckoned them to come to him. They obeyed, and were shown to other seats not nearly so good as their original ones, which they accepted uncomplainingly, while the ladies were given the places from which the unoffending boys had been ejected. Presently, as the house filled up, the same usher again made the boys give up their seats to some more ladies, and move to still poorer places. The boys did not look as though they liked this treatment, but they "moved on" again like little gentlemen, as they were. The blood of at least one spectator of this injustice boiled with indignation. If these boys had been asked to move again, there would have been at least one earnest protest entered, which might or might not have shamed the bullying usher. It would have been uttered at the second infringement upon their rights if it had not been for the popular prejudice against "making a scene."

A boy of twelve recently said to his mother: "When we are on the ice, mamma, if the men want us to move, they come along and say, as cross as they can, 'Move along, you young rascals! Nobody allowed on that part!' But if it is a lady they speak to, it is all bow and smile, and 'Madam, excuse me, but on this portion of the ice no one is allowed to go just at present; I am sorry to disturb you.' Now, we are behaving every bit as well as the ladies. They are real mean to talk so to us, but they always do. I s'pose it's cos we ain't anything but boys."

Doubtless the boys are somewhat to blame for this state of affairs. They are "trying," many times, it must be confessed. But who wouldn't be "trying" when, being innocent, he is treated like a criminal? We usually rise, says a writer, to the opinion which is held of us. If you make a boy feel as though he were an object of scorn and suspicion, he will doubtless respond accordingly. If you treat him, on the other hand, as you ought to, as an individual with rights to be respected, with good intentions to be honored, and with a loving little soul to be found underneath that careless mass of freckles and mud-spots and slang, ten to one you will find him a companionable, affectionate little fellow, who will be as wax under your arm. Give the boys a chance.

--*Christian Union.*



### INTERNAL BATHS IN THE TREATMENT OF FEVERS.

**I**N the *New York Medical Record* for July 4, 1891, is a short but interesting article by Dr. Beverly Robinson, Visiting Physician to St. Luke's Hospital, on "The Internal Use of Water in the Treatment of Typhoid Fever." In this article Dr. Robinson acknowledges his indebtedness to a paper read by Prof. Debove before the "Medical Society of the Paris Hospitals," on July 25, 1890.

Dr. Debove claimed to have treated one hundred and fifty cases of typhoid fever in the Paris Hospital, by giving water alone, without medicine, to the patient. The results of his treatment were surprising. The percentage of cures was far greater than by the drug treatment, and equaled that by the Brand method of cold baths that is used in the German army hospitals. Dr. Debove's plan was to encourage his patients to drink cold water freely every hour or two, so that in the course of the day an adult patient should drink about six quarts of water. This cold water, taken into the body, is passed out of the system by the kidneys mostly, after being raised to a fever heat. Thus a considerable quantity of heat would be abstracted from the fever-racked body, and, still more important, a large amount of the poison in the blood would be eliminated. The eminent Prof. Cantani endorses these views of Debove and takes a very important step farther. "He adjoins to cold water by

the mouth, large injections of cold water rendered slightly antiseptic, by the rectum. The latter he administers twice daily."

Both of these methods of treatment increase the quantity of urine and diminish its specific gravity, especially the drinking of water, and, as Cantani believes, the antithermic effect is produced more surely than by other hydro-therapeutic methods. It likewise seems evident that the cold water is absorbed in large quantities and then cools the entire body and even the blood. In this manner Cantani considers that the tissues are permeated and cleansed by the water and freed of ptomaines, and this takes place without disturbance of any kind, except occasionally a slight chill. Cantani also believes that *if cold injections be employed at the beginning of typhoid fever it is possible to abort the disease in very many cases.*"

\* \* \* \* \*

While we agree fully with Prof. Cantani as to the giving cold water to drink, we differ a little as to the advisability, in all cases, of giving the injections cold. We use tepid or warm water in flushing the colon in these cases. As it is acknowledged that the principal benefits derived from this treatment is its effect in causing elimination of poisons through the kidneys and bowels, we feel sure that this result is better attained by

the tepid flushings than by the use of cold water. The latter sometimes causes a shock to the patient. We have found that these flushings can be used twice or three times per day with advantage in fevers, but care must be taken to keep the patient in bed during and after the treatment; and he must not be allowed to rise to discharge the water from the colon; a bed-pan must always be employed. In fact, throughout all dangerous fevers, a bed-pan should be used. Many a life is lost because the weakened heart gives way from efforts made by the patient in rising to discharge the bowels. Very often the death occurs from this cause, after the fever has left, and the patient is supposed to be out of danger.

To return to internal baths. Dr. Robinson says:

"On taking charge of my hospital wards at St. Luke's last autumn, I determined to treat my typhoid cases, tentatively at least, with cold water internally. Subsequently this treatment was carefully employed in three cases, apparently of moderate severity. These cases all did well. There was scarcely an untoward symptom. I experienced no difficulty in giving each of them four to six ounces of water every two hours in addition to the three or four pints of milk, that they were taking daily. This amount of fluid caused no disturbance whatever, not even a slight dyspeptic attack, and the patients took it without a murmur. The amount of urine was notably increased in each case and its specific gravity lowered, as I had a right to infer.

"These patients gradually recovered their strength and health, and the convalescent period continued most satisfactorily. In a fourth case, begun after this method, I felt obliged to supplement the internal use of cold water by cold baths, after Brand's method. This case was one of particular severity. He ultimately recovered, and, so far as I could determine, was benefited by the cold baths. In making the foregoing

plea for the internal use of water in treating typhoid patients I do so in the belief that we will thus be carrying out Nature's prescription. I do not say that it will prove as efficacious as the method of Brand, but I am hopeful that it may. At all events, it may properly supplement it, and it will have two very great advantages, *i. e.*, it can cause no harm, and is perfectly simple and easy of trial."

The method of Brand here referred to is the treatment of typhoid fevers by cold baths without the use of drugs. This method is employed exclusively in all the German military hospitals, many of the French military hospitals, and in most of the private hospitals in those countries. By this treatment the mortality of typhoid fever in the German army has been reduced from forty per cent. by drug treatment to eight per cent., and in some of the hospitals as low as two per cent. The treatment in these cases is as follows: As soon as the fever thermometer shows the patient's temperature to be above 103° he is lifted carefully from bed and laid full length in a bath tub of cold water. The temperature of this water is from 65° to 75°. The patient, while in the tub, is constantly and vigorously rubbed. He is lifted out in three or four minutes and wrapped in a warm blanket. This is the sole treatment, and the results are the surprising ones given above. Our plan of treatment of fevers has been a little different from this.

Very few families have portable bath tubs, and many patients shrink from being put into a cold bath. We have therefore long employed the following procedure. The patient is undressed while still covered with the bedclothes, long thick woolen socks are drawn over his feet and legs, then a sheet, folded just so as to reach from the top of the patient's socks to his neck, is wrung out of cold water containing one pint of good vinegar to the gallon of water. This sheet, quite wet, is spread on the

front half of the bed and the patient is carefully lifted upon it. The flaps are instantly wrapped tightly over his body, the arms being down, and the sheet tucked in around the neck. Then a dry blanket is thrown over the patient, and the nurse pats and rubs the patient vigorously. At the same time a cold wet compress is placed on the patient's head. He is left in the wet sheet for fifteen to twenty minutes and then lifted or rolled on to a dry blanket. This treatment invariably reduces fever, stops delirium if

it is present, and puts the patient to sleep.

Together with internal baths, it is the most rational and successful treatment for all acute fevers. Baths, external and internal, are already endorsed by the leading members of the medical profession in Europe, and to some extent in this country. In ten years this will be accepted generally, as the plan of treatment for nearly all forms of continued fevers.—*From "New Methods,"* by W. E. Forest, M. D.

### LONG LIVES AND BUSY ONES.

WE are all familiar with the saying that "it is better to wear out than to rust out." Science enlarges upon this text by telling us that a steel or iron tool will be corroded away by rust sooner than it will be rubbed away in active service. It takes longer to wear out than it does to rust out, and this truth seems to hold when we apply it to humanity. Overwork, of course, is hurtful, but activity, and especially mental activity, seems conducive to longevity.

Among those men of science whose fame is world-wide many have far exceeded the limit of "three score years and ten." Isaac Newton died at eighty-five, William Herschel at eighty-four, and Buffon at eighty. Humboldt lived to be ninety, and Galileo and Stevenson both reached their seventy eighth years. Faraday was seventy-six years old, and Darwin and Professor Gray, the botanist, both lived far into what the genial autocrat calls "the superfluous decade."

Of those men who have attained to literary fame Dr. Johnson died at seventy five, and Webster, the compiler of the dictionary, was eighty-five years old. Voltaire, the most celebrated of French writers, saw his eighty-fourth year, and Voss, the most famed classical writer of Germany, attained the venerable age of ninety six. William Cullen Bryant lived to be eighty-four, and

Wordsworth was eighty. Browning was recently called home after seventy seven active years. Oliver Wendell Holmes and Tennyson were both born in 1809, and both are still able to enjoy the fame they have so richly earned.

Among men of action—makers of history—the "Grand Old Man" is eighty-one and Bismarck is seventy-five, yet both are full of vigor still. Kossuth, the Washington of Hungary, who has spent the greater part of his long life in struggling for his country's freedom, is still in full possession of his faculties, though he is eighty-eight years old.

Lyman Beecher, one of the most famous of anti-slavery preachers, attained the same great age, and so did the reformer Wesley, who labored harder for the poor of England, and exerted a greater influence over them than any other person who has ever lived.

Some women famed in science or in letters have attained a most venerable age. Mary Somerville saw her ninety-second year and kept all her faculties, and Caroline Herschel, famed for her astronomical discoveries and researches, was still interesting and interested at ninety-eight. Maria Edgeworth died at eighty-two and Joanna Baillie at eighty-nine. Hannah More, who certainly exercised a great influence upon her generation and the next, whatever

modern critics may think of her, lived to celebrate her eighty-eighth birthday. Our own Mrs. Stowe is seventy-eight.

It may be that these celebrated men and women have lived long on account of the same vitality and energy which enabled them to accomplish so much arduous work. The mind, however keen and strong, is heavily handicapped in the race for success if it is mated with a feeble and ailing body. But, on the other hand, the weak body will grow stronger if the soul which is enshrined

in it be keenly interested in some worthy work. Many a sickly woman needs not doctor's stuff, but an interest. A study diligently pursued, or a charitable work earnestly undertaken will do more to strengthen her limbs, brighten her eyes and clear her complexion than will all the tonics in the Pharmacopœia. Wisdom!—a wise use of time, holds in her right hand length of days, and an earnest purpose in life is the true "Fountain of Eternal Youth."

E. M. HARDINGE.

### SIMPLE DIET THE BEST.

A PRACTICAL writer says: Every sensible and observing physician, the longer he lives, must become more and more convinced that the cause and cure of the majority of the ailments that afflict humanity depend very much upon food and drink and habits of exercise. No saying is more trite than that men and women take too much medicine. They take many times too much, and too often the disease and symptoms of disease for which relief is sought by this indiscriminate dosing are stimulated into increased activity.

The writer would by no means convey the impression that drugs are valueless, nor that there is not the widest range for their judicious administration. He simply protests against the impertinence of constantly interfering with the prerogatives of Nature. What sort of a teacher would he be considered who was always solving his pupils' mathematical problems or translating his Latin exercises? A vigorous intellectual growth is not stimulated in this way, no more than physiological functions are excited to a healthful activity by the artificial aid of pernicious poisons indiscriminately and persistently repeated. Our body is simply an incessantly active furnace, and the crucible through which its fuel must pass to be consumed is the liver. If the consumption is imperfect and incomplete, very

much the same thing takes place in this human furnace as in the furnace that heats our house. If the draught in the latter is insufficient the combustion is imperfect, and the coal, instead of being reduced to fine ashes, remains in the form of half-burned cinders, and materially interferes with the efficiency of the whole heating apparatus. In the human body the evil results of an imperfect combustion are far more widespread and complex than this.

Besides the obstruction to the portal or liver circulation, the imperfectly transformed products of digestion, circulating through every portion of the system, poison both brain and body. This it is that causes much of the irritability and unreasonable outbursts of temper among men.

Now, what the coal, and the draught which acts as the efficient factor in consuming it, are to the furnace, such are food and adequate muscular exercise to the body. What a simple statement and yet how true, and how few give it more than a passing thought! It is a fact so important that, misunderstood or its suggestions neglected, more misery, mental and physical, are entailed and more lives destroyed than can be told. That old and vigorous exemplar of the benefits of simple living, Hannibal Hamlin, spoke truly when at a recent banquet in this city, he said that "gluttony

killed more men than intemperance," for where one is intemperate a hundred overeat.

If men would be strictly temperate in eating and drinking, taking the simplest food and no more than is absolutely

necessary to repair the ordinary waste of the body, the healthful activity of its various functions could be maintained with the minimum of muscular exercise. This Spartan simplicity of diet, however, is seldom attempted.

### THERAPEUTIC SKEPTICISM.

**I**N an excellent paper by the late Dr. Milner Fothergill, he said, on the topic named above :

Dr. Waters, in his address to the Liverpool School, pursued the topic thus : "The great object for which you come here is to learn how to recognize and treat diseases—to learn how to be of practical use in the alleviation of human suffering. The public estimate our service, and will honor and reward us, in proportion as we are able to treat successfully their ailments. They do not stop to inquire how far we are skilled anatomists or able physiologists—how far we are good chemists or botanists—but how far we can, by the application of remedial measures, cure their diseases; and, therefore, although the sciences connected with medicine are of the highest importance, a knowledge of them alone will not make a physician or a surgeon." It is positively refreshing to find that once more medical teachers are recognizing the fact that the public would like to have something for their money ; that what they want is a man who can benefit them in return for the money they pay—in fact, "value received." This is a healthy reaction against the doctrine recently taught insidiously, if not formally promulgated, that it was first of all requisite that a medical man should be highly educated, familiar with the collateral studies of medicine, well informed in society, learned in the causation of disease, skilled in its detection, prophetic almost in his diagnosis, but impotent, or nearly so, as a therapist, professing not to believe in drugs. The impertinence of this last was only equaled by the dis-

honesty underlying it. If the man who "disbelieves" in drugs arrived at his conclusion after a long, patient, unbiased trial of them, then his conclusion would be entitled to every respect. But when the assertion comes from lips which speak from the standpoint of the dead house, from the physical examination in the hospital wards, when the tired teacher almost forgot to prescribe, then it carries no weight of conviction with it ; it is undisguised impertinence which ought to be birched. When a patient comes to one intrusting confidence, placing health and life in our hands, and with them the prospects of his wife and children, surely in return a medical man with a spark of manly feeling or true self-respect, will meet that trust as a man ought to do, viz. : by the fullness of knowledge. Ignorance which can be removed by pains is nearly as execrable and morally detestable as malice. To let a patient die for the want of knowledge which can be acquired if the effort were made properly, is nearly as wicked as to kill him purposely. To slay a patient by ordering him chloral when the respiration is failing—no uncommon event, I regret to say—because the prescriber is ignorant of the effects of chloral upon the respiratory centers, differs little from willful murder. It is a pity that some of our teachers do not look at the matter of therapeutics from the standpoint of the day of judgment. I venture to think that, if they did, a number would reconsider their therapeutic belief.

The practical point made by Dr. Fothergill should be respected by every physician as of highest importance.

## PEROXIDE OF HYDROGEN.

Abstract from German-American *Apotheker-Zeitung*.

THIS compound is destined in the near future to become more and more popular; as its antiseptic and curative qualities become better known it will be appreciated most highly and occupy an honored place in the *materia medica*. Several manufacturers have given formulæ for testing the strength of peroxide of hydrogen; they are, however, so complicated, that, besides an enormous amount of calculation and some very expensive apparatus, such as a pair of very sensitive scales and a set of French decimal weights and measures, the slow process of ascertaining the exact strength of the liquid is rather too irksome a method to be commonly employed; especially when it is considered that nine-tenths of the samples of the article now on the market lose their strength almost from the instant they are sent out, and cannot be depended on to retain the same percentage of oxygen from one day to the next. This state of affairs has tended to bring this article into disrepute, as it is well known to a few practical chemists that a chemically pure article can be manufactured which will keep its strength indefinitely in an ordinary temperature and not stale down immediately upon reaching the cabalistic seventy degrees Fahrenheit. Nor is any acid needed for the purpose, the statement to the contrary of interested parties notwithstanding. Just fancy the downright injury done to inflamed mucous membranes of tuberculous or bronchitic patients by inhaling heated peroxide containing phosphoric and hydrochloric acids "to preserve it." The first thing a patient inhales, under the circumstances, are the combined fumes of the two deadly acids mentioned, so that, instead of relief, an aggravated condition is the result. The present writer's own throat is a sad reminder to that effect. Carried away by the bombastic announcements and

claims of one of those self-sufficient "graduates" who not only "know it all," as far as the manufacture of the article is concerned, but also undertake to give published formulæ how to apply and use it in every form of disease "to which flesh is heir," I obtained a pound bottle of this peroxide and inhaled a dose from a hot water bath. Immediately my throat became much sorer; after three or four inhalations my whole bronchial system seemed one raw surface, and before I knew it I had medicated myself from an every-day influenza into a case of acute bronchitis.

Nearly three years elapsed before I recuperated to a condition of comparative comfort, but the ultra-sensitive throat will probably abide with me for the rest of my life.

## RELIABLE TESTS FOR PEROXIDE OF HYDROGEN.

Peroxide of hydrogen should be tested in two ways: for strength and for purity. The purity is determined by the total absence of either acid or alkali, of which two the caustic alkali is the most dangerous. If pure, both blue and red litmus paper will retain its color. If acid, it will turn the blue paper red; if alkaline, it will turn the red paper blue.

The strength can be easily ascertained at short notice by the following method: A graduated drachm measure, a small bottle of the saturated solution of permanganate of potash, a small bottle of sulphuric acid and three medicine droppers, with very fine orifices, constitute the whole outfit. To be sure that the solution of permanganate of potash is saturated, a deposit of the same should remain at the bottom of the bottle, which, when partly empty, may be refilled with water until the sediment is gradually absorbed. With the first dropper, take twenty drops of the peroxide to be tested and put them into your graduate, up to the twenty-drop line.

Take another dropper, and with it add two drops, only, of the sulphuric acid. Be careful to use only a dry dropper in the acid. Then drop carefully as much of the permanganate of potash into the graduate as the peroxide will absorb—i. e., discolor. If the peroxide is fifteen volumes strong it will absorb its own bulk of permanganate, and you can add drop after drop of the latter until you reach the forty-drop mark. By these two simple tests, every physician and druggist may know the relative strength and purity of samples of peroxide of hydrogen.

N. HELMER, Chemist.

**NO STIMULANTS DURING HEMORRHAGE.**—It is customary, when the accident of hemorrhage occurs, for the attendant, or some bystander, to administer wine, brandy, or some other alcoholic stimulant to the patient, under the false idea of sustaining the vital power. It is my solemn duty, says a writer in *The Asclepiad*, to protest against this practice on the strictest and purest scientific grounds. The action of alcohol, under such circumstances, is injurious all round. It excites the patient, and renders him or her nervous and restless. It relaxes the arteries, and favors the

escape of blood through the divided structures. Entering the circulation in a diluted state, it acts after the manner of a salt in destroying the coagulating quality of the blood; and above all other mischiefs, it increases the action of the heart, stimulating it to throw out more blood through the divided vessels. These are all serious mischiefs, but the last-named is the worst. In hemorrhage the very keystone of success lies so much in quietness of the circulation that actual failure of the heart, up to faintness, is an advantage, for it brings the blood at the bleeding point to a standstill, enables it to clot firmly, when it has that tendency, and forms the most effective possible check upon the flow from the vessels. (The author refers to a case in which three pounds of blood was lost and the patient was unconscious, but recovered. He refers to this case as typical, because if a stimulant were not wanted in it, a stimulant can not be called for in examples less severe.) The course followed was simply to lay the patient quite recumbent when signs of faintness supervened, and, so long as he could swallow, to feed him with warm milk and water freely. Such, in my opinion, is the proper treatment to be employed in every instance of syncope from loss of blood.

#### CONTROL OF APPETITE.

[Extract from a Question Box Lecture by Kate Lindsay, M. D., Battle Creek Sanitarium.]

**Question**—Is temperance self-denial or self-control, with reference to the appetites and passions?

**Answer**—It is certainly both. Temperance in its strictest sense is the necessary and legitimate use of a thing. Activity of appetites and passions for their normal use is proper and right, but exercise for sensuous gratification is abnormal and wrong. Take the digestive appetite for example. There are people all over the world who live to eat, and to whom the pleasures of the

table are among the greatest they know. The Romans, in their degenerate days, used emetics to empty their stomachs that they might have the pleasure of filling them again, and there are a great many people to-day who are on the same level through exercising functions for mere animal pleasure. A person who takes more food than the body can take care of will prematurely wear out his digestive and assimilative organs, making him a miserable dyspeptic when he should be in the prime of bodily vigor. The hardworking, laboring man, who can only get food enough for daily re-

pairs, does not need "dinner-pills" to sharpen his appetite, nor does he have to use quantities of mustard, spices and rich seasonings to enable him to take more food. He brings a healthy appetite and relish to his simple food, eating that he may live.

Reason and religion should guide us in all things. Perverted tastes, appetites and desires should never control a rational human being, especially if he professes to be a Christian. What is true of the digestive appetite is true of other functions and passions and appetites of the body. "I keep my body under," wrote St. Paul, and those who do likewise will find at the end of life that they have had more of real, enduring pleasure than those who have aimed simply to secure gratification and pleasure for themselves. Where the appetites and passions are fully controlled the intellect has a chance to grow and develop; while those who are the victims of their appetites find that their intellectual life dwindles and bodily powers decay early. Every year witnesses the sad spectacle of thousands and thousands of people who were rich in natural endowments, but for lack of self-control are finally slain by their own appetites and passion.

#### HUMAN VERSUS EQUINE ENDURANCE.

—A recent six-days' contest at Chicago between men and horses demonstrated the fact, which has often been doubted, that the endurance of the human animal is greater than that of the horse. The contest was between trained pedestrians and horses which had given previous evidence of speed, and which had undergone such training as was supposed to best fit them for the effort. The men not only covered more miles in the allotted time, but did it without very great apparent fatigue, while the treatment to which the horses were subjected to keep them on the track, was such as to threaten their owners with prosecution for cruelty to animals.

Experiments were sometime ago made

in Paris which go to still further establish the superior endurance of man, the recent fasting feats in New York being taken as a test of his powers. The experiments in Paris were conducted with a view to determining the capacity of the horse to undergo the privations incident to a stage of siege. They showed (1) that a horse may hold out for twenty-five days without any solid nourishment, provided it is supplied with sufficient good drinking water. (2) That a horse can barely subsist for five days without water. (3) If a horse is well fed for ten days, but insufficiently provided with water throughout this period, it will not outlive the eleventh day. One horse from which water had been entirely withheld for three days, drank on the fourth day sixty liters (sixteen gallons) within three minutes. A horse which had received no solid nourishment for twelve days was, nevertheless, in a condition on the twelfth day of his fast to draw a load of 279 kilos (625 pounds).

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PAT'S IDEA OF MICROBES. — Two Irishmen were running on about one thing and another, and finally one of them remarked upon the great prevalence of sickness.

"Aren't you afraid of typhoid fever?" said Dennis.

"Yis, I am," answered Pat.

"Pat?"

"Yis, Dinny."

"What are those microbys and germs the doctors are all talking about?"

"Waal, I'll tell ye my idee, Dinny. Them germs and microbys are paculiar things. Flannigan was tellin' me about thim. He says they reside in the wather. He was fishing through the ice last Monday, and he pulled up his line and found a microbe on it. He says it looked a good dale like a bullhead, but it had a mighty queer face. He says he threw it back afther he got over being scart. Me own opinion is, Dinny, that microbys are a paculiar kind of fish."

## NOTES IN SCIENCE AND INDUSTRY.

**Sun Spots.**—The latest maximum occurred in 1883 or 1884, and the latest minimum in 1889, when very few spots could be seen. Their rapid increase now indicates that the approaching maximum, which should occur about 1894, may be a memorable one. Some of the spots that have lately appeared could be easily seen without a telescope by simply protecting the eye with a smoked glass. Any one can see the larger spots by fixing a spy-glass in such a way that it can be directed steadily at the sun while a sheet of white cardboard is placed at a distance of several inches behind the eye-piece where the image of the sun may fall upon it. If the observation can be made through an aperture in a darkened room, the effect is greatly heightened.

The question whether sun spots exercise any influence upon the weather, and if so, what the effect is, has naturally arisen again now that the spots are coming back. It is certain that extraordinary outbursts in the sun produce violent magnetic disturbances upon the earth, and splendid displays of the aurora borealis, or Northern lights, which are caused by atmospheric electricity. It has also been supposed that certain destructive storms, like our Western tornadoes and the typhoons of the China Sea, are more frequent when sun spots are most numerous, but this remains to be proved by further observation.

**Fruit-Eating Habits of Animals.**—It is quite curious to note to what extent animals of various kinds devour fruit. The apple is highly appreciated by horses, cows, sheep, goats, hogs, deer, elephants, rabbits, squirrels, domestic fowls and many of the wild animals and birds. The persimmon is greedily devoured in immense quantities by opossums and dogs. The fig is a favorite food among animals, horses, sheep, goats, hogs, camels, elephants and fowls greedily devouring it. The cherry, as our fruit growers well know, is a delicacy which the whole feathered tribe contend for. Peaches are only relished by a few animals, among which may be mentioned the rabbit. Grapes are eaten

with great relish by horses, cows, sheep, deer, hogs, camels, elephants and sometimes by dogs and many wild animals. Dried fruits of all kinds are eaten with avidity by the Esquimaux dogs. Fruits, such as the orange, lemon, lime, shaddock, sour plum, green olive, etc., are shunned by nearly all kinds of animals, as they are by worms. Olives, when they have become thoroughly ripe, will be readily eaten by hogs, after they have once acquired the taste. The ostrich will eat many kinds of fruit with enjoyment. Nuts of nearly all kinds are relished and sought after by squirrels, monkeys, hogs, parrots and many other kinds of animals and birds.—*California Fruit Grower.*

### How to Loosen Glass Stoppers.

—The *Pottery and Glassware Rep.* states that some one of the following methods is certain to prove effective:

1. Hold the bottle or decanter firmly in the hand or between the knees, and gently tap the stopper on alternate sides, using for the purpose a small piece of wood, and directing the strokes upward.
2. Plunge the neck of the vessel in hot water, taking care that the water is not hot enough to split the glass. If the stopper is still fixed, use the first method.
3. Pass a piece of lint around the neck of the bottle, which must be held fast while two persons draw the lint backwards and forwards.
4. Warm the neck of the vessel before the fire and when it is nearly hot the stopper can be removed.
5. Put a few drops of oil around the stopper where it enters the glass vessel which may then be warmed before the fire. Then, apply process No. 1. If the stopper still continues immovable, repeat the above process until it gives way, which it is almost sure to do in the end.
6. Take a steel pin or needle and run it round the top of the stopper in the angle formed by it and the bottle. Then hold the vessel in your left hand, and give it a steady twist toward you with the right, and it will very soon be effectual. If this does not suc-

ceed, try process No. 5, which will be facilitated by it.

#### **Products of One Ton of Coal.—**

From a single ton of ordinary gas-coal may be produced 1,500 pounds of coke, 20 gallons of ammonia water and 140 pounds of coal-tar. By destructive distillation the coal-tar will yield 69.6 pounds of pitch, 17 pounds of creosote, 14 pounds heavy oils, 9.5 pounds of naphtha yellow, 8.3 pounds naphthaline, 4.75 pounds naphthol, 2.25 pounds alazarin, 2.4 pounds solvent naphtha, 1.5 pounds phenol, 1.2 pounds aurine, 1.1 pounds benzine, 1.1 pounds aniline, 0.77 of a pound toluidine, 0.46 of a pound anthracine and 0.9 of a pound of toluene. From the latter is obtained the substance known as saccharine, which is 230 times as sweet as the best cane sugar.

In China soapstone is largely used in preserving structures built of sandstone and other stones liable to crumble from the effects of the atmosphere; and the covering with powdered sandstone in the form of a paint on some of the obelisks of that country, composed of stone liable to atmospheric deterioration, has been the means of preserving them intact for hundreds of years.

#### **Reducing the Ocean Voyage.—**

*Power* comments on the late achievements of fast steamers thus:

A steamship which will cross the Atlantic in three days is under discussion in marine circles. Mr. Carl Schurz, president of the Hamburg-American Packet Company, considers it feasible, but believes that such ships will carry passengers only, will be larger than the present vessels, and fitted with the necessarily powerful machinery in two distinct sets, divided by longitudinal bulkheads, and driving upon twin-screws, either set of which would be competent to propel the vessel in case of accident to the other.

The builders upon the Clyde are credited by *Industries* with the intention of building a steamer which will be able to cross the Atlantic in five days, and the builders of the City of New York and the City of Paris are said to have exhibited at the Naval Exhibition a model designed for the attainment of the speed required for

such a passage. From the engine coamings it appears to *Industries* as though the intention were to place two sets of engines tandem upon each screw, giving four sets of engines complete.

While these efforts at excessive speeds are interesting from an engineering point of view, it is to be doubted if the present speed can be increased fifty per cent. on anything like a practically commercial basis. With the restrictions of cost both of equipment and operation removed, marine engineers could doubtless construct passenger vessels which could attain the speed mentioned, but the power required for propulsion increases enormously with the velocity, and it is very doubtful if the limited number of passengers upon whom such a ship must rely for its revenue would care to purchase such a curtailment of a voyage made in the major number of instances as a matter of pleasure at a price which would warrant the equipment and maintenance of a vessel of the required speed.

**Extinct or Scarce Birds.**—"There are only four eggs of the great auk now in this country," says an oologist, "and they are valued at \$500 each. It seems odd to think of a bird becoming extinct, but no one has seen a Labrador duck, either, since 1856. There are but five mounted specimens in existence, and none of the eggs are in existence. Kirtland's warbler is another bird that is rare. Until recently but seven had ever been captured, and these all were found in a region near Cleveland, O., less than a mile square. Specimens were worth \$100 apiece. But a little while ago a naturalist who chanced to visit the Bahama islands came upon a colony of the birds, and knowing what a mine he had struck, shot about twenty and took them to this country. When he began to unload, the story came out and the market sagged, so that now you can get a Kirtland for \$5 or \$6. The Connecticut warbler is another bird of interest to oologists because no one has yet seen its eggs. It passes up the Mississippi river in the early spring and probably mates far in the interior of British North America, and goes south in the fall by way of the Atlantic seaboard. If any one can find the nest of the little fellow with four eggs in it it will be \$200 in his pocket."

**The Interior of the Earth.**—One of the most interesting questions relating to our planet, says Mr. Serviss, is that of its interior constitution. Observations made in deep mines and borings indicate that the temperature increases as we go downward at the average rate of one degree Fahr. for every 55 feet of descent, so that if this rate of increase continued, the temperature at the depth of a mile would be more than 100 degrees higher than at the surface, and at the depth of forty miles, would be so high that everything, including the metals, would be in a fluid condition. This view of the condition of the earth's interior has been adopted by many, who hold that the crust of the earth on which we dwell is like a shell surrounding the interior. But calculations based upon the tidal effects that the attraction of the sun and moon would have upon a globe with a liquid interior have led Sir Wm. Thompson and others to assert that such a condition is impossible, and that the interior of the earth must be solid and rigid to its very centre. To the objections that the phenomena of volcanoes contradict the assumption of a solid interior, it is replied that unquestionably the heat is very deep beneath the surface, and that reservoirs of molten rock exist under vol-

canic districts, but that, taking the earth's interior as a whole, the pressure is so great that the tendency to liquefaction caused by the heat is overbalanced thereby. The whole question, however, is yet an open one.

**Pearline and Soapine.**—The composition of various washing powders has been investigated by L. O. Janeck and E. M. Poset, of the School of Pharmacy of Wisconsin University, who reported the following in the *Western Druggist* as the results of their investigations: They found that pearline consisted of 52½ per cent. of anhydrous soda, 35 per cent. of soap and 12½ per cent. of moisture. Soapine, boraxine, gold dust, ivoryne, Babbitt's 1776 soap powder, and acme soap powder were all similar in composition to the first named, there being some variation in the proportions of the ingredients.

Hager has examined several of the patent washing crystals, washing powders, etc., in the European market, and says that the major portion of them consist of effloresced soda or sodium carbonate, either alone or with admixtures of other sodium salts, such as the silicate, sulphate, hyposulphite and bichlorate. The proportions of the sulphate, biborate, etc., present varied from 2 to 25 per cent.

9th Month. SEPTEMBER, 1891. 30 Days.

| Day of Year. | Day of Month. | Day of Week. | BOSTON; N. ENGLAND, N. Y. State, Mich. Wla., Ia., and Oreg. |           |              | N. Y. CITY; PHIL., Conn., N. J., Penn., Ohio, Ind., and Ill. |           |              | WASHINGTON; MARY-land, Va., Ky., Mo., and California. |           |              | CHARLESTON; N. C., Tenn., Ga., Ala., Miss., and La. |           |              | MOON'S PHASES. |  |  |
|--------------|---------------|--------------|---|-----------|--------------|--|-----------|--------------|---|-----------|--------------|---|-----------|--------------|----------------|--|--|
|              |               |              | SUN Rises.  | SUN Sets. | MOON R. & S. | SUN Rises.   | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. |                |  |  |
| 244          | 1             | Tu           | 5 25  | 6 35      | 3 25         | 5 27   | 6 33      | 3 29         | 5 30  | 6 31      | 3 34         | 5 35  | 6 25      | 3 48         |                |  |  |
| 245          | 2             | W            | 5 26  | 6 33      | 4 26         | 5 28   | 6 31      | 4 29         | 5 30  | 6 29      | 4 33         | 5 35  | 6 24      | 4 44         |                |  |  |
| 246          | 3             | Th           | 5 27  | 6 31      | sets.        | 5 29   | 6 29      | sets.        | 5 31  | 6 28      | sets.        | 5 36  | 6 23      | sets.        |                |  |  |
| 247          | 4             | Fr           | 5 28  | 6 29      | 7 29         | 5 30   | 6 28      | 7 28         | 5 32  | 6 26      | 7 28         | 5 37  | 6 21      | 7 25         |                |  |  |
| 248          | 5             | Sa           | 5 29  | 6 28      | 7 50         | 5 31   | 6 26      | 7 50         | 5 33  | 6 25      | 7 51         | 5 37  | 6 20      | 7 52         |                |  |  |
| 249          | 6             | Su           | 5 30  | 6 26      | 8 10         | 5 32   | 6 24      | 8 12         | 5 34  | 6 23      | 8 13         | 5 38  | 6 19      | 8 18         |                |  |  |
| 250          | 7             | M            | 5 31  | 6 24      | 8 32         | 5 33   | 6 23      | 8 34         | 5 34  | 6 21      | 8 37         | 5 39  | 6 17      | 8 45         |                |  |  |
| 251          | 8             | Tu           | 5 33  | 6 22      | 8 55         | 5 34   | 6 21      | 8 59         | 5 35  | 6 20      | 9 2          | 5 39  | 6 16      | 9 14         |                |  |  |
| 252          | 9             | W            | 5 34  | 6 21      | 9 19         | 5 35   | 6 19      | 9 29         | 5 36  | 6 18      | 9 34         | 5 40  | 6 15      | 9 48         |                |  |  |
| 253          | 10            | Th           | 5 35  | 6 19      | 9 58         | 5 36   | 6 18      | 10 3         | 5 37  | 6 17      | 10 9         | 5 40  | 6 13      | 10 27        |                |  |  |
| 254          | 11            | Fr           | 5 36  | 6 17      | 10 43        | 5 37   | 6 16      | 10 49        | 5 38  | 6 15      | 10 56        | 5 41  | 6 12      | 11 15        |                |  |  |
| 255          | 12            | Sa           | 5 37  | 6 15      | 11 41        | 5 38   | 6 15      | 11 48        | 5 39  | 6 14      | 11 54        | 5 42  | 6 11      | morn.        |                |  |  |
| 256          | 13            | Su           | 5 38  | 6 14      | morn.        | 5 39   | 6 13      | morn.        | 5 40  | 6 12      | morn.        | 5 42  | 6 9       | 1 14         |                |  |  |
| 257          | 14            | M            | 5 39  | 6 12      | 45           | 5 40   | 6 11      | 51           | 5 41  | 6 10      | 57           | 5 43  | 6 8       | 1 16         |                |  |  |
| 258          | 15            | Tu           | 5 40  | 6 10      | 2 0          | 5 41   | 6 9       | 2 5          | 5 42  | 6 9       | 2 10         | 5 44  | 6 7       | 2 26         |                |  |  |
| 259          | 16            | W            | 5 41  | 6 8       | 3 18         | 5 42   | 6 8       | 3 22         | 5 42  | 6 7       | 3 26         | 5 44  | 6 5       | 3 38         |                |  |  |
| 260          | 17            | Th           | 5 42  | 6 7       | rises.       | 5 43   | 6 6       | rises.       | 5 43  | 6 5       | rises.       | 5 45  | 6 4       | rises.       |                |  |  |
| 261          | 18            | Fr           | 5 43  | 6 5       | 6 45         | 5 44   | 6 4       | 6 45         | 5 44  | 6 4       | 6 45         | 5 46  | 6 2       | 6 44         |                |  |  |
| 262          | 19            | Sa           | 5 44  | 6 3       | 7 12         | 5 45   | 6 3       | 7 14         | 5 45  | 6 2       | 7 15         | 5 46  | 6 1       | 7 19         |                |  |  |
| 263          | 20            | Su           | 5 45  | 6 1       | 7 41         | 5 46   | 6 1       | 7 43         | 5 46  | 6 1       | 7 46         | 5 47  | 6 0       | 7 55         |                |  |  |
| 264          | 21            | M            | 5 46  | 6 0       | 8 22         | 5 47   | 5 59      | 8 26         | 5 47  | 5 59      | 8 30         | 5 48  | 5 58      | 8 42         |                |  |  |
| 265          | 22            | Tu           | 5 47  | 5 58      | 9 30         | 5 48   | 5 58      | 9 33         | 5 48  | 5 57      | 8 58         | 5 48  | 5 57      | 9 45         |                |  |  |
| 266          | 23            | W            | 5 49  | 5 57      | 9 30         | 5 49   | 5 56      | 9 36         | 5 49  | 5 56      | 9 43         | 5 49  | 5 56      | 10 1         |                |  |  |
| 267          | 24            | Th           | 5 50  | 5 54      | 10 22        | 5 50   | 5 54      | 10 28        | 5 50  | 5 54      | 10 35        | 5 50  | 5 54      | 10 55        |                |  |  |
| 268          | 25            | Fr           | 5 51  | 5 52      | 11 17        | 5 51   | 5 53      | 11 23        | 5 51  | 5 53      | 11 30        | 5 50  | 5 53      | 11 49        |                |  |  |
| 269          | 26            | Sa           | 5 52  | 5 51      | morn.        | 5 52   | 5 51      | morn.        | 5 52  | 5 51      | morn.        | 5 51  | 5 52      | morn.        |                |  |  |
| 270          | 27            | Su           | 5 53  | 5 49      | 15           | 5 53   | 5 49      | 21           | 5 53  | 5 49      | 27           | 5 52  | 5 50      | 45           |                |  |  |
| 271          | 28            | M            | 5 54  | 5 47      | 1 18         | 5 54   | 5 48      | 1 22         | 5 54  | 5 48      | 1 28         | 5 52  | 5 49      | 1 43         |                |  |  |
| 272          | 29            | Tu           | 5 55  | 5 45      | 1 18         | 5 55   | 5 46      | 1 22         | 5 54  | 5 46      | 1 28         | 5 53  | 5 48      | 1 49         |                |  |  |
| 273          | 30            | W            | 5 56  | 5 44      | 3 20         | 5 56   | 5 44      | 3 23         | 5 55  | 5 45      | 3 26         | 5 54  | 5 46      | 3 34         |                |  |  |



**NEW YORK,**  
September, 1891.

### OVERLOOKED.

ONE of our cotemporaries that is deeply interested in social reform makes a statement of this kind :

"It is a remarkable fact that in the 'last will and testament' of many well-known and distinguished friends of temperance, when they pass away and their wills are unfolded to the world, there is no legacy found for the help of the temperance cause. Many thousands of dollars are left to the great Missionary, Bible, Tract, and other benevolent enterprises, while temperance is overlooked. Men who have professed great attachment to the cause fail to render it the assistance it deserves at their hands."

The writer might have referred also to the large bequests that are reported now and then to collegiate or university foundations in his reflection upon the apparent short-sightedness of wealthy testators. We may conjecture that the men who are so sagacious in their management of business affairs as to derive large profits from them and thus in time to accumulate wealth, as a rule, are unfriendly to radical enterprises, and they regard the temperance movement that inscribes PROHIBITION on its banner as impracticable, if not fanatical. It can not be that many of these men do not

recognize the great need of reform or change in the drinking habit of society, but that they have more confidence in methods that deal with this habit in an indirect and slow manner than in those that would attack it directly and positively. So they give their money to the colleges and universities in the belief that intellectual education will operate as a preventive to the spread of vice, and to benevolent institutions of one sort or another, that many unfortunate victims of the drink vice may receive kindly relief and comfort.

Your modern millionaire is, as a rule, what is called a "self-made man." He had few privileges of mental development in his youth, and in his age, with the favor of fortune, he comes into contact with men and women of education and culture, and learns to admire them and to esteem the institutions that confer the titles of the scholar. That he should from his surplus contribute to the endowment of such an institution we can not wonder. Nor do we wonder at the tendency of many to bestow some part of their wealth upon religious or missionary institutions. The good work of these in providing a refuge or help to the unfortunate and wretched often appeals directly to the practical man, especially if he have some reserve of sympathy that the hard contest for wealth has not crushed out.

We might add that the Temperance reform is not the only "institution" that seems to be forgotten by the will-makers, for we can name two or three other undertakings, by no means hidden from public observation, that are doing most valuable work of a preventive and remedial nature. One of these is obvi-

ous enough to the reader of this magazine, and in consideration of what is said concerning it in other pages of this number, the editor does not feel altogether warranted in specifying here the claims it has to the notice of those possessing means and the spirit of philanthropy. He would only remark that while the institutions of benevolence that so abound in the community are mainly engaged in endeavoring to reform the vicious and criminal, or to help those who suffer from the consequences of the vice and criminality of others, the American Institute of Phrenology is engaged in promoting the study of the natural means for preventing the development of those passions and propensities in human character that flower into habits pernicious and destructive to the individual and baneful to society. If "an ounce of prevention is worth a pound of cure," the establishment of an institute of this sort in every State, at the cost of a hundred thousand dollars each, would be a cheap method of promoting solid reform among the people and awaken hope of permanent prosperity.

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### SYSTEMATIC MORAL EDUCATION.

#### FOURTH PAPER.

EVERY parent of normal intelligence and humane instinct looks upon his boy or girl with an earnest desire that they shall grow up symmetrically in all parts of their being. The desire is not only strong with regard to their development into a maturity of capacity and judgment that shall render them self-maintaining, but also with regard to the reputation they shall obtain for integrity and honor, refinement and sympathy. The true mother would do

what lies within her power to make the life of her child smooth, sunny and joyous, and is pained by the thought of the many trials and difficulties that lie along the way and which he must meet. So the true father would minister at the cost of much labor and even pain to the happiness and success of his growing boy. Yet, without a plan or a system founded upon a correct knowledge of mind and character, what serious mistakes are made by parents in the training of children, and at what cross purposes society acts in relation to their instruction and environment? It is true that the best development proceeds of self-making and the overcoming by calm, resolute perseverance the obstacles in one's career, but what a source of strength and assurance does that youth and man draw from in his struggle with self and the world who has been taught the principles of virtue and integrity so clearly that his convictions of manly conduct are as inflexible as the rock of Gibraltar.

We hold it to be the duty of the parent to make every possible provision for the happiness of his or her children. On the one side supplying them with such material helps as shall be helpful in their social and business relations, and on the other, earnestly striving to develop their faculties and force of mind and body to such a degree that they shall be competent to stand and meet every trial and responsibility with serene confidence.

It would be easy to multiply the examples of deficient moral control in the every day life of people who are regarded of the better class. Men and women are easily irritated, become an-

gry at slight provocation, lose their mental balance and say and do things that are indefensible. It has become common, indeed, to attribute weaknesses of this nature to inheritance, and in this manner many we know appeal to our common sympathy to excuse them. The very manifestations of irritability these people would have us condone in them, if shown by children, are regarded as indications of wilfulness, obstinacy and vice, and not to be tolerated, although in the endeavor to suppress them the remedy is so ill chosen that the mental infirmity is increased. On the line of heredity, while we believe in its general principle of the transmission from parent to child of certain essential characteristics of mind as well as of physiology, we are firm in our conviction that education exercises a most important influence upon the natural organization, modifying it in degree and expression often to the extent of complete change. The later writers on Psychology, Sully, Harris, Preyer, are urgent in their opinion of the paramount value of education in moulding and development capability. The first mentioned says in his "Handbook of Psychology:" "The body takes on a form of growth because of the special line of habit in eating, exercise, etc., of the individual. So the mind grows on what it is fed in the daily life. Lines of mental growth will be to some extent predetermined by innate capabilities and tendencies, but these only partly limit the process; they do not fix its precise character. The particular ideas and convictions of ideas that form the intellectual habits fix the peculiar coloring of the feelings and the special lines of conduct will all be determined

by the character of the surroundings.'

The biographical record of human kind is dotted with striking examples of the final effect of resolute perseverance in correcting defects of mentality, even when added to physical infirmity of a serious nature. These demonstrate that human nature is not hemmed in by an iron fatality, but that its Creator has endowed it with indefinite possibilities of growth. The gates of birth may close behind the human individual, but *before him opens liberty*.

In the misfortunes of "genius" that constitute a most prolific theme for many pens we have a field that supplies us with illustrations of undevelopment or unregulated moral faculties. Your "genius" is usually described as a person who lives in a stratum *above* that of average humanity, who is guided, or rather stimulated, by ideas peculiarly his own, and feels out of harmony with the laws and customs that the average man respects. Shelley, Byron, Burns, Goethe, Poe, Madame Dudevant, Musset, Wagner and the other æsthetically gifted sons and daughters of earth, whose very vices seem to have the reverence of the literary world, present examples of a moral nature untrained and spasmodically exercised. In the brilliancy of their intellectual powers society appeared to lose sight of their indifference to the canons of truth, integrity and purity. Even those who suffered because of this indifference for the most part were awed into silence by the applause and adulation that the world renders to a masterly imagination. A Mrs. Stowe may attempt to tell the truth regarding a Byron, but the verse-loving community cries "Shame!" and quotes

the ready maxim, *De mortuis nil nisi bonum*.

The student of mind learns early that faculties grow by exercise, and that the color of their product is due to imitative habit. The very things that grown people complain of in the conduct of children are but the unrestrained manifestations of traits in their own character, and they have but to stop and think a while of the sources of conduct to see that what ails the child is the same thing precisely, although in a different degree, that ails themselves. Using the plain language of an observer of his fellows: "We men and women become angry, fret, storm and stew, rush into danger and do countless things that we wish we had not done; and if we become addicted to some vice, we become less and less subject to self-control." In this respect adults are but children in the expression of their moral nature, and have not gained that poise and stability of mind that should be the concomitant of mature years.

Here a thought occurs that leads us to refer again to the principle of habit-education.

There are intellectual habits as well as physical habits, which are simply the result of the training the faculties have received from the first. The *strength* of a habit depends mostly on the strength of the faculties concerned in its activity; the character of the habit upon the *kind* of training that the individual has received. According to the Herbartian theory of pedagogics, children have at first no real moral character, but gradually acquire it through the union or association of acts of will that have a moral quality. "Character is in gen-

eral," Herbart claims, "uniformity and fixedness of the whole of will." Out of simple, single acts of will grow the general will that stamps character. Every fresh similar action strengthens the tendency that may have come into existence. Hence it follows in the Herbartian doctrine that it belongs to the business of training to see that all classes of will-action are brought under the dominion of moral maxims, in order that a "symmetrical passion for good" may be created. The German psychologist does not apprehend so clearly as the later phrenologists do the influence original appetencies or faculties in the complexion of character, but argues mainly on the line of habit as determining character. Habit he assumes to be controlled by will, but the child has no ready-made will and therefore has no capability of deciding, and must be taught and trained to will. We agree with him that will is an outcome of the correlation or consensus of faculty, and not a faculty *per se*, but that habit is controlled altogether by will we do not accept. The habit-action of faculties rather determines the trend of inference that precedes will exercise, and therefore the expression of will in a given case may be fairly taken as indicative of the kind of development the faculties have had. As concerns the paramount importance of the instruction and training of faculty, there can be no difference of opinion between the followers of Herbart and ourselves, as we insist equally with them that habit discloses the quality and extent of such training, while we go further than they in postulating certain innate or hereditary predispositions in the nervous organism that give color to the mutual expression.

**THE NEED OF CHEERFULNESS.**—The modern tendency is toward sadness and gravity; it is pessimistic. We note this drift of thought and feeling in almost every department of life. The literature of the day—especially fiction—the methods of religion, and, to a great extent, the drama, aside from the common variety shows, are pessimistic. It seems fashionable for people to complain of the necessity of living, and expatiate upon the difficulties and trials that are met from day to day. The general view of morals, as we find it expressed by the educated, is far from assuring—weaknesses and lapses of character are dwelt upon to the neglect of the noble and excellent. This attitude of modern thought may have a healthful outcome; it may be due to the working of a serious undercurrent in the mind which will in time evolve a higher order of sentiment. We hope so.

Yet, would it not be better that the

genius of cheerfulness had more to do with affairs? The ancient Greeks appeared to estimate this quality at near its true value. As Dr. Parker has said: "The freshness of life's morning was always with them. In their poetry, their oratory, their philosophy and their drama clearness, directness, pathos, earnestness, frankness and consummate beauty are always dominant." This element, so much cultivated by those classic people, was at the bottom of their wonderful success as a little nation surrounded with peoples far greater in population and territory, and is the secret of the commanding influence the Greek has exercised upon civilization. America is affluent in the material required for physical comfort and prosperity, and if her people possessed in a good degree the spirit of the old Greeks their growth in things pertaining to mental prosperity could not be otherwise than great.

## Our Mentor Bureau.

### To Our Correspondents.

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

ALWAYS write your full name and address plainly. If you use a pseudonym or initials, write your full name and address also.

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

to the Editor in the professional capacity of a physician will also receive his early attention.

**TOBACCO AND COURTESY.**—*Question.*—Do you think that tobacco using as a general thing makes people rude and discourteous? B. O.

*Answer.*—That seems to be its effect as a rule. The use of tobacco ministers to the animal propensities just as liquor drinking does, or any of the narcotic habits, and it gradually blunts the user's perception of the nice proprieties of social intercourse. Men become so infatuated with smoking that they forget to be decent often in the presence of ladies. We have never met more than two men who were habitual smokers

who actually observed the principle that other people's rights were equal to their own, and so would not smoke in public places. We have met kind hearted, conscientious men who insisted in burning cigars on the hotel piazza, although there were ladies there, and gentlemen who did not smoke. At one country place where we stopped for awhile we noticed in the ladies' parlor that vases standing on the mantel had a grayish dust on their tops, which proved on examination to be cigar ashes. As smoking was prohibited in that parlor, and it was intimated that a superior class of people were entertained at the house, we concluded that it must have been some victim of the tobacco habit who had taken possession of the room and made use of the ornaments to avoid dropping the hot cinder on the carpet.

§ COD LIVER OIL.—I. A.—Try the cream of good milk. We are of opinion that it is far better in cases of debility and flesh waste. Rats and mice will not touch harness that has been cleansed with cod liver oil, and we are inclined to commend their taste. Aside from cream there is olive oil, which is an excellent vegetable product, and, if obtained fresh, is nutritious.

CHEMICAL PROPERTIES OF FLESH MEAT.—R. E. H.—These vary according to the kind analyzed. Taking fresh beef, the most commonly used, an average analysis shows it to be composed of 19 parts of the nitrates or flesh forming elements, 14 parts of the carbonates or fat making elements, 2 parts of the phosphates or nerve elements, and 65 parts of water. Into the nitrates and phosphates enter soda, potash, magnesia, lime and other salts in minute proportion. In discussing food materials, chemists concern themselves mainly with their comparative value as furnishing nutriment. Thus we have in 1 pound of beef of average quality 8 ounces of water, 1 oz. 122 grains of the nitrates, 4 oz. 340 grains of the carbonates, 350 grains phosphates, 1 oz. 122 grains of waste. In wheat meal, which may be taken as the leading cereal product, we have 2 oz. 215 grains of water, 2 oz. 146 grains nitrates, 10 oz. 257 grains carbonates, 108 grains phosphates, 208 grains of waste. Dieticians conclude that wheat contains the better proportion of food substance for the

needs of the human body; the carbonates in beef being very deficient and the water and waste excessive. Therefore, it is that in eating beef, other things, vegetables, bread, etc., are essential to adapt the meal to human want. It is easy to see that meat eaters may overload the blood and tissues with superfluous matter, and produce congestive conditions.

ON IMPROVING THE VOICE.—M. M.—Besides the special vocal training you will receive from your teacher we would advise you to study the *psychic* elements of the music. If you wish to rise to a proper understanding of the higher forms of emotional expression you should avoid the low, coarse and vulgar classes of music and singing. Do not appeal to the common appetite for rude amusement. Yet one can be funny as a singer without being indelicate. Being careful to select music that is refined and pure and doing your best to give it a perfect rendering must have an effect upon the culture of your moral faculties, and with their improvement your expression will betake a higher range.



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

Hearing a Voice.—MR. EDITOR.—I noticed certain remarks in the JOURNAL not long ago with regard to certain physical phenomena. Having had some experience of an analogous nature, I herewith send it:

From fifteen to thirty years of age I often heard two sounds when no human being was near me. The first was the sound of my father's voice calling my name. The second I failed to connect with any one in particular. I was the oldest of the boys at home, and was daily associated with my father on the farm. Naturally he had occasion to call me quite frequently by name, and often when a little out of the way, or engaged in something not exactly right, I would be suddenly startled, as it were, by his quick and rather nervous call. This made a deep impression on me, and often when all alone I could hear my name called

plainly, but not loudly, nor was it at a distance, but sounded rather in my ear, and always my father's voice. At first this voice surprised me, causing an incipient fear, as it were, but I soon satisfied myself of the cause and became indifferent regarding it.

About that time I was allowing my curious youthful mind to scan such pages as "The Reason Why," and other books of simplified science, and I began at once to "reason out" this phenomena, and was led to the following conclusion:

The cells of my brain that were excited or put in motion by the sound wave that came from my father in calling my name might easily be put in similar motion by other and different sound waves of same pitch as those of my father's voice, and from constant experience or habit this similar impression was mistaken for that of a call. Although I was away from home nearly ten years before my father's death I was with him often during each year, and the voice sounds were heard by me for about one or two years after his death.

The other sound was that of "doctor," but I was never able to connect it or associate it with any particular voice. In 1879 I began the practice of medicine in the country and at night was often called up by a sledgehammer pounding at the door, and some burly countryman calling almost at the top of his voice, "Doctor," "Doctor!" This sudden and alarming way of arousing a practitioner, as if supposed to be dead or the balance of humanity were likely to die unless he rushed to the rescue at once, could not do less than make a lasting impression on any one. So, for about five years often when I was alone I could hear the voice, not loud or boisterous, but calmly and just inside my ear, say "doctor." During the last eight years I have been doing a city practice, and have received my night calls mostly by telephone, or have them brought to my room at the hotel by the quiet and unexcited night porter, and the voice has disappeared.

I do not believe now that I shall hear them again, for I am growing naturally less excitable, and rarely, if ever, hear anything that makes a decided impression upon me. As to my theory of the cause of this pseudo-sound, I am not able to accept it fully or to

read it. I have paid but little attention to science as apart from medicine since that period of my life. I think that similar experiences are quite common, and that many others can give them if they will. I have had no experience with tactile sensation, but should consider it possible, and highly probable that a perverted sensation, either of central or peripheral origin, might so simulate an impression of real source as to deceive the person into a belief that he had been touched when, in reality, no one is near.

Yours, &c.,

W. F. ROUELLE.

Jackson, Tenn.

## PERSONALS.

JUSTUS O. WOODS, Esq., of New York city, was elected at the late meeting of the Trustees of the American Institute of Phrenology to fill the vacancy caused by the death of Mr. Lester A. Roberts. Mr. Woods is well known in New York scientific circles as an earnest promoter of advanced educational methods.

DR. EMIL LAURANT's reading of Boulanger, according to anthropological rules, is a severe piece of scientific portraiture. It looks somewhat like ultra political antagonism. He says the General's skull is of a similar construction to the skulls of the assassins Ravallac, Balthasar, Gerard and Jacques Clement. "Moral sense rudimentary; forehead very weak; selfishness enormous." Too bad. If a phrenological authority had said this, what a breeze he would have stirred up.

ONE of the earliest woman explorers in South America was one Mrs. A. Dana Piper. She accompanied her husband on his explorations of the Amazon River for the government. For five years she lived with savages much of the time, and spent several weeks with a tribe of cannibals. Most of the journey was done in canoes, and Mrs. Piper thoroughly enjoyed the wild life. She has recently been in San Francisco superintending the unloading of a cargo of rare woods, to be exhibited at Chicago, from the timber woods of Ecuador.

## WISDOM.

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

Who knows nothing base fears nothing known.

A man has made a tremendous stride when he has learned to have the courage of his own convictions.

Fine sense and exalted sense are not half as useful as common sense. There are forty men of wit to one man of sense.

Tell (for you can) what is it to be wise?  
'Tis but to know how little can be known;  
To see all others' faults and feel our own.

—Pope.

A man will always undergo great toil and hardship for ends that must be many years distant, as wealth and fame; but none for an end that may be close at hand, as the joys of heaven.—*Hawthorne.*

## MIRTH.

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

"Medicine," said a little girl to her physician, "is something that makes you be careful not to catch cold again."

"Yes, marriage is a lottery and I'm drawing a prize," and the young man laughed as he pulled the baby-coach up the stairs.

Friend (to returned vacationist)—"Well, my boy, have you been off for a rest?" Returned Vacationist—"No, my boy. I've come home for one."

"This is terwibble!" said Cholly.

"What is the mattah?" asked Chappie.

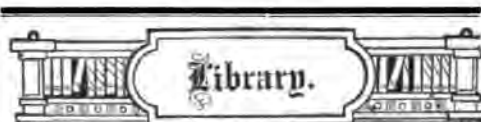
"The people of England are just beginning to get the gwippe, ye knaw, and I am just getting wid of it."

"How did the young woman you wrote the poem for like it?" asked one of his friends of Willie Washington. "She didn't say anything," said Willie, "except that I ought to send it to a chiropodist and have its feet attended to."

A learned gentleman was one day walking near——. He met a person well known as being a bit silly.

"Pray," said the gentleman, "how long can a person live without brains?"

"I dinna ken," replied Jemmy. "How auld are ye yersel'?"



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

THE DISEASES OF PERSONALITY. By Th. Ribot. Professor of Comparative and Experimental Psychology at the College of France, etc. Authorized Translation. 12mo, pp. 157. Chicago. The Open Court Publishing Co.

Physiologist and psychologist have been deeply interested during the past decade in the study of human consciousness. The play of the human mind is so varied, subtle, complex and mysterious that the most acute observers have begun to realize that there are many things in its constitution that can not be resolved by any known rules of science. Continued investigation but brings out fresh phenomena that render the subject more intricate. A direct attempt on the part of an expert observer like Prof. Ribot to analyze certain of the disorders of personality or the individual consciousness could not but result in the preservation of many facts that would clear up much of the obscurity that has involved states of mind indicated by such terms as double personality, transformations of character, mutual sensibility of twins, cerebral dualism, hypnotism, hallucinations, etc. We note that M. Ribot mentions 1840 as the date when the brain was first studied "as a double organ," a mistake evidently as the observers Gall, Spurzheim and their followers demonstrated the dual structure of the brain in the organology that they advocated. The hemispheres were regarded in the Gallian system as duplicates of a

similar set of functional centres. We are surprised at this oversight of so learned an author—especially as he presents this dual condition as a logical explanation of much of the mental phenomena that is regarded with wonder by the world.

**HEREDITY.** *Health and Personal Beauty.*

By John V. Shoemaker, A. M., M.D., Professor of Diseases of the Skin in the Medical-Chirurgical College of Philadelphia, etc. 8 vo. Cloth. pp. 422. F. A. Davis, publisher. Philadelphia and London.

In this truly interesting volume the author pursues a line of discussion that in its application is quite novel. We might entitle it æsthetic medicine for the want of a better designation. In the opening he considers the general laws of health, the doctrine of evolution, especially according to the theories of Darwin, life and growth as evidenced in nature, man's spiritual and physical place in nature, the sources of beauty, the art of walking, the evolution of the American girl, and other topics that have some pertinency to his subject. The book is educational in both a moral and physical sense, and can well be substituted for the many catch books that are found in the market with their pages of recipes and general direction for improving the personal appearance. Hygienic principles lie at the basis of Dr. Shoemaker's prescriptions. At the end of the book are recipes for the preparation of various compositions to be used on the face, hands, body and feet, according to need, but he insists that proper living—a good diet, ventilation, cleanliness—is the best means for health and beauty. We might except to some of the recipes being placed in a book for popular circulation on account of certain dangerous elements in the formulary.

**BEYOND THE BOURN.** *Reports of a Traveller Returned from "Undiscovered Country."* Submitted to the world by Amos K. Fiske. 18mo., pp. 32. Cloth, gilt. New York: Fords, Howard & Hulbert.

The reception which that thoughtful book "*Midnight Talks at the Clubs*" had from the reading public showed that there is a certain percentage of people who are weary of the frivolous stuff that crowds the

bookseller's tables and gladly turn to a book that is fresh and imaginative, yet reasonable and suggestive, concerning a topic that is interesting to most of us who have an occasional hour of serious reflection.

The title gives a hint of the writer's purpose, and suggests in the opening the method of Miss Phelps' "*Beyond the Gates*," Mr. Fiske's "*Traveller*" instead of being thrown out of a carriage, however, meets with the accident that sends his spiritual entity to the upper world on a railway train, and is unconscious for three days. A comparison of the experience of this visitor to the world "beyond" with that of Miss Phelps' messenger shows with marked difference as then—the former deals more with heavenly colors and sounds, impressions and emotions, domesticities and heart-satisfactions, glorified above earthly elements in being raised to a perfectness denoted by the word "celestial" as compared with "terrestrial," or the Pauline distinction between "a natural body and a spiritual body;" while the latter, not neglecting that phase of the change of state and treating it in a not dissimilar fashion, quickly passes on from sensations and emotions to thoughts and philosophizings as to the principles of existence, not only in the world of disembodied spirits, but on earth and on "other worlds than ours."

The chapter titles themselves show these differences as "*The Life Indeed*," "*Secret of Growth*," "*Progress of a Perfect Race*," "*The Higher Morals and Religion*." Mr. Fiske is in earnest; he wishes to give something to his fellow-inquirer that will help to assure him of a future state and one of higher and satisfying conditions.

**PUBLICATIONS RECEIVED.**

**UNIVERSITY OF THE CITY OF NEW YORK.** Medical Department—Fifty-first Annual Announcement of Lectures, with Catalogue. A circular showing a highly prosperous condition.

**POSTAL SAVINGS BANKS** An argument in their favor by the Postmaster-General. Mr. Wanamaker can speak from experience of the effects of small savings, but we have our doubts of the good moral effect of government interference in the matter.

**HENRY WARD BEECHER.**—A Memorial Service Held in Plymouth Church by the Plymouth Sunday School. An interesting services, and doubly interesting to Americans because of its relation to one of the greatest of Americans. New York : Fords, Howard & Hulbert.

**THE NEW ERA IN RUSSIA.** By Charles A. de Arnaud; author of "The Union and its Ally, Russia," etc. 12mo, pp. 166. J. S. Ogilvie, New York.

Written from a French point of view, which is to designate the book as optimistic in the main, as contrasted with the English view of Russia, which is pessimistic. It should, nevertheless, be said that the author aims to be candid and fair in his consideration of a nation that has been a *bête noir* to most political and social observers. He very truly says that the internal economy of Russia is less known to its neighbors than that of any other civilized nation. We are ready to approve for the most part the statements of several critics who have examined this volume that it supplies a great deal of light with regard to the workings of Nihilism, the relation of the Emperor to the State and the Church, the Siberian penal system and the Jewish question.

**HOW TO REMEMBER; or, Miserable Memories Made Marvelous.** By John A. Shedd. Price, 25 cents. Many excellent suggestions are given for the observance of those who would improve their capacity for recollection. The method is founded for the most part on sound principles, especially those of physiology.

**"CY ROSS."** By Mellen Cole. No. 21 of Sunnyside Series. Paper. New York : J. S. Ogilvie.

A pleasant story of early mining life in California. Characteristic, yet of good moral tone, and above the common standard of frontier fiction.

**PROCEEDINGS** of the American Association for the Advancement of Science. For the thirty-ninth meeting. Held at Indianapolis, Ind., August, 1890. Received from the permanent secretary, Mr. F. W. Putnam, Salem, Mass.

**WOOLEN OR LINEN.** A Review of certain articles in the *Irish Textile Journal*. By R. C. Rutherford. Reprinted from *The Sanitarian*, May, 1891. Testimony and argument the weight of which favors woollen fabrics as most suitable for clothing.

#### CURRENT EXCHANGES.

*Harper's Magazine* for August gives us a realizing picture of the New Zealand country, and Some American Riders, Peter Ibbetson, Glimpses of Western Architecture, Nihilists in Paris and London, Plantagenet I. Ecclesiastical are profusely illustrated sketches of important features in our modern life. "The Editor's Drawer" is specially rich this month. New York.

*Treasury*—Evangelical Monthly for Pastor and People—sermons, sermonic matter, hints and aids to the church, minister and worker. E. B. Treat. New York.

*Quarterly Journal of Inebriety*, July number, very interesting, although sad pictures of human perversion through the drink habit. Dr. Crothers, the editor, preaches the best of temperance discourses in his scientific presentation of the facts of the great evil. Hartford, Ct.

*Literary Digest*, weekly, comments on the progressive thought of the day, and events of higher interest to the individual and society. Funk & Wagnalls. New York.

*Phonographic Magazine*, monthly, well conducted, in the interest of the American Pitman shorthand writer. Cincinnati, O.

*Harper's Bazar*, weekly, standard record of fashion and movements in the social world. Harper Brothers. New York.

*American Medical Journal*, leading representative of progressive medicine, a very useful monthly. St. Louis, Mo.

*Homiletic Review*, international monthly magazine of religious thought, literature, that relates to the pulpit and missionary affairs. August number discusses latest current topics. Funk & Wagnalls. New York.

*Medical Summary*, August, abounds in short and pithy comments in therapeutics from practical men. R. H. Andrews, M.D., publisher, Philadelphia.

*New York Observer*, weekly, our old representative of Presbyterianism, still thrives. The letters of Augustus are a fitting succession to those of the late Irenæus.

*Progres Medicale*, weekly, a comprehensive periodical in the interest of students and practitioners. Dr. Bourneville. Paris, France.

*American Art Journal*, weekly, music, art and the music trades. A successful publication. W. M. Thoms. New York.

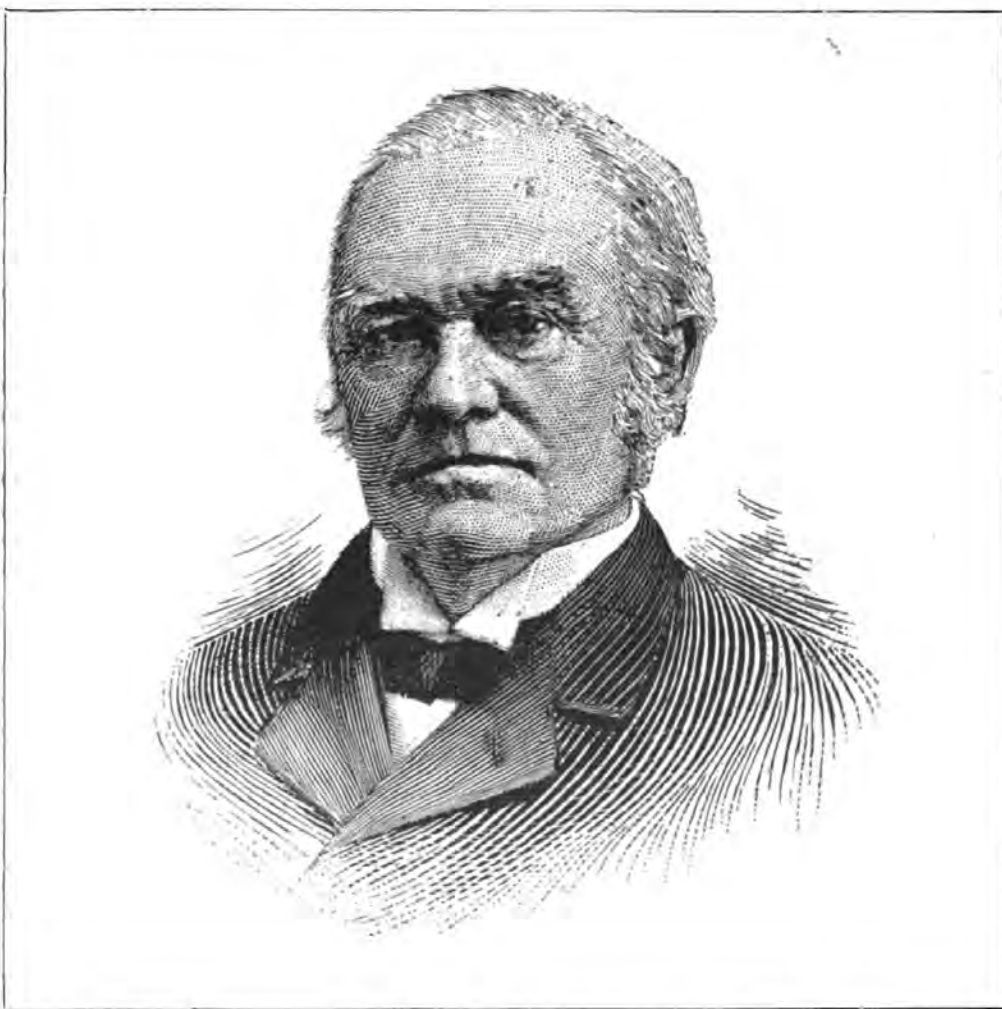
*The Century Magazine* has among its contents the following illustrated articles: The German Emperor, Thumbnail Sketches, The Squirrel Inn, Life on the South Shoal Lightship, Play in Providence, a vivid detail of bull branding; The Little Renault, Cape Horn and Co-operative Mining in '49, very stirring to the hearts of many of our uncles and older cousins. In Open Letters one writer hits at vivisection, and another the common treatment of inebriates. New York.

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JOHN J. C. ABBOTT,  
*The New Premier of Canada.*

## JOHN J. C. ABBOTT,

## THE NEW PREMIER OF CANADA.

THE dominant party in Canada had so long been accustomed to the leadership of Sir John MacDonald that when he died it seemed at first as if his loss were irreparable. In a sense that great political manager could not be replaced as the country might be sifted in vain to find his like. He was in many respects an extraordinary statesman; he knew the temper of his tory constituency at home and the feeling of the London government toward Canada perfectly, and possessed a rare shrewdness and tact in adapting his measures to suit his side of politics, and to keep the other side for the most part quiet. The very length of his administration had invested him with a peculiar interest and prestige. Under all the circumstances that these considerations involve Canada was called upon to face a real emergency when his death was announced, and there were some intelligent men in the Dominion who expected a movement among the people akin to revolution. As it turned out, however, the Governor General found a man very promptly who appears to have taken the empty chair of MacDonald and filled it with creditable ability so far, holding the reins with so much firmness and intelligence that the factions of party and of the mixed society of the different provinces and the antagonisms of French and English, Romanist and Protestant are kept at least in abeyance.

The new Premier of Canada, John J. C. Abbott, had been a Senator in the Dominion Parliament and an official for many years, and being upward of seventy years of age had certainly much of the experience that so important a place as the Premiership demanded. One who takes a realizing view of the rugged features displayed in the engraving would be disposed to say that the owner was no callow, impressionable

person, but a man of positive convictions and energetic actions. The pose of the head in itself intimates a spirit of individuality and the desire to be assured of his ground before taking a step. The confidence man or the proposer of novel enterprises would find small chance for his scheme with Mr. Abbott. He has a way of detecting crookedness and imposture that is startling to the dishonest. The expression of the forehead is that of close scrutiny and specific analysis. He would be known for the thoroughness of his investigations. In whatever he becomes interested in and devotes time and means to he expects to find a return commensurate with the value of his participation. He enjoys prosperity and power to a high degree, although he does not exhibit this quality in the manner of most men who have acquired a commanding place. He has decision and self-reliance in an unusually high degree, and with it the intellectual discernment—through his capacity mainly to comprehend practical conditions—that renders one calm and easy in a situation that is intricate and grave. He has the judicial temperament in large measure, and if he had been placed on the bench would have attained a good reputation for the acuteness of his rulings. His power to weigh evidence, to pass upon the relative bearing of this and that precedent is unusual. And when his mind is made up the decision has much of the traditional character of Mede and Persian law. He has much respect for himself and is not averse to being encouraged by the good opinion of others. He has been known for courage and force from boyhood, never being afraid to stand to his opinions, and to defend his rights.

John Joseph Caldwell Abbott was born in St. Andrews, Quebec, about seventy years ago, his father being then

rector of St. Andrews Church. Educated at McGill College, and graduated in 1845, he entered the law, beginning practice two years later. For twelve years he pursued this profession, making commercial cases a specialty. In 1859 he was elected as a representative of his native county to the Assembly of Canada, and held this place until the union in 1867, when he became a member of the Dominion Parliament. In 1862 he was appointed Solicitor-General in the cabinet of John Sandfield MacDonald, but resigned before his chief lost power. In the same year he was created a Queen's counsel.

After leaving the cabinet, Mr. Abbott prepared and procured the passage of what is known as the Insolvency Act of 1864, the basis of the present Dominion bankruptcy laws.

In 1873 Mr. Abbott, while still a member of Parliament, was the legal adviser of Sir Hugh Allan in his negotiations with Sir John MacDonald's government concerning the proposed Canadian Pacific Railway. He was defeated for re-election to Parliament, and remained in private life for seven years.

Then he was sent as Special Commis-

sioner with Sir Hector Langevin, and went to London to present the case of the province of Quebec in the proceedings arising out of the dismissal by Lieutenant-Governor Letellier de St. Just of his provisional ministry. Mr. Abbott was successful, and the Marquis of Lorne, then Governor General, was directed to consult his ministers in the matter; the result being the dismissal of the Lieutenant-Governor. In 1880 Mr. Abbott re-entered Parliament for his old constituency of Argenteuil. In 1881 he was appointed to the Senate, and has since been the practical leader of that body. In 1887 he accepted Sir John MacDonald's invitation to join the cabinet without a portfolio.

In the United States not much has been known of Mr. Abbott, though it may be remembered that in his early manhood he was in favor of joining the fortunes of Canada with those of the United States. In Canada he is chiefly thought of in connection with the overthrow of Sir John MacDonald's first administration, and as the author of a not very satisfactory insolvency law. In his profession he is esteemed as a very shrewd lawyer, and is the possessor of a large fortune. D.

#### SUPPLY AND DEMAND.

WHO has not known an experience like the following:

"Halloo, Black, become rich?"

"Rich? Why do you ask such a question?"

"Seem to be taking it easy. Why are you not boat building? Nobody wants boats?"

"Oh, plenty fellows, I suppose, want boats, but can't pay for them."

Question of supply and demand.

That Black was correct when he said there were plenty who wanted boats was shown by fact that the next four young acquaintances whom I met replied to the question why they were not out rowing or sailing such a fine day, that

they had no boat, and could not afford to buy one.

You see I was out taking a practical lesson in economics that day.

"Well, Mr. Lovejoy, the grocery business seems a little dull just now. Guess everybody have all they need in their gardens and on their farms to supply their needs at this season."

Mr. Lovejoy was busily engaged at looking disheartened.

Four townsmen and three farmers, sitting idly around or whittling sticks, said almost with one voice, "Can send it 'round, Mr. Lovejoy, if you have anything going to waste." But Mr. Lovejoy did not act on this gentle hint. Not

that he was a man hard of heart, nor that his would-be customers were exactly solicitors of charity. They were all good men in their way, and fairly industrious, but their labor did not bring the cash which the grocer wanted for his goods, and he had sold on credit all that his little capital would permit.

It was again the question of supply and demand.

Walking a little further I came to a group of a dozen able-bodied men disputing with some farmers about wages, the farmers having driven to town for help at harvest.

"Well, Mr. Jones, how is the crop this year?" I asked of one farmer with the usual degree of interest displayed by this question.

"Crop enough, but it's going to ruin."

"Why do you let it go to ruin when there are so many men looking for a job?"

"What I should have to pay these men in wages would amount to more than what I could get for the grain after taking it to market, to say nothing of the work I have already done in raising it."

"Turning to some of the men who follow up the harvest I asked, 'How is this? Would it not be better for you to demand less rather than get nothing?' The general reply was that they would just as soon sleep on a haystack or in a hay loft without work as with; that with the wages demanded they had been able to save scarcely enough in following the harvest from the South to the North to buy a suit of clothes to return home with.

Again the question of supply and demand.

I next met a man trying to rent a farm, but could find none, although only one-third of the land about was in cultivation; then a group of idle miners, willing to work for starvation wages, but unable to get employment, although there was plenty of iron and coal land stretching out in every direction.

Still the unsolved problem of supply and demand.

Finally, I encountered a Phrenologist, who told me, in reply to my inquiry, that he was not in town to lecture; only happened to be passing through. It was not worth while to try to do any business there because Judge Richman, whose influence was great, had given the science a death blow in this region. "He brought me two sons when I lectured here some years ago, and wished to know which one would be the better mechanic, as he intended to place one in charge of a large manufacturing plant in which he had the controlling interest.

Well, I told him John would make the best mechanic. He had large Constructiveness, and, as I stated it, an industrious organization. That James liked to take things easier; would be a favorite among the boys, over whom he would have much quiet influence, while they would do the work. Now the old gentleman seemed to have got the idea from my remarks that James was not of much account; was too easy going, while John had energy and ingenuity. But it so happened that John, although a superior mechanic, did not fall in with the grasping and ambitious designs of his father, and went away to work at his trade, succeeding in making an honest but only a modest living, while James became nominally superintendent of the factory, was sent to Congress, got a government market for his wares, and prospered greatly. The judge needs only to point to the success of James and the failure of William as mechanics in order to crush all arguments which may be offered in favor of Phrenology in these parts." I wonder in how many other parts such arguments have proven weighty. And again the question of supply and demand—the supply of mechanics and the demand of manipulators.

Of the many persons who claim to have a solution for these economic diffi-

culties the one who carries a real solution into practical effect will be grate-

fully remembered by long-suffering humanity.  
R.

### CHARACTER IN ATTITUDE.

EVERYTHING about a person tells something concerning the character. To an extent the attitude may reveal the temporary emotions and activities of the mind, or, when these are more fixed, the permanent character. More than likely every reader of this article is acquainted with men and women who have peculiar attitudes when standing or sitting, attitudes by which they are distinguished and which are full of meaning.

The activity of the mind exerts an influence on every part of the body, and habit weaves such a chain around a man that in time the body tells the story of the life led by the brain. As the attitude of the sailor when ashore reveals to others that he has become accustomed to stand in such a manner as to protect himself from the danger of falling through sudden lurches of the ship, so the attitudes of others, if studied, tell the story of how their minds have been occupied.



FIG. 1.

Attitude is one of the outward expressions of character. One need not expect by observations of it and by conclusions founded thereon to determine native talent and latent power as can be accomplished through the aid of Phrenology, neither should he expect to be able to sum up the entire character in a manner approaching the thoroughness that is possible with a knowledge of the art of reading character from the conformation of the head. But the head is not always at the disposition of those who seek to know its contents and

predilections, consequently those who would estimate the nature of those about them must needs depend more on Physiognomy than on Phrenology; and of the physiognomical signs of character none are more easily comprehended or more full of meaning than those revealed by the attitude. But, even in estimating character by Physiognomy, it is always of advantage to have a knowledge of Phrenology, as one is then at the fountain head and knows the secret spring that prompts the expression.



FIG. 2.

In figure 1, which represents Mr. Reed, late Speaker of the House of Representatives as he was twenty years



FIG. 3.

ago, the attitude voices intellectual activity. One is strongly reminded of the lines of Shakespeare:

"Yon Cassius has a lean and hungry look;  
He thinks too much."

It is not the spareness of the body alone that indicates the active intellect; many men are spare who think little, but the peculiar leaning forward of the upper half of the body; then, in this instance, the activity of the brain has drained the body, for the frame is larger than the corresponding quantity of flesh.

tude, with more of a wide-awake look, as if ready for any new move on the part of an antagonist.

In Fig. 3, a sketch of "Old Hutch," as he is familiarly called, the entire body seems to be making an endeavor to lean back on itself. The character seems, as it were, to be reaching up to Self-Esteem and Firmness, and calling on them to put self-confidence and decision into



FIG. 4.

Fig. 2 represents the same gentleman as he is to-day. Time has made marked changes in the development of the physical and in bringing into activity the faculties which indicate character as distinguished from talent. In Fig. 1 is seen an attitude frequently observed among students. Fig. 2 is more the appearance of a fighter; there is all the courage of the grizzly bear in that atti-

every atom of the body. No defeat ever crushes the man who strikes such an attitude. If he runs for office and is overwhelmingly defeated, he is ready to try it over again, and steps to the front with an expectation of victory that commands the admiration of even those who fight against him.

In Fig. 4 we have a very expressive picture, full of human nature. Evidently

there is trouble in the family; something has gone wrong and the subject is receiving serious consideration. The aged father is meditating on how to remedy matters. His is the attitude of reflection.

His Causality is in active exercise, and his suggestion as to what will be done will be one that will lead out of the difficulty. Notice the look of the lady. It is not her intellect that has been called to play, but her feelings. In consequence, the head is thrown back toward the location of the faculties exercised. The younger gentleman is exercising his reflective faculties in an endeavor to suggest some way out of the difficulty, but not with that exclusiveness apparent in the gentleman who

is standing. The man sitting down has his feelings influenced as well as his intellect, especially Approbativeness and Friendship. He is reflecting on what the world will say, how the dear one at his side will suffer, while the elderly gentleman is reflecting solely on how to remedy matters.

With these brief references the reader can see where an interesting study may be made of the attitudes of men and women, and how by such study the leading faculties of the mind, or at least those in active exercise, may be readily determined. As an aid to the study, strike the attitudes of the persons you observe, and unconsciously you will arouse the feelings that cause them.

MATT. W. ALDERSON.

### SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

ELISHA BARTLETT, M. D.

DR. BARTLETT delivered the Anniversary Address before the Boston Phrenological Society January 1, 1888. The society thus celebrated the birthday of Dr. Spurzheim by inviting Dr. Bartlett to be their speaker, though the birthday occurred December 31, but as that came on Sunday, the celebration was deferred one day.

The *American Phrenological Journal* said of him at that time: "Dr. Bartlett resides at Lowell, Mass., and sustains a high rank in his profession. He has been Mayor of the city of Lowell, and is well known in that vicinity as a warm friend and able advocate of science and education, and is at the present time a professor in the medical institutions at Hanover, N. H., and Pittsfield, Mass."

In his remarks he said: "*The science of the human mind*, till within a very short period, has been surrounded by the same thick obscurity and vagueness which have enveloped other sciences previous to the discovery of their true laws—to the establishment of their fundamental principles. Almost the whole

history of metaphysics is a record of absurdities, inconsistencies and contradictions. The very name has become, almost by common consent, only another term for intellectual harlequinism and jugglery. Never has the human mind been guilty of playing more fantastic tricks than when attempting, by misdirected and impotent efforts, to unriddle the mystery of its own constitution. It is unnecessary for me, whether speaking to phrenologists or to anti-phrenologists to insist upon this point, or to spend time in the supererogatory labor of endeavoring either to prove or to illustrate the almost universal unsatisfactoriness, emptiness and unprofitableness of those subtle fancies—those shadowy and spectral visions of the human understanding which have been dignified with the title of metaphysics—which have arrogated to themselves the high distinction of philosophy.

"A large majority of the scientific and learned world wholly deny the claims of Phrenology to the character of a science. There is a question, then

—Are they, its contemners and opposers right or are we so, its disciples and advocates? Is Phrenology true, or is it false? Is it a sky-rocket only, shooting up with a transient and artificial glare, some few hundred feet in the atmosphere of the earth? or is it, indeed, a new star, kindled and set forever in the depths of the firmament?

"It will be my object to exhibit some of the reasons which we have for believing that Phrenology does constitute a great era, that it is, what it claims to be, the true science of the human mind; that its laws are the laws of the human mind; that it has interpreted truly that revelation of God written in the constitution of man's spiritual nature."

"Phrenology enables us to understand, better than we have hitherto done, the *constitution* of the mind. It ought also to assist us in the *management* and *training* of the mind. The high merit of having done this, no one, I believe, acquainted with the history and character of Phrenology, will deny. Phrenology first fully unfolded and established this great and elementary principle of education, that each and every power of the mind—intellectual, moral and instinctive—can be strengthened and developed only by its own activity; and that this activity can be excited only by placing the power in relation to its appropriate objects or phenomena. It took this truth, as it did other truths relating to the mind, out of the domain of vague generalities, and gave to it the absoluteness, and certainty, and simplicity of a demonstrable law, and it is the primal law of education.

"I know that within a short period, many persons, not professed disciples of Phrenology, have begun to see this truth, and to vindicate, ably and zealously, its immense practical importance. None the less true is it, also, that for whatever of genuine insight these persons have obtained of this fundamental doctrine are they more or

less indebted to the principles and developments of Phrenology."

"Another truth which I claim to have been first authoritatively asserted and demonstrated by Phrenology, as a law of the mental constitution, is this—that every separate power and capacity of the human mind can be developed and strengthened only by developing and exciting its own peculiar individual activity; and that, therefore, the education of each and every faculty is dependent wholly upon those means and influences which increase, or diminish, or control this activity and strength. That power of the mind which takes cognizance of the relations of numbers, can be educated only through its own instrumentality; it can acquire skill and facility in calculating these relations only by calculating them; and just in proportion to the amount of its original vigor and of its educated activity will be its strength and capabilities. This is strictly true of every intellectual power, and it is as true of the animal instincts as it is of the knowing faculties and so also of the higher sentiments.

"Phrenology, by demonstrating the primary faculties of the mind and their relations, first rendered intelligible the infinite variety of thought and action in *individuals*. Extending these principles from the *individual* to the *race*—from the one person, thinking and acting to-day, to the many hundreds or millions of like persons thinking and acting at any time and all times in the past—it solves the riddle of history; it interprets the great events of time. Beautifully unfolding itself in the process of this interpretation we shall find everywhere *Law*."

"As truly as in the phases of individual life there is nothing fortuitous, nothing accidental, and we need only to apply to all this the true principle of human nature now expounded by Phrenology, and the obscurity is dissipated, apparent contradictions are re-

conciled, and seemingly inextricable confusion is cleared."

Dr. Bartlett was remarkable for his agreeable and gentlemanly deportment; was courteous in manner and yet unobtrusive. He finally came to New York to live, and was a frequent visitor at the Fowler & Wells's Phrenological Rooms. One morning we read in the daily papers of his sudden death. Not until then did the writer realize who our frequent visitor was, or what was his name, so quiet and unobtrusive had he always been in paying his respects to the different members of our corps of Phrenological workers.

Dr. Bartlett delivered other lectures, which were published, one before the American Physiological Society entitled, "Obedience to the Laws of Health a Moral Duty"; one before the American Institute of Instruction, entitled, "The Head and the Hearth, or the Relative Importance of Intellectual and Moral Education."

From the titles of these lectures, and from the rather copious extracts from the "Anniversary" lecture, we can almost form a conclusion of what was his appearance. He was of rather slight build in his older age, light complexion, naturally inclined to be ruddy, clear, pleasant eyes, not robust or hardy, but one who could accomplish more by mental than physical labor.

It has been the writer's regret that he did not make himself known to her while he was an inhabitant of our city, for she had, long before that, heard of him, and had desired to form his acquaintance as a worthy representative of our science. How true it is that we may "entertain angels unawares." Dr. Bartlett may have been far from being an angel, but it is sure that much desirable knowledge could be gained from such a person by a seeker for what he could give. His appearance indicated cleanliness, both without and within.

CHARLOTTE FOWLER WELLS.

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#### ALICE FLETCHER, THE AMERICAN ETHNOLOGIST.

ONE of the women of America who has earned a very creditable place in science, and at the same time has accomplished much that bears the stamp of true philanthropy, is she whose name is given above. Endowed by nature with a physique of unusual strength, with so much of the motive and vital temperaments that she must be in action, with so much of the intellectual that she must be investigating and learning, and with so much of original purpose and independence that she could not be satisfied with second-hand acquirement, Alice Fletcher has undertaken things heretofore thought to be solely the province of the man observer, and in her sphere of study has done as well.

In the anthropological section of the American Association of Science for several years this energetic, persevering, heroic lady has been a conspicuous fea-

ture. The results of her observation have always had the character of originality and contributed to the fund of ethnological learning much valuable data. She has lived among the tribes of the Northwest, and visited those of the Eastern reservations. A writer in the *Housekeeper's Weekly* says:

Her advent among the Indians "marked an era for them. Hitherto their associations with white people had been limited to the agent, the soldier, and the missionary, all of whom represented antagonism to their customs." Miss Fletcher came among them simply as their friend, and made herself one with them as a preliminary movement. "The Omahas called her Ma-sha-ha-tha, which signifies the high circling motion of an eagle in the air, which tells them that the dawn is nigh. For, they said, she was to them the herald of a new day." She has indeed proved so, and

probably the secret of her power lies in her sympathy with them, her love of their legends, her understanding of their customs. It is pleasant to know that they have appreciated her labors for them, and given her high honors. She was presented with the sacred tent, "the very embodiment of all that they revered under the old order of things," by the Omahas when their tribe was broken up; and the Nez Percés have

efforts in fact had much to do with the passage of the Dawes Severalty Bill, in 1887.

In 1885 she had charge of the Indian exhibit at the New Orleans Fair. In 1886, Miss Fletcher was sent to Alaska to look into the educational needs of the natives—and to report her conclusions—for the use of the Senate. She has studied the habits of the tribes of Nebraska and Dakota largely for the pur-



ALICE FLETCHER, INDIAN EXPLORER.

given to her "the pipe of war and council, which had been used in their tribal deliberations for over thirty years." It was presented "with due ceremonial and the impressive statement that she had destroyed its significance, because they were no longer a tribe, but citizens of the United States."

This latter statement has reference to her very active urgency of measures on the part of the government to give the Indians an independent position. Her

pose of learning about the relations of the Indian women, in the past as well as in the present. "Her paper before the American Scientific Association at its last meeting in Montreal, was highly praised among authorities on both continents." She has prepared a monograph on the music of the Indians, for the Peabody Museum of Harvard, in which "the entirely original work is done of reducing the festival songs of the Omahas to musical notation." ED.



special talents or qualities, ignoring the fact that the composite mind is a complex system of distinct and individual faculties, each capable of acting, and of being acted upon, in, of and by itself, independently of the others, though usually acting in concert with them.

In that elder, dawning day of much belief and little knowledge, only the youth, and not the maiden as well, were taught the mysteries, the philosophies, the literatures of the times, for the frailer in body was also considered the frailer in mind, and incapable of comprehending the abstruse subtleties of peripatetic cynics, stolid stoics and other miscellaneous sages of greater renown in countries where they were not known than in their own, where they were.

Woman was regarded as a pensioner upon the bounties of lordly patrons; an intellectual foundling, and, out of the harem or domestic treadmill, a pariah; with reference to posterity, a mere matrix, moulding the form without influencing the mind. Little was known of heredity at that time, and pre-natal influence was virtually a sealed book.

Phrenology, like a moral Attila, scourged the dogmas of prejudice from the face of the earth and taught that there need be no sex in intellect, promulgated the truth of heredity, established the fact of individual capacities, and founded the republic of intellectual freedom.

In the brazen age of two thousand years ago, the success of woman was the success of voluptuous Phryne and of fascinating Cleopatra; of "burning Sappho" and of languishing Hero, but in this later day, under the benign influences that have either grown into or out of Phrenology, the success of woman is the success of De Stael, of Jane Austen, Mme. Sand, George Eliot, Charlotte Bronte, the Harriets—Martineau, Hosmer and Stowe—Rosa Bonheur, Millicent Fawcett, and thousands of others that cluster in radiant constellations about every art, science and vocation of life.

The intellectual success of woman has caused her lagging brother to look to his laurels, and if he has frequently lost the garland in the unequal tournament, it has been saved to the family by the superior dexterity of a faithful sister. It is due to

the developing and guiding influence of Phrenology that this is truly an age of intellectual progress and success.

We are not now, as once, all put through a bristling curriculum, like so many sticks of different kinds of wood through a turning lathe, with the hope of having all come out alike in form and quality. We are taught that our purposes of intellectual development are better subserved by individual investigation, aided by others when necessary, than by "lesson bibbing and book glut-tony."

As a moral mentor, what other system compares to this? As a code of ethics, the profound "Constitution of Man" has few, if any, peers. From the teachings of this science we learn that the moral sense of man, like his intellectual and other powers, is influenced by organization and environment, and what constitutes a favorable, what an unfavorable organization; and what a desirable, what a vicious environment, and how to improve them.

Prayer by proxy and a private market full of succulent sacrifices may have sufficed in early time to quiet the qualms of conscience and to reconcile the people to their hardness of heart, but at this noon, when the hands of time are uplifted in unison, something else is demanded.

The Phrenological dispensation inculcates the doctrine that moral impurity would sink even a duly canonized "saint," though buoyed by all the hollow floaters of faith misplaced. It tells us we may believe and be lost, but that we must behave to be saved; it tells us that purity is not only good for our future, but also for our present condition, a necessity for both psychical and physical well-being and enjoyment; it has extended the helping hand and spoken soothing words of encouragement to those sitting in dark places, and has led them out into the warm, bright sunshine of charity and brotherly love: it has taught us that moral delinquency is often due to unfortunate parentage, and not to the residence of an evil spirit within us; it has taught us that the erring need love and guidance and strengthening and not chastisement, strangulation and death, and that wrong, *per se*, cannot be made right by statute; it has demonstrated that a sweet mind and a sour

stomach, so made by vile decoctions of devil's broth, are incompatible; it has proven that "innocent" vices are the first term in the evolution of crime. These are but a few of the many gems in the crown of Phrenology.

While the science has been constantly improving the moral status of man, it has not less industriously striven to preserve his body from the evil influences of vicious habits, bad eating, worse drinking, senseless blood-letting and nauseous drugging.

It found the art of healing generally in the hands of incompetent and unscrupulous empirics, and bombastic animated "cadavers" whose only claim to learning was a supercilious look of wisdom and superiority, and a meager vocabulary of esoteric and obsolete words whose meaning, to them, was forced and harshly technical. They had not learned that a living science is better than a dead language.

It went into the sick room and found a loathsome array of big bottles, bad smells, a stifling, vitiated, devitalized atmosphere, and a patient gradually growing worse. It raised the windows, threw the bottles out, let in the balmy, health-laden air, slaked the burning thirst of a rescued brother, soothed his throbbing brow with a Samaritan's hand, gave him a bath and proper food, took him out into the light and sunshine, and left him there at work in the fields.

It went into the hot-house of public education and reclaimed the precocious, nervous child from brain fever, prostration and a premature grave. It taught that health primarily preserved is better than health regained, and that exercise is better than stagnation. That thousands have profited by these teachings, and lived long, and millions have not, and died early, is only evidence that greater perseverance is required; that more of the wholesome literature and earnest workers in the untilled vineyard are needed than ever before.

In a business or financial sense, Phrenology has been one of the greatest boons to mankind. Commercial authorities tell us that more than nine out of ten who embark in the various callings make a failure. This proves beyond a doubt that the beginner in the struggle of life, if left to choose

according to fancy, ordinary circumstances, or the unscientific advice of others, is nine times more likely to fail than to succeed.

Phrenology comes to the rescue and informs the applicant without fear or favor, without prejudice or equivocation, that his talents are adapted to this or that pursuit, and there is not a single case upon record where the advice was given by a competent examiner that proves the science at fault.

Sir John McDonald, premier of Canada; Ex-Governor Roberts, of Texas; Rev. Joseph Cook, of Boston, are a few examples of hundreds that might be given, where Phrenology pointed out the way which led to fortune and to fame, and thousands of business men and artisans have been directed in their vocations with unerring accuracy after they had made repeated failures by "freely following the bent of their natural inclinations." It is impossible to find either a vocation or an avocation into which any one has been directed by a skillful Phrenologist and which calling resulted in failure.

But one of the greatest uses of Phrenology is in its application to the affairs of social life. In this garden of Eden it comes to us like a faithful Quintilius when we honestly ask its aid, and points out our frailties, showing us we need the charity and indulgence of others, and when one comes to a realization of this need the exercise of charity toward others becomes not merely a probability but a necessity.

In selecting a conjugal partner, Phrenology teaches that certain temperaments are compatible, and certain others are not, and shows positively that love and matrimony are not chance and haphazard, but scientific and certain in results of good or evil according as its injunctions are heeded or rejected. It is the foe of free love and polygamy, basing its objections upon the rock foundation of the faculty of conjugal love, which demands that the marital relations obtain only between couples and that continuously.

Of this science the Oriental may exclaim, "Eureka!"—I have found it! and the child of nature in the West may answer, "Alabama!" Here we rest!

"REMO."

## PHRENOLOGICAL HITS.

## TEN DOLLARS FOR A PARAGRAPH.

The editor of this department of the PHRENOLOGICAL JOURNAL offers a prize of ten dollars for the best true story of a hit made by a phrenologist in giving a delineation of character. Competitors will make their communications as brief and pointed as possible, and not longer in any case than two hundred words. All letters must be accompanied by the name and address of the writer, the name to be published as evidence of good faith and responsibility. The contest will be decided by a vote of the subscribers of the PHRENOLOGICAL JOURNAL after the publication of such stories as the editor shall accept. Subscribers will please to read the "Hits" with care, and on the reception of the December number of the JOURNAL write us which of the hits are, in their judgment, the best. The vote should be sent so as to reach us within the present year, and the decision will be made Jan. 1, 1892. Address communications to Editor Practical Phrenology Department, PHRENOLOGICAL JOURNAL, 775 Broadway, New York.

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HITS NOS. 41 & 42.—PUMPKIN PIE—LOVE AND CRUELTY.—Some time ago I was at a social party. It was known by some present that I was somewhat of a phrenologist, and I was requested to read a few heads for the amusement of those present, which I did. One young lady's head which I examined I noticed was very full where Alimentiveness and Bibativeness are located. I told her that she would take to the water like a duck, and would be very fond of moist food, such as custard and pumpkin pie. Three young ladies present (cousins to the young lady under consideration) broke into a hearty laugh, and one of them said to her, "Do you remember, Susie, the day you ate the six pieces of pumpkin pie?"

A little boy's head which I examined the same evening was very full at Parental love, and also at Destructiveness. I said that he would be very fond of pets, but would be apt to use them roughly sometimes. "Indeed, you are right there," said the mother, "for just the other

day he drowned one of my young turkeys trying to make it swim like a duck."

JAS. M. BOTTEN.

Gladstone, Manitoba.

HIT NO. 43—PERVERTED SELF-ESTEEM.—A friend of mine hired a young woman to do general housework. I remarked that in her makeup Self-Esteem or Pride was excessively developed; as a housemaid she would be hard to manage, and would assume the positions belonging to others. She entered the parlor on more than one occasion and began to entertain the friends of members of the family. She finally exasperated her mistress by obtaining groceries during her absence, and when upbraided said: "I thought these would be nice for our dinner."

B. E. S.

HIT NO. 44—THEY DIDN'T WANT HER.—At an evening company, not long since, I was asked by a young lady, a total stranger, and whose age bordered on that period courteously denominated "uncertain," what I thought of her? As I am not disposed to "talk shop" when out in company my reply was to the effect that it would scarcely be appropriate to go into that line of investigation at such a time. The young lady, however, insisted in a manner somewhat pert, if not supercilious, and two or three others, who were near us, remarked: "Why, yes; we should be glad to know your opinion of Miss ———." Without attempting more than a brief inspection of the head that its elaborate coiffure would permit, I ventured a few general remarks, and then asked: "Of course you are a church member?" "Oh, certainly," she answered, "we have attended Dr. T——'s church for years, and I have also taught in the Sunday-school."

"Indeed," I rejoined, "and have you not always found it rather difficult to perform the duties of a Sunday-school teacher?"

"No, sir—the idea!" the lady exclaimed with what seemed quite an unnecessary amount of sharpness in her voice. The ladies near looked at each other and smiled in chorus, but not a word was spoken, and no invitation was extended for a further diagnosis of the volunteer subject.

A few days after the affair one of the ladies who had been present met me in the street, and said:

"By the way, that was a striking remark of yours with respect to Miss ———."

"How so?"

"Why, she has tried several times to be a teacher in the Sunday-school of Dr. T——'s, but can never keep a class more than two or three Sundays. The scholars all leave her."

H. S.

**HIT NO. 45—THE WRONG MAN IN THE RIGHT PLACE.**—While giving a course of lectures at the Baptist church in Michigantown, Indiana, the committee selected by the audience to choose subjects for public examination selected one who took exception to what I said about his mechanical qualities. I finally asked the gentleman what was his occupation, to which he answered in a kind of a slurring way that he preached once in a while. Not taking him for a preacher by any means, I said to my audience that this man says he preaches sometimes, but I think it is a great pity to spoil a good horse jockey to make a poor preacher. At this the house came down with a long-continued applause, so that the fellow got up and went out of the house. Soon after adjournment a good number of the friends came up around the stand, still laughing, and said that this fellow was the preacher of the ——— Church at that place and also drove a huckster wagon through the country, and would swap horses at any time he could get a chance.

I was told at the close of the course that neither he nor any of his church members came to the lectures after that night, as the give away was too much for them.

F. O. SEMELROTH.

**HIT NO. 46—A HARD HIT.**—The writer was called on at his own home by a number of his wife's friends in winter of 1876 for an evening chat on the subject of Phrenology and delineations, etc., all strangers to me and part of them to my wife. A married lady had a single sister visiting her from Cincinnati, Ohio, who was very anxious for a close examination of the brain forces, and also her strong and weak points. My first remark was that under certain circumstances she would commit suicide. Telling her what they would be, and cautioning her not to engage herself to any young man for marriage unless she was sure he would marry her, as it was in the domestic relations which would cause her to do such an act, and said she had been marked, most likely, by her mother. Not a word was said concerning the delineation at the time, either way. After all had gone away my wife took me to task about talking so plain unless I was certain about it. My answer was that if they came to me for a strict examination I could not smooth it over, but would tell it as the science of Phrenology pointed it out to me; if there was an error it was in me, not in the science. About a week after the married sister (much older) told my wife that the father was a tyrant in his family and the mother and father had domestic trouble, and not very long before this sister was born the mother had gone to the barn at two different times

to commit suicide by hanging, to get away from her troubles. This same girl is now in an insane asylum as the effect of a breach of promise. R. G. PARKER, Class 1874.

**HIT NO. 47—TWO HITS AT ONE READING.**—I delineated the character of an old bachelor, who lives with his married brother, in the presence of the family. I told him he had strong love for the ladies. His brother's wife objected, saying that he cared but little for them; he being a truthful man I left the matter for him to decide. He replied that he did love the ladies and loved them so well that he wanted them to do better than to marry him. I told him that his ability to measure by the eye was not very good. He replied that his brother had often said that he could measure correctly by the eye. I told him I had great faith in Phrenology, and never knew it to lead me astray, and we would put it to the test. I asked him to measure the circumference of trees, the length of boards, etc., by the eye, and I measured after him with the tape line, and in nearly every instance he made a bad miss, although once or twice he did moderately well. He then said I had described his character by Phrenology better than he himself would do it.

J. P. BURLEW.

Boston Sta., Ky.

**HIT NO. 48—THE EGG HUNTER.**—In the examination of a bright little girl of Prairie View, Ark., in February, '88, I said: "You are active, alive to all that is going on—always have your hands full—something turns up to engage your attention before your work in hand is completed. If your mother sends you for a basket of chips, while busily engaged picking up the chips, a hen begins to cackle behind the garden, you start for the nest and presently return overjoyed with an apron full of eggs; you have forgotten that you were ever sent for the chips."

The father of the little girl broke in: "That beats anything I ever heard. She is the greatest girl to hunt eggs I ever saw. I would give anything to know just how you could tell that." "Ah," said I, "that is one of our secrets!"

F. M. HENDERSON, Class '67.

**HIT NO. 49—HEREDITY.**—It was in the spring of 1880 or 1881 that I attended one of O. S. Fowler's lectures on Phrenology in the city of Oshkosh, Wis.

An acquaintance of mine and myself started early for the hall, and consequently got a seat pretty well to the front. Prof. Fowler, at the close of the lecture, called for some subjects for public examination, when a middle-aged lady presented a girl of about 10 or 12 years of age.

After examining the others he put his hand on the little girl's head, saying :

"This is a musical little girl, and goes about the house singing all day; she can learn music very easy; she resembles her father, but were she a boy I would feel sorry for her, as she would probably take to drinking when she grew up. This she takes from the father's side, unless I am very badly mistaken. Is there any one in the audience that can tell me if I am right or wrong?"

The Professor paused for awhile, but no answer came.

My friend leaned toward me and whispered to me:

"Her father is a drunkard; I know him well."

LOUIS HANKOW.

**HIT NO. 50—CONDITIONS CHANGE DEVELOPMENT.**—When at Hanna, White county, Indiana, a subject, selected by the committee appointed by the audience for that purpose, I described as a man of fine culture and business qualities and large social and friendly disposition; but that for some reason beyond my knowledge he had met with reverses in life; his hope once so strong had been blasted, and he was disposed to look on the dark side of life now instead of the bright side, as he did in former years. At the conclusion of the examination the gentleman stated in public that it was all true, and he could not understand how I could know anything about his domestic affairs or business. He stated he had lost his wife and children, the entire family, by diphtheria a few years ago, and since that time had been desponding and most miserable at times, with no desire for business, or even life.

We afterwards learned that this was Mr. Hanna, from whom the town got its name, and his wife and children were buried in the cemetery near the village.

F. O. SEMELROTH.

—:O:—

#### AMBITION KILLED HIM.

**H**E was a delicate, frail child when I first knew him. At this time he was about eight years of age and had just lost his mother, who had herself been for many years an invalid, finally succumbing to consumption, the deadly foe to New Englanders.

In about a year George's father married again. The second wife was an educated woman a former school teacher, who meant to do just right by the child, and did, so far as her knowledge went.

George's new mother loved money

very dearly. She loved it to save and buy real estate with, or to put in the bank. She was a hard worker, never sparing her strength if she could only save the money it would cost to keep help.

The child himself had inherited a disposition to save, so it did not take much urging on the part of the new mother to induce him to do the family washing, for a small sum each week, and put the money in the bank. Then he had a small bank given him, in which he was induced to put every penny given him by friends. On birthdays and holidays, instead of receiving little gifts from loving hands, sums of money were deposited in the bank for him.

In this way, working every hour, when not in school, to earn money, and saving every cent he could get, his youth and early manhood passed.

I have said he was frail as a child. He was one of those melancholy, bilious-looking children who seem born to sorrow and acquainted with grief, and as he grew older he grew sadder and more melancholy.

He was fed on cake principally, of which he was very fond, his mother saying George and his father wanted five or six kinds on the table, and it was so hard to get new kinds to make variety for them.

With such a diet and such a bare, joyless life, and only one leading ambition, that of money making, what could be expected for the boy.

When about twenty-two his father set the boy up in business. Early and late he worked, anxious to pay his father back, but gradually strength failed, courage left him, melancholy set in, followed by moroseness which quickly led to insanity, and in less than a year after going into business he had to be taken to an insane asylum, where, after a few months lingering in suffering, without even seeming to recognize his agonized father, who often visited him, the boy passed away, a victim to ambition and a mistaken mode of living. The knowledge which Phrenology gives would have saved his life and made him a useful citizen.

L.

## SOME PRACTICAL THOUGHTS ON THE DISCRIMINATION OF CHARACTER.

THERE are as many ways to study character as there are classes among men and observers of their varied characteristics. With a narrow mind there may be a sharp discrimination and clear, definite opinion. The shopkeeper of good intuition knows, when a stranger enters, whether he intends to buy, or is merely pricing goods. The detective, if a capable man, soon acquires the ability to distinguish between the movements and appearance of honest men, whether at work or in search of pleasure, and the strategic manners of a rogue. Whoever has had large experience in the selection of men for any special purpose, whether for honest work or nefarious schemes, has acquired a degree of skill that could be equaled by no other person not in the same line of selection, although he may be unable to discern the slightest indication of undeveloped talent, however abundantly possessed. This is none the less true because some who attempt it fail egregiously, or because those who succeed best are now and then surprised by the extent of a blunder. In all these cases the judgment is exercised upon conditions that have been wrought out by the occupation, or are of a temporary nature, and scarcely at all upon the natural powers and tendencies of the mind.

The task of the phrenologist is very different. He has not to tell what a man is, but what he would be under certain conditions—what he is capable of being, and however greatly it may be to the credit of his skill to know whether he is a blacksmith or a surveyor, a boot-black or a dentist, there is a liability that such detective shrewdness may detract from the value of his delineations, for it would be sure to do so were he a mere catchpenny quack.

If Phrenology were a subject suited to the purposes of a class of persons who esire to get a living by the sweat of

other men's brows, the detective method of discerning character would be the best. That there should be such men in the field is to be expected, for there are quacks in the medical profession, pettifoggers among lawyers and hypocrites in the pulpit, and the demand for the true spirit of a professional character is as great in Phrenology as in medicine, law or theology.

It is more important that a phrenologist should know what a man ought to be than what he is; indeed, it may be said to be no part of his duty to discover what he is, for character is the product of the two factors—organization and education, while organization is all he has or need to study. True, he will develop a degree of the discernment of the detective, and he may either allow it to so affect his description as to lessen its independence, and thereby its value, or he may realize his responsibility as a professional man and exercise the judgment and firmness that are required, in which case he will be able to make a more practical application of his opinions.

Some phrenologists are occasionally very pertinent in detecting traits of character or special talents, and yet fail seriously in judgment when called upon for advice. They may give it promptly, and upon a very slight foundation. I have known of a case of a self-styled phrenologist who tried to persuade a woman to study law, because an active brain, large language and large approbateness made her a "great talker." Let such a one attempt to practice with no other superior qualifications and the first saucy word from an opponent would cause her to lose her temper at the risk of losing her case also.

It came to my knowledge that a man, far below the average in scholarly talents and with but feeble personal powers, had been advised to the study of medicine, because of his large benevo

lence. Some physicians prescribe to please their patients, when they know what would be better, and it often happens that the phrenologist is called upon to tell truths not at first agreeable and to give advice that will require much instruction to make acceptable. It is the phrenologist's duty to set his subjects right, and not to ingratiate himself into their favor by flattering their foibles; if he does not know far more about a young man's talents, and how they are likely to develop in the future, than his parents or teachers, who are not phrenologists, he is not up to the requirements of his profession.

When I was attending a class at Fowler, Wells & Co., in Boston, about thirty-eight years ago, a law student of Rufus Choate was examined before the class. The professor said: "This man's acquisitiveness is small, and he cares little about acquiring property, but he has large reflective organs, constructiveness and much self-reliance; and when he feels the necessity for money he will know how to make it." He came into the office almost every day, and one morning he said he was out of money and must leave the city. He seemed to be in a very thoughtful mood, but he soon left, to return in about a fortnight looking very well pleased. He said he had found a man about to build, and that he had contracted to furnish the lumber, and had made two hundred dollars.

Some years ago a lad was brought to me for advice. He had a clerk's intellect and temperament, with great ambition and independence. He wished to become a telegrapher. I assured him that success would be easy until it was complete, and that it would then no longer be satisfactory and he would seek a change. He learned telegraphing, attained an excellent position and gave satisfaction, then threw up his place and, following the course I had advised, he qualified himself for the duties of a corresponding secretary, secured a situa-

tion and filled it with excellent satisfaction to himself and his employer.

It is not a pleasant duty to dissuade one from a chosen course without being able to point out a more attractive prospect than the cherished delusion.

A lady brought me a photograph of a man dressed in the "disguise of a gentleman" and asked my advice as to accepting his offer of marriage. He was what some persons call a handsome man, but his phrenological developments were so low that I promptly advised her to refuse him, which advice she followed. Several years after, by a singular coincidence, I learned that his first wife had been killed by his brutality, that he had driven her to seek shelter in a cornfield on a stormy night. I also learned that after the refusal mentioned he very soon married, and that shortly thereafter he was shot by a rival. For the sake of the sympathetic reader I will add that the lady's prospects were not blighted, for later she married very happily.

How far should the phrenologist aim to please?

If, in his endeavor to do so, he gives a flattering description or fails to tell all the truth that can be a benefit to his subject to know, he is as really guilty of fraud as the trader who sells goods for what they are are not, and perhaps more so, because he occupies a professional position. The phrenologist should consider himself a physician to mental ailments and weaknesses, as really as a delineator of character. With this view of the subject he will come seriously short of his duty when he so describes the weaknesses or defects as to degrade and dishearten.

If I have to examine a person having a nervous temperament, very large Approbativeness Firmness and Combativeness, with moderate reflective organs, and should say, "You are very much disposed to contradict and bring about a quarrelsome disputation," and should thereby elicit the retort: "There you're mistaken, I don't contradict and dis-

pute," I should consider myself re-proved, for I should think as I had in view all the conditions of the disputant, I should have given such a description that the nervous, "thin skinned" subject could have understood and been thereby benefited.

Whom should the phrenologist serve, the public or his subject?

Both, first and last; but as the number of his subjects is very small compared to the whole community he may advise every man he examines to one occupation, if he finds him adapted to it, and it to him, and the good of the public; but in the centuries to come, when every young man and woman will take phrenological advice before going into life's work, there will be a necessity of precaution that one occupation be not overcrowded at the expense of others.

How far is a phrenological opinion reliable?

I had one student who would examine heads with the tip of his index finger! Examinations made in that way, without much brain-work, are of no value, for if it happen that now and then a truth be told, it can not be known to be so without other confirmation; but this man committed suicide before he had done the community or the cause any injury, and it may safely be said that the phrenologist who is master of all that is known of the significance of the head and temperament, and is capable of combining it properly, will never fail to form an opinion that is true and valuable as a whole, though it may sometimes fall short in minor details. All the data upon which he bases his conclusions demand the exercise of judgment; nothing can be weighed or measured with complete accuracy, yet his delineations may approximate as near to accuracy as ordinary language will permit, provided he be naturally adapted to his profession.

Nature seems to have done the utmost to exhibit the powers and proclivities of

the mind by external developments. The size and form of the head are produced by the brain, which completely fills the skull, the external surface of which conforms closely to the internal, unlike that of almost all other animals; but the quality of the brain is as significant as its quantity, and special provision has been made in the numerous delicate muscles of the face and the seventh pair of nerves by which it becomes far more easy for the phrenologist to discern the quality of the brain at a glance, during life, than for a scientific materialist to do so after death, with every possible advantage of inspection, microscopical examination and chemical analysis.

The capable, experienced phrenologist can discern the action of the brain to be uniform, or fitful, strong or feeble, swift or slow, gentle and adapted to light work or having a grip like a bull-dog, while, as yet there is no suggestion of any other than the phrenological method for making these and other important distinctions in the quality of the brain.

Why, then, is not Phrenology universally accepted, does any one inquire? Let him first answer one or two other significant questions:

Does every professional man teach the truth and the whole truth, frankly?

Do all editors and publishers think more of an honest investigation of science than of extending circulation?

Does every man who has attained a position of eminence in science have a head (or a character) that is commensurate with his reputation? and would a phrenological examination tend to exalt his influence?

Once more, has our civilization risen so high and permeated the people so thoroughly, that pure truth is universally sought after? J. L. CAPEN, M.D.

Great works are performed not by strength, but by perseverance.

# CHILD CULTURE.

## HETTY DEAN ON HELPFULNESS AND SELF-RELIANCE.

**L**ITTLE children are always pleased with the notion that they are of use to their elders, but whether they retain that disposition when grown enough to be of real use depends on the wisdom and methods of those having charge of them. Now I should begin training my little ones—the perfect and fortunate children of a spinster you will growl—nevertheless I should begin their training in helpfulness and self-reliance, virtues that go hand in hand, before they could talk. The training can begin by teaching the baby to put away his day garments at the bedtime undressing, instead of leaving them in a heap on the floor, or scattered far and wide in his merry gambols. If he is made to understand that this is helping his tired mamma, or nurse, and especially if he thinks he is imitating his perfect papa (though, goodness knows, the perfect papa, himself, needs to go into training), he will put everything into complete order and enjoy none the less his air bath and natural gymnastics before being tucked into bed. The baby can be a baby still with all the freedom of childhood and yet have his curly head enriched by a useful lesson.

The little ones are so proud of their acquirements, it is a pleasure to instruct them, if mothers have that sympathy with their children that an old maid thinks they ought to have. The dimpled tot with a feather duster, suited to her strength, wears such a serious expression as she removes the dust, or tries to, from papa's arm chair and mamma's work table, you know her whole soul is in the task. The small man who piles his building blocks neatly and stables his numerous horses and

woolly nondescripts struts off, his work done, well knowing his small world could not get on at all without him. Of course they have their season of rebellion against work, like some of us who are older, and there is where the wholesome discipline comes in of parental authority and the laying of the foundation of still other virtues. But, though rebellious and naughty, they do not forget. One little fellow who had been taught always to hang up his hat, amused his mamma's friends by never failing to ask, when making a call, either with her or alone :

“Where's the place for mine hat up?”

Many wise things are said about the home training of girls which, to my mind, apply equally to boys, since the home belongs to boys and boys to the home, while habits of self-help and helpfulness toward others form a part of that manliness which all parents desire in their sons. I know one mother—may her tribe increase—who kept no servants, and trained her boys, as well as her girls, in cooking, sweeping, dusting and dishwashing. Of course it was an “awkward squad” at first, just as it is with girls and no more. Butter was dropped, gravy spilled, and flour scattered much as a farmer sows his wheat, but in time they were deft, swift and painstaking. One point gained is indicated by a remark of one of them :

“I am ever so much more careful about littering the carpet since I have had to sweep it myself !”

These boys were none of the namby-pamby sort either, they had their sports and games, like other boys, in which the wise mother showed a lively interest. The ability to broil a beefsteak did not

detract from their skill in batting a ball, and when, at last, they were in college they did many things for themselves that young men usually hire done, which materially reduced their expenses.

It is a sad fact, however, which every observer can verify, that the girls of to-day are coming up with small training in the way of self-help and usefulness in the little things of daily life. Do you ever see a miss darning her stockings or mending her laces? She knows everything about longitude and logarithms, but nothing about the laundry. Now I should like to see a family where girls and boys both darned their own stocking. Why not? Yet this is the fact—and it is one of the domestic mysteries

to me, spinster and undomestic as I am supposed to be, why mothers leave their sons untrained in the care of their buttons, expecting some benighted woman in the future to take a life job of them, and then leave their girls, also, in the same dense ignorance. By and by two callow creatures set up a home of their own. When it proves to be a sew-a-white-button-on-a-white-garment-with-a-black-thread establishment, whose is the blame?

It is a training in the little things that leads to self-reliance and helpfulness in the larger things, and that training can not be begun too soon. As I said before my children shall have their first lessons before they can talk!

S. E. B.

#### THE GIRL WITH ONE TALENT.

BISHOP VINCENT, in his "Studies in Young Life," gives the following very suggestive sketch of a girl ordinary enough in most respects, yet having one talent of which she made good use:

Let us review her resources. We take an inventory, as merchants say. Self-knowledge: As to arithmetic and algebra—minus; geography and history—moderate; orthography, rhetoric, and elocution—deficient; no voice, no music, no conversational power; artistic skill at the minimum; no commercial ability. A girl with a father and mother, with brothers and sisters, and one talent. What Laura's one talent is we set ourselves at work to find out.

Laura slept soundly. The pillow was welcome at night, and the parting was hard in the morning. When the first bell rang she wished she could pull the tongue out of it and hide the brazen disturber of her peace beyond all power of finding. She thought it would be so delightful to sleep for two hours more, or one hour, or thirty minutes, or fifteen minutes. But scarcely had the echo of the bell died away before Laura had

summoned herself and commanded herself, and in due time—without too much speed to prevent the well-doing of all that had to be done, and without too much slowness to break the morning order of the household below stairs—she reported herself for duty, wherever that morning the line of duty had been cast. She always came in with a cheerful smile and a hearty salutation. The girl in the kitchen used to say, "When Miss Laura comes in a mornin' I shield my poor eyes for the brightness." It was Bridget's blarney, but when you know Laura you will excuse Bridget's extravagance. Usually one or two of the children had to be buttoned or hooked, combed or coddled, and who could do it so well as Laura, who greeted a chance of that kind as she would a streak of sunshine, or a whiff of air from fields of new-mown hay? "They love it, and I love it," she said.

A greeting, a kiss, a playful sally, a lively question were ready for father and mother. The voice that could not sing was music itself in home speech, and if its owner could not talk at breakfast about Gladstone's policy, or the

definition of Beauty given by the last night's lecturer in Osmond Hall, she could ask questions enough to keep everybody talking, each in the line of his liking; and, without knowing how wise and strong she was, Laura One-talent used her love and common sense and tact in keeping peace at the table, repressing uncomfortable topics, drawing out people according to their bent and ability, and, too "stupid" to say much herself, she was sagacious enough to play the general with the wit and wisdom of all the rest. And if they—the "all the rest" of the household—had a good time, Laura was happy. When breakfast and prayers were over, if there were not problems in algebra to be solved, or selections from Liszt or Bach to be practised, or an essay for a Shakespearean club to be written (and she was always excused from such ser-

vice), there was something to do with mother or for mother, with Bridget or in Bridget's stead; something for father or the boys; something for the little girls; something in bedroom, kitchen, parlor, or cellar; sweeping, dusting, bed-making, cooking, stitching, watching, errand-going, calling—always something that needed to be done for the good order and good feeling of the household: and Laura, who could not do great things to make the world wonder, did her share, and was glad to do more than her share, of little things, which in the doing and in the spirit of the doing made "society girls" wonder at Laura's goodness and patience, and all which made other mothers envious of Laura's mother, and which, moreover, pleased the King on the throne in the central chamber of Laura's heart.

#### A MOTHER'S EXAMPLE.

THE character of a mother can generally be ascertained by observing the conversation of her little daughters with their dolls, for they imitate mamma, and dolly comes in for a share of what her mistress most receives, whether it be praise or the reverse. A short time ago I called on a neighbor, and while knocking I overheard the youngest exclaim angrily to her doll:

"Now yook at your jess; yook at it! Do to bed yite away. No supper, no supper! Where my shipper at, I wonder?"

Is it possible, I thought, that my friend sends her children to bed hungry to punish them? How cruel! To send a hungry child to sleep is a sin in the eyes of the Creator, who means for the stomach to have food when empty.

I was cordially received, and after the usual remarks about the family Mrs. — hastened to apologize for her clothes. "Excuse my having on no collar," she said. "The children are so

often sick that I have no time for appearance."

"I am sorry they are delicate. Perhaps," I ventured to remark, "they do not always eat before retiring at night."

"That they don't; decidedly not when they misbehave. Nearly every night I send some to bed supperless. It is high time they should learn to obey me."

Learn to obey her *now*! Yes, but they should have been religiously taught *that* when in infancy. Sent to sleep hungry! No wonder they were delicate, and the doctor's bills coming in fast.

I tried in vain to convince this mother that it was unwise, but she was small in size, and small women are the most determined creatures in the world to have their own way; and all of King George's horses can never drag them from the idea that they know more than you.

And so I left to call on my friend, Mrs. Whiting. A beautiful child sat in the room teaching a prayer to her doll, and placing it in a cradle, softly sang,

"Rock-a-bye." Her mother looked on with undisguised pride.

"She is going over what I taught her last night," she said. "How strange, when we know they follow our example, parents so often show them the unhappy side of life."

I readily agreed.

The conversation was light and free from gossip, and as I left I could scarcely help remarking that the world would be far happier if in it lived more women like Bertha Whiting.

And now, mothers, I appeal to you to be more careful in your words and actions to the children, for they are as models of clay in your hands, to be converted into the useful and good by your love and care; and like the opening of a rosebud, the character will develop, and at last, when the birdlet tries its wings and flutters into the wide world, you have your reward by seeing in the carefully raised child a true and noble man or woman.

ETHEL NEWLA.

ON CHASTISEMENT.—"Chastisement" is not a pleasant word, as we are accustomed to think of it and to use it. It is ordinarily connected in our minds with the idea of displeasure and severity on the part of him who employs it, and with suffering and recoil on the part of him who is its object. It is, indeed, not altogether separated in our thoughts from the idea of punishment for transgression, an idea in which the element of justice is far more prominent than that of love. We speak of ourselves or of others as being "sorely chastened," and there is a suggestion in our tone, at such a time, of a call for pity on behalf of the chastened one. We are all of us ready to agree with the Apostle so far as to say, "All chastening seemeth for the present to be not joyous, but grievous;" and he who is least subject to chastening is, in our thought, most highly favored of God.

Yet 'chastisement' is, in its root

idea, "correction" as a means of improvement. It is akin to instruction and guidance and training. It represents the work of the father, the teacher, the trainer, the guide. Only because he who trains and guides must persistently correct the errors of him whom he has in charge, does the idea of chastisement become coincident in our minds with the idea of severity on the part of him who administers it, and with recoil on the part of him to whom it is administered. In primitive thought the "rod" is a symbol of authority, and its use is synonymous with punishment; but, with improved conceptions of parental authority and government, the use of the rod is recognized as for the loving guidance and control in the correct way of the one under training. Hence chastisement is looked upon by us as something to be dreaded or as something to be welcomed, as something to be endured with patience or as something to be rejoiced over in gladness, according as we perceive the immediate discomfort of it to ourselves, or the wisdom and love of its prompting.—*S. S. Times*.

RESULTS OF INDUSTRY.—Few of us, whether young or old, realize what can be done by systematic endeavor. Let a few notes from authentic sources show our youthful readers the happy results of usefully employing leisure:

A boy was employed in a lawyer's office. The daily paper was at hand to amuse himself with in his unoccupied moments, but he chose to study French, and in time became a fluent reader and writer of the French language.

A coachman was often obliged to wait hours while his mistress made calls. He determined to improve the time; he found a small volume containing the Eclogues of Virgil but could not read it, and so purchased a Latin Grammar. Day by day he studied this, and, finally, mastered all its intricacies. His mistress came behind him one day as he

stood by the horses waiting for her, and asked him what he was so intently reading. "Only a bit of Virgil, my lady."

"What, do you read Latin?" "A little, my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years he became a learned man, and was a useful and loved minister in Scotland.

A boy was hired to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found in the road; having learned that thoroughly, he borrowed of a minister Goldsmith's History of Greece. This good man became greatly interested in him and loaned him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.

**LITTLE "WHAT FOR."**—The mother of the Wesleys, when petulantly asked why she told a child the same thing over and over "a hundred times," replied quietly, "Because ninety-nine times won't do." She probably surpassed the average patience of mothers whose children happen to be such incarnate interrogation-points as this one was:

"What makes that noise?" asked a little boy on the train the other day.

"The cars," answered his mother.

"What for?"

"Because they are moving."

"What are they moving for?"

"The engine makes them."

"What engine?"

"The engine in front."

"What's it in front for?"

"To pull the train."

"What train?"

"This one."

! "This car?" repeated the youngster,

pointing to the one in which they sat.

"Yes."

"What does it pull for?"

"The engineer makes it."

"What engineer?"

"The man on the engine."

"What engine?"

"The one in front."

"What is that in front for?"

"I told you that before."

"Told who what?"

"Oh, be still! You are a nuisance."

"What's a nuisance?"

"A boy who asks too many questions."

"Whose boy?"

"My boy."

The conductor came through just then and took up the tickets, and the train pulled up to the station before we could get all of the conversation. The last we heard, as the lady took the youngster off the platform, was, "What conductor?"

### WHY MOTHER IS PROUD.

Look in his face, look in his eyes,  
Roguish and blue and terribly wise—  
Roguish and blue and quickest to see  
When mother comes in as tired as can be;  
Quickest to find her the nicest old chair;  
Quickest to get to the top of the stair;  
Quickest to see that a kiss on her cheek  
Would help her far more than to chatter, to speak.

Look in his face, and guess if you can,  
Why mother is proud of her little man.

The mother is proud—I will tell you this;  
You can see it yourself in her tender kiss,  
But why? Well, of all her dears  
There is scarcely one who ever hears  
The moment she speaks, and jumps to see  
What her want or her wish might be.  
Scarcely one. They all forget,  
Or are not in the notion to go quite yet,  
But this she knows, if her boy is near,  
There is somebody certain to want to hear.

Mother is proud, and she holds him fast,  
And kisses him first and kisses him last;  
And he holds her hand and looks in her face,  
And hunts for her spool which is out of its place,  
And proves that he loves her whenever he can  
That is why she is proud of her little man.



### NITROGENOUS FOOD AND ITS RELATION TO DISEASE.\*

**N**ITROGEN-containing food must, therefore, be regarded as practically the only source of the constant supply of nitrogen which is so essential to the maintenance of the body in a normal condition. In fact, due attention has already been given to this by Liebig, Fick, Wislicenus, Parkes, Pavy, Flint, and others; and the proper relation of the two great divisions of proximate principles of organic origin, the nitrogenized and the non nitrogenized, have been pretty closely determined. As their results are to be found in all the textbooks, I will not refer to them in detail. I may remark, however, in passing, that from the clinical standpoint there appears to be fallacy underlying all these calculations of dietaries, where food values are expressed in grains of nitrogen and carbon, inasmuch as no allowance is made for waste; the entire quantity ingested is supposed to be digested and assimilated. In practice we know that the feces contain considerable nitrogen, which is not excretory, properly speaking, but represents the excess of consumption, part of the food having escaped digestion. In nursing infants the feces consist largely of undigested casein. Even adults are not able to entirely digest milk, and if so simple an article of food as milk is not completely assim-

lated, what warrant have we for assuming that the nitrogenized constituents of peas and beans, or of animal tissue, will yield their full equivalent of potential force to the organism? On the contrary, we know it to be a fact, that much food stuff passes through the alimentary canal without having its proximate principles extracted by the digestive organs and the absorbents.

We may, however, both clinically and by physiological experiment, making due allowance for the personal equation, determine with sufficient exactness the kinds and proportion of different foods required to maintain the body in a normal condition. Proceeding on the same lines, we may discover the effect of an excess, actual or relative, of nitrogen; or, on the other hand, we may ascertain the results of deprivation, either partial or complete. We may also be able to see some therapeutic applications of the knowledge thus gained.

From the time of Hippocrates, and even earlier, it has been known that health and disease are largely influenced by food, and that the effects of an animal diet are different from those of a diet exclusively of vegetables. A distinction was even made between leguminous and other forms of vegetable food. It was not until our own day, however, that the practising physician possessed sufficient knowledge of the chemistry of food

[From a paper by Frank Woodbury, M. D. Read before the Philadelphia Co. Medical Society.]

and of metabolism in health and disease to enable him to direct the diet of his patients upon scientific principles. Following the definition given by Hippocrates, "Medicine consists in addition and subtraction, the addition of the things which are deficient and the subtraction of those things which are redundant; he who practices this is the best physician, but he whose practice is farthest from it is the farthest removed from a knowledge of the art"—we can now prescribe viands suited to a deficiency of nitrogen in the system, or substitute others if there is an excess. To the therapeutic aspect of the subject I will now very briefly ask your attention.

Taking up the latter instance first, we find that a diet poor in nitrogen is useful in the several forms of rheumatism, in gout and lithæmia, and also in recurring attacks of biliousness and bilious headache. Scurvy appears to be caused by an absolute, as well as a relative, excess of nitrogen in the food, and I have seen it caused by the use of an excessive amount of fresh meat among children in an orphan asylum. In its treatment, vegetable food relatively poor in nitrogen is usually employed. Some skin diseases, possibly of lithæmic character, are only to be cured by withholding nitrogenized food. It seems possible that a liberal use of meat in the diet may have some connection with the development of cancer, a disease which appears to be on the increase, as was pointed out by Dr. R. A. Cleemann, of this Society, in his "Address on Hygiene," delivered before the Medical Society of the State of Pennsylvania a few years ago. Dr. W. Matthieu Williams, in a little work on the "Chemistry of Cookery," pointedly directs attention to the large consumption of meat as a cause of various forms of cancer. In families where a hereditary tendency of this kind exists, it is possible that it might be overcome by vegetarianism. Some nervous affections, notably epilepsy and chorea, are greatly benefited by abstention from meat in the food.

Owing to the writings of Roberts, Fothergill, and others, a causative connection between a diet rich in nitrogen and some forms of kidney inflammation or degeneration is now generally recognized. And in the treatment of the various forms of Bright's disease, attention to the diet is generally admitted to be of prime importance. There is a widely spread opinion that nitrogenized food is favorable to the occurrence of inflammation, and for this there seems to be a scientific foundation. Parke has shown that a non-nitrogenized diet causes lowered blood-pressure and diminished arterial tension. Meat, therefore, is ordinarily prohibited under the antiphlogistic treatment, as it was formerly called. In acute inflammations of mucous surfaces, especially in plethoric subjects, the use of animal food is usually forbidden. This should not be applied too strictly, however, for in some cases of subacute or chronic character, a generous and nourishing diet is necessary.

On the other hand, nitrogenized food may be prescribed where there is, from any cause, a deficiency of albuminous principles in the blood, for example, in anæmia or chlorosis. In phthisis, this condition is sometimes quite marked and good results have been obtained from the "beef and hot-water" plan of treatment, and also from the use of fresh bullock's blood, or hæmoglobin, which requires less digestive capacity and is more easily assimilated than muscle-tissue.

Children frequently suffer from a deficiency of nitrogen. Where an infant is reared upon condensed milk entirely, the limbs are plump but the tissues are flabby, on account of anæmia. Such children are late in getting their teeth and have little power of resistance against disease. The addition of oatmeal, barley, or rice to the milk will often bring about marked improvement and may prevent the development of rickets. Just here I might stop to point out the fallacious character of some of

the arguments based upon the comparative chemical composition of woman's milk and other foods. Leeds found, in a number of specimens of woman's milk, that the nitrogenous constituents varied from 4.86 to 0.85 percent. So that one specimen of mother's milk may have six times the amount of albuminous material contained in another. This shows the necessity, when the child does not thrive at the breast, of examining the milk to find out if it be deficient in nitrogenized constituents. If so, the addition of beef-meat, bovine or other nitrogen-containing food in an easily assimilable form is advisable.

Eczema in infants, or in sewing-women, is often traceable to a deficiency of nitrogen in the food, and Dr. Rohe, of Baltimore, advises the addition of meat broth and eggs to the diet as an essential part of the treatment. Similarly, in many syphilitic eruptions upon the skin, in broken-down subjects, good food is a necessary preliminary to any specific treatment. Neurasthenia and atonic dyspepsia, which are so often associated in the same patient, especially if he is at the same time anæmic, can only be relieved by nitrogenized and

fatty food, administered in a form easy of assimilation and at comparatively short intervals. On the other hand, in diabetes and in obesity, the diet may be largely nitrogenous, but in this case it is because there is a desire to reduce the carbo-hydrates and not because an excess of nitrogen is particularly sought after.

To return to the children, I wish to call attention to the fact that during the period of growth and development more nitrogen is needed than after the body has assumed its full stature. Hence, school children should have a due allowance of meat, and should be encouraged to eat oat meal, corn, beans, peas, and other vegetables known to contain this valuable constituent.

In the foregoing brief *resume* of an important and interesting subject, I have not made any distinction between the nitrogenous, proximate principles of animal and vegetable origin. Chemically and physiologically they are nearly identical; but practically there are minor differences of palatability, digestibility and relative utility, which at present our limits will not permit us to consider.

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#### ABORTIVE TREATMENT OF TYPHOID FEVER.

**W**HATEVER may be the cause or the essential features of this disease, the question of greatest interest in regard to it is, "What is to be done with it?" If it is possible to strip it of its terrors, and to say to its victims, "You are in no danger," and "you will be quite well in a few days," and to make the assurance good, it will be a step—yea, a long stride—in medical progress. It is not the object of this paper to discuss the merits or the demerits of any theory or to controvert any of the doctrines that now prevail or that have prevailed, in the profession, or out of it, in regard to the nature of this justly dreaded malady. Theories without practical results are at best only

valueless. The circumstances that led to the adoption of the treatment detailed in this paper need not be mentioned. It is a matter of no consequence whether the course pursued was prompted by theory or by no theory. What the case was, as measured by ordinary diagnosis, what was done for it and the results, are the things that claim attention.

The patient was a business man of middle age, of good constitution and extensive acquaintance. His habits were exceptionally good, but his business enterprises had overtaxed his brain and deranged his nervous system. The progress of his disease was rapid. Early in the second week the sordes on teeth and lips, the hard, black coating on the

tongue, the deep red color of its furrowed and bleeding edges, the strong typhoid odor, the peculiar wild expression of the eyes, the constant muttering delirium, the tremulous movements of the hands, the picking of bedclothes and of imaginary objects in the air, the frequent and feeble pulse, the tympanic abdomen, the characteristic petechiæ, all pointed to a speedy and fatal termination. The gravity of the symptoms increased till the tenth day. Hope was almost gone. The end could not be many days distant. Books and medical teachings afforded no ground of encouragement. What was to be done!

This is what was done. The patient was put in a sitz bath, 110°, and closely wrapped; head kept carefully cool; temperature, sitz and foot, kept up for two hours; patient carefully pillowed up; sweating freely in thirty minutes; continued for ninety minutes; removed to a lounge; wraps and hot jugs prolonged cutaneous action; washed off after four hours and taken to his room; sweating continued as before; delirium and subsultus nearly gone; enjoyed the sweating; begged to have it continued at bed time; next morning, after 17 hours, it was discontinued for a short time; symptoms greatly modified; treatment repeated from 8 A. M. to 10 P. M.; furrows of tongue closing up; black surface becoming moist; delirium gone; typhoid

odor almost gone; pulse nearly natural.

The patient slept well and was much refreshed next morning; appetite good enough to enjoy a light breakfast and call for more than was allowed him. Sweating repeated for 11 hours next day at his own request. After a wash off he dressed himself, went out among the patients and enjoyed their sunset sports for a short time. From that hour he justly considered himself a well man, as he really was. Can the course of typhoid be cut short?

*Case 2.*—The patient was a little girl, twelve years of age. Headache, languor and failing appetite were neglected for some days. Typhoid symptoms, well marked, indicated a grave run, if not a speedily fatal termination. Hot sitz and foot, 105°, soon increased to 110°; sweating continued three hours; treatment repeated next day. Nothing more was done, because nothing more was necessary; every morbid symptom was gone.

These cases have been reported to physicians of various schools in the neighborhood. It is not known that any one of them has ever tested the treatment.

But what about the microbe theory? What becomes of the ulceration of Peyer's glands? If the results are satisfactory, it is of little consequence what becomes of them.

J. S. GALLOWAY.

## REFINED PHYSICAL CULTURE.

### SECOND LESSON.

**Y**OU have freed the articulations, established a degree of flexibility of the ribs and been initiated into the art of proper breathing, so we may now proceed with the second lesson,

It is desirable that the ribbed cage for housing the vital organs be as large as possible. This is so in order that there may be ample room for the improved conditions of the heart, and the increased lung expansion which is to follow the exercises we are to have. Many

a gymnast has died of consumption in spite of his big chest, because he had erroneously built his chest of muscle instead of enlarging the cage—the chest walls—and increasing the size of his lungs. The more his lungs tried to expand the more his rigid ribs pressed and irritated them. So, please be impressed with the importance of acquiring mobility and extension of the chest walls.

As the incorrect standing position, by mistake, got into the first lesson, we-

give herewith the *correct* standing position, of which the full description is given in the first lesson of the July number. Endeavor to fix clearly in your minds: that the chest must lead; that the feet and abdomen must be well drawn back; and that the chest must not be allowed to relax or recede, but must be kept active. By reading the first lesson you will learn the reason for all this.

The first illustration, although better than the poise of seven-tenths of the people we see every day, is yet to my eye sadly out of line. When the feet are brought prominently to the front and the weight brought straight down upon the heel, as in that illustration, then all other parts of the body have to swerve with a serpentine and almost snake-like wave, in order to maintain an equilibrium. In that, as you will see, the shoulders project backward at just the zone where the chest instead should project forward; the pelvis and abdomen project forward where at that zone should be our ingoing curve. And as a result of all this, the chin is conspicuously prominent, which is emphatically bad.

Loosen your clothing and practice standing in the correct standing attitude. You see by the correct illustration that the upper and most noble part of the spine slants gracefully forward, carrying the head to a point directly over the feet, and the chest still in front of all this. You can not see the feet. Now practice tipping still further forward, but with spine straight and head in place, and when you can no longer maintain your equilibrium take a running step. Repeat several times. This will accustom

you to the spring into the front of the feet, as well as to chest prominence.

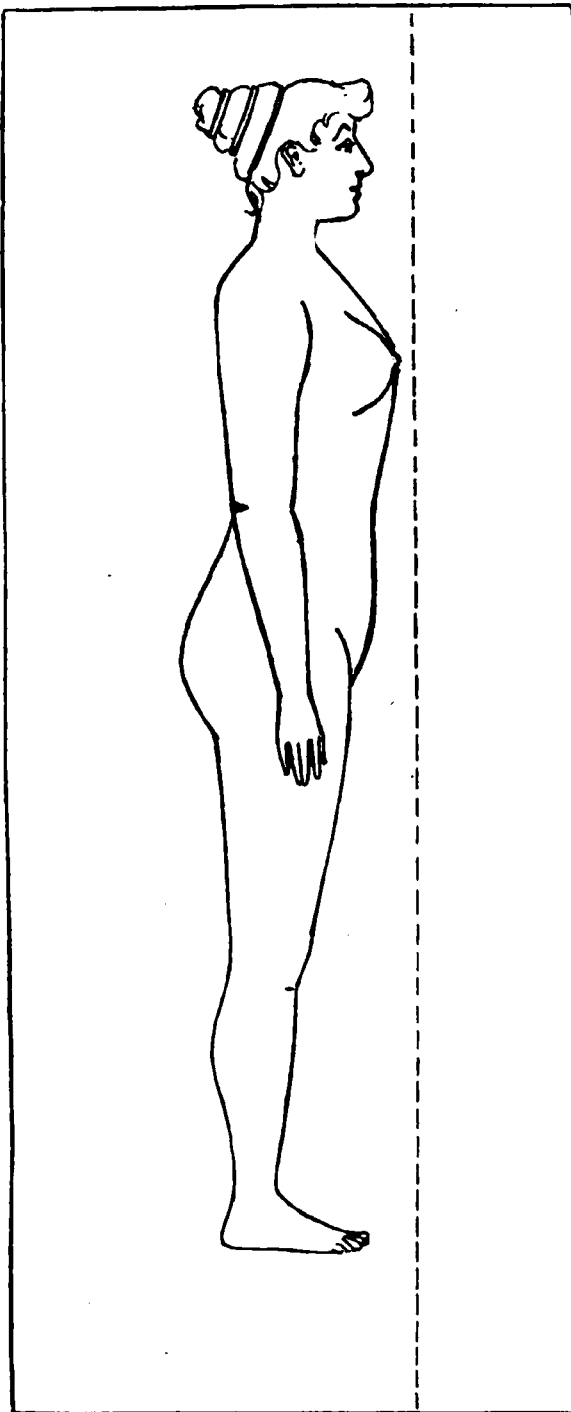


FIG. 3. CORRECT STANDING POSITION.

Some one suggested that one would feel like falling over in taking my "correct"

position. I always stand and walk with the leading chest and I never have an unsteady sensation, nor will you when you succeed in swerving the body from malpoise into true poise.

The spark and flame of life must forever be kept actively alive in the chest—the house of the soul; never leave that in darkness and dullness.

Let me further impress upon you the beauty of an active chest by telling you that the noble and refined attributes indicate their presence by such a chest. With a receding and passive chest we say that the refined attributes are conspicuously absent or asleep.

The head is mental; the torso is moral; the limbs are vital or physical. But, while the torso is moral as a whole, yet the mental invades the part adjacent to the head, and therefore the clavicular part of the body is mental, or has its mental tendencies. So does the animal nature of the thighs invade the lower part of the torso and make the abdomen physical or vital. Thus we see at once that the clavicular region is mental; the heart region, moral; and the abdominal and pelvic, physical and sensuous. Surely no one will say that the noble emotions and high attributes reside in the lower part of the torso. Then why should that part lead? It should not. Any one should be ashamed to let the mental and moral sections of the body lag behind the less noble parts.

The mental is guiding; the moral is impelling; the physical is sustaining. By this we see that each is honorable and equally necessary in its place. But the function of some parts of the organism are less noble than the function of other parts, and therefore are not capable of the beauty of form and expression, of the more noble, and therefore must not be brought conspicuously to the front. While the head is manifestly guiding, yet it is poised at the top of the spinal column, and a good portion of it extends back of the column, so that it can not literally lead, in a physical sense,

though its functions do. The chest is arranged entirely in front of the spinal column, and when given the development, care and culture due it, the chest will impel the mind to direct the whole machine to lofty aspirations and noble deeds. Meantime the physical will retire to its rightful province and faithfully perform its functions. The high moral harmony resulting from right physical adjustments is healthy in a triune sense.



FIG. 4. A BREATHING EXERCISE.

All this theory is better for you than exercises would be in this space, because when you are fully reminded of the importance and efficiency of true poise then you will, with a right determination, practice with a view to achieving that poise, and every time you take these good attitudes they will, so to speak, freeze fast to you, until at length by

repetition they will have congealed or crystalized into true poise, which means mental, moral and physical beauty.

All exercises taken when surrounded by fresh air show good results, with one-third the time and work given to those taken in close rooms with stale air.

I have not shut my windows summer or winter in several years. Every family should have an open court or garden for physical culture use. There are but few exercises equal to climbing a tree and swinging from the graceful limbs by your arms. This exercise develops noble heroic shoulders, and the strength of character that goes therewith. It also directs the eyes and mind upward, which is something we should endeavor to do, so far as possible, in all our exercises, actions and thoughts. Standing well poised, sweep the arms up as illustrated in No. 4; now inhale good lung fulls while sweeping the arms above and about in all directions; exhale slowly while bending and sweeping the arms down and about. Repeat many times, and finish by inhaling the lungs full, and as you do so straighten up with a good chest. Care must be taken in all backward top-chest exercises not to project the abdomen forward as the arms go back. There are a dozen reasons why, so, please don't.

Standing, sweep the arms into all altitudes of the lengths and breadths, all the while allowing the hand to float like a feather or flag, with the wrist entirely relaxed, and the arms actively serving as flag poles.

The exterior form and expression is supposed to, and should, correspond to the inner form or soul. If your body is not beautiful we have a right to believe that your soul is not beautiful.

Try to understand the laws which *guide* the agent ;  
which *impel* the agent ;  
which *sustain* the agent.

Definitions of some expressions used in physical culture teaching :

Heights means up.

Depths " down.

Lengths " forward or back.

Breadth " across or sideways.

Concentric " contracted.

Excentric " expanded.

Normal " balanced.

Poised " balanced.

Malpoise " unbalance.

Inspiration " taking air into lungs.

Suspension " holding air in lungs.

Expiration " letting air out of lungs.

Respiration " the full act of breathing.

Strong leg " the leg supporting body.

Free leg " the leg free from weight.

CARRICA LE FAVRE.

### THE SCIENCE OF ENTERTAINING.

" I WOULD like to have a few friends to luncheon or tea," said my friend Mrs. Farley, one day, as we were having a confidential chat, "but so much is expected of one."

"My cousin, Effie Lindsey," said she, "had nearly given up the idea of inviting her friends to her home, as it entailed such a worry that she was usually ill afterward.

"She said that she could not endure having her friends have more courses than herself. And besides the expense incurred, which was not to be lightly set aside, she sometimes heard of there

having been comparisons made between her style of serving and those of her friends who were higher up on the ladder of prosperity than herself, which caused a very uncomfortable sensation."

We said to our friend: "Why do you not help to bring about a reform?"

"Because I am not high enough in the social scale to gain followers."

Then we fell to thinking of some large-brained people who had braved the opinion of others by doing just as they liked in regard to such matters.

One of Boston's most profound thinkers was not wealthy, especially be-

fore he became famous, so the family lived largely upon beans. If a person called, the good wife placed an extra plate upon the table, asking their guest to dine. Sometimes there was a fork with the beans, but more often not.

The host once remarked: "If the guest dined in order to obtain pork, he did not come again. If he came to gain a new thought, he ate the beans and came again."

A lady traveling in Italy was charmed with the simplicity of many of the people where she called. A table had set out upon it fancy baskets of fruit, also dishes containing crackers or cake. If one wished for anything he was expected to help himself.

If we pick up a household magazine or paper, it is filled with an almost endless variety of recipes for concocting an amount and kind of dishes that would ruin any stomach. Amid all the hurry and rush of these nineteenth century days, which we trust are leading to bet-

ter things in many respects, do let us lay aside a tithe of the croquettes, omelets and salads, and go back to the more simple dishes our grandmothers prepared. Thin slices off a nice cold roast tastes just as well to us as after it has been chopped, fried and smothered.

Let us spend a portion of our time in more profitable ways—such as learning something of the laws which govern one's being, caring for the little ones in a fuller sense than we have heretofore, and taking to ourselves more rest, so that we shall not fancy we are only a bundle of nerves.

A few homes in forest or field, these days when everything is pulsing with the freshness and beauty of a new life, is the best tonic the wearied and jaded nerves can have. We can get nearer to the Great Heart who created us there than elsewhere, and the lessons we shall learn will prove very helpful.

MRS. S. ROSALIE SILL.

#### ON THE HEART AND ITS NUTRITION.

IN a lecture by Kronecker, of Berlin, some new points relating to the heart's action were given that deserve consideration. He said for instance:

Blood corpuscles are necessary to sustain respiration, but are not required to nourish muscular tissues. They are, in fact, injurious to this extent, that they favor the production of carbonic acid, and thus place the tissues in a kind of asphyxiated state. The accumulation of carbonic acid quickly reduces the power of a muscle. It is, however, only necessary to pump the carbonic acid out of the blood in order to revivify the heart that it is passing through, without adding oxygen. Hence carbonic acid acts as a direct poison, while blood with carbonic oxide is almost equally as nourishing as the normal blood. Carbonic acid differs from potash salts essentially in this, that it does not

kill the heart, but only enfeebles its action for the time being.

After a longer rest the heart produces a weaker pulse, and this is due to the asphyxiating action of the carbonic acid formed in the tissues of the heart itself. Gradually the pulse grows stronger with each beat, and is like ascending the steps of a stair. The phenomenon can be reversed by filling asphyxiated blood into a fresh heart.

It has been supposed that the development of the heart's energy was due to the consumption of a substance contained in the tissues of the heart itself. But experiments made with the frog-heart manometer, which allows us to compare the action of the most different substances upon the heart, by passing different liquids through it, have proved that the substance of the heart itself is not consumed. When all nutritive matter is washed out of the heart by

means of a harmless solution of salt, the power of the heart gradually decreases. If the blood or serum contained in the cavities of the heart are displaced by salt water (0.6 per cent.), the pulse sinks very rapidly until it is imperceptible, and soon nothing but peristaltic motions remain, and finally the heart stops, incapable of making the slightest motion in response to the strongest irritation. Then, if oxygenated blood is again thrown into the sleeping organ, a slight twitching begins, and then it beats feebly, until finally the action is as violent as in its fresh condition. If a heart that has been deprived of blood until apparently dead is filled with serum or diluted blood (1 part of blood to 2 of salt water seems to act best), the most beautiful gradations or "steps" can be observed.

The heart is a wonderful piece of mechanism, not merely because of the great force which it displays, or on account of the very perfect system of valves that it possesses, but also because it is able to go to work almost instantly as soon as it is fed, and because it utilizes to the fullest extent, in the most economical manner, the force at its disposal. As soon as the liquid that it is expected to pump is withdrawn it stops work entirely, and does not consume itself doing useless work, but keeps in good condition for a long time. When the heart works, it always works with its full strength and with suitable velocity; it is not at all affected by changes in the amount of stimulation it receives, and this is essential to its power of moving comparatively heavy burdens with constant uniformity. Under conditions that hasten the decomposition of food (such as heat), the mobility of its parts increases; under external conditions which retard the change (as cold) it moves more slowly.

What is true of the muscles of the heart may safely be assumed to be true for other muscles. Hence we must conclude that Liebig's views were incorrect,

although they have long been accepted. In his celebrated "Chemical Letters" he says:

"In animals the unorganized constituents of the blood are converted into organized tissues, and when these break up into disorganized or inorganic bodies, the force stored up in them becomes manifest in a great variety of ways; it resembles the galvanic battery . . . which consumes itself in producing new magnetic, electric, or chemical effects."

This view, Kronecker thinks, must be abandoned as incorrect, for the frog's heart was able to continue its maximum work for twenty days after it had been freed from all the constituents of the blood. Hence the work done by the muscles is not accomplished by the consumption of their substance or tissues.

The next question is: What substances are able to keep the heart's machinery in motion? Albuminoids, as well as many carbohydrates and fats, have been designated as generators of muscular power.

A series of very careful experiments made by Martins on frogs' hearts proved that none of the non-nitrogenous bodies in blood or muscles are able to nourish the heart, and that none of the albuminoids, except serum albumen, are adapted to this purpose. Neither glycogen nor sugar, white of egg, nor syntoninen or peptones, neither myosine nor globulin are able to sustain its action. Von Ott found that milk owed its nutritive power to the serum albumen alone.

Kronecker has further shown that the facts learned from a study of frogs' muscles may be generalized, and very probably they can be applied directly to the whole animal, and also be transferred to the warm-blooded animals, so that serum albumen may be designated as sufficient to sustain the tissues in general.

The necessity then clearly appears from these observations, for selecting food that contains the albuminous properties that will contribute to tissue waste.

## NOURISHING POWER OF OATMEAL.

**D**R. J. W. SMITH remarks that oatmeal has recently received some adverse criticisms, and that this is not surprising, as no food article is just the thing in every case and at all times. Our daily experience convinces us of such truth by likes and dislikes of very common and most wholesome foods. It is natural and best to have some variation of diet. One thing may be just adapted to the state of the individual—bodily and mentally—at one time and not at another, while with another person it may never agree. The so-called “eternal fitness of things” needs to be carefully studied before deciding an important question too hastily. Without entering into lengthy and uninteresting details, chemistry, physiology and experience all prove oatmeal one of the most valuable cereal foods for producing good muscles and clear heads. Why, then, is it frequently found to disagree? It is easily answered. By being used almost exclusively as mush, it is swallowed so easily that it is not properly mixed with the saliva—the first step for digestion. When there is little or no saliva, as in some diseases, there is also a very weak or no digestion. A good authority says: “No saliva, no digestion.” If any soft food, mush, toast, etc., is swallowed too rapidly, or any food is washed down with tea, coffee, milk, beer, wine or water, some degree of indigestion is thereby produced sooner or later, as often shown by a sense of fullness, discomfort, belching and other disturbances. If there is a lack of saliva, or that of proper quality, it is often best to eat some hard kind of bread, as the thin, hard, Scotch oatmeal bread, bread-crusts, rusks, etc., when the teeth admit of it, and very slowly, to thus naturally increase the amount and quality of the saliva. Such a course is often better and a safer corrective than all the drugs and nostrums in the country.

Good health can usually and should

be secured by correct living. The best physicians are those who recognize this fact and try to teach it to such patients as are wise enough to employ them. Oatmeal can be used in a variety of ways. As mush, it is often drowned in too much milk, sugar, butter, etc., for good digestion; is swallowed so easily that it helps lead to overeating and its bad results. Let us go slow before we reject oatmeal as a food.

To which we would add. It would be folly, indeed, to reject oatmeal, which is one of the best foods given by nature—as the Scotch and Irish people are ready to attest after many generations of experience.

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TO TALK TO DEAF PEOPLE.—As old age and the infirmities of life come upon us, we lose the elasticity of early life, and the senses begin to be less and less acute, and the mental faculties are not so quick in their operations as they once were. The fluids of the body begin to thicken, and the vital forces are becoming more and more sluggish in performing their respective functions.

Now, when addressing persons who are a little dull of hearing, the correct manner of speaking is to speak every word distinctly. When a speaker fails to let the sound of his words come out of his mouth, many persons who are not deaf can not understand what is said. When a person speaks every word clearly and lets the sound come out of his mouth, I can understand all he says. But, when he clips some words and rattles them off all attached together, I can not catch the idea. It is not necessary to elevate the voice to an unnatural tone. Let every word come out distinctly. Then speak another and another word. Many educated people are shocking talkers, as they lip and mouth and chew every word all out of form and significance.

ESS. E. TEE.

## TREATMENT OF SPRAINS.

FOR several years we have been in the habit of employing hot water in the treatment of sprains and bruises, and with such good results that we consider it the best of applications, especially when the injury is recent. A correspondent of the *Medical Record* refers to it as "an unfailing remedy," and commends "A half hour's douching with water at a temperature of 120 degrees F., and the fixation of the joint by a splint on the flexor side of the joint, or upon the extensor side, if that be more convenient. For example, in a case of ankle sprain, after a half hour's steady douching with hot water at 120 degrees F., I prepare an anterior splint of ten to sixteen layers of mosquito-bar which is thoroughly filled by immersion in wet plaster of Paris. This is trimmed by spreading it on a board and cutting to shape with a knife. The length may be thirteen to sixteen inches, breadth four to six inches. Where the splint passes over the instep the edges on each side are folded over to make the splint narrower and thicker. A layer of cotton is then spread over the face of the splint and the splint is applied from the base of the toes to a point about half-way up the leg and carefully secured and moulded by a narrow roller bandage. While the plaster hardens, hold the foot in whatever way is easiest to the patient. There is rarely any further complaint of pain if the splint fits neatly. This, with perfect rest, constitutes the whole treatment, which should continue at least a week, or until all extravasation is absorbed. Fourteen years' experience and observation of results obtained by other methods satisfies me that it is the best and most rational treatment."

The hot water may be poured on the injured part from a pitcher, which is in my opinion the better way of treating the case soon after the accident, or it may be applied with a sponge or cloth. A sprain of the ankle that appeared to

be very serious, was treated by me in this way within half an hour after the accident that caused it, and three days later the patient was able to go about with a cane. That the sprain was really a severe one, was shown by the fact that the ankle remained tender and sore for six months.

H. S. D.

## THE SONGS THAT ARE NOT SUNG.

Do not praise : a word is payment more than  
meet for what is done.  
Who shall paint the mote's glad raiment float-  
ing in the molten sun?  
Nay, nor smile : for blind is eyesight, ears  
may hear not, lips are dumb ;  
From the silence, from the twilight, wordless  
but complete, they come.

Songs were born before the singer : like white  
souls that wait for birth,  
They abide the chosen bringer of their melody  
to earth.

Deep the pain of our demerit : strings so rude  
or rudely strung  
Dull to every pleading spirit seeking speech,  
but sent unsung.  
Round our hearts with gentle breathing still  
the plaintive silence plays,  
But we brush away its wreathing, filled with  
cares of common days.

Ever thinking of the morrow, burdened down  
with needs and creeds,  
Once or twice, mayhap, in sorrow, we may  
hear the song that pleads.  
Once or twice, a dreaming poet sees the beauty  
as it flies ;  
But his vision—who shall know it ? Who shall  
read it from his eyes ?  
Voiceless he : his necromancy fails to cage  
the wondrous bird ;  
Lure and snare are vain when fancy flies like  
echo from a word.  
Only sometime he may sing it, using speech  
as 'twere a bell—  
Not to read the song, but ring it, like the sea-  
tone from a shell.  
Sometimes, too, it comes and lingers round  
the strings all still and mute,  
Till some lover's wandering fingers draw it  
living from the lute.

Still, our best is but a vision which a lightning  
flash illumines,  
Just a gleam of life elysian flung across the  
voiceless glooms.

Why should gleams perplex and move us ?  
Ah ! the soul must upward grow  
To the beauty far above us, and the songs no  
sense may know.

JOHN BOYLE O'REILLY.

## NOTES IN SCIENCE AND INDUSTRY.

**How Insects Breathe.**—A writer gives the following interesting notes on their method of breathing, in *California Fruit Grower*: "If we take any moderately large insect, say a wasp or a hornet, we can see, even with the naked eye, series of small, spot-like marks running along the sides of the body. These apparent spots, which are eighteen or twenty in number, are, in fact, the apertures through which air is admitted into the system, and are generally formed in such a manner that no extraneous matter can by any possibility find entrance. Sometimes they are furnished with a pair of horny lips, which can be opened or closed at the will of the insect; in other cases they are densely fringed with stiff, interlacing bristles, forming a filter which allows air, and air alone, to pass. But the apparatus, of whatever character it may be, is always so wonderfully perfect in its action that it has been found impossible to inject the body of a dead insect with even so subtle a medium as spirits of wine, although the subject was first immersed in the fluid and then placed beneath the receiver of an air pump. The apertures in question communicated with two large breathing tubes, which extended through the entire length of the body. From these main tubes were given off innumerable branches, which run in all directions, and continually divide and sub-divide, until a wonderfully intricate network is formed, pervading every part of the structure and penetrating even to the antennæ."

**Why Can't a Girl Throw a Stone?**—The difference between a girl's throwing and a boy's is substantially this: The boy crooks his elbow and reaches back with the upper part of his arm about at right angles with his body and the forearm at 45 degrees. The direct act of throwing is accomplished by bringing the arm back with a sort of snap, working every joint from shoulder to wrist. The girl throws with her whole arm rigid, the boy with his whole arm relaxed. Why this marked and unmistakable difference exists may be explained by the fact that the clavicle or col-

lar bone in the female anatomy is some inches longer and set some degrees lower down than in the masculine frame. The long, crooked, awkward bone interferes with the full and free use of the arm. This is the reason why a girl can not throw a stone.

**A Fossil Human Skull.**—Fossil human bones have from time to time been found in the rocks which form the eastern shore of Sarasota Bay, on the west coast of Florida. The seventh annual report of the Peabody Museum of Archæology and Ethnology, Cambridge, contains a description of human bones from that locality, remarkable for their weight, due to the infiltration of iron oxide. A pair of human vertebræ from the same place are described by Prof. Heilprin in the first volume of the Transactions of the Wagner Free Institute of Science, Philadelphia. They are found in a hard, ferruginous sandstone, which is exposed on the shore of Sarasota Bay, and is subjected to the action of the water at high tide. On a trench being dug through the rock it was found to be from two and a half to three feet thick, with sand beneath, and it is covered with a depth of fifteen to eighteen inches of surface soil. The bones, which are well preserved, are converted into hard limonite, but in other respects do not differ from corresponding recent human bones. The second volume of the Transactions of the Wagner Free Institute of Science contains a description, with illustrations, of part of a human skull from Sarasota Bay, submitted by the Smithsonian Institute to Prof. Joseph Leidy for examination. It consists of the base of the skull, with part of the face and a fragment of the mandible. The vault of the skull and the alveolar portions of the jaws and teeth are absent. Prof. Leidy, in his account of the fossil, states that beneath it is "embedded in a mass of hard bog ore, while the bottom of the cranial cavity is occupied by fine coherent silicious sand." The skull itself, which like other bones found at the same place, is converted into limonite, indicates a well-proportioned ovoid skull, and closely

approximates in shape to an ordinary prepared French skull. The forehead and contiguous portion of the face accord with the usual conditions in a white man's skull. The superciliary ridges are but moderately produced, and the nasal bones are large and prominent. The occiput has the usual appearance, while its muscular workings are not more developed than commonly.

Prof. Leidy gives the following comparative measurements of the fossil and of a French skull :

|   | Fossil skull. | French skull. |
|---|---------------|---------------|
| Glabella to occipital protuberance.....       | 170mm.        | 178mm.        |
| Breadth above the auditory meatuses.....      | 181mm.        | 132mm.        |
| Breadth of forehead at the temporal ridges... | 102mm.        | 104mm.        |

As to the age of the formation in which the human remains were found, nothing is said by Prof. Leidy, and probably they are not of any extreme antiquity. There are indications that the locality is the site of an ancient burial ground, and the soil may have become indurated and the bones fossilized through the action of special local causes. The European character of the skull would, indeed, point to a comparatively recent date for its origin.

**The Wettest Place in the World.**—In a paper recently read by Mr. Blanford, late meteorological reporter to the government of India, on "The Rainfall at Cherra Ponjee, in the Khasi Hills of Assam," the records, complete from 1871 and partial back as far as 1832, were gone over, and it was demonstrated that Cherra Ponjee was probably the best umbrella market in the world, or rather that it would be if civilization were advanced there sufficiently to bring the umbrella in demand. There was no evidence that the average annual rainfall on any part of the plateau was as high as 600 inches, although it may have amounted to that in wet years, but frequently, from May to September, the fall for a single month ranged from 100 inches to 200 inches. In August, 1841, a rainfall of 264 inches (22 feet) was registered, 30 inches of rain per day having fallen for five successive days during the month. In July, 1865, the fall was 208.4 inches, but since 1870 the largest rainfall in any one month was 184.8 inches.

For the purposes of comparison, it may

be stated that the average annual rainfall in Canada and the States is 29.6 inches, or less in a whole year than fell in any one of the five successive days in August, 1841, at Cherra Ponjee. Naturally enough such a locality is not very favorable to large populations, for in spite of himself, and often unconsciously to himself, man as a rule goes where there is enough rainfall and no more than enough. As shown by tables published by the census commissioner, three persons out of every five in this country live where the annual rainfall is from 80 to 50 inches per annum. In the United States, where the annual rainfall is between 40 and 50 inches, the population is 59 to the square mile.

**The Speed of a Horse.**—While the public is still marveling over Salvator's wonderful performance in running a mile in 1.35½, there are few who have, through comparison and analysis, sought to realize what a terrible burst of speed this is. It is nearly forty miles an hour—a rate averaged by very few of our fastest railway trains. There are 5,280 feet in a mile, so that for every one of these ninety-five seconds—for every beat of a man's pulse—this wonderful horse covered fifty-five and three-tenths feet of ground. The shortest space of time noted by the turfman's watch is a quarter of a second—an interval so brief that the eye can hardly observe, the mind can hardly appreciate it. Yet in every one of those 382 quarters of a second that magnificent creature leaped sixteen and three-tenths feet. Such are the amazing results of careful breeding as exhibited in the race horse.

**Estimating the Weight of a Fly.**—A grocer being greatly annoyed by flies distributed twenty-one sheets of sticky fly-paper about the store. In the evening he gathered them up, and noticing how much heavier they were, concluded to weigh them. He accordingly placed the twenty-one sheets with their loads of dead flies upon the scales. They tipped the beam at exactly seven pounds. Then he placed twenty-one fresh sheets on the scales and found that they weighed but four pounds and four ounces.

Thus the flies were shown to weigh two pounds and twelve ounces. He next com-

menced to figure on the matter and found there were twenty flies to each square inch of the fly-paper. Each sheet had 836 square inches and 6,720 flies, the twenty-one sheets containing in all 141,120 flies. Thus it is plain that one can easily ascertain the exact weight of a single fly, for if 141,120 flies weigh two pounds and twelve ounces it is easy to calculate what one would weigh.

**Maxim's Flying Machine.**—Mr. Hiram Maxim is the inventor of the celebrated Maxim gun. He made a large fortune out of the gun. He now lives in England, and is devoting his time and money to the practical study of artificial aerial navigation. He takes the bird as his base line and is thus building up his theories and plans. Two years ago he leased a large park in England and erected costly apparatus. He has put up a steel column upon which he pivoted a wooden arm long enough to describe a circle 200 feet in circumference. To the end of this arm he attached small flying machines, trying all angles,

rates of speed, degrees of power, etc., until he obtained the right combinations. As many as 50 different forms of screw propellers were used in conducting the experiments. Now that he feels quite sure of the ground (or rather the air) upon which he treads, he has constructed a large apparatus which is provided with a plane 110 feet long and 40 feet wide, made of a frame of steel tubes covered with silk. Other smaller planes attached to this make up a surface of 5,500 square feet. There is one great central plane, and to this are hinged various other planes, very much smaller, which are used for keeping the flying machine at a fixed angle in the air. The whole apparatus, including the steering gear, is 145 feet long. The machine is provided with two compound engines, each weighing 300 pounds. The steam generator weighs 330 pounds. The other things—the casing about the generator, the pump, the steam pipes, the burner, the propellers, and the shafting—all weigh 1,800 pounds.

## 10th Month. OCTOBER, 1891.

31 Days.

| Day of Year. | Day of Month. | Day of Week. | BOSTON; N. ENGLAND,<br>N. Y. State, Mich.,<br>Wis., Ia., and Oreg. |              |                 | N. Y. CITY; PHILA.,<br>Conn., N. J., Penn.,<br>Ohio, Ind., and Ill. |              |                 | WASHINGTON; MARY-<br>land, Va., Ky., Mo.,<br>and California. |              |                 | CHARLESTON; N. C.,<br>Tenn., Ga., Ala.,<br>Miss., and La. |              |                 | MOON'S PHASES.   |  |
|--------------|---------------|--------------|--|--------------|-----------------|---|--------------|-----------------|--|--------------|-----------------|---|--------------|-----------------|--|--|
|              |               |              | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. | SUN<br>Rises.   | SUN<br>Sets. | MOON<br>R. & S. | SUN<br>Rises.  | SUN<br>Sets. | MOON<br>R. & S. | SUN<br>Rises.   | SUN<br>Sets. | MOON<br>R. & S. |  |  |
|              |               |              | H. M.  | H. M.        | H. M.           | H. M.   | H. M.        | H. M.           | H. M.  | H. M.        | H. M.           | H. M.   | H. M.        | H. M.           |  |  |
| 274          | 1             | Th           | 5 57   | 5 42         | 4 19            | 5 57  | 5 43         | 4 21            | 5 56   | 5 43         | 4 23            | 5 54  | 5 45         | 4 28            | New Moon.....<br>First Quarter.....<br>Full Moon.....<br>Last Quarter.....<br>24 |  |
| 275          | 2             | Fr           | 5 58   | 5 40         | 5 19            | 5 58  | 5 41         | 5 20            | 5 57   | 5 42         | 5 20            | 5 55  | 5 44         | 5 22            |  |  |
| 276          | 3             | Sa           | 6 0  | 5 39         | sets.           | 5 59  | 5 39         | sets.           | 5 58   | 5 40         | sets.           | 5 56  | 5 42         | sets.           |  |  |
| 277          | 4             | Su           | 6 1  | 5 37         | 6 36            | 6 0   | 5 38         | 6 37            | 5 59   | 5 39         | 6 40            | 5 56  | 5 41         | 6 47            |  |  |
| 278          | 5             | Mo           | 6 2  | 5 35         | 6 50            | 6 1   | 5 36         | 7 3             | 6 0  | 5 37         | 7 6             | 5 57  | 5 40         | 7 17            |  |  |
| 279          | 6             | Tu           | 6 3  | 5 33         | 7 26            | 6 2   | 5 34         | 7 30            | 6 1  | 5 35         | 7 35            | 5 58  | 5 39         | 7 49            | H. M.<br>8 58 ev.<br>6 57 ev.<br>9 45 mo.<br>9 50 mo.                            |  |
| 280          | 7             | W            | 6 4  | 5 32         | 7 58            | 6 3   | 5 33         | 8 4             | 6 2  | 5 34         | 8 9             | 5 58  | 5 37         | 8 26            |  |  |
| 281          | 8             | Th           | 6 5  | 5 30         | 8 39            | 6 4   | 5 31         | 8 45            | 6 3  | 5 32         | 8 51            | 5 59  | 5 36         | 9 10            |  |  |
| 282          | 9             | Fr           | 6 6  | 5 28         | 9 11            | 6 5   | 5 30         | 9 37            | 6 4  | 5 31         | 9 44            | 6 0   | 5 35         | 10 4            |  |  |
| 283          | 10            | Sa           | 6 8  | 5 27         | 10 29           | 6 6   | 5 28         | 10 35           | 6 5  | 5 29         | 10 42           | 6 1   | 5 33         | 11 1            |  |  |
| 284          | 11            | Su           | 6 9  | 5 25         | 11 37           | 6 7   | 5 26         | 11 43           | 6 6  | 5 28         | 11 49           | 6 1   | 5 32         | morn.           | D. H. M.<br>7 58 ev.<br>5 57 ev.<br>8 45 mo.<br>8 50 mo.                         |  |
| 285          | 12            | Mo           | 6 10   | 5 23         | morn.           | 6 8   | 5 25         | morn.           | 6 7  | 5 26         | morn.           | 6 2   | 5 31         | 6               |  |  |
| 286          | 13            | Tu           | 6 11   | 5 22         | 53              | 6 9   | 5 23         | 57              | 6 8  | 5 25         | 1 2             | 6 3   | 5 30         | 1 16            |  |  |
| 287          | 14            | W            | 6 12   | 5 20         | 2 11            | 6 10  | 5 22         | 2 14            | 6 9  | 5 23         | 2 17            | 6 4   | 5 28         | 2 27            |  |  |
| 288          | 15            | Th           | 6 13   | 5 19         | 3 28            | 6 12  | 5 20         | 3 30            | 6 10   | 5 22         | 3 32            | 6 4   | 5 27         | 3 37            | D. H. M.<br>6 58 ev.<br>4 57 ev.<br>7 45 mo.<br>7 50 mo.                         |  |
| 289          | 16            | Fr           | 6 14   | 5 17         | 4 46            | 6 11  | 5 19         | 4 47            | 6 11   | 5 21         | 4 47            | 6 5   | 5 26         | 4 48            |  |  |
| 290          | 17            | Sa           | 6 16   | 5 15         | rises.          | 6 14  | 5 17         | rises.          | 6 12   | 5 19         | rises.          | 6 6   | 5 25         | rises.          |  |  |
| 291          | 18            | Su           | 6 17   | 5 14         | 6 6             | 6 15  | 5 16         | 6 9             | 6 13   | 5 18         | 6 13            | 6 7   | 5 24         | 6 20            |  |  |
| 292          | 19            | Mo           | 6 18   | 5 12         | 6 41            | 6 16  | 5 14         | 6 46            | 6 14   | 5 16         | 6 51            | 6 7   | 5 23         | 7 5             |  |  |
| 293          | 20            | Tu           | 6 19   | 5 11         | 7 22            | 6 17  | 5 13         | 7 28            | 6 15   | 5 15         | 7 34            | 6 8   | 5 22         | 7 52            | D. H. M.<br>5 58 ev.<br>4 57 ev.<br>6 45 mo.<br>6 50 mo.                         |  |
| 294          | 21            | W            | 6 20   | 5 9          | 8 12            | 6 18  | 5 11         | 8 19            | 6 16   | 5 14         | 8 25            | 6 9   | 5 20         | 8 45            |  |  |
| 295          | 22            | Th           | 6 22   | 5 8          | 9 8             | 6 19  | 5 10         | 9 14            | 6 17   | 5 12         | 9 21            | 6 10  | 5 19         | 9 41            |  |  |
| 296          | 23            | Fr           | 6 23   | 5 6          | 9 45            | 6 20  | 5 8          | 10 11           | 6 18   | 5 11         | 10 18           | 6 11  | 5 18         | 10 36           |  |  |
| 297          | 24            | Sa           | 6 24   | 5 5          | 11 7            | 6 22  | 5 7          | 11 13           | 6 19   | 5 10         | 11 18           | 6 11  | 5 17         | 11 34           |  |  |
| 298          | 25            | Su           | 6 25   | 5 3          | morn.           | 6 23  | 5 6          | morn.           | 6 20   | 5 8          | morn.           | 6 12  | 5 16         | morn.           | D. H. M.<br>5 58 ev.<br>4 57 ev.<br>5 45 mo.<br>5 50 mo.                         |  |
| 299          | 26            | Mo           | 6 26   | 5 2          | 10              | 6 24  | 5 4          | 14              | 6 21   | 5 7          | 19              | 6 13  | 5 15         | 32              |  |  |
| 300          | 27            | Tu           | 6 28   | 5 0          | 1 11            | 6 25  | 5 3          | 1 14            | 6 22   | 5 6          | 1 18            | 6 14  | 5 14         | 1 22            |  |  |
| 301          | 28            | W            | 6 29   | 4 59         | 2 12            | 6 26  | 5 2          | 2 14            | 6 23   | 5 5          | 2 16            | 6 15  | 5 13         | 2 28            |  |  |
| 302          | 29            | Th           | 6 30   | 4 58         | 3 10            | 6 27  | 5 1          | 3 11            | 6 24   | 5 3          | 3 12            | 6 16  | 5 12         | 3 15            |  |  |
| 303          | 30            | Fr           | 6 31   | 4 56         | 4 10            | 6 28  | 4 59         | 4 10            | 6 26   | 5 2          | 4 10            | 6 16  | 5 11         | 4 9             | D. H. M.<br>4 58 ev.<br>3 57 ev.<br>5 45 mo.                                     |  |
| 304          | 31            | Sa           | 6 33   | 4 55         | 5 11            | 6 29  | 4 58         | 5 10            | 6 27   | 5 1          | 5 8             | 6 17  | 5 10         | 5 4             |  |  |



NEW YORK,  
October, 1891.

SYSTEMATIC MORAL EDUCATION.

FIFTH PAPER.

IN the volume that the Christian world venerates as the "Book of books" the principle of heredity is set forth clearly enough, but at the same time individual responsibility is made a canon law in the relations of every day life. As a moral agent every normally endowed human being is regarded accountable for his conduct. The factors of development into that form of mental being that will pursue a right course of right thinking and doing are at his command. "Train up a child in the way he should go, and when he is old he will not depart from it," is the authoritative command of the book, a command not of an arbitrary nature, but warranted as much by human experience as by divine wisdom. Viewing the Bible as a manual of religion rather than of morals, a large class in modern time has been disposed to think that religious teaching and religious observance necessarily involve moral training, a mistake that the social history of peoples where religion and church have been dominant as a governing power thoroughly proves. Religious practices are an outgrowth of the

spiritual sense, and their intensity is dependent upon the strength of this sense, but the character of the practices, the formularies, ceremonials, rubrics, etc., is prescribed by those who order the ecclesiastical system. Religion may and should elevate and glorify moral conduct, by indicating the divine sense of all good, of all benefit, and the true purpose of human life, and by inspiring the highest expression of mental faculty; but as regards right action or wrong the education of the moral faculties is a thing *per se*, apart from religion. How is the Christian community sometimes put to the blush by the announcement of some great crime committed by a trusted officer or minister. Not long since the world was told of the fall of a distinguished prelate who had robbed his people of an immense sum. If religion were but a high form of morality such lapses from integrity would be impossible.

Instead of simple tutelage in the little matters that belong to child-life, the talk of parents and teachers when they take occasion to attempt moral direction abounds in axioms, precepts and admonitions. These being uttered with more or less of emphasis, are expected to produce a strong impression upon the child mind, despite the fact that the child mind is incapable of comprehending their significance. That they produce some effect is far from doubtful, but any one who observes children closely can see that as related to what can be considered normal, symmetrical development the effect is far from what the unreflecting child-owner expects.

☞ A gentleman somewhat given to tell-

ing moral stories to children, and pointing out their application, relates an amusing incident of the apparent miscarriage of a truth that he was once seeking to impress upon the mind of a little granddaughter. He was talking about deeds of cruelty to animals and birds, how wrong they were, and how much pain they occasioned, and after a rather long discourse on the inhumanities of life he asked :

"Would you like to see grandpa's head cut off?"

§ "Oh, *yes*," replied the little one with glee, as if it would be such a funny thing."

Something in the same vein was related by an intimate friend of ours a few days ago. He has several grandchildren, and not long ago a group of them were shown some pictures of Bible story, and their meaning was explained by a member of the family. One of the pictures illustrated the account of the children who derided the prophet Elisha, and showed how they were attacked by the bears because of their irreverence. The baby of the group, perhaps two years or so of age, after looking at the picture awhile said :

"Oh, see that poor little bear 'way there; he won't get any!" pointing to one of the beasts that was depicted somewhat in the background.

Incidents of this nature show one of two things—either that the moral elements of the child mind are still in embryo, or the instruction is inadequate.

A strong instinct for truth may be inherited, yet if the child has no definite teaching with regard to the nature of truth it will manifest confusion in its

ideas of propriety and duty, and its habitude will be a mere imitation of its elders. If they are indirect, evasive and misleading in statement the child can not but adopt their manners to the extent of his capacity. How the little ones are affected by their elders is shown strikingly by their readiness to promise anything that may be asked of them. In schools, the everyday and the Sunday class, where they are assembled in numbers, the example of one is followed usually by all. A writer in one of our weeklies deprecates the fashion some teachers have of asking the young pupils to make pledges and promises, as they will agree to almost anything. Lacking the development essential to discriminate or judge of the propriety of a pledge, they are as ready to break it as they are to make it. The mere fact that one for whom they have respect on account of his age and position asks them to promise something is to their immature experience a sufficient reason to say yes. Later any difficulty or interference with their wants or purposes that the carrying out of the promise occasions is also a sufficient reason for breaking it. Their undeveloped moral intelligence is at the root of their conduct in both phases of it, and the responsibility of their apparent insincerity and disregard for truth lies with their inconsiderate teacher, not with them.

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#### THE STUDY OF HYGIENE.

[ It is pleasant to note the movement in Philadelphia, supported by the trustees of the University of Pennsylvania, for the study of hygiene.

As a rule this really most important

of all departments that have relation to social and individual sanitation is accorded an inferior place in the course of study pursued in medical schools. There may be a certain recognition of the value of preventive measures to health and vigor, but the great object of medical teaching is therapeutical. Some eminent medics have declared that the future physician would be a teacher of health, not of disease, i.e., his chief province would be to exercise a watchful care for the maintenance of the health of the community—to keep people well rather than to “doctor” them when ill.

The researches of hygienists and sanitarians have been carried on for the most part only by men who do not, or did not, write M.D. after their names, and the results of their studies are evident in the improved state of most settlements that have any claim to the respect of mankind. Better drainage, better water, cleaner streets, cleaner houses and more decent personal habits are among the outcomes of such efforts, with a coincident decrease in the occurrence of contagious and malarial diseases and a great reduction in the bill of mortality. The want of hygienic instruction in medical schools stimulated the growth of the water cure and diet reform to which Gully, Trall and Graham contributed so largely, and for many years it was with hydropathic establishments, that are found still in many States, that hygienic theories were only carried out. Self-interest may be at the bottom of it, but that adds to the fault of institutions that presume to teach the healing art in not having a regular chair for a professorship of hygiene. True medicine

includes hygiene and all that aids the maintenance of health, and no company of men should be authorized to exercise the functions of medical teachers who have a stronger regard for their own emolument than for the public good.

The worthy effort made a few years ago in St. Louis for the creation of a hygienic college, and which has already demonstrated its usefulness and obtained the recognition of the American Medical Association, will, we trust, be emulated in other parts of the country, and true schools of hygienic medicine spring up wherever population is aggregated.

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#### JAMES RUSSELL LOWELL.

IT is with much regret that the record is made in these pages of the death of James Russell Lowell. Another of the brilliant circle that has given lustre to the American name for scholarship, literary ability and statesmanship has left us. Born Feb. 23, 1819, he was thus in the seventy-third year of his age when he died at his home in Cambridge, Mass., August 13, last. Of a family that has a name in New England history, Mr. Lowell added something more to its distinction. As a young man, wealth made him at liberty to pursue what vocation he pleased, and after a course of legal study, he turned to literature as the more congenial field, and at twenty-five began to give attention as a contributor to publications in both prose and poetry. His “Biglow Papers” obtained a wide circulation, and so brought him to general notice. They were a collection of political satires in Yankee dialect, directed mainly against

slavery and the Mexican war. A second series appeared at the time of our civil war, and their effect on public sentiment in opposition to the cause of the South was great. Of his poems it needs but to say, their standard was always high, the writer aiming to express the purest and best phases of character, and the noblest types of human endeavor while falsehood and wrong of every name and complexion were depicted in terms that declared the writer's contempt. As Minister to Spain, and later to England, he served his country well, and contributed to the elevation of the American name abroad.

James Russell Lowell well deserves a prominent niche in the temple where the effigies of worthy Americans only shall be reared.

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### THE WHITE CROSS.

To our correspondent, T. H., we say we think well of the White Cross movement, and would say amen to your wish to join it. To many young men it will prove an ark of safety from impetus to immorality overstrong by inheritance. The movement is a recognition of the need of some methodical and natural means for the training of those passional instincts that cause the ruin of so many young people, and yet were intended to be ministers of enjoyment and happiness in the best sense. A well ordered social life is most desirable to every man and woman. They who attain it are among the favored of earth, and understand better than their fellows who live carelessly the privileges and opportunities that belong to human nature.

We welcome the movement not so much because it relates to a matter that has heretofore been kept out of sight and hearing as much as possible by a mistaken sense of delicacy or a false prudishness on the part of people whose position in society gives them the authority of teachers, but because it introduces a new regime in modern education, and develops a principle that has been advocated in these pages for half a century. Miss Willard says of the work undertaken by this movement:

"The White Cross comes, with its pure, specific precepts, to supply just what has been lacking in the training of our youth. It appeals to all that is noblest in a young man's heart, and by his love of mother, sister and home, pleads with him to be as pure as those who love him are; to speak no word that would bring a blush to his sister's cheek, and to suffer no allusion to be made to any woman in his hearing which he would not tolerate in reference to his own mother. It points out great nature's law of equal purity and truth of life for each of the two fractions that make up the human integer."

Thus, as a mode of training adapted to the evolution of a higher moral state, the White Cross comes to us and invites our earnest co-operation. We can not but commend it to the young reader who asks our opinion, and to all readers.

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THE Fall course for 1891 of the Institute of Phrenology has been in progress several weeks. The attendance is large, between forty and fifty ladies and gentlemen constituting the class.

## Our Mentorial Bureau.

### To Our Correspondents.

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

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

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

**A BULLET IN HIS BRAIN—J. H. T.**—The case you refer to we know nothing about, and as it appears in the Western newspapers as a correspondent's account, we should be very slow to accept the details as written therein. Men have been wounded in the brain and lived years afterward, but we have yet to know a case of positive injury to the convoluted substance of the frontal lobes, or indeed any of the lobes, that was not followed by impairment of some kind to the mental economy. We can conceive a case in which the passage of a bullet might do little or no harm to the convolutions, and there follow no apparent disturbance of the person's intelligence. There have been a few cases wherein the mental disturbance following brain wounding was so moderate that certain persons brought objection to the Phrenological doctrine of organic function, but a careful examination of the site of injury, whenever it was practicable, showed that the objectors had not been hasty in their criticism. As a rule accounts of wonderful surgical operations appearing in Western papers and purporting to describe what has been done in a New York hospital are largely made in some newspaper man's brain.

**BAD TASTE IN MOUTH—F. S. G.**—Your trouble is probably due to a catarrhal condition of throat and nose. You may also have a disturbed stomach. Why not consult a physician. You may communicate full particulars to the editor, if you wish, for his advice personally. Where an old catarrh exists in the nasal spaces an offensive odor may be expected.

**SELF-POSSESSION—S. T.**—This desirable trait may be natural to one, or it may be an acquirement. In either case it arises from a happy combination of faculties. A writer well-known in America has said that "self-possession is another name for self-forgetfulness." We can scarcely accept this, and would prefer the statement that self-possession is due to the intelligent use of the faculties in any situation, and the absorption of one's personality in such use. One may be self-possessed and not forgetful of one's own safety and success. A wise regard to one's own interests, indeed, may be conducive to the best expression of self-poise and calm action.

**SMOKING AGAIN—I. D.**—We are not disposed to go as far as Tolstoi, who has declared the use of tobacco as "fatal" to one's morality, but as a habit it seems to us to border so closely upon a vice that it is really difficult to show an exact line. The physical injury that it does to the majority of those who practice it is manifest to any careful observer. The professor of physical culture at Yale has lately published some statistics that make an unfavorable showing for the students there who smoke—both in the academic and athletic departments. It seems to us that a practice that impairs one's capacity sensibly in the mental and physical sides has the full character of a vice, and the fact that many good men smoke does not alter the condition.

**THOUGHT TRANSFERENCE—C. P.**—The circular you send of an exhibiting "mind reader" may state some of his experiments in a highly colored manner, and so appear to be the bid of a mountebank for an audi-

ence, but the principle involved has the acceptance of leading scientists. We have little doubt ourselves of the truth of thought transference, and can explain many commonly referred to as things supernatural. If you will read the carefully made experiments by a committee of the London Society for Psychical Research you will learn not a little of the process.



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

**Providence and Effort.**—Upon these two conditions depends the success of every one. The question arises, "What is providence?" Is it the automatic workings of nature, after the manner of a perpetual motion, as if God created all things and subjected them to certain laws and put them in motion and left them to take their course? Divine administration is so conducted as to show the hand that moves all physical agencies. Providence is seen to be a working together of all means both material and immaterial for the highest good of man, and here it is proper to remark, that the whole creation is a reservoir of means for the accomplishment of divine purposes.

Providence is the divine counterpart for man's success, and he must come into harmony with this if he would be a factor in the world's activities. The mission of man is to "go forth and subdue the earth." His liberty and responsibility argue the fact that he may or may not act in any sphere of life. Whatever his duty, the means for its performance are at hand, but he may or may not perform that duty. The means on the providential side operate so as to give success to effort, but if effort is not put forth the means can not effect success to any individual. The rich soil may be undeveloped, the rains may fall in great abundance, and the genial rays of the sun may fall upon the earth as providential agencies, but there can be no crop without cultivation. It is just so in everything else. Many a mute, inglorious Milton whose dormant poetry the world has never heard, has gone down

to the grave. Many a Demosthenes has lingered at the plow handles while the senate slumbered, and many a laurel wreath has remained untaken because the race was not run.

"There is a tide in the affairs of men  
Which taken at the flood leads on to fortune;  
Omitted all our lives are bound  
In shallows and mysteries,  
And we must take the current  
As it serves, or lose our ventures."

Those who have made the highest attainments have labored in harmony with forces that were governed by a higher power. They had many things against them, but Providence and human agency were sufficient to lift them above the waves that would break over them.

There are moral causes for all the events that transpire; they are over and above nature and operate in nature toward the accomplishment of moral ends.

We can calculate upon the certainty of effects when we see their causes, but we do not every time see the moral reasons why things may or may not be so. When one becomes rich and another struggles against odds and remains poor, the verdict is that the difference in their business qualifications, industry and efforts makes the difference in their fortunes. Viewing one side of the question there is much in that, but there are moral reasons why things may or may not succeed. Justice is administered to a great extent in this world, and retribution surely will come. Some men with all their capital invested and all their efforts against the tide of misfortune must go to the wall, and their wealth must be scattered to the four winds. What human efforts could thwart these divine interpositions? It may be that when they went up many others went down, in consequence, and that retributive justice showed that

"Ill got gains are dearly bought;  
Retribution soon will come."

D. N. COURTIS.

**In Re "An Extraordinary Claim."**—Editor of the PHRENOLOGICAL JOURNAL: *Dear Sir*—We are rather glad to see the interest manifested in the "New(?) Treatment." Although it may be old and may have been in use many years, its value, no doubt, has not been appreciated to the extent, nor so universally used as is likely

to be the case if the agitation is kept up. While it may have been practiced before Dr. Hall came to a knowledge of it, Dr. Hall may have had an inspiration concerning it induced by the excitement of mind he labored under regarding his physical condition, which, being vouched for by a system of reasoning of his own and afterward proving applicable to his particular case, led him to believe the treatment to be his own invention. At all events he certainly has done good in making it known, even though claiming it to be his personal discovery. There are people more or less eager to investigate anything shrouded in mystery which, were it not so enveloped, would receive very little of their attention, but, having paid for the secret, will at least give it a trial. Then, again, some people lightly esteem simple remedies, especially those coming from an humble or unpopular source. The great Syrian general was chagrined because the lowly prophet said to him, "Go and wash," etc., in order that he might be healed. It is said his servant asked him: "If the prophet had bade thee do some great thing wouldst thou not have done it?" Others place little value on what costs them nothing. Their idea of usefulness or worth depends upon the cost or price attached. We opine not one in a hundred now being benefited by its use would have known of it, or used it if they had known of it, had it not been for Dr. Hall. Now, let the good work of healing the people go on. If they profit by the exposure their faith may save them; if they do not, let them pay Dr. Hall or somebody else for it, and thereby save doctor's bills, much suffering, and at the same time escape the swallowing a lot of useless drugs. o.

#### PERSONAL.

DR. FREDERICO LOUIS RITTER, whose death was recently announced, had been Director of Music at Vassar College since 1867. He was a native of Strasburg, Germany, was 67 years old when he died, and had published many works on music.

MARVIN SMITH, of Montville, Conn., who is 107 years old, remembers seeing the first steamboat, the *Fulton*, when she made a trip up the Thames in 1817. He also draws

a pension for service in the war of 1812, and has voted at every Presidential election since 1808 except the last one.

MADAME ANNE C. LYNCH BOTTA was the first woman to institute receptions in New York, and she succeeded in gathering at her house many of the most noted literary men and women of the day. Madame Botta was a friend of Henry Clay while she was Miss Lynch, and it was to her he intrusted, to be carried to New York, a gold medal that had been given to him for some public service. Miss Lynch put the medal in her hand satchel for safe-keeping, and on the journey this was stolen from her.

ALFONSO XIII., the infant King of Spain, now at the age of five, has been placed under the charge of a governor. The spirit of mischief seems to be as fully developed in the boy as if he were not a sprig of royalty, for at a recent party in the palace garden he turned the hose on a distinguished general and an ambassador, drenching both. It is also related of this ambitious young gentleman that at dinner recently his attendant said, reproachfully, "Kings do not eat with their fingers." The juvenile monarch finished what he was eating with the aid of his fingers, and then replied coolly, "This King does."

#### WISDOM.

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

SOME letters are anonymous even when the authors' names are signed to them.

A good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond a life.—*Milton*.

There is a burden of care in getting riches; fear in keeping them; temptation in using them; guilt in abusing them; sorrow in losing them.

If we desire rest we must labor to enter into it. Many persons seem to feel that the blessing will come without effort, and that all they have to do is to remain idle and wait.

It may be right in a scholastic [point of view to reduce the collegiate course of young men to three years, but how can it

be expected to make a record breaking stroke-oar or foot-ball rusher in that time?

As the leaves of trees are said to absorb all noxious qualities of the air, and to breathe forth a purer atmosphere, so it seems to me as if they drew from us all sordid and angry passions and breathed forth peace and kindness.—*Irving.*

It is the virtue of few words to render plain that which thousands have obscured; as one glass will transmit a bright image of the sun, where hundreds produce but darkness and confusion.

My doctern is to lay aside  
Contentions, and be satisfied;  
Jest do your best and praise er blame  
That follers that counts jest the same.  
I've allus noticed great success  
Is mixed with troubles more or less,  
And it's the man who does the best  
And gets more kicks than all the rest.

—*James Whitcomb Riley.*

### MIRTH.

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

FOND MAMMA—"See there, pet. 'There is a lady in the window with a dear little, sweet little poodle."

Child—"Yes'm. Which is the poodle!"

It vhas curious dot among all der men who know vhat ails dis country und haf a remedy for der ailments, not one recommends more saw-buck and less chin.

AN English writer says in his advice to young married women, "that their mother Eve married a gardener." It might be added that the gardener, in consequence of the match, lost his situation.

A.—Is land dear in Italy?

B.—No, but the ground rents are awfnl.

"What's the cause of that?"

"Earthquakes."

SOME remarkable stories have been told under the head of "antipathies;" but the most remarkable we ever heard was that of the man who could not sleep in church, because the nap was worn off his coat collar.

LITTLE GIRL (timidly)—Please, Mr. Storekeeper, I want to get some shoestrings.

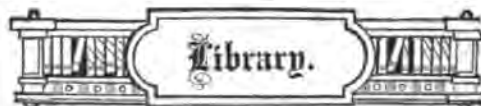
Storekeeper—How long do you want them?

Little girl—I want them to keep, sir, if you please.

HEALTH journals, some one says, will never be popular with the ultra fashionables until they stop wasting space on children and give more attention to the diseases of lap-dogs.

SHE had sent off a telegram and was waiting for an answer. Suddenly the peculiar halting click of the receiving machine sounded in the office, and she said to her companion: "That's from George, I know. I can tell his stutter."

FLOSSIE is six years old. "Mamma," she asked one day, "if I get married will I have to have a husband like pa?" "Yes," replied the mother, with an amused smile. "And if I don't get married, will I have to be an old maid like aunt Kate?" "Yes." "Mamma"—after a pause—"It's a tough world for us women, aint it?"



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

BUSINESS OPENINGS FOR GIRLS. By Sallie Joy White, 12mo, 75 cents. Boston: D. Lothrop Company.

A welcome book because of its practical way of putting a matter of extreme interest to a great number of "coming" women. Mrs. White is a busy worker herself; and she has ever been interested in the struggles of young women to obtain a footing in the world. She tells of the way in which success may be achieved by girls as saleswomen and cashgirls, as dressmakers, newspaper workers, stenographers and

type-writers, home workers, guides and shoppers, professional menders, real estate brokers, insurance and advertising agents, and piano and organ tuners. The necessity of perseverance and substantial knowledge of the work one attempts to do for pay is emphatically urged.

**MENTAL SUGGESTION.** By Dr. J. Ochorowicz, sometime Professor Extraordinarius of Psychology and Natural Philosophy in the University of Lemberg. Four double numbers of the Humboldt Library. Price \$1.20. The Humboldt Publishing Co. New York.

An interesting recital, of experiments made with different persons, showing the extent to which hypnotism or magnetism may gain the control of the mind and conduct. The author maintains, and we think with abundant ground, that hypnotism and animal magnetism, though they have certain superficial resemblances, are radically different from each other, both in their phenomena and in the modes of their production, and that the facts of magnetism are incomparably the more wonderful and the more worthy of scientific study. The title of the work, "*Mental Suggestion*," well marks the difference between hypnotism and magnetism; in hypnotism *mental* suggestion is not to be thought of, but that it exists in animal magnetism is the task of this author to prove.

Being every way competent for the purpose, if occupation and temperament fit any one for researches physio-psychical, Dr. Ochorowicz is entitled to the close attention of every observer of the phenomena he analyzes, and they only who have seriously studied such phenomena can understand and follow him.

We certainly commend the work to physiologists and those who are specially interested in the study of nerve diseases. The author feels warranted to insist on the value of magnetism in disease, and his large repertoire of cases furnish what certainly appears to be ample reason.

**NOTES ON MEN, WOMEN AND BOOKS.** By Lady Wilde, author of "*Ancient Legends of Ireland*," etc. 12mo., pp., 352. London: Ward & Downey.

The names that figure at the heads of these essays are familiar enough—for in-

stance, Richter, Calderon, Lady Blessington, George Eliot, Daniel O'Connell, Disraeli—yet the author brings to us her own manner of treating her characters and interests us with the novel interpretations of phases of conduct that were already supposed to be well understood. One of the most readable, and at the same time interesting, of the essays is that which deals with the eccentric career of Swift, especially in its relations to the women that the title of the essay names—Stella and Vanessa. To a woman cultured and of experience in society, the duplicitous conduct of Swift and its pathetic, and even tragic, effect upon these devoted feminine souls could not but form a subject of great attraction, and Lady Wilde has wrought a piece of admirable literary work in tracing the tangled thread of their lives. Perhaps she is too severe in her judgment of Swift, as she might have taken more into account the unsound mental condition of the man, which finally blossomed into complete insanity. The reviews of Lady Blessington, Leigh Hunt, Wordsworth and Tennyson are happy, and give us side lights into their lives, although one might think it would be most difficult to say aught that is fresh concerning persons of so much prominence. The book has a *raison d'être*, as one who reads it leisurely will acknowledge early in the course.

**SPIRIT AND LIFE.** Thoughts for To-Day, By Amory H. Bradford, D.D., First Congregational Church, Montclair, N. J. 16 mo., pp. 235. New York: Fords, Howard & Hulbert, publishers.

Who that has visited the beautiful town of Montclair, that lies broadside toward the rising sun, on the winding Orange hills, and noted the air of cheeriness and progress that prevails among the rapidly increasing population, would expect to find in a volume of sermons from the pulpit of the church that adds so much to the attraction of Fullerton avenue a marked vein of cheerful assurance and sunny expectation. Dr. Bradford's interpretations of Scripture phrase are those of the theologian who sees in human life a sphere that is overspread with the brightness of a Father's love and care. His position as a clergyman, as one says, "may defy the scientific classifier,"

but it is certainly the opposite of restricted or ascetic. Thoughtful at times, eloquent, generally optimistic he points to the operation of the Spirit in the souls of men and bids experience demonstrate the truth of his convictions. The titles of the sermons contained in the book are: The Holy Spirit the Fundamental Doctrine of Christianity; The Holy Spirit in Individual Experience; The Holy Spirit and Christian Work; The Holy Spirit a Constant Factor in the Problem of Progress; Conditions of Spiritual Sight; Theological Thought of Our Time; The Incarnation; The Vicarious Principle in the Universe; The Appeal to Experience; The Life the Light of Men; The Invisible Realm; The Endless Growth.

#### PUBLICATIONS RECEIVED.

THE National Temperance Society has just issued a new book for children, entitled, "Temperance Second Reader," by Mrs. J. McNair Wright. The "Temperance First Reader" was by the same author. It contains thirty lessons, each a charming little story for the children, as well as practical, and adapted to the school-room as well as to the home. Price, 10 cents. New York.

MASTER AND MAN. A tale of the civil war. By O. O'B. Strayer. No. 11, "Sunnyside Series." New York. J. S. Ogilvie.

A story that has many features of life-like interest, and illustrates the close relation that was not unfrequent between a Southern gentleman and his valet slave.

#### CURRENT EXCHANGES.

*Photographic Times and American Photographer*, a monthly of interest to Art and Trade. Late numbers have excellent specimens of photograph, more than we commonly find.

*International Surgery Monthly*, Ferdinand King, M. D., publisher. This has well established its right to the notice of the profession. The articles, for the most part, are of a character needed by the general practitioner.

*Eclectic Magazine of Foreign Literature*, for September, has amongst its twenty or more articles the following: "Sir John MacDonald," "Wild Women," "High Life," "Morality in Fiction," "Captain Kittv"—a Salvation Army sketch, etc.

*National Temperance Advocate Monthly*, organ of the National Society, New York.

*Pharmaceutical Era*, a semi-monthly, published at Detroit. D. O. Haynes & Co.

*Homiletic Review*, an international monthly relating to religious thought and the discussion of those practical questions that affect public morality. One of the important features in the September number is a symposium, in which the methods of temperance reformers are the chief burden of the discussion.

*Western Rural and American Stockman*, old organ of the Western farmer and the representative of the Grange interest. Chicago.

*Medico-Legal Journal*, organ of the Medico-Legal Society of New York. Late numbers give attention to Morbid Mentality as determining criminal tendencies. Clark Bell, Editor, New York.

*Century*, for September, starts with a good likeness of Mr. Thomas Bailey Aldrich; and, as might be expected, we have a discussion of that writer's poems. "A Winter Journey Through Siberia," "To California in 1849 Through Mexico," "The Squirrel Inn," "Zeki," "A Painter's Paradise," "Italian Old Masters—Francia, Ghirlandaio," and "Treatment of Prisoners at Camp Morton" are titles of articles containing illustrations in the usual admirable style of this magazine. "The Question of Pensions" and the "Weakness of Single Tax" are among the "Open Letters." New York.

*Hahnemannian Monthly*, a leading advocate in our medical literature of the sect commonly known as homoeopathy. The first article is based upon the inquiry, What is scientific medicine? The writer, as would be reasonably inferred, makes comparison of allopathy with homoeopathy. The uses of arsenic form the chief illustrative feature in this article, and a strong case is made. A goodly amount of general matter appears in the number.

*Brooklyn Medical Journal* for September has a portrait of Thomas Sydenham, an eminent physician of the seventeenth century, with a short biographical note. Erysipelas receives attention, and some notes on treatment; and the editor writes of his summer vacation. We would also note a portrait in the mediæval style of the celebrated teacher, Boerhaave. Brooklyn, New York, N. Y.

*Harpers' Weekly*, a journal of civilization. Late numbers have given views of "Life in Our Home Cities" and "Alaskan Boundary Survey." New York.

*Our Day*, a record of current reform. Questions on temperance, moral education, and other works, public or private, in the interests of social purification, form the motives of this publication. Joseph Cook, editor, Boston.

*Popular Science Monthly* discusses the doctrine of Evolution from the point of view of John Fiske, and illustrates "Glass Making," "For the Insane," "Can We Always Count Upon the Sun?" and sketches of George Lincoln Goodale are the topics that seem to us specially attractive. D. Appleton & Co., N. Y.

*Lippincott's Magazine* for September has for its opening novel "Carlotta's Intended." "Country Roads" and "Highways" is among the other contents. Lippincott & Co., Philadelphia.

*Canada Educational Monthly*, an excellent periodical for the teacher. Every number has some topics of closest interest in education, written from a broad and scholarly point of view. A. MacMurdy, M. A., editor. Toronto.



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HENRY WARD BEECHER.

## SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

HENRY WARD BEECHER.—FREDERICK BLY.

**A**LTHOUGH not a professional practitioner of or lecturer on the science of Phrenology, yet Mr. Beecher is entitled to a recognition in these "sketches" as one of the early converts after Spurzheim's visit and lectures in America, and he never shrank from advocating Phrenology at all proper times and on all proper occasions when a word from him could proclaim its benefits to mortals or its beauties as an elucidator of the workings of the human mind, or of mental action wherever exhibited, whether in man or animal. He preached it from the pulpit, in his social interviews it was not omitted, nor in his literary efforts as editor or author. He did not hide that light under a bushel; but whenever he could so place it as to be visible to such mortals as had that quality of eyes that could discover this light he placed it before them, even opening the eyes of the blind, to speak figuratively.

An accredited anecdote will illustrate his earnestly expressed appreciation of Phrenology. "Once on a time" as he was sailing down the New York Harbor in company with several personal friends, he was rallied with good humored raillery mingled with sarcasm because of his belief in and advocacy of its precepts and doctrines. Rising to the occasion and stretching his arms toward every point of the horizon, he exclaimed, "Were all those objects now within our vision, including the cities of New York, Brooklyn, and Newark; Staten Island and all these other Islands; all the shipping in the harbor and all the wealth represented by what is visible to our senses offered me on condition of the blotting out from my mind the uses and benefits of Phrenology, I could not be tempted to make the exchange. The sacrifice would be too great for the compensation to *begin* to be any temptation." Thus was his en-

thusiasm ready to be made manifest by strong language in expressing his views regarding the science.

After his father—the Reverend Doctor Lyman Beecher—had become too old and feeble to longer occupy the pulpit as formerly, Mr. Beecher brought him into our office one day on a social call. Mr. Wells, in conversation with the Dr., said, "I think that you do not profess so much interest in our science as your sons manifest." "No, no," said the Dr., "I have never become much interested in its teachings." "Do you think you could not interest yourself in it by a little investigation?" "Oh no, I am too old for that." "All your sons are believers." "Yes, yes, Mr. Wells, my sons run after vagaries." Henry Ward sprang from his seat and with earnest mirthfulness said, "Mr. Wells; my father was a hen and hatched ducks."

He was a witty man and often pointed a moral or disclosed the error of another's argument, or elucidated a truth by the combined action of Causality and Mirthfulness, in the using of expressive language. His most telling sermons and public speeches were enlivened by these characteristics.

He had a full and expressive eye, indicating remarkable power in the use of words, and when his whole soul was roused, by patriotism or any other subject, he employed words which left no doubt of his meaning. Of this fact those were assured who listened to his speeches in Great Britain, in 1863, during the contest in our country between the North and the South. As an illustration of this statement, the following extracts will be given.

Philip Phillips said of him :

"There is no doubt but that he turned the sentiments of England in favor of the North; and for this great work alone the entire country should make a befitting tribute to his memory, and no

doubt they will. At many of these occasions he literally compelled vast audiences (who were thoroughly opposed to his views on the subject), to listen to him until midnight; and this, too, after having hissed him for more than an hour before they would permit him to speak. It is commonly known and admitted that these speeches were of the highest service to this country."

Oliver Wendell Holmes said, in speaking of his utterances in England:

"In point of fact, this unofficial visit of a private citizen in connection with his addresses to miscellaneous crowds by an envoy *not* extraordinary and a minister *nullipotent*ary, for all that his credentials showed, was an event of national importance. It was much more than this—it was the beginning of a new order of things in the relations of nations to each other."

His look, his attitude and his voice all expressed his sympathy when it was called into action: perhaps more particularly when he heard of a family struggling to keep soul and body together.

Among his parishioners in the early days of his Brooklyn labors was a widow lady of feeble constitution, with a grown up daughter, and a son who was too young to help his mother in their need for food and clothing. The young daughter tried what she could do with the needle, but as the sewing machine had then been introduced she felt that if she could borrow money and thereby purchase one she could, with its aid, do much more for her mother and brother than without it. With this on her mind she heard the next Sabbath morning's sermon, which served to intensify her desire; and she visited her pastor early the next morning to ask to whom she could apply for the desired loan, as sewing machines were high in price at that time. She told him of their poverty and consequent distress, which so aroused his feelings that, with a trembling tearful voice, he thrust into her

hand enough to make the first payment for the machine, at the same time saying: "Go, before I make a baby of myself."

She was surprised, for she had not expected this from him, and he had given her more than she thought he could afford, but he gave her no time for refusal or explanation. Thus she was made happy, and the family comfortable, and this is the first time the story has—to my knowledge—been made public.

Mr. Shearman said: "In power of unpremeditated speech Mr. Beecher has no equal in this or any other English-speaking country. He was endowed beyond any other man of his time with a marvelous combination of power, depth, and sweetness in heart, in word, and in voice. The hatred of the base; the envy of the mean: the admiration of the generous; the trust, the fidelity, the devotion of friends—each in its place and measure, but all poured upon this man with intensity unparalleled—all attest him the greatest American of his time."

Helen Potter, in a few terse words, expresses much, as follows: "No man of this century was more eloquent, or more universally beloved than was this great reformer and inspired preacher."

Pictures of this remarkable man have been known so well in every part of the globe—sun pictures and pictures by the brush, the pencil and the pen, that word pictures by this pen will be tame and feeble, and, perhaps, it is not necessary for me to specify his peculiarities, since they have so often been described. In the pulpit he was at home, yet the versatility of his abilities on the platform exhibited great oratorical power as a patriot or a philanthropist.

Even his professed enemies were desirous of hearing him preach. They went to deride, but returned with only words of praise. He had that joyous exuberance of childlike simplicity and

youthfulness of feeling which swayed his hearers and won their hearty appreciation. He was emotional, enthusiastic, not naturally a theologian; took for himself, and gave to others the liberty to think and believe according to the light they had received; always understanding the great fact that as persons differ in organization will they differ in opinion, each one looking through different colored glasses.

Previous to Mr. Beecher's graduation at Amherst College in 1834 at twenty-one years of age, he was noted as a speaker, and crowds attended the meetings where he was expected to speak, as was the case in Amherst when he was selected to take the negative side in a college debate on the question: "Is Phrenology entitled to the name of Science?" Alonzo Gray, graduated, M. A., 1837, LL.D., Ing. Univ., 1856. Prof. Chem., Mariet. Col., on the affirmative.

The champion on the negative had assisted his friends, previously, by locating the mind in the heel, or, at least, some distance from the head. When, however, it came to be a serious matter his inspiration led him to send to Marsh, Capen and Lyon, of Boston, publishers of Spurzheim's books, and obtained what was necessary to post himself as to the claims which he was to demolish. As is usual in such cases the reading had the effect which was altogether unexpected by those who came to laugh at Phrenology. They were disappointed when his argument proved to be on the affirmative, for he was a convert to its teachings from that time, and for a while contemplated entering the field as its advocate. His father was President of Lane Seminary at Cincinnati, Ohio, and he finally decided to go there and study theology in preparing for the pulpit.

In 1837, at the age of twenty-four, he was called to the pastorate of the Presbyterian Church at Lawrenceburg, Ind. The membership consisted of but twenty

persons, and his annual salary was three hundred dollars. He was himself the janitor, swept the room, made the fires, etc., but did not ring the bell, since there was none to be rung.

Previous to this he married Miss Emma Bullard, daughter of Rev. Dr. Bullard, West Sutton, Mass., to whom he had been engaged several years. They here had that taste of poverty which enabled them to sympathize not only with each other in their trials incident thereto, but also to feel for others in like circumstances after they were themselves comfortably provided for.

In 1839, Mr. Beecher was "called" to Indianapolis, to another poverty stricken parish, where his salary was so small that the offer of fifteen hundred dollars from the Brooklyn Church in 1847 seemed so large they did not see how they could use it all; but when the calls on their purses increased, with the change of parishes it did not take them long to learn that the increased salary was not too much for the new position. His Brooklyn parishioners were not slow in seeing that fifteen hundred dollars a year could not supply the demands made upon their pastor, and that they could and would increase it, and that he deserved all they gave.

Mr. Beecher was born June 24, 1813, in Litchfield, Conn., and entered into rest at his home in Brooklyn, N. Y., March 8, 1887.

#### FREDERICK BLY.

FREDERICK BLY, the blind phrenologist of Cincinnati, was a very accurate delineator of character from the formation of the head. His own was peculiarly marked and therefore remarkably adapted for learners, as the large organs were prominent and the small ones correspondingly deficient. Being blind from birth it was not easy for him to use some of the organs—color, for example—consequently those organs which were not used were very small, while others, like locality, were very large, and he could find his way with

remarkable facility after going but once to any place. Order, love of arrangement and system necessary in the transaction of business, or of ideas as a speaker, was remarkably developed in his head and manifested in an equal degree in character.

He traveled much, visited most of the large cities of the Union, and examined, phrenologically, many of the noted politicians. He was sympathetic, warm-hearted, social, a good talker and reasoner, and, with mirthfulness well developed, was fond of fun and jokes, and, with large language was an enter-



taining and pleasing speaker. His head was high above the region of the propensities, indicating a high moral tone of mind. That characteristic was evinced in his pamphlet, entitled "An Explanation of the Fundamental Principles of Phrenology; or, the True Secret of Acquiring Wealth and Happiness."

A few quotations will illustrate the character of the man, and also his devotion to his profession, as follows: "All persons would believe in Phrenology if they would investigate it without prejudice. They are believers in the different capacities of the human family. I

do believe, if all persons understood and could appreciate this science in all its bearings it would advance the interest and happiness of mankind more than any other study. They would have charity for one another and their opinions, however much they differed from each other; and is not charity the basis of Christianity? Instead of this science being in opposition to Christianity they go on together in unison."

"When quite a youth I was determined to ascertain the reason why characters differ so much in power and capacity. Though blind, I have acquired this knowledge by the sense of touch and experience. I use my fingers and ears to distinguish my friends. When meeting persons it is as natural for me to feel of their form as it is for you to see. Knowing their disposition by association I was desirous to know the difference in the formation of heads; in doing which I discovered the location of the various capacities. This was previous to my knowing any thing of the science." . . . .

"Wherever I have met with deformities from birth; blindness, deafness, idiocy, or any other, to my astonishment I have found on investigation that their parents almost invariably were cousins, or kin to each other. My own father and mother were own cousins. I consider it a transgression of nature's laws. If the physical law be transgressed, whether knowingly or ignorantly, the effect is the same. I, who have suffered from this 'natural cause'—have taken a great interest in investigating this subject."

"The design of all reforms is to remove existing evils. In order to accomplish this result the knowledge of one's self is the first requisite, and this can best be acquired by the aid of Phrenology and Physiology. Then apply these sciences to help others, as well as to understand their peculiarities and the manner in which they should be approached."

Mr. Bly seemed fully imbued with the feeling that his mission in this life was to do good to others, and he strove in that direction to the best of his ability. Who could do more? C. F. WELLS.

In the September JOURNAL, 1891, Dr. Nathan Allen was stated to have graduated at Amherst College in 1837. Reference to the catalogue of that institution shows it to have been one year earlier—1836.

### LINES OF BEAUTY; OR, FURTHER STUDIES FROM LAVATER.

THERE is much expression in nature's lines and curves. The artist's simplest outlines may breathe to us the beauty of the loveliest landscape,

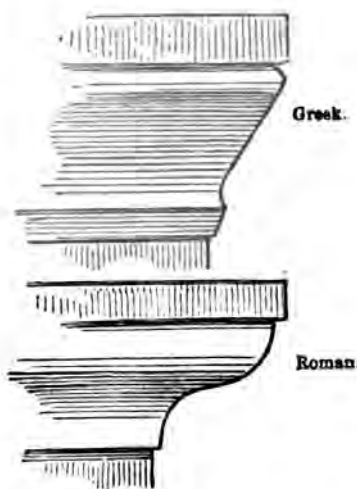


FIG. 1. GREEK AND ROMAN CORNICE.

may thrill us with the sublimity of the grandest mountain. "Abstract lines are the most concentrated expression of human ideas, they are the grand hieroglyphic symbols of the aggregate of human thought, the artistic manifestation of the great human cosmos." We see the same line of beauty in wave and cloud, in crown and column, in entablature and pediment, in vase and violet, in lyre and water lily, in curling flame and curving leaf and in the strange, varied contours of the human face. How we were all delighted, when children, with the cats and dogs and houses outlined for us on our first slate—though the cats did have a rather triangular head with something very like a loop of ribbon for each ear, and the most astonishing wide spreading whis-

kers, yet never cat since in the green field of reality or the golden field of art has seemed to us quite so true to nature, as this first etching so quickly made—so soon effaced. Memory's first pictures are always outlines

Not little people only have been fascinated with lines, earth's older and wiser children, her mathematicians and metaphysicians have delighted to find revealed on nature's mystic slate the beautiful curves of the conic section. Plato's great intellect began to investigate the ellipse, and for a century and a half his followers were fascinated with the study of this beautiful curve. For eighteen hundred years the greatest minds were studying the ellipse, when Kepler after repeated comparisons and calculations of the oppositions of Mars, after long and laborious researches, solved the mystery of the centuries and revealed the starry world's "tracing for

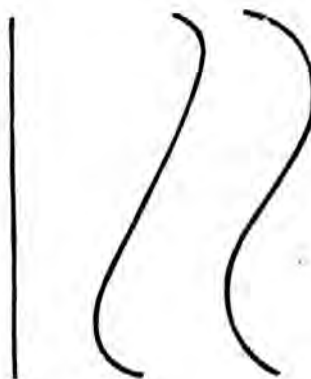


FIG. 2. ANCIENT ART LINES.

ages on the grandest scale their heavenly diagrams of this beautiful elliptical curve upon the tablets of the sky." With this discovery Kepler established

his "three great facts with regard to the motion of the planets, his three laws, that are the three arches of the bridge by which the sublimest of the sciences



FIG. 3. APOLLO.

crossed the gulf from the Ptolemaic to the modern system." How much this one discovery of this great elliptical law of the heavenly harmonies had taught and helped the world?

Newton, nearly a century after, still studying more perfectly the curve, founded his theory of universal gravitation. One law had opened its beautiful way for so many others. The later centuries were helped through Lagrange, La Place and Leverrier to begin and complete "the solution of the great problems of astronomy, optics and thermotics clearly solved in our age."

"The three great distinctive eras of art in a purely psychological sense have been the Egyptian, the Grecian and the Romanesque. These types side by side are represented in this diagram. The first shows the stern simplicity of the tombs and obelisks of Egypt. The central line is the most human and simple of all

lines, and the most pliable to all the uses of monumental language, the thoughtful grace of Grecian temples, statues and urns. In the third, we behold the perpetual youth, the immortal genius of Hellas tempering the solid repose of Egypt with the passion of life."

It is an old story, even worth twice telling, "that when Apelles visited the great painter, Protogenes, at Rhodes, and not finding him at home, Apelles inscribed a line upon a board assuring the slave that this line would signify to the master who had been to see him. Whatever the line was Protogenes, we hear, recognized in it the hand of the greatest limner of Greece." It was the hand that had painted that most beautiful of paintings, "Venus Anadyomene, or Venus Rising from the Sea with a shower of silver drops falling round her like a veil of gauze." From the great industry of Apelles is said to have come the proverb: "No day without a line." It is over two thousand years old, but nothing better has been written since. We often say of some



FIG. 4 KING EGBERT.

distinguished person he has made his mark. Do we get it from the story of Apelles. From nature first we draw

the most beautiful lines. In the Ionic capital of the temple of Minerva "the Greeks made the graceful contrasts of curves in their wild honeysuckle combine in the creation of one of the purest works of art ever conceived by the human mind, and the tender and graceful lines of the much loved lotus became sublime and monumental under the religious loyalty of Egyptian chisels."

The beauty that Kepler had sought for in the ellipse, that the Egyptian had found in the lotus and the Grecian in the acanthus and honeysuckle and in the celestial orbs and cycles, Lavater found in the lines of the human face years and years after. He found all these lines defining and limiting the human countenance. Perpendicular, the perpendicular expanded, projecting, retreating, straight lines, flexible, arched, contracted, waving, sections of circles, of parabolas, hyperbolas, concave, convex, broken, angular, compressed, extended, opposed, homogeneous, heterogeneous; contrasted.

There is a proportionate, a gentle intermingling of lines that, says Lavater, forms the most beautiful and excellent of countenances.

Lavater was only a youth of sixteen at college when Etienne de Silhouette, French Minister of Finance, found the treasury of France so exhausted by costly wars and excessive prodigalities that he recommended the most rigid retrenchment in private and public affairs, and he was so ridiculed by some for his parsimony that they replaced the customary costlier portraits by profiles a la Silhouette, "traced with a black pencil on a shadow cast by a candle on white paper." Others say that Minister Silhouette devised this way of taking likenesses to save expense, and this plain fashion was named after him. For nearly a century and a half his name has been used for these shadow outlines, yet these shadow pictures did not originate with the Minister Silhouette nor with Lavater. The invention is ascribed

to "the mythical age of Greek art, and is said to have been first practiced by the daughter of a Greek potter who drew the outlines of her departing lover's portrait on the wall." Silhouettes were the earliest representations of a number of objects. "In boundless variety, in great skill and beauty we see these most



FIG. 5. CICERO.

perfect monochromes on the earliest Etruscan vases, so we know that the ancients carried the art to the highest degree of perfection."

Silhouettes, says Lavater, "are the weakest, yet when the light is at a proper distance and falls properly on the countenance to take the profile accurately they are the truest representation that can be given of man. The weakest, because only the boundary line of half the face; the truest, because revealing the immediate impress of nature such as the ablest painter can never draw by hand after nature. The silhouette contains but one line, no motion, light, color, height or depth; no eye, ear, nostril or cheek, but a very small part of the lip—yet the shade is always most significant. Man in shade from head to foot, before, behind, in profile, half profile, quarter profile affords opportunities of making the newest, most important discoveries of

the all significance of the human body." I have, continues Lavater, collected more knowledge from silhouettes alone, than from every other kind of portrait, have improved physiognomical sensation more by the sight of them than by the contemplation of ever mutable nature. The little they express is exact. The greatest artist who would learn the grand secret of uniting precision and freedom should exercise himself in drawing silhouettes, copying them by



FIG. 6.

hand, comparing and correcting them.

Lavater found after repeated experiments that his "best art could never equal nature, that an almost nothing will mar everything. In all the outlines of faces we make, there is always something more or less than nature." There are two essential lines says Lavater that give a key to the whole character of the physiognomy. The cleft of the mouth, and the line described by the upper eyelid on the pupil of the eye. These when seen in profile are better brought out. The basis of the forehead contains the sum of all the contours of the skull, and that of all the rays which diverge from the summit of the head. In a well constituted man, this fundamental line expresses the whole measure of his capacity and perfectibility. In the profile of nineteen among twenty of great men, the upper part of the face inclines backward and the under projects. We see this in the faces of Locke, Cicero, Newton, Cuvier. Yet this peculiarity

is very rarely found in the faces of even the most distinguished women. We see this plainly in the noble face of Egbert, King of the West Saxons, first monarch of all England.

In his noble profile we may read what history records, that in his character were ambition and prudence, bravery, talent and courtesy, so beautifully blended as to form a monarch not unworthy to be the first King of England. His clear, calm face with the kingly crown upon his head looks down through more than a thousand years, its silent lines revealing the crown of nobility and manhood. "Had Newton never written a line," says Lavater, "and remained entirely unknown to his contemporaries we should want nothing but his profile to assure us of his deserving to be ranked among the greatest of geniuses. In the silhouette of Mendelssohn, how plainly we see in the forehead and nose great penetration and sound understanding.

In the delicate mouth are the "signs of a character even finer than his genius." When only a boy of eight, "he gave a public concert at Berlin, and after his ninth year began his compositions for piano, violin and violoncello."

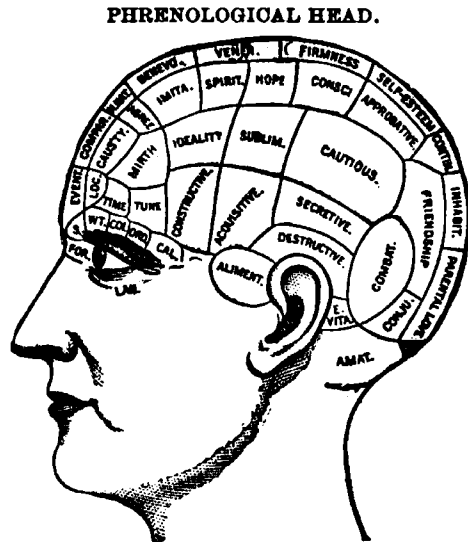
In his face may be seen the perseverance leading him to labor on his oratorio of *Elijah* for nine years, to burst forth with his matchless harmonies at the great Birmingham festival, and at how many festivals for nearly half a century since. Of wonderful "songs without words" of splendid sonatas, concertos and trios, his face will ever remind us. Some faces are bounded and defined by celestial lines. How the weary eye oft travels over the sea of faces in a crowded audience room and sometimes find one that is a rest, refreshment, sublimity? The most beautiful faces are not always the youngest.

When the lines of the face are really noble, age not only leaves the beauty untouched, but adds to it a charm of its own.

LYDIA M. MILLARD.

# PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER.]



FIFTH PRIZE ESSAY.

## WHAT PHRENOLOGY HAS DONE FOR ME.

BY LENA ESTELLE UPTON, CLASS OF '89.

FOR a long time I have wished I could do something to advance the cause and help others to see what a blessed science Phrenology is, and perhaps I can do no better service than to give the readers of the PHRENOLOGICAL JOURNAL an outline of my life and a bit of personal experience that will prove the value of the science in putting people where they belong.

I was born when my parents were nearing middle age and after a long period of married life, being the only child ever given to them.

My father had a strongly marked nervous temperament and was a very active business man, employing large gangs of men and building houses in many places at one time, hurrying and

driving from place to place, hardly ever at home.

My mother was of the motive mental type, tall, large-framed, angular, calm, practical and severe.

I was born with an extremely nervous temperament. As a child I was pale, delicate and timid to an excessive degree, with a morbid fear of doing or saying something for which I should be reproved by my mother.

The earliest recollections I have of my mother are feelings of fear of her. When I look back over my life I can recall no time when I was ever conscious of a feeling of love towards her. Neither can I recall to mind any time when she seemed to have any affection towards me. There was always a lack of sympathy between us on all subjects.

Residing in a large city where there are no neighbors and being naturally shy, I had no playmates and grew up very much alone, living almost entirely within myself.

My childhood and girlhood were quite uneventful. As both my parents were of a religious turn of mind I was not permitted to read anything but my Sabbath-school library books and the Bible. I was sent regularly to church and Sunday-school, excepting when very stormy, when mother read aloud from a book of sermons. We had no papers or magazines.

I never was allowed to go to any kind of entertainments, even after I was a young lady, as mother did not approve of frivolities, and regarded theatres and museums as open gates to hell. Father was more liberal, but

mother always did the deciding for the family.

When just nineteen I married a steady young man of about my own age. I did it without the knowledge of my parents, and when they were away, but I knew they would never consent, so I took the matter into my own hands, and, for a change, for once did as I pleased.

These things I tell merely to explain my early surroundings and their influence over my character.

After marriage my circumstances changed very much. My husband believed in enjoying life and going to concerts and plays; so we attended everything that came along in the small city where we went to reside.

Although a very moral and upright young man he was not at all religious, and poked fun at my narrow-minded ideas on the subject and laughed me out of some of my beliefs. This sort of unsettled me on many points, but I think it had a tendency to make life here and hereafter seem a little less dreary and awesome.

There was not so much of loneliness and constraint in life after I became settled in a home of my own, but children soon came and family cares multiplied.

When my fifth wedding anniversary came around I had a family of three children, and felt myself overburdened with their manifold wants to attend to, the housework to do, and the family sewing and mending to look after.

Being neither mentally or physically adapted to my work, life looked gloomy enough to me. I detested housework in all its branches, and every meal I was obliged to prepare added to my bitterness of spirit, while the effort to control and manage the children, running over as they were with animal spirits, kept me on "the ragged edge of despair" the most of the time.

I realized that I was not like other women, but I did not know why. I

continually reproached myself for my unfitness to be a wife and mother. I despised myself and looked upon myself as an unnatural and unfeeling creature; still I became very unhappy and could see no ray of light in all the future.

As I had never had an intimate friend, and having been accustomed always to keep my thoughts to myself, I never breathed a word of all these feelings to my husband, knowing full well he could not comprehend why a woman with a good husband, healthy children and a comfortable home should be unhappy. But I continued to brood over the situation, and grew more and more morbid, although I tried to perform every duty conscientiously. Still I must have been cross and irritable, and was perhaps harsh to the children, but life was so hateful to me I could scarcely endure to live.

Thus matters went on till I had been married more than ten years, when one day I came across an advertisement which said: "For 25 cents we will send the PHRENOLOGICAL JOURNAL three months on trial to any address." I sent for the magazine. I read it eagerly. Among the many interesting things in it I found a business notice which said Prof. Nelson Sizer could examine heads by means of pictures, and that a circular giving full particulars would be sent to any one who requested it. I sent and got the circular. I read it again and again. I thought of the subject by night and by day.

It seemed possible, just possible, that here was a chance for me to get help. If it was true that this man could tell strangers what they could best do and all about their needs, perhaps he could tell me if I was insane or going to be, or what I could do to change my way of living and thinking.

A new difficulty now arose, however. Where was I to get the money to pay for such an examination? I had none, and no way of earning any.

I knew if I asked my husband for \$5

I should have to tell what I wanted of it. I also knew he would never give me a cent for any such purpose. What to do I did not know.

I planned and contrived, but could not see any way until one day a friend, on returning a book I had lent her, said she should like to buy a copy if she knew where she could get one. I offered to sell her mine, and she took it. She also bought others until I had money enough to get my pictures taken and pay for an examination.

It was several months after I first thought about it before I was able to carry out my purpose. And with what anxiety I sent off my letter and watched for a reply. It seemed almost a matter of life or death to me.

At last the precious chart arrived. I was so agitated I could scarcely open it, yet I could not wait till I got home to know its contents. I sought a quiet street and walked and read, devouring every word, thinking, and reading, and thinking again, until my whole life seemed spread before me like a panorama. And as I walked and thought I became almost another being. I seemed to be floating on air and living in another world. At supper my husband remarked on the brightness of my countenance, but I dared not tell him the cause. From the moment I finished reading what Prof. Sizer had to say to me I had new aims, new hopes, new aspirations, and something to look forward to. In short, I saw life in a new light.

All my peculiarities of disposition and temperament were clearly explained. I was shown that while eccentric the condition was one of inheritance and nothing I was personally responsible for. He told me that, having small development of hope, I looked for nothing and expected nothing, and having an excessive development of caution and approbateness I feared everything and dreaded reproof, which shadowed my life and made me unhappy. He told me, also, that I was born old, without

sunshine or hope, and that my birth was "a kind of melancholy accident." He said my father had one character and my mother another, and I had patches of each, which neither hitched nor harmonized, so that I was unbalanced, cranky and peculiar.

Now, while I had always known I was different from other folks, I never before had the least comprehension of the cause.

There was some sunshine for me, though. I learned that I had "decided intellectual vigor, with a mind clear, vigorous and keen." I was told that I had a talent for writing, which I should encourage, and a large development of mirthfulness, which would make me a humorist in my writings after I had become experienced as a writer. Prof. Sizer strongly advised me to let my life be of an editorial and business character in the future, having a housekeeper who would take every family care from me.

It would be difficult, perhaps, for any one to comprehend what all this meant to a person who had never felt that she earned her salt, or was anything but a burden to her family and an unworthy member of it, because so different from all the rest.

No remarkable change took place at once in my life, excepting in my mental condition, but time has gradually wrought many changes. Among the most marked being the consideration, respect and pride with which I am now regarded by my husband, the altered position I hold in my family, and the added dignity and ease of manner I have acquired from being consulted in business and other matters of importance, and brought in daily contact with the outer world.

For a year and a half I have been practically a partner with my husband in the newspaper publishing business.

Every day finds me at the office, busy and interested. I have had a hand in all branches of the work.

As a business woman I am told I am quite a success. As a canvasser for advertisements I have astonished myself and others. As a satisfied and contented woman I have nothing more to ask.

True, I have ambitions and aspirations, and there are heights I have not yet reached, but if my life is spared they may be.

And all the credit is due to Phrenology. The tiny seed sown by that advertisement sent out in faith by the Fowler & Wells Company ten years ago has brought forth precious fruit that is sweet to the taste.

My only regret is that through lack of knowledge so many years of my early life were stunted and robbed of all hope and beauty, so that my soul must always be somewhat warped.

Parents can do their children more good and save themselves more anxiety by consulting a good Phrenologist than by investing money in any other way. More particularly is it a duty when children are strange or queer, indicating an uneven development of the brain. After becoming acquainted with myself I made it my first duty to become acquainted with my children through the help of Prof. Sizer.

I have told my story partly out of gratitude, partly to encourage the despondent to seek help from the source I did, and if I could know that I had been the means of assisting even one person to his right place in life by telling my experience I should feel well repaid.

ESTELLE.

## PHRENOLOGICAL HITS. TEN DOLLARS FOR A PARAGRAPH.

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

name and address of the writer, the name to be published as evidence of good faith and responsibility. The contest will be decided by a vote of the subscribers of the PHRENOLOGICAL JOURNAL after the publication of such stories as the editor shall accept. Subscribers will please to read the "Hits" with care, and on the reception of the December number of the JOURNAL write us which of the hits are, in their judgment, the best. The vote should be sent so as to reach us within the present year, and the decision will be made Jan. 1, 1892. Address communications to Editor Practical Phrenology Department, PHRENOLOGICAL JOURNAL, 775 Broadway, New York.

HIT NO. 51.—A few years ago, while I was at a sulphur spring in this State, I was asked to examine a man eighty years of age in the presence of an audience. I described him as extremely economical and would invariably accompany his wife to a store to see that she purchased the very cheapest sort of goods, after getting the merchant to put the goods very low. He had Acquisitiveness, Combativeness, Destructiveness and Order large, and Conscientiousness well developed. I said that he was extremely orderly in everything about his house, barn and farm; had everything in its place, and when he went through the gateway he would pull together his self-latching gate; that he was extremely high-tempered, and would abuse a neighbor shamefully, and in a short time later cry like a child, and after becoming calm, go directly to his neighbor, with tears dropping from his eyes, and beg his pardon.

After the examination, Dr. ———, of Philadelphia, asked Mr. B——— what he had to say, and he said that every word I had said was true, and that he "took" many a cry on account of his temper.

New Brighton, Penn. JOSEPH HURFORD.

HIT NO. 52.—I said of a man: Yours is a very fine organization—brilliant, enthusiastic, and you are a genius. You should never drink alcoholic stimulants, for it would end in delirium tremens. Spirituality being large, you see ghosts, and this would intensify the delirium.

Never marry a brunette with sunken temples and mental temperament, or your children will die in infancy. You are not likely to engage in any ordinary business or profession. You are a bold, fearless, daring, reckless man, glorying in hazardous undertakings that require high tension, penetration and rapid reasoning. You have the temperament and mental faculties of a gambler,

and its fascination over you would be complete. Conscience, reason or friends would never prevail on you to stop either gambling or drinking.

Approbateness being large, if you were accused of false dealings you would be roused to frenzy. *Should you ever commit murder*, it would be under such circumstances.

His friend gave this explanation:

"That man is a professional gambler. Five years ago he committed murder under exactly those circumstances. His wife died of grief over his gambling. He thinks her spirit visits him. All their children died young. He took to periodical drinking, has had one attack of tremens, and will hardly survive another." ROSE ADAMS PATTY.

HIT NO. 53.—While lecturing at Hanna, Ind., now Idaville, as the committee was looking about the audience for a subject for public examination, a volunteer came forward and desired me to examine his head, and as soon as the committee discovered that I had a volunteer they told me to go on with him. After taking three measurements of his head in three different directions, I opened on the poor fellow for the benefit of my audience, and made him out a pretty bad fellow, which he took very calmly. A few weeks after this I opened a course of lectures at the Court House in Monticello, Ind. Here the sheriff came to me and told me he had a prisoner in jail that wanted to see me. I there found this very same man; he had been arrested on a reward notice from Missouri, where he was wanted for stealing horses. He was sent for a number of years to the Missouri State Prison. F. C. SEMELROTH.

HIT NO. 54.—The following you may call a hit or a coincidence, I can vouch for its truth. In the year 1889, Prof. Nelson Sizer examined the head of a gentleman who was a member of the class studying Phrenology in the American Institute of Phrenology in New York. The writer had the privilege of reading the delineation given by the Professor, and was struck by the following sentence: "If some one in great straits should come to you for help you would consider it the greatest compliment that could be paid you."

Now twenty-four hours before the time the delineation was given, a lady member of the class had appealed to the gentleman or pecuniary assistance, she having failed to receive expected money from home and being entirely out. The money arrived the same day by a later mail. The incident, however, I believe was not known to any one but the gentleman and lady and, so far as I know, has never been mentioned by either party up to the present time.

E. L.

HIT NO. 55—A PLUCKY WOMAN.—A young man and his wife called on me for examination. The lady, a plucky little woman of about twenty summers, took the chair. In the course of the delineation I told her she was an excellent judge of human nature, could read strangers at a glance, and could rely upon her judgment as being correct. "But," I said, "you have altogether too much temper for your own good. If a peddler would come to your door, and you did not want any of his goods, you would tell him to stay out, and if he did not leave at once you would take the stove poker or broom handle and show him you were mistress of that house." She laughed, and said she lived in the upper story in a large city, and one day some one knocked and she opened the door, and there stood one of those street peddlers. She told him to stay out, and started to shut the door, but he pushed against it and was coming in. She gave him a push and picked up the broom, and he turned to go down the stairs, but missed the step, and he and his goods rolled to the bottom of the stairs. She watched him pick himself up, and said, "I guess the next time I tell you to stay out you will obey." The pedlar never called on her again.

V. G. SPENCER.

HIT NO. 56—A young lady, total stranger to me came, with a doctors wife to have her head examined. I said your head is rather wide, especially at Secretiveness, and you must be sly and inclined to play tricks, and keep your friends and acquaintances in the dark as to many of your doings.

The young lady said nothing, but the Doctor's wife objected. She could not believe it. I had certainly made a mistake on that point.

Only a few months had passed when her most intimate friends made the discovery that she had been married seven months, without their knowledge. And among them was the other lady.

She believes in Phrenology since.

Durango, Col.

JOHN CONRAD.

HIT NO. 57.—In 1886 Prof. E. W. Heiser examined and said I would make a good steady book-keeper. I was teaching, and had not thought of being a bookkeeper. Two years passed, and an evening class in bookkeeping was formed, which I joined, and completed the course. The bookkeeper in a large establishment for merchandise and banking had resigned, and I was asked to help them for a month. That month has not ended, although three years have passed. At the end of the second year I was made special partner, and now have charge of the office work of both branches of the business.

West Salem, Ill.

G. SCHWARZLOSE.

## PRACTICAL MENTAL SCIENCE IN CHILD EDUCATION.

A CONSIDERATION of the laws which govern the manifestation of the mental faculties and their combinations in the production of character is always interesting to the readers of this magazine, and needs no formal introduction. There are forty or more elements that enter into the composition of mind, and every individual above the level of the idiot possesses them all; but the degree in which they are possessed, and the manner in which they combine in activity vary greatly, and thus arises the great diversity of talent and disposition which we observe among men. "In chemical science," says Mr. Combe, "one combination of elementary ingredients produces a medicine of sovereign virtue in removing pain; another combination of the same elements, but differing in their relative proportions, brings forth a mortal poison. In human nature also, one combination of faculties may produce a midnight murderer and thief, another a Franklin a Howard or a Fry, glowing with charity to man."

It is the province of mental philosophy, not only to unfold the simple elements of mind, but also to disclose the laws of their activity and combination, and why they exist in such varying degrees of strength in different individuals. It should not only explain why one individual is artful, treacherous, cruel, and dishonest, and another upright, truthful, kind and just; but it should also teach how the artful may be made upright, the treacherous truthful, the cruel kind, and the dishonest just. We search in vain through the writings of the older metaphysicians for any explanation of the fact that men possess the various appetites, desires, talents, etc., which they ascribe to them in widely different degrees, or for any laws which govern the activity and development of these faculties which may be reduced to practice. They treat of Im-

agination, Reason, Judgment, the Desire of Property, Esteem and Power, Parental Affection, Love, Friendship, Gratitude, Benevolence, etc., but they give no rational explanation of the reason why one individual soars in fancy to the clouds, while another never rises in imagination above the dull things of earth; why one spends his whole life in heaping together property far beyond his need or his capacity to enjoy, while another knows no pleasure equal to that of squandering what another has carefully hoarded; why one remembers gratefully the smallest favor, and is filled with tenderest sympathy at the sight of poverty or distress, while another scarcely knows the feeling of obligation, and is dead to benevolence and compassion. And when we look for practical rules for the direction and development of these faculties, we find only vague reasoning and speculation in regard to the existence of the different mental faculties and the province which they occupy in the manifestation of mind.

The mental science which is my guide meets all these requirements. It not only explains the existence of such talents and traits of character as we observe among men, but why they are manifested in such different degrees of strength, how they combine in the production of character, and the laws which govern their activity and development. We know that the mind, being dependent for its manifestation upon mental organs, will be affected by the condition of these organs, and their condition will depend on the same general physiological laws which govern the other parts of the body. They are all liable to disease, and then they give forth a perverted manifestation. Insanity results from disease in one or several of the mental organs, and the character of the insanity will take its direction from the function of the de-

ranged organs. If the organ of Parental Love be diseased, the insanity may take the form of extreme solicitude for children. If Veneration be affected, religious insanity will be the result. Self Esteem in its deranged activity causes one to assume an air of grandeur, and to believe himself some great personage or even the Most High himself, and so of the other faculties.

Again, as large and healthy lungs are essential to the proper performance of their peculiar function, and as these conditions of size and health depend primarily on hereditary transmission or proper exercise so the vigorous manifestation of any talent or trait of character must be the result of the activity of large and healthy mental organs, and the size and energy of these organs are dependent in a very great degree upon the hereditary transmission. Under the general law that like tends to produce like, the mental characteristics of parents are likely to be transmitted to their children, because the manifestation of these characteristics calls into activity the material organs on which they depend. By the laws of exercise these organs increase in strength and vigor, and by the laws of hereditary descent they are transmitted in like condition from parents to children. Here we have a most satisfactory explanation of phenomena which all metaphysicians acknowledge to exist, but upon which their systems furnish no light. It is indeed difficult to conceive, if the mind never operates through the agency of any material organ, how talents for music, painting, poetry, mechanics, or thievish, honest, peaceful or quarrelsome dispositions may be handed down from parents to children, unless we believe that the immortal spirit itself is subject to the same laws which govern the material and mortal body.

When any of these organs are unusually large the mere stimulus of blood is sufficient to excite them to

activity. They give forth their peculiar manifestations spontaneously without any regard to the circumstances which are favorable to their exercise. In this we have an explanation of genius and the remarkable exhibition of talents and traits of character in infancy, before there has been any opportunity for instruction and training. If again these mental organs are possessed in less degree, some external exciting cause may be necessary to call them into exercise. Every mental organ stands in a definite relation to certain external objects which are its natural stimuli. When any of these objects are presented before the mind, the mental organ which is naturally related to them is excited, and we have intellectual perception, feelings, or emotions in accordance with the function of the organ which is excited to activity. Thus when any object is presented before the eye Individuality is aroused to give us a notion of its existence. Form is excited by its shape, and the other intellectual faculties by its remaining properties and relations. When musical sounds are brought to the ear, the organ of Tune is excited, and its function is exercised in judging of their harmony. When any object in distress is brought before us, the organ of Benevolence starts into activity, and we experience the sentiment of pity. When any object threatening danger is perceived, Cautiousness is aroused, and we are affected with the emotion of fear. These perceptions, feelings, and emotions are irresistible and involuntary when objects tending to excite them are presented. By an effort of the will we may repress their manifestation, but by no power which we possess can we prevent the feelings from arising when their natural stimuli are brought before the mind.

From this exposition of the laws and modes of activity of the mental organs, lessons of the greatest practical importance may be deduced, which may be clearly apprehended by the most com-

mon understanding. When any disease attacks the body, the skilful physician generally knows from the character of the disease what part of the body is affected, and the remedy it is necessary to apply in order to restore its normal function to the deranged organ. So when the mind becomes diseased, one skilled in this mental philosophy knows from the character of the insanity what part of the brain is affected, and what treatment is necessary. This science has already proved of incalculable benefit to this unfortunate class in giving a correct basis for the treatment of mental disorders, and its practical value will continue to increase in popular estimation as it shall become more thoroughly understood and practiced. I will give you an instance to illustrate the manner in which a knowledge of this science may be applied in restoring sanity to the deranged mind. A man was once struck upon the head by another man, and shortly after taking passage on a train of cars, he exhibited an extraordinary disposition to laugh and make fun of everything he saw. He would stand up in the car, and laugh in the most vociferous manner at a cow, a horse, or anything which might attract his attention. A friend who accompanied him adroitly got him on board another train, took him back home, and had him placed in confinement, supposing him a fit subject for a lunatic asylum. A gentleman, hearing of the circumstance, wrote to the father of the young man, and explained to him that his son had been struck on the mental organ of Mirthfulness, which had thus become inflamed, and this state of the organ was the cause of his son's irresistible disposition to laugh. Hence, to restore him to a sound mind, it was only necessary to restore the organ to its normal state, and for this purpose he advised the application of leeches and ice to the place where his son had been struck. This advice being followed, the man was cured entirely

within five hours of his disposition to laugh. But for the knowledge which this gentleman possessed the man would doubtless have been confined in a lunatic asylum; where the inflammation of the organ would probably have increased, and in the end have induced incurable disease.

Much has been said and written upon education and training, but few have understood the principles upon which depend the proper development of the mental faculties. Indeed, this could hardly be expected, so long as these faculties themselves were unknown. It is the declaration of this science that a man can not be talented and virtuous without a good brain. Precept, example and training may accomplish much in developing what is in him, but the foundation of all excellence in talent and character must be laid in his cerebral organization before existence has been commenced. Hence, if parents would have their children intelligent, truthful, and amiable, they should manifest these traits of character in their habitual conduct previous to the birth of their children since it is only by the manifestation of these characteristics that the cerebral organs on which they depend can be exercised, and it is only by their exercise that they may be transmitted in vigorous condition to their children. When once a man is born into the world the "gates of gifts," as Emerson says, "are closed 'upon him.'" Art now receives her material from the hand of nature. To weave a fabric of superior excellence, nature must supply material of superior quality, but even with inferior material much may be accomplished by the skill which is the result of a correct knowledge of the nature of the material. Each of our mental faculties is naturally related to some external object, which, when presented to it, excites it to activity, and by this activity it grows, and increases in strength and facility of action. Every

faculty has a legitimate sphere of activity, and that character is the most complete in which every faculty is so developed that it may be habitually exercised within its sphere. Now, the object of education and training is to secure harmonious development. Hence the first point should be to ascertain what faculties are weak and what are strong in any individual that we may know, where stimulus should be applied; and where withdrawn, that those organs which are weak may be strengthened, and that those which are too active may be repressed, and the next is to understand what are the objects which are naturally adapted to excite these organs to activity.

If a child be disposed to fly in a passion on every slight provocation, we may know that its mental organs of Combativeness and Destructiveness are unduly active. If it be stubborn and wilful, Firmness and Self Esteem need to be restrained. A deficiency of Conscientiousness combined with a large development of Secretiveness disposes to lying and deceitfulness. Large Alimentiveness inclines it to overeat. Diffidence and sensitiveness to praise and blame result from overactive Cautiousness, and Love of Approbation. Now it is the nature of the mental faculties to be affected by emotions displayed by other individuals corresponding to those which they are naturally adapted to manifest. A proud and lofty bearing, a joyous and mirthful disposition, anger, love, hatred, kindness, or good will displayed toward another, naturally excite in that other corresponding feelings, and constitute the natural stimuli of the mental organs on which these characteristics depend. Therefore when a child manifests a passionate disposition, let its parents or teacher be calm, and treat it kindly. The natural stimulants of Combativeness and Destructiveness will thus be withdrawn from these organs, and reason and the higher sentiments of Benevolence will be called into activity by being presented with their natural

stimuli. If a child be stubborn, it should not be met with counter-stubbornness, for this only excites its Firmness to still greater activity. Every one knows that a balky horse is rendered more obstinate by the use of the whip, but by kind and gentle treatment its stubbornness may be overcome. So when we undertake to force a man against his will, every element of opposition in his nature is aroused and he shows himself ready to make any sacrifice rather than yield to force.

Many parents lament the ingratitude of their children, and complain that they have brought them up only to bring sorrow on their gray hairs. But if they will inquire into the causes which have contributed to this result, they will find prominent among them, their own habitual conduct. If they manifest toward their children only love, kindness, truthfulness and integrity, they develop these same characteristics in them according to the operation of the law which I have just explained. If, on the other hand, they are harsh and severe toward their children; if the family hearth is the scene of bickerings, contentions, and selfish animosities, they need not be surprised if their children grow up destitute of the confidence and affection which are the golden bonds which bind together the members of the family. In lamenting the ingratitude of their children they act as unreasonably as those who would expect to gather grapes of thorns, or figs of thistles; for they are only reaping the natural product of the soil which they cultivated and the seed which they sowed. So ignorant are parents in general of any practically useful philosophy of mind that those mental organs which are the largest, and whose activity most need restraining, are often just the ones which are most stimulated, because of the influence which they exert over the child's conduct in securing its obedience. If, for instance, a child's Alimentiveness be large, he

will experience very great pleasure in the gratification of his appetite, and the promise of something good to eat will be a powerful incentive for him to do or refrain from doing whatever he may be required. Parents soon learn what an influence this characteristic gives them over the conduct of a child, and a cake, a sugar plum, or a stick of candy becomes the standard commodity which is habitually given in exchange for obedience. The child's respect for parental authority is not developed in the least, nor are any appeals ever made to his higher sentiments, or his sense of right and wrong, which should be the controlling motives of its conduct, because it is so much easier to secure its obedience by bribing the appetite. Thus the inferior propensity of Alimentiveness which, perhaps, needs restraining more than any other faculty in the child's mental organization, increases in strength by this constant stimulation till it becomes the chief rule of its conduct, as well as a most fertile source of physical disease and suffering. The Love of Approbation, usually a most influential power of mind is likewise often used as a lever in guiding and controlling the conduct of children. A large endowment of this faculty makes a child extremely sensitive to praise and blame, and in securing its obedience it is necessary only to use flattery or reproach, and the child does, or refrains from doing whatever is required of it, according as it is represented as commendable or blameworthy. A false standard of right and wrong is thus erected in the mind of the child, for it soon comes to regard any course of conduct as right and proper in proportion to the amount of praise which naturally accompanies it. When the child gets out into society, the same inferior sentiment which has been continually stimulated in childhood remains the controlling motive of its conduct. Its measure of virtue is thus the applause of society.

The question is not is such a course of conduct right, kind, or just, but what will society think of it, and if it only meets with the approval of society it is adopted, though it may outrage every sentiment of Conscientiousness and Benevolence. These remarks apply with equal force to several other faculties, and serve to illustrate the practical importance of a knowledge of the mental faculties and the laws which govern their activity in the training of children. In our intercourse with society, also, this knowledge is of great practical value in enabling us by understanding the springs of human conduct, to modify our actions so that we may avoid exciting the disagreeable elements in the characters of those with whom we have to deal, and call into play those characteristics from which we may derive the greatest pleasure and benefit.

This science, moreover, goes further than any system of mental philosophy has ever attempted to go, in enabling us to judge of mental characteristics from external forms. In a company composed of poets, painters, musicians, mechanics, defaulters, thieves and murderers, the metaphysician would be unable from any principles of his science to discover to what class any one of these individuals belonged. He would know their mental characteristics only as he knew their actions, and he would be utterly incompetent to classify them till he had learned their characters by actual experience. But one skilled in the practical application of this science could go into such a company blindfolded, and place each individual in the class to which he belonged, without any previous knowledge of his talent or character.

If this science furnishes us with the means of doing this, it must surely have claims to consideration which raise it far above any previous system of mental philosophy.

JAMES MC NEILL.

# CHILD CULTURE.

## SOMEBODY'S BAIRNIES.

BY THE AUTHOR OF "AN AUNTIE'S NOTIONS ABOUT CHILDREN."

**F**EW objects, we feel assured, can appeal more strongly to the tenderest sympathies of those parents who read "Child Culture" than a neglected baby. Left, uncared for, as hundreds must daily be, while the mother goes to factory, or laundry, or to earn by charging her own and children's bread. Left, at best, in the charge of another busy mother, or the doubtful keeping of some little boy or girl not many years older than itself. Sometimes left, unwashed and unfed, to cry for hours upon the dirty *pallet* called a bed. Left to scramble, if old enough, about the draughty staircase, getting earaches and inflamed eyes, even if some horrible fall does not result in long continued suffering and disease; or to crawl into the street and sit about on the cold stones, bareheaded and half-clad, until bronchitis supervening lays the foundation of a weak chest for life. Or left tied into a ramshackle perambulator, in cutting east wind or broiling sun, to suck a sour and empty bottle or dislocate its poor little neck in uneasy slumbers, while the small child in charge goes off to play at "hop-scotch" round the corner.

These miseries are the common lot of the infants of the poor, and that many succumb beneath their hardships the newspaper records too often show.

Contrast such circumstances, then, with the surroundings of those fortunate little ones who are daily boarders at Mrs. Hilton's Creche, in Stepney Causeway, London—a blessed work now in the twentieth year of its successful career.

Clean and warm, well and regularly

fed, they toddle blissfully about the large rooms, or tumble in safety upon the railed-in mattress which lies on the floor of the nursery, and with its half-dozen happy occupants, suggests the idea of a pen of little human lambs. Ranged along the walls are cosy swing cots, each furnished with an invention of Mrs. Hilton's in the shape of holland bands, to fasten round the baby and guard against the possibility of a fall. And kind nurses, who are genuinely fond of their tiny lodgers, are at hand to tend them all.

In this day nursery, on the occasion of our visit, were twenty-six little tots under two years old, and not one of them was crying! Indeed, so sweet were the rosebud faces and bright the eyes that grew round with wonder on our entrance, that it was difficult to believe that they ever do cry. But the nurse says that in the morning when they are being washed is the most favorable time for judging of the power of their lungs, a chorus of five or six being then occasionally heard.

For a soap and-water greeting does each youngster receive immediately on its arrival. This is generally found essential.

The clothes they are brought in are taken off and hung up in bags in a draught to air, and the neat, clean garments belonging to the institution are substituted. Every baby has a basin and towel to itself; also when necessary a brush; this is to prevent the possible spread of any skin or scalp complaint from which it may be suffering, though for obvious reasons cases of contagious

disease cannot be admitted. They are washed thoroughly on the nurse's knee, never put into a bath. "The mothers would think we were going to drown them," she said.

The older children, from two to five years of age, are in another room, but look as clean and happy in their neat holland blouses. When we saw them they were just going to have their "tea" of bread and butter and milk; this is alternated with bread and treacle, or bread and dripping. At five years of age they are claimed by the School Board. During the past year a kind friend presented them with a nursery yacht, capable of holding eight children, and the delight it has afforded may well be imagined.

Upstairs is the infirmary, where sickly little ones are tenderly cared for and fed upon specially nourishing diet. The improvement in the tiny patients' appearance usually brought about by the unwonted comforts of this room are a source of much pleasure to those in charge. "He was as thin as a rabbit when he came," said the nurse, indicating a wee boy of seven months old, whose large, intelligent eyes were turned toward a merrily jingling musical box in the corner, "but he's bonny now."

All this at a charge to mothers of twopence per head for a twelve-hour day, and to widows only a penny! And from 80 to 100 babies are accommodated every day.

From the Creche we pass into the Orphan Home, where are forty residents of from one to ten years of age. Here boys are kept until four years old, and girls till about nine. At the latter age parents are often able to take them back, or if not, they are drafted off to the branch home at Feltham, which has accommodation for sixteen residents, who are being trained for domestic service, and batches of eight children at a time from the London Home who require change of air.

The cots in both institutions are prettily named after favorite flowers and herbs; we noted the "Morning Glory," the "Sweetbriar," the "Southernwood" and the "Christmas Rose." Many of these need "adoption," and we may mention that, with the mothers' pence, £15 will provide for a child for one year in the Home, £10 in the Infirmary and £6 in the Creche.

There are numberless ways of helping forward this good work, adapted to the means and capabilities of almost every one. Clothes are especially needed; little frocks, for summer and winter wear, flannel petticoats with calico bodies, holland pinafores, underclothing, socks, boots or shoes for children of from three weeks to nine years are always acceptable, as are toys, picture books, provisions of all kinds, fruit and flowers; and collecting boxes may also be had. One dear little maiden, who is being early taught to find happiness in the pleasure of others, recently celebrated her sixth birthday by providing a grand tea party treat at the Home for the tiny orphans. She spent her birthday present in the purchase of sponge cakes, milk, bread and jam and bread and butter sprinkled with "hundreds and thousands," this latter novelty being an especial fancy of her own. She herself presided at the feast, and distributed bonbons to the delightful children. We feel sure that she did not enjoy the evening a whit less than the happiest of them.

Is not this just the form of charity to touch the heart of every mother who reads these lines? Mrs. Hilton is always willing to impart her valuable experience and advice to others, and a Creche there should certainly be in every town in the land. Surely, help for its support would be forthcoming. She whose circle of healthy, merry little ones is a source of unclouded joy would present her thank-offering in pity for those fatherless, or worse than fatherless babes who are thus thrown upon the

care of strangers ; she who knows what it is to bend anxiously over a sick child would give the infirmary a tender place in her heart. The bereaved mother could find no lovelier memorial of her gathered flower than the perpetual support of an orphaned little one, and the thought of the homeless birdling that her love had provided with a cosy nest, would surely shed a heavenly light

about the empty cot at home, making it less lonely and sad. Parents would give out of true fatherly and motherly sympathy, and the childless might here find a satisfying object for their pent-up parent love. Everybody could surely do something, and there could not possibly be any good work appealing more eloquently to the tenderness of all.

JENNIE CHAPPEL.

### THE ESSENTIAL OF EARLY EDUCATION.

**A**N educator who is earnestly impressed by the importance of early attention to practical development, quotes from Kingsley as follows :

"The first thing for a boy to learn, after obedience and morality, is a habit of observation—a habit of using his eyes. It matters little what you use them on, provided you do use them. They say knowledge is power, and so it is. But only the knowledge which you get by observation. Many a man is very learned in books, and has read for years and years, and yet he is useless. He knows *about* all sorts of things, but he can't *do* them. When you set him to do work, he makes a mess of it. He is what you call a pedant, because he has not used his eyes and ears. . . . Now, I don't mean to undervalue book learning, . . . but the great use of a public school education to you is, not so much to teach you things as to teach you how to *learn*. . . . And what does the art of learning consist in? First and foremost in the art of observing. That is, the boy who uses his eyes best on his book and *observes* the words and letters of his lesson most accurately and carefully ; that is the boy who learns his lesson best, I presume. . . . Therefore, I say, that everything which helps a boy's powers of observation helps his power of learning ; and I know from experience that nothing helps that so much as the study of the world about you."

Continuing for himself—

Literary and mathematical studies are not a sufficient preparation in the great majority of cases for the work of the world—they develop introspective habit too exclusively. In future, boys and girls generally must not be confined to desk studies ; they must not only learn a good deal *about* things, they must also be taught how to *do* things, and to this end must learn how others before them have done things by actually repeating—not by merely reading about—what others have done. We ask, in fact, that the use of eyes and hands in unraveling the meaning of the wondrous changes which are going on around us in the world of nature shall be taught systematically in schools generally—that is to say, that the endeavor shall be made to inculcate the habits of observing accurately, of experimenting exactly, of observing and experimenting with a clearly defined and logical purpose, and of logical reasoning from observation and the results of experimental inquiry. Scientific habits and method must be universally taught. We ask to be at once admitted to equal rights with the *three R's*—it is no question of an alternative subject. This cannot be too clearly stated, and the battle must be fought out on this issue within the next few years.

The importance of entering on the right course when the time comes that this claim is admitted—as it inevitably must be when the general public and those who direct our educational sys-

tem realize its meaning—cannot be exaggerated. The use of eyes and hands—scientific method—cannot be taught by means of the blackboard and chalk, or even by experimental lectures and demonstrations alone; individual eyes and hands must be actually and persistently practiced, and from the very earliest period in the school career. Such studies cannot be postponed until the technical college or university is reached; the faculties which can there receive their highest development must not have been allowed to atrophy through neglect during the years spent at school.

This is a point of fundamental importance. At school the habit is acquired of learning lessons—of learning things from books, and after a time it is an easy operation to a boy or girl of fair mental capacity, given the necessary books, to learn what is known about a particular subject. One outcome of this, in my experience, particularly in the case of the more capable student, is the confusion of shadow with substance. “Why should I trouble to make all these experiments which take up so much time, which require so much care, and which yield a result so small

in proportion to the labor expended, when I can gain the information by reading a page or so in such and such a text book?” is the question I have often known put by highly capable students. They fail to realize the object in view—that they are studying method; that their object should be to learn how to make use of text-book information by studying how such information has been gained; and to prepare themselves for the time when they will have exhausted the information at their disposal, and are unprovided with a text-book—when they will have to help themselves. I am satisfied that the one remedy for this *acquired disease* is to commence experimental studies at the very earliest possible moment, so that children may from the outset learn to acquire knowledge by their own efforts; to extend infantile practice—for it is admitted that the infant learns much by experimenting—and the Kindergarten system into the school, so that experimenting and observing become habits. The vast majority of young children naturally like such work, and it is to be feared that our system of education is mainly responsible for the decay of the taste with advancing years.

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### THE SHADOWS WE CAST.

UNDER the above title an article lately appeared in the *Westminster Teacher* that puts in so strong relief the influence of personal conduct. We give space for the following abstract:

Every one of us casts a shadow. There hangs about us a sort of penumbra, a strange indefinable something which we call personal influence, which has its effects on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we want to have it and then lay aside when we will, as we lay aside a garment. It is something that always pours out from our life, like light from

a lamp, like heat from flame, like perfume from a flower.

The ministry of personal influence is something very wonderful. Without being conscious of it we are always impressing others by this strange power that goes out from us. Others watch us and their actions are modified by ours. Many a life has been started on a career of beauty and blessing by the influence of a noble act. Every true soul is impressed continually by the glimpses it has of loveliness, of holiness or of nobleness in others. One kind deed often inspires many kindnesses. Here is a story from a newspaper of the other day which illustrates this. A little

newsboy entered a car on an elevated railway, and slipping into a seat was soon asleep. Presently two young ladies came in and took seats opposite to him. The child's feet were bare, his clothes were ragged and his face was pinched and drawn, showing marks of hunger and suffering. The young ladies noticed him and, seeing that his cheek rested against the hard window-sill, one of them arose and, quietly raising his head, slipped her muff under it for a pillow.

The kind act was observed, and now mark its influence. An old gentleman in the next seat, without a word, held out a silver quarter to the young lady, nodding toward the boy. After a moment's hesitation she took it, and as she did so another man handed her a dime, a woman across the aisle held out some pennies, and almost before the young woman realized what she was doing she was taking a collection, every one in the car passing her something for the poor boy. Thus from the young woman's one gentle act there had gone out a wave of influence touching the hearts of two score of people and leading each of them to do something.

Common life is full of just such illustrations of the influence of kindly deeds. Every good life leaves in this world a twofold ministry, that of the things it does directly to bless others, and that of the silent influence it exerts, through which others are made better, or inspired to do like good things.

The influence which our dead have over us is oftentimes very great. We think we have lost them when we see their faces no more, nor hear their voices, nor receive the accustomed kindnesses at their hands. But in many cases there is no doubt that what our loved ones do for us after they are gone is quite as important as what they could have done for us had they stayed with us. The memory of beautiful lives is a benediction softened and made more rich and impressive by the sorrow which their departure caused. The in-

fluence of such sacred memories is in a certain sense more tender than that of life itself.

It must be remembered that not all influence is good. Evil deeds also have influence. Bad men live, too, after they are gone. Cried a dying man whose life had been full of harm to others: "Gather up my influence and bury it with me in my grave." But the frantic, remorseless wish was in vain. The man went out of the world, but his influence stayed behind him, its poison to work for ages in the lives of others.

We need, therefore, to guard our influence with most conscientious care. It is a crime to fling into the street an infected garment which may carry contagion to men's homes. It is a worse crime to send out a printed page bearing words infected with the virus of moral death. The men who prepare and publish the vile literature which today goes everywhere, polluting and defiling innocent lives, will have a fearful account to render when they stand at God's bar to meet their influence. If we would make our lives worthy of God and a blessing to the world, we must see to it that nothing we do shall influence others in the slightest degree to evil.

In the early days of American art there went from this country to London a young artist of genius and of a pure heart. He was poor, but had an inspiration for noble living as well as fine painting. Among his pictures was one that in itself was pure, but that by a sensuous mind might possibly be interpreted in an evil way. A lover of art saw this picture and purchased it. But when it was gone the young artist began to think of its possible hurtful influence over the weak, and his conscience troubled him. He went to his patron and said: "I have come to buy back my picture." The purchaser could not understand him. "Didn't I pay you enough for it? Do you need money?" he asked. "I am poor," replied the

artist," "but my art is my life. Its mission must be good. The influence of that picture may possibly be harmful. I cannot be happy with it before the eyes of the world. It must be withdrawn."

We should keep watch over our words and deeds not only in their intent and purpose, but also in their possible influence over others. There may be liberties which in us lead to no danger, but which to others with less stable character and less helpful environments would be full of peril. It is part of our

duty to think of these weaker ones and of the influence of our example upon them. We may not do anything in our strength and security which might possibly harm others. We must be willing to sacrifice our liberty if by its exercise we endanger another's soul. This is the teaching of St. Paul in the words: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth;" and "If meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

### RESPONSIBILITY OF PARENTS.

**T**RAIN up a child in the way he should go, and when he is old he will not depart from it."

No greater responsibility is assumed by parents than that of training and rearing children. To be intrusted with the direction of the formative stage of character, to realize that the influence and direction given may prove to be for the weal or woe of the child, and to feel many times in great doubt and hesitation as to what course to pursue, are responsibilities which few feel fully competent to assume. It is sufficiently well known that a considerable portion of the children who grow up are not what they should be. Some become wild and thoughtless, and are led into the ways of the bad; others become criminal, and are given over to reformatories and prisons; others become skeptical and scoff at religion. Who is responsible for these results? Are the parents to blame? Have they failed to train up the child in the way he should go, and he has gone wrong in consequence of that failure? These are serious questions, and to parents painful ones.

There is no doubt that early and judicious training will do much for a child in the way of establishing it in a course of virtue and goodness. Children are easily influenced and moulded by those with whom they are associated. If the

children are guided and directed until good habits are formed, they are thereby surrounded by safeguards to keep them from evil. All know how difficult it is to break away from a bad habit. It should be remembered that it is equally difficult to break away from a good habit of equal strength. Harriet Martineau, writing upon the training of children, said: "Everybody sees and everybody has felt the difficulty of breaking bad habits, and that there is no security to virtue so strong as long-formed good habits, but my observation compels me to think that scarcely anybody is aware of the whole truth—that every human being (except such as are born defective) might be made perfectly good if his parents were wise enough to do all that might be done by the power of habit. This seems a bold thing to say, but I am convinced that it is true." Parents are not wise enough to enable them to so conduct their process of training children as to attain the fullest success possible. A great deal can be done by every parent, and it is important that they should realize how much can be done. The younger the child for whom the process is begun the more readily may it be moulded and established in the right way. If the early training is properly conducted such strong habits of doing right will have become established that

in after years they will not be departed from. Parents are intrusted with the management of their early training.

HENRY REYNOLDS, M.D.

TO MUCH JUVENILE LITERATURE.—The economist notes with much misgiving the prodigious quantities of entertaining books published for children nowadays, and it is well that the matter was the subject of an address given at Chautauqua last summer by one courageous and practical woman, Miss Agnes Repplier. She said in the course of a paper on reading :

"A child has now ten books to read, where his father had but one. He reads all ten hastily and superficially, and, when a year is past, remembers nothing about any of them. He has no leisure given him to think ; no chance for that slow speculation which alone can open the pores of his mind, and, what is infinitely worse, no real love for one out of the many volumes that crowd his nursery shelves. Fairy tales and books of adventure, boy trappers and boy explorers in every corner of the world, volumes of jumbled information and volumes of vulgar cant, stories of little English noblemen and little American newsboys, senseless rhymes beautifully illustrated, juvenile monthlies and weeklies, magazines and papers—all these jostle each other in bewildering confusion, are read, thrown aside, and replaced by a new array. How can we expect a child whose taste is vitiated in this way to have any appetite for more sustaining food ; how can we expect him to exert his own dormant faculties, when all the books he handles are written carefully down to the level, are made as puerile as possible, with a view to being understood quickly and without an effort? . . .

"A certain proportion of juvenile literature is wholesome and necessary, and there are few sadder sights in Christendom than the little girls (little boys don't

sin much in this way) who makes believe she is enjoying Miss Austen, or Thackeray, or her Grecian history, when she is really yearning for a fairy tale or the Swiss Family Robinson. But there are many good authors who can find their way without direction straight to the youthful heart, and there are many masterpieces of literature which must be read in childhood to be thoroughly enjoyed. There is no use in waiting until we are grown up to read *Ivanhoe* and *Rob Roy*, *The Vicar of Wakefield*, *Paul and Virginia*, *Vathek*, *Robinson Crusoe*, *Pilgrim's Progress* and *Homer's Iliad*. Ten chances to one we will not care for them if we do ; the time for them is when we are young, when our imaginations are warm and responsive, when we are too innocent to see harm, too ignorant to note defects, too pliant and impetuous not to be aroused by the thrill of a master's touch.

#### THE CHILD BY THE LAKE-SIDE.

Sweet, shimmering sunlight, in what happy  
 case  
 Thou liftest o'er the scene thy radiant face !  
 Mirrors of beauty summer sets around  
 Throw back thy rays in infinite rebound.  
 Sparkling amid the crystal waters' play  
 Lights coruscating prisms dance merrily,  
 The sharp cliff-mica through the burnished air  
 Strikes fantasies of sunshine everywhere ;  
 And while these myriad bright, unconscious  
 forms,  
 Thy glance illumines and thy glory warms,  
 On the white, shining strand thy smile more  
 sweet  
 Kisses the glistened curve of dimpled feet,  
 Linger o'er childhood's contour pure and fine,  
 Flashes in light and grace from every line,  
 Showing, amid fair nature's fairest sheen,  
 A little child as beauty's peerless queen.

—LOUISA P. HOPKINS.

Respect the child, respect him to the end, but also respect yourself. Be the companion of his thought, the friend of his friendship, the lover of his virtue—but no kinsman of his sin. Let him find you so true to yourself that you are the irreconcilable hater of his vice, and the imperturbable sligher of his trifling.



### COMMON SINS AGAINST HEALTH.

WE recognize in medicine a line of treatment known as a leveling down process. That is, having tried in vain to raise the level of health at which an individual lives, having found that he cannot be placed in possession of the energies of health without rousing the telltale cry of old sins committed against his constitution, without his physical conscience raising the spectre of remorse and repining so wofully as to make life intolerable, our only expedient is to systematically lower the standard of health, to deaden the healthy consciousness, so that instead of reaching up in remorseful imaginings it shall content itself with a mean of lower levels. We give, therefore, nerve depressants, and limit the food supplies until the energies are so lowered that they cannot afford the luxury of aspiration, and so no further remorseful regrets are awakened. We have no alternative than this. Our patient must live, and if he cannot live luxuriously and as a gentleman, with an honorable competency, a constitutional inheritance which furnishes him with life's luxuries and enjoyments, he must needs live as a day laborer, from hand to mouth, with his mental as well as his physical possibilities degraded to a lower plane.

A chain is no stronger than its weakest link; a man is no stronger

than its weakest organ. If he have, for example, willfully spoiled his digestive capacity by alcoholic or food excess, all his powers must henceforward be measured by the degree of this incapacity, all his forces must be readjusted to the weakness of this one.

We can imagine a physical conscience which, healthily aspiring and efficient, would, on the removal of injurious influences, gradually restore the weakened organs to their former state of health, the ideal of health permeating the system and rousing the degenerated cells to a sense of former excellence and capability. Such recuperative power should be possible to all; it, however, exists but rarely, and in those only whose consciousness is sensitive and quick, and will not rest until the lowered standard is raised to its previous height. Having but few such fine consciences to deal with, treatment lies usually in the direction of lowering the general forces to the inefficiency of one.

In recognizing that science has been compelled to give way to popular feeling, and to sacrifice occasionally human interests to expediency, we must not lose sight of the fact that medicine is only one of many means we use to destroy our bodily sense of rectitude. The greater number of us start in life with this object set before us as a duty. We do not look upon our body's sensitive-

ness as something which subtends our body's health, and therefore something to be as carefully preserved as our love of truth and honor.

We regard it rather as a weakness to be overcome, an element of self-indulgence which relaxes the tone of our physique. And this it may be, if overcultivated, but, in fear of erring, we generally spoil the delicate elasticity of this bond whose power of recoil is the measure of health. The Spartans systematically lowered the temperature of their emotional sense, and regarding the condition of ice as the highest form of the current of feeling, chilled and repressed it until all tender human affection was frozen at its source.

In very similar fashion do we regard and maltreat the natural physical sensitiveness of the body. We enforce hard studies and long hours of application and athletics upon delicate, highly-strung boys and girls, whose bodily conscience cries out in weariness and anæmia and disease at the strain which is put upon it. We know better than to expose the unformed, ignorant moral nature of the child to temptation it knows not how to resist; we first strengthen in gentleness its quiet, delicate growth, nurturing and cherishing it according to its needs, as a higher part which must not be rudely dealt with and blighted. Were we to do likewise with the body, we should soon attain what is so vital a need of to-day, something which at least approximates to a standard of health.

"I train my child to do without flannels, to wear the same clothing winter and summer, and to go about with so much length of bare leg, bare arm, and bare throat and chest. It hardens him so that he does not feel the cold," we hear our neighbor say, which translated reads, "I so accustom the child to being constantly cold; I by use so harden the sensitiveness of his nervous system, that it no longer complains because the limbs are chilled and ill nourished, the blood

stagnant, and the general vitality depressed"; his physical conscience has become blunted in the same way that the fine delicacy of his skin has become coarsened by exposure, and it will, without protest, endure a degree of temperature which is distinctly injurious to health.

Where, in the name of all that is interrogative, is the advantage? The deteriorating effect of constant cold is not avoided; the system must suffer though it is voiceless, in exactly the same manner that the child's moral development would suffer by relation with constant falsehood, even though his sense of right and wrong were so spoiled by custom that he did not falter and cry out: "I am a liar, and must suffer for my sins."

We overwalk and overwork our children till, tired of emitting its dumb protest of pallid lips and weary eyes, the system at last breaks down in illness, which is a louder, more indignant rebellion against its ill usage. But it is of no use; the prostration is not rightly understood as a withdrawal of the forces from their normal distribution, in order that they may be devoted to the recuperation of some one or other exhausted faculty; we continue our *regime* of depressing and dulling the physical conscience till this barometer of health no longer responds to the influence it is its duty to notify, no longer registers the degree of injuriousness of such influences.

"I can walk from morning till night without tiring; I can bicycle or play cricket all day long and never feel it!" your friend will tell you, glorying in these unnatural powers of his constitution. His face is sallow and drawn, and marked with nervous, anxious lines; his lips are white and heavy; his frame is emaciated; his shoulders bent. If you have formed an ideal of physical excellence and comely health, he stands before you its striking antithesis. Yet he can, as he tells you,

perform great feats of endurance; he seems almost tireless in his energy. How can this be? Whatsoever may be his characteristics, no one with a soul for physiology suspects them of being anything but morbid. And that they are.

His physical sensitiveness is dulled and does not cry out in healthy reactive energy; it does not even quietly tell its truth of the body's utter weariness and reduction to its lowest ebb. It is a dull brutish conscience which does not even mumble in revolt. But the informed eye can see what his conscience's eye should be the first to perceive. It seems a beautiful piece of living sensitiveness reduced to a thing of mechanical action and automatism; of senses dulled, and cells deteriorated, of elastic fibre rendered rigid; of springy cartilages calcified; of delicate nervous tissue, which was meant to thrill and throb with the subtle joy of life, degraded into mere telegraph wires for the transmission of muscle messages; of eyes that were made beautiful with feeling and sympathetic to the loveliness they saw, degenerated into mere organs of vision; of lips which were modeled in nature's workroom, curved with fine feeling and sweet human dignity, marvellously formed alike for strong and tender speech, converted into mere gateways for the ingestion of material to be manufactured into muscularity; of a frame which was intended to express the strength and gracefulness and subtlety of evolved man, egenerated into a system of motor levers; of sensitive nervous fingers transformed into mere instruments of utility, of the hardening of tender hands, hands that were made tender to touch the world's wounds. All this is apparent to him who reads truly; but the conscience whose duty it is to arrest the downward progress lies blind and dumb before it, blighted in its early growth, stunted in its later development.

All conditions of nerve-exhaustion result from a dull, unspeaking con-

science, which allows this rapid constitutional disturbance to be a *facilis descensus*. Many persons would have been saved from such a state of constitutional bankruptcy had a healthy (!) illness stayed their downward progress; insisted upon rest for the recruiting of their energies, called for a halt that the health standard might be raised.

It is the ranks of nerve-exhaustion which furnish the above-described type of untiring energy; his energy is nerve irritability, not nerve force; his endurance is not patience, but callous physical insensibility. The degenerate excesses to which he subjects himself act none the less surely because they act insiduously, unperceived and unresisted. He glories in the license possible to his unrestrained, unmentored powers, reveling in the immunity permitted him by his renegade conscience; but the gradual and sure demoralization of his constitution, the degeneration of his health possibilities, and the devolution in him of the human health standard, are the terrible price of his prodigality.

The superhuman muscular strength which exists among the insane is a striking proof that the loss of the healthy balance, mental and physical, is attended by a loss of the healthy sensitiveness which controls and moderates the bodily powers. The madman is immensely strong—not because his nerve forces are greater, his muscles better developed, but because the natural measure of the powers, the degree to which strength may be put forth without injuring the general welfare, is not registered in the physical consciousness. Degrees of such insensibility are characteristic of the neurotic temperament at the extreme point of which the madman stands, and ere we vaunt our endurance, let us first be sure that it is a healthy tolerance rather than a morbid insensibility.—*Dr. Arabella Kennealy.*

DE whitewash brush covers a multitude of spots.

## FATHER KNEIPP'S SYSTEM OF CURE.

**H**ALF a century ago Sebastian Kneipp, the village priest of Voerishofen, a small Bavarian village, was very ill. The doctors said he must die. Then, it is said, the priest invented a system of self-cure, which speedily restored him to health, and since then he has devoted his life to developing and applying his system to others. The little village where he lives is usually filled with people, who come from near and far to take his advice, which is given gratis.

Father Kneipp does not believe in wearing wool or flannel next to the skin; he declares that it renders the skin delicate, and his great aim is to harden and invigorate—not, be it observed, by violent means, which he strongly deprecates, but by natural and gradual ones. He recommends that all underclothing be made of very coarse linen, the roughness of which stimulates the skin without enervating it, as wool does, and, moreover, possesses the advantage of allowing the perspiration to pass through it quickly. Wool, he says, often induces rheumatism, and is only advisable for outer clothes. Water plays an important part in Father Kneipp's system; but his mode of water-cure differs much from that usually known under the name of hydropathy. He prefers cold to warm water; but employs it cautiously, and allows old or nervous persons to use tepid water. Before everything he enjoins rapidity in bathing. According to him, a cold bath, including undressing and dressing, should only last five minutes. This seems an impossible period in which to take a bath. It is, however, explained in the next and one of the most startling rules in the Kneipp method: the patient is forbidden to attempt to dry himself after the bath, but is told to put his coarse linen underclothes on his wet body, then his outer clothes, and then to take at least a quarter of an hour's exercise. Father

Kneipp declares that the drops of water left on the skin serve as fuel for the inner warmth, which uses them as material to form a rapid and intense glow of heat all over the body, assisted by the activity of the skin induced by the coarseness of the linen in contact with it.

Another means of hardening and invigorating the body and promoting circulation adopted by Father Kneipp is the practice of walking or running barefooted in wet grass, in cold weather, or in freshly fallen snow. Voerishofen lies in a valley, in the midst of green meadows, which seem to have been made especially for this form of exercise, and there the patients take their daily runs. The exercise at first lasts only five minutes, but the period is gradually increased to half an hour. At the end of the prescribed time, the patient is ordered to put on dry socks made of coarse yarn, precisely similar to that of which the linen for the underclothing is manufactured) without drying his feet, then his boots, and then to take a smart walk.

Father Kneipp protests vigorously against the amount of tea and coffee drunk by the present generation, to which indulgence he attributes the enormous prevalence of nervous diseases. He also objects to the great quantity of flesh meat usually consumed, the proportion of which, in relation to other foods, he considers far too large. The nourishment he recommends consists chiefly of bread, fruit, vegetables and milk. He particularly praises farinaceous dishes, and dishes composed wholly of vegetables peculiar to Viennese cookery, and little known elsewhere. He strongly recommends "brown bread," for which he gives a receipt specially adapted for dyspeptic patients. His two particular "fancies" in the way of food, those which he considers the healthiest and most nourishing, are peas and sauerkraut! There

are few better meals, he says, than plenty of fresh fruit and a piece of bread. Three meals a day, he maintains, are sufficient. If more are taken the stomach has not time to recover from one process of digestion before it is called upon to begin another. The more moderately a man eats the more chance he has of keeping his digestive organs in good order and retaining

them so to old age. He advises his patients to drink before eating, never while eating, and after eating only if very decided thirst be felt; and then but moderately. He advocates hard beds, and cool, well-ventilated bedrooms. He is much looked up to by the medical profession of the country, and many doctors go to Voerishofen to study his method.

### HOW ONE DOCTOR DIAGNOSES.

THE October number of *Harper's Magazine* publishes the following, and we must confess surprise that so conservative a publication would give circulation to so hard a rub with regard to the *science* of some doctors. But the article is written by Helen Gardener, who doesn't appear to have much fear of the "faculty" since her tilt with Hammond on women's brains, and whatever publisher admits anything from her pen to his magazine should know that what she writes will have an edge to it that some people may not like. Miss Gardener has a keen eye and ear for the truth, and the false and artificial fare badly that receive attention from her pen. She also has a keen sense of the ludicrous, as shown in the quotation:

"A doctor and a surgeon may be the same person," remarked the philosophical trainer, oracularly, "but they seldom are. If you whine—as the dogs do when their feet hurt after a hunt—or if you limp or complain, a doctor guesses what is the matter with you. Then he guesses what will cure you. If both guesses are right, you are in luck, and he is a skilful doctor. In nine cases out of ten he is giving you something harmless, while he is taking a second and third look at you (at your expense, of course) to guess over after himself."

His medical pessimism and his surgical optimism amused and entertained me, and I encouraged him to go on.

"Now, with a surgeon it is different.

Surgery is an exact science. Before I took this position I was a surgeon's assistant in a hospital. In some places we are called trained nurses. In our place we were called surgeons' assistants. That's why I make such a distinction between doctors and surgeons. I've seen the two work side by side so long. I've seen some of the funniest mistakes made, and I've seen mistakes that were not funny. I've seen post-mortem examinations that would have made a surgeon ashamed that he had ever been born, looked upon by the doctor who treated the case as not at all strange; didn't stagger him a bit in his own opinion of himself and his scientific knowledge next time. I remember one case. It was a Japanese boy. He was as solid as a little ox, but he told Dr. G—— that he'd been taking a homœopathic prescription for a cold. That was enough for Dr. G——. A red rag in the van of a bovine animal is nothing to the word 'homœopathy' to Dr. G——. Hydropathy gives him fits, and eclecticism almost lays him out. Not long ago he sat on a jury which sent a man to prison who had failed in a case of 'mind-cure.' That gave deep delight to his 'regular' soul. Well, Dr. G—— questioned the little Jap, who could not speak good English, and had the national inclination to agree with whatever you say. Ever been in Japan? No? Well, they are a droll lot. Always strive to agree with all you say or suggest.

"'Did you ever spit blood?' asked Dr. G——, by-and-by, after he could find nothing else wrong except the little cold for which the homœopathic physician was treating the boy.

"'Once,' replied that youthful victim.

"'Aha! we are getting at the root of this matter now,' said Dr. G——. 'Now tell me truly. Be careful! Did you spit *much* blood?'

"'Yes, sir; a good deal.'

"The doctor sniffed. He always knew that a homœopathic humbug could not diagnose a case, and would be likely to get just about as near the facts as a light cold would come to tuberculosis.

"'How long did this last?' he inquired of the smiling boy.

"'I think—it seems to me—'

"'A half-hour?' queried the doctor; 'twenty minutes?'

"'I think so. Yes, sir. About half an hour—twenty minutes,' responded the obliging youth.

"I heard that talk. Common-sense told me the boy's lungs were all right; but it was none of my business, and so I watched him treated, off and on, for lung trouble for over a month before I got a chance to ask him any questions. Then I asked, incidentally.

"'What made you spit that blood that time, Gihl?'

"'I didn't know I ought to swallow him,' he replied wide-eyed and anxious,

'Dentist pull tooth. He say to me, "Spit blood here," I do like he tell me. Your doctor say ver' bad for lungs, spit blood. Next time I swallow him.'

"I helped another practitioner, in good and regular standing, to examine a man's heart. He found a pretty bad wheeze in the left side. I had to nurse that man. He had been on a bat, and all on earth that ailed him was that spree, but he got treated for heart trouble. It scared the man almost to death.

"I'd learn how a heart should sound, so one day I tried his. He was in bed then, and it scounded all right, so when the doctor came in, I took him aside, and told him that I didn't want to interfere, but that man was scared about to death over his heart, and it seemed to me it was all right—sounded like other hearts—and his pulse was all right, too. The doctor was mad as a March hare, though he had told me to make two or three tests, and keep the record for him against the time of his next visit. Well, to make a long matter short, the final discovery was—the man don't know it yet, and he is going around in dread of dropping off any minute with heart failure—that at the first examination the man had removed only his coat and vest, and his new suspender on his starched shirt had made the squeak. That is a cold fact, and that man paid over eighty dollars for the treatment he had for his heart."

### IS HYPNOTISM HARMFUL?

BY A SUBJECT OF THIRTEEN YEARS' EXPERIENCE.

WHEN the word Hypnotism is used in a company of people there is always a considerable percentage of them who have presented to their minds eye something of a dubious nature, and kindred to that fear which presents itself when we enter a new environment, be it of place, circumstances, or study. Then following out the train of thought suggested they incline to the popular delusion or prejudice

that Hypnotism is a pathological state which may destroy mind and body. I have heard several tales told of young men, vigorous fellows, who have dated a sort of degeneration from the time of being hypnotized, which made them physical and moral wrecks. Now I have looked into some of these cases, and found that Hypnotism was in one credited with the evil wrought by the drinking habit, and in another it was

really attributable to excesses of another sort. Of course these are not sufficient data on which to say that there are no evil effects whatever, but they show the proneness of opinion in some quarters, to foster evil or anything abstract or unknown. Having had to do with some thousands of subjects, sensitive habitually and otherwise, I have never seen a case of ill effect, except where the "sensitive" was predisposed to it by some form of hysteria, or had previously contracted some vicious habit.

In cases of this nature, when the operator was aware of the morbid condition, I have known excellent results to follow the hypnotism through strengthening their will power and giving them suggestions and amending their ways. I will quote a few words from Dr. Myers, of London, whose opinion exactly coincides with mine:

"I would make a humble request for attention to . . . what seems to me most important, namely, the results of post hypnotic suggestion in changing the hopes and habits of the patient in regard to some points where the will has become too weak to assert itself. In cases of morphinomania we have good instances of cure (Bernheim, Burckhardt, Forel), and in that far commoner and more deadly perversion, dipsomania, in all its stages. It is no slight satisfaction to see the confirmed chronic drunkard, as I have once seen him in England, expressing his deep gratitude to his hypnotizer for the continuance of that capacity of temperance which he gained, to his surprise, after the first or second sitting, when, with no recollection of what had been suggested to him in the hypnotic sleep, he found the gin bottle so disgusting that he threw it out of the window, and would honestly have nothing more to do with it ever since. That seems to me a genuine advance in therapeutics, and one that England should be glad to learn, even though it is learnt at second hand."

That is what I call an honest and fearless advocacy of the truth, and coming from a man of Dr. Meyers standing in conservative England, only makes it more impressive. In a recent article in *Open Court*, Dr. George M. Gould says of the hypnotic state of the somnambulant type that "it is physiologically a diseased sleep and morbid perversion of the attention. Psychologically, it is a ruthless interruption of the normal activities of the mind. Medically, it is a disease, and the induction by the physician of this condition for any purpose runs counter to all our therapeutic ideals. It is a wanton playing upon the diseased personality of another by one who has no right to the power."

It is apparent to me that Dr. Gould was not conversant with hypnotism when he wrote this, and, moreover, did not think of the *similia similibus curantur* doctrine of homœopathy when saying "the induction of this condition runs counter to all our therapeutic ideals."

I was eight years old when first hypnotized, and since then, nearly fourteen years, I have been more or less constantly in close relation with experimenters and observers; sometimes many times a day, for a medical purpose, I have gone into the sleep, and I can say that far from doing me any harm it has done me great good. I started out with the suspicion of a neurotic taint and a poor will and not much capacity for study, and now I am regarded as fairly self-contained, well settled in will (to opposition) and have a capacity for study which would alarm many a college grinder.

Dr. Heidenhain mentions the fact that after being in a state of hypnosis for some time, a subject may be troubled with a reflex irritability, and some other professors go further and say that this might develop into chorea or St. Vitus's dance, or have the effect of unstringing the nerves. From Heidenhain's statement it would appear that this is com

mon, but I have only met one other subject besides myself who experienced this, and I only experience it after the successive induction of *all* the stages of trance, and then only when they have been unusually prolonged by experiments in neuro-muscular hyperexcitability; and this, again, is limited to hypnosis by the "fascination" method of Donato.

I know of a little girl who had a twitching in her hand (chorea) only when she tried to make some co-ordinate movement, such as knitting, sewing or writing, and whose hand at other times hung inert and useless. She was trained by a friend of mine, by suggestion, and now she plays the piano with considerable skill.

I know several gentlemen, physicians, who are, without any attempt at publicity, giving their earnest study to the educational and therapeutical uses of hypnotism. One, president of a New York Medical School, although holding a position of professional reserve toward this subject, has made the state a subject of study for the investigation of certain forms of hysteria.<sup>2</sup> In the furtherance of his purpose he made the journey to France to attend the clinics devoted to similar study there.

Among the physicians of good reputation in New York whom I may mention, there are Dr. Leonard Corning, Dr. Houghton and Professor O'Connor, who have made careful studies of hypnotism as a therapeutic agent. Dr. Houghton is now interested in formulating a system of education for congenital deaf-mutes based on hypnotic suggestion. This is another step in the right direction, and I earnestly hope that he may succeed.

Experience and observation do not confirm the generally accepted idea of nerve recuperation during hypnosis; for instance, if after writing for a long time, I give way to brain fag (cerebrasthenia) a few moments of hypnotic sleep will completely restore my equilibrium as

far as any sensation of fatigue goes, and I feel that I could work again, but I know that it would not be well to do so, and that if I go to sleep, I should sleep on until awakened by some external means. Once when living in an isolated way, I slept from Monday night until Friday evening, a period of 92 hours. And another time from Wednesday at 11:30 P. M., until Thursday week at noon, without food, and I awoke by some one coming to see me, a friend who had intimate access to my house, and who on not receiving any answer to the bell for two or three days running, climbed through a window and awoke me.

A much received theory is that during sleep nervous force is stored up in the brain, and thus its recuperation goes on; when there is sufficient stored up the sleeper awakens. During sleep the bodily functions are inhibited, and all the nervous force is centered or collected in the brain, which alone is in a state of functional activity, and, on awakening the nervous force is distributed all over the body; thus accounting for how we forget our sleeping impressions during the waking state. The theory of hypnotic sleep is the same, except that during the latter there is a great amount of recuperation going on, so that what may take ordinary sleep six or eight hours to do hypnotic sleep does in twenty minutes, and that during hypnotic sleep the patient has a connection with the outer world in the shape of the operator, and so is open to suggestion. I maintain that no matter how deep the hypnotic sleep may be, it cannot in twenty minutes repair the waste caused by twelve hours of work, and that the complete rest felt after emerging from hypnosis is caused by the lulling of nervous sensation and not by an artificial and miraculous nervous recuperation. For if this nervous recuperation were real, how is it that hypnotic subjects require such an excessive amount of sleep. When I was

traveling with Donato I went one afternoon to our hotel and went to sleep, after asking the proprietor to awaken me in time for the exhibition, and after locking the door. This was at 1 P. M.; at 12:30 P. M. I was awakened by several of the company pounding at the door. They had knocked ineffectually for two or three hours and had concluded that I was out, although the key was inside. This is the only effect that might be construed into any sort of neurosis, and it seems only in extreme cases and is easily cured by suggestion. So my conclusion is that although recuperation is active in the brain, yet the apparent renovation is due principally to the loss of that particular sensation by suggestion. There is a physician in New York city who believes that much of the agitation among the insane is due to painful sensations and impressions, and by hypnotizing them in cases of acute mania he obtains good results.

One thing more, I would warn all operators when experimenting with neuro-muscular excitability to be care-

ful, if they have a good sensitive, how they touch the whole front of the trunk. Manipulation of the upper part may produce spasm of the larynx, and of the middle spasm of the diaphragm, and they should especially be careful about the lower part, for although no internal disturbances are produced, there are certain modifications of the normal nervous conditions that might be dangerously affected.

In concluding I should like to make two humble suggestions: First, that Mesmer has a claim upon the gratitude of civilization; although he was undoubtedly a mystic and avaricious he had an inherent love of suffering humanity. Second, that America should have a school of hypnotism, with a clinic like that of Charcot at Salpêtrière, or Liebault at Nancy, or of DeLuys at La Charité; then we should have many thousand students studying the subject who cannot afford the time and expense of a course at any of the above named European places.

ARTHUR HOWTON.

#### NOT SELFISHNESS.

THE following reflections found in *Harper's Bazar* have a close application in many households:

There is often a great deal of selfishness shown by people who imagine themselves very unselfish people indeed. A woman will seriously affirm that it is the height of selfishness, when work is concerned, to think of her own health, or to make any arrangement for her own comfort. Although a little care and thought on her part for herself might prevent serious results, involving trouble to others, the idea never seems to occur to her that it is selfish of her not to take them.

Not selfishness but thoughtfulness for other people should prompt a woman to keep herself in good physical and mental health. Duty to her family demands that she should take not only

ordinary precautions, but extra ones, too, when required to prevent illness.

Matters pertaining to health, which she would never overlook in her children, she should not ignore in her own case, or feel them of lighter moment. She should certainly take sufficient time to eat her meals properly, and to eat them at regular times. She should save herself unnecessary work wherever possible. With a saving, not only of extra sewing, but of the time to be spent in ironing, she could put fewer ruffles, tucks and embroidery on her children's clothes. Some elaborate cooking might profitably be omitted—cooking which is often labor thrown away and time actually misused. Plainer and fewer dishes satisfy hungry appetites and are much better for digestion.

It is not selfishness that should cause

a woman, whenever the house is not on fire, to walk instead of to run upstairs. If her child is crying, let him cry; crying will relieve his injured head and feelings. The slight pause at the head of the stairs to recover her breath makes up for the difference in time. If this advice is old, can it be too often given? It is not selfishness for a woman to save herself steps. To let some one else fetch the forgotten scissors or paper, or do the unimportant errand, is wisdom. It is pure obstinacy which causes the peculiarly self-sacrificing one to insist on performing each trifle herself.

It is clearly not selfishness which should make a woman pay enough attention to her own health to take rest or medicine when she needs them, and not to neglect herself until she is so ill a doctor is a necessity. She may pronounce it a nuisance to take medicine, to rest, or to "fuss" over herself, yet the slight ailment unattended to is going

to cause much trouble to other people by and by. Concern and planning for her own ease may not be pleasant to an unselfish nature, but unselfishness can be shown more truly in these little ways than in all the determined self-sacrifice which narrow natures love to display.

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**DISEASE CARRYING SKIRTS.**—A plain speaking physician is reported to have said to the mother of three young girls: "Let me advise you to have their dresses cleaned in the open air immediately after coming from the street. You may not believe me, but in the filth, dust and dirt collected on the hosiery, shoes and underwear by the trailing, flopping skirt, there is enough germ life to sicken your whole family. I have nothing to say against the fashion, but if they were in my family and addicted to it, I should compel them to play Turk, and leave their shoes, stockings and trailing garments outside the door."

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#### SAMUEL D. BURCHARD, D. D.

**T**HE alliterative Dr. Samuel D. Burchard, whose three R's made him notorious if not popular at the presidential election in 1884 has just passed away at the age of seventy-nine. He was a Presbyterian clergyman of considerable eminence, and after rendering nearly forty years of service in the pulpit, retired to rest upon his oars, and may one add his "fame."

He was born in Steuben, Oneida county, New York, on the 6th of September, 1812. Before he was out of his teens—indeed, when only seventeen years of age he went to Kentucky, where he made himself conspicuous as an extemporaneous speaker, lecturing before literary and other societies.

Being invited to prepare for the ministry, the precocious young man entered Centre College, at Danville. During his collegiate course he read all the most brilliant specimens of eloquence within his reach, and cultivated with great dili-

gence his gift as a ready debater and off-hand speaker at public meetings. In the year 1836 he was sent East on a financial mission, to raise funds for the college. This work he carried out under the direction of the trustees and other managers of the institution. Returning to the college he industriously pursued his studies, and was graduated with his class in 1837. He had several calls from prominent churches, but declined all the tempting offers that were made, and resolved to continue his theological studies under the tutorship of the Rev. Drs. Young and Green. In the Spring of 1838 he was induced to take temporary charge of the Houston street Presbyterian church of this city, in the meantime pursuing his studies with diligence and enthusiasm. In the following year, he accepted a formal one from the same church, and was regularly installed. He remained with this church eight years, and during that

time nearly one thousand members were added to the communion. The brotherhood of ministers and the churches considered this a marvelous achievement at that time.

In 1846 a colony consisting of 180 members, including the pastor, was organized into a new church, which met for worship in the chapel of the New York University, where services were held about twelve months, when the basement of a new edifice in Thirteenth street was opened, and service was held there until the main auditorium had been completed.

On the 8th of January, 1855, the church building was destroyed by fire. Another church building was erected on the old site, and dedicated to religious work the following October. He remained pastor of the charge there many years. His work later was in connection with the church on Murray Hill and elsewhere. He was a frequent lecturer on temperance and moral reform, and interested in educational progress, at one time being president of Rutgers' Female College in New York City, and at another chancellor of the Ingham University, also a woman's institute.

After so many years of useful and meritorious service, it seems a pity that a few words uttered in the warmth of a political discussion should have cast what men of similar political opinion regard as a shadow upon an honorable name, and given him as a writer in the *New York Sun*, remarks "such unenviable prominence that for a few weeks he was proclaimed throughout this country as the man who undid the labor

and the calculations of months of the man whom he was seeking to aid." The way in which Dr. Burchard became the mark of angry criticism was this. On the morning of October 29, 1884, within a week of the close of the bitter campaign of that year, a large number of the ministers of this and neighboring cities who were friendly to Mr. Blaine, gathered at the Fifth Avenue Hotel to meet him and express their sympathy for him. Dr. Burchard was Chairman



of the meeting and delivered a brief address. At its close he said:

"We are Republicans, and don't propose to leave our party to identify ourselves with the party whose antecedents have been rum, Romanism, and rebellion."

The managers of the opposition to Mr. Blaine found their opportunity in this and left no stone unturned to spread that speech where it would do them the most good. The whole country was placarded with it, and it has been repeatedly said that that alliterative expression caused the defeat of Mr. Blaine.

For days after the speech was made,

and again after the result of the election was known, Dr. Burchard received great numbers of letters and telegrams. Most of them were violently denunciatory, but there were those who applauded his action and said that it was just right. It is doubtful if Dr. Burchard himself believed these expressions, for on the second day after his unlucky utterance he wrote an open letter in which he said that his words had been misunderstood and wrongfully inter-

preted, and that he alone was responsible for them. But the mischief was done, and thousands of persons who never knew their author will always remember the words and the part they played in the campaign of 1884.

He was a tall, well-formed man, polite, affable, very kind and yet dignified, and in his prime a very impressive man, as may be inferred from the portrait of him, which was engraved about five years ago.

## NOTES IN SCIENCE AND INDUSTRY.

**The Practical Man and the Scientist.**—For the sake of illustrating the difference between the practical man and the theorist, let us suppose two persons to visit the northern peninsula of Michigan seeking for iron. The one runs along blindly, takes up with every good show, and mines. The result is, he either makes a happy strike by mere accident, or spends thousands of dollars in useless search. The other has studied the laws of electricity, and knows that certain ores of iron are magnetic. He understands that these ores will exert their influence through any amount of superincumbent earth. Consequently he provides himself with a dipping needle and compass, and, by the operation of these, tells where a bed is located, its approximate depth, and probable amount of material. To prevent being deceived by the magnetic schists in that region, by means of his dipping needle and compass he traces up the bed until he finds an outcrop. Thus have been located, at little expense, many of the mining regions of that locality. What an achievement is this, and how much better than the blind guesses of the so-called practical man.—*Popular Science Monthly*.

**An Old Church's Tenants.**—Naturalists find that the Cathedral of Strasburg, like the Coliseum of Rome and other antique structures, has quite an important flora and fauna of its own. Not counting the stork, which temporarily abides in the neighboring chimneys, there are eight species of

birds' nests upon the great building, where six of them have become very numerous. The kestrel, the barn owl, the domestic sparrow, and the common pigeon remain throughout the year; the jackdaw, the chimney swallow, the martin, and the red-start being transitory guests. Besides these, the established fauna embraces three or four species of bats, the common mouse and the church rat, a butterfly, some spiders, and a few ants; while the huge stone spire, rising 465 feet above the pavement, is the rendezvous of thousands of insects that wander in the air. The local flora of the dressed stone is represented by some twenty microscopic lichens.

**A Domestic Bathtub.**—This invention is one of great benefit, inasmuch as it provides for bathing under circumstances where a special bathroom is not available. It provides for the bathtub to be located in conjunction with the kitchen sink, the two, however, being independent, the bathtub swinging in beneath the sink when not in use, and therefore taking up no additional floor space whatever. There are, moreover, some special advantages in this arrangement in the fact that, being in the kitchen, both warmth of air and warm water are available. The bathtub is pivotally attached to a floor plate at one end, the other end being carried by caster wheels that permit it to be easily swung out from under the sink to a position for use. When the tub is at about a right angle, an opening in its bottom close to the pivotal point comes

into coincidence with an orifice in the floor plate, which communicates with a waste pipe. A stand tube is inserted in the orifice of the tub, and serves as an overflow pipe should the water rise high in the tub. When desired to discharge the water, the tub is drawn out of the orifice and the water runs back. When the tub is moved back, this discharge orifice is sealed. This is a great household convenience, and is of importance in a sanitary point of view.

The above from *World's Progress* is a good device for use in small families of moderate means.

#### **Curiosities of Iron Working.—**

Add carbon to pure iron and it becomes steel. Add a hydrocarbon to iron and steel itself becomes so extensively modified that its properties are not recognizable. Thus steel may be as soft as pure iron. Add hydrogen, in varying quantity, and it has the quality of resilience, as in the watch spring, or in the quality of tenacity, as in the knife or razor, or may be given nearly the hardness of a diamond, as in a file. With steel at a low temperature, from 405° to 450° Fahr., edge tools are produced, the color in the yellow shades; from 500° to 525° various sorts of springs are produced, color blue; while by heating iron to whiteness and plunging it into water, which is mainly composed of hydrogen, files are produced, or forms even harder.

**A Common Optical Illusion.—**A queer optical illusion will be noticed by any one who makes the experiment of turning upside down a letter or figure, the upper part of which is apparently exactly of the same size and shape as the lower. If you look at an S, for instance, or an X, you will at once say that there is no difference in size between the upper half and the lower, but turn them upside down and the disproportion becomes strikingly apparent. The same thing is true of the figure 3, or the figure 8. There is an apparent tendency in the eye to exaggerate the smaller upper portion, and thus to make it appear of the same size as the lower half. That this is the case can easily be proved, for if you make an X with the upper half just as large as the lower, it will look top heavy.

#### **Low Heads for Apple Trees.—**

Nearly all old apple trees are too high-

headed. The idea of their planters and early trainers seems to have been that it would not do to let branches hang so low that the largest horse could not plow or cultivate close to them without injury. The consequence is the stems mostly run up seven or eight feet without a limb, and most of the fruit, exposed to winds, is blown off and spoiled for marketing. If not it is extremely difficult and even dangerous to gather it by ladders. The way the business is managed now is to train low—keep the branches so that when loaded they will touch the ground. Many of the apples thus grown can be picked from the ground or by low step ladders set under the trees. These low heads are objected to by some from the inconvenience of driving round in the orchard with a team to gather apples; but when the proper distances in setting the trees are observed, especially between the rows, the objection has less force.

#### **Roof and Chimney Draught.—**

There is no doubt but the form of a roof has much to do with the draught of a chimney. The flat roof offers no resistance to the passage of air; but as the pitch is increased the current is more and more disturbed, until, with a high-pitched and many-gabled roof, it is broken into innumerable eddies, some of which are sure to curl down and force the smoke and gases in the flue into the rooms below. Chimneys on such roofs should be built higher than common.

**How to Use Oil Stoves.—**A writer in *Good Housekeeping*, who has used nothing but oil stoves the last three years for doing the entire cooking, washing and ironing for a family of four, writes as follows in their praise:

Any woman who has ever made preserves with an oil stove would never do them again over a range, with the chance of having the fire get low just as the jelly or jam reached the critical point. With a kerosene stove the heat can be kept at almost exactly the same temperature for hours, so for roasting meats and baking bread it has no equal; if desired the heat can be regulated for the oven either with a damper or by the position of the oven on the top of the stove. For broiling there is an iron grid-iron which fits on the top of the stove, and is so made that it retains all the gravy from

the meat, which is usually lost. I am sure no one ever ate more delicious steaks than we have had cooked in this way. Toasting, boiling, frying, stewing, can all be done perfectly; indeed, I know of nothing that can be done on a range that cannot be done equally well on a kerosene stove.

There is absolutely no danger of explosion if ordinary care is used—if the tank is filled only when the stove is unlighted and cold, if it rests on a box or stand that is perfectly firm, so that there is no danger of overturning it, and if the best white oil is used. Next to explosion the principal bugbear seems to be a fear that the stove may smoke. This cannot take place if the wicks are not turned too high, especially when first lighted; if the top of the stove is not entirely closed, and if it does not stand in a draught. Do not neglect your stove and then condemn it. Do not leave it unfilled and untrimmed, and allow it to become covered with dust and dirt, and then complain that it gives no heat, and that there "never was an oil stove made that did not smell bad." I know better. I would almost go so far as to say that there is no stove made at the present day that, if properly taken care of, will produce any odor whatever. If the perforated plates and the

burners are kept clean—being occasionally washed in hot suds—and the wicks are trimmed regularly, there will be no odor. There are plain directions with each stove; if these are carefully followed there can be no trouble.

**Charcoal in Filters.**—Charcoal in filters has been much recommended for its remarkable power for absorbing organic matter. This porosity renders charcoal, however, whether vegetable or animal, but especially the latter, the most dangerous of all materials for continued use. It becomes saturated with organisms, and the matter they feed upon; it cannot be cleaned; and if not daily changed entire, or subjected to a red heat an expense that is out of the question—It will eventually become about as bad as a dead cat in the filter. An admixture of finely granulated coke is useful, by its lightness, in forming spontaneously a top screen to receive the first straining from the water; and when the united mass of sand and coke is violently agitated for cleansing, with a full pressure of water, the interaction of the contrasted materials has an advantage in scouring effect. At the same time, the coke does not seem to be retentive or receptive of any impurities, as its grains are very hard and sharp.

### 11th Month. NOVEMBER, 1891. 30 Days.

| Day of Year. | Day of Month. | Day of Week. | BOSTON; N. ENGLAND, N. Y. State, Mich., Wis., Ia., and Oreg. |           |              | N. Y. CITY; PHILA., Conn., N. J., Penn., Ohio, Ind., and Ill. |           |              | WASHINGTON; MARYLAND, Va., Ky., Mo., and California. |           |              | CHARLESTON; N. C., Tenn., Ga., Ala., Miss., and La. |           |              | MOON'S PHASES.   |
|--------------|---------------|--------------|--|-----------|--------------|---|-----------|--------------|--|-----------|--------------|---|-----------|--------------|--|
|              |               |              | SUN Rises.   | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. | SUN Rises.   | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. |  |
| 305          | 1             | S            | 6 34   | 4 54      | 6 12         | 6 30  | 4 57      | 6 10         | 6 28   | 5 0       | 6 7          | 6 18  | 5 9       | 6 0          | New Moon.....<br>First Quarter.....<br>Full Moon.....<br>Last Quarter.....<br>23 |
| 306          | 2             | M            | 6 35   | 4 52      | sets.        | 6 31  | 4 56      | sets.        | 6 29   | 4 59      | sets.        | 6 19  | 5 8       | sets.        |  |
| 307          | 3             | Tu           | 6 36   | 4 51      | 5 59         | 6 32  | 4 55      | 6 4          | 6 30   | 4 58      | 6 10         | 6 20  | 5 8       | 6 26         | D.   |
| 308          | 4             | W            | 6 38   | 4 50      | 6 38         | 6 34  | 4 54      | 6 42         | 6 31   | 4 57      | 6 50         | 6 21  | 5 7       | 7 9          | 1  |
| 309          | 5             | Th           | 6 39   | 4 49      | 7 26         | 6 35  | 4 52      | 7 32         | 6 32   | 4 56      | 7 39         | 6 22  | 5 6       | 7 59         | 15   |
| 310          | 6             | Fr           | 6 40   | 4 48      | 8 23         | 6 37  | 4 51      | 8 29         | 6 33   | 4 55      | 8 36         | 6 23  | 5 5       | 8 56         | 23   |
| 311          | 7             | Sa           | 6 41   | 4 46      | 9 26         | 6 38  | 4 50      | 9 32         | 6 34   | 4 54      | 9 38         | 6 24  | 5 4       | 9 57         | H. M.  |
| 312          | 8             | S            | 6 43   | 4 45      | 10 38        | 6 39  | 4 49      | 10 42        | 6 35   | 4 53      | 10 48        | 6 24  | 5 4       | 11 3         | 23 ev.   |
| 313          | 9             | M            | 6 44   | 4 44      | 11 52        | 6 40  | 4 48      | 11 56        | 6 37   | 4 52      | 11 59        | 6 25  | 5 3       | morn.        | 9 46 mo.   |
| 314          | 10            | Tu           | 6 45   | 4 43      | morn.        | 6 41  | 4 47      | morn.        | 6 38   | 4 51      | morn.        | 6 26  | 5 2       | 11           | 15 ev.   |
| 315          | 11            | W            | 6 46   | 4 42      | 1 7          | 6 43  | 4 46      | 1 9          | 6 39   | 4 50      | 1 12         | 6 27  | 5 2       | 11 19        | 36 mo.   |
| 316          | 12            | Th           | 6 47   | 4 41      | 2 33         | 6 44  | 4 45      | 2 34         | 6 40   | 4 49      | 2 35         | 6 28  | 5 1       | 2 37         | 1 33 ev.   |
| 317          | 13            | Fr           | 6 49   | 4 40      | 3 38         | 6 45  | 4 44      | 3 38         | 6 42   | 4 48      | 3 37         | 6 29  | 5 0       | 3 36         | 3 46 mo.   |
| 318          | 14            | Sa           | 6 50   | 4 39      | 4 54         | 6 46  | 4 43      | 4 52         | 6 42   | 4 47      | 4 50         | 6 30  | 5 0       | 4 44         | 7 16 ev.   |
| 319          | 15            | S            | 6 51   | 4 38      | 6 12         | 6 47  | 4 42      | 6 8          | 6 43   | 4 47      | 6 5          | 6 31  | 4 59      | 5 54         | 10 16 mo.  |
| 320          | 16            | M            | 6 53   | 4 37      | rises.       | 6 49  | 4 42      | rises.       | 6 44   | 4 46      | rises.       | 6 32  | 4 59      | rises.       | 3 26 mo.   |
| 321          | 17            | Tu           | 6 54   | 4 37      | 5 57         | 6 50  | 4 41      | 6 3          | 6 45   | 4 45      | 6 9          | 6 33  | 4 58      | 6 28         | D. H. M.   |
| 322          | 18            | W            | 6 55   | 4 36      | 6 52         | 6 51  | 4 40      | 6 50         | 6 47   | 4 44      | 7 6          | 6 33  | 4 58      | 7 26         | 0 33 ev.   |
| 323          | 19            | Th           | 6 56   | 4 35      | 7 51         | 6 52  | 4 39      | 7 58         | 6 48   | 4 44      | 8 4          | 6 34  | 4 57      | 8 24         | 1 46 mo.   |
| 324          | 20            | Fr           | 6 58   | 4 34      | 8 54         | 6 53  | 4 39      | 8 59         | 6 49   | 4 43      | 9 5          | 6 35  | 4 57      | 9 23         | 6 16 ev.   |
| 325          | 21            | Sa           | 6 59   | 4 34      | 9 57         | 6 54  | 4 38      | 10 2         | 6 50   | 4 43      | 10 7         | 6 36  | 4 56      | 10 21        | 10 16 mo.  |
| 326          | 22            | S            | 7 0  | 4 33      | 11 14        | 6 56  | 4 37      | 11 18        | 6 51   | 4 42      | 11 12        | 6 37  | 4 56      | 11 33        | 5 16 ev.   |
| 327          | 23            | M            | 7 1  | 4 32      | morn.        | 6 57  | 4 37      | morn.        | 6 52   | 4 42      | morn.        | 6 38  | 4 56      | morn.        | 5 16 ev.   |
| 328          | 24            | Tu           | 7 2  | 4 32      | 12           | 6 58  | 4 36      | 14           | 6 53   | 4 41      | 17           | 6 39  | 4 55      | 25           | 1 33 mo.   |
| 329          | 25            | W            | 7 4  | 4 31      | 1 0          | 6 59  | 4 36      | 1 3          | 6 54   | 4 41      | 1 4          | 6 40  | 4 55      | 1 9          | 10 33 mo.  |
| 330          | 26            | Th           | 7 5  | 4 31      | 2 0          | 7 0   | 4 35      | 2 1          | 6 55   | 4 40      | 2 1          | 6 41  | 4 55      | 2 9          | 1 46 mo.   |
| 331          | 27            | Fr           | 7 6  | 4 30      | 3 0          | 7 1   | 4 35      | 2 50         | 6 56   | 4 40      | 2 58         | 6 41  | 4 54      | 2 55         | 6 16 ev.   |
| 332          | 28            | Sa           | 7 7  | 4 30      | 4 1          | 7 2   | 4 34      | 3 59         | 6 57   | 4 39      | 3 57         | 6 42  | 4 54      | 3 52         | 4 16 ev.   |
| 333          | 29            | S            | 7 8  | 4 29      | 5 4          | 7 3   | 4 34      | 5 1          | 6 58   | 4 39      | 4 58         | 6 43  | 4 54      | 4 48         | 10 33 mo.  |
| 334          | 30            | M            | 7 9  | 4 29      | 6 10         | 7 4   | 4 34      | 6 6          | 6 59   | 4 39      | 6 1          | 6 44  | 4 54      | 5 48         | 1 46 ev.   |



## NEW YORK,

November, 1891.

### THAT CRIMINAL TYPE.

THE later observations of physiologists in reference to brain development and propensity to crime have not confirmed the claim of those who follow Benedikt, of Vienna, that the criminal has a structural type of his own, but rather the views hitherto put forward in this magazine that the criminal is the product of environment and evil training. To say that there is a type of criminal man is to say that the criminal is a normal phase or expression of human nature, and to impute his appearance in civilized society to a principle of heredity called *atavism*, that is to be construed as ally-ing him to savage or barbarous man, is to impute a condition to him not found in reality among savages. As a recent writer logically says, "the born delinquent belongs to the great family of the degenerated, which sends so many members to our hospitals and asylums, as well as to our prisons. He has many analogies with the lunatic, but he is not like him at war with his environment; he has an environment of his own, to which he conforms, the morality of which is immorality."

The savage in his native habitat is a

healthy man, living in accordance with his transmitted customs and traditions. Taken into another and higher sphere of human existence he shows capacity for education and development that will modify his native disposition. This is but in accordance with his human nature. The old criminal shows weakness or perversion of physical constitution that may tend to complete break down; the body shares in some way the morbid defect of the mind. "The percentage of criminals in central jails who become insane is ten times as great as in the free population." Prof. Lombroso, of Turin, has been for several years a prominent representative of the criminalistic school. He refers the type of habitual criminality to atavism, or hereditary degeneration, but his specimen villain is not recognized by any unvarying characteristics, so that we can lay hands on a man and say, "This is a natural law-breaker." Certain peculiarities, physical and physiognomical, are found to be more common among inveterate malefactors than among the law-abiding, and the occurrence of several of these peculiarities in a person is claimed to bring him within the criminal category. Among the peculiarities set to the account of the inveterate knave are a head below average size, want of symmetry in its proportions or marked inequality of lateral development, prominence of the superciliary ridges, unequal size of the orbits, irregularity of teeth, abnormal form of the palate, increased size of the lower jaw, marked variations in the shape and position of the external ears, scantiness of the beard, frequent left-handedness, deformity of the hands

and feet, and deficiency in perception of taste and smell.

That any or many of these "stigmata" occurring in a person should stamp him as a constitutional rogue seems to us an unwarrantable assertion, for the close observer rarely finds anywhere a person who is free from physical asymmetry of some kind. A small head may intimate mental weakness of a variable nature, not criminality of necessity. As for irregularity, that is the rule as regards facial proportion, for perfect equality of both sides of the body is extremely uncommon. But Lombroso himself acknowledges that his type of criminal fails of verification in fully 60 per cent. of his subjects.

Another observer, Prof. Giacomini, also of Turin, has, like Dr. Benedikt, of Vienna, made careful studies of the brain convolutions, and deduces conclusions that are not at all in agreement with the latter, so refuses to accept the view of a special type of brain structure for the criminal.

Thus we see that the physiologists can not agree in this matter, and it is not to be expected that they will come to a definite understanding until their knowledge of the relations of brain function and mental phenomena has that positive scientific basis in principles that logically account for the wide diversity of character and expression.

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#### CONVICT LABOR—A WORD.

THE protest made frequently at meetings of workmen against the public marketing of products of convict labor deserves serious consideration. As the trade in such products is commonly

managed the effect is to reduce their price, and thus to affect injuriously the welfare of the free classes who are engaged in similar industries. When we consider that prisons are a severe charge upon the community, and to this charge the artisan must contribute directly or indirectly from the earnings of his hands, the maintenance of a system by State authority that puts articles of use and necessity made by prisoners into public competition with those made by free workmen is an injustice. Economists urge the expediency of training criminals to be of use while in confinement and to help toward their support, a position that few will regard as unreasonable, and which from both moral and physical considerations we regard as essential to the proper care of a criminal class. As yet the prison system of labor in most of our States to-day does not furnish an output of merchantable goods large enough to affect prices materially, but it is certainly true that if the great aggregate of criminals in the older States only were employed a certain number of hours daily in fairly organized shops a very large quantity of goods would be the result. That such a status of things will be reached we have little expectation, and those who are inclined to work upon the excitable sentimentality of the working people, by representing that great injury and injustice are to be done them in that way, are alarmists of a dangerous order. We are very sure that the votes of workmen are too important in the esteem of political leaders for the latter to permit the growth of any enterprise, economical or partisan, that the work-

ingman would consider an invasion of his rights as a citizen and a factor in the great industrial movements of the age.

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#### EXPENSIVE BENEFIT.

A CONVENTION of Mutual Benefit Life Insurance Underwriters was held in Minneapolis not long since to discuss matters of interest to those concerned in the conduct of such business. According to a report, which is one outcome of the deliberations, there were at the close of 1890, 2,751,087 members of 480 companies, with an insurance in force of \$5,900,586,000. During the year 1890, \$60,720,184 had been paid by members, and \$13,724,416 had been charged to the account of expenses for conducting the affairs of the companies.

This last item seems rather large in proportion to the amount of payments; in fact, over 22 per cent., and suggests a more than reasonable margin for the services rendered by the officials. In some companies, of course, the ratio was much lower than this, and in others higher. As it is, however, comparison is challenged with companies that carry on the life assurance business in the old way.

The assessment plan of life and benefit assurance has features that commend it to the wage-earning public, and the success that early attended the formation of societies or companies to put it into practice led to the formation of other companies by men who had their own emolument in view more than the benefit of members in general, and under the plea of great responsibility secured the payment of large salaries and

an over liberal appropriation of income to "expenses account."

We are not opposed to paying a man for services in any useful relation, but where large sums are demanded for simple clerical work that almost any youth of eighteen or twenty can do well, we wonder that those who "put up" the money from which the salary is drawn permit the extortion.

It is certain that in undertakings involving the application of money there is a tendency to overcharge on the part of those who manipulate the money. A premium is set, as it were, upon honesty, while at the same time we have the spectacle almost daily of "financiers," in whom unlimited confidence has been reposed, embezzling or misappropriating great sums. It should be remembered that very few men in any sphere are so well organized and centered as not to be influenced unhappily in some respect by their surroundings, and as society is managed to-day there is no other sphere in which a stronger influence to error and wrong operates than in financial operations.

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#### INSTITUTE DOINGS.

THE Institute may well be congratulated for the success of its recent session. A large attendance of students, whose interest continued without flagging from the beginning to the end, gave that support to the lecturers which is most helpful to good work. It should be said that the mental caliber of the class, as a whole, was fully up to, if it did not exceed, that of any previous class, and the exhibition of aptitude by some for the practical duty of instructors

in the special line of mind development was more than commonly brilliant. The alumni meetings on the last day of the session were well attended, a number of old students coming from distant places expressly to take part. The step that was inaugurated amid much enthusiasm for the raising of a building fund is in itself a most gratifying expression of the spirit of many graduates, and the officers of the Institute can not but feel that now something will be done toward the realization of the hope entertained so

many years. The alumni banquet at the Columbia on the evening of the 12th last was a delightful close of the proceedings. An excellent menu was enjoyed by a company of upward of ninety ladies and gentlemen; and the addresses that followed from speakers of reputation and from men of earnest sympathy for the cause that the gathering represented were heard with close attention. A report of the proceedings will be given to the reader in a future number.

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## Our Mentorial Bureau.

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### To Our Correspondents.

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

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

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

"BITTERS"—S. B. C.—We do not know any preparation of "bitters" in the market that does not possess some proportion of alcohol. We know that certain manufacturers advertise extensively to the contrary, but their representations are false, as a rule. Not a great while ago a gentleman of our acquaintance who had become interested in the manufacture and sale of a new stomach tonic (alleged to be non-alcoholic) brought us a specimen for examination, desiring our opinion in its behalf. Upon opening

the bottle our nostrils were assailed by a decided alcoholic exhalation, and we said to the gentleman, "Why, your mixture contains alcohol!" He angrily denied the impeachment, although we insisted that the testimony of our nose was quite enough for our own conviction. He went away with an indignant protest; but in a few days returned to say that our impression was correct, that on analysis it was found there was about 5 per cent. of alcohol in the sample that had been submitted to us. The only excuse that could be offered was that somehow a fermentation had taken place in the mixture before bottling, and thus the alcoholic element had been produced.

USE OF STIMULANTS—DR. B.—It must be remembered that in spite of the very extensive use of stimulants that their help in weakness and sickness is subject to much distrust and uncertainty. In a crisis an indefinitely small quantity of stimulant may help the patient over, but that is a mere possibility. Artificial stimulants impart no strength, and the secondary effect is that of depression, so that the nervous system is worse or more feeble than before. The use of "bitters" to-day only makes the demand more urgent for them, or something like them, to-morrow. We are very doubtful about the propriety of using stimulants in

heart weakness or failure, in spite of the great number of physicians who appear to believe that the disuse of wine or whiskey would be the abandonment of the patient to desperate consequences. We believe that in great weakness, where the heart's action is much reduced in force, especially in cases of vital depression as the result of excessive hemorrhage, the rational method would be to give the patient food support; for instance, warm milk pancreatinized or peptonized.

**WEAK PROPENSITIES**—J. A. R.—We are under the impression that your propensities instead of being weak are rather strong; and so your object should be to reduce their influence in your mental life. Strive to get upon an elevated plane. Live purely and simply. Get rid of your selfishness. Be open, charitable, kind and considerate. Live for others rather than for yourself; so you will subordinate those elements in your character that now appear to be controlling, and have perverted largely your nature on the sentimental and social sides. Go into the society of people of elevated tone. Especially cultivate the society of ladies. Be chivalrous and attentive, as far as possible, without being impudent, officious or obtrusive. If you could join some association made up of ladies and gentlemen and take an active part in its exercises, it would help you much. Beware of all vitiating influences in your life, and see that you come in contact daily with those relationships that tend to refine.

**A DRINK FOR FEVERISHNESS**.—Pure cold water is one of the best of cooling beverages. But sometimes the patient craves something that has a decided flavor or taste to it—something that is sub-acid in quality. Raspberry vinegar is one of the most pleasant drinks in such cases, and that may be prepared in the following way: Take about a pint and a half of raspberries and pour over them a pint of good cider vinegar and let it stand one night. The next day strain and put the juice in a porcelain lined kettle and set on the stove. When it comes to a boil add two cups of sugar and let it boil for fifteen minutes. Then pour the juice into a strong bottle and put the bottle away in a dry, clean place, with the mouth open.

After the juice has cooled the bottle should be well corked. For use a dessert spoonful in a glass of cold water will be sufficient. A good quality of raspberry syrup may be substituted for the fresh fruit when the latter can not be procured, but the result will not be so satisfactory in all respects.



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

**Whence Intuition?**—In a recent number of the JOURNAL the question was put: "Who is there in these days so bold and ignorant as to deny innate mental capacity displayed through a large well-formed brain?" Now for information I would ask, are there really innate ideas?—any indubitable evidences on record of such functions pertaining to mind and brain? Let us think on the problem.

It is a question whether the brain is but the instrument of mind; whether in its throbbings it thinks *per se* or retain ideas any more than the eye sees or the ear hears and retains impressions. To me it seems that it is the mind, whatever that is, looking through and permeating these organs that thinks, sees, hears and retains impressions. If this view be correct, it follows that mind precedes brain and that the latter is a result, a necessary instrument of mental action, through which the various phenomena of mind are displayed. This implies that the principle or essence of mind is a separate entity. However that may be, it is true there is a something called mind which is dependent for expression on the potency of external influence and without which mind has no existence; just as there can be no sound till vibration impinges on the drum of the ear.

Mind so constituted, not unlike the flame evolving from the concussion of steel and flint, has the power of generating thought, and by heredity, in a measure, conditions being favorable, transmitting acquired, not innate ideas. The limitations of mind, anent ideas, may be illustrated:

Suppose a child, born of intellectual pa-

rents, were, if possible, isolated from human society until adult age; it is impossible to conceive that such a being so deprived of human association could speak, think, or transmit ideas, save, perhaps, of a vague sort, and that might be doubtful, from the fact that from infancy the brain had been in an inactive abnormal condition; but more from the absence of the essential elements, as noted, that enter into the constitution of active mind. It is apparent from this view of the question that the unseen something, if non-existent, is at least quiescent until it is evoked by the potency of circumstances and the influence of experience. How these operate is unknown.

It may be suggested that ancestral experience imprinted on the retina may call up dim visions; probably they may do so in some peculiar cases. No one doubts that past experiences in a general way are transmitted and aid human progress. But how rare are the instances of ability or genius in lineal descent, as far as can be traced, transmitted from parent to child.

But, on the other hand, it may be asked, What of the musical performances of a "Blind Tom," or of the intuitive calculating powers of a George Bidder? who in quickness and accuracy outvied learned arithmeticians. And what, too, of the amazing knowledge Shakespeare possessed of human nature, as it were, by pure intuition? These and like exhibitions of mind, as seen in some departments of art and science, seem to approach very near intuition, or, perchance, come by a mysterious strain of natural differentiation. After all, such instances seem but to imply that there are conditions of susceptibility in the unseen which, now and then, from unknown causes, become excited into unusual brilliancy.

While it is pertinent to inquire if there be innate ideas, is it not equally so as to the origin of ideas and faculties, not innate, therefore acquired, and how so? And the inference comes, that where there is animation there is instinctive emotion, feelings of pleasure and pain, which it is fair to assume are the initial premonitions of mind. Thus it would appear that life and mind are nearly coeval, and both have risen up by the aid of circumstance and experience as means in evoking inherent forces.

Varied conditions and dissimilarity of experience form character, bringing to the surface inborn powers, as exemplified in the pioneers of civilization, and at the present day in men of commanding intelligence, who are the leaders from low conditions to higher planes of being.

The primitive savage perpetrated indiscriminate attacks on the rights of his fellows. Indeed, might was right until a clearer, higher order of brain taught that such conduct was wrong, in that it destroyed the unity and harmony necessary to human well-being and happiness. Thus the sentiment of right-justice dawned, and has grown to the proportions and forms which the phrenologist has denominated Conscientiousness.

In like manner may it not be that religious sentiment, based on fear of the unseen Powers has grown? Optimistic views coming into activity that comprehended the higher purposes of life saw only manifestations of love in the universe as in the beauties of spring, in flowers, autumnal fruits, and in the many other blessings of life, for which men reverently rendered thanks and adoration. From simple beginnings the faculty of veneration, in its highest form, as worship for the Great Supreme, may have grown.

So of benevolence, hope, ideality, wonder. There is that in the human mind which addresses Nature, thence obtains ideas, formulates conceptions, looking to life and mind, their origin and phenomena. It asks why do these phrenological indications have a place in philosophical inquiry? The reply is, because they are true to Nature, and that such knowledge is instructive in this: "Man, if thou wouldst understand, learn to know thyself."

JOHN E. METHVEN.

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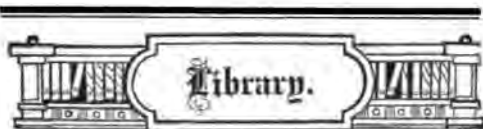
#### PERSONAL.

CHARLES STUART PARNELL, so distinguished in British politics for his remarkable leadership of the Irish Nationalists as to obtain the title of the "uncrowned king," is dead. At the age of 45 he had filled out a career that is probably without precedent in British history. A single misstep—conduct that appears like that of insanity, rather than the deliberate action of a calm and

powerful-brained man—lost him the proud place he had secured and filled many years. His tragical end seems to have been the result of that loss. At any rate, the wild and desperate efforts to recover it go far to show that his mind had lost much of its old-time balance.

SIR JOHN STEEL, the Scotch sculptor, who died recently at Edinburgh, was the son of an Aberdeen wood carver, and 87 years old. He is noticeable here from the fact that he designed a number of statues that have been set up in the United States, among them those of Burns and Scott in Central Park, in New York city.

In the *Medical Tribune* of September 15 a biographical sketch is published of Dr. James Anton, a prominent physician for many years in the South and West. Dr. Wilder writes the sketch in his always-impressive manner, and particularizes the fact that Dr. Anton was, in the earlier part of his active life, "a successful delineator of character phrenologically," and gives some striking illustrations of his accuracy of inference. How much of Dr. Anton's success in medicine was due to his knowledge of brain development the biographer does not tell us.



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

**AUTOBIOGRAPHY AND MISCELLANEOUS WRITINGS OF ELDER W. W. CRANE.** Compiled and published by John Hawksell. 12mo., pp. 480. A. W. Hall, Syracuse, N. Y.

This apparently is largely a labor of love and Christian interest. The Rev. William W. Crane attained some reputation in the Methodist ministry, a reputation that chiefly concerned a very earnest and devoted life,

the most of which was spent in the West in the early days of the settlement of that region. An appreciative biographical sketch introduces the "miscellaneous" writing of the late elder, and they indicate the character of his mental development clearly enough, its drift chiefly being toward the practical. While he can not be said to have shown brilliancy, talent or culture, his work was of that useful sort that produces a lasting moral effect.

**VOLUME 24 OF THE TRANSACTIONS OF THE VICTORIA INSTITUTE, or Philosophical Society of Great Britain,** has been received by the editor. It is published in the usual creditable style that distinguishes the printed transactions of that society. It embraces topics in anthropology, theology, psychology, etc. A notable discussion on the nature of Instinct and Reason will attract the attention of every reader, and Land Tenure in Ancient Times, as preserved by the present village communities in Palestine, might be read by some of our socialists and tax reformers to advantage.

The general impression entertained by most people in regard to Iceland is that it is a very barren country, and growing more and more so year after year. Mr. Walker's article on the botany and entomology of Iceland gives us a very different view. A list of some eighty-two different plants is furnished as having their habitation in that far north country. The proceedings make a book of the usual size, upward of 400 pages.

Captain Petrie, the Honorary Secretary has the editor's thanks for his kind remembrance.

**CONDUCT AS A FINE ART.** Includes the Laws of Daily Conduct. By Nicholas Paine Gilman, and

**CHARACTER BUILDING.** By Edward Payson Jackson. 12 mo., pp. 149 and 230. Cloth. Boston and New York: Houghton, Mifflin & Company.

We welcome this double book into the growing list of manuals for moral training. Both writers show an exceptional estimation of the urgent need that exists in modern methods of school education for a definite plan of moral training; and each in his way clearly indicates the fundamen-

tal principles that should enter such a plan.

I. "The Laws of Daily Conduct" is by the author of "Profit Sharing between Employer and Employee," and may be described as a Primer of Scientific Morals. It opens with the introduction on "Morals in the Public Schools," and groups the matters of common conduct under such headings as Life under Law, Obedience to Moral Law, Justice, Kindness, Home, Work, the Law of Honor, Character, and Life According to the Golden Rule. The aim has been, avoiding ethical theory, to help the teacher and parent to a clear understanding of the principles of practical morality, conceived as the highest law for man, and prescribed by the very nature of human society.

II. "Character Building; or, A Master's Talks with his Pupils," is a series of forty-one animated conversations on morals, occupying each, say ten minutes of school time. This book is an attempt to supply matter systematically arranged, so divided as to fit into the small portion of time that can be given to the subject, and to assist the teacher or parent in choosing specific topics and to show him how to enter upon them, and how to meet the usual inquiries of young minds. The topics relate not only to the common virtues and the elementary notions of right, but also to such as Good Boys and Fun; When the Good Boy Will and Will Not Fight; A Black List; Vocation, Vacation, and Avocation; Goody-goody and Good; and What has Algebra to Do with Virtue?

One book is fairly complementary to the other, and we think shows how a pure and high order of moral conduct can be taught the young without the introduction of those religious elements that tend to embarrassment and controversy. Mr. Gilman fairly puts the matter when he says "The sectarian difficulty and the religious difficulty in moral education disappear when we keep to conduct and its common laws, and stop short of theological or philosophical explanations *why* right is right or wrong is wrong."

**ESSENTIALS OF DISEASES OF THE EYE, NOSE AND THROAT.** No. 14 of Saunders' Question Compends, illustrated. W. B. Saunders, publisher, Philadelphia.

This book, considering its cost, is very cheap; with upward of 275 pages, closely printed, and with 118 illustrations. It quite covers the field of the subjects named. Part I deals with the Essentials of Refraction, and the Diseases of the Eye, by Dr. Edward Johnson. Part II considers the Essentials of Diseases of the Nose and Throat, by Dr. E. B. Gleason. Both authors are specialists in the line of their writing; and careful examination of the work warrants us in making the statement above as to its practical value.

The general practitioner by devoting an hour or two to this book will rise from his chair with the idea that either department of practice could well absorb his life study. This especially is true of diseases affecting the eye.

#### PUBLICATIONS RECEIVED.

**THE RAPID MULTIPLICATION OF THE UNFIT.**

By Victoria C. W. Martin. 12 mo., pp. 89. London and New York. A sharp indictment of the factors in civilization that legally and illegally contribute to the moral and physical degradation of society.

**CARNESVILLE, GA., HIGH SCHOOL,** Howell B. Parker, A. B. Principal; H. D. Aderhold, M. D., Pres. Board of Trustees. Circular of a successful institution, founded on phrenological principles.

**ETHEREAL MATTER.** Electricity and Akasa.

By N. Kolkin. This is a curious discussion of electrical effects, with an attempt to explain the nature of their differences. What we include under the term electricity is due, according to this author, to certain invisible elements, ethereal matter, that by their combinations produce positive or negative currents, and have a necessary relation to all human activity as well as to physical phenomena. Sold at Sioux City, Iowa.

**WILLMOTH THE WANDERER, or the Man from Saturn.** By C. C. Dail, No. 47 of the Peerless Series. New York: J. S. Ogilvie.

A very romantic story this in the sense of its ideal representations. The motive of the writer seems to be to excite to the utmost the reader's qualities of wonder and astonishment, so extraordinary are the recitals of strange beings and strange doings in the Saturnian countries.

## MY COWBOY BROTHER.

WHAT HE LED US INTO.



A MONTANA COWBOY.  
From "*Ranch Life and  
the Hunting Trail.*"

**M**Y brother and I were nearly of the same age.

We slept in the same bed.

When we were called in the morning, I always answered.

I didn't want to, but I did.

When there was noise made at night, he was the one that made it.

I had to stand the blame of half of it.

It was suppressed frequently by some one's shouting from the hallway below :

"Boys, be still there, and go to sleep!"

Somehow he always got all he wanted.

How many times I gave up to him to keep peace in the family!

I think now there might have been more peace if I had fought for it.

But I didn't.

And what contests we often had!

If I claimed anything he always said :

"What's yours is father's, and what's father's is his own."

And if I wanted it, I had to do without it.

What a time mother had with that boy.

If everything was quiet about the house, she knew he was in mischief.

When she was worn out trying to do anything with him, she called on father for assistance.

He would sit down on that boy with the force of a pile driver.

That is, metaphorically speaking, he sat on him.

But father got up again.

And that boy was like an India rubber ball. He was squeezed out of shape while one sat on him; but the moment one got up, he was himself again.

What to do with that boy was a question. It was variously answered.

All the neighbors liked him, and yet nine-tenths of them would have been pleased to hear that he had received a good thrashing.

What to do with him was a puzzling question to father and mother.

Suggestions made would have filled a book.

Finally, when the young man was on in his teens, some one suggested that he be taken to Fowler & Wells, and that the examiner there be allowed to say how to guide him and what to make of him.

Of all suggestions!

Father spoke to some of his business acquaintances about it, and they considered the idea silly.

But something must be done.

"Desperate diseases require desperate remedies."

The suggestion was acted upon.

He was taken to have his mental measure made.

And that experience was anything but satisfactory.

In what way?

Father always wanted the best.

He found out that Nelson Sizer had been the examiner at Fowler and Wells for over thirty years, and he concluded he must know his business.

Professor Sizer made the examination.

That gentleman stated that brother ought to go out West.

He wanted more elbow room than most young men.

He would make a good cattleman.

That was the last straw.

It broke the camel's back.

A cowboy!

What! send the young man out away from home and home influences to where he would grow up free from all restraints!

That could never be seriously considered for a second.

That advice was discarded then and there.

The delineation was laid on the shelf, to get covered with dust.

The great question was still: "What will we do with him?"

But brother was still uneasy.

## MY COWBOY BROTHER.

As he grew older, he took up more room.

Surrounding restraints seemed to bind tighter.

He tumbled a desk over one day when trying to get something he wanted, and in putting things back he found the dusty delineation of character.

He seldom read anything, but he thought he would read that.

He did read it.

And he concluded to take its advice.

The next morning he said to father at the breakfast table :

"I'm going West."

Regrets were expressed.

"What will mother do if you go so far away?"

But entreaties availed nothing.

Mother asked sister to get brother to remain, but she thought it might be a good thing for him to go.

If there were rough men out West, brother might get his rough edges rubbed off by rubbing up against them.

When father found out that there was no deterring brother from his determination, he gave him a hundred dollars, wished him God speed, and told him if he needed money to come home with at any time to say the word and it would be sent him, and that he would find a welcome when he returned.

The unexpected happened.

It always does.

This case was no exception.

The young man succeeded.

He went to Montana, and inside of twenty-four hours after he set foot in that territory was employed to go on the round-up at a salary of forty dollars a month.

How he enjoyed his new occupation !

What jolly, lively letters sister received from him !

Sister had been studying shorthand.

But how painfully laborious her work grew to her at times.

And what slow progress she made at it !

She thought over brother's experience.

And unknown to the rest of us, she went to Fowler & Wells to see what they would say of her.

Prof. Sizer told her she would make an excellent nurse and physician.

"But I am studying shorthand."

"Then you are wasting effort. You are deficient in one faculty that must be large

in every successful phonographer, the faculty of continuity."

She deliberated on the matter.

She concluded that she had misjudged her vocation and that she couldn't make a worse step by changing than by going on with her shorthand.

She asked father if he would pay her bills if she went to college.

He said he would be glad to.

She made her arrangements and entered a medical college that very Fall.

And she wrote home that she liked it.

About this time there was a changed situation in affairs at home.

Father got tired of business in the city, and traded off his store for a farm near his suburban home.

He expected me to help him manage it and do the work.

It made the cold sweat stand out on me to think of it.

We had lived on a farm many years before, and I had had my fill then.

I helped plow the ground and plant the seed.

That was enough. I quit the business in disgust. In the language of Claude Melnotte, I sought to find a way "out of the prison of my mean estate."

I didn't know how I was to get out of a prospect that was anything but inviting.

But mother got two letters that week, one from brother and one from sister, and they each thanked the phrenologist at Fowler & Wells for directing them to their proper places in life and for the happiness they were obtaining.

Well, I thought, I guess I can't do better than to quench my thirst at the same fountain.

I found my way to 775 Broadway and consulted Prof. Sizer, whose advice had been so valuable to the others.

I couldn't begin to tell all that was told me. It was taken down in shorthand and printed by a typewriter, so I have it in full somewhere.

The man who sized me up told me I should be a school teacher. He told me why.

Among other things he spoke of my strong perceptive faculties and large philoprogenitiveness.

That was a big word for me then, and it took me some time before I could speak it without danger of dislocating my jaw.

## MY COWBOY BROTHER.

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But he explained what it meant and I saw he knew me better than I knew myself.

But I was disappointed.

Where?

In the advice he gave me about getting married.

He told me to be in no hurry about it.

He told me to be careful when I selected a life companion.

He told me why.

He told me I should never marry a woman with a prominent nose, nor one who was domineering.

He said she should be soft and quiet spoken, pacific and even-tempered.

He said she should not walk as if there were springs in her boots, as that indicated too much excitability.

I happened to be paying my addresses to a young lady to whom I couldn't make the description fit.

I took that delineation to my room and tried to imagine that it contained a written picture of my sweetheart.

But I failed.

And the more I studied the matter, the more I saw I couldn't make myself enough in love to disregard the description given of the girl I should marry.

She had a temper.

Some days when I called to see her, I could see she was angry about something.

She always treated me kindly.

Yet at such times I always cut my visits short.

There was an elastic spring to her walk.

She would get excited in a second.

In a short time I found a vacancy in a small district near where I lived and was told I could have it.

I did so well that I obtained a higher position the next year.

And I am promised the principalship of a high school soon.

How about the young lady?

She became miffed at something I did soon after I commenced teaching school.

She was attractive in many ways.

The young men liked her.

There was a vivacity and physical activity about her that charmed them and kept them as her friends.

Other persons paid their addresses.

I was soon forgotten.

I'm single yet.

\* \* \* \* \*

We have just had a family reunion.

Brother came on from Montana, and sister was with us from New York.

It was interesting to hear each one tell his experiences.

Brother had lots to tell us about the Indians and about roping and branding steers, and about mavericks, and bucking cayuses.

He told us he had a ranch of 320 acres and over fifty head of cattle, all his own.

And sister would get brother to go out in the woods and kill a rabbit for her, which she would dissect, talking of motor and sensory nerves and all that kind of thing.

That meeting was the happiest that ever took place beneath our roof.

And what a motley group we were!

A business-man-farmer, a cowboy, a lady physician, and a school teacher all in one family.

And everybody happy.

And every one of us cheerfully acknowledges to whom we are indebted for our good fortune, and we are confident, if more followed our example, the world would contain a happier set of people.

I shall be glad when it does.

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## *Stranger Than Fiction.*

Some persons may think the story of My Cowboy Brother pure fiction, but stranger things are every day truths at our office, for even personal interviews are not necessary in order to secure a well written description of one's character.

Phrenological Examinations giving advice as to Choice of Pursuits, Matrimonial Adaptations, Training of Children, Self Culture, etc., can be made from properly taken pictures and measurements.

A circular called the "*Mirror of the Mind*," giving full particulars as to cost, etc., will be sent free. Address

**FOWLER & WELLS CO., Publishers, 775 Broadway, New York.**

## HARPER'S MAGAZINE FOR 1892.

**HARPER'S MAGAZINE**, while ever true to its type—the original type of the *popular illustrated monthly*—is conducted upon no stereotyped plan; its mould is broken every month, so that each Number is the **NEW** monthly magazine promised on its title page.

While **HARPER'S MAGAZINE** will not fail to satisfy the desire of its readers for the best results of European literary and artistic culture, it will maintain its pre-eminently American character. As a strikingly appropriate celebration of the 400th anniversary of the Discovery of America, the publishers have made special arrangements for a more thorough exposition than has hitherto been made of the **Recent Unprecedented Development of our Country, and especially of the Great West.**

Particular attention will also be given to **Dramatic Episodes in American History**, to such characters and incidents as make the Romance of our Past. Such subjects as seem to invite imaginative treatment, in the form of fiction, but with thorough fidelity to actual truth, will be so presented. **The Witchcraft Delusion in New England** will thus furnish materials for both a play and a short story by Mary E. Wilkins. Certain features of **French-Canadian Life**, fifty years ago, will form the basis of a series of original *habitant* sketches, in true dialect, by Mr. William McLennan, the new star in the Canadian literary galaxy. Other characters and events—notably those in the **Field of Adventure**—will be set forth in their naked historic verity, and all will be effectively illustrated. Not the least important of these sketches will be two papers by Mr. Julian Ralph, depicting the romance of the **Old Hudson's Bay Fur Company**, illustrated by Mr. Frederic Remington.

In view of the near possibility of a **General European War**, and of the certainty that the Danubian provinces will be the field of the next conflict, the publishers have provided for a series of illustrated articles which will be a popular exposition of both the *Upper and the Lower Danube*. These papers, the result of a special expedition undertaken for this purpose, will be contributed by Mr. Poultney Bigelow and Mr. Frank D. Millet. The illustrations will be furnished by Mr. Millet and Mr. Alfred Parsons.

Articles on the **German, Austro-Hungarian, and Italian Armies**, contributed by officers eminent in each service will appear in the forth coming volume, with illustrations by T. de Thulstrup. These will complete the series, of which there have already appeared in the **MAGAZINE** articles on the United States, English, Russian, and French Armies.

Upon the completion of this series Mr. Theodore Child will enter upon a graphic exposition of the **Paris of To-day**, giving two papers on Literary Paris, illustrated by portraits, followed by two papers on **Life in Paris**, beautifully illustrated by Renouard and Lepere.

In an early number will be begun a new novel by Mr. Howells, entitled "**A World of Chance**," a story characteristically American and abounding in humorous and original situations. Especial prominence will be given to short stories, which will be contributed by Thomas Bailey Aldrich; Constance Fenimore Woolson; A. Conan Doyle, author of "Micha Clarke"; Richard Harding Davis; Margaret Deland, author of "John Ward, Preacher"; Thomas A. Janvier; Mary E. Wilkins; Ruth McEnery Stuart, and other popular writers.

Among the prominent literary features of the year will be new and interesting **Personal Reminiscences of Nathaniel Hawthorne**, contributed by Horatio Bridge, U. S. N., his college classmate and lifelong friend; and an interesting **Personal Memoir of the Brownings**, by Annie Thackeray Ritchie, similar in quality and scope to this author's previous articles on Tennyson and Ruskin.

## HARPER'S YOUNG PEOPLE FOR 1892.

**THE** Thirteenth Volume of **HARPER'S YOUNG PEOPLE**, which begins with the number for November 3d, promises to surpass the world-wide reputation for general excellence gained by its predecessors. No expense is spared to make this Prince of Weekly Periodicals for Young People attractive, and no effort is neglected that will tend to make it the best of its kind in the world.

The serial fiction of the new volume will begin with "**Diego Pinzon**," by John R. Coryell, a sixteen-part story of the first voyage of Columbus and the discovery of America. It will be profusely illustrated by W. L. Sheppard. In February will begin the third of the famous "Mates" series, by Kirk Munroe. We have had "**Dorymates**" and "**Campmates**." Now comes "**Canoemates**," a story of adventure on sea and land, amid Indians and wild beasts, with the Great Reef and the Everglades of Florida for a background. It will be illustrated by W. A. Rogers, himself a skillful canoeman and camper. The years' trio of long serials will be completed by one upon which one of the most popular American authors of the day is at present engaged. Besides these there will be stories of three or four parts by W. D. Howells, E. H. House, Mary S. McCobb, Ella Rodman Church, Angeline Teal, and others.

Among the short-story writers from whom frequent contributions may be expected are Thomas Nelson Page, Capt. Charles King, H. H. Boyesen, Mary E. Wilkins, Lucy C. Lillie, Sophie Swett, and a host of others equally well known.

A variety of articles on Seasonable Sports will be contributed by experts, while games of all kinds, including those especially devised for amusement on long winter evenings, and Puzzles, will form attractive features.

## HARPER'S WEEKLY FOR 1892.

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The **Columbian Exposition**, through its growth to its completion, will be illustrated fully by an artist whose studio will be located in Chicago as long as the Fair lasts, and its features will be described by a special correspondent in that city. No fuller or more graphic illustrations and descriptions of this greatest of pictorial interests of the West, and of the whole country, will be found in any other publication.

The **Army and Navy**, for which united services HARPER'S WEEKLY is recognized as what may be called the official pictorial organ, will be illustrated and described as fully as in the past. Public events at home and in Europe, disasters by fire and flood, and all incidents of general interest will be adequately treated by pen and pencil as promptly as they become public.

Portraits, for which the WEEKLY is justly celebrated, together with biographical sketches, will be given of men and women of note as they arise into prominence or upon the occasion of their death.

The department of **Amateur Sport** will continue under the editorship of Caspar W. Whitney.

The Short Stories, which are a feature of the WEEKLY, are written by such well-known authors as Rudyard Kipling, W. Clark Russell, A. Conan Doyle, George A. Hibbard, John Kendrick Bangs, Jerome K. Jerome, Walter Besant, and Henry James.

The illustrations will be furnished by such distinguished artists as Charles S. Reinhart, T. de Thulstrup, Frederic Remington, W. T. Smedley, W. A. Rogers, R. F. Zogbaum, R. Caton Woodville, Charles Graham, and others.

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The Serials for 1892 will be written by Walter Besant and William Black. Mary E. Wilkins, Anna Fuller, Kate Upson Clark, Marion Harland, Rose Hawthorn Lathrop, Louise Stockton, Octave Thanet, Harriet Prescott Spofford, Bessie Chandler Parker, and many others will furnish a feast of short stories. Mrs. Oliphant will contribute characteristic sketches; and "**The Magic Ink**," by William Black, will run through several numbers.

T. W. Higginson will continue to discuss, in "**Women and Men**," themes of unflinching interest; Marion Harland will write a series of Timely Talks, entitled "**Day in and Day Out**"; Helen Marshall North, Helen Watterson, Olive Thorn Miller, Mrs. John Sherwood, Frank Chaffee, Eliza R. Skidmore, Helen Jay, Eva Lovett Carson, M. C. Williams, and Agnes Bailey Ormsbee will contribute bright papers.

Dr. Mary T. Bissell will write on "**The Physical Nurture of Children**." Christine Terhune Herrick will give a series of great value to mothers, entitled "**The Sick Child**." Mrs. C. A. Creevey will write of Ferns and Orchids in "**Botany as a Recreation**."

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HON. CARROLL D. WRIGHT will continue his incisive *Lessons from the Census*. Dr. ANDREW D. WHITE will contribute some concluding papers on *The Warfare of Science*, and there will be occasional articles from Hon. DAVID A. WELLS and DAVID STARR JORDAN, President of Stanford University.

The contents of the coming numbers cannot be definitely announced at this time, but the character of the contributions may be inferred from

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## AN OPEN LETTER.

MESSRS. FOWLER & WELLS Co.

*Gentlemen*—In common with hosts of medical men, I have long owed you a debt of gratitude and thanks, which, although tardily offered, are none the less cordial and sincere. That you may the more clearly understand why I am thus grateful, I enclose an interesting and valuable pamphlet of over forty pages, containing a description of the various products of the Health Food Company, and explaining somewhat in detail the application of the Health Foods to special conditions. I know you are not ignorant of the beneficent work accomplished by this organization during the last seventeen years, and I believe you fully appreciate the magnitude and the value of that work among the sick and enfeebled all over the land, and in countries beyond the seas. It has been my privilege to peruse several thousand letters received by the Health Food Company from intelligent writers in which the gratifying results attending the adoption of its foods are gratefully detailed. Many of these letters were from physicians, who freely and ungrudgingly assert that to the foods, rather than to the medicines employed, the improvement or recovery was clearly due. The great bulk of the letters, however, were from patients and the friends of patients, and among them all there was not one which did not utter peans of praise and thanksgiving to the knowledge and skill which had given to the sick and the enfeebled these delicate and restorative nutritive substances for their up-building, and to the well and strong the potent foods which shall keep body and brain in the highest condition to withstand the constant wear and tear of active life, without injury or breakdown. I have gathered from many of your books and periodicals that you are in accord with the growing sentiment of medical science, the sentiment, indeed, of all thoughtful men and women, that efforts for the prevention of disease are better, nobler, more profitable, more humane and necessarily more successful, than efforts for its cure; and that no measures capable of preventing disease and prolonging life are worthy of the name unless involving good food and drink, good air and surroundings, and good personal habits. Of these the basis is good food, because from food the human structure is built, every atom of it, and whether that structure shall be solid and enduring, or feeble, frail and temporary, depends chiefly upon the building material.

Many years ago a good minister, Rev. John H. Clymer, preached one Sunday from his pulpit in Auburn, N. Y., a very able and interesting sermon on "Food in its Relation to Morality." In that sermon an allusion was made to the great work and the perfect foods of the Health Food Company. The sermon was published entire the next day in the Auburn *Daily Advertiser*. A copy of that paper fell into your hands, and you conceived the idea of publishing the sermon in pamphlet form and spreading it broadcast over the world. You sent the paper to Rev. Dr. Charles F. Deems, of the "Church of the Strangers," and asked his advice. He replied, warmly commending your plan, and his note subsequently appeared as the preface to the sermon in pamphlet form. Believing ardently its doctrines, you advertised to send it free to all who would remit a one-cent stamp to cover postage. You gave it away in lots of hundreds and thousands to ministers and teachers and humanitarians who would simply promise to place it in worthy and intelligent hands. All this cost you time and trouble and money. Do you regret the expenditure? No. Worthy deeds worthily performed always "pay," however costly. By that unselfish act you made a million lives better and purer and nobler; you made the physician's labors in his battles with disease and death more successful in hundreds of thousands of families; you were the instrument for the salvation of many lives, and for this every lover of his kind must tender you as I do, sincere and earnest thanks. Gratefully yours,

570 Fifth Avenue,  
New York, November, 1891.

FRANK FULLER, A.M., M.D.

We give the above letter the post of honor because it intelligently expresses the sentiments contained in many letters which have reached us on the same subject. The term "Health Food" is the exclusive property of the Health Food Co., which has made the words synonymous with good living and good health wherever known, and which began its good work in New York City in 1873. It has nobly earned the right to its claim to be the sole and only producer of health foods, all over this continent, and in far off lands where its excellent products are known. The doctors do indeed owe it gratitude and thanks. It has made the reputation of hundreds of them. Dr. Austin Flint often said that whenever he had a patient who lived on the food prepared by the Health Food Co., that patient got well, and many others have made the same remark. As for Rev. Dr. Clymer's sermon, we still have it in print, and it is free to all who ask for it. That it has done vast good is beyond question. The descriptive pamphlet of Health Foods of which the above letter speaks, will well repay perusal, and can be obtained freely of the Health Food Co., 61 Fifth Avenue, New York, and at all of its many agencies.

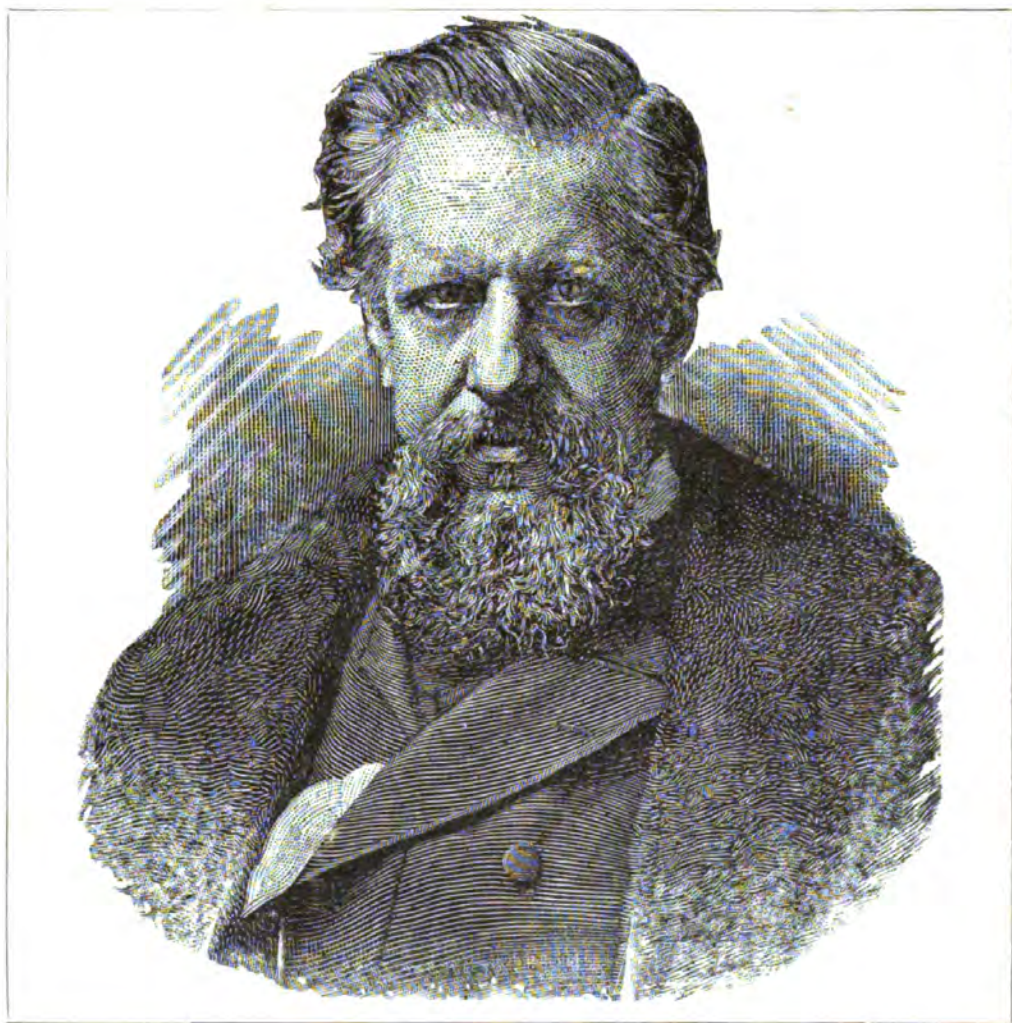
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THE  
PHRENOLOGICAL JOURNAL  
AND  
SCIENCE OF HEALTH.

NUMBER 6.]

DECEMBER, 1891.

[WHOLE No. 636.]



SIR EDWIN ARNOLD

## SIR EDWIN ARNOLD,

JOURNALIST AND POET.

The author of "The Light of Asia" is now in this country again, and receives that attention in circles of culture that worth deserves. He is, as the portrait shows in a striking manner, a student and thinker, with very much more of capacity for the expression of thought than most students possess. Consider the great breadth of the head in the temporal region, the ideal sense power of imagination and representation, talent for design, subtlety of poetical conception, and breadth of poetical purpose are there manifested. The central region of the forehead is unusually full, intimating a remarkable grasp of historical detail, and capacity for close discriminations. He is a fine critic, on the side of philosophical thought, especially; is found of looking into the causes of things, and goes deeper than most students into the *intima* of human life.

His language is very highly developed, giving him a command of words and phrases that must be surprising to those who are able to judge the differences that exist among people in this respect. As a philologist he would doubtless be a brilliant success. No other man, indeed, has mastered the subtleties and affluence of the old Hindoo tongue to the extent that he has. The general cast of the brain is indicative of deep moral perceptions—a disposition to see something of beauty and encouragement in all phases, of earnest life, and to draw from them whenever manifested evidences for the inspiration of the higher sentiment of his fellows. He may be regarded optimistic, while his great relative, the late Matthew Arnold appeared to array himself on the side of the pessimists.

Sir Edwin Arnold has been a hard worker in lines of journalism and literature, for nearly over thirty years, and has won his high position by merit, not by accident.

The qualities exhibited in his poetical analyses, of oriental religion and morality, appeal to the best minds of the Western world.

"The Light of Asia," sets forth the tenets of the Buddhist faith; the best known of all his works is but one of his Oriental Trilogy, the others being the "Indian Song of Songs," from the Sanscrit, an idyl of the Hindoo theology, and "Pearls of the Faith, or Islam's Rosary," after the spirit of Mohammedan belief. He has covered these religions of the East with all the subtle imagery and mysticism that are common to them, and yet the subjects have been treated with much simplicity.

His latest work entitled "The Light of the World," is a story of the life of Christ, which has also the treatment that is in accord with the Oriental faiths. Sir Edwin Arnold understands the Eastern mode of thought, and renders it perfectly, but the Eastern religions do not accord with the spirit of Christianity, as they almost entirely appeal to the subtle sense of man, and lack the broadness and humanity of Christianity.

About thirty years Sir Edwin Arnold has been an editorial leader writer on the London *Daily Telegraph*, and it is said that during that time he has written about eight thousand columns of editorial opinions. At an early age he was elected to a scholarship at University College, Oxford. When the Earl of Derby was installed as Chancellor, in 1853, Edwin Arnold, then only twenty-one, delivered the address, and a year later he graduated from the university. He was made principal of the Government Sanscrit School at Bombay, and a great deal of his early life was spent in India. He has received the Imperial Order of the Medjida from the Sultan, and when the Queen was proclaimed Empress of India, he was made a Companion of the Star of India.

## IDEALITY AND IMITATION.

## HOW THEY WERE DETERMINED.

**I**DEALITY is situated nearly along the temporal ridge of the frontal bone, directly above constructiveness. Dr. Gall called this the "organ of poetry," from finding it uniformly large in the heads of poets. But Dr. Spurzheim considered poetry to be the result of many faculties, and that this organ merely contributed a general sense and perception of the beautiful, hence he named it Ideality.

Mr. Combe says: "This faculty produces the desire for exquisiteness of perfection, and is delighted with what the French call '*Le beau ideal*.' It gives inspiration to the poet. The knowing faculties perceive qualities as they exist in nature; but this faculty desires for its gratification something more exquisitely perfect than the scenes of reality. It designs to elevate and endow with a splendid excellence every object presented to the mind."

The organ of Imitation is located upward and a little forward from Ideality. It gives the aptitude to copy, mimic, to imitate anything seen or heard. A due endowment of this faculty is essential to the actor, the orator, the painter, the engraver and the sculptor. To the actor it gives the ability to represent the character and manner of the individuals whom he personates; to the orator it gives the power of assuming these gestures which are expressive of the thoughts and feelings of the mind; and to the painter and sculptor it gives the ability to give a correct representation of nature or the model from which they copy. This faculty is manifested by several of the lower animals. Of the mocking bird Dr. Good says: "Its own natural note is delightfully musical and solemn; but beyond this, it possesses an instinctive talent of imitating the note of every other kind of singing bird, and even the voice of every bird of prey, so exactly as to deceive the very kinds it at-

tempts to mock. It is, moreover, playful enough to find amusement in the deception, and takes a pleasure in decoying smaller birds near it by mimicing their notes, when it frightens them almost to death, or drives them away with all speed, by pouring upon them the screams of such other birds as they most dread."

Dr. Gall says, that the first poet whose head arrested his attention by its form was one of his friends, who frequently composed extempore verses, when least expected to do so, and who had acquired a reputation for this capacity, although in other respects a very ordinary person. He observed of this individual that his forehead rose perpendicularly from his nose, then retreated and was expanded laterally. He remembered having remarked the same form in the bust of Ovid. In other poets, he did not observe the forehead first perpendicular, and then retreating, so that he regarded this shape as accidental, but in all of them he observed the lateral expansion above the temples. He then began to regard these prominences as connected with the talent for poetry, but he spoke with some degree of doubt upon the subject, and waited till he should have made a greater number of observations before giving a decided opinion. Shortly after this he got the head of the poet Alxinger, in which he observed that this part of the brain, as well as the organ of friendship, was developed much in excess of the other portions. He found the same part of the head large in the poet Iungar, who died shortly after this. In the poet Blumauer, also, he found the same part still larger, as well as a large organ of wit. Wilhelmine Maisch, about this time acquired a reputation for her poetry at Vienna, and in her head he found the same enlargement above the temples. In Berlin, he continued to speak of this organ with much reserve, when Mr. Nicolai invited him\* and Dr. Spurzheim

to see a collection of about thirty busts of poets in his possession. In every one he found the part of the head in question projecting in a greater or less degree in proportion to the amount of poetical talent which the individual manifested. From that time he was convinced that a talent for poetry is a primitive faculty, and that it is connected with this portion of the brain. Dr. Gall called it the organ of poetry; but we are indebted to Dr. Spurzheim for a more correct analysis of this faculty and the more appropriate name of ideality by which it is now designated.

A friend conversing with Dr. Gall in regard to the form of his head, observed that he had something peculiar about it, and directed his hand to the superior-anterior region of his skull. The part presented the form of a segment of a sphere, and behind it there appeared a depression across his head. Dr. Gall had not previously observed such a conformation. His friend had a peculiar talent for imitation. Dr. Gall went immediately to the institution for the deaf and dumb that he might examine the head of a pupil received six months before, and who from his entrance had attracted attention for his wonderful talent for mimicry. On the *mardi-gras* of the carnival, when a little play had been performed at the institution, he imitated so completely the gestures, gait and looks of the director, inspector, physician, and surgeon of the establishment that they were clearly recognized. This performance was the more amusing as it was wholly unexpected, the boy's education having been wholly neglected. Dr. Gall found as great a prominence in the head of this boy as he had in the head of the friend above mentioned.

The question occurred to him: Is the talent for mimicry founded on a particular faculty and organ? He sought by every means to multiply observations, visited families, schools, and public places, wherever he heard of individuals

possessed of a remarkable talent for mimicry. M. Marx, secretary to the minister of war, had acquired quite a reputation by playing several characters in a private theatre, and Dr. Gall found in his head a prominence corresponding with those in the heads of the individuals just mentioned. In all the others whom he examined he found the head more or less developed in this part in proportion to the degree in which the faculty was manifested.

"It is told of Garrick," says Gall, "that he possessed such an extraordinary talent for mimicry, that at the court of Louis XV. having seen for a moment the King, the Duke D'Aumont, the Duke D'Orleans, Messrs. D'Aumont, Brissac and Richelieu, Prince Soubise, &c., he carried off the manner of each of them in his recollection. He invited to supper some friends who had accompanied him to court, and said: 'I have seen the court only for an instant, but I shall show you the correctness of my powers of observation and the extent of my memory.' Placing his friends in two files, he retired from the room, and on his immediately returning his friends exclaimed: 'Oh, here is Louis XV. to the life.' He imitated in succession all the other personages of the court, who were easily recognized. He imitated not only their walk, gait and figure, but also the expression of their countenances." Dr. Gall then easily understood how greatly the faculty of imitation would assist in the formation of a talent for acting, and he examined the heads of all the best actors at that time on the stage in Vienna. He found the organ large in all of them. He and Dr. Spurzheim saw a thief in the house of correction at Norwich who had this organ large. Dr. Gall said he must be an actor. The thief was surprised at the observation, and acknowledged that he had for some time belonged to a strolling company of players. From his many observations, Dr. Gall believed himself warranted in asserting that a talent for imitation is

innate, and that it is connected with a particular cerebral organ.

I have given this rather full description of the discovery of these mental organs that the reader fresh to the subject may have a clear and correct idea of the method pursued in the founding of this system of mutual philosophy. There is nothing in it of the nature of an hypothesis. It is like astronomy, chemistry, or any of the natural sciences, simply the result of the discovery and the forming into a system, of facts and laws which have been inscribed in nature by the hand of the Omnipotent. Simplicity and candor appear in every step of its founder's progress. He did not construct a system, and then go hunting through nature to find facts to support his theories, but the genius which he possessed for observing human nature might be said to have caused the phenomena which he observed to obtrude themselves upon his notice.

In the early stages of Dr. Gall's investigations there appeared to be little order or connection in the phenomena which he observed. He announced every discovery which he made just as it appeared to him as an isolated fact, and it was only after many of these discoveries had been made that the beautiful harmony and consistency which is the characteristic of nature everywhere began to appear, and that these isolated facts were perceived each to have its appropriate place in an orderly system. All the mental organs possessing a similarity of function were found to be grouped together in a particular part of the brain. Thus the organs of the social feelings, those which connect us with home, country, friends, family, and conjugal partners, occupy the back of the head. The selfish group comprising those organs which lead us to make proper provision for the animal wants, which give energy executive ability, the desire for property and the inclination to fight for, and defend our individual rights, are located above and about the

ears. The intellectual organs are grouped together in the forehead; the percepts or those organs which take cognizance of individual objects and their properties of form, size, weight, color, order, number and locality, being very appropriately located immediately about the eye, the organ through which these qualities are brought to the mind, and the reflective organs, whose function is to reason and philosophize, and to analyze and classify the facts collected by the percepts, are located in the upper part of the forehead, immediately above the percepts. The moral organs as their function is the most exalted, are very appropriately grouped together in the crown of the head, whence, as it were, they may exercise a supervising influence over the lower feelings, preserving them within the bounds of what is kind and just in our intercourse with our fellow men, giving us aspirations after a purer and better life, and lifting our thoughts heavenward in homage to our maker.

JAMES MCNEILL.

#### “WHEN MY SHIP COMES IN.”

“When my ship comes in,” runs the young man's song,

“What brave things shall I do  
With the strength of my wealth and the joyous throng  
Of friends stout-hearted and true!”

He watches and waits 'neath storm and sun  
By the shore of his life's broad sea,  
And the days of his youth are quickly run,  
Yet never a sail spies he.

“My ship has gone down!” in soberer strain  
Sings the man, and to duty turns;  
He forgets the ship in his toil and pain,  
And no longer his young hope burns.

Yet again by the shore he stands grown old  
With the course of his years well spent,  
And gazing out on the deep—behold,  
A dim ship landward bent!

No banner she flies, no songs are borne  
From her decks as she nears the land;  
Silent with sail all sombre and torn  
She is safe at last by the straud.

And lo! To the man's old age she has brought  
Not the treasures he thought to win,  
But honor, content and love—life-wrought,  
And he cries, “Has my ship come in?”

—M. A. DE W. HOWE, *Harper's Weekly*.

## ANCIENT SYRIAN BURIAL CUSTOMS.

THE nations of remote antiquity gave, as a rule, more attention to the burial of their dead than those of modern civilization. Their belief in a

religious world especially watches the revelations of the pick and spade, since it would seem that the buried cities of Babylonia frequently furnish confirmations strong of old Jewish history.

The works of Layard, Smith, Lenormant, Chevallier and others may be referred to in this connection.

A writer in *World's Progress* illustrates the manner of Chaldean burial to show how the resting place of the dead, as provided by common custom, became the depository of relics so important to modern science.

The tombs of the Chaldeans may be divided into three classes—(1) brick vaults, (2) dish-cover shaped clay coffins, and (3) clay coffins formed of two large jars placed mouth to mouth and cemented together with bitumen. (1) The brick vaults (Fig. 1) are usually seven feet long, about  $3\frac{1}{2}$  feet broad, and five feet high; they are composed of sun-dried bricks imbedded in mud, and it will be observed that there is incorporated in the construction a form of the arch which was used in Egyptian

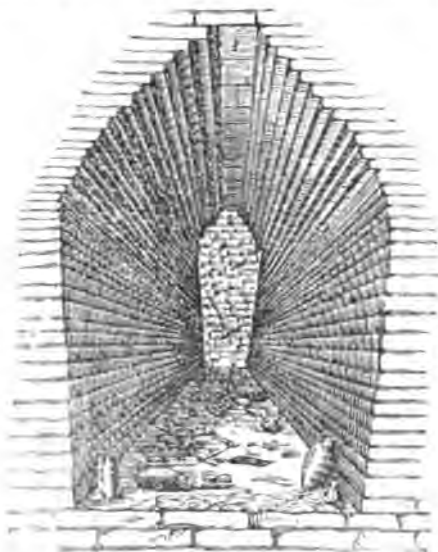


FIG. 1. CHALDEAN BRICK VAULT.

future state appears to have had so firm hold upon them as to exhibit itself in most of their social and religious customs as the chief element. Were it not for this fact there would not have been left but few of those evidences which are so valuable to archaeologist and historian, as data from which the habits, customs, government and literature of Egyptian, Syrian and Hellenic peoples have been liberally interpreted. From their tombs the dead of the great past speak to us in marvelous terms, and from year to year fresh readings of sarcophagus, cylinder and clay tablet add to our stock of ancient knowledge.

The remains of Egyptian and Assyrian mausolea are among the most interesting to archaeological research because of their relation to what we have of early written history—viz., the records of Manetho, Herodotus and of the Hebrew writers. The re-

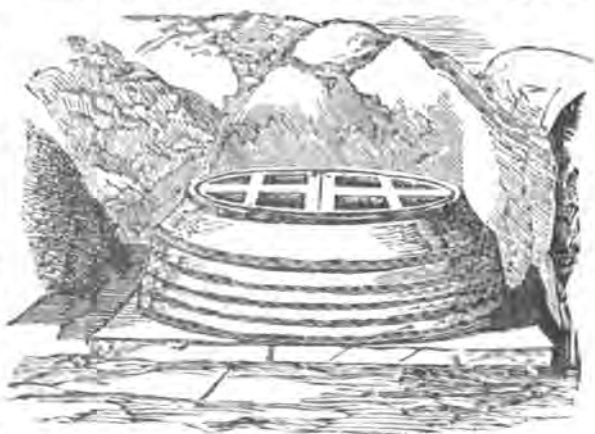


FIG. 2. A METHOD OF COVERING TOMBS.

buildings and Scythian tombs. Sun-dried bricks always formed the floor, upon which was spread a matting of reeds, and upon this the body was laid, a brick serving as a pillow for the head. It was the custom to inter with each

body various articles of ornament and use; and it seems that food was sometimes placed in the tombs, and jars and other drinking vessels are common. A distinct peculiarity of this class of vaults is that they appear to have filled the office of family sepulchres, for they have often been found to contain three or four bodies, and in one instance there were eleven.

(2) The clay coffins are considered the most curious of sepulchral remains. The dish-cover-shaped style is shown by Figs. 2 and 3, the former being an external view of the cover. The interior is very plain. On a sun-dried brick platform is laid a mat, upon which the skeleton reposes. The hugeness

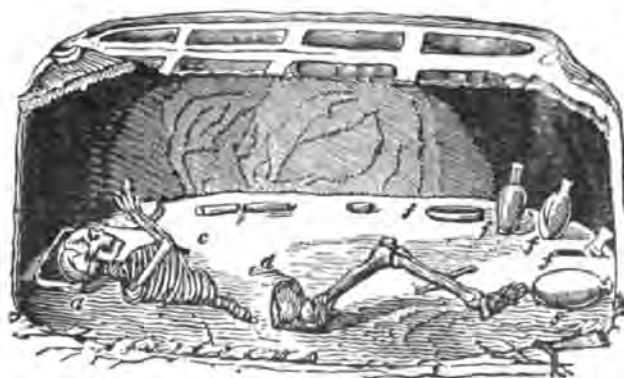


FIG. 3. VIEW OF TOMB, INTERIOR.

of the covers is a most notable feature of these vaults, being formed of burnt clay in a single piece, generally seven feet long, two or three feet high, and two and one-half feet broad at the bottom. No more than two skeletons have ever been found in a single vault in which cases they were male and female. Children were buried separately and in tombs about half the size of those for adults. This class of tombs is usually found at a considerable depth, none being nearer the surface than seven or eight feet.

The third kind of tomb comprises two

large jars, each averaging from two and one-half to three feet in depth, thus

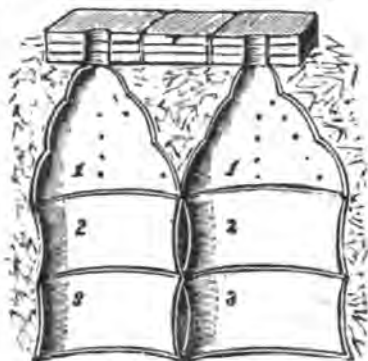


FIG. 4. DRAINAGE OF TOMBS.

readily admitting a full-sized corpse slightly bent at the knees. While sometimes the two jars are of equal size and simply united at their mouths by a layer of bitumen, more commonly the mouth of one is telescoped in that of the other about three or four inches, and then supplied with a coat of bitumen externally at the juncture. At one end of each coffin an air-hole is provided to permit the escape of the gases generated during decomposition. In nearly all cases there are deposited with the bodies

various useful and ornamental articles. In Fig. 3, as an illustration, *b* shows a copper bowl; *c*, a small cylinder of meteoric stone; *d*, pieces of cylindrical



FIG. 5. OLD CHALDEAN POTTERY.

meteoric stone; *e*, pieces of bamboo; *f*, jars and utensils for food and water, made of baked clay.

Some other features in connection with these ancient burial places should not be overlooked, because of their analogy to practices among certain of the ancient peoples of America. The tombs were not placed under the surface of the ground, but in extensive mounds, each containing a large number of coffins. The coffins are arranged



FIG. 6. VESSELS FOR DRINKING.

side by side, often in several layers; and occasional strips of masonry, crossing each other at right angles, separate the sets of coffins from their neighbors. The surface of the mounds is sometimes paved with brick, and a similar pavement often separates the layers of coffins one from another. Perhaps the most remarkable feature of the mounds is their perfect system of drainage, a specimen of which is shown by the sectional view (Fig. 4). This system, while extremely complicated in construction, is so admirably adapted for the purpose intended as to have actually served to preserve to the present day not only the utensils and ornaments placed in the tombs, but the skeletons themselves, which on opening a tomb are found perfect, but generally crumble to dust when touched. However, if these are exposed to the air for a few days before attempt at removal they become very hard, when they may be handled with impunity.

The skill of the Chaldeans as potters deserves no little attention. The pro-

ductions are very interesting because of the early period of plastic art that they illustrate. It required no little ingenuity to model and bake the larger vases. The covers used on their tombs are remarkable for their immense size; and the skill of the potter is plainly exhibited in them as well as in some other parts composing the tombs. While most of the specimens of Chaldean art lack elegance of form or beauty, as distinguished from utility, there are some occasionally of a higher character. The vases shown in the first group (Fig. 5) are roughly molded by the hand, made of a coarse clay, mixed with chopped straw (which sometimes appears on the surface), and are generally characterized by their rudeness of

shape. The vases, drinking vessels and amphora in the next group (Fig. 6), and the lamps in the last group (Fig. 7) evidently belong to a later period, for they were carefully shaped by the aid of a wheel. They are also made of a much finer quality of clay, and there is sometimes a slight glaze upon the surface that adds much to their



FIG. 7. CHALDEAN CLAY LAMPS

beauty. In the next, or an early number of the *PHRENOLOGICAL*, an article will be published, in which the early Chaldean arts and industries will receive attention, with illustrations from authentic sources.

In the most ancient we find ever the primary forms of the most modern.

## NOTABLE PEOPLE OF THE DAY.—No. 43.

## BARON HIRSCH.

THE worthy Hebrew centenarian, Sir Moses Montefiore, who died in England not long since, has found a worthy successor in this gentleman, so far as an earnest, liberal philanthropy is concerned. Baron Hirsch's name is frequently seen in the newspapers nowadays because of his efforts to ameliorate the condition of the Jews in the East, especially those who are suffering from the severe exactions of recent imperial

very favorable combinations. His portrait shows an excellent physical constitution, endurance, elasticity, activity and freshness. He would be called in American circles wide-awake and "nervy." The base of the brain is wide, and contributes to his organic power—rendering him industrious in spirit, and averse to tedious and monotonous procedures. He is not timid or hesitating, but prompt to act. A clear impression,



BARON HIRSCH.

orders in Russia. A very successful business operator, he has shown that his acquisitive motives were not of a personally selfish character, since he has been eager to employ his wealth for the improvement of the condition of the unfortunates, and the towns of the thousands of his race in Turkey and Russia have afforded a ready and absorbing field.

The Baron possesses a temperament of

a sound or reasonable inference is enough for him. He has that kind of perceptive capacity that looks keenly at the subject in hand, scrutinizing it thoroughly, and, for the time being, ignoring all else. His tone of thought is specific rather than general, and he prefers to deal with one thing at a time and so get all he can out of it. The head is high in the crown and well developed, evidently also in the central superior

region, so that he is a man at once very resolute in opinion and purpose, and at the same time sympathetic and generous. The temples are not remarkable for fulness, on the contrary the acquisitive sense does not appear to approach the type of development common to the Hebrew brain. Hence it is easily inferred that his ambition, as a financial operator, is largely tinged with purposes for the application of his gains in lines impersonal. He no doubt enjoys achievement greatly as a successful result of effort put forth, the mere success being the principal feature of his regard, not the money value of it. It is by no means certain if the Baron had entered upon his career as a negotiator in the projection and development of those Turkish and Transylvanian railroads with the view solely to make a large profit for himself and become a millionaire *a la* Rothschilds, that he would have accomplished so much financially. He saw the need of such means of travel and communication that the railroads would afford in the region where they were projected, and he was satisfied that their usefulness would be demonstrated in a short time. His foresight was probably more a matter of intuition than of deliberate and circumspect reflection.

In the beginning of the railway project, Baron Hirsch had obtained the financial co-operation of the Rothschilds, but later these money craps became mistrustful of the outcome and withdrew their support. Some say that it was lack of confidence in the Baron that led to this action. However, the undaunted man went to work and soon secured the aid of his compatriots at Frankfort, where he had influence, through his marriage, with the great banking firms, and obtained sufficient funds to carry on the undertaking alone. It proved an extraordinary success. The railways paid from the beginning, and realized one of the greatest fortunes in Europe for the venturesome contractor. Since then whatever Baron Hirsch has

touched has turned to gold. He is as compared with other money kings an extremely generous man; and his yearly benefactions in Paris, where his headquarters are fixed, amount to about a million dollars. He has indeed an army of almoners, and no tale of distress reaches his ears in vain.

Baron Hirsch was greatly affected by the death of a son, which occurred some months ago; and it is said that his resolve to succor his fellow-countrymen in Russia grew partly out of this event and partly out of early personal experiences of the brutalities inflicted on Russian Jews.

One of the most important movements among the Hebrews is that which has for its final object the restoring of Palestine and the consequent reoccupation of Jerusalem by the Hebrew race. Baron Hirsch is of course interested in this, but he has shown a special interest in a scheme for establishing a centre for the Jews in South America, a desirable region in the Argentine Republic having been selected for the purpose. But the inhabitants of that country have raised a clamor against such a settlement among them, and it seems as if the attempt to carry it into effect would be met with forcible opposition.

It is said that the physical and civil conditions of Palestine are improving. Certainly with a prospect of enlarged commercial relations, consequent upon the introduction of railways and other modern facilities, that land needs only a new government to make it desirable to the Israelite who wishes to have his own land and national autonomy again.

EDITOR.

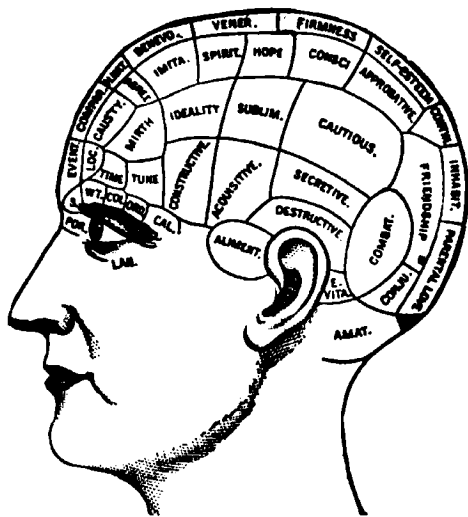
#### MINISTRATION.

WE cannot measure the need  
Of even the tiniest flower,  
Or check the flow of the golden sands  
That run through a single hour.  
But the morning dews must fall  
And the sun and the summer rain  
Must do their part, and perform it all  
Over and over again.

# PRACTICAL PHRENOLOGY.

[CONDUCTED BY PROF. NELSON SIZER.]

PHRENOLOGICAL HEAD.



SIXTH PRIZE ESSAY.

## WHAT PHRENOLOGY DID FOR MARGARET RAYMOND.

BY MRS. MARION EDMONDS ROE.

**W**HAT to do? That was the question which was troubling Margaret Raymond as she scanned the advertisements in the *Morning News*. A moment later she threw down the paper and groaned aloud, "I have tried everything I can think of, and everything I have tried has been a failure."

At the age of eighteen, Margaret had been left alone in the world. She had \$1,000, but was unable to do anything sufficiently well to earn a living. At the end of five years we find her in a second-rate boarding-house with only a few dollars between herself and destitution. In this desperate situation she sought an old friend of her father's for advice.

To the Rev. Dr. Godwin's inquiry, "What have you tried to do?" Margaret replied, "I tried telegraphy, type-setting and

stenography in turn, I then got a situation to teach a country school, but the trustees did not seem to want anything taught but 'figgers,' and as I am sadly deficient in mathematics, my first term was my last. I have tried ever so many other things, but have not found any trade or profession to which I am adapted."

"I would advise you to consult a phrenologist," said the minister, "he can help you to find your proper sphere better than anyone else. My parents determined that I should be a physician and surgeon, but I shrank from the sight of suffering. I went to see a phrenologist, and told him the profession for which I was destined. 'Young man,' said he 'as a surgeon you would be a miserable failure, as a clergyman you would make a splendid success.'"

"He was a true prophet!" exclaimed Margaret enthusiastically, "I will adopt your advice."

Half an hour later she entered Dr. Wiseman's office. In reply to her first question, "What can I do best?" he made answer, "Teaching is the profession for which you were born."

"I have tried that and failed," was the impatient rejoinder.

"It would not do for you to try to teach mathematics, but as a teacher of history or literature you would be sure to succeed."

The young woman's face kindled, "I *could* teach those studies for my whole life has been given to books. I can narrate the history of America or England as a mother would relate a tale to her child, and the standard writings of the world's best authors are as familiar to me as the events of my own life; but are teachers employed to give instruction in just those two branches?"

"Yes! every college has a teacher of history and literature." Dr. Wiseman now proceeded to complete a delineation of her

character, in the course of which he gave her much excellent advice in regard to the cultivation of certain faculties and the repression of others.

Miss Raymond was well pleased and emptied her purse into his hand saying, "If that is not enough I will pay you the balance when I come into my kingdom."

She returned to Dr. Godwin's, and it was arranged that she should make her home there until a position could be secured. She said to him, "What misery I might have avoided by consulting a Phrenologist years ago! I would rather father had given me the benefit of a Phrenological chart than the thousand dollars in gold. I have lost much valuable time in going up by ways and down again, while with a guide like this I could have taken a straight road to success."

Dr. Godwin's influence soon secured a place for his protege where her extraordinary ability was soon recognized; the pupils declared they had never had such an interesting teacher, and the principal was so captivated that at the end of a year he offered his heart and fortune for her acceptance.

Miss Raymond was flattered by the proposal, but she had been reading works on Phrenology, and they gave her no encouragement to mate with one of an extreme mental temperament like herself.

In her perplexity she went to Dr. Wiseman, and laying a photograph before him, asked, "What would be the result of my union with that gentleman?"

"Domestic discord, precocious, but sickly children."

Without waiting to hear more, Margaret abruptly left the office and went to Dr. Godwin's. "I would rather not remain at the seminary; can you get me another position?"

"Yes! I have a letter from the principal of Rothmere College," he says, "If the lady of whom you wrote will come, I shall be pleased to employ her."

A letter of introduction from the minister secured Miss Raymond a favorable reception, very comfortable apartments were assigned to her, and in addition to teaching she was honored by a request to give lectures on literature in the college chapel.

The public was invited, and as her fame spread abroad many came to hear her. She arose to the occasion; what would have been a quiet talk to fifty students became a splendid oration to five hundred people.

One afternoon a crowd pressed about the rostrum, seeking an introduction to the brilliant lecturer. Among others was a broad shouldered, handsome Scotchman, and a distinguished looking elderly man. A lady teacher whispered aside to Margaret, "The gentlemen to whom you were just introduced are a wealthy manufacturer and his master mechanic."

Margaret cast down her eyes and meditated for a moment, then turned and addressed the younger, who was named Macdonald.

"Do you reside in this city?"

"Yes!" and I wish to ask if you take private pupils? I would like some instruction in literature if I need not enter a class."

"I think the matter can be arranged."

"Thank you; can I come to-morrow at four."

"If you choose."

Margaret went to her room where she sank into a chair and covered her face with her hands. "My king! My king!" she murmured. "A mechanic!" sneered her pride. "I care not, he is, to me, the one man in all the world."

On his way home Robert Macdonald called himself "fool," over and over again, but he kept his appointment, notwithstanding.

After he has been taking lessons a month you may see him sitting at his teacher's side in the library. The time is twilight, Margaret has been reading, but she knows that her companion has not been listening, but only looking into her face.

"I fear that you do not love literature," she said, glancing up with a smile.

"I am not certain that I do," was the reply; "but I am sure that I love you. I want you for my wife. Can you give me any hope, Miss Raymond?"

"I love you!" was the frank reply, "but I can not say whether I will marry you. To-morrow you shall have my answer."

By the fast express she flew to Dr. Wiseman. I have received a proposal of marriage and I want your advice."

"Who is the gentleman?"

His name is Macdonald; he is only a mechanic, but a splendid man for all that. I confess that I fell in love with him at first sight. He is broad and blonde, as handsome as a Greek god."

"I am acquainted with a Mr. Macdonald."

At that moment Robert entered. He stepped to Margaret's side and taking her hand, said, "Dr. Wiseman, I love this woman better than my own life, I have asked her to marry me and I hope you will not forbid the bans."

They were a complete counterpart each of the other, Margaret supplying what Robert lacked, while with her slender form and dark magnetic face. "She seemed a fair, divided excellence, whose fulness of perfection lay in him."

The Phrenologist replied with profound earnestness. "What God hath joined together man can not put asunder. You are well adapted to each other and will be happy."

On the way out, the lover questioned. "You are mine, are you not darling?"

"I have not belonged to myself since our first meeting," was the quiet answer.

"For my part," said Robert, "I struggled against loving you at first, but it was of no use; even the accidental touch of your hand was something to be longed for. I have been called a woman-hater. I'll tell you why. When very young I married a frivolous girl who cared only for my money; she spent it and died, leaving me a sickly child that lived only six months. I often think how different my life would have been if I had consulted a Phrenologist before that marriage, but I did not go to one until I was financially ruined. I had no ambition to try to do anything until Dr. Wiseman in his earnest, convincing way said, 'You have ability to succeed,' and showed me in what direction."

"Mr. Macdonald, you have talked to me frankly of your past, now I have a confession to make: all my life I have longed for luxury, and when I saw before me a manufacturer and a mechanic, I was tempted to favor the richer man. It crossed my fancy how delightful to have all the beautiful things that money can buy, but love was

stronger than pride, and so I choose the mechanic, for I would rather have you with comparative poverty than Van Rennsaler with all his wealth."

A smile of infinite tenderness flitted across Macdonald's face, as he said, "I hope, my darling, you will never regret your choice."

At the end of the college year Dr. Mark Godwin performed the ceremony which united the destinies of these two.

All the way to the city Margaret was trying to picture the home to which they were hastening. "Is it a cottage or a flat?" she asked.

"Time will tell!" was the non-committal answer.

On leaving the cars they entered a carriage and were driven to the most aristocratic portion of the city.

"Whither are we going?" inquired the bride.

"To the home of the wealthy manufacturer."

"Why do we go there?"

"He is my friend."

A servant admitted them to an elegant brown stone residence, and they were ushered into a luxurious drawing room. When alone Macdonald took his wife's hand and said, "So you are sure that you love the humble mechanic better than the wealthy manufacturer?"

"Indeed I do."

"I am sorry for that for I happen to be the owner of the mills."

"O Robert, is this home our very own?"

"Our very own, my darling."

Not long after Margaret's marriage she entered Dr. Wiseman's office again, and said, "I wish to pay the balance of my fee, and I want also to say that I have had more happiness since you gave me that chart, than in all the years of my life before."

While speaking she counted out one gold piece after another until \$500 lay in a shining heap upon the table. "It is yours," she said, "and it is only a trifling amount compared with the benefits which I have received from Phrenology."

"My dear, Mrs. Macdonald, I can not accept such a sum. It is sufficient reward for me to have been instrumental in bring-

ing about your happiness, and to witness your enthusiastic appreciation of our noble science.

"Surely I have cause to be enthusiastic," replied his visitor. "The chart which you gave me, lifted me out of the depths of despair; it showed me what profession to follow, and in place of a life of alternate idleness and drudgery gave me a position of profit and honor. Your advice saved me from an unhappy marriage, and secured for me a husband so harmonious that home is heaven, and from my study of Phrenology I know that perfect adaptation will insure perfect offspring." In her frank, impulsive way she went on. "If I am blessed with a dozen children, they shall every one have the benefit of a Phrenological examination, for I am convinced that it would be to them the richest legacy which I could bestow."

"LEIGH."

### HITS AND PREMIUMS.

This month (December) closes the contest for the best "Hit." Subscribers will, therefore, please read them over with care and write us which one of the hits, in their opinion, is the best. The vote of preference should be indicated by the number attached to the Hit and be sent so as to reach us during the present year, in order that the decision can be announced in an early number of the JOURNAL, and the premium awarded.

For terms and conditions of premiums please refer to previous numbers of the JOURNAL.

HIT NO. 58.—I have not yet undertaken Phrenological pursuits as a profession, but through business I meet many whom I invite to uncover their craniums in order to keep my manipulators nimble. Shortly after I graduated at the Phrenological Institute I was introduced to a perfect stranger. My friend informed him that I was a Phrenologist and advised him to have his head examined. He immediately removed his hat, and I proceeded with tape-measure and calipers to investigate his developments, assuring him that the operation would be quite safe for him. He was of the motive-mental type, with a good quality of organization and a fair degree of vitality. His brain was large in circumfer-

ence, but lacked decidedly in length of fibre upward from the plane of the meatus auditorius externus. In the course of my observations I remarked: This man is long-limbed, fleet-footed and quick-witted. When he works, he works hard, and if the job was not finished Saturday night he would not hesitate to work next day. In fact he is prone to forget that the Sabbath was ordained as a day of rest and devotion, and to assign seven days a week instead of six to his terrestrial triumphs and tribulations. At this juncture he expressed astonishment and offered me a cigar (which, of course, I respectfully declined). Said he, young man, "I am ze proprietah of ze shteam carrousel und ze valtz hall at ze resort und I makes dhree kawatahs of mine moneys by Sundays. Sundays is mine very much busy day. Now how you could told dot on mine head?"

GILES C. GASS,

West New Brighton, N. Y., Class of '90.

HIT NO. 59—THEY DISAGREED.—One evening after a lecture on courtship and marriage, I requested a number of single ladies and gentlemen to come to the front. I indicated how a few couples could be mated, and placed also two others side by side, and said, "Now let us see whether these two are suited." I mentioned a few points, and remarked, "Those two would not be well adapted, they would not agree." At this the audience cheered.

The next day one of the "adapted" young men said to me, "The reason why they laughed so last night when you said, 'Those two would not agree,' was that the young man went with that lady quite a while, then they had a quarrel and separated, but now they are going together again."

DANIEL D. STROUP, Class of '88.

HIT NO. 60.—I was one of a large family, having three sisters older and four brothers younger than myself. Was always extremely boyish in disposition. Once in the old-fashioned practice of "Sweeping the Old Year out," as observed in England, when on the last day of the old year the young folks dressed in a fantastic costume or in each other's clothes, and went into the neighbor's house with a brush and repeating a simple rhyme. I, a child of seven years, dressed in my brother's clothes, and while crossing the street a playmate said, "That fellow is not dressed up at all," as she pointed to me. Was always wishing to be a boy, calling myself "William" and playing with my brothers and cousin John as a boy with them.

Some years later after coming to this country, I became interested in Phrenology and, in company with my sister, went to

Professor Grady for examination. After looking at me a moment, he said, "You ought to have been a boy." My sister said, "She always wanted to be." I was at first skeptical, but that first sentence won my confidence.

F. BUTTERFIELD.

**HIT NO. 61—TWIN SISTERS.**—At my office, some months ago, it was my privilege to delineate the character of twin sisters about twenty years of age. They were dressed alike and of nearly the same size and form.

It was said that they were often mistaken the one for the other by old acquaintances because of their close resemblance. I had only seen one of them before this occasion.

It will be fair to mention that I felt my skill as a phrenologist was being put to a rigid test. Their heads were measured, and I found that one was a little larger in circumference, while the other was larger from the opening of the ears, over Firmness.

I pointed out the slight difference in temperament, and said that the one with the larger Self-esteem and Firmness was more active and resolute; that she would naturally act as leader over her sister. She quickly responded by saying that she always had to ring the door-bell when calling at a neighbor's house with her sister. The other had larger Caution and Secretiveness, and therefore more reserved and careful in manner.

I showed how that one was more like the mother and the other more like the father.

There were three other ladies present, and they all expressed surprise at the correct hits I had made, and were very anxious to learn how I could tell which parent each resembled, when it was known that I had not seen either of them. This, I said, was one of the many good things learned of Prof. Sizer while I attended the American Institute of Phrenology.

JOHN C. BATESON, M. D., Class of '90.

**HIT NO. 62.**—At the Court-house in Monticello, Indiana, I selected from the audience several young ladies and gentlemen and pointed out those best adapted to each other, physically and mentally considered. I led forward one couple as best adapted to be husband and wife, phrenologically and psychologically, when Rev. Mr. Seabold, of the Presbyterian Church, arose to tell me that they were a bride and groom, and that he had that very afternoon performed for them the marriage ceremony.

DR. F. O. SEMEBLOTH.

**HIT NO. 63.**—In the fall of 1865 Prof. O. S. Fowler gave a course of lectures on Phrenology in Fond du Lac, Wis. To prove the science, he gave public examinations at

the close of each lecture of persons nominated by the audience.

A gentleman well known to the public was selected one evening, and the professor's first remark was: "This gentleman has a mind of his own on all subjects of general interest, and, like Elihu of old, is inclined to 'also give his opinion,' without 'respect to persons,' and is so fearless and outspoken that he is likely to make enemies in the ranks of the opposition. His disposition is to lead rather than follow.

"If he is a church member, he is a Methodist. Is he a church member?" asked the professor. But the nominating committee declined to answer any questions. The professor insisted there could be no objection to that question; but the committee were obstinate, and he proceeded: "If he is a member of the M. E. Church, he is a class leader." And soon after he said: "If you are not a preacher, you ought to be; and if you are a married man, your wife is a nice, quiet little woman, one of your own selection, as you did not wait for her to do the courting." His hit in regard to this and all the other points was so complete that many who had paid little attention to Phrenology thought he must have been posted in regard to him, but, from my knowledge of the committee, I think he could not have been.

The facts are, the nominee for examination was the Rev. Mr. Woodhead, pastor of the leading M. E. church in the city of Fond du Lac, and who, in a Thanksgiving sermon soon after the emancipation proclamation, presented it in such a glowing light as an eminent occasion for national gratitude that an anti-Union editor in that city caricatured him in his journal as a colored preacher. If I am rightly informed, Rev. Mr. Woodhead is the man who fell a victim to the ire of the saloon men at Sioux City, Iowa, for an attempt to enforce the prohibition act a few years since.

H. S., Plainfield, Wis.

**HIT NO. 64.**—In 1881 I was lecturing on Phrenology in Trenton, N. J. A woman sent for me to visit her house to make an examination of her boy, of whom I said: "This boy has very large Combativeness and Destructiveness, and though he had a fine intellect, he would, if angry, throw a stone even at his mother's head." At this the mother jumped from her seat and said: "Did I ever hear the like! Would you believe it, when I went out in the street to get him just now, he refused to come in, and threw a stone at my head."

WM. SOARLETT, Philadelphia, Pa.

**HIT NO. 65.**—I once took a friend of mine into the office of Fowler & Wells for an examination by Mr. Sizer. The man was a stranger in the country, and could not have

been known to the examiner. In studying the temperament and constitution, he took hold of the right arm, and asked, "What do you do to bring out such a peculiar development of muscle?"

The man replied, "Nothing."

"If I were blindfolded," said the examiner, "I should suppose I had under my hands Ole Bull, the great violinist, for it seems to me that no man but such as he could have such a masterly development of fine, wiry muscle, caused by the careful, intense and vigorous use of the bow; besides, you also have strong musical talent." When the examination was completed I introduced the stranger to the examiner as Ole Bull's son, who was also a great violinist, but whose face, as a young man, would not remind one of the aged and eminent artist.

W. JAY.

HIT NO. 66.—I was requested to examine the head of a man in Ohio, 1850, who was brawny, stalwart, broad-shouldered, who had just come in from hunting, with jack boots, and who was tanned as brown as a berry. I made the remark for the first time in my life, "if you were a tailor (and of course you are not), your faculties of Form, Size and Constructiveness are so large that you could cut a coat and make a fit without measuring the man. You would know the form and size so well that you could plan the coat that would fit." Every one looked astonished. Finally the brawny hunter turned to one of his friends and said: "I think I recently won \$5 from you by a bet on that something." It was true that he was a tailor, and so much an artist that he could carry the form and size of the man in his mind without the measurements, and thus make a good fit.

L. M. N.

HIT NO. 67.—In 1843 Nelson Sizer was lecturing in Collinsville, Conn., and the chief business of the place was making axes. At one of the lectures a man was being publicly examined, and was told he was deficient in the organ of Color, and while he had Form, Size and Constructiveness, he would be able to forge and grind axes, but would not succeed in tempering, because he would lack judgment as to the proper shade of color in the steel which shows the right temper.

"But," said the man, "I am a temperer." "That may be," said the phrenologist, "but you would do better in any other branch of the work."

This made a town-talk, and brought out the fact that he had twice as much wrong-tempered work sent back to be retempered as any one of the six men engaged in that department, and before a month was out he was induced to take another kind of work, where the faculty of Color was not required.

M. BLAIR.

HISTORY OF A HIT 68.—In 1859 the New York clipper ship *Dreadnaught*, Capt. Samuels, sailed from Liverpool for New York in July, with a crew of thirty men, six boys and five officers, and 253 passengers. The captain soon saw evidences of insubordination, and his crew consisted of the very worst material. A sailor always answers an order by aye, aye sir, or by repeating the order. The crew failed to do this, and armed themselves each with a knife in one hand and a marline spike in the other, and dared the captain to fire on them. "No, men. I do not intend to shoot you but to make you return to duty. If I were afraid of you I would kill ten of you with these pistols; but take notice, if one of you dares to advance one step toward me, that instant, he dies." The captain ordered their food stopped. After a few hours he went forward and found the men obstinate, and they said they came on board the *Dreadnaught* to do as they pleased.

*Captain*—"Now, boys I have determined that you shall have no more food in this ship until you return to duty."

*Crew*—"No, captain, we have all put our foot in it, and we will hold together and have it out."

*Captain*—"You will be hungry by and by and will think differently."

*Crew*—"If there are provisions in the ship we will take them."

*Captain*—"Men, I have hired you to work, I have paid you; I have fed you well and treated you kindly; you have refused duty; you rise in open mutiny, and I have stopped your food. If any man dares touch any thing on board this ship now under my command, I swear I will shoot him."

*Crew*—"Oh, but, captain, pistols sometimes miss fire, our knives miss never. We would have your heart's blood."

That night, one man came aft, and asked the captain's forgiveness, and said he would have come sooner, but a watch was kept to prevent any one coming to make terms.

The captain thought it time to bring the affair to a conclusion, the men having been forty-four hours without food. Accordingly he informed the passengers whom he could rely upon that his safety was their safety; that if the mutineers succeeded in killing him they would scuttle the ship and take to the boats leaving the passengers to their fate. Four Germans offered their services, saying they were soldiers and could fight, and would stand by him to the last. These men he armed with iron bolts (having no firearms), and having barricaded one side of the deck forward, he placed them behind it to prevent being surrounded. He then went forward alone upon the other side having his pistols concealed beneath his jacket. One of them on guard (a stout Irishman) seeing him alone, and as he supposed defenceless, sprang forward with a

marline spike in hand, exclaiming, "Come on boys, we have got the bloody—" But the captain was too quick for him; he presented his pistol to the man's head, saying, "One foot further and you are a dead man!" The man was too glad to beat a retreat. The men then came rushing on deck. The captain stood firm with upraised pistol. "Death to the first man who advances," said he. Then commenced a scene defying description; the men all swearing and shouting together, urging each other forward, but each unwilling to be the first to meet the fated pistol. The captain stood unmoved waiting until he could be heard. He again demanded that they should return to duty. "I will make no terms with you; I demand in the first place that you all throw overboard those knives and then go to duty."

"Shipmates," said one burly fellow, "there goes my knife," and one after another the knives were all tossed overboard. "Now, Captain, our knives are overboard; will you give us watch and watch?" "No, men!—there is where we started. You shall not dictate terms to me. I am here to order and you to obey. I will be obeyed." The captain then walked aft and called out for all hands to "haul taut."

The men did not come creeping along, but they came on the run, and pulled with a will. After this the work went smoothly. On nearing New York, the men feeling nervous in regard to what Captain Samuels might do in regard to their mutiny, he talked to them for an hour, read the law to them, told them how depraved they were, and that they might better their condition and become masters. This was too much for poor Jack; and those men who had sought his life, and were ripe for any crime, now wept like children. "Now," said the captain, "to show you that I believe you repent of your misdeeds, and have resolved to do better, I forgive you and will not proceed against you." The men offered to sail with the captain in the Dreadnought to the ends of the world.

Such is a brief statement of what appeared in the New York morning papers at the time, and the town was much stirred by the wonderful pluck and self-reliance of Capt. Samuels.

Three days afterward a little party of men came to the phrenological rooms of Fowler & Wells and asked for written examinations. They were all strangers to Mr. Sizer, the examiner. A modest-looking man took the seat. The following are extracts of the statement made in writing and published in full, with all the facts, in the PHRENOLOGICAL JOURNAL for November, 1859:

THE HIT NO. 68.—"Your Combativeness is sharp and fully developed, which indicates courage and promptness, a disposition to meet and master difficulty, and repel assaults and aggressions. You are known for

your independence, for a disposition to make your mark in your own way, dislike to be subjected to dictation from any quarter. Your pride of character, your firmness of purpose, independence and energy qualify you to take a controlling place in society, and to lead off in business; to be master of your own affairs, and to superintend the affairs of others; would do well as a public officer, as mayor or sheriff—you could direct public affairs well."

"You aim to do what is honest and fair, and especially that which is manly and honorable. You would do well as superintendent of a railroad, a contractor for constructing roads and bridges. In short, you are known for bravery and thoroughness, for independence and will-power. You are distinguished for courage and self-reliance, and had you been the commander of the ship Dreadnought, which arrived at this port three days ago, you would have pursued much the same course with the mutineers as did Capt. Samuels."

Subject—"I am Capt. Samuels."

Examiner—"Ah! I am sorry you mentioned it just yet, but since you have done so, I will say no more."

It will be remembered that some five or six years ago the yacht Dauntless won the victory in the great yacht race across the Atlantic, and it will be a pleasure for the reader to know that Capt. Samuels was her commander, and that he still lives in his full vigor, and that he dreads naught and is dauntless as ever.

J. E. WOOD.

### CHRISTMAS TIME.

Ye who have scorned each other,  
Or injured friend or brother,  
In this fast fading year;  
Ye who by word or deed  
Have made a kind heart bleed,  
Come gather here.

Let sinned against and sinning  
Forget their strife's beginning,  
And join in friendship now;  
Be links no longer broken,  
Be sweet forgiveness spoken,  
Under the holly bough.

Ye who have loved each other,  
Sister and friend and brother,  
In this fast fading year;  
Mother and sire and child,  
Young man and maiden mild,  
Come gather here;

And let your hearts grow fonder,  
As memory shall ponder  
Each past unbroken vow.  
Old loves and younger wooing  
Are sweet in the renewing  
Under the holly bough.

## SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

ANDREW BOARDMAN, M. D.

WHEN George Combe lectured on Phrenology in New York, in 1838 and 1839, Dr. Andrew Boardman reported the first course to the *New York Whig*, and the second course to the *New Yorker*. These reports were eagerly read and copied by various papers in the United States and Canada. Dr. Boardman was advised by several medical men of distinction to put the reports in book form and publish them. This he did, after obtaining Mr. Combe's hearty consent in the following words :

"Cape Cottage, Portland, Maine, 30th July, 1839—Andrew Boardman, Esq.—My Dear Sir : I have read your reports of my lectures on Phrenology, and beg to express my satisfaction with their essential correctness. You ask if I have any objection to your publishing the reports in a separate volume. As the American publishers of my works, Messrs. Marsh, Capen, Lyon & Co., of Boston, have given their consent, you have my full concurrence in your doing so. I am, my dear sir, yours sincerely, George Combe."

Thus was Dr. Boardman enabled to act upon the suggestion of his advisers, and also in furtherance of his own desire on Mr. Combe's arrival in America. He thus expresses it :

"I determined, in an humble way, to aid his efforts to diffuse a knowledge of that science to which he has so long been devoted, and to the advancement of which he has consecrated his future life."

In carrying out this resolve, he not only reported the lectures of Mr. Combe, but also added to them original matter of his own, wherein he gave a brief "history of the rise, progress and present condition of Phrenology"—at that time, 1839—and naming the different workers, from the time of Gall's discovery to that of Combe and of our own Caldwell, with the various vicissitudes

encountered from opposers. He also added an "Essay on the Phrenological Mode of Investigation," which is a valuable chapter for any one to read.

Dr. Boardman was one to whom Phrenology owes many thanks for his thorough and lucid manner of presenting the science in other writing besides these "Notes," "Essay" and "History," which sold so rapidly as to require a new edition in 1841. The book was republished in England. The second edition was given to the world in an enlarged, revised, corrected and improved volume.

His first edition contained strictures upon "practical Phrenology" and "practical phrenologists" which are modified in later editions, after he became better informed regarding the beneficial results of the practical application of the science by an expert. Then the question arises, How can one become an expert in anything without more experience than can be acquired otherwise than by much practice?

Spurzheim, when in Boston, prophesied, or expressed his opinion, that the time would come when "Phrenology, in common with medicine and law, would become a regular profession, having not only its professorships in our seats of learning, but its regular practitioners in our cities and villages, who would be consulted by parents touching the education and choice of occupation adapted to their children, and by persons employing apprentices, assistants, etc., as much as the physician now is in sickness

"This very state of things this *practical* Phrenology is now producing."

Articles from Mr. Boardman appeared in the early volumes of the *American Phrenological Journal*, for his pen was not an idle one, and he was never happier than when it was occupied in the defense of his favorite science.

Among its opponents was a man who

did some noble work in the medical world of New York, but since this is not a sketch of John Augustus Smith, M. D., my readers will not now be treated to a description of him, but of Dr. Boardman's reply to Dr. Smith's "Select Discourses on the Functions of the Nervous System in Opposition to Phrenology, Materialism and Atheism, to which is prefixed a Lecture on the diversities of the human character, arising from physiological peculiarities. By John Augustine Smith, M. D., Member of the Royal College of Surgeons, London; President of the College of Physicians and Surgeons for the University of the State of New York, and Professor of Physiology in that institution. New York: D. Appleton & Co., 200 Broadway, 1840."

In this defence Dr. Boardman seems to feel the importance of the occasion, and gives Professor Smith full credit for his ability, erudition, position and titles, and remarks: "In truth, if Phrenology is ever to be refuted, this should be the occasion. If phrenologists survive this attack, they may breathe more freely, and anticipate other opposition without alarm." Hence it is evident that if he did not deem the foe worthy of his steel he would not attempt the attack. Of Dr. Smith, he says: "The author of the 'Select Discourses' is a doctor of medicine, a member of the Royal College of Surgeons, one of the vice-presidents of the Lyceum of Natural History; in earlier life he held a professorship of mental and moral philosophy, he was for years a professor of anatomy, and for years has been and is now professor of physiology to the College of Physicians and Surgeons for the University of the State of New York, and is also the president of that institution. Besides the learning and reputation which these honorary and official titles indicate, it is to be remarked that he has, as he himself informs us (page 109), 'the great natural advantages of a head so large that he has seen one individual only whose head is rather larger than his

own,' and that his 'temperament is not only sanguine, but ardent,' so that his 'brain has all the benefit to be derived from a full supply of well aerated blood.' Then again, the attack before us is no hasty and sparkling production, struck off in a fierce and sudden heat, but it has been long meditated, carefully matured, often reconsidered, every word must have been measured, every sentence thrice scrutinized. For many years has the author annually presented these discourses to the medical college of which he is president, making, from time to time, the improvements of which he deemed them susceptible. After some years he considered them sufficiently mature to be delivered before the members of the learned Society of Natural History, of which he is now one of the vice-presidents, and by whom they were, as he informs us, 'received with favor,' and now, after more than three years still further deliberation and preparation, he has at length presented them to 'the lovers of science' as 'Select Discourses.' That is, according to Dr. Johnson, 'nicely chosen, choice' Discourses, Discourses '*culled out on account of their superior excellence.*' Are we not fully justified, then, in asserting that if we had a right to expect perfection anywhere, it is here? that if Phrenology is ever to be refuted, it ought to be on this occasion? Let us proceed, therefore, with all the calmness and self-possession which circumstances will permit to inquire our fate, that we may know whether Phrenology must indeed wrap its mantle around it and sink forever into oblivion."

Boardman quotes Dr. Smith where he says, "It has been alleged that the phrenological speculations weaken our convictions of human responsibility, while they strengthen the cause of materialism. *Both charges appear to me to be groundless.* \* \* \* The phrenological hypothesis *involves nothing*, with regard to the constitution of man, which, in reference to that constitution merely,

*may not safely be granted.* \* \* \* The organs, in fact, hold *precisely the same relation to the mind which is conceded to the eye and ear.* \* \* \* As to the other charge he declares that phrenologists are constrained with *irresistible force* 'TO OPPOSE materialism.' \* \* \* He acknowledges that for a long time *he* considered 'the notion of distinct organs in the brain as irreconcilable with the doctrine of human responsibility; *further reflection has, however, convinced me of my error.*' \* \* \* May we not hope that the fact of his having become convinced that he has believed *one* erroneous charge against Phrenology will induce him to bestow still 'further reflection' on the entire subject, renounce other errors and make other retractions? Our hope can be very faint only, for there is much truth in the

Professor's assertion that 'mistaken opinions, once imbibed, are not readily surrendered, and if a book has been written, the case is, of course, hopeless.'"

It is not necessary for us to pursue the subject or attempt to portray Dr. Boardman's line of argument, which is terse and to the point, as well as often pointed with wit, since his "Defense of Phrenology" contains an enlarged analysis of Professor Smith's objections and their lucid refutation.

A brief statement of a few facts will illustrate, in a measure, the earnest enthusiasm displayed in the working of his mentality. Would that we had many more as clear, as capable, as earnest and as thorough, willing, intelligent and scientific upholders and investigators of the science he loved.

C. F. W.

(To be continued.)

#### THE INSTITUTE ALUMNI AT SUPPER.

THE second annual supper of the Alumni of the Institute took place on the evening of October 12, at the Columbia, opposite Union Square, in New York city. The decorations and furnishing of the table and the management generally of the affair were most satisfactory to eighty or more students and guests who participated in it, and creditable to the class committee and the proprietor of the Columbia. The liberality of the latter gentleman could scarcely be construed otherwise than that of one interested not only in the success of his part in the matter as a business man, but also of one who desired to give a practical token of personal favor in behalf of the cause it represented.

In addition to the members of the class, faculty and officers of the Institute, there were present the Rev. Dr. Charles F. Deems, Dr. and Mrs. H. C. Houghton, Mr. George G. Rockwood, Dr. Charles F. Shepherd and Mrs. Shepherd, Mr. and Mrs. Bramhall, Mr. M. T. Richardson, Mr. L. E. Waterman, Mr.

William McConachie, Mr. C. C. Backus, Dr. George F. Laidlaw, Dr. H. G. Hanchett, Mrs. A. E. Webster, Mrs. C. Le Favre, of this city; Rev. H. T. Widdemer of Passaic, N. J.; Mrs. Bell, of Boston; Miss L. Moran, of Washington; Mr. William A. Corbion, of Philadelphia; Mr. H. T. Esterbrook, of Ashville, N. C.; Mr. J. B. Sullivan, of Yonkers, N. Y.; Mr. and Mrs. Albert Bausch, of Brooklyn, and Mr. John Earley, of Morristown, N. J.

Letters were received by the secretary of the Alumni Association, Mr. Albert Turner, from Mr. George MacDonald, Dr. A. H. Laidlaw, Miss Frances E. Willard, Dr. H. A. Buttolph, Prof. S. S. Packard, Rev. Lucius Holmes, Mr. E. M. Lockart, Mr. Matt. W. Alderson, Dr. J. C. Bateson, Mr. T. J. Ellenwood, Mr. Thomas Pray, Jr., Mr. R. J. Brown, Mr. E. W. Austin, Miss Pearle Battee, Rev. S. K. Heebner, Dr. Mary B. Dewey, Mr. H. E. Swain and others; all expressing regret at not being able to attend. Prof. Packard who had been set among the speakers of the evening was

unable to attend because of severe illness, a fact that was a disappointment to all.

In his letter Mr. MacDonald said: "I fondly anticipated meeting with 'our family' and gathering around the festive board to-night, to greet our friends and exchange those sentiments of love and hope and encouragement that blossom on such occasions. The gathering of last year has left its impress of hallowed memory on all who were present. Such gatherings are the foretastes of the coming glory to the human race. They are object lessons in love, and friendship and kindness. They demonstrate the high standard which we are capable of attaining, and what Phrenology has done and can do in lifting the people to a higher realm of manhood. I am pleased and encouraged with the progress of the science and the work of phrenologists during the past year. I find the masses of the people much more ready to accept our teachings to-day than ever before. All that is needed is earnest, loving and well versed men to occupy the field. If I could talk with our friends to-night, my text would be, '*Put ye in the sickle, for the harvest is ripe.*'"

#### THE SPEECHES.

After the company had given sufficient attention to the part of the entertainment comprised in the menu, the chairman for the occasion, Professor Sizer, introduced the first speaker of the evening with the remarks:

Friends, the first sentiment to which your attention is called will be responded to by the Rev. Dr. Charles F. Deems.—

*The Importance of a Knowledge of Human Nature as related to Christian work.*

There are three reasons why I take pleasure in calling upon Dr. Deems to respond to this sentiment.

1. Because he is pastor of the largest parish in the world—The "Church of the Strangers." Their number belis the earth. "I was a stranger and ye took me in" is full of pathos, and means much.

2. Because Dr. Deems is president of "The American Institute of Christian Philosophy."

Dr. Gall, the founder of Phrenology, said: "True religion is central truth, and all knowledge should be gathered around it."

Horace Mann, the great educator and special friend of Dr. Spurzheim, said: "Phrenology is the guide to philosophy and the handmaid of Christianity; whoever disseminates true Phrenology is a public benefactor."

The third and last reason, is, that it is Dr. Deems.

Dr. DEEMS said:

*Mr. President, "Brethren" and "Sisters":—*

I knew that I had to preach in this "chapel" to-night, and I also had a text sent me, but in the great press of my business I lost my "text," and at half past five this evening I could not find it. Now, that does not signify much; if I had written my "sermon" and lost it I might mention that as a subject of congratulation; but I did not lose my sermon for I had none; and I awoke to the sense of my condition that also I did not have my text.

On coming here "brother" Turner furnished me with a text, and considering that there were other engrossing duties in which I was expected to be engaged, and which would prevent me from preparing a sermon, I took "brother" Sizer out to see whether he could not build a kind of little sermon for me, that I could deliver with unction to the assembly in the "chapel." He promptly gave me a sermon; but it happens there is one very unfortunate thing about the matter, I have no verbal memory. I have been five hours striving to commit to memory five consecutive sentences of my own, and on the third sentence ignominiously broke down before the audience. You must not, therefore, hold me to a *verbatim* report of brother Sizer's sermon or brother Turner's text, for I shall break down; but I shall not tell you when and where. If my hearers do not know enough to know when I break down I should have the sense to keep it to myself; and so when the suggested discourse gives out in my memory I shall say whatever occurs to me. Plainly there is

great advantage in that. For when I say things you do not like, that is brother Sizer's part of the discourse; and if I happen to make a hit anywhere you know exactly to whom to give the credit.

The text is this: "The Use of a Knowledge of Human Nature in Christian Work."

I suppose it is intended that I shall say it is a valuable thing to have a very extensive and minute knowledge of human nature, to a man who is going to do the work of a Christian minister or any other Christian work. That we may come to an understanding about it, what is human nature? One must know that. You see there are two senses in which that expression is used. One is the constitution which makes a being human, and the other is the expression of that constitution in the variety of environment which comes to men in the different periods of their lives. That is what one wants to know if one is going to be a Christian minister. So few of us know human nature. So few people approach the study of humanity with reverence. Men who will lift their hats at the portal of the temple will dissect a body amid jokes and irreverence; whereas, next to the Divine nature the sublimest thing in the universe is human nature. So great is human nature in my estimation that I sometimes hesitate to make it second to Divine Nature, and I do so because I am a Christian and a very orthodox Christian. I believe in the incarnation of God. I believe that God came into the world and could not keep away from being a man. I believe that the ideal of manhood was eternal, so that God could not keep back from showing himself in real humanity, but must become a man; and I believe that God has always regarded humanity as the completion of his Godhead, as I believe a high, divine, superb life is the completion of manhood.

Now, then, with that kind of feeling I begin to strive to find out what man is. I take one man and ask what is a man? I go to the Bible—I believe in the Bible, I believe it is the word of God; and I have never been able to find that anybody has ever discovered anything in science contrary to it. I had my breath fairly taken away from me yesterday afternoon as I ran down the old Hebrew Bible for the two words, "spirit"

and "soul," and saw that in all the books of the Old Testament I could note where even a careless intermingling of the two was to be found. I never heard of any clergyman or any writer who did not sometimes confound "soul" and "spirit." Those old Hebrew men and Jewish apostles understood it with such clearness that we have never been able to add anything to their psychological discrimination. With them you will always find two words, one for "spirit" and another for "soul." In the New Testament we find one Greek word for "spirit" and another Greek word for "soul;" and we find the Hebrew words for spirit and soul exactly agreeing with the Greek words for spirit and soul, and *they never are intermingled*. Now, if I had not believed it until yesterday, I believe it to-day that the Old and New Testament were written through the inspiration of the Almighty God.

Then, I come to myself and say, do I find that in human nature? What is man? There is his body, and one need not dwell long upon that, it is so manifest. What else is there in him? There is "spirit." What else? "Soul." A man is a being with a *soul* which is the product of the union of the spirit and body. That is my definition of a man, and I would like to submit it to these scholars. A man is a being with a soul which is the product of the union of the spirit and body. The body is not produced by the spirit, nor by the soul. The soul is the product of the spirit and body coming together, and when the spirit comes into the body man becomes a living soul. You may search creation through and you will not find a man without a spirit, and you will not find an animal with it.

Let us go back to what so many theological students and old ministers do not seem to understand. I opened my Bible yesterday and turned to Genesis, and I found this description, "God fashioned man out of the dust of the ground." So I might be an evolutionist or an anti-evolutionist and it would not affect this account of the creation of man. I found as I read along that God put "spirit" into—I do not care whether it was man or monkey—put *spirit* into this plastically formed matter, and upon the entrance of *spirit* man became a living "soul."

The first instance of a soul produced by union of body and spirit!

Now, if I can only keep that before my mind when I come to deal with my fellow-men I shall be able to preach the Gospel to them better. I remember when I was a young professor about twenty-two years of age, living in North Carolina, I preached a sermon on the text, "What shall it profit a man to gain the whole world and lose his own soul." A publisher from Philadelphia, who was present, was struck with the idea of a young man of twenty-two preaching a sermon like that and he had it published in Philadelphia, and I, perhaps, was the proudest young person in America. Such a sermon! It was tremendous, it was terrific. I pictured a man toiling and gaining all the real estate, all the women, all the horses and all the wine in the planet. I gave him a million years to enjoy it. He went it magnificently; and then I came to the losing of the soul, and wound up Dantesquely.

The other day I came across that sermon and read it over. I think Providence probably thought it was time that something should come to me, and when I reperused that discourse I was the humblest old clergyman in the world. Because in my early ministry I did not know what the soul was. I talked of *soul* as if it were *spirit*; I talked of man as if he were only one of the creatures. Now I think I know better how to preach. I think I could go like a prophet up and down Wall street and say, "What shall it profit a man if he gain the whole world and lose his soul," and point to some people there who are worth more millions than I have fingers, and who are losing their soul, their life, with all that is in life.

I might enlarge this idea indefinitely; it seems to me it sheds a new light in regard to preaching. Sometimes we preach to men as if they were not only descended from monkeys, but were monkeys; and sometimes we preach to men as if they were machines. There is a kind of a musical instrument, I wish I knew the name, but my knowledge of music is so sublimely nothing I can hardly draw an illustration. I think it is a kind of musical machine in which you put something with holes bored in it, and if there are a certain number of holes it

plays "Auld Lang Syne," and then if you turn the crank and a certain number of other holes are presented it will play "Annie Laurie." That is the way men are often talked to in asylums, penitentiaries, chapels and churches. I will tell you, my friends, there is certainly much difference between running a saw mill and tuning a piano, and there must be certainly a difference between turning a hand organ and converting a soul. I do not see how a doctor who does not know something about the physical organization of a man is going to cure him, and I do not see how a clergyman who does not know something about the difference between the spiritual and psychological in man can get at him. A man may know metaphysics very well and be able to deliver a lecture upon it before a college of philosophers, but after all he may seem to be utterly ignorant of human nature. The old religionists made the spirit tyrannize over the body and that is as great a mistake as it is for a man to let his body subvert his spirit. Such a man you say is a low man, as low as one who tyrannizes over his body by his spirit. I have to teach my people "You have no more right to starve your own body to death than to starve anybody else's body to death."

One thing more, what is Christian work? Merely philosophical work? No. Christian work is the work of getting men to be reconciled to God, not of persuading God to be reconciled to men. We never have to do that. We do not have to waste one single instant on that. The great thing is to get men to be reconciled to God. Now, suppose there is a quarrel between two nations, for illustration, between France and England, and an ambassador should be sent from England to France to negotiate. England is not mad, England has no cause for war; England does not want to fight. What the messenger would have to do would be to persuade France to be reconciled to England, England being powerful and France being weak; England being right and France being wrong. Do you suppose the Lord ever makes this diplomatic mistake of sending a man to preach the gospel to folks he does not know anything about? He feels that the more a man knows the people he is going to persuade to come back to a loving

God in a loving way, the better he can do his work.

I think I have about finished brother Sizer's sermon. Is that all, brother Sizer? ("Yes? I think you have it all in.")

But every preacher has an application to make, and mine is, "*Have you got it all in?*"

The Chairman--The next sentiment is:

*A Knowledge of Human Nature as related to the Work of the Physician.*

The true physician in his work is more intimate with mankind than any other person, and hence a knowledge of human nature, especially in its mental form, is his *right hand of success*.

Dr. Henry C. Houghton will now address us.

Dr. Houghton said:

*Mr. President, Ladies and Gentlemen:*

Prof. Sizer has asked a question which is involved in the topic which is assigned to me. Now I do not hope to entertain you and instruct you as I have been both instructed and entertained while sitting here beside Mrs. Wells, recalling some reminiscences which occurred when I first gave my maiden lecture to the students at the New York Hospital for Women, when she was secretary of the Faculty; but I will say that this question as to whether the knowledge of human nature is necessary in the practice of medicine depends somewhat on the range and practice of the physician, whether he is called to treat human nature, or whether it be canine or feline nature.

It is said that one of the most eminent surgeons of France owed his success to the fact that while he was yet young and sat waiting for patients, he received a call to visit one of the leading diplomats of France. On being introduced to his patient, the minister drew back the blanket which covered the bed and showed the doctor only a pet dog. Now this physician had a knowledge of human nature and he exercised it. His first impression was to turn away in disgust, his second impulse was to stay and care for the dog, to the best of his ability, and in this way he was introduced into the best families of the city; for the gentleman to whom the dog belonged made the fact known to his friends, and they sup-

posed if the doctor could care so successfully for a dog, he would also be able to take care of human beings.

The story is told of an old darkey who was going along a country road, and his mule became balky, so he had to wait a little while, as darkies and mules do sometimes. While he was waiting a physician came along with his saddle bags, and the darkey said to him: "Say Massa, you got anything ter make dis mule go?" "Yes," said the doctor, so he got down, and taking out a hypodermic syringe he injected something into the sides of the mule which so surprised and stimulated him that to the darkey's astonishment he ran with all his speed, and disappeared. The darkey ran after him to the top of the hill and saw the mule far in the distance. Then he waited until the doctor came along and said to him: "Doctor, you got any more ob dat stuff you put into de mule?" "Yes," said the doctor. "Is it spensive stuff?" asked the darkey. "Not very," answered the physician. "Then," said the darkey, "I wish you would put fifty cents worf of dat stuff into dis darkey so dis darkey kin ketch dat er mule."

Now to turn to the serious side; must we not all know human nature, to deal with it in every profession and relation of life? Men, as physicians deal with men; they deal with them some for the man, some for the money, and some for both man and money; and those who deal with man must deal with him for one or for both, and their reward will be according as they deal with him on the one basis or the other. As to the question, "Why is it necessary to know human nature?" A physician must know human nature in its ethical relations certainly; he must know his professional brethren, in order to deal with them, for it is not always true, as in the clerical profession, that there is perfect unanimity, never any discord between those in the medical profession; for sometimes a man needs the study of human nature most when he is required to deal with his own colleagues, particularly in a small town where there is considerable rivalry. In a larger town and in a city a doctor has to deal more particularly with his patients, and then the question comes up, how to deal with them.

Many, many are the relations which he sustains. Now if a man should deal with the patients which come to him in his clinical practice, in a great hospital practice, where he has to meet with the Irishman recently arrived, the German hardly able to understand, and the Italian bringing with him all his peculiarities, as he would with the patients he meets in his office and parlor, he would make a grave mistake, not only so far as his relations with the individual are concerned, but also with regard to their capacity for usefulness in the community. Then comes the relation of the physician to the study of human nature in dealing with human nature as found in the public at large; and it is here, I take it, that a man's widest success and influence comes in the study of human nature. Men should work for money. That is an absolute necessity; but we should deal with men for their souls also. Dr. Deems, however, has so definitely covered these points that I will not recur to them, but I will say this, that I believe more fully than I ever did in my life that this body of which we speak as ourselves, is less than ourselves, less than that which is embodied by it. Some of the best philosophers have defined the brain as the beginning of man; some claim that the soul should be the foundation; and others claim that the soul is in the body rather than in the brain, a matter that seems to be substantiated by the latest experiments. We live not only in the brain center which gives life, motion and activity, but I believe it is as impossible to separate this soul of ours from the physical body, as it is to separate God and man, for in him we live and move and have our being; and the human life is not the limit to the body; so that when a man deals with human nature, he deals with it eternally, whether it be as a clergyman or as a physician.

Now I come to the next point.—How to get this knowledge of human nature. One necessarily gets it by coming in contact with people as the gamins of the city get it by coming in contact with men, and men get some clear knowledge of human nature by coming in contact with them. There are relations in life that give us more or less knowledge of human nature as we touch at various points. I think many a man makes

a failure by not beginning at the beginning with right impulses and motives. I have known many a man to live his life and fail to find his niche, and so make a failure in life because he failed to find his niche. Through lack of right direction, therefore, many a young man fails to get the best in life, for so much depends upon the kind of a teacher a young man or woman has in the primary experience of life, and upward. I remember one of the best things that were done for me, was while in the high school at Dorchester, Boston. My elder brother became interested in a school directed by Dr. Butler, and by his advice I attended a course of lectures, and at the same time had an examination made of my physiognomy and general drift of character. I placed little dependence upon it at the time, but later I found that the advice given was practical and full of common sense, and it really became in some sense one of the molding influences of my life; and in looking back upon it I know that in the main it was correct and that its force has been felt all my life.

Of course it is unnecessary for me to advise any of those present to take a similar course, but this statement is only a just compliment to be uttered in their presence.

The Chairman—Mr. George G. Rockwood will speak on

*A Knowledge of Human Nature as related to Art.*

There is a peculiar fitness in calling on Mr. Rockwood in the fact that he is a master in two lines of arts.

1 In "the harmony of sweet sounds."

2. He is an acknowledged master in the art of taking happy looking pictures, especially of beautiful children. He has probably taken more fine pictures of beautiful children than any other man in the world. He has the faculty of so taking them that they all look handsome as well as happy. But I have pleasant cause to remember that his solos and duets oftener brought tears than smiles.

Mr. Rockwood said :

*Ladies and Gentlemen :*

When my friend, Mr. Turner, called on me in relation to the subject to be considered to-night, and wanted a speech of about

twenty minutes, I said (and I know you will indorse my sentiment) that he who on an occasion like this speaks twenty minutes, would speak to a "banquet hall deserted." Therefore I believe I will secure your good will this evening more for my brevity than for what I utter; we often, you know, thank people for what they don't do!

I scarcely know which way to consider this question, whether as human nature bears upon art or art affects nature; they have through all times seemed to have acted and reacted upon each other. Human nature has been developed by the highest forms of art, and art has reached its greatest heights in the most advanced stages of human civilization. When Greece was at its proudest and greatest height, when it was the centre of the world, then art flourished as it has never flourished before nor since. Art has always been the means of developing the best in human nature, although oftentimes the standard was very low. We find most questionable specimens of art in the ruins of Pompeii, and yet it was probably as high as their nature at the time.

As an illustration of the manner in which art has been used to affect human nature, we know that the Romans surrounded their wives and mothers with the most heroic statues and the most magnificent specimens of sculpture, that there might be a pre-natal influence upon those who were to be born as warriors and citizens of that great nation.

We have noticed that art follows the development of human nature and new countries. Very little of the æsthetic sense was to be found amid the forefathers of a rugged New England. No branch of art, not even music, was there to be found, and even musical instruments were tabooed in the forms of praise in the churches. It was a wonderful innovation, which I can remember, when the fiddle, flute and the violoncello were introduced in the old Methodist meeting-house of my New England home; and when the Episcopal Church concluded to put in its organ there was a sensation in the town. Of course all of the fine arts are related in their effect upon human nature. As time has gone on and our country has developed, so music, pictorial and plastic art have gained a foothold, and some of the most valuable pictures in the

world are now in the possession of our public galleries and in the collections of our wealthy merchants.

Music, rather than the pictorial arts, seems to have first assumed importance in the development of the human race, and undoubtedly from its use as a means to praise and worship God.

Man has always reached his highest development in art in religious outbursts—Michael Angelo in his immortal statuary and architecture; Raphael, Rubens and Guido in their wonderful paintings of sacred story; and in music the holy songs of Mendelssohn and Handel live and will live for ages, while the secular works of each have passed into a comparative oblivion.

As Mr. Turner suggested to me, "Art is successful only as it appeals to the human faculties." I would add that art is true which makes better men. It is a strong point that our Roman Catholic friends make when they claim such potency in the use of pictures to rouse the fervor and piety of the worshiper at the sacred altar. I think we can interpret the quality of the human brain very often in ascertaining the religious bias of the individual. Whether he be Roman Catholic, High Churchman, or belongs to any of the sects which reach in such marvelous gradation down to the simplest forms of worship and in the plainest meeting houses, might be said to be in proportion to the ideality of his nature. The high idealist with picturesque imagination finds his place in the magnificent ritual, and as these qualities are modified or absent in the man, he finds content in the plainer forms of prayer and praise. So art will find its highest plane where education, culture and the highest ideality become the standard of life. Where the baser faculties of the race are predominant, and ignorance and vice are in power, there neither plastic art nor music in its best forms will have a home. Art has been the object teaching in all ages of civilization and was "destined to touch the human heart and call forth holy sentiments of love and admiration, in which the heart speaks to God."

*Prof. Nelson Sizer followed Mr. Rockwood, and spoke on Phrenology.*

I perceive, ladies and gentlemen, that I have been assigned by the Banquet Com-

mittee for remarks on the subject of Phrenology. I have been talking on that subject for the last fifty-two years, and especially during the last six weeks; two hours a day in public to the Class, and the rest of the time to persons who came for professional examinations, so that I do not know what to say to the members of the Class that will be new, but to them and to those who have not heard me speak, I will say what is certainly true, that human nature is understood better to-day than it ever has been before. From the beginning to the days of Gall and Spurzheim the problem of human mentality was a problem unsolved, a kind of "terra incognita," a realm unknown. Yet there were those who thought on the subject, and down to the days of Gall and Spurzheim, great minds struggled almost in vain to develop that which existed in the mind and was struggling for manifestation. They knew and felt that it was a great theme that had been working in the human mind, from the time man began to think until developed character gave it utterance, and was known only as "Mind and Matter," or body, soul and spirit, and with such a definition it made mental philosophy not capable of being generally understood. So new light was thrown upon it when Gall dissected the brain, and studied its relations to mental manifestations. To show you the difference between Phrenology and Metaphysics, I may say that Phrenology enables a man to meet a perfect stranger and describe his character so well that a third person hearing it read would know to whom it belonged.

Phrenologists know that it is one of the commonest things of their daily practice to say to a woman, "You inherit from your father; you have his build, his logic, his self reliance, energy, determination and his masterful spirit, and you are a leader wherever you move." And she and her friends will look up and say, "How do you know anything about that, you never saw her father." To a man we may say "You have your mother's intellect and ingenuity, you have her moral sentiments and her social affections, and you have your father's obstinacy, his pride and his high temper." And with astonishment he will look up and say, "That is true, but how do you know

anything about my father and mother? You have never seen them, and you do not know me even by name."

And not only can living subjects be described, but the cranium of the dead shows by phrenological light, the character of the life that throbbed within it twenty years or twenty centuries ago. For instance a man in this city, Mr. John Hecker, once brought me a skull wrapped in a newspaper. It had been buried twenty-five or thirty years, but was well preserved and he asked me what I thought of it. I inquired where it came from, and he replied "Some excavations are being made down town, and among other things this skull came to view; I asked permission to bring it to you, please tell me something about it." I said to him, "This is the skull of a German, a man who was probably about seventy or seventy-five years of age. He was a man of very strong character; he was upright, honest and just, but severe, and probably in family government was very severe, but his severity was based on justice, and therefore not regarded by him as cruelty. I think he tyrannized over his children, and when they disobeyed, treated them roughly. He was greedy for the acquisition of property, but was regarded as a very honest man in the community." Then Mr. Hecker said, "That is the skull of my father. I am repairing the family tomb, and this skull being exposed I thought I would bring it to you. My father was known as an honest man, but he was almost cruelly severe. When there was a disturbance among the children he used to reach out his arm and give the delinquents a blow that would make their ears ring." That was what Phrenology was able to say of a skull as revealing the character of its owner.

On another occasion the Rev. Dr. Parker, the great missionary, brought me a skull and asked my opinion of it. I did not know Dr. Parker, and he did not tell me anything relative to the skull or where it came from; but after glancing it over I said to him, "This is a Roman head." Then I went to the shelves and brought back a bust of Caesar and also one of Cicero, and showed Dr. Parker the resemblance between the busts and the skull. Then he told me

the history of the skull. It had been found in a cavern made by excavations under the City of Jerusalem. The whole skeleton of a man stretched out at full length had been found by him, with the decaying accoutrements of the Roman soldier, and now that I had said it was a Roman head, his opinion was confirmed that it was the skull of one of the Roman soldiers who might have served under Pontius Pilate the ruler of Judea at the time of Christ, and that the soldier had strayed in there, become lost and died. Dr. Parker was archaeologist enough to appreciate all this, and he was wonderfully pleased that I corroborated his opinion, having said as soon as I saw it, "It is a Roman skull." He gladly loaned the skull for me to take a cast of, and we have that cast in our collection.

Now you ask what Phrenology has done for the world? It has taught us how to understand human nature; it has taught us how to read character; it has taught us to know the excellent of the earth as contrasted with the shameless and the criminal ones; it has taught us to know how to do that which the old metaphysicians never tried to do, and indeed would never have succeeded in doing, and which their successors cannot now do with their style of mental philosophy, for they travel in a circle and make no progress whatever. They never could read a character, they never pretended to say who was courageous, or proud or ingenious or generous; who had a good memory, or who had talent for business or scholarship; who have loving tendencies and who were deficient. But when we set before men the system which Dr. Gall developed, making the brain the center of power, and the body as the servant of the brain, then all is simple as the multiplication table and not marvelous and complex. Any intellectual person can be taught in six hours so that he can tell ten feet off, many of the leading traits of character which a man possesses; and the knowledge that will show that all great millionaires have broad heads; that they are men who enjoy money, and know how to make it and use it. Then, that there are men with narrow heads who waste money, or fail to make it, and there are some who know how to make it and work hard to get it, but do not know

how much it means, except how much finery, or dinner or whiskey it can buy, or how much "horse."

I am so used to talking on this subject that I have perhaps overrun my allotted time, and I will now call on our good "mother," Mrs. Wells, who is present and who taught the first class in Phrenology that was ever taught on this Continent.

Mrs. Wells will now address you, on *The Past and the Future*.

Mrs. C. F. WELLS said :

Requested, as I am, to speak on *The Past and the Future of Phrenology*, or the Study of Mind, its manifestations and its organs, there is so much that might be said and so short a time in which to say it, that condensation is necessary.

For many ages mental philosophers have studied to understand and define mind, but it was left to our great Dr. Gall to bring its manifestations into a definite, tangible system, in which effort he accomplished much, but man is human and life is short, hence he left something for his followers to do, among whom we are happy to count ourselves. He contended against opposition, but he started the ball, and it is for us to keep it rolling. We will use our efforts in that direction. If the old adage be reliable, that "Truth is mighty and will prevail," we have reason for encouragement to believe that our labor will not be for naught. Indeed when we comprehend and realize how much has been accomplished by the feeble efforts of the few who have labored for its advancement, what, I would ask, might not be reasonably expected from the annual increase of its number of advocates.

After all, something is needed *besides* lovers and advocates of the cause. We have a chartered institution with its annual sessions, but it lacks, and *needs* an abiding place, a resting place for its illustrations and a hall for lectures. Not only is it *needed*, but *it must* be had. Who will help its procurement. Who that has received its benefits and been blessed with wisdom to acquire a sufficiency to bestow a building or the means for its purchase will come forward and bequeath the necessary funds for the purpose.

What is wanted is that which can not be taken with one when called hence. This fact has been realized by one man and his wife who will leave a few thousand. They say Phrenology has acquired the property which they possess and they will leave it to Phrenology when they shall no longer need it. But that is not sufficient to obtain a building worthy of the cause. Ought we not to have a home that will honor and popularize the name and be a monument to its laborers as well as a hall for lectures and a depository for its cabinet of illustrations? That is to be accomplished in the future. All of my possessions, though meagre, are to be devoted to that cause or to the benefit of the American Institute of Phrenology, when they are no longer required for the maintenance of myself and those dependent upon me for support. Who will do likewise, or better, if able to bestow the needful.

My mind's eye sees the happy day of the fruition of my hopes, for, though quietly, yet truly is Phrenology spreading, and such as desire the name of helping the wheel onward must put shoulder to it soon and not wait till it rolls over and crushes them. It this work be of man it will come to naught, but if it be of God—as we know it is—it will not be overthrown.

Give us your prayers of faith, ever remembering that faith without works is dead. We have shown our faith by our works. Mr. Wells used to say that if Fowler & Wells had given the same time and energy to any calling for the sake of amassing property they would have as much as they wanted. They succeeded in that for which they wrought, namely, the spread of truth, founded on facts, over the habitable globe.

Many men are now living, who attribute to Phrenology their success in accumulating wealth by being thereby put on the right track in life's pursuit, but have become so absorbed in business as not to think whether they can do any thing in return for what they received. Find those men and open their eyes to see their duty. That is work for the future.

PROF. H. S. DRAYTON, *The Institute*.

Dr. Drayton was called up to speak for the Institute, and said :

*Ladies and Gentlemen* : In speaking for the Institute I am reminded of a say-

ing they have in one of the great lake States west, "If you seek a continent look around you." Now the Institute is here, and if you wish to see it you have simply to look this way. This may imply that the Institute has a kind of variable lodgment, is somewhat peripatetic, so to speak. There was a college professor who lived about a hundred years ago, and who as the head of a New England institution, gathered his pupils together one year in one place and another year in another place. It was a common saying up there, "Wherever doctor so and so is, there is the university."

Now I was somewhat surprised to notice the color of Mrs. Wells' remarks about the Institute, as I had intended to speak a little in that line myself. I supposed that she would speak on Phrenology as a science, its growth and doings of late, and did not think she would encroach on what seemed to be my privilege. I was going to rise before this excellent body of alumni and friends and venture a few remarks after the fashion of some of the famous church debt raisers we have heard about, and I thought that to have such support as the distinguished gentlemen on my right have indicated in their stirring and pertinent remarks, would be a sufficient inspiration. But Mrs. Wells has given the "tip" as they say in financial circles, and I'll let out my mind at the risk of duplicating her thunder.

The development of physiology and the progress that has attended the modern study of psychology owe very much to the important discoveries in brain function that are now admitted to be the work of Gall and Spurzheim and some of their followers, and modern Phrenology, with the clearer light that has been shed by latter day research, has exhibited new phases of mind interpretation and a deeper insight into the relations of nerve development. The world at large is profiting by its revelations; the scientist and the intelligent layman in the broader walks of life, each in his way appropriating what appears of value and use. So the truths of a sound mental philosophy, or as Prof. Bain terms it, "a science of character," have penetrated society, and sustained an interest that on occasion comes into conspicuous notice.

I believe that the five hundred and more men and women who have studied under the auspices of the Institute and received its certificate, have been no passive element in our American popula-

tion, but have exercised and do exercise a strong influence upon public sentiment. Representing, as fully one-half of them do, professional and educational classes, this could not be otherwise, and their interest is more or less direct in its tendency to promote the objects of the Institute, at least so far as concerns the supply of students from year to year.

The fifty that were gathered here from different points of the compass to attend the autumn session just closed, brought with them, I may say, a higher estimate of the principles that formulate the doctrine and practice of phrenological science, and a broader personality than any previous company of students, and well illustrate the fact that the expectation of what the Institute has to furnish the mind, earnest to know the truth concerning its higher interests, widens yearly, and it must be met speedily or the consequences may be unfortunate. A building with suitable provision for lecture hall and the illustrative collection, where students and faculty may associate in the freedom of possession, where all persons interested in the studies of anthropology may rendezvous for study or conference, should be procured speedily. I speak strongly, or wish to be understood as urging the need of establishing the Institute on the footing that has been briefly stated.

The spirit of earnest phrenologists has ever been that of practical philanthropy; in their labors among men and women they have thought little of pounds, shillings and pence, of creating an estate and leaving on departure from this mortal scene a thick packet of registered bonds and stock certificates. The world may remember with more or less of gratitude the names of Gall, Spurzheim, the Combes, Abernethy, Broussais, Otto, Elliotson, Sir George Mackenzie, Pinel, John Bell, Horace Mann, Cubi de Soler, Amos Dean, Samuel G. Howe, Samuel R. Wells and a hundred others, but it thinks not that they were rich, and no golden monument is necessary to perpetuate their memory. Their great deep hearts understood best the glory of a life spent in work that would bring priceless comfort to its beneficiaries, and if ever one of them recurred in imagination to a memorial in bronze, granite or marble, doubtless the reflection was suggested that to posterity might be left the duty or honor of rearing a suitable monument.

The time is ripe when such a monument should, at least, be begun. The attempt may be modest, yet none the less creditable to those concerned in it.

This gathering with its sixty or more graduates directly interested in acquiring a sure and practical knowledge of human nature that they may live the better and do the better for humanity and themselves; the half dozen instructors who have given time and thought to the labor of the session just closed in the earnest desire that their teaching shall be profitable to the willing ear; these officers of the Institute who have cared for its interests many years, hopefully and truthfully awaiting a period of fruition, when a work of so much importance to the community shall have its proper setting; these guests and friends who have assembled to approve by their presence and kind utterance the spirit that pervades the work, all show the need of a substantial and permanent foundation that will provide for the urgent demand that is realized now for competent training and instruction in the principles of practical psychology.

I am not here to make a lofty eulogium on the use and benefit of such service as the Institute renders to society. The students who have gone from its changing halls, and those here present are ready to do that, and with a fervor born of personal experience and deep sincerity. *Exitus acta probat*, the motto of Washington, may fitly apply to this service. Its results, its ends demonstrate its surpassing value. Need I say that the trustees are gratified with the stand taken to-day in regard to the purpose of my remarks by the alumni of their own motion at their meeting. The spirit which they have evinced will prove, I dare to think, the beginning of a wave of interest that will culminate ere long in the material realization of our hopes.

As trustees, we do not ask a towering pile of granite that, to use the language of Webster, shall meet the sun in his coming, or on whose summit parting day shall linger and play, but yet a building respectable, convenient, accessible, to which the friends of Phrenology and the friends of a cause and organization that sees in man the elements of an immortal nature, the markings of a divine hand, may repair, and in sympathetic co-operation give, at least, that moral support that is essential to all efficient enterprise.

REMARKS OF J. O. WOODS, ESQ., FOR  
*The Trustees.*

*Ladies and Gentlemen*—I am asked to speak for the Trustees, which may seem a superfluous office since you have heard most of them already speak for themselves. Here is Mrs. Wells, the true mother in this cause. Age has not dulled her enthusiasm. Time and experience have but confirmed her faith in that to which she consecrated herself in youth. She holds up high ideals of this humane work, and in motherly words and tones enjoins faithfulness in it as work for God and humanity. Especially to night, womanlike, she pleads for a permanent home for her cherished offspring in the form of a house for the cabinet and lectures, and I am gratified by the response of the alumni, and hope the day is not distant when her heartfelt wish will be gratified.

Prof. Sizer, the Nestor of Phrenology, is too well known to you for me to eulogize. Over forty years ago he laid his hand upon my head as he has done upon thousands of others. I consider him the highest authority in craniology to day; at nearly four score, he comes before you with all the freshness of youth. Age has not chilled him nor the depravity of humanity made him cynical. Long may he live, as he will in his books, if not in the flesh.

Dr. Drayton has brought fresh blood and careful medical and scholarly training, and though comparatively young in the work shows his complete mastery of the subjects thus far evolved, and is pushing his researches far into the obscure regions of psychology. Though already a voluminous author, his facile pen dispenses monthly, through the JOURNAL, the newest discoveries in mental science.

My eulogy of the other trustees consists in saying that they have had the good sense to let well enough alone. All great reforms or innovations have their baptism of ridicule. The originators are dubbed cranks, an appellation which has become honorable as they turn the wheels of progress. There is something peculiar about them; one characteristic about them is said to be long hair, but that period has long since passed with phrenologists. Slick, conventional people did not originate the anti-slavery and temperance or other great movements; under all such is coiled the spring of an indomitable will that scorns ridicule and is impelled by an inborn impulse.

Phrenology is respectable the world over. Its founders and builders have not been mere money grabbers. The love of truth and humanity has been a sufficient stimulus.

It is sometimes said, by those who know the least about it, that Phrenology is not a science. True it is not an exact science; neither is medicine, nor history, nor any of the natural sciences. Mathematics is made an exact science, because it is based strictly on its definition. But knowledge so arranged or classified that one may correctly reason from it, is sufficient to constitute it a science. Phrenology is young yet and more progress has been made in mental science since its origin than was made in all the ages from Aristotle to Gall. To it we are indebted for the definite division and classification of mental phenomena.

I attended the closing exercises of the class to-day to know the general effect of the teaching received, and found it thoroughly moral and religious. So it should be. Next to the divine mind ranks the human. If an undevout astronomer be mad, so must be an undevout phrenologist, coming as he does in so close relation to the soul of the universe. I was pleased with the fact that not all had come to the study from mercenary motives. There was the mother who had studied the better to know herself and how to train her children; others for general culture. Not all may become professional lecturers and teachers, but all such students will be better prepared for life duties. How greatly business men would profit by its study in enabling them to judge of character! A man may have ninety-nine good business qualities, but if he lack a knowledge of man he will prove a failure. Reformers would greatly profit by its study.

I was particularly pleased to see so many young ladies in the class. It seems to me a study especially suited to woman. She is justly credited with keener intuitions than men. Her sensibilities have not become blunted by the knavery and the rough and tumble of life. A condition of intuition is sympathy and truthfulness; she feels influences that men do not perceive. This faculty combined with a knowledge of Phrenology should make her especially successful in determining character, and who needs this knowledge more than she? It seems peculiarly fitting that a woman like Mrs. Wells should have many disciples of her own sex.

In conclusion, I congratulate the late class on the auspicious termination of their work. They meet as strangers, they part as friends. And to the active trustees let me say, Well done good and faithful servants, enter into the honor and respect of all generations.

MR. L. E. WATERMAN, FOR  
*The Former Graduates.*

You undoubtedly have heard of the man who whenever he opened his mouth "put his foot in it." I am worse than that man to-night. The minute I put my foot in this hall for an enjoyable evening, I was compelled to say that I would open my month, with nothing in it. When Mr. Turner asked me to make a speech, it was the greatest surprise of my life. I am no speech-maker. Sometimes when I have a word to say I speak in a hall, as I did this afternoon, at the closing exercising of this class; but never in my life did I make a set speech. I feel, therefore, that I owe an apology for not having prepared myself with something to say as a worthy tribute to you.

In attempting to speak for the old graduates, I will use what Mrs. Wells said to me when I spoke to her on this subject. She said, "Never shirk your duty." I should like to inspire you with this text, so that you will carry it with you, and never forget it, even in the most depressing moments of your life. You have a duty first and always to yourself, and a man or woman who does his duty to himself or to herself, makes the most of himself or herself; the best that can be possibly made out of the material they have in them.

Those who have opportunity can go out from this class and teach the truths of Phrenology, and they can take with them their life's occupation, and something that will help as well as interest all workers, and be a benefit to them.

I knew some 35 years ago a boy who became enthusiastic on the subject of Phrenology. He was in the West one time, where he spent two weeks, visiting an old school friend who was a physician, and he was told that his dyspepsia was the result of bad living, and that if he would eat meat, drink coffee and chew a little aloes after dinner, he would be able to build himself up, and be a better man. The boy did not know any better than to take the advice. At the end of the two weeks he visited Quincy, and arrived there at the same time that Prof. O. S. Fowler did. He wanted to hear the

lectures of Prof. Fowler, but the stimulating diet he had attempted had put his blood in such a condition that he had three boils on his body so that he could not sit down, and when he wanted to rest, had to lie flat on his face. The boy bought his ticket and lay down on a back seat. But by and by there was no room in the place, and he had to go outside, and after the door was closed he lay down with his ear to the crack of the door. In that way he heard more than one lecture. Then he went and had his head examined, but while he was in the same physical condition and could not sit down.

The professor examined his head, and he told the boy to *learn to face men*. The boy was painfully bashful and if he had to call where there were strangers, and rang the bell, if the man he went to see was absent he would go away rejoicing in the fact that he would not have to face the man. How well that boy profited by the instruction you will be able to judge, when I tell you he is the man who had the courage and cheek to get up and face, not only one man, but face you all. So I owe something to Phrenology, since it taught me to do my duty in this respect, when it is necessary.

Now, after Dr. Houghton has instructed you how to care for the physical man, and Dr. Deems has taught you how to take care of the spiritual welfare, and Mr. Rockwood has shown you the best expression of the product of the soul and body, as developed in the highest expression of art, it seems there can be but little more to say. But I am really glad I am called upon to speak for the old graduates, and in speaking for them I would say: I rejoice with you, more than you can know that you are to take up the work which some of them must before long lay down.

MR. M. T. RICHARDSON, FOR  
*The Alumni Association.*

*Mr. Chairman, Ladies and Gentlemen:*—The letter which Mr. Turner just read from Mr. McDonald will give you an idea of what you would have gained had the been present to speak to you. I came to the table unprepared to speak on this or any other subject, and as I had understood that arrangements had been made for the speeches, I thought I could get myself into some quiet corner and eat and listen. But Mr. Turner came to me

and said, "You will have to speak in Mr. McDonald's place," and passed right on without volunteering an explanation. What could I do? I could not say no under such circumstances. I heard, too, that Mr. Waterman was in the same boat, so I concluded to accept the inevitable and do the best I could. Now I scarcely know what to say for the Alumni, for I have not been a member of the association yet twenty-four hours, and this association was formed about a year ago and numbers I suppose about seventy-five members. There are about five or six hundred graduates I suppose in the whole country, of the Institute, and it seems to me that we ought to get as many as two hundred of them at least into the association, and I believe by proper effort that can be done. This afternoon in the hall of the Cooper Union, by the suggestions of Mr. E. M. Lockhart, an attempt was made to secure a fund for the purchase and fitting up of a building which Mrs. Wells has spoken of and Dr. Drayton has spoken of to-night. Mr. Lockhart suggested that each member, man or woman, who graduates from this Institute shall take one share or a fraction of a share in stock at \$40 per share. The idea seemed to take, and I think we secured nearly a thousand dollars. It was Mr. Lockhart's idea that the Alumni should furnish five thousand dollars. If we secured one thousand this afternoon in a few minutes, it seems to me that we ought to secure the other four thousand in three months' time. A committee of ten was appointed to draft an address for circulation, and if that committee attends to its duties and sends out the address in the PHRENOLOGICAL JOURNAL and in other ways, I think we can carry this project through; I do not see how we can fail if we work at it enthusiastically. It will not do for us to go away and think no more about it; we must think about it and talk about it, and by and by we will have the five thousand dollars. Perhaps if some of the gentlemen will take two shares instead of one, then we will have ten thousand dollars rather than five. Now I believe it is the dearest wish of Mrs. Wells's heart to see this American Institute located in a building of its own before she dies; I do not think there is anything else she would like as well as that.

And I want to try, too, and help get the Institute into a building where it can have a proper lecture room and all proper and necessary arrangements; and I hope every one present to-night who belongs

to this association will do their utmost to produce this result and have the building secured so that next year when the class meets it can meet in its own hall and in its own property.

MR. E. S. GREER, FOR *Our Class*.

*Mr. Chairman, Classmates and Friends*—I think I represent pretty clearly the feeling of the class when I say, considering all that has passed into our mouths and ears this evening, that we are almost too full for utterance. Speaking for the class of '91, I certainly can say that it has been good for us to be here, at the banquet, but especially at the Institute. Our six weeks there have not been spent in vain. Some of us traveled far to come here, and represent both hemispheres and especially all regions of this country, from the rocky shores of New England to the lagoons of the Mississippi and to the fertile hills of California. Why did we come? Because we saw that the people were perishing for the lack of knowledge, knowledge of themselves; and we believed that in the science of Phrenology there is truth that will help make them free. We believe in the truth of the saying of that great and noble soul, Horace Mann, that "Phrenology is the guide to philosophy, the handmaid of Christianity, and whoever disseminates Phrenology is a public benefactor." We believe a thorough knowledge of those facts and principles will make us better men and women and help us to be more useful in lifting mankind to a better plane of thought and life. Many of us are painfully conscious of our ignorance, that we have not yet learned all there is to be known about this science, and I think we hardly could expect to do so, when we consider that Phrenology deals with the infinite faculties of men. To expect in a course of six weeks' tuition to learn to be accurate in our knowledge of this subject, would be expecting too much. But our note books are not the measure of the good we have received. Our minds have been awakened and our interest in the science widened, and our sense of brotherhood has increased; so we have received real and lasting benefit. Then these earnest friendships that we have formed are not the least of the benefit, for a good friend is a prize indeed.

The class of '91 is a modest class, but with all due respect to the Alumni we have self-esteem enough to think we are the best class that has been graduated by

the Institute. I was glad to hear that our worthy professor and Dr. Drayton held a similar opinion; still being prudent we will not ask all to hold the same opinion, but will try to make our deeds speak for us. We think we have courage, firmness and moral purpose, and can make our influence felt for good wherever we may be, whether in the pulpit, on the lecture platform, in the shop or behind the bench. We believe the aim of Phrenology to be one with the aim of religion, to spread the truth wherever it may be found. It is not an enemy to mankind;

it is to make men and women better. We intend to hold ourselves true to this high aim, with malice towards none and sympathy for all.

Before we part I think it is meet that we express our gratitude to all those associated or who have been in any way instrumental in making this banquet the success it has been; also to give a last expression of our sense of the worthiness of our instructors and of their universal and uniform kindness and courtesy towards us. God speed them in all the work that may lie before them.

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## CHILD CULTURE.

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### A PRACTICAL TALK.

**A** DEGREE and a diploma will not furnish the capital upon which a teacher can trade. If her wits are sharp, she will not be long in learning that education renders education necessary, that one must know more in order to make available the little one already knows. The world has but faint respect for the man who knows nothing; it has still less for him who thinks he knows everything. One must stand or fall upon the record he makes. As the Italian proverb has it: "Slumber not in the tents of your fathers. The world is advancing. Advance with it." If you are lazy, if you are looking for a life of ease and indolence, keep outside of the schoolroom. I never knew for what a lazy man was invented—certainly not for a school teacher. If you have no love for children, do not attempt to teach them. Thackeray says: "The death of a little child occasions such a passion of grief and frantic tears as your end will never inspire." And Emerson says: "Whoever lays his hand upon the head of a little child, lays it also upon his mother's heart."

All conditions are contagious. So closely are the threads of being interwoven so intimate are the relations of hu-

manity to humanity, that virtue begets virtue, in all ranks of society, as surely as vice begets vice. Hence the need of close watchfulness over habit; of conscientious self-culture on the part of the teacher. The Arabian proverb has it: "A fig tree looking on a fig tree becometh fruitful." So it is with children in the presence of those to whom they look for instruction. The school, in all its bearings, conditions, environments, collectively and individually, should literally absorb the teacher's attention. Children are living, sentient flesh and blood; they have bodies to be cared for and trained; minds to learn and expand; hearts to love or hate; souls to aspire. They read character as a book; they are quick to respond; they meet distrust with distrust, and confidence with confidence; they measure out hate for hate and love for love. Of all time in the child's life, that spent in school is the most precious. No matter how propitious the summer weather for growth, or how favorable the autumn for ripening, if the spring-time was wasted there will be no harvest to gather. It is a maxim among teachers: "Never do for a child that which he ought to do for himself." But the reverse is also true:

"Never leave a child to do for himself that which you ought to do for him." The child, when he comes to school, is entitled to something; the teacher is placed there, and paid to do something; he is placed in the schoolroom for some purpose.

Of what use to you or me, or any one, are facts in history, truths of science, poetic fancy, beautiful landscapes, pictures, paintings, music, except as we are able to assimilate them so that they become an actual part of the living world within us. You remember that when the Pharisees questioned him that aforetime was blind concerning Christ, he answered: "Whether he be a sinner or no, I know not. One thing I know, that whereas I was blind, now I see." The one was a speculative, the other a personal experience, and no man could take it from him. Just so the ideal teacher has a character which is something more than a bundle of cold negations; it is positive bold, living, impressing itself in every way, consciously and unconsciously, upon the habits and minds of the pupils under his care.

SUPT. HENRY SABIN, in *Journal of Education*.

#### ENJOYMENT.

In my mind's eye I have in view a little boy sitting bolt upright on a stiff chair answering questions from the "Shorter Catechism," the first answer beginning, "Man's chief end is to glorify God and enjoy him forever." The boy had no idea what glorify meant, for it had not been explained to him, and to enjoy God he vaguely supposed was something for dead people to do in the very, very distant future ages. He would know how to enjoy a big dinner or lots of fun with the other boys. Full of life and mischief it seemed to be pretty hard on the little fellow to go through the ordeal of the catechism every Sabbath afternoon as was the family custom. But the mother's switch was an efficient assistant in keeping him sitting upright

like a prim judge until the whole dish of catechism had been served around the little group.

This boy grew up to be an intelligent physician, a good and useful citizen. And he discovered, among other things, that one need not wait until he dies and goes to heaven before he really begins to enjoy life; that there are many sweet, wholesome pleasures to be found in our every day existence, and that it is our duty to find them and catch all the gleams of sunshine and good there are in the golden moments as they slip by.

Pleasure! Pleasure! That is what people seem to be living for. And is not that a good object to live for? Every animal was made to be happy, to enjoy life, and if it is not happy there is something wrong with it, and so if people are not happy something is wrong with them. There may be wrongs socially, morally or physically, but it is each one's duty to right the wrong so as to exist in a warm glow of happiness.

What many persons lack is the "know how" to make themselves happy, healthy and good.

One man says that when he was a boy his parents were so strict and severe with him that it soured his temper and saddened his whole boyish life, and he determined that his children should have no gloomy reflections of their early life; so, going to the opposite extreme of foolish indulgence, his children grew up with unrestrained passions and appetites, and with their domineering dispositions in full sway. To be shut in the house with one of them was to be dreaded as the plagues of Egypt.

Many persons are doing things in life simply because somebody else did so, or did not do so, and are always either imitating, in monkey fashion, or going to the opposite extreme of contrariness without using sense and reason to find the golden mean, not having the childlike unbiased mind that seeks after the right, the true, the best way.

The facilities for acquiring knowledge are now so readily obtained that it is an inexcusable ignorance if people do not, in some measure, know how to keep their bodies healthy, their minds intelligent and their hearts happy. Every one should understand his bodily machinery enough to know the effects of different kinds of food and drink, not only upon the stomach, but in its making pure blood, good tissue, bone, muscle and brain power; what kinds and how much exercise of body and intellect is essential to the attainment of symmetry and completeness of being. How to cultivate the life so as to reach the highest and fullest of one's capabilities.

Indulgence in passion and appetite is not happiness. Ask the drunkard and

glutton, if one inclines to think so. The spoiled child is never winsome and lovely in disposition. Nothing spoiled is ever good. Train your children, train yourself to a healthfulness, genuineness, goodness in body and spirit and there will be in such an one an elasticity of enjoyment that will seem to permeate the atmosphere, and there will be felt in the very personality a tendency to making things brighter and better.

By being temperate, kindly and good, one can not help but do good. By doing good, and keeping on doing good, searching out and finding the true ways, the best ways, a keen enjoyment may be had in common, every day life, precious as a nugget of gold, and it is every one's duty to find it. LISSA B.

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#### THINGS THAT CAN BE DONE.

NAPOLÉON declared that the word "impossible" is "the adjective of fools," but even if we are disposed to contest the dictum of the Corsican, we must at least admit that more things are possible than we in our indolence or scepticism are willing to concede. The realization of what education can do for children, on even a physical basis alone, would be a glorious thing, if it were not made so ingloriously pathetic by the consciousness of how much of this is left undone. All children can be made to sit and stand erect, and the formation of this one habit alone, in its result regarding the physical improvement of the human race, is simply incalculable; yet it is so plainly apparent to any man or woman possessing even average intelligence, that it would be but a waste of time to enlarge upon it. All children can be taught to breathe deeply, although this will follow as the direct result of an upright position. This function firmly established, is the metaphorical stone wall, of immense height and enormous strength built as a defense around the inner man—the prevention of disease a thous-

and times more valuable than any cure.

All children can be taught to sing, as well as to speak, and to read music as easily as the printed page of a book. There are very few exceptions to this rule. When one considers the great physical benefit—to say nothing of the mental and spiritual—always to be derived from this form of exercise, it is amazing that there is so little recognition in the educational world of this enjoyable "means of grace."

All children can be taught to draw as easily as to write—in some cases, much more easily. The eye and the ear of the child is quicker and keener than we realize, while the artistic faculty seems to exist in the majority of children as evinced by their universal clamor for pencil and paper. With these they spend hours of quiet contentment, and even positive happiness, in the production of objects which could be safely worshiped, as they resemble nothing in the heavens above, the earth beneath, or the waters under the earth. We laugh at these comicalities, and clear away the litter when the work is

finished, considering our work finished at the same time. Why have we no deeper insight?

It is the exception to find persons who can sing at sight, or who, with ready pencil, can speak in the sign language understood by all the world. The musicians and the artists in any given community are counted upon the fingers of one hand; they are exceptions where they could be, and should be, the rule; not of course, or necessarily, highly cultured representatives of these arts, but, as the ordinary man or woman of ordinary education possesses the power to read a book or to write a letter, though possessing no special elocutionary or literary ability, so this same individual should be equally able to sing a song or to draw a picture without assuming any particular musical or artistic endowment. All this power is as desirable as it is exceptional, and if it is true that it is inherent and latent in the average individual, how tragic becomes the contemplation of the enormous waste of both pleasure and power consequent upon neglect of natural endowments.

All children can be taught to swim. The involuntary, instinctive movements of the muscles when the young human animal is plunged into an unnatural element, will be as correct and as successful as those of the most accomplished life-saver at a seaside resort. The grown man, and woman, are generally slaves to their muscles, not the skilful and independent masters of them. Every year of life confirms habits of whatever kind. Lack of pliability and teachableness in the muscles, increases in direct proportion to age and self-consciousness. The adult, as a rule, has lost the power to let go of himself in a muscular sense. Hence the difficulty which he experiences in learning to swim, dance, fence, gesticulate, ride horseback, etc., his stiff and conscious body refusing to obey the dictates of his desire and his will. But the child

can be taught to do all of these things, while neither time nor strength is wasted in the effort. In a sense we might say that these things do themselves, instinctive as many of these movements are to the natural, unrestrained child.

The kindergarten principle of instruction is doing immense service in all these directions, and when this method is universally introduced, a revelation will be made to the world of what human beings are capable of becoming. How this harmonious and complete development will, both directly and indirectly influence the lives and the homes, consequently the comfort, enjoyment and usefulness of our people it is not in the power of words to portray. But success depends absolutely upon the period at which the work is begun. The velocity of a falling body does not increase in any greater proportion than does the difficulty, and very often the impossibility of accomplishing these things with every passing month of the young child's life. This is one of the great truths which educators have been fatally slow to recognize, and which has made human development such a meagre, one-sided business, giving the average man and woman opportunity for only a small fraction of the growth of which they are fully capable and for which nature intended them. For in all education there is an accepted time and a day of salvation. The sun of that day does not stand forever at the dawning, and the early morning hours once lost are gone forever. With them, too, goes much that is so sorely needed in our daily life that the heart aches at the contemplation of it. But this great deduction from the sum total of human happiness and usefulness will continue until education shall become a thing worthy of the name, and make of man all that he is capable of becoming.

C. B. LE ROW.

Let all instruction involve right habit; then the future will be provided for.

## MORAL TRAINING VS. MORAL TEACHING.

PASSING around my play-ground one fine afternoon, I noticed a cluster of boys intently absorbed in something. I walked over to see what the attractive object was, and saw one boy holding open a flash picture book, very highly colored. The title was "Tom King, the Notorious Thief." The picture then in view showed King in the act of holding a woman over a fire. The boy said, "That's a hero." I passed on without appearing to notice. Now, the average moral teacher would have taken the book, torn it up on the spot and called the boys a pack of young scamps, or something of that kind.

It is necessary for me to state here, that this circumstance took place in the play-ground of the Manchester Moral and Industrial Training Schools at Swinton. We commenced the exercises of the day by singing a hymn, a short extempore prayer, and a Bible lesson. I selected for that occasion (that is, next morning) the 34th and 35th verses of the 17th chapter of 1st Samuel. At that time I had about 120 children in my department. I said to them, "I am going to speak to you this morning, about a hero, a young man who was very clever and very strong, and could also play beautifully on a musical instrument; he was engaged to take charge of a multitude of cattle, principally sheep.

The country in which he lived, was infested not only with rats, wild cats, foxes, &c., but also bears and lions. One day while watching the animals in his care, on the side of a mountain, he saw a great commotion; the sheep were terrified, and racing for their lives, to escape from a lion. David (for that was the name of the young man) jumped up, and, grasping his spear, (a very strong and powerful weapon, made partly of hard wood and partly of iron,) dashed at the lion, which had caught a lamb, and a desperate fight ensued—but as I told you, that David was a powerful, able-bodied young man, he finally killed

the lion. All the boys who would like to have a brother like David, put their hands up. (Of course every hand was up.) Every girl who would like a brother to act so, put her hand up. (The girls' hands were shown.)

"Yesterday when I was passing around the play-ground, I saw a number of boys looking at a picture, and I heard one boy say, 'That's a hero!' Would you like me to tell you the history of that picture?" "Yes, please, sir."

"Some years ago there was a widow lady living in the country, near London. She had two or three little children, and to support herself and children she kept a shop. One night when, it was very late, there were a number of men in a public house near by playing cards, smoking, and drinking whiskey. One of the men said to the leader, whose name was Tom King, 'Tom, let's have some more drink.' Tom's answer was 'The swag's (money) gone.' One of the other gang said. 'Come with me, boys, and I'll find the tin (money).' So off they went, and they traveled on till they came to the widow's house, and the first thing they did was to burst the door open. The tremendous noise woke up the widow and the little children, who began to scream, but these savage men, or rather monsters, threatened to kill them if they made any noise. The next thing they did was to kindle a fire and then they commenced to eat the provisions they could find. Then the leader, told the lady to hand him up her money. The poor creature told them her money was in the bank, Tom lifted her in his arms and threatened to burn her. I heard a boy in the play-ground say 'That's a hero!' 'All who would like a brother to act like that, put their hands up.' Not one, of course, was raised.

"I will tell you what a true hero is, any one who, like David, puts his life in danger to do good. If the boys here would like to be as David was, what must they have? You don't

know? then I will tell you, a *good character*, a great many virtues, and novices.

"In all our moral training, we try to make vice hateful and disgusting, and virtue beautiful. In contrasting David with Tom King, Jack Shepherd and the like, the one comes forward in open daylight, and puts his life in danger to save a lamb; the other, like the sneaking, prowling, cowardly, thieving, deceitful, selfish, savage wolf, comes at night and cruelly treats a weak woman."

I remained at Manchester, for twenty years, and never saw another trashy picture displayed, but as a curious co-

incidence, the same boy who said "That's a hero," saved up his pence and half pence, with which he bought a Bible. His name is Cornelius Cochrane. I may add here that during my long experience I never exposed the culprit. I held up the crime, and made it most contemptible, and enlisted the sympathy of the whole on the side of virtue.

From the great benefit Phrenology has been to me in my profession as a trainer of the young I strongly recommend all young teachers, and especially clergymen to study the science carefully.

JAMES MC LEOD.

#### MR. DEPEW'S EXPERIENCE WITH TOBACCO.

IN the *Signs of the Times* we find the following "Confession" from Mr. Chauncey M. Depew:

I used to smoke twenty cigars a day, and I continued it until I became worn out. I didn't know what was the matter with me, and physicians to whom I applied did not mention tobacco. I used to go to bed at two o'clock in the morning and wake at five or six. I had no appetite and was a dyspeptic.

I was in the habit of smoking at my desk and thought that I derived material assistance in my work from it. After a time I found that I couldn't do any work without tobacco. I could prepare a brief or argument without tobacco, but still I was harassed by feeling that something was amiss, and the result was not up to the mark. I also found that I was incapable of doing any great amount of work. My power of concentration was greatly weakened, and I could not think well without a lighted cigar in my mouth. Now, it is perfectly clear that without this power of concentration a man is incapable of doing many things. It is this which enables him to attend to various and multifarious affairs; to drop one absolutely and take up another and give it full attention.

One day I bought a cigar and was puffing it with a feeling of pleasure

which is only possible to the devotee. I smoked only a few inches, and then I took it out of my mouth end looked at it. I said to it: "My friend and bosom companion, you have always been dearer to me far than gold. To you I have been devoted, yet you are the cause of all my ills. You have played me false. The time has come that we must part." I gazed sadly and longingly at the cigar and then threw it into the street. I had become convinced that tobacco was ruining me. For three months thereafter I underwent the most awful agony. I never expect to suffer more in this world or the next. I didn't go to any physician, or endeavor in any way to palliate my sufferings. Possibly a physician might have given me something to soften the tortures. Neither did I break my vow. I had made up my mind that I must forever abandon tobacco or I would be ruined by it. At the end of three months my longing for it abated. I gained twenty-five pounds in weight. I slept well for seven or eight hours every night; I required that amount because of my excessive cerebration. When I don't get it I am liable to rheumatism or sciatica. I have never smoked from that day to this, and while no one knows better than I the pleasures derived from tobacco, I am content to forego them, knowing their effect.



### THE RELATION OF HYGIENE TO MATRIMONY.

**B**EFORE entering into a detailed description of the felicitous duties attendant upon the early state of matrimony, we will briefly consider the necessary qualifications which each individual should endeavor to possess in order to make his life, and the life of his offspring, in a comparative sense, tolerable. The appalling existence of disease and misery, to say nothing of the living monstrosities, is such as to command the attention of the higher authorities, and to appeal for the enforcement of a law prohibiting unlicensed and promiscuous intercourse, and the union of those who are not fit subjects to become parents, and moreover future guardians. Whom and when to marry is not altogether a personal whim, but one to which science proves a needful ally. Among the rising generation there seems to be an uncontrollable desire to get married; without the slightest regard for its solemnity, nor for the consequent cares which are sure to accompany the injudicious, and too early ties of wedlock. Nature has wisely ordained a period of courtship, in which men and women should study each other's vices and virtues, and ascertain if their lives can be spent congenially together. The general impulse of humanity in this respect is extremely peculiar; for many a wedding may be said to be a travesty upon the sacred rites,

or more properly an experiment, which nearly always proves an immediate, and, even worse, an ignominious failure. With our excellent and pragmatic laws it has become a very easy matter for a man to take a dive into the matrimonial pool, and to extricate himself in case his experience proves, in anyway, to be an unpleasant one.

The shameful and public proceedings which invariably attend divorce suits should put a blush upon all who are forced to take that step, and should practically demonstrate to others the absolute folly of perjuring themselves with a holy vow and thereby casting an unpropitious blight upon their entire futures. The love of the sexes is known to be universal; there is no demand which cannot be fulfilled. It is true that we all have likes and dislikes, and that we may all experience the most intense and fervent love; still, admitting these conditions, the love of ourselves and offspring should compel us to investigate the natural state of affairs before plunging headlong into a dire stream of prolonged misery. No one cares to father a cripple, nor to have among his children a deformed creature whose pitiable efforts are intelligible manifestations of the keenness with which it feels its natural loss, and for which both parents, in the eyes of Providence, stand unquestionably guilty.

It is a scientific fact that no man who is suffering with any serious organic disease should entertain a thought of marrying a woman who is likewise afflicted. Nor should any couple, with whatever identical weakness, be united in marriage, for these lamentable failings, in an aggravated form, will surely be transmitted to their children, and will make their lives prove painfully sad and miserable. The chief objection to a consanguineous union is based upon the infallible truth that both parties are subject to the same hereditary blood, bone, or bodily taints, which will wreak their disastrous force upon their issue. In other words, where marriages are not of blood relation the weakness, or vital imperfection of a particular organ in the body of one is strengthened by the vital perfection of the same organ in the body of the other; and, although their offspring may inherit, to some extent, the parental fault, they will have more constitutional vitality to counteract it. So well is this law established that all perplexing and contradicting theories have long since been discarded. With justice to reason we must all admit that the progeny of incestuous unions are far more liable than others to disease and to premature death.

Of course we must allow that if both parents are in perfect health, and their ancestry were not predisposed to any serious ills, that their children will stand an equal chance of attaining an advanced age, and as free from disease as the best of us. The difficulty, however, is of ascertaining these remarkable qualities, and when we consider the published statement that not more than two families in a hundred thousand are free from all the constitutional taints, we will doubtless find ourselves willing to endorse an act which will place an injunction upon all marriages among those who are near of kin. In this connection we must also ask, What is perfect health? Analytically defined this ques-

tion resolves itself into an equal blending of the temperaments, which means a well-balanced mind and body, in a perfect state of development. Thus the nervous, bilious, lymphatic and sanguine conditions must be in harmonizing sympathy. When any of these temperaments exercise supreme control then the individual may be said to be somewhat "out of gear."

It has also been proven that marriages among relatives with apparently opposite temperaments are seldom, if ever, productive of favorable results, as their children are subject to the peculiar effects of Atavism, or, the reappearance of any organic, or ancestral weakness after the lapse of a generation or two. Statistics confirm the lamentable percentage of imperfect developments which are known to be due to close blood alliances. According to an eminent authority, out of three thousand children, the offspring of six hundred marriages among cousins, more than one-half exhibited constitutional defects, and over one fourth were consigned to an early grave. The principal hereditary afflictions are notoriously common; and the chief of these, may be said to be scrofula, or, "king's evil." Epilepsy plays a prominent part, and idiocy, deaf mutism and blindness, are always chary in their respective roles. Many other minor troubles are also present. With all these facts corroborating the fearful consequences attending close blood marriages, and with an intelligent recognition of the instructive personal repugnance manifested towards all relative unions, it should be our endeavor to prevent, as much as possible, the consummation of all such unlawful, cruel and strikingly inhuman, nuptial proceedings.

The selection of a wife, according to the foregoing statements, assumes considerable importance, and makes it compulsory for all who desire their matrimonial relations to continue with unchangeable bliss, to couple health and

character with the fickle, unsubstantial and ruling impulse of humanity—the scepteral power of love. Woman, may be said to be the purest, and noblest of all animated creation. Without her presence, man would be a stranger to that delicate refinement which characterizes all her ways and works, and which practically stimulates all acts of charity, and the general interest which is shown towards all classes of mankind. From her bountiful store, we first absorb the quintessence of love, truth and righteousness. The influence which the female sex can exert upon man is truly wonderful. She has the power of directing his energies towards the highest and most laudable deeds, and of trampling his ambitions amid the mire and filthy ordure. A true, pure and noble woman is a precious boon to humanity, capable of ascending the highest throne of virtue, and of drawing to her side innumerable converts, while a low, foul and degraded wretch is the curse of all womankind, who will not shirk to commit the most atrocious crimes, with which few men, with the blackest criminal records, are ever found guilty.

We will, therefore, understand that it is a man's duty to seek a woman who is at least as good, if not better than himself to be joined with him in wedlock; for, when the female is worse than the male, she will drag him down to the plane of her iniquity, and then both may sink into the basest depths of depravity. On the other hand, if a woman is good, and a man bad, she may with her instructive motherly qualities, raise him to her own level, and keep him within the bounds of love, and true happiness. I will admit that it requires some art, in the management of such cases; but every intelligent woman can easily acquire enough skill to control the worst passions, to which, some of the weaker men fall, pitiful victims. If you are married, it becomes your duty to administer to all the wants, and the comforts of your husband. Cheer him in all his

efforts, and give your assistance, whenever it is required. Acknowledge his supremacy, and always yield to his demands, if not too unreasonable or improper; maintaining your own intelligence with which you can gently probe the weakness of his nature, and modestly implore him to shun the black tempestuous path that leads to sin and ruin. Keep your home cheerful, and show him that you take an interest in all his affairs. Let love be your sabre, for with it, you can conquer all domestic brawls, and add true victories to the hope that sunbeams will forever play within your happy home.

Regarding the proper age for marrying, in my opinion no man ought to marry before he has reached his thirtieth year; and no woman, before twenty-five. The boyish, frivolous thirst will then be satiated, and both husband and wife will be better fitted to enter upon the peaceful tide of wedded bliss. When these conditions become judiciously prominent, and when the masses learn how to respect, and to obey them, they will find themselves drifting into a halo of exquisite joy, which will fill them with inimitable pride when they join in the ringing of—

"The bells, the bells, the wedding bells,  
What a world of happiness their melody foretells."

DR. JOHN SHEPPMAN.

TAKING "COLDS" NOT ACCIDENTAL.  
—Now we are in the midst of the season when people are given to "taking colds," and we hear many coughing and sneezing and berating the weather, as the foul cause of their unhappy condition. It is well to remember, as one says, that taking cold is not an accident which is liable to overtake one at any time, like a "thief in the night." It is not so much dependent upon the weather, which we cannot control, as it is upon our internal conditions and habits of life, which we can control. As a rule there is no valid excuse for living

in that vulnerable condition of susceptibility and danger and dread which hangs like a nightmare over many an otherwise happy life. A most remarkable instance illustrating this point is reported in the experience of Greeley's Arctic expedition of 1883. His men were exposed to the most severe weather under various conditions, and at the same time were so limited in their food supplies that any excess was out of the question; and yet in all that terrible ex-

posure and starvation there occurred not a single instance of a "cold" or fever, pneumonia, bronchitis, catarrh, or any other disease which we attribute to "taking cold" here among our warmly clad, closely-housed, highly-fed people of a temperate climate. The truth is, it is next to an impossibility to catch cold when the surplus carbon derived from our daily food and waste tissue is promptly burned by an ample supply of oxygen through respiration.

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### ON TREATMENT OF CATARRH.

#### A FURTHER NOTE.

THE specialist giving attention to diseases of the nose and throat finds that the proportion of his patients who require operative treatment is comparatively small. Most of them, however, have nasal and pharyngeal membranes that have undergone changes that must have systematic applications for a time before there will be a recovery of the normal condition. We have dwelt upon the importance of mouth breathing as a preventive of nasal trouble; a word in passing is appropriate with regard to keeping the nose clean and clear. It is just as important that the passages of that organ be kept unobstructed as it is for the face to be washed and the hair brushed for common decency's sake. We hear people every day sniffing, hemming and hawking largely because what should be a common practice in their daily toilette is neglected, viz., the cleansing and cleaning of the nasal passages. This should be the habit of every one, especially the man or woman living in large cities and exposed to breathing a dust-laden air. A solution of salt and water, say 10 grains of salt to the ounce of water, or the same proportion of borax in water, should be kept on the wash stand for washing out the nose, and should be used every morning. A good atomizing syringe is the most convenient way for applying the wash. Where the trouble

is but slight, these simple solutions will be found sufficient to bring comfort to the user. In old cases of catarrh with the tendency to nasal obstruction, because the secretions form hard deposits and can not be dislodged easily, the standard mixture known as Dobell's solution is very useful. This can be obtained at most druggists.

Cases in which catarrh has become chronic and the need of surgical treatment may not be apparent are generally characterized by the tendency to form crusts that adhere to the sensitive membrane, until loosened by the continued exudation of mucous. These crusts falling down in the throat irritate the pharynx and glottis and occasion cough. The majority of catarrhal patients met with at hospital clinics complain of this experience and of the failure of medicines of all sorts to cure them. When the cause of the trouble is known such failure is readily accounted for. The patient may swallow a ship load of drugs, and only grow the worse for the constitutional disturbances the drugs will cause. I have found, as other specialists have found, that a purely local disease of the nose may in time bring about inflammatory or irritable states of the pharynx, larynx, trachea, etc., that the general practitioner will often impute to gastric or pulmonary disease, and I am inclined to

believe that a large proportion of stomach and chest disorders start with the nose.

In treating cases of the kind just described applications should be made to both the anterior and posterior openings. First with the atomizer let the wash be thrown into the exterior nostrils, and then with a properly curved tip into the openings that communicate with the throat. If the solution is about blood warm its effect is more speedily obtained, and the clearance of the passages more thorough.

Treatment of the nostrils in this man-

ner will be found to afford great relief to those suffering from a severe cold, with a profuse flow of secretion and general stuffiness. As I have said in an article on catarrh published at some time not very far back, it is well for the catarrhal subject to get the advice and treatment of a physician who understands the procedure in nose and throat cases, as a preliminary to self-treatment. Otherwise disagreeable and unnecessary consequences may follow ignorant attempts to carry out what in reading may appear simple enough.

H. S. D.

## NOTES IN SCIENCE AND INDUSTRY.

### **The Barber's Pole Explained.**

—Last, but not least, the barbers of long ago were barber-surgeons, but the rapid advance of surgical science has caused them to fall from their high estate. The gilt-knob at the end of the barber pole of to-day represents a brass basin, which but a few decades since was actually suspended from the pole. The basin had a notch cut in it to fit the throat, and was used in lathering the customer, preparatory to shaving him. The pole represents the staff held by the patient who came to the barber-surgeon to be bled. The two spiral stripes painted around it signify the two bandages, one for twisting around the arm previous to the act of phlebotomy, or blood letting, the other for binding when the operation was completed.

**Amber and its Historical Relations.**—The masses of amber thrown by every storm on the strands of Jutland and Scania, although neglected by the first settlers upon them, attracted the eager attention of their sepulchre-building successors. The submarine product cast at their feet by the waves served not only for the adornment of their persons, living and dead, but for their protection against supposed malefic influences, and, gradually becoming known to distant peoples, was bartered, in

the growing trade centres of the South, for objects fraught with the significance of a new era, says a writer in the *Edinburgh Review*.

The traffic assumed large proportions. To the diffusion of the fossil gum of Jutland from Liguria to Thrace corresponds an equally surprising plenty of bronze and gold in Scandinavia, where, too, finds of wrought amber and of the objects purchased with it suggests a reciprocal relation, scarcity of the first attending on plentifulness of the second. Not even in those remote times was it possible at once to have a cake and to eat it. About the sixth century, B. C., the Etruscans entered the market. Amber occurs in the oldest tombs at Cervetri, and its exchange for bronze wares explains the stamp of Etruscan design impressed upon many objects now in the Copenhagen Museum. Although the materials for their construction were imported, the discovery of the moulds in which they were cast proves conclusively the weapons and implements of the bronze age in the North to have been of home manufacture. Their remarkable beauty and elaboration tell of an advance in taste ensuing upon the development of commerce they sprang from, while the system of ornament adopted in them betrays an oriental origin. Its elements were probably rooted in religious symbolism

—fire, for example, being denoted by the zig-zag; sun, by the double spiral characteristic of Danish bronze work, although found as well on pottery of the beehive tombs of Mycenæ.

**Explosions of Coal Dust.**—Two accidents due to the explosion of coal dust are described in the *Jahresbericht d. k. preuss. Gewerberathe fur 1888*. At the Reichenwald works an explosion of coal dust took place in the dried coal store room while the operations were in full progress, with the result that the front of the drying house was violently blown out and a considerable conflagration occurred in the factory. At Furstenberg on the Oder, where the works are entirely built of stone and iron, a similar explosion occasioned no damage, either to the workmen or to the buildings. The ignition of the coal dust appears to have commenced in the lowest feeding screw belonging to the drying room elevator, and to have spread forward to the store room and backward to the two drying houses. Five explosions followed in quick succession in different parts of the works, the detonation being strongest in the store room, and in a few minutes all the chambers containing dry coal dust were on

fire. These accidents afford further proof of the well-known fact that coal dust is itself a dangerous explosive, the presence of which must be guarded against in factories, mines, etc., by thorough ventilation and other protective measures.

**Prehistoric Relics.**—The Archaeological Association, which is under the auspices of the University of Pennsylvania, is about to set on foot original explorations in parts of the United States which have not been carefully examined in respect of their prehistoric relics. Several men, who are experts in this kind of scientific work, will be placed in the field. During the summer of 1891 the Association has thoroughly explored a number of ancient village sites in the valley of the Delaware, and the work has thrown new light on the customs and condition of the prehistoric Indians. On an island in the Delaware an implement maker's workshop was found, and in another place were 116 finely chipped knives, averaging about six inches in length. The quarry of jasper, where the Indians got their raw material, was found, and thousands of specimens of their workman ship were secured.

### 12th Month. DECEMBER, 1891. 31 Days.

| Day of Year. | Day of Month. | Day of Week. | BOSTON; N. ENGLAND, N. Y. State, Mich., Wis., Ia., and Oreg. |           |              | N. Y. CITY; PHILA., Conn., N. J., Penn., Ohio, Ind., and Ill. |           |              | WASHINGTON; MARYLAND, Va., Ky., Mo., and California. |           |              | CHARLESTON; N. C., Tenn., Ga., Ala., Miss., and La. |           |              | MOON'S PHASES.     |
|--------------|---------------|--------------|--|-----------|--------------|---|-----------|--------------|--|-----------|--------------|---|-----------|--------------|--------------------|
|              |               |              | SUN Rises.   | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. | SUN Rises.   | SUN Sets. | MOON R. & S. | SUN Rises.  | SUN Sets. | MOON R. & S. |                    |
|              |               |              | H. M.  | H. M.     | H. M.        | H. M.   | H. M.     | H. M.        | H. M.  | H. M.     | H. M.        | H. M.   | H. M.     | H. M.        |                    |
| 335          | 1             | Tu           | 7 10   | 4 29      | 7 17         | 7 5   | 4 34      | 7 11         | 7 0  | 4 39      | 7 6          | 6 45  | 4 54      | 6 50         | New Moon.....      |
| 336          | 2             | W            | 7 11   | 4 28      | sets.        | 7 6   | 4 33      | sets.        | 7 1  | 4 38      | sets.        | 6 46  | 4 54      | sets.        | First Quarter..... |
| 337          | 3             | Th           | 7 12   | 4 28      | 6 17         | 7 7   | 4 33      | 6 23         | 7 2  | 4 38      | 6 30         | 6 47  | 4 54      | 6 50         | Full Moon.....     |
| 338          | 4             | Fr           | 7 13   | 4 28      | 7 18         | 7 8   | 4 33      | 7 24         | 7 3  | 4 38      | 7 30         | 6 47  | 4 54      | 7 40         | Last Quarter.....  |
| 339          | 5             | Sa           | 7 14   | 4 28      | 8 30         | 7 9   | 4 33      | 8 35         | 7 4  | 4 38      | 8 40         | 6 48  | 4 54      | 8 56         | New Moon.....      |
| 340          | 6             | S            | 7 15   | 4 28      | 9 42         | 7 10  | 4 33      | 9 47         | 7 5  | 4 38      | 9 51         | 6 49  | 4 54      | 10 3         |                    |
| 341          | 7             | M            | 7 16   | 4 28      | 10 55        | 7 11  | 4 33      | 10 58        | 7 6  | 4 38      | 11 1         | 6 50  | 4 54      | 11 9         |                    |
| 342          | 8             | Tu           | 7 17   | 4 28      | morn.        | 7 12  | 4 33      | morn.        | 7 7  | 4 38      | morn.        | 6 51  | 4 54      | morn.        |                    |
| 343          | 9             | W            | 7 18   | 4 28      | 8            | 7 13  | 4 33      | 10           | 7 7  | 4 38      | 10           | 6 51  | 4 54      | 16           |                    |
| 344          | 10            | Th           | 7 19   | 4 28      | 1 22         | 7 14  | 4 33      | 1 22         | 7 8  | 4 38      | 1 22         | 6 52  | 4 54      | 1 22         |                    |
| 345          | 11            | Fr           | 7 20   | 4 28      | 2 35         | 7 14  | 4 33      | 2 34         | 7 9  | 4 38      | 2 32         | 6 53  | 4 55      | 2 34         |                    |
| 346          | 12            | Sa           | 7 21   | 4 28      | 3 48         | 7 15  | 4 33      | 3 46         | 7 10   | 4 38      | 3 41         | 6 54  | 4 55      | 3 38         |                    |
| 347          | 13            | S            | 7 22   | 4 28      | 5 5          | 7 16  | 4 33      | 5 0          | 7 11   | 4 39      | 4 56         | 6 54  | 4 55      | 4 44         |                    |
| 348          | 14            | M            | 7 23   | 4 28      | 6 13         | 7 17  | 4 34      | 6 8          | 7 12   | 4 39      | 6 3          | 6 55  | 4 55      | 5 46         |                    |
| 349          | 15            | Tu           | 7 23   | 4 28      | rises.       | 7 17  | 4 34      | rises.       | 7 12   | 4 39      | rises.       | 6 55  | 4 55      | rises.       |                    |
| 350          | 16            | W            | 7 23   | 4 29      | 5 35         | 7 18  | 4 34      | 5 41         | 7 13   | 4 40      | 5 48         | 6 56  | 4 56      | 6 8          |                    |
| 351          | 17            | Th           | 7 24   | 4 29      | 6 35         | 7 19  | 4 34      | 6 41         | 7 13   | 4 40      | 6 48         | 6 57  | 4 56      | 6 6          |                    |
| 352          | 18            | Fr           | 7 25   | 4 29      | 7 40         | 7 19  | 4 35      | 7 45         | 7 14   | 4 40      | 7 51         | 6 57  | 4 57      | 6 7          |                    |
| 353          | 19            | Sa           | 7 25   | 4 29      | 8 45         | 7 20  | 4 35      | 8 49         | 7 14   | 4 41      | 8 53         | 6 58  | 4 57      | 6 8          |                    |
| 354          | 20            | S            | 7 26   | 4 30      | 9 47         | 7 21  | 4 36      | 9 50         | 7 15   | 4 42      | 9 54         | 6 58  | 4 58      | 10 3         |                    |
| 355          | 21            | M            | 7 26   | 4 31      | 10 48        | 7 21  | 4 36      | 10 50        | 7 15   | 4 42      | 10 52        | 6 59  | 4 58      | 10 58        |                    |
| 356          | 22            | Tu           | 7 27   | 4 31      | 11 48        | 7 22  | 4 36      | 11 49        | 7 16   | 4 42      | 11 52        | 6 59  | 4 59      | 11 52        |                    |
| 357          | 23            | W            | 7 27   | 4 32      | morn.        | 7 22  | 4 37      | morn.        | 7 16   | 4 43      | morn.        | 7 0   | 4 50      | morn.        |                    |
| 358          | 24            | Th           | 7 28   | 4 32      | 48           | 7 22  | 4 38      | 47           | 7 17   | 4 43      | 47           | 7 0   | 5 0       | 46           |                    |
| 359          | 25            | Fr           | 7 28   | 4 33      | 1 49         | 7 23  | 4 38      | 1 47         | 7 17   | 4 44      | 1 46         | 7 1   | 5 0       | 1 45         |                    |
| 360          | 26            | Sa           | 7 28   | 4 34      | 2 49         | 7 23  | 4 39      | 2 47         | 7 18   | 4 44      | 2 44         | 7 1   | 5 1       | 2 45         |                    |
| 361          | 27            | S            | 7 29   | 4 34      | 3 54         | 7 24  | 4 40      | 3 50         | 7 18   | 4 45      | 3 46         | 7 2   | 5 2       | 3 34         |                    |
| 362          | 28            | M            | 7 29   | 4 35      | 5 1          | 7 24  | 4 40      | 4 57         | 7 18   | 4 46      | 4 51         | 7 2   | 5 2       | 4 36         |                    |
| 363          | 29            | Tu           | 7 29   | 4 36      | 6 8          | 7 24  | 4 41      | 6 2          | 7 18   | 4 46      | 5 56         | 7 2   | 5 3       | 5 38         |                    |
| 364          | 30            | W            | 7 29   | 4 37      | 7 11         | 7 24  | 4 42      | 7 4          | 7 19   | 4 47      | 6 58         | 7 2   | 5 4       | 6 18         |                    |
| 365          | 31            | Th           | 7 30   | 4 37      | sets.        | 7 24  | 4 43      | sets.        | 7 19   | 4 48      | sets.        | 7 3   | 5 4       | sets.        |                    |



## NEW YORK,

December, 1891.

### THE INSTITUTE.

IN the present number a report of the second annual dinner of the Alumni Association is given. The secretary of the Alumni has furnished the editor the following notes relative to the proceedings of the late meeting of the graduates:

At the close of the graduating exercises of the American Institute of Phrenology, there was held the annual meeting of the Alumni Association. A large number of the members of the class of '91 enrolled their names as members of the association, and also a number of the representatives of former classes who were present.

An election for officers to serve the coming year was held. Mr. Geo. MacDonald, of Albany, N. Y., was elected president; Mr. M. T. Richardson, of New York City, first vice-president; Mr. Albert Turner, secretary and treasurer; Mr. J. B. Sullivan, Mr. L. E. Waterman and Dr. R. C. Shultz, members of the Executive Committee.

A change was made in the By-laws with the effect of the appointment by the Executive Committee of a Historian and a Committee on Work.

At a meeting of this committee held later, Mrs. Mary T. Hayward, of New-

ark, N. J., was appointed Historian. Mr. John W. Shull, of Ohio, Mr. D. C. Munroe, of Ontario, and Mr. C. W. Broomall, of Pennsylvania, were appointed Committee on Work.

Much earnestness and enthusiasm was manifested at the meeting by all present, which found expression among other things in a project for raising a fund for the purpose of helping the Institute to secure a building as a permanent office and lecture hall.

The Committee on Work have in charge arrangements for meetings, at which papers shall be read and discussed on topics relating to human organization and improvement. The outlook of the Association, for the growth and activity thus early in its existence, is more favorable than we had expected, and those who have been its initiators, are to be congratulated.

NOTE.—It is fitting to note that the editor of the *Educational Record* of the Province of Quebec, has taken up the subject of moral education on a line that is similar to that of our discussion. In the course of a highly appreciative reference to what was written in one of our papers, he intimates that the JOURNAL'S editor "seems to have but a limited knowledge of the many educational periodicals of the continent." This impression may have been obtained from a paragraph of ours, that he quotes, wherein we refer to "a dozen or more periodicals devoted to education" as furnishing no *practical* suggestion, with regard to teaching morals. We would merely say on this point, that our exchange list contains a large number of such periodicals, many of which are considered the leading representatives

of affairs educational, in the states where they are published. If more attention to systematic moral training is given by American educational magazines than we have been able to find, it is a pleasant thing to know, and we trust that the entire educational press of the country will become more than casually interested in a movement that has a vital relation to the future state of American character.

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### THE HIGH BUILDING CRAZE.

THE great loss of life caused by the downward crush of a five story building used for industrial and store purposes, in the lower part of New York City, was for a time a topic of earnest consideration in all circles. We read and heard many warm expressions of sympathy for the unfortunate men and women who were victims of the sudden collapse, and for the families so sharply bereaved of members whose earnings furnished, in some cases, their only means of subsistence.

There were also reproaches loud and severe cast upon the owner and builder of the structure for negligence in providing against the disaster, by proper braces and supports to the walls and floors. Now the excitement of that terrible occurrence appears to have quite passed over, and public sentiment is ready to lend itself to the next demand upon its expression.

There seems to us to be a lack of interest shown by people of all classes in their common safety, and this lack is shared by our municipal authorities, to the extent of neglect or indifference to what should be a common duty. This

attitude is conspicuously exemplified in the liberty exercised by capitalists to erect vast structures of stone, iron and brick, ten twelve and even more stories in height, for business or industrial purposes. A few of such structures with breadth sufficient to present something of graceful proportion, and in locations where the spaces surrounding them were wide and free, might not be subject to very serious objection, but most of these tall piles are ridiculously scanty in breadth of foundation, violate the common standards of architectural form, and frown dangerously down upon narrow, overcrowded streets. We have ascended to the tenth or eleventh story of such a building with the aid of the elevator, and noted as we looked down into the street on which the building fronted, how like a little alley it seemed, and how shadowy the movement of the busy thousands on the shelf-like sidewalks far below. The resources of science and mechanics are brought into service to render most of these buildings firm and strong. Yes, and the men who occupy the upper floors of this or that one, which as yet towers over the old-fashioned "fossils" of aforesaid architecture that adjoin, may speak enthusiastically of their excellent light and ventilation, but what of the lower stories, and of the hygienic condition of the buildings below, and of the streets? Every new building of this new type, but adds a fresh and solid barrier to sunlight and fresh air, and so deepens the gloom where the tide of city life flows. Healthfulness is so dependent upon light and ventilation, that we wonder our health boards are not alert to the menace to life that every great structure erected

in a crowded section creates. Among the clearest facts of hygiene are those that declare the unhealthfulness of spaces that never receive a ray of sunshine, and are so put up that there is no freedom of aerial movement. There vapors and exhalations accumulate and render the atmosphere humid, dense and more or less pathogenic. Penetrating into the lower rooms of adjoining buildings they add to the already insalutary state of the atmosphere there.

We are told that the tall building with its numerous rooms is a necessity in the crowded state of commercial New York. The business man, the lawyer, the banker, &c., must be accommodated, and he can only be high up in the air. We think that this plea is largely factitious, and that the proper organization of business activity includes a realization of

what is due to the true welfare of the neighborhood and community in general.

### GOOD BYE 1891.

THIS number closes the issue for 1891. May we hope that with the opening of 1892 the same readers one and all will greet with cordial satisfaction the January number, and not only may these keep their old places on the list, but many other subscribers claim representation in the array of the JOURNAL's friends. Editor and publishers in bidding farewell to 1891, with its great record of human activity on this line and on that, entertain only feelings of kindness toward all with whom they have had to do. Reader, subscriber, contributor, agent and friend, we thank you for your interest and co-operation.

## Our Mentor Bureau.

### To Our Correspondents.

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

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

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

TO INSTITUTE ALUMNI AT LARGE.—In reply to a question, the editor says an em-

phatic Yes. We are glad to receive notes and comments from all interested in phrenological work. Personal reports concerning doings and observations as lecturers, teachers, book distributors, etc., are desired. We should be glad to fill a page with such reports, knowing that they would be of much interest to all directly occupied in similar duty and to the regular reader of the JOURNAL. Will our friends in the field take notice of this?

ACQUISITIVE INTELLECT.—C. S. M.—The habit of omnivorous reading or observation is cultivated by some people with large percepts and an ambitious personality until it becomes a dominant feature in their active character. With a retentive sensorium a large part of what they read or see may be fairly memorized, but will prove of little avail practically if the efforts have not been

made to cultivate also the habit of expressing through language their thoughts. Some people, indeed, are like a coal bin that has been crowded with coal to such a degree that when the slide at the bottom is opened the outward flow is very slow or intermittent. Over-fullness of ideas or facts may tend to choke the natural vent or opening, language, unless practice and use lubricate, as it were, the way. The good speaker is he who makes the best use of what material he has, although it may be a comparatively small stock. Generally it may be said that great readers are poor speakers.

**LOVERS' POWDERS, ETC.**—S. Y. B.—Such advertisements as those you refer to are the baits thrown out into the world by tricksters and charlatans who would make game and gain of the ignorant weak. There are certain drugs employed sometimes by physicians in nerve disorders that may form the factitious ground for the dishonest trifter with what may be an innocent expression of honest sentiment, but the effect of such drugs is by no means certain in different individuals. As a whole, they are poisonous, and should be let severely alone. If a man or woman can not act in a straightforward, honorable manner in his or her relations with others, there is something wrong in the motive entertained or in the mental condition. We earnestly advise you to ignore the professions of all "brokers" in human affection, whatever may be your object in the matter.

**HAIR OR BEARD FORCING MIXTURE.**—We have little commendation to accord to any of the compositions prescribed for the development of hair or beard on a head or face that is naturally but thinly furnished. The mixture you describe may be heating in its nature—indeed, a mild blister—but further than that be productive of little effect. Refined vaseline, used sparingly, is a pleasant dressing, and is favored by some dermatologists as promotive of hair growth. We are not able to report any successes from personal observation. For cutaneous uses, petrolatum is one of the best things having a general application we know.

**"TOO MUCH CHRISTIAN CANT."**—M. D.—Your objection is a novel one. We have supposed heretofore that the morality ex-

pressed in these pages was of a kind that every truth-loving and conscientious reader would approve. That it is in accordance with Christian conduct, as we understand the teaching of the great leader of Christianity, is no proper ground for exception. Every candid man, be he deist or atheist, must acknowledge that sincerity of purpose, straightforward dealing, kindness, sympathy, scrupulous truth-telling and self-sacrifice are chief factors of a noble humanity. And if the teaching of Christ inculcates this, it shows the lofty purpose of Christ's mission. The principle that animates the publication of this magazine is the elevation of man, and whatever will help in this respect is drawn upon. There is much in practical Phrenology confirmatory of Christian philosophy and practice, and if a church member perceives this, and can not help exulting over it, we are not of those who would reproach him or call his earnest deliberations "cant."



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

**The Solution of the Labor Question.**—The *Boston Youths' Companion*, a while ago, contained an article headed "Profit Sharing." I have for some time wondered whether that, or something similar, would not in the end be the solution to the ever present labor question, which is at present the most important in this country, except, perhaps, the liquor question. I speak from personal experience, employing from 15 to 50 men and boys according to the season. Some ten years ago I hired common laborers from \$1 to \$1.25 per day, and there was no lack of help. Now, the same men demand from \$1.38 and upward per day, and they get it as laborers are in brisk demand at almost any time in the year. But this matter of wages amounts to comparatively little. The worst feature is that the men are so independent and often insolent. They will do or not do work as they choose, and as much or little of it as they choose. So far we have

managed to get through fairly well. But if this state of affairs should continue for some time, and possibly grow worse, I would feel like drawing my capital out of the business and give it up. With sharp competition on one hand and rebellious labor on the other, the business man has a hard time of it. In some lines the men work by the job or piece at a rate which all employers in the same line pay, so that they are all on an equal footing. But it is not every business that can be so arranged. A part of mine is so conducted, and in that department I have no trouble. I have for some time studied to devise some scheme by which workmen can share in the profits, and thus become personally interested in the success of my business. I believe it would make them better men every way. At first sight this question seems plain enough. Just tell each workman that until further notice he is to receive a smaller salary every week, and in addition a certain percentage of the profits at the end of the season when the books are closed up. But I apprehend that just as soon as I shall do this every workman would find some fault, because he is not given as good terms as some other one, or because some one else is not doing as well as he should do, and his share of the profits would therefore be reduced. But the worst would probably be that, in making a report to them at the end of the season, the inside of the whole business would have to be shown, else the men would mistrust that they were not treated fairly. No business man cares to expose all the details of his business to his workmen, the public and his competitors. I believe, though, that if a marriage could be effected between capital and labor in some such way it would solve the labor question and be as beneficial to capital as labor, and to the public as a whole. I wish that some of your writers would throw some light on the subject. Respectively yours, L. R. Fredonia, N. Y.

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#### MIRTH.

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

WHY should a man never marry a woman named Ellen?

Because he rings his own (K) nell.

"PAH, what does non compos mentis mean?"

"That, my son, is a mind without a compass."

"GOODNESS, John! How queer baby looks. I believe he is going to have a fit."

"By George! I believe you are right. Where is my camera?"

STYLE IN PIES.—First Tramp—"Bill, W'ots ther stoyle in pois this fall?"

Second Tramp—"Same as last year, Tom. Leather overskirts, with crimped edges and orchard bric-a-brac."

"YOUR husband," said the caller, sympathizingly, "was a man of many excellent qualities."

"Yes," sighed the widow. "He was a good man. Everybody says so. I wasn't much acquainted with him myself, for he belonged to six out-at-night lodges."

"Mr. Smit, you said you once officiated in the pulpit; did you mean by that that you preached?" "No, sir; I held the light for the man to preach." "Ah, the Court understood you differently. They supposed the discourse came directly from you." "No, sir, I only threw a little light on it."

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#### WISDOM.

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

If you would convince a man that he does wrong, do right.—*Thoreau*.

FRIENDSHIP is much like earthen ware, if it is broken it can be mended. But love is like a mirror, once broken that ends it.

WHEN you rely on others, beware; but when you rely on yourself, be honest, for it is the very mean man who will cheat himself.

WE have only arrived at the possession of real wisdom when we know how to work and rest, giving to each its proper proportion of care.

THE philosophers of the world concede that the elements of which you and I are composed are eternal, yet many seem to believe that there was a time when there was no God, without whom these elements were not.



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

**RADICAL WRONGS IN THE PRECEPTS AND PRACTICES OF CIVILIZED MAN.** By J. Wilson, A.M. Ph. D., author of "Comparative View of the Different Languages of the World," etc. 8mo, pp. 411. Newark, N. Y. J. Wilson & Sons.

This author is disposed to take high problems into his writing, and having decidedly radical views to express, he gives us a series of papers in which principles of a rigid sort are laid down. He says truly that education ought to prepare the way for us to see and understand what we do see, and that we should be so elevated in our scrutiny that we should believe for ourselves. This may be regarded as one of the clues to his reflections. He finds in our modern civilization a great deal of value and also much absurdity, and like many other people he is opposed to war, and thinks that an infinite amount of time, effort and brain are wasted upon absurdities. He also thinks there is abundant room for the elevation of woman. Society abounds in absurdities of custom and belief that are sadly in need of correction or annihilation. Considering the rights of men socially and politically, he is inclined to accept the tenets of Henry George, that private property in land is unnatural, unreasonable and unjust.

One point that he makes we are inclined to accept without argument; that is, that far more people should live in the country than in the city, and he would revive the old patriarchal system so far as it promotes deference for age and a higher estimation of individual liberty and right. The whole system of devising property by will, or transferring it to others for use after the

death of the owner, he attacks, and goes very much farther in his position with regard to legal contests and the trial by jury. We think our modern reformers will sustain his views for the most part with regard to the penal methods, and there are some suggestions on this line that most of our economists can read with benefit. The ground covered by this volume is very extensive, as the above exceedingly brief survey intimates, and it might be well for the author to go farther in the presentation of opinion, especially in the way of some practical recommendations as to what should be done to reform and improve society in the several particulars enumerated.

**HELEN POTTER'S IMPERSONATIONS.** By Helen Potter. 12mo. pp. 239. Edgar S. Werner. New York.

The American public is well acquainted with Miss Helen Potter. Her repertoire of recitations is large and her capabilities of varied expression have been thoroughly tested to the satisfaction of hundreds of audiences. We know of no lady elocutionist who has been so successful in impersonation. Many distinguished orators, actors and actresses have received her attention, and from a careful study of their manner and styles of speaking she has in most cases been able to reproduce them successfully to the delight of spectator and listener.

We remember with what felicity she reproduced certain of Mr. Gough's fervid utterances at an entertainment that we attended. Another representation in which she excels is that of Miss Anthony, especially the scene in court when Miss Anthony was on trial for voting, as was alleged, illegally. Then, too, Ellen Terry, Sarah Bernhardt, Modjeska, Ristori and Oscar Wilde have through her been shown to many an audience that never could have obtained an idea of their style as speakers or actors in any other way.

The book is illustrated capitally by engravings in half tone, most of which are of Miss Potter in her different impersonations. The text is marked so as to be of use to the student of elocution, giving accent and expression for phrase and word. Most of the recitations are illustrative of the manner and expression of the persons above mentioned.

Some very good hints in reference to the care of the voice, health and so on, are placed at the opening.

#### PUBLICATIONS RECEIVED.

**A TREATISE ON THE PATHOLOGY OF DISEASE.** Designed for the Use of Families. By George Slack, Medical Botanist. Fifth Edition. J. Burns, London.

Looking at this book we are reminded very much of the practises of our grandfathers; when the home treatment for common ailments of young and old was a little catnip, or rhubarb or burdock or a decoction of hoarhound or chamomile flowers, or a mixture of hot vinegar and molasses, etc. In going over the book we find a great many prescriptions that fall in with such old time remedies. The impression prevails with most people that vegetable or botanic remedies are not poisonous like mineral medicines, whereas some of the most virulent poisons belonging to the Pharmacopieæ are derived from the vegetable world; and we notice in this book that some of the vegetable poisons have a place in the formulary. One of the most common of his ingredients is lobelia, an extract which should be used with much caution at all times.

**THE PHILOSOPHY OF EVIL.** New Gospel lessons from the Apple Trees. By Caleb S. Weeks. Pamphlet of eleven pages, published by S. C. W. Byington & Co., New York.

**TRAP SIPHONAGE AND TRAP SEAL PROTECTION.** A pamphlet by James M. Denton, M. E., Professor of Experimental Mathematics in Stevens Institute of Technology, Hoboken, New Jersey.

This gives a detailed account of an extended series of experiments for the purpose of ascertaining the relative capacity and the degree of reliability to be attached to methods and means of preserving the trap seal in plumbing practices. It will interest engineers and sanitarians and others. Reprinted from Vol. XVI. of the Transactions of the American Health Association.

**PULPIT BIBLE READING.** By James T. Docking, with introductory chapters by C. Wesley Emerson, M. D., LL.D., and Professor J. W. Churchill. A. M.

The pamphlet treats of what until quite recently has been an unexplored field in modern elocution. All who have attended church services in any denomination have had more or less reason to be dissatisfied

with the method pursued in reading the Bible. It is the object of this pamphlet to show the necessity of improvement in this matter, for the sake of a better exposition of Bible teachings. There is very much of exegesis in a proper vocal expression, whether or not the reader of Bible statement attempts side remarks or not. A minister should know how to put in good vocal form that which he wishes to bring before the public, even if he be in other respects incompetent for pulpit work. A good reader will not fail to interest a congregation.

**DO NOT MARRY, or Advice as to How, When and Whom to Marry.** New York. By Hildreth. Sunnyside Series, No. 29. J. S. Ogilvie. A book that has already had some circulation.

**THE UNISON OF THE CONSCIOUS FORCE.** Electro-Magnetizing and Hypnotism, Outline of the Secret of the Buddhists, the Doctrine of Secrets, the Augmentation of Sound, etc. By S. Heydenfeldt, Jr.

The author, in this pamphlet of 106 pages, has dipped into deep water, as the title clearly enough intimates. He endeavors to do what is the most difficult and almost impossible of things—to reconcile most obtruse principles. We are very confident that those who are interested in the study of these several topics of mysticism will not readily accept his statements. We doubt ourselves whether or not there is any short-cut in the way of a clear interpretation of hypnotism, of Buddhism, of mental mind transmission, or muscle-reading, or theosophy, etc. The world is not ready for any definite explanations of these subjects; their mystery is attractive. While we have ourselves views as to the possibility of hypnotism going very far towards settling many abstruse questions of modern speculation, we are not ready to set it up as thorough, or anywhere near complete.

**ALL AROUND THE YEAR, 1892.** By J. PAULINE SUNTER. Printed on heavy cardboard, gilt edges, with chain, tassels and ring. Size 4½ by 5½ inches. Boxed. Price 50 cents.

A very pretty series of designs of child attitude and expression, one for each month. Lee & Shepherd, Publishers, Boston.

**THE NATIONAL TEMPERANCE SOCIETY** is early in the field with its Almanac for 1892, a convenient little book for household use, and containing a considerable fund of fresh material for temperance people, statistics, sketches, etc. Illustrated. J. N. Stearns, Agent, New York.

C. F. WELLS,      NELSON SIZER,      H. S. DRAYTON,      ALBERT TURNER,  
President.      Vice-President.      Secretary.      Treas. and Bus. Manager.

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**Our premium List, giving complete descriptions of the Premiums offered to subscribers, sent on application.**

**Our Descriptive Catalogues or our new List of "Books for Women" will be sent to any address on receipt of stamps for postage.**

**Some Suggestions**—An enthusiastic agent writes us as follows:  
*Fowler & Wells Co.*—

*Respected Friends*—I believe the time has come for the physiognomists of the United States to take a new departure in order to advance the greatest science that the world possesses. And, to take one step in the new departure, I now offer the following suggestions:

1. All persons who act as agents for your publications should have definite plans to act upon.

2. Your agents should become as expert physiognomists as they can; for this will enable them to sell more books than they can without such proficiency.

3. After having studied physiognomy for forty years, I have concluded that *Heads and Faces* is the best publication before the public. This excellent book is the entering wedge of the physiognomist, and your agents will all do well by pushing its sale continually.

4. Should any one refuse to buy *Heads and Faces*, your agent will succeed by giving a physiognomical lesson for fifteen minutes, using the book, explaining the prominent traits of the prominent individuals, and giving very brief biographical statements as proof.

5. Every agent should encourage as many as he can to become expert physiognomists. Three thirty-minute lessons, given free to each purchaser of *Heads and Faces*, will aid the students very much; and will also pay the agent, in various ways, in time.

6. Your agents should have outfits, which they can easily contrive, for giving interesting and instructive lessons. Many who have only an hour of leisure daily, will cheerfully pay for such lessons.

7. Every agent should strive to establish a permanent physiognomical association in his, or her county. Many benefits can be secured, for all the members, by such an organization.

8. It should be the grand object of every agent to become a permanently established physiognomist, ready for every sort of work that may be required by the public.

Hoping that these brief suggestions may aid your agents, and inspire them with renewed determination to advance the great science of physiognomy, I remain, yours truly,  
E. J. C.

### THE JOURNAL IN 1892.

With a half century and more at its back, the PHRENOLOGICAL JOURNAL, with its comparatively recent annex, *The Science of Health*, has the assurance of the future. There is no need of re-stating the motives and objects underlying its publication; the world knows them well, and is confident that nothing but that which savors of truth and purity and use will appear in its clearly printed text.

The JOURNAL can be allowed to lie around where anybody may find it and look into its pages. The solicitous mother feels encouraged when her growing girl scans it with interest, and the doting father feels that his bright boy will gather only fresh incentives to live dutifully and uprightly when he pauses for a moment to scan its pages. The grown man or woman, too, reaps something of a personal use in a momentary glance at the leaves.

It matters not who the persons are, whether learned or ignorant, there is something in a number of every month's issue of the PHRENOLOGICAL JOURNAL that attracts attention and confers benefit of some worthy kind.

The substantial usefulness of it we are confident is the secret of its long life, and the warrant of its future continuance.

But the publishers have to offer a bill of fare for next year, with items that will prove of a relish even greater than those of the past year. Many of the writers whose names have appeared on the pages will be retained, of course, for there are none better fitted for the special duties they perform in connection with the JOURNAL, and it is evident enough that these writers are growing in capacity to rise toward the level of their purpose as students and illustrators of human nature in their several fields.

It gives us, therefore, pleasure to say that the departments of Phrenology, Physiogno-

my and mental phenomena in general will be sustained by

PROF. NELSON SIZER,  
CHARLOTTE FOWLER WELLS,  
JAMES MCNEILL,  
JOHN W. SHULL,  
BERNARD HOLLENDER,  
LYDIA M. MILLARD,

and others of experience.

In "CHILD CULTURE" a concourse of gifted contributors will give valuable advice and suggestions. For instance,

JENNIE CHAPPELL, of England,  
MRS. SARAH E. BURTON,  
CAROLINE B. LE ROW,  
FLORENCE HULL BROWN,  
L. MUZZEY,  
JAMES MCLEOD,  
SARA M. BIDDLE.

"SCIENCE OF HEALTH" will keep in the van of hygienic progress—drawing from the best medical sources within reach—with the aid of the following, among others:

DR. J. W. GALLOWAY,  
DR. J. H. HANAFORD,  
DR. R. C. SHULTZ,  
MRS. C. LE FAVRE,  
HENRY CLARK,  
DR. M. L. HOLBROOK,  
MRS. J. T. TRESIDDEN.  
HENRY CLARK,

Of contributors on topics social, domestic, art, etc., we are pleased to mention

MARIE MERRICK,  
J. F. HOFFER,  
ANNIE E. COLE,  
BELLE BUSH,  
PROF. J. W. LAWLER,  
M. C. FREDERICK,  
A. VERONICA PETIT,  
THOMAS TURNER.

Each of the contributors that are named can be said to have a particular field of study, and he or she has something to say and is able to write, and therefore, unlike the average press writer, competent to give the JOURNAL readers instruction and suggestions of more than common interest and application.

## CURRENT EXCHANGES.

*Quarterly Journal of Inebriety* for October is a thick number and unusually readable, as it contains choice selections of the best and most recent literature related to the alcoholic habit. "The Rising Tide" sketches the progress of temperance thought. Dr. T. D. Crothers, Editor, Hartford, Conn.

*Progres Medical* (weekly) represents well the world of medicine in France. The reports of French scientific societies are as a rule carefully made and serve a useful purpose to the interested reader. Bournville, Editor, Paris.

*Canadian Phrenological and Psychological Magazine*.—The open association of two topics having certainly a relation to each other may win a wider attention than the simple exploitation of one, but this first number contains a goodly stock of reading. Toronto.

*The Treasury for Pastor and People*, contains a variety of religious and moral matter. Serviceable to the active minister and churchman. E. B. Treat, New York.

*The Popular Science Monthly* for November opens with an article on "University Extension," which has come to be a leading educational topic. "The Manufacture of Steel," is embellished with striking pictures. "Ornament Among Savages Tribes," with illustrations. "Do we Teach Geology?" "The Ethics of Confucius," "Origin of Painting," and an interesting sketch of the doings of mountain butterflies, under the title of "High Life," are all worthy of mention. D. Appleton & Co., New York.

*Harper's Magazine* for November opens with a Thanksgiving story, "The Inn of the Good Woman," illustrated. Constance Fenimore Woolson's second paper on "Cairo in 1890," portrays the life of the Egyptian capital at the present day, illustrated from photographs and drawings. A sketch of the far northwest, entitled "Dan Dunn's Outfit," illustrated. The series of "Letters of Charles Dickens to Wilkie Collins" is brought to an end. A good sketch of Stonewall Jackson, is contributed by Henry M. Field, D. D., and Arthur S. White, secretary of the Royal Scottish Geographical Society presents some facts relating to the occupancy and development of Africa by the European powers. Harper & Brother, New York.

*Pacific Medical Journal Monthly*, urges the need of clean practice and educated physicians. San Francisco.

*Literary Digest*—weekly. This publication of Funk & Wagnalls, although a recent outcome of their enterprise has already taken a good place in current literature. We can commend it. New York.

*Architectural Era*—monthly. Devoted to building industries, etc. Mason & Co., Philadelphia and New York.

*American Medical Journal*—monthly. Independent and liberal. St. Louis, Mo.

*College and Clinical Record*—monthly. Has a practical caste that the physician at work among the sick values. Richard J. Dugglison, M. D., Editor. Philadelphia.

*Harper's Bazar* and *Harper's Weekly*. Old standards in their respective lines need no special words of commendation here as they are too well known. New York.

*The Century* with its November number begins its twenty-second year. Mr. Cole's engravings of the masterpieces of the Italian painters are printed as a double frontispiece. "A Rival of the Yosemite," is an illustrated description of the great canon of the South Fork of King's River.

The death of Mr. Lowell is commemorated. The "San Francisco Vigilance Committees," is by Mr. Coleman, chairman of the committee of 1851, 1856 and 1877, the operations of which are recorded in this article. A number of "Mazzini's Letters to an English Family" are printed in this number. "Southern Womanhood as Affected by the War," "What are Americans Doing in Art?" "The Food Supply of the Future," are among the other titles that will attract. New York.

**Expression.**—In speaking of this work *The Alleghenian* says: "The most admirable book of its nature ever published in this country is 'Expression,' by Sir Charles Bell. The Fowler & Wells Company, of New York, are the publishers. Price, \$1.25.

If some of the actors, who are so severely criticised for their portrayal of character, were to read this little volume they would find it exceedingly helpful. It contains suggestions that are very valuable to actors and artists as well as to others who wish to have a good appearance. The illustrations are plentiful and skillfully drawn, and the expressions in the masterpieces of art are discussed by one who shows himself to have a knowledge of the subject as well as a love for it.

The essays contained in the book are written in an elegant and comprehensive style. Some of the subjects are: Theory of Beauty in the Countenance, Of the Form and Proportions of the Head and Face, Theories of Ideal Beauty, Blushing, Of the Muscles of the Face in Man, Expression of the Human Eye, Grief, Laughter, Convulsions, Demoniacs, Fear, Terror, Despair, Admiration, Joy, Jealousy, Rage, Madness, Death, The Emotions Modified by Controlling Expression, The Study of Anatomy as Necessary to Design, Uses of Anatomy to the Painter.

All those who read "Dissected Emotions" in a recent number of the *Cosmopolitan*, and who wish to pursue the study further should purchase "Expression." Although not so complete as "Heads and Faces," it is a masterly piece of work."

In the December PHRENOLOGICAL we find Sir Edwin Arnold on the first page. A very well written article on Ideality and Imitation comes from a careful thinker. How the old Chaldeans buried themselves is illustrated freely and suggests an improvement on the common practice among us moderns. Baron Hirsch, the millionaire philanthropist, is sketched very appropriately when so much is heard of Jew persecution. The editor evidently thinks it is time that Jerusalem was reoccupied by the sons of Israel. A very full and interesting report of the late Banquet of the Phrenological Institute Alumni occupies a dozen or more pages. This will be appreciated highly by the regular reader. As it includes addresses by the Rev. Dr. Deems, Dr. H. C. Houghton, Mr. G. G. Rockwood and several others. The services that were rendered to phrenological science by the late Andrew Boardman, well-known as a jurist in New York, are detailed entertainingly. Dr. Boardman was a man who should not be forgotten soon. The departments of Health and Child Culture are filled with good things, and so also are Editorial, Correspondents and Book Sections. The closing number of the year, is uncommonly large and packed with such interesting substance that every subscriber will doubtless think or say more emphatically than ever "Must have the PHRENOLOGICAL for another year." It is published at a price placing it within the reach of all, only \$1.50 a year or 15 cents a number. Now is the time to subscribe. Address the publishers, Fowler & Wells, 777 Broadway, New York.

**Our Noon-Day Lectures.**—In accordance with the announcement made last month we have commenced a course of day lectures in the hall in connection with our office at 775 Broadway. The attendance and interest is steadily increasing, and we have arranged to continue these on every Tuesday, Thursday and Saturday at twelve o'clock, up to the last week in December, when, after the holiday season is over, it is proposed to continue them under some other arrangement; perhaps on different days and at different hours.

These are given under the auspices of the Institute, and when the Institute is more favorably located in a building of its own with halls and class room, it will be prepared to take up the work of popular instruction in a more thorough and systematic manner, and in this way accomplish that which for a long time has been the desire of its founders; in the meantime it is perhaps well to do the best we can.

**Phrenological Illustrations.**—We have just completed our new set of Phrenological Illustrations. This consists of forty sheets, containing nearly sixty portraits and sketches, illustrating fully the Temperaments and different types of Phrenological developments, together with drawings of the brain, showing its growth and development. It constitutes unquestionably the best set of illustrations for Lecturers ever published, and can be sold at about one-half the price that it has been necessary to charge for the former sets which were made by hand. The illustrations are drawn on stone by our own artist, and have been printed on fine paper and mounted on muslin with rings ready for hanging, and are sold at \$30.00. Not only should every practical Phrenologist have this, but those who give occasional talks, and those who are simply studying the subject, will find them of interest, and if they could be put in every school room and in every library they would become educators for good.

**Our Advertisers.**—We take pleasure in calling the attention of our readers to our advertising pages. The fact that they are in the JOURNAL commends them to the confidence of our readers, as we do not intend to advertise anything that we can not indorse, refusing thousands of dollars' worth of business coming from venders of patent medicines, and the originators of questionable schemes. A favor will be conferred upon the publishers and upon the advertisers if in each case the PHRENOLOGICAL JOURNAL is mentioned when answering advertisements.

**Reminiscences.**—The series of papers being furnished to the JOURNAL readers by Mrs. Wells on Phrenological Biography will now be very largely reminiscences and records of her personal knowledge of men and women and their relation to Phrenology. And we are confident that there will be increasing interest as these become a matter of personal record. The early history of practical Phrenology in this country will certainly be valued by the present readers.

**Phrenological Examinations.**—Inquiries are frequently made of us personally and by letter as to whether we continue to make Phrenological examinations. In reply we would say, Prof. Sizer who has been connected with this office for more than forty years, is still in attendance daily during the usual business hours, making examinations and giving charts, with full descriptions of character when desired. As an estimate of the value placed on these mental portraits by some, it may be mentioned that a prominent clergyman in this city took occasion to say in a recent Sunday morning sermon that he would not take \$1,000 for the chart prepared for him by Prof. Sizer many years ago, adding that it had been of great service, and had served him as a guide on many occasions.

**Good Books for All.**—In our newly revised and illustrated descriptive catalogue of books, will be found "Good Books For All." By this we mean works that will be of service to all; something that will meet the wants of every one. While our speciality is Phrenology and Physiology, we publish a large number of works on health and hygiene, that are considered to be the best in the market.

We issue standard works on Magnetism, Mesmerism, Hypnotism, Psychology, etc., and a number of miscellaneous hand books, that are found practical, such as Practical Typewriting, How to Paint, etc. Our catalogue will be sent free on application.

**Health Foods.**—If evidence is needed that food affects health and bodily conditions, the experience of the Health Food Co. would have demonstrated the matter fully. For a number of years, they have been selling food specialties and their products have obtained a great degree of perfection. They are now able to supply food that will meet all bodily conditions, whether in health or sickness. Their staple products for the well can not be surpassed, the peeled wheat flour is, we believe, the most perfect bread making product ever manufactured, making the most palatable, healthful and economical bread; they have also succeeded in making the most perfect cracker, using nothing but pure water and peeled wheat flour, making a cracker called "The Leader." Their "Wheatena" has acquired a wide reputation as the best breakfast cereal. Their gluten products are adapted to those in need of this special line of nutrition.

Their advertisement is found in this number of the JOURNAL, and a large descriptive pamphlet of over fifty kinds of foods adapted to the various conditions of life will be sent to any reader of the JOURNAL on application of the Health Food Co., 61 Fifth Avenue, New York.

**Price Reduced.**—In making up our new set of lithographic portraits for lecturers, it was decided to include the portrait of Dr. Gall as one that should be in this set. While it is a finer and more costly picture, we have put it in the list and reduced the price to 25 cents. This places it within the reach of every one, and we may reasonably expect a very large sale among all those who are interested in the subject.

**Our Cabinet.**—This choice collection of many hundred Busts, Portraits, Casts, Skulls and Sketches of noted and notorious people belongs to the American Institute of Phrenology, and is on free exhibition at this office, and is a subject of great interest to our own citizens and to strangers who visit the city. Here is indeed a chance to study Heads and Faces. The casts show the exact shape of the head, of the face, of the subjects, comprising very largely the people who have attracted attention during the past fifty years or more.

These are carefully arranged and labelled, and a competent person is always in attendance ready to answer questions and give explanations when called for. As these are kept for free exhibition we are pleased to have visitors call, and in this way they become educators, and the object of their preservation is accomplished.

**Portraits as Premiums.**—We have decided to offer copies of our new lithographic portraits as premiums to those of our subscribers who will send us new names.

A list of these will be found on another page, and it will be noted that we have included the portraits of Mrs. Wells and Prof. Sizer, and that Dr. Gall has been added to the general list and a large number of other subjects.

These we sell at 25 cents each, and we will give any three of them to any present subscriber, who in renewing for 1892, will include one new name, with his own, at \$1.50, and will give six for two new names.

This is a specially liberal offer, and one which we believe will be taken advantage of in a way which will certainly increase the subscription list of the JOURNAL, which is the object which we wish to accomplish.

**Our Lithographic Portraits.**—We publish in another part of this number of the JOURNAL a new and revised list of our lithographic portraits, they are enlarged by the addition of new subjects. These portraits are of well-known men and women, and some of these would certainly be very acceptable in every household when framed, and they may well adorn any place in which they would be put, and it is a tribute to the lithographic art that they can be so well executed and sold at so low a price. When it is remembered that these are sent by mail postpaid at 25 cents each, it would seem that every one of our readers would want something from this list.

**A Pocket Newspaper Directory.**—Messrs. Lord & Thomas, advertising agents of Chicago, have issued a very complete pocket directory for 1891, containing a list of newspapers, magazines and periodicals in the United States and Canada that insert advertisements, arranged by cities, including character and circulation. It will prove useful to any advertiser whether large or small.

**For Kindergarten Work.**—A Kindergarten teacher sent for the *Man Wonderful* in the *House Beautiful*, and after examination said "I am delighted with it; I consider the book meeting

a long felt need in the school room, and am confident it will help us all in our work."

**"The Perfect Man."**—This is the name we have given to a new Phrenological Game. It is the result of careful planning and study, which has resulted in the making of a game containing the two elements of popularity, interest and simplicity.

It is the line of the game of "Authors," so widely known and so popular, including some entirely new points, adding much to the interest of the game.

It consists of fifty-six cards; on each card is printed a head showing some one of the faculties large, and indicating its location; the various occupations in life are represented, and the leading traits of character required are indicated, and the grouping of these together as in the game of Authors is one of the results of playing this with additional features of interest.

The cards are very handsomely printed, put up in cases and sold at 25c. a set. Where there is an interest in Phrenology, this will be found attractive, and where there is no knowledge of the subject they will certainly prove a great novelty.

**Practical Typewriting.**—A new enlarged edition of Practical Typewriting is now on the market, and is being very much praised by those interested in the subject. It is in every way the best work, in fact the only complete teacher of scientific typewriting. It has the original "all finger method" and the only one that leads to writing by touch, that is without looking at the key board.

The author, Mr. Bate Torrey, is now connected with Comers' Commercial College in Boston, where he has a large number of pupils under his instruction, affording an opportunity for demonstrating the utility of his method.

While the book is more than doubled in size, the price remains the same and sells at \$1.00, when sent by mail we must ask for the extra amount of postage which is 12c.

**Lessons in Phonography.**—A teacher of phonography says:

*Messrs. Fowler & Wells, New York—*

Dear Sirs—I am very much pleased to testify to the great merit of the "Serial Lessons in Isaac Pitman Phonography," compiled by Mr. W. L. Mason. I teach a class of about forty young men and boys in the Young Men's Christian Association, and it is a great advantage to me as an instructor to have the principles so clearly and concisely outlined and so logically arranged as they are in these charts. It is also of great advantage to the pupils because his attention is thereby concentrated on the particular principle under consideration until it is thoroughly understood, thus avoiding almost entirely any confusion of principles. This is my second season with these charts, so that I know whereof I speak. Very truly yours, (Signed) J. A. ROBINSON, Instructor, also President of the Stenographic Association of Plainfield, N. J.

**The St. Denis Hotel.**—This is a house we cheerfully commend to our readers. It is centrally located (one block above the JOURNAL office), well kept in all respects and at moderate prices. It has recently been enlarged to nearly double its former capacity, including a restaurant for ladies and gentlemen which is one of the best in the city, and is a favorite place for ladies who do shopping or spending a day in the city.

**A Reclining Rocker.**—In every way the most satisfactory reclining rocker we have ever seen is one made by Mr. P. C. Lewis, Catskill, N. Y., called "The Rip Van Winkle." An advertisement of this will be found in this number of the JOURNAL. For solid comfort a chair in which you rock lying flat on your back or at any angle you desire must certainly be considered desirable. For invalids this chair may be considered practically indispensable, the rocking motion which can be made so gentle as hardly to be felt if desirable, and which can be produced by the slightest effort, will give to all invalids a degree of exercise that will be found helpful and which can not be taken in any other way as well.

We wish every one of our readers who are at all interested, would read the advertisement and send for their catalogue and price list, when it will be found that it will cost but a little more to have one of these chairs than a common chair of some other kind.

**For Young People.**—In every family where there are young people or children there should be an interest in the publications of The D. Lothrop Co., of Boston, Mass. They have "Wide Awake," illustrated handsomely for young people published at 20 cents a number, \$2.40 a year clubbed with the PHRENOLOGICAL at \$2.00. "Pansy" for older children at 10 cents a number, \$1.00 a year, clubbed with the PHRENOLOGICAL at 90 cents. "The Story Teller," an illustrated magazine containing one or more complete stories at 15 cents a number, \$1.50 a year, clubbed with the PHRENOLOGICAL at 1.25. "Our Little Men and Women," a monthly for the youngest readers at 10 cents a number, \$1.00 a year, clubbed with the PHRENOLOGICAL at 90 cents. "Babyhood," pictures, rhymes, etc., 5 cents a number, 50 cents a year, clubbed with the PHRENOLOGICAL at 0 cents. Our readers will be interested in addressing the publishers as above for copies of these most attractive publications.

**Address Wanted.**—Can any of our readers give us an answer to the following inquiry?

WATER VALLEY, Miss., Nov. 23, 1891.

FOWLER & WELLS & Co.

Gents: Can you give me the address of Prof. R. O. Dienis, the Phrenologist and Lecturer, and oblige, yours  
W. T. BROOKS.

As he is traveling will ask any of our readers who can to answer as above.

**Clubbing for 1891-2.**—For the accommodation of our readers and friends we have made arrangements for the combination of other publications with our popular and useful magazine as follows: The subscription price to the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH is \$1.50, and any of the following may be included with it at the prices given.

Names sent for the JOURNAL with either of these will count on Premium List, and to agents the same as though sent singly.

|                            |        |                           |
|----------------------------|--------|---------------------------|
| Arena.....                 | \$4 10 | with special Mid-         |
| Atlantic Monthly.....      | 3 30   | summer & Christ-          |
| Arthur's Home Mag. 1 10    |        | mas numbers.....          |
| Am. Agriculturist.....     | 1 10   | Judge.....                |
| Am. Teacher.....           | 85     | Kate Field's Wash-        |
| Am. Bee Journal.....       | 90     | ington.....               |
| Am. Garden.....            | 1 60   | Lippincott's Mag.....     |
| Am. Field.....             | 4 10   | Literary Digest, new..... |
| Am. History Mag.....       | 4 10   | Literary World, new.....  |
| Art Magazine.....          | 2 75   | Ledger.....               |
| Art Amateur.....           | 2 10   | Musical World.....        |
| Am. Folk-lore Jour-        |        | Nation.....               |
| nal.....                   | 2 50   | N. Am. Review.....        |
| Am. Poultry Yard.....      | 1 10   | N. Eng. Magazine.....     |
| Architecture and           |        | N. E. Journal of Ed.....  |
| Building.....              | 5 10   | Our Little Men and        |
| Amateur Sportsman          | 80     | Women.....                |
| Babyhood.....              | 1 60   | Our Little Ones.....      |
| Belford's Magazine.....    | 2 10   | Our Day.....              |
| Bus. Woman's Jour.....     | 70     | Observer, new.....        |
| Century Magazine.....      | 3 60   | Once a Week.....          |
| Cosmopolitan.....          | 2 10   | Old Homestead.....        |
| Critic.....                | 2 70   | Outing.....               |
| Cassell's Family Mag       | 1 25   | Popular Science.....      |
| Churchman, new.....        | 3 30   | Phonographic Mag.....     |
| Christian Herald.....      | 1 10   | Phonetic Journal.....     |
| Christian Union.....       | 2 60   | Puck.....                 |
| Christian at Work,         |        | Public Opinion.....       |
| new.....                   | 2 10   | Panzy.....                |
| Country Gentleman.....     | 1 85   | Peterson's Mag.....       |
| Current Literature.....    | 2 50   | Poultry World.....        |
| Demorest's Mag.....        | 1 60   | Popular Educator.....     |
| Eclectic Magazine.....     | 4 10   | Practical Farmer.....     |
| Esoteric.....              | 1 10   | Power.....                |
| Evangelist, new.....       | 2 60   | Political Science.....    |
| Forum.....                 | 4 40   | Quarterly.....            |
| Forest and Stream.....     | 3 10   | Quiver.....               |
| Frank Leslie's Illus.      | 3 30   | Romance.....              |
| Frank Leslie's Pop.        |        | Rural New Yorker.....     |
| Monthly.....               | 2 50   | Review of Reviews.....    |
| Frank Leslie's Pleas-      |        | St. Nicholas.....         |
| ant Hours.....             | 1 50   | Scribner's.....           |
| Farm and Fireside.....     | 85     | Scientific Am.....        |
| Far and Near.....          | 90     | Supplement only.....      |
| Food, Home and             |        | St. Louis Mag.....        |
| Garden.....                | 35     | Sun, weekly.....          |
| Galaxy of Music,           |        | Standard (Chicago).....   |
| new.....                   | 75     | School Journal.....       |
| Garden and Forest.....     | 3 10   | Scottish Am.....          |
| Goldthwaite's Geo-         |        | Short Stories.....        |
| graphical Mag.....         | 1 10   | Spirit of the Times.....  |
| Godey's.....               | 1 60   | Stenographer.....         |
| Good Housekeeping.....     | 2 10   | Treasury.....             |
| Good Health.....           | 85     | Teacher's World.....      |
| Home Maker.....            | 90     | Twentieth Century.....    |
| Home Journal.....          | 1 60   | Tribune, weekly.....      |
| Housewife.....             | 35     | Times.....                |
| Homiletic.....             | 2 50   | Texas Siftings.....       |
| Herald Weekly.....         | 90     | Voice (Pro.) new.....     |
| Herald of Health.....      | 70     | Vick's Magazine.....      |
| Housekeeper.....           | 70     | Werner's Voice Mag.....   |
| Harper's Monthly.....      | 3 10   | Wide Awake.....           |
| " Weekly.....              | 3 30   | World, weekly.....        |
| " Bazaar.....              | 3 30   | Witness.....              |
| " Young People.....        | 1 60   | Woman's Ills. World.....  |
| Independent.....           | 2 60   | Young Ladies' Jour.....   |
| Illus. Christian Wkly..... | 35     | Youth's Companion,        |
| Inter-Ocean Wkly.....      | 85     | new.....                  |
| Illus. London News,        |        |                           |

The only condition for obtaining the above reduction is that the person ordering shall subscribe for, or be a subscriber to the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH; then any number of the above publications may be ordered. Make up your list and send on the amount, saving time, money, risk and trouble. Agents can often offer the above combination to advantage. Address orders to FOWLER & WELLS Co., 775 Broadway, N. Y.

**A Teachers' Class.**—The trustees of the American Institute of Phrenology have decided, in response to a demand that has been felt, to organize a teachers' class to begin early in January. The present plan is to give one lesson each week in the afternoon after school hours of some day that seems best to meet the convenience of those who will attend it. The price will be moderate, will, in reality, only be nominal, providing a sufficient number can be enrolled to justify it.

It, of course, will be available principally to New York teachers, although those in Brooklyn may be able to arrange to be present also. It will be the purpose in this class to give such instruction in the theories of Phrenology as will enable teachers to make it practical in their every-day work, specially in dealing with pupils that are in any way peculiar. Full particulars as to terms, etc., will be sent on application to this office.

**Stammering.**—Prof. Hilliard continues to meet with remarkable success in the relief of those affected with stammering, and other impediments in speech. The time of treatment or education is but a few weeks and the cure is permanent unless the student neglects to carry out the valuable instructions.

**A Notice.**—The *L Drych* of Utica, N. Y., says this of the JOURNAL:

"Ysgrif ar Henry ward Beecher o safle Penglog-yddiaeth yw y gyntaf yn y PHRENOLOGICAL JOURNAL am y mis hwn. Ceir llawer o addysg hefyd yn yr ysgrifau. "Lines of Beauty," "Identity and Imitation," "Practical Mental Science in Education," "Is Hypnotism Harmful," etc. Pris y mis olyn yw \$1.50 y flwyddyn. Anfonir rhifynau Hydref, Tachwedd a Rhagfyr ar brawf am 25c. Cyfeirir Fowler & Wells Co., 775 Broadway, New York."

Some of our readers will appreciate this.

## BUSINESS CARDS.

**M. Augusta Fairchild, M. D.,** 721 West 18th and Summit Streets, Kansas City, Missouri.

**Invalids and Pleasure Seekers** write to Dr. Ringland, Sanitarium, Hamilton, Ills. Physician and partner wanted.

**Mrs. J. T. Campbell, M.D.,** 153 W. 128th St., New York.

**THE SANDERS SANITARIUM,** Passaic, N. J. Now open for the reception of patients and boarders. Hygienic treatment only, and good table. Send for circulars. Address as above.

**The New York Medical College and Hospital FOR WOMEN,** and Homeopathic Dispensary for Women and Children. 213 West 54th Street, New York.

## ADVERTISEMENTS.

**SPECIAL NOTICE.**—Readers will oblige the Publishers if they will state, when writing to any of our advertisers, that the advertisement was seen in the PHRENOLOGICAL JOURNAL.

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nothing remains but  
hard work. It  
shows in the  
things that are

washed; it tells on the woman who washes. *Pearline* saves  
work, and works safely. It leaves nothing undone that you  
want done well; what it leaves undone, it ought not to do.

**Beware** Peddlers and some unscrupulous grocers will tell you "this  
is as good as" or "the same as *Pearline*." IT'S FALSE—  
Pearline is never peddled, and if your grocer sends you  
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You can sit in the Chair with your feet on the foot-rest and rock yourself and it is impossible for a beholder to tell what makes the Chair rock. A perfect Invalid's Chair.

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If you wish to advertise anything anywhere at any time write to GEO. P. ROWELL & CO., No. 10 Spruce St., New York.

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 368 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; gives the circulation, rating of every one, and a good deal of information about rates and other matters pertaining to the business of advertising. Address HOWELL'S ADVERTISING BUREAU, 10 Spruce St., N. Y.

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Among the old works on Phrenology that are out of print, we have picked up and now have in stock the following, which can be furnished at the prices given :

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| Choice of Pursuits. By N. Sizer. | 2 00   |
| Popular Physiology. By Trall..   | 1 00   |
| Phrenological Bust.....          | 1 00   |
| Heads and Faces.....             | 40     |

For full titles, see catalogue.

Either of these will be sent postpaid on receipt of price, or all by express for \$10.00, or for a club of eight subscribers to the PHRENOLOGICAL JOURNAL at \$1.50 it will be sent as a Premium.

### Our Books as Premiums.

For four subscribers at \$1.50 each, Our Publications to amount of \$5.00. For seven subscribers, books to amount of \$10.00. For fifteen subscribers, books to amount of \$25.00. Books to go by express.

### Phrenological Examination Free

A written description of character (\$5.00) will be given as a Premium for four subscribers at \$1.50 each, or for ten subscribers at \$1.00 a year, or, as a Premium for an order for our publications amounting to \$10.00 at list prices. (Send for circular called the "Mirror of the Mind.")

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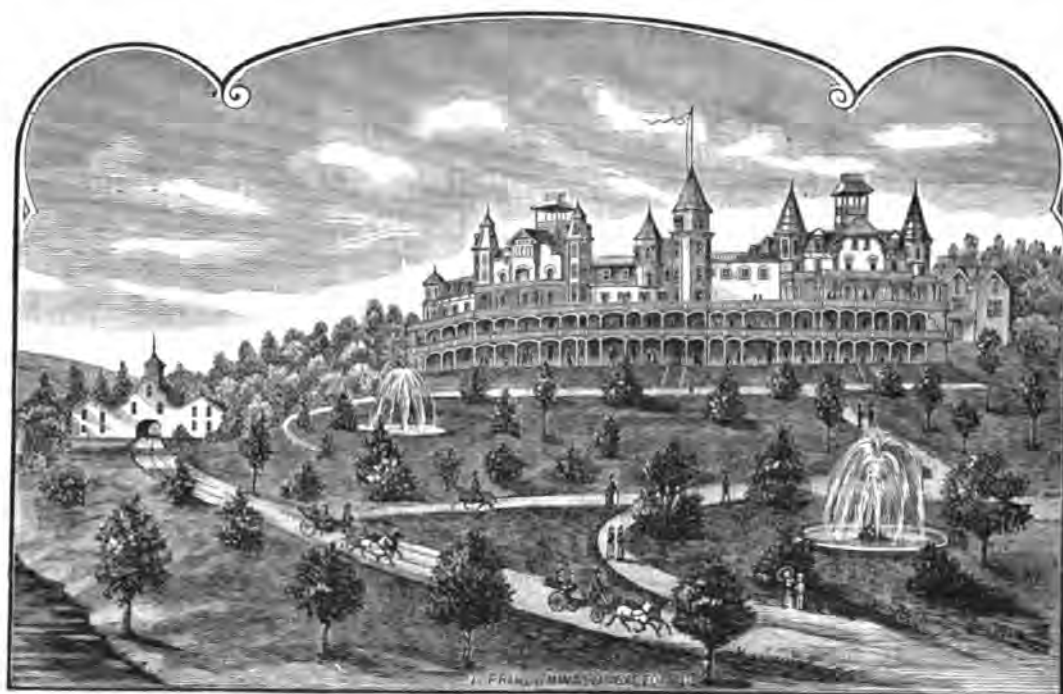
### Our Club Rates.

The PHRENOLOGICAL JOURNAL is published at \$1.50 a year, or 15 cents a number; in clubs of ten, \$1.00 a year, with one copy extra to the person making up the club. Fifteen dollars worth of our own publications for \$12.00; thirty dollars' worth for \$20.00.

N. B.—The Phrenological Chart or Bust Premium will be sent to each new subscriber to the JOURNAL who pays 15c. additional, whether singly or in clubs.

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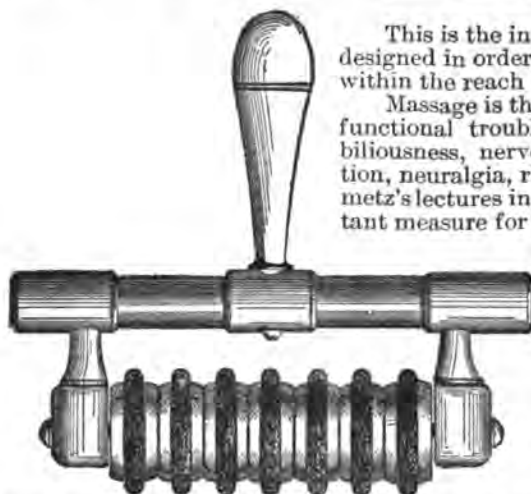
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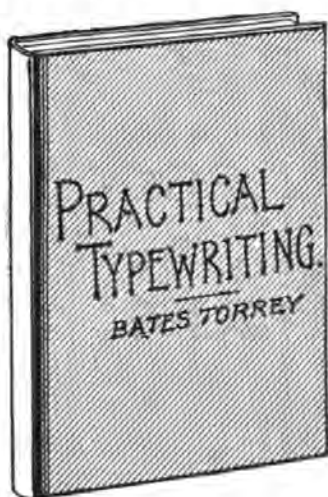
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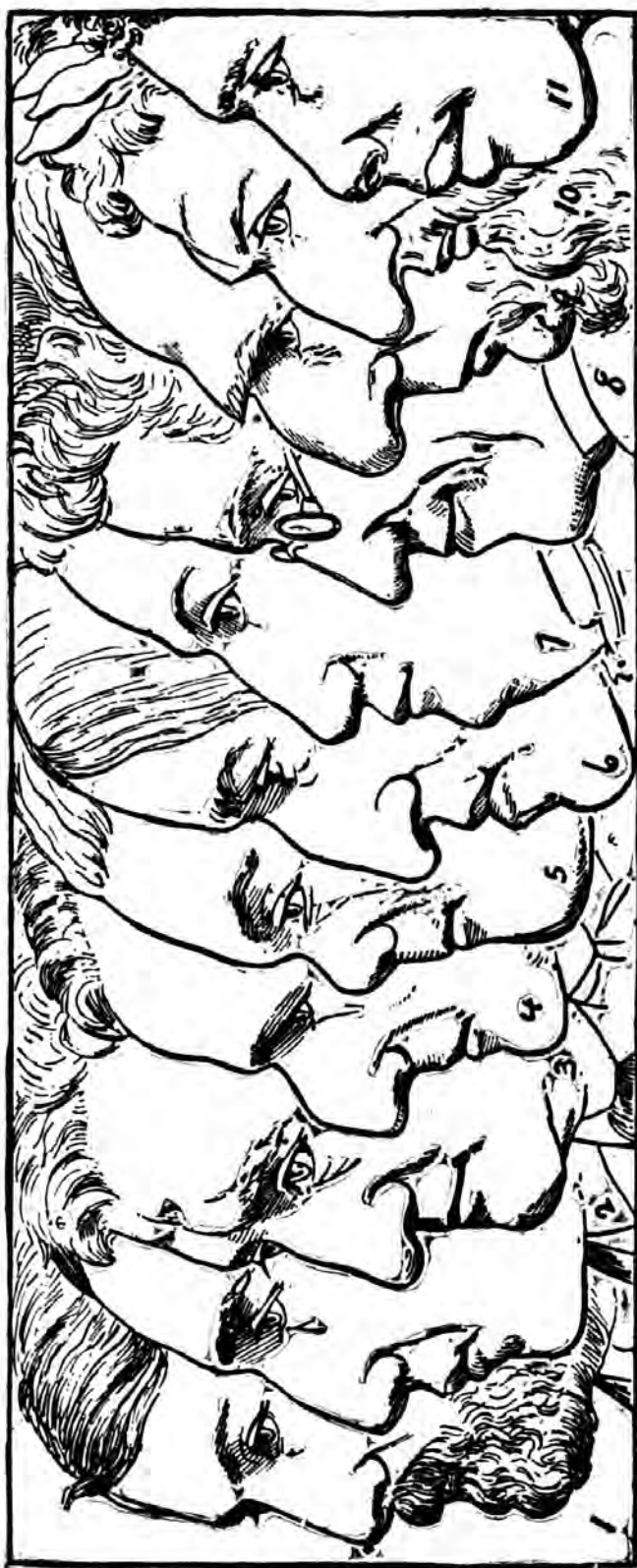
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# PEARS'

The soap that clears but not excoriates.

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It is a great good to have soap that one can wash with forty times a day, if he has occasion, always with comfort, and never with any sort or degree of harm.

Some soaps are slow to get on and slow to get off; they try one's patience so that he never wants to use them again.

Some are quick and sharp; too sharp, they bite; the skin becomes rough and tender. Chapped hands, red face, a disposition to chafe, are the consequences.

Washerwomen suffer severely from soaps no worse than such; indeed the soaps are the same, only one is in cakes and the other in bars. Fine boxes and scent do not make fine soap.

But Pears' is perfect; that is, it is soap and nothing but soap; no fat or alkali in it. The fat is all taken up with the alkali; *vice versa*, the alkali all taken up with the fat. And this is supposed to be true of no other soap in the world but Pears'.

Begin and end with PEARS'—no alkali in it.

Nov. '91.