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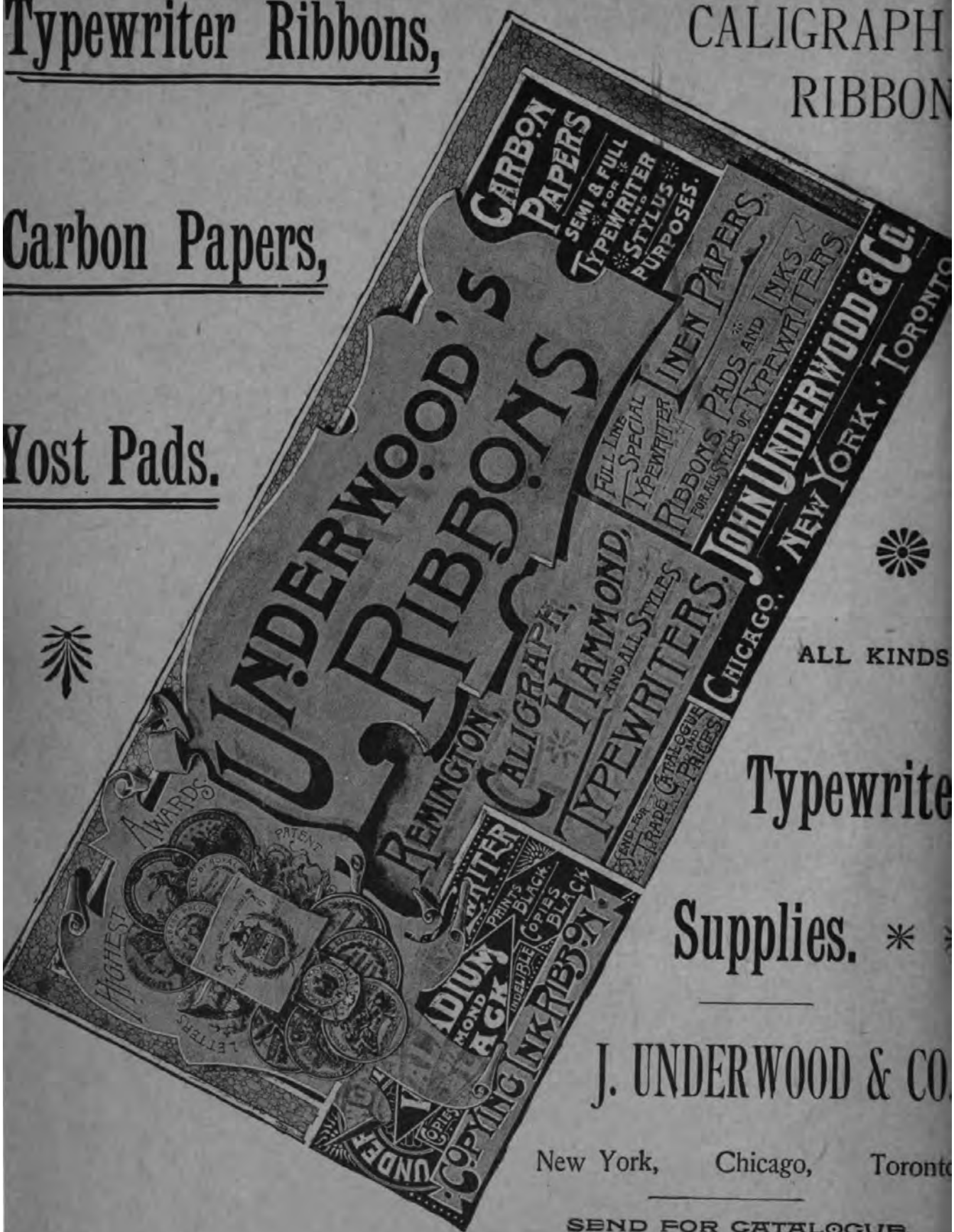
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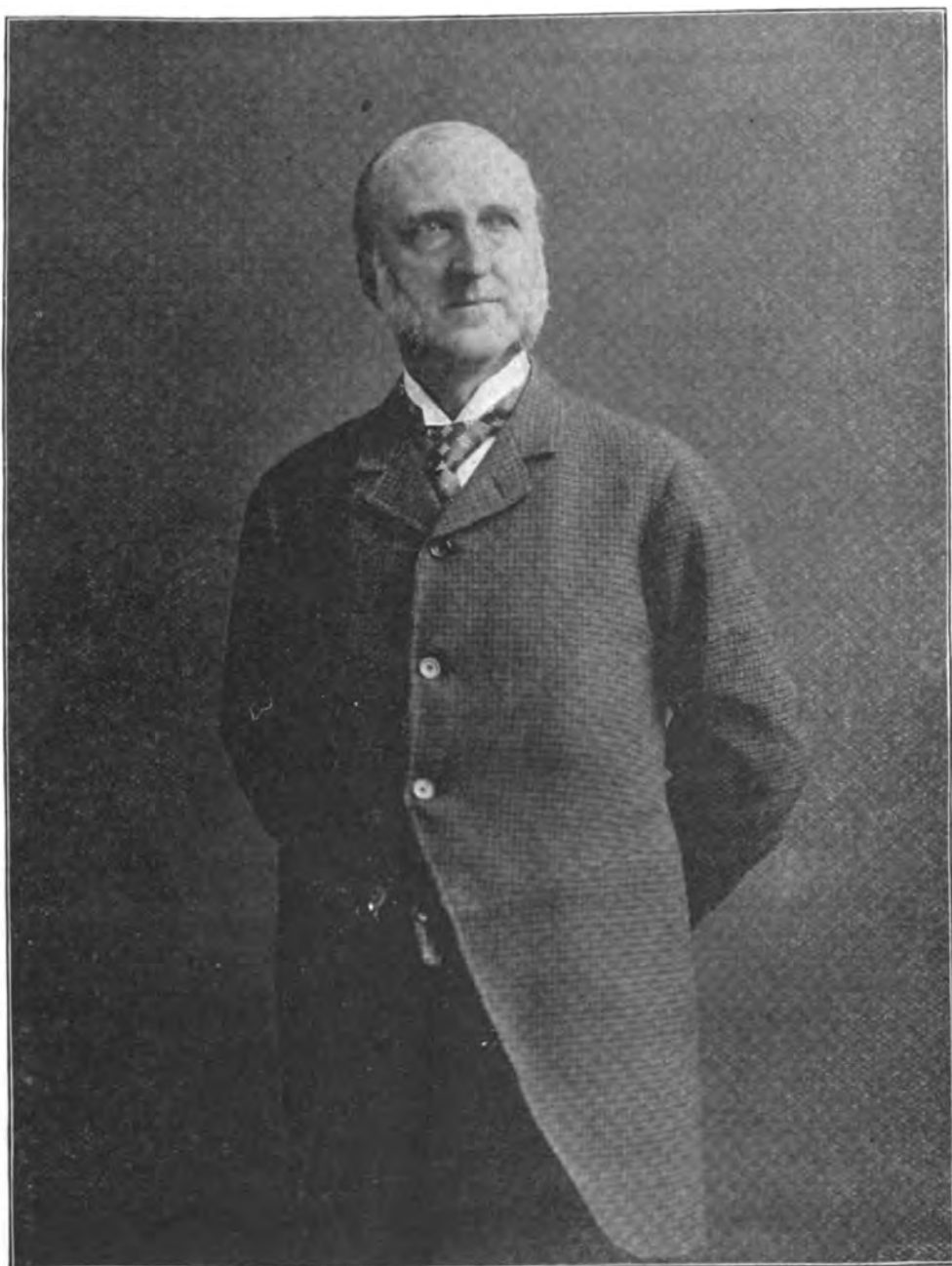
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THE HON. CHAUNCEY MITCHELL DEPEW, LL.D.

A PHRENOGRAPH FROM A PERSONAL EXAMINATION.

BY EDGAR C. BEALL, M.D.

THERE are some famous characters to whom distance imparts a peculiar luster—whom in imagination we endow with all possible perfections, but who grow diminutive and dull when we approach them face to face. Many great stars owe their splendor to borrowed light, and even the sun has spots. Nature's so-called "gifts" are often secretly purchased at heavy cost. To advance in one direction is usually to recede from the opposite point. Those who constantly gaze at the sky must fail to watch their feet. Thus many reformers in clearing away the cobwebs of superstition, or in brushing the dust of ignorance from the shelves of national experience, have been too busy to brush themselves. Beethoven's dress has been compared to the costume of Robinson Crusoe. Byron had a deformed foot, and his conscience was still more askew. Madame De Staël and George Eliot were very homely. Pope was a man of dwarfish frame, and Napoleon's stature both physically and morally was extremely low. Indeed some philosopher has said that "there is no greater monster than a perfect man."

If these are facts, we might well be prepared for dis-illusion in the presence of Dr. Chauncey M. Depew, who enjoys phenomenal distinction as a lawyer, politician, orator, social magnate, millionaire, and president of one of the most extensive and powerful railroad corporations in the world. We might well expect that a man of so much ability and influence would manifest at least a few of the traditional eccentricities of genius. We might suppose that so much success and power would develop an air of cold dignity and reserve. We might expect his face to be furrowed with lines of care, or stamped with the acrid seal of satiety which marks so many men who have drunk to its dregs the cup of fame. We might expect his features to be "sicklied o'er with the pale cast of thought," or his eyes to have a mysterious, far-away look.

But the opposite of all this is true of Dr. Depew. He is the personification of luxuriant health, manly beauty, youthful enthusiasm, cordiality of manner, and that absolute ease, candor and naturalness which betoken rare culture of both heart

and brain. Whatever his faults may be, they are not obtrusive, and he is so spontaneously and unaffectedly polite that to meet him is to surrender at once to a feeling of unqualified admiration and delight. In view of all his varied accomplishments, personal charms and brilliant successes in the arena of public life, it would seem that nature had made him an exception to prove the law of compensation. To look at him we begin to fancy that, after all, there must be roses without thorns, and we suspect Shakespeare was wrong in saying, 'Uneasy lies the head that wears a crown.' We recall the passionate, pessimistic cry of Faust,

"Entbehren sollst du! sollst entbehren!"

and we ask, "what has this man ever had to renounce?"

Emerson says, "There is a crack in everything God has made." No doubt this is true, yet here is an organization apparently woven without a seam. The alignments and adjustments are so smooth that only a strong lens will reveal the flaws. He is also shielded by a species of courteous frankness which disarms a would-be critic. Many men of prodigious wealth, social prestige or other superior advantages, use their power to fortify themselves in boorishness. But Dr. Depew seems to have employed his opportunities in perfecting himself as a gentleman. He has the simplicity of greatness. Small natures feel the necessity of complex and intricate defences; of subtle means of ambush and subterranean avenues for escape. But the great man feels secure in his own strength and boldly steps out into the light. Dr. Depew has a superb figure. He is almost six feet in height and weighs a hundred and ninety pounds. There is that relative breadth of shoulder, depth of chest, and narrowness of hip which bespeak the ideal masculine form. His hand is also in keeping with other marks of superior stock. He wears only a 7½ glove. His fingers

are quite straight; the thumb is refined rather than strong, and its base—the "Mount of Venus"—is delicate like his mouth, showing very moderate voluptuousness. It is a manly hand in shape, but exceptionally handsome and very expressive in gesticulation. His ears are aristocratic, and the nose is a striking example of the type which must have characterized the old Roman patricians.

His scanty hair, which is very fine, was naturally light with a tinge of gold, while the beard was decidedly auburn. The eyes are blue-gray, and the skin is soft, rosy and remarkably clear. These and other indications in the torso and head show him to be a fine illustration of the sanguine temperament on a masculine frame. This is a most fortunate combination, and a rare one in the United States. In contour it may be likened to the Apollo Belvedere. The sanguine temperament does not produce the highest genius, but it is favorable to splendid luck. Its possessors are not often found either in church or in jail, but they do like to be in a crowd, and they are very certain to be in what is nowadays called the "swim."

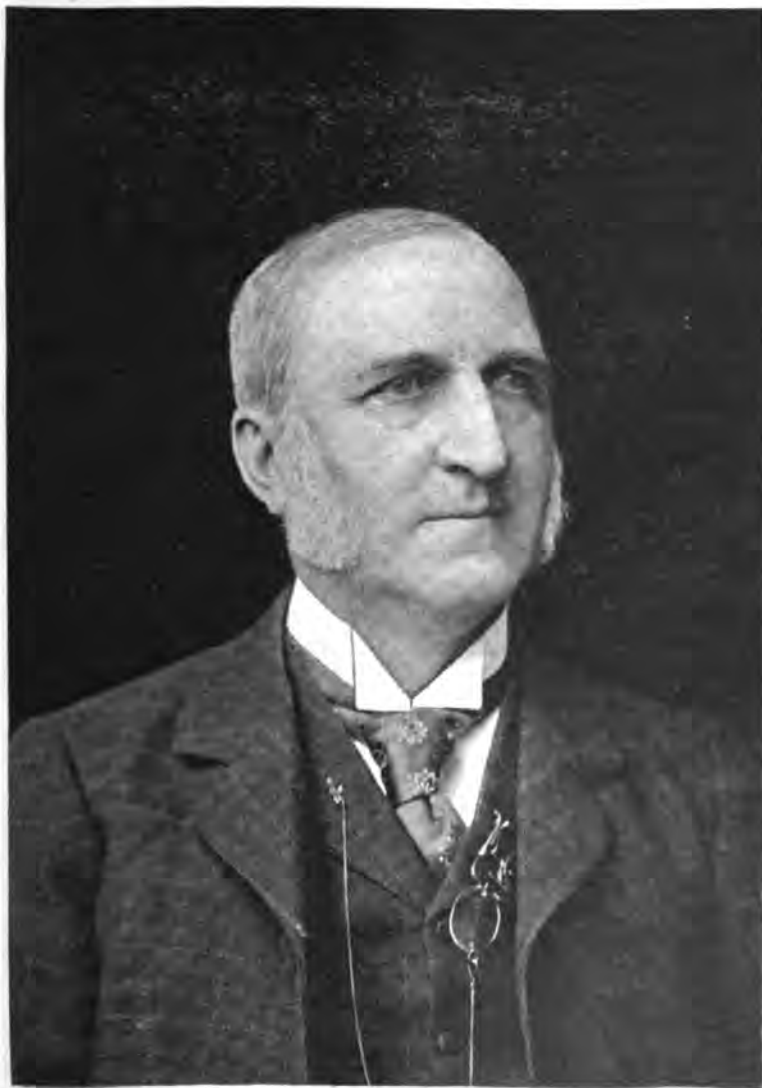
Having this constitution, Dr. Depew is more prompt, facile, brilliant, vivacious, versatile and showy than original or solid; and better adapted to shine on the tribune than in the scientific laboratory. As his blood is clean and warm, he sympathizes with that which is normal and healthy. Morbidity is repellent to such a nature. He is full of pathos, but he hates pathology. He would never enjoy the practice of medicine except in treating people who only imagined themselves ill. For instance, he would no doubt be eminently successful in prescribing change of climate, sea bathing or bread pills.

With this knowledge of his temperament we are prepared to judge intelligently of the value of his brain. We know the warmth and coloring that must characterize his emotions, and the direction in which his intellectual

powers will naturally find their freest vent.

The circumference of his head is twenty-two and a half inches, and the distance is fourteen and a half inches from ear to ear over the top. If the

old tubercle delusion in regard to phrenology, might very naturally ask, "How can such a skull reveal anything of the brain within?" Simply enough to those who know our method of measuring from the ear.



Sarony.

CHAUNCEY M. DEPEW, LL.D.

hair were thicker the tape line would show almost half an inch more; and as the developments are principally in the frontal and upper regions, the volume of the brain must be described as large. Such a dome of snowy smoothness! The college professors who pathetically cling to the

In the back head, there is a rather large development of friendship, love of home, wife and children; but these elements are in such harmonious proportion that they will never usurp the place of other faculties. He has such a wealth of suavity and so much emotional expression that his affec-

tions will appear deeper than they are. Still he is capable of great devotion to those who have his confidence, and this is especially true as to his conjugal sentiment.

The love of life is strong. Combativeness is moderate. He is not belligerent. He can fight when he must, but he has more talent for arbitration than war. He will find a thousand reasons for a compromise. Intelligence and diplomacy are his weapons. Destructiveness is also a subordinate element. His energy is the offspring of his ardent temperament and surplus vital force, rather than the mental hunger for violent action. Hatred has but a small place in his heart, and the same may be said of avarice and cunning. This is shown by the narrowness of the head near the ears. He loves the power which money affords, but he is not miserly in his business methods. He never fishes in shallow water, and he prefers a seine to a hook and line. He never sits on the bank to angle, but in a staunch boat he sounds the stream of fortune from shore to shore. And he knows more about successful fishermen than he does about the habits of fish. When he starts on an expedition, he knows how to select a good crew. He is familiar with the currents, the winds, and the use of the compass. He does not fear to get beyond the sight of land, and he seldom returns without capturing a whale.

He is singularly communicative, and talks as freely as if he had not a secret in the world. If he had to compose a fiction, no doubt he would do it as Beau Brummel said he would starve—"in the most elegant manner"—but a man of his resources will rarely need to employ falsehood, which is a characteristic weapon of the weak and helpless.

The height from the ear to the rear top head reveals only an average degree of firmness. Such a man will never be obstinate. He can easily persevere in a congenial pursuit, but

he will take care not to run counter to influences that need to be opposed. He will manage to make and secure concessions which will practically level the field. Continuity is also of secondary influence, and permits a great variety of avocations.

Back of firmness on the median line the head is rather low at dignity, or the feeling of pride. But outwardly at the upper rear corners, so to speak, there is a great expansion at the love of distinction. Ambition is the dominant chord, and its vibration is as ceaseless as the beating of his heart. Such faculties as he possesses need a large field for their manifestation, and it would be the acme of vulgar envy to begrudge him his opportunities. If his love of popularity is a weakness, it is also in large measure a source of strength, for it keeps him at work where other men would fold their hands in idleness.

As to moral sentiment, it is easy to see that the central top head is higher at reverence, faith, hope, and charity, than at the love of justice. This is not saying that he is a dishonest man, but simply that his motive in right conduct is more a love of the objective fruit of rectitude than of the right as a principle in the abstract. Some honest people love to do right when it makes everybody else uncomfortable. Dr. Depew thinks first of mercy, and he would be willing to pluck corn on the Sabbath if he could thereby lessen worthy hunger. It is thus a question as to the quality or phase of his morality, not as to the fact that he is a good man. Indeed as the bold speculator often makes more money than the timorous miser, so the benevolent man often does more than the just man to improve the world. The latter stops at the moment when his duty is discharged, while the former in his great love of seeing others happy, may continue his good deeds far beyond the amount of his debt.

Phrenologically speaking, this is a religious head; but this does not mean

that he necessarily believes in any particular creed. It does mean, however, that he has the quality of submission to the existing order. He is not a great hero or a martyr. He is not a rebel. He finds the world in spite of all its sorrow a very jolly place. He does not see the need of any radical changes, or at least does not feel such a need, and so he floats along on the high wave of content. How his head is arched in the superior central portion! Can any one have so little sense of shape as not to recognize that development of reverence and faith?

Here is the secret of much of this remarkable man's ability. He accepts a great deal without question which some men wear out their lives in trying to explain. No doubt he is sometimes humbugged on this account, but in the main his sleep is exceedingly sweet and refreshing. He has a sense of trust in a Someone or Somewhat—perhaps he does not stop to decide which—a power that surely makes for righteousness in the end.

This confidence, together with submission, hope, sympathy and imitation, which elevate the top head, produces a peculiar harmony in the functions of the whole organization both mental and physical, conscious and sub-conscious. These elements also explain much of that eloquence and rare quality of voice for which he is famous. Much of his politeness is also a perfume from the same flowers. Altogether these faculties tend to render the character symmetrical just as they give beauty and perfection of form to the head. They explain the grace and ease with which he adapts himself to the conventionalities of the social world in which he is so popular. As a group of faculties they create a disposition to conform. To expect, to believe, to submit, to imitate, must naturally lead to optimism in philosophy and facility in execution. Such a man learns to do everything in the easiest way. When the road is really rough he finds pleasure

in the thought that it will be smooth a little ways ahead. He cannot be squelched or subdued by adversity, and perhaps this is why adversity passes him by. But if he should be driven off the earth, he will leave it with a smile, confident that death is only a door to a brighter sphere.

To appreciate this intellect, not only must the symmetry of the forehead be studied, but also the peculiar stimuli it receives from the sentiments. Intellect is an artisan—sentiment is a patron. Intellect stands chisel in hand ready to shape a curbstone or carve a statue. Sentiment makes the difference between the stone mason and the sculptor, and in a thousand ways drives the judgment either to victory or defeat. Dr. Depew is fortunate in being dominated by feelings whose gratification naturally leads to success. First of all, he loves fame, celebrity, glory. This sentiment is a prompter to the art of speech. Vanity and verbosity go together—instance the French and Irish—and of course language is the most natural vehicle for an introduction to the public. The root of the word ambition means to go around, hence action, effort. The sanguine temperament is the most restless. Who has not noticed the red-haired letter carriers? Indirectly this constitution imparts to the mind a taste for those studies and pursuits in which the central idea is action. In speech it neglects adjectives, and emphasizes the verb. It disposes to history, biography, narrative, anecdote. In business such a man prefers talking or walking to writing. In medical science he prefers physiology to pathology—function rather than condition.

This then is the key to Dr. Depew's mind. Accordingly we observe a most characteristic sign of language in the prominence of the eye, and the lower forehead is conspicuously developed in the perceptive, such as the sense of objects, distance, motion, color, location, and memory of events.

In the central upper portion there is the power to compare, classify, and illustrate. This is the fountain of metaphor and simile so essential to the orator. It is the talent for criticism, analysis, and instruction. It makes him a teacher and enables him to present his ideas in a popular style. The faculty of urbanity contributes largely to the fullness and height of the upper forehead, and has very much to do with his success in all personal relations.

Causality, however, is only fair. He is not inclined to philosophize except on a practical and limited plane. The more abstruse questions of metaphysics he will leave to those who think they need to solve them. He is happy in the concrete world and has no desire to rack his brain in the interest of abstract truth. He can grasp the relations of cause and consequence, principles and laws, as they affect his personal life, but he will always excel as an advocate rather than as a judge. As a pleader he would be irresistible. As the forehead is fullest at the base, so the faculties are strongest which relate to the primary mental processes, such as gathering knowledge of all phenomena in the objective world. He has a genius for storing experience. No event escapes him, and he can summon to his tongue's end at a moment's notice all that he has ever learned. Even his longest public addresses are prepared in one or two hours and delivered without notes.

He has also the keen sense of humor which comes from fine and ready sympathy, and his mind is almost ablaze with wit. Imitation, mirth and the responsive temperament all combine to fit him most admirably for the position he has maintained so many years. It is no flattery to say he is one of the most brilliant, accomplished and masterful men our country has produced, and as a representative pure minded, clean handed American gentleman we can point to him with truly commendable pride.

Chauncey Mitchell Depew was born in Peekskill, N. Y., April 23, 1834. His father, Isaac Depew, was a prominent and highly esteemed citizen of Peekskill, and his mother, born Martha Mitchell, was a lady of marked personal beauty, fine accomplishments, and a member of a New England family whose most illustrious representative was Roger Sherman, one of the signers of the Declaration of Independence, she being a granddaughter of the Rev. Josiah Sherman, the brother of Roger. Her father, Chauncey R. Mitchell, was a distinguished lawyer, and famous for his eloquence. Her mother, Ann Johnston, was a daughter of Judge Robert Johnston, of Putnam County, who was a Senator and Judge for many years, and owned Lake Mahopac and much of the country thereabouts. Dr. Depew's remote ancestors were French Huguenots. These facts will be of interest to students of heredity.

At the age of eighteen Dr. Depew entered Yale College, and in 1856 was graduated from that institution with one of the first honors of his class. On June 28, 1887, the degree of LL.D. was conferred upon him by Yale. He studied law in his native village with the Hon. William Nelson, and was admitted to the bar in 1858. In the same year he was elected as a delegate to the Republican State Convention. In 1861 he was elected to the Assembly by a majority of two hundred and fifty nine from the strong Democratic Third Westchester County District, and was reelected in 1862.

Since that time he has been honored so many times and so many ways that it would require a volume to complete the account. To-day he is president and director in a great number of railroad companies and societies, the names of which would fill a page. And, indeed, he has practically received the highest honors that can be conferred in this country, excepting only the Presidency of the United States.

MAN VERSUS THE NEW WOMAN.

BY ALICE E. IVES.

“ I DON'T like the new woman. She antagonizes the men. Why does she want continually to fight against them?”

The lady who spoke was young, pretty, well educated, well dressed, and brilliant in conversation. She looked around at the three gentlemen and the one woman beside herself who were in the room, and felt that there was strength in numbers. She was quite sure that the men would agree with her.

Tacitly they did. No one but the other woman openly demurred.

The first speaker was society woman enough to know her ground with the men. But how far? Ah! there was where the other woman's penetration came in. She was older, and she understood men even better than the first one.

The younger woman knew men just about through the subsoil—the superficial acquiescence, banter, gallantry and outer crust of society manners. The other woman knew them to the inner stratum. She knew something of their brains, hearts and souls. She had stood entirely outside of the sex relation, and observed them. Her microscope had as often brought to her beautiful, sacred revelations as unpleasant ones, and she was inclined to be just.

She looked around upon the men, and in the face of each one who tacitly agreed she read a different attitude toward the speaker.

One man, with blonde, curly hair and a head vitally developed, smiled out a cheerful acquiescence to the statement. He agreed with her in an indolent, fleshly way. If he had thought at all on the subject it was exactly in this groove, and she had voiced his sentiments.

Another man, with dark, hazel

eyes, a broad, intellectual forehead and firm chin, looked up with a surprised, questioning air. A protest was trembling on his lips, but he did not speak it. To the other woman he had no need of speech. His face said so much.

The third man had thoughtful, gray eyes, an exquisitely sensitive nose, brown hair, and an intensely refined face. But there was on it just then a keen, critical look that showed he was gauging the woman. The next expression said: “Miss —, you are not entirely genuine. You are too much of a new woman yourself to be so ignorant of the meaning of the term. You are saying that for effect. You think we are taking it for the true metal. I at least detect the false ring. Why don't you read that passage of Emerson's where he says: ‘Things said for conversation are chalk eggs; don't say things. What you are stands over you the while, and thunders so I cannot hear what you say to the contrary.’”

But the woman was more charitable to her sister woman, and her first thought was: “Poor dear, I pity your limitations. It is only a matter of time and developement. I wish you had reached the higher plane.”

She believed the young woman was sincere according to her light because she had been in so many woman's clubs where she had heard the same protest, and she was kind enough to think they believed what they said.

The new woman, according to the best standards, is trying to be what the good Lord meant her to be. She is trying to be fully developed in mind, body, and spirit. She is trying to do the work which the world thrusts into her hands, and she is trying to do it with all her might. The delight of her new found free-

dom may be rather intoxicating, but it will lead to far greater and better things than the belittling, benumbing apathy of the cramped past.

The new woman naturally fights against any barrier that hinders her progress toward freedom. If that barrier happens to be a man, then let him look to his defenses or stand from under. She is ready to fight, and she must, not from choice, but from necessity. The genuine new woman does not want to fight men, simply because they are men. It is only when they insist on looming up as stone walls in her path that she is obliged to go on a war footing. Again do not let us confound the advanced woman with the one who is simply advancing and has not yet traveled very far. The child who stubs his toe and falls takes considerable satisfaction in beating the innocent obstruction that he ran against. Some women, who are just learning to walk, like the child, are apt to belabor indiscriminately the men whom they consider stumbling blocks. It isn't fair to mix them up with the woman who has learned to walk, and who is really the advanced woman.

I heard some of these women who are just learning to walk talk at a woman's club the other day. One of them said if she had her way she would establish a newspaper to be entirely run by women, with not a man on the staff, and not a thing in the paper for men. She was a charming woman in many things, but in that speech she showed her limitations. She wasn't the *Ar* brand of the new woman. The paper she proposed would probably be as good as the papers that used to be entirely run by men and for men; but it couldn't be as good as the paper of to-day where men and women work side by side. The masculine and feminine qualities are needed in everything that aims toward perfection. It's a poor, lopsided affair that eliminates either sex. The great infinite heart

of nature teaches us all this primary lesson.

Another woman said if she had her way she would take the fortunes of the many rich bachelors who are rolling in wealth and luxury, and give them to the poor, pinched old maids who were laboring to keep body and soul together.

Here was another infant who had run up against an obstruction, and struck out blindly. The kind heart that pitied her sister woman was there, as was also the feeling of bitterness against the hurt. But behold how infantile were the means of redress! The discerning mind would not call this an advanced woman, still there are plenty of people, whose logic is loose-jointed, who would.

Annie Besant would probably be called a representative advanced woman, yet once, when I asked her what message she had to give to the woman's clubs, she said: "Tell them to work for *human* brotherhood, and use their influence in spreading the feeling that prayers will be won, not by working for our sex as against the other, but for both, common service to the race being the true ideal."

A somewhat extensive acquaintance with the new woman has convinced me that the representative type does not fight against the men. True, she is battling against obstacles, and any man who insists on posing as such must expect to come in for his share of trouble. But a few narrow-minded specimens here and there do not stand for man in the aggregate, any more than a blatant, illogical, aggressive crank stands for the new woman. The attitude of men in general toward the new woman is a large, comprehensive study. It is one of the opportunities for a liberal education in this teeming, vital, splendid end of the century. It *is* splendid, for it is so significant, so promising of a great stage in the development of the race.

An observant woman can pretty nearly gauge the height of the ladder

run in this great upward and onward progress to which any individual man has attained simply by his attitude toward women. Take, for instance, the spectacle of a great reformer, a man whose untiring zeal in unrooting and bringing to light the terrible evils of a large city is simply magnificent, who believes women to be a tremendous factor toward helping along political reforms, but who would emphatically deny them their rights of franchise. Fine character though he is, how high has he climbed up these stairs that all must go toward the righteous life? There are some steps marked "Justice" and "Unselfishness" which he has not yet reached.

In her own immediate circle sooner or later the thinking woman touches all the men with her divining rod. The man who laughs and indulges in coarse jokes on the progressive woman she classifies somewhat in this wise: Reasoning powers not capable of close or protracted processes. Domination or egotism large. Lower nature strongly developed. Tenderness and justice small.

The man who says with a tolerant shrug: "Oh, I'm willing the women should have all the rights they want, but I shouldn't want to see my wife going to the polls. Now, you wouldn't vote, would you?" is set down by the observant woman as not much of a thinker, inclined to be lazy and loose-jointed in his mental processes, not in the least philanthropic, but narrow in the circle of his regard or care for his fellow creatures. A broad outlook would be rather impossible to such a man in his present stage of development.

To a man who says: "No, sir, no advanced woman for me. Give me the sweet, clinging, confiding, womanly woman our grandfathers loved. She's good enough for me"—the woman mentally responds:

"Yes she *is* good enough for you—that is, when she isn't *too* good.

"The only reason why you didn't stay back in the last century was be-

cause the good Lord wanted you to be born in this, so you could learn more wisdom.

"You are sentimental after the style of the 'The Lady's Annual' or 'The Evergreen Wreath.' You are tyrannical, selfish and unthinking. You would have made a pretty good Turk, and wives of the Mohammedan pattern would have been quite to your taste."

Then there is the man who mixes up things, and calls one a new woman who simply makes conspicuous her one idea, and whose glaring accompaniment of faults and follies are inherited from the old woman, or rather the old time woman—sometimes from the old man—and who doesn't stop to see that these are old fashioned sins which were in vogue in the time of Mme. Pompadour, Lady Hamilton, or even as far back as Herodias? Sometimes he takes this combination of one idea and original sin, dresses it out in his own language, puts it in a play, and labels it 'The New Woman,' but even the critics see the untruthfulness and garishness of this picture, and one genuine new woman refuses to play in it, and throws up a good engagement in consequence.

The woman with the observant eye says:

"It is a pity that so much that is fine in this man should be narrowed and warped by lack of judgment. Why will he go on seeing through a glass darkly?"

Then there is the man who gasps a little, looks wonderingly at the new woman and is silent, but his questioning eyes marvel all the same. To him the woman says: "There is hope for you; you have begun to think. The fineness of your mental equipment, and the justice, temperance and unselfishness within you would not let you condemn before investigation. Unconsciously you are ascending.

And again she says to you who gently, tenderly, reverently want to

know what this new woman is, let me tell you in confidence, she has many faults which can only drop away with the years. Her intellect has awakened, and, like a strong, young animal full of the turbulence, ferment and high pressure of youth, it is beating lion-like against the bars of its cage, and even rending all before it. It is not strange that the beautiful wild thing should not yet know what to do with its freedom. This is the intellectual age of woman; but a greater is yet to come, and that shall be called the spiritual, the age of illumination, when much that is now dark shall be made light. In that day the woman shall not lose one whit of her intellectual strength, but shall add to it this greater power, which shall make the divine harmony of which now we hear but disconnected notes.

The poet—our own prophet Lowell—sang:

“ Laborin’ man an’ laborin’ woman
Hev one glory an’ one shame,
Ev’ry thin’ that’s done inhuman
Injers all on ‘em the same.”

You see, even then he saw we *must* work together. The poets are always prophets.

Then, too, that greater poet, Olive Schreiner—for it seems to me no diviner song was ever sung than those “Three Dreams in a Desert”—wrote of the man’s attitude: “He does not understand. When she moves she draws the band that binds them, and *hurts* him, and he moves further from her. The day will come when he will understand and will know what she is doing.”

It is not in nature that they should work long apart. If he must needs growl, jeer or laugh at the large W that spells woman it is his own fault if man is not spelled with an equally large M. Let him look to it. So, to this man who, tenderly, reverently, with inquiring eyes, faces the problem of the new woman, she answers pleadingly: “O, my brother, it is for you as well as myself I would be the advanced woman.

“Instead of dragging you down or abiding with you in the plains I would lead you to the higher levels. But see, I cannot go far without you.

“Put your hand in mine and let us journey on together toward the new land of Promise. For in this eternal plan of God the two natures *must* be ever together till they merge into the dual perfection of the infinite.”

JOY.

O Joy, hast thou a shape?
Hast thou a breath?
How fillest thou the soundless air?
Tell me the pillars of thy house!
What rest they on? Do they escape
The victory of Death?
And are they fair
Eternally who enter in thy house?
O Joy, thou viewless spirit, canst thou dare
To tell the pillars of thy house?

On adamant of pain,
Before the earth
Was born of sea, before the sea,
Yea, and before the light, my house
Was built. None know what loss, what
gain,
Attends each travail birth.
No soul could be
At peace when it had entered in my house
If the foundations it could touch or see
Which stay the pillars of my house!

H. H.

HOW TO STUDY STRANGERS

BY

TEMPERAMENT, FACE AND HEAD.

BY NELSON SIZER.

CHAPTER XXV.

FRANKNESS AND SECRETIVENESS CONTRASTED.

ANDREW JACKSON—MARTIN VAN BUREN.

NO public character has been more prominent, more open or more aggressive than that of Andrew Jackson, and no stronger contrast to the prominent characteristics of Jackson can be found than in his successor as President of the United States, Martin Van Buren. The contrast in the portraits is as marked in those respects as can be brought together. Jackson was a tall man, over six feet in height, slim, wiry, bony, angular and lank. His face was long and narrow; his features prominent, and his head was narrow and high. His complexion was ruddy, his eye blue and his hair red. Jackson had no conservatism; no tendency to balance and equalize contradictory conditions; he was no compromiser. He was not smooth, but was rugged, rough and dominating in his methods.

Martin Van Buren was short, plump and delicate, politic, gentle, smooth, pliable, polite, non-committal, evasive, and was called slippery and double-faced by those who lacked Secretiveness, Approbativeness and Ideality. Those whose sympathies were with Van Buren and who had similar organizations regarded Van Buren as a polished gentleman, acute, cunning, placid, silent, smooth, pliable, but quietly persistent.

Jackson never sought to conciliate, mollify and lead. He had his objective point, his Firmness and Self Esteem grasped it, his Combativeness

resolved to conquer the position, and his almost utter lack of Secretiveness and policy led him to make straight lines toward his objective point, whoever or whatever might be in the way. How two men, so contrasted in strong characteristics as were Jackson and Van Buren, could conform to each other's characteristics so admirably, has been a mystery to many who have recognized the startling conditions, contrasts and apparent unlikeness of their characters. But characters match smoothly as cog-work in machinery matches. The White Mountain railroad up Mt. Washington has cog-wheel work operated by the locomotive, and the cogs engage the cog-work-rack laid in the roadbed made like an iron ladder with rungs or bars, near enough together for the cogs of the locomotive to work in it and thus propel the train up the steep grade. General Jackson's cog-work, positiveness, dignity, aggressiveness and determination worked like the cog-wheel into Martin Van Buren's Secretiveness and policy. One dared to be aggressive and the other was willing he should be. One could not use policy, and the other was willing his friend should secure success through his strong peculiarity, namely, policy.

Martin Van Buren was a handsome man. His features were smooth and regular; his face plump, his eyes bright, and the lower part of his fore-

head was amply developed, giving him wonderful readiness of perception and marvelous memory, especially of facts, words, names and dates. His Causality was also large, rendering his mind quick and comprehensive in its far-reaching logical ideas. His head was very broad from side to side, giving strong selfish propensities; Secretiveness was enormous; the reader will observe the bulging out of the side head. His Caution was also large and he had also large Acquisitiveness, Constructiveness, Calculation and Order. His Ideality and Mirthfulness were well developed, hence he was smooth and elegant in his manners and fascinating in his conversation.

Jackson made friends by his dash, his pride, his unvarnished will-power and determination and his phenomenal frankness. Besides, Jackson had a fierce temper, a lordly pride, which, combined with his Firmness and Conscientiousness, would not permit him to hesitate in regard to that which was required. He did not stop to count the cost to himself; Martin Van Buren always counted the cost; he never, when a boy, picked up a hot iron in a blacksmith's shop though it had lost its redness while still hot, or if he did, one experience of that sort would last him a lifetime.

As the life and success of Jackson and Van Buren were in a certain sense mutually blended in their public career, though each seemed to be working separately, we will consider them together. Jackson never was called a hypocrite; he never was thought to be sufficiently reticent, guarded, prudent and mindful of consequences. He was called rash and impetuous. He was constantly coruscating and exploding, while Van Buren never took anybody by surprise and he never rushed things. Jackson was more like a hammer that came down with rackety blows, smiting the unwilling iron into shape and making sparks to illuminate the whole field. Martin Van Buren was more like a press in

a machine-shop that pushes a punch an inch in diameter through a plate of cold iron or steel an inch thick and scarcely makes a noise; or, he was like the hydraulic press, which uses cold water as a means of pressure and silently brings a thousand tons of weight to bear on the work in hand. So the hydraulic press doing work in one end of the shop and a trip-hammer at the other end, forging heavy masses of blazing hot iron or steel into desired forms, would illustrate these two characters, and sometimes such machinery is so employed in the same shop to elaborate heavy work which constitutes important parts of a mighty warship. One working noisily and the other noiselessly; the one making a terrible racket and the other working on a different plan silently and yet surely.

Jackson was frank and honest, he was benevolent, he was magnanimous, he was reverent, he was friendly and was fond of pets. He had his mellow side, but it was of the religious and domestic type, where he showed his tenderness and his susceptibility.

Two incidents in the life of General Jackson will show his bravery, and also his gentleness and affection. The history of his life in the wars in which he was engaged and the fierce personal encounters which he had with opponents are well remembered by most readers. The incident which we employ to illustrate his great strength and positiveness of character, which showed that he was brave, amounting to rashness, occurred when he was judge of a county court in the early days of Tennessee. A prisoner who was being brought into court jerked away from the officer, got into a corner and defied arrest. He somehow had obtained possession of a rifle and he threatened to shoot the first man who dared approach him. These facts were reported to Jackson, who was then on the Bench. He instantly adjourned the court for ten minutes and went

down without a hat, or without anything in his hands, presented himself before the culprit and said: "I am General Jackson, the judge of this court. I command you to surrender, and fire, if you dare." He walked up, collared the desperado and single-handed brought him into court. The frankness, the courage and the indomitable will which he manifested

was related to me by the Hon. Nicholas P. Trist, who married Jefferson's granddaughter, and was President Jackson's private secretary, and later minister to Mexico, and made the treaty of peace under President Polk in 1848. He said to me that he awoke one night in the White House and heard footsteps, tramp, tramp, tramp, for an hour.



FIG. 188. GEN. ANDREW JACKSON, PRESIDENT 1829-1837.

in that act cowed the criminal and won a startling victory. Is it a wonder Western men believed in and bravely followed him in military battles!

The other incident occurred when he was President, and when he was in the midst of his great struggle with the United States Senate on the subject of the national bank. A trial, indeed, which was enough to tax the mind and body of any man to the highest extent. This incident

He finally arose and went to ascertain the cause of it, and there he found President Jackson in his night-gown and nightcap walking up and down the long room rolling a baby of his son-in-law, Donaldson, in a little wagon. Mr. Trist earnestly remonstrated with the President on this loss of sleep and rest on his part at such a time, and Jackson replied: "The baby prefers that I should do it; please retire, I will take care of myself."

To show the contrast between Jackson and Van Buren, it will be remembered by all who are old enough to have been cognizant of it at the time, that in the political field, when Van Buren was interested as candidate for President, he was often caricatured in the public press, by prints in the windows and elsewhere, by placing his head and face on the body of a fox, and he was called "the fox." He was believed to be tricky and non-committal. Some incidents illustrating this are in point. While a lawyer at Kinderhook, and perhaps a State Senator, two gentlemen were riding in the stage to that place, and one of them, not liking Mr. Van Buren, insisted that he would not answer a plain question in a direct manner, and they made a wager as to the question. So while the stage was changing horses they ran into Mr. Van Buren's office, and his friend said to him that he and his friend with him had made a wager that he (Mr. Van Buren) would not give a direct answer to a plain question. "And," he continued, "the question is this: Does the sun rise in the east or in the west?" Mr. Van Buren smiled blandly and remarked: "Gentlemen, the terms east and west are conventional." And he did not even realize that he was selling his friend and himself until the opponent laughed heartily and left the office.

While Mr. Van Buren was Secretary of State under General Jackson, John C. Calhoun was Vice-President, and it seemed settled in the President's mind, and in that of the people, that Mr. Calhoun should be the successor. Mr. Van Buren desiring the position, cast about for a quiet method of supplanting Mr. Calhoun in the favor of General Jackson, and it appears that Mr. Van Buren had discovered, in the archives of the State Department, the opinions on file of each member of Monroe's Cabinet respecting General Jackson's invasion of Pensacola, Florida, during

the Seminole War in 1817, while Florida belonged to Spain; for then it was the custom to require the opinion in writing of each member of the Cabinet on any important public matter, after which the President would decide on his course of action. They did not, as now, have cabinet meetings like a caucus.

Calhoun had been Monroe's Secretary of War, and John Quincy Adams, afterward the successful opponent of General Jackson for the Presidency, was Monroe's Secretary of State. Van Buren, occupying the State Department, had quietly found out the opinion Calhoun entertained in respect to his having gone into Pensacola during the Seminole War; and he suggested to President Jackson that if he wished to know he would find in such a pigeon hole in the State Department the opinion of each member of Monroe's Cabinet. He went there and read the opinion of John Quincy Adams, his old opponent, who took strong grounds in favor of Jackson, and doubtless saved him from being cashiered; he then read the opinion of Calhoun, which was strongly against Jackson, urging that he be cashiered and dismissed the service. When Jackson had finished the reading and saw that his pet friend and expected successor, Mr. Calhoun, had been his earnest opponent in that great, trying hour of Jackson's life, and that his former political opponent, Adams, had saved him, Jackson brought his cane down on the floor and uttered his favorite exclamation in his usually emphatic manner—"By the eternal! Calhoun shall never succeed me as President."

When Van Buren saw he had put an iceberg between the President and Vice-President he began to lay his plans to become, himself, Jackson's successor. Calhoun, on the other hand, sought to break the force of Van Buren's position, and studied to comprehend the strength of Van Buren in the North, and he found it was embodied in commerce and man-

ufactures; so Calhoun organized his great opposition to the tariff and by his signal strength of character and potent arguments, wrought up the South, especially South Carolina, to

friends or sent a messenger to allay the troubled waters or not, as there was no telegraph, we do not know, but it is said that for two weeks at least, Calhoun was not seen in Wash-

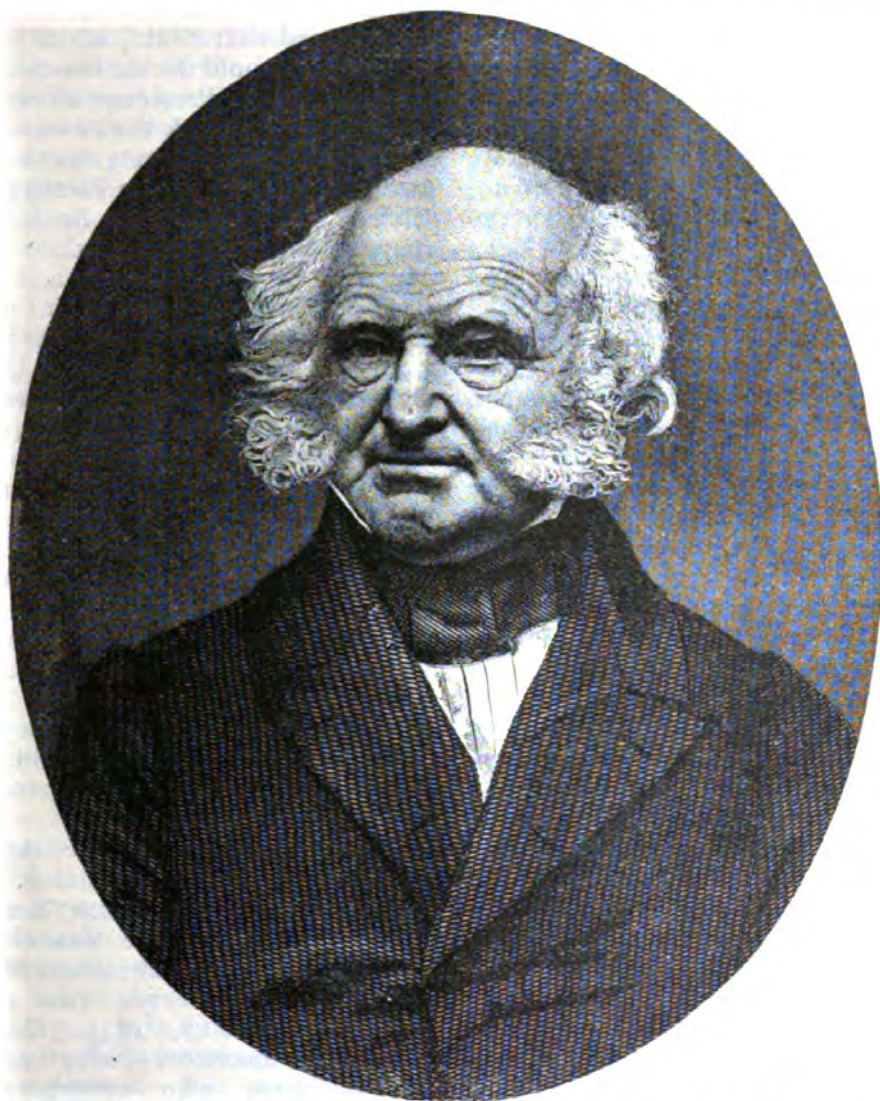


FIG. 159. MARTIN VAN BUREN, PRESIDENT 1837-1841.

the pitch of nullification, which culminated in 1833, and General Scott was sent South to quell it. It is said that President Jackson communicated to Calhoun the assurance, "That if one drop of blood were shed in South Carolina in armed revolution, he would hang him in an hour." Whether Calhoun influenced his

ington. Thus the war of nullification was quelled by a Southerner. Buchanan was a different man!

Jackson was candor, courage and openness itself. He was a brave and a true, but rash man, and it is a little singular to a general observer, that so able and rash a man should be so taken with so secretive and reticent a

man as Van Buren; but they were the complement of each other; Jackson was the lemon and brandy, Van Buren was like the sugar and water—the compound was coöperative. Jackson would plan the able, aggressive idea, and Van Buren would manage by sagacity and tact to carry it out with oily smoothness.

If the secretive Van Buren had not slyly revealed that sleeping state paper to Jackson, Calhoun would not have pushed State Rights to the verge of nullification, and would have been president; then Clay, Webster and other capable men would have saved the country the infliction of several weak occupants of the Presidential chair, and the war of secession in 1861–65 would not have come during this century, if ever.

Van Buren was remarkable for memory of names. Any man or party of men who had been presented to him years before, he would recall without a mistake, and this made him personally popular, for people like to be remembered. In 1841, just before his term expired, the writer, with five friends, called to pay our respects to the retiring President, and when three of us had been introduced, Mr. Van Buren called the fourth one by name, and said he remembered being introduced to him at Syracuse, N. Y., in 1836, when President Jackson was making the tour of the country, and he told the names of the four or five other persons who at that time were presented. A hotel keeper, a salesman, a politician who can call any man by name years after he has once met him, will be popular, and thought to be a special personal friend, and with brain enough to command respect will succeed.

An instance of Mr. Van Buren's remarkable self-control, coolness and power to conceal his state of mind under a bland and equable demeanor, is related of him in connection with the Harrison campaign of 1840, in which Mr. Van Buren was defeated as candidate for a second term. There

being no telegraphs as yet it took weeks to get the returns from all sections of the United States. The news came into Washington on Sunday that the returns from Pennsylvania showed that General Harrison had carried that State, which it was understood would decide the election. A friend of the President desired to be the first to break the news to Mr. Van Buren, and knowing that he was attending service at the Presbyterian Church in Washington he hurried there and waited at the door until Mr. Van Buren came out, and in a hasty, hurried whisper, he informed the President that Harrison had carried Pennsylvania. Mr. Van Buren smiled and bowed most courteously and said: "I am very much obliged to you; General Harrison will then be the next President of the United States; good morning." And one would have supposed from his appearance he had heard the most acceptable news.

"Old Hickory," as he was called, would have looked like a thunder cloud, and lightning would have flashed from his eyes, and with a jerky tread he would have marched off as if something serious had happened or was going to happen.

General Jackson was the seventh president of the United States. He was born at Waxhaw, South Carolina, March 15, 1767. He was elected and took his seat as President March 4, 1829. He served two terms and died June 8, 1845. General Jackson's ancestors were Scotch Presbyterians, who emigrated to this country from the north of Ireland.

Mr. Van Buren, the eighth President of the United States, was Attorney-General and Governor of the State of New York, United States Senator, Minister to England and Secretary of State of the United States under Jackson. He was born at Kinderhook, N. Y., Dec. 5, 1782, and died July 24, 1862.

In further discussing the form of

Mr. Van Buren's head it will be noticed that in the center of the top-head there is an eminence showing large Firmness. It will also be observed that on each side of this eminence the head slopes off very rapidly like the roof of a house. In that sloping section of the head, on each side of Firmness, is located the organ of Conscientiousness, and that is thus shown to have been comparatively deficient in him. Veneration, just forward of Firmness, is also

shown to be large, but Benevolence does not seem to be very strong.

He had a great deal more development of the side-head, where Acquisitiveness, Constructiveness, Secretiveness, Caution and Ideality are located, than he had of Conscientiousness. Consequently he would evade issues, he would slide around them and be non-committal and manifest an apparent disregard of the principles of integrity in the management of affairs.

ROMANTIC MARRIAGES.

MARRIAGE in the Old World is generally a matter of arrangement, and is conducted, more or less financially, on the basis of what is called common sense. Marriage usually results in the New World from personal affinity, from some intense form of emotionalism, independent of material conditions or favoring circumstances. We Americans are more romantic, connubially, than any other people under the sun.

We are gradually growing less so as the Republic ages, but we are still inclined to consult our feelings rather than our reason in choosing mates. Romance is an excellent thing in matrimony, but it may be carried too far in determining the question. When it survives matrimony, and is found to be a large ingredient in its composition after years of continuance, it is as beautiful as it is commendable. It is greatly enjoyed by the married, and warmly admired by their intimates. But, as a rule, the less dominant romance is in making a match, the larger is its influence after sobriety has set in. Young persons will seldom believe this, however, and they have to learn it, therefore, by painful experience. They declare that they love, and love is, in their partial opinion, sufficient warrant for any conjugal enterprise, even in the face of the most adverse fortune. Where love is, faith and hope are, and to the three combined

everything desired is possible, and most things certain. They are in a state of ecstasy, and the hard world is molded and mellowed by their enraptured vision.

They obstinately refuse to accept as true the assurance that wedlock must depend for its outcome on prosaic facts and figures, that it belongs as much to arithmetic as to sentiment; that love itself may not always withstand pinching penury and the trial it begets. Those who will tell them so are pronounced doubters and cynics, and their warnings pass like the breeze. Alas! how many couples have discovered, when too late, what terrible prophets those doubters and cynics have proved to be! They would not heed when they should have heeded, and the time has passed for regrets and contritions. But there are always new couples as confident and as obdurate as the old, and there will be while the years go on. Such couples are convinced beyond refutation that hearts and pulses that leap together are an earnest of the future, and a solid ground for co-operative housekeeping. Young men and women frequently wed without means and without prospects, without self-understanding and without forethought, yet never rue their precipitance or imprudence. But far more frequently they so wed and the result is grievous and irremediable.—*Junius H. Browne, in Harper's Bazar.*

CHARACTER STUDIES. No. 11.

BY NELSON SIZER.

[This phrenological description was given with no knowledge of the name or pursuits of the person.]

PHRENOLOGICAL CHARACTER OF REV. FREDERICK D. POWER.

You have a large head, measuring as it does $23\frac{1}{2}$ inches in circumference by $14\frac{1}{2}$ inches from the opening of one ear to that of the other, measuring over the top; and such a head requires, as we judge the human constitution, a body which at maturity turns the scales at about 180 pounds. If a head measures 22 inches in circumference, we suppose that 150 pounds of weight is about right, and so weight may vary according to the amount of work it has to do. The boiler need not be larger than the engine normally calls for, and there is a relation between the body and the brain as intimate and as necessary as that which exists between the boiler and the engine. When we find a man with a 24-inch head and only 125 pounds of weight, we know that he is not capable of going out into the arena of life and striving and struggling with men of well organized conditions, doing the work of a man and standing abreast with others; but he is capable of keeping the account of the struggles which other men undertake.

You inherit, we judge, from the mother your organic make-up, and we judge that your body is more like hers than like the father's and that your face is built more like hers. The features are rather light; the bony structure in the face is not as large as it would have been if the inheritance were more after the father. It is a fortunate fact for a boy to resemble a good mother, just as in the same family it is a fortunate fact for the daughter to resemble the father, and the children who resemble in that way

are much more influential and capable than those in the same family who resemble the other way, and we think that with your size of body, weighing as you do 185 or 190 pounds, you have body enough to support your brain; therefore you may engage to do anything that your culture and experience warrant you in taking up, with the assurance that the brain and the body will be equal to the task.

The type of your intellect is intuitive rather than theoretical. It would be natural for you to make an extemporaneous speech, to talk your thoughts on subjects with which you were familiar, rather than to be obliged to commit it all to formal statements. If you were a public speaker, you might sometimes write part of a discourse, but the auditors would open their eyes when you began to talk without the notes. It is possible for a man like you to write a better statement of a case than he could make orally, so that in print it would have, like iron hoops in contrast with wooden hoops, more crispness and more grip on the subject; but to move an audience, to lead it, convince it, and get the applause, the contribution or the votes, it would be better for you to think on your feet and select the language after you had run the subject through and knew what you wanted to talk about. You could put the sentences and the statements into such shape as to make them more effective orally; and then you could talk to a congregation in such a way that they would feel that you were in earnest about the matter, personally. That is one reason why a lawyer's work in court is sometimes more palpable and pertinent than the steady discourse of the pulpit. A man has time to prepare a sermon, and sometimes a minister is invited to preach an annual sermon, and he

has twelve months to think about it. Of course the people think then that the statements ought to be well based, clear-cut, handsomely composed, and the periods well rounded, smooth and polished. I am not quite certain how a congregation who had never heard a sermon, an argument, or a stump speech, and who were intelligent in matters of experience and book knowledge, would be affected by a solidly written discourse as compared with the impulsive earnestness of an extemporaneous effort, but I believe the great, natural, human brotherhood would be more moved by the off-hand statements.

You are adapted to be a teacher; that is to say, you study subjects at your leisure, and you can utter your thoughts without further preparation. The medical lecturer takes the human skeleton, or afterward the muscular structure, the nervous structure, or the nutritive structure, and though it is scientific work, he employs his mind, composing his statements as he goes along and talks to the students. I think that is the best way to do it, and you are adapted to do work of that sort, and you have a personal influence where you can meet men on their level and talk your knowledge to them.

When a deliberative body gets into a tangle some of the wise ones know that the less debate there is projected the better it is; so they move an adjournment, and we, who are old enough to have gray hair, know what that means, for then John can meet William and talk the matter up privately and personally; the men will pair off all over the house, and when they meet again at 2 o'clock in the afternoon a motion is made, and the thing goes smoothly. It has been talked up instead of argued and debated; and it is this talking a matter up that is most appropriate in public discourse, if a man has the culture to do it, and you have the

kind of development that would take that culture and use it effectively.

If you were an editor, and I were the owner of the paper, I would encourage you in employing a stenographer, so that when you were full of a subject you could walk the room and talk it and urge it as if you were before an audience, without the formality and weary slowness of written composition. Where a discourse is recorded by hand it has a tendency to separate the subject and the audience at a distance from each other, but where a man dictates it it sounds as if he had been talking it right into the ears of his listeners or readers.

You are a good judge of human nature. You understand strangers readily, and are thus instructed as to what to say and how to say it; and when you have said anything, especially if you happen to get on the wrong track in the presence of the man you are talking with, you know it instantly, but you very seldom make a mistake. You could go among strangers and deal wisely with them, and if you were called to transact certain business among strangers you would find your way to the right door of entrance; you would hit the man right; and if a person could accompany you for a day he would be astonished to see the twenty-nine different ways in which you would address thirty men, one after the other, and, if he were bright, he would finally make up his mind that you talked to each one according to that man's needs, disposition, mode of thinking, and type of feeling. Occasionally he would find you deferential, your voice modified, with all authority and dogma left out of it; it would be suggestive. You would speak as though you wanted to know if it suited the man's convenience, and if he thought it was an appropriate thing to do, and finally the man would yield his assent or bring out his contribution liberally; while perhaps some men, who might have gone on

the same errand would not have obtained a favorable hearing or a cent, because they would have gone there with "law and order" in their tones.

to become a contributor with the rest, you would be glad to receive whatever he might desire to give. That is the way to get a big subscrip-

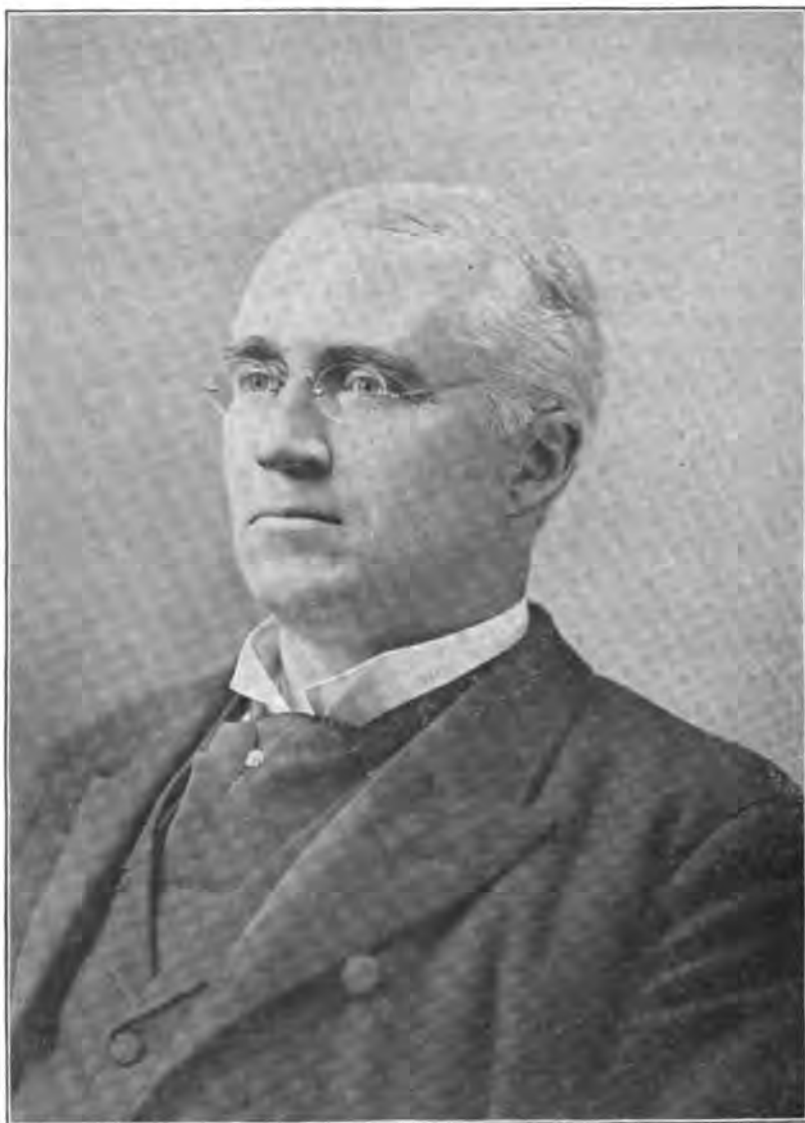


FIG. 11. REV. FREDERICK D. POWER.

You would go there as if you were a brother, and as though you felt that the man had a right to withhold his help if he did not approve of the plan; so you would spread out the plan before him, and then if he choose

tion from a lordly, overbearing man. Let the solicitor show him that his dignity and his rights are recognized, and that nothing is wanted from him unless it pleases his "Gracious Majesty" to give it; and then he will prob-

ably be liberal. Another man you would approach as if you had a right to tell him just how much to give, and as if he expected you would assess him and tell him what a man in his position, as compared with other people, ought to contribute; and a man like that would sometimes ask you, "What are the others giving, what has so and so given, what is the drift? is it \$50, \$25, or 50 cents? What are people giving on an average? He would want to be guided. You would know your men when you found them. One of these over-bearing rulers you never would undertake to dogmatize; that is if you were interested in accomplishing certain results. To such a man you would say, "What do you think of this matter, how can it best be worked up and accomplished? That gratifies his dignity, and makes him feel mellow; and then he will perhaps say to you, "You are better acquainted with this subject than I am; you go ahead and do what you think proper to do and I will back you;" but nobody could argue that into him.

The middle section of your head indicates force of character. You are firm and decided; you are conscientious, truthful, just; you are prudent and watchful. You do not rush madly into dangers and difficulties, and yet when dangers and difficulties lie in the path which it is necessary for you to pursue, you gather up your forces and enter upon it with courage and energy. However, you do not "waste your sweetness on the desert air," and if you can reach any result by smooth and gentle means, you like that way to do it. If you were a policeman, you would say to a man that he was wanted at the station house, and that if he would go along quietly it would be all right, and that if he were willing to walk by the side of you as two friends might walk and talk, it would not excite any observation; but if he were to square off and decline to go, then your grip would be found solid.

You would not coerce unless you must; and when it was necessary for you to do it, you would know what it meant.

You would, in governing a boy, give him a good chance to choose to do right. You would lay the question out before him with all the pros and cons, and say to him that he might have from ten o'clock until one o'clock, that is until lunch time, to think it over, "and that you felt satisfied he would wish to do that which would be right;" and three times out of four he would; but if he did brace up and decline, he would find perhaps that he would be coerced, and by yourself too. My impression is that you go to extreme measures only under extreme necessity; but when you go to that point, there is more iron than silk in the transaction.

You are sensitive to public approval; and rejoice in being indorsed in your opinions and in your purposes. You like to find out which way the grain of the timber runs, and then address yourself to people in a smooth way. You are naturally inclined to try that, and when it is a question in your mind, which is the better way, you try the smooth way first, and you have the ability to conciliate people who are oppugnant with each other, and perhaps with yourself. Most men, when they come to you feeling worried and annoyed about something, go away feeling better than they did when they came. You would tell a man to his face, "I do not blame you for feeling disturbed with the facts given to you on this subject; I should feel disturbed myself under similar circumstances." And that lets a man clear down to the level of common sense; then he is ready to talk up the matter, and to make all the concessions which anybody ought to require.

In a business house you would get more work done cheerfully through this trait, which comes from your mother, than you could get done by those forces which you may have in-

herited from your father. We think the main work of your life is done by persuasion, conciliation and smoothness; and you get that from your mother; and it is only when you cannot make that work with some incorrigible people that the father takes the business in hand (that is the father that is in you); and some people are astonished to see how much grit you have when it is forced to the front.

Your Friendship is known to everybody who knows you as being a very influential factor. Few men can go into indiscriminate association with people, as they average, and exert through friendship more influence than you do. One of the points that is perhaps most natural in you, if you wish to bring people to terms of agreement with yourself on anything that you approve, and that belongs to the public, is to make your friendship felt; to make the man feel, "I have not come here to dictate; I have not come here to bulldoze you, and I have not come here as your superior; but I have come as between two good friends, and whatever is about right will suit both sides." The friendly feeling makes people willing to bend a little, and to do more than they thought they would do. You could get more coöperation and friendly aid in things that are interesting to you than most men could. People do not feel willing to disoblige you. They will even strain a point rather than to do so; so they do more, give more, and yield more because you are friendly. Argument is one thing, human duty is another thing, and friendliness is quite another. "I will do it for your sake," is the feeling, and there are conditions in life in which that feeling is a wonderful factor. For example, in church work, a man who can make every parishioner feel that his friendship is earnest and kindly will induce the whole parish to feel that they must find out what the parson wants before they decide what they will de-

cide to do, or not do; because he is as likely to be right as anybody, and they do not like to displease him or disagree with him.

You are a natural financier; you could take care of the secularities even of a church; or, if you were in business, you would make the business side of your life prosperous, and as a business man, you ought to find the prosperous pathway in almost everything you might do, so that if there was a loss you would make it less, and if losses were liable you would evade the loss entirely; and if you did not make any money, you would come out square, and that is sometimes success. It is natural for you to look on the financial side and see what will be successful in regard to business, so that you will know which side is best for you to choose, and whether you can afford to do this or that. If you were a clergyman, and we do not know what you are, you would get the parish out of debt. You would insist upon having commercial promptness and thoroughness in all the fiscal work of the church. If repairs were to be made, you would hunt for an honest man who would do the work at fair figures, and you would get people to send in estimates so as to find out what experts thought the work was worth. You would have all the coal for the year bought when coal was cheapest, and you would want the church credit to be respected wherever they wanted anything. That is financial talent employed in this channel. You would want the credit of the family to be without question so that the word of every member of it would be law on money matters. You would carry your affairs in such a way that even if you did not have much money, people who had something to sell would give you the best opportunity for having it at the best price, and at the best season for buying. They would all believe that it would come out all right.

You love life and want to stay as

long as you can on this side of Jordan, and the thought of life everlasting is enhanced and glorified by this feeling that makes us love life here. The thought that we shall live here as long as we can, and evermore hereafter, is a double interest in the fact of life and existence that we will live forever.

You have literary capability; you have sympathy, justice and hope rather than devoutness, and the religious side of your life will have less humble deference and devout humility than it will of justice that insists upon the right, and mercy which insists upon helping the poor, "and being kindly affectioned one to another." If you were in religious life and work, you would have to take more care of the devout side of your life than you would of the ethical and the sympathetical side, because these latter would take care of themselves. Some men have more sense of harmony than of time in music, so when they sing or play always have to watch the time, while the harmony will take care of itself. Your justice and mercy will take care of themselves, but you might have to watch the deferential and devout side of conduct; and you never will be charged with Phariseism. You would not walk through life as if you were laboring under an awful responsibility, and expected that the Judge of all the earth was ready to seek action against you. You would be more likely to say "Our Father" than to address God as "The Eternal Judge of all the earth!"

You are ingenious; you would have made a good mechanic. You are skillful to understand that which comes under the domain of construction, adaptation and fitness. You would do well in literary or scientific work. You might have been an engineer, an architect or an artist. You have a hearty, earnest energy which brings you right into the ranks of effort. For example, as

a boy, if you were engaged in the games on the campus, your associates would think that you would do more, do it better, and do it more promptly than most of them. Whenever you undertake to work with the hands you hustle things, accomplish something and overcome difficulty. If you were in a catastrophe at sea or on a railroad, and you did not get hurt yourself, they would think that you were a first-rate worker to help rescue others. You have a helping hand and an earnest energy which could manifest itself in play or in industrial effort, consequently your mind has a backing of courage, fortitude, enterprise, and a willingness to do that which ought to be done, and thus you amount to something in any field that you choose to occupy.

BIOGRAPHY.

Frederick D. Power was born January 23, 1851, in the vicinity of Yorktown, Va., a region distinguished alike by reminiscences of the war for independence and that for the preservation of the Union. He was the second of nine children, being the son of Dr. Robert H. Power, also a native of Virginia, who had married Miss Abigail M. Jencks, of Madison County, New York, whose education was received at the well-known school of Miss Willard, of Troy, in her native State. His primary education was under the tuition of his cultured mother at the home on the farm, the father being a practicing physician in the vicinity. In 1868 young Power entered Bethany College near Wellsburgh, Va., an institution founded by Mr. Alexander Campbell. His proficiency in study was such that he completed the full classical course in three years. His diploma bears the signature of James A. Garfield as one of the trustees of the college. While yet a student, at the age of 18 years, he commenced his work as preacher of the Gospel, and two years later was regularly ordained to the ministry. On the

18th of March, 1874, Mr. Power was married to Miss Emily B. Alsop, of Fredericksburg, Va., and in the following September, became adjunct Professor of Ancient Languages in his alma mater, having previously served several churches for a brief period in Eastern Virginia. He remained at the college one year, and was then called in September, 1875, to the pastorate of the Christian Church in Washington, D. C., which position he has occupied without intermission to the present time. The church was then feeble, but has steadily increased in numbers and influence until it now contains 650 communicants, among whom have been President Garfield and Judge Jeremiah Black, besides numerous other distinguished officials of the government, from all sections of the country. The present church building is an elegant, commodious structure on Vermont avenue, which was completed at a cost of \$67,000, and was dedicated June 20, 1884, President W. K. Pendleton of Bethany College officiating. The plain little frame structure previously occupied was the scene of some of the plottings of the assassin Guiteau, who designed to execute his purpose while the President was at worship, but was foiled by the non-appearance of the President at the intended hour. When the corner stone of the present edifice was laid in 1882, the reputation of the late President had so attracted public attention to the church of which he was a member, that not less than five thousand persons were present.

Mr. Power was appointed chaplain of the United States House of Representatives in 1881 and continued to perform its functions to the end of the Forty-seventh Congress. The chaste propriety and impressiveness of the address at the Garfield obsequies were matters of much comment.

Mr. Power is a fluent, impressive speaker, and generally speaks without manuscript, although his style is so smooth and accurate in its diction,

and the modulations of his euphonious voice are so agreeable that his discourse appears as though it might have been memorized. These qualities in the vehicle for the expression of sentiments and emotions, sober and serious as well as gay and humorous, have made him in addition to his decided success in the pulpit, a most acceptable speaker in the popular lecture field, which he is frequently invited to occupy. His lecture on the "Life of President Garfield" has been frequently repeated, and his famous lecture on "Blockheads" has been and continues to be very popular, for its moral force and its humorous allusions. He has achieved so high a reputation by these and others of his lectures that he is in constant demand for their delivery before the various moral and religious associations of the land, as he is deeply interested in every laudable enterprise for the improvement and elevation of society. The Christian Endeavor work, the Young Men's Christian Associations, and the various temperance movements, find in him an ardent supporter. He is one of the vice-presidents of the National Temperance Society, of which Gen. O. O. Howard is president, and is secretary of the Congressional Temperance Society, composed of Senators and Representatives in Congress.

Mr. Power is a correspondent of the *Christian Standard*, of Cincinnati, reported to be the most widely-circulated religious journal published west of the Allegheny mountains. His letters are always interesting—those published while he was traveling in Europe in 1892 were remarkably so, evincing superior ability in observation and power of description.

In physical proportions Mr. Power exhibits quite an imposing presence. He is nearly six feet high and weighs 185 pounds, so that his large, active brain is well supported in a finely-balanced temperament. M. C. T.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

DR. JEROME VAN CROWNINSHIELD SMITH.

BY CHARLOTTE FOWLER WELLS.

AS we are unable to give many biographical details concerning Dr. Smith, we wish to place on record in these sketches testimonials from the pen of this eminent man, showing his appreciation of the science of phrenology and also his fearlessness in speaking in its favor.

When George Combe lectured in Boston in 1838, he received much encouragement from the *Boston Medical and Surgical Journal*, edited by Dr. J. V. C. Smith. We select the three following quotations in reference to Mr. Combe and his lectures.

"Boston, Oct. 17. Phrenological Lectures.—Mr. George Combe is now in this city, and those who entertain any respect for the science which he most eloquently advocates, could not listen to higher authority. Since the death of Dr. Spurzheim, Mr. Combe has been regarded as the strongest champion in Europe of the cause to which that celebrated man devoted his whole life. Those especially interested in legal medicine would derive profit from Mr. Combe's lectures. If he falls below the estimate we have formed of his powers from the representations of his foreign admirers, we shall be quite free to make strictures according to our convenience."

"Oct. 24. Mr. Combe's Lectures.—After having closely followed this gentleman in his lucid demonstrations, we confess ourselves not only very much gratified, but profitably instructed. His manner is not boisterous or imperative, but strictly plain, and those who listen to him are constrained to acknowledge that he is a philosopher of no ordinary powers. Physicians will reap as

much benefit from these lectures, if not more, than any other class of hearers, because he clears up points that have always been obscure in diseases of the brain. On insanity, particularly, the facts advanced in proof of the positions laid down are too important to be disregarded by those who profess to relieve the worst of maladies to which humanity is predisposed. Without going into details, it is sufficient to say, unhesitatingly, that legal medicine and mental philosophy, without a knowledge of the principles of phrenology, illustrated by one as thoroughly conversant with both as is Mr. Combe, cannot be studied to advantage, or understood in all their length, breadth and bearings."

"Nov. 14. Mr. Combe's Lectures on Phrenology.—With a few interruptions, we have bestowed a thorough attention upon the lectures of this distinguished philosopher since their commencement in Boston. We feel no half-way sentiments upon the matter, nor are we disposed to suppress what we unflinchingly acknowledge to be true, viz., that he is a profound man, who gains upon the understanding from day to day, by the simple presentations of truth! He must be regarded as an able, nay, an unrivaled, teacher of a system which can alone explain the phenomena of mind. Call it phrenology, or discard the name if it calls up unpleasant associations; but it is as certain as the foundations of the everlasting hills that the doctrines embraced by phrenology are predicated upon facts a knowledge of which is necessary to unfold the web of thought and show the relationship we bear to each other and the duties and responsibilities

each one owes to society and to humanity. Wherever Mr. Combe may visit in our country, for the honor of our national character, if no other consideration were involved, we hope he will be appreciated for his devo-

ing, reflecting practitioner of medicine, after studying this very able and certainly original display of profound investigation, could in conscience any longer continue that misapplication of remedies to organs, the derange-



DR. J. V. C. SMITH, WHEN MAYOR OF BOSTON.

tion to the cause of human culture and social happiness, everywhere inculcated in his voluminous writings."

The same journal in the following year, 1839, says of a work containing the researches of Gall, Vimont and Broussais, translated from the French by Mr. George Combe. "No think-

ment of which, instead of being local, depends entirely on a diseased condition of some particular part of the encephalon." Under date of July 8; 1840, Dr. Smith, through the columns of the *Boston Medical and Surgical Journal*, says:

"Progress of Phrenology.—Since

Mr. Combe took his departure from Europe very little is said on this heretofore engrossing topic. Still, a few individuals are devotedly pursuing investigations, and accumulating important facts illustrative of the leading principles of the science which will be regarded, at some future period, with interest by philosophers. Mr. L. N. Fowler, of New York, and his brother, O. S. Fowler, who resides in Philadelphia, are collecting cabinets of casts, which embrace fac-similes of the heads of men, women and children who have been distinguished for qualities out of the common order of mankind; and the stranger who visits their collection is positively astonished at the results of their unobtrusive industry in this department of nature. Through the politeness of Dr. Bond we had an opportunity of inspecting the Philadelphia Phrenological Museum (for such it actually is) the other day—the rarest assemblage, perhaps, on this continent, of unique skulls and casts of persons now living. Each one is characterized by some development, either a little out of the ordinary course, or so strongly marked by peculiarities as to be considered nearly, if not wholly, unparalleled in the series of cranioscopical formations. The art of taking casts has been greatly improved by the Messrs. Fowler. Some of their work is quite equal to the best specimens of clay modeling by Clevenger or Ives. The bust of Dr. Reynell Coates was admirably finished, and altogether superior to any method before known to artists, or at least practiced by them in New England. If the progress of Phrenology depends on accuracy in copying nature, in amassing specimens of her handiwork, in connection with the study of mental phenomena, the science is surely losing nothing in the United States."

An article entitled "Statistics of Phrenology in the United States," appeared in the *American Medical Almanac* for 1841. This work was published annually in Boston and was

compiled by Dr. Smith. After speaking favorably of the "History of the Science," "Books on Phrenology," "Phrenological Almanac," "Annals of Phrenology," "Dr. Chas. Caldwell," "Phrenological Societies," "Crania Americana," and "Cabinet of the Boston Phrenological Society," he closes the article by saying: "It is impossible to estimate the number of believers in Phrenology in this country. They may be found in every State of the Union. For a few years past the science has been rapidly advancing as well as gaining in character and popularity. Many of the leading periodicals of the day, particularly the medical journals, take a decided stand in its favor; while others generally allude to it, whenever occasion requires, with candor and respect. The science is now embraced by large numbers in the medical profession, especially among the younger portion. It is also favorably received by many members of the legal and clerical professions, and is beginning to be introduced and respectfully treated in our literary, scientific and medical institutions. The day of its final triumph and general adoption cannot be far distant."

Dr. Smith was born in Conway, N. H., July 20, 1800, and died in Massachusetts Aug. 21, 1879. He was graduated at the Medical Department of Brown's University in 1818, and at Berkshire Medical School in 1825, becoming its first Professor of Anatomy and Physiology. He settled in Boston in 1825. He edited the *Weekly Newsletter* for two years, was port physician in 1826-49, and was Mayor of Boston two terms. Dr. Smith also served a portion of a term in the Massachusetts legislature with his friend, Horace Mann. He subsequently occupied the chair of Anatomy and Physiology, and afterward of Anatomy alone in the New York Medical College for Women.

He established in 1823, and edited for many years, the *Boston Medical*

Intelligence, and conducted the *Medical World* in 1857-59. His publications included "The Class Book of Anatomy" (Boston, 1830); "Life of Andrew Jackson" (1832); "Natural History of the Fishes of Massachusetts" (1833); "Pilgrimage of Palestine" (1851); "Pilgrimage to Egypt" (1852); "Turkey and the Turks" (1854); and a "Prize Essay on the Physical Indications of Longevity" (New York, 1869). He also edited "Scientific Tracts" (6 vols., 1833-34), and "The American Medical Almanac" (3 vols., 1839-1841).

Dr. Smith spent most of his life in Boston and was considered if not the best physician in that city, the best one in cases of small-pox, of which he almost invariably made a cure. While in Boston he founded and edited the *Boston Medical and Surgical Journal*, and was connected with it for twenty-five years. He disposed of it when he came to New York to reside. At that time he proposed and seriously intended to become one of the proprietors of the Fowler & Wells establishment, but owing to the fact that both Mr. Fowler and Mr. Wells were absent, the matter had to be deferred until their return. In the meantime Dr. Smith had otherwise invested his property. He was a frequent and extremely interested visitor to the phrenological cabinet until a few weeks before he died. He traveled extensively in the East, Egypt and the Holy Land, and also on this continent as far as the Pacific slope. Of the two pictures here given, the younger one was taken while he was mayor of Boston, the other, a few months previous to his death.

The writer first saw Dr. Smith in 1839 in Philadelphia. He was brought into our office by Dr. Bond, who was connected with the educational department of Philadelphia.

As he came in, he said, "Good morning, Miss Fowler, I did not know your brothers had a sister, but you resemble them so much that I know you must be one." From that time he

came in daily as long as he remained in Philadelphia. He took great interest in our cabinet, and later wrote the description of it that is mentioned in this sketch. Our acquaintance from that time until his death was unremitting. After our establishment removed from Philadelphia to New York, in 1841, he always called while visiting New York from Boston, and after he removed to New York he called almost daily.

He was in the habit of taking a walk daily, even after he became quite feeble, for, notwithstanding his difficulty in walking (the result of a physical infirmity), he made it a rule to take a daily walk, and so gave us a frequent call. This gave us opportunities to talk over old reminiscences. His son, who lived with him in New York, being absent for a few weeks, left his father lonely.

One warm day he went to Union Square to sit where he could get the fresh air. While there it began to rain, but he did not hasten to his home; the result was that he took a cold which brought on an attack of pneumonia. He gave imperative orders that his son should not be informed of his illness, but those in attendance on him felt unwilling to take the responsibility of obeying these orders, and sent for the son.

When he arrived and found how ill his father was, he took him as soon as possible to Massachusetts*, to his mother's old home, and the place where she was buried. They made their home with Mrs. Smith's sisters, the Misses Brown.

He recovered from his illness, but one day after taking a drive, when talking with unusual animation, they observed Dr. Smith's head to drop, the chin resting on the breast. On going to him they found the breath gone. His death was thus sudden and unexpected. He was buried in the same grave with his wife. Her grave had been sealed, and the son

*Pittsfield, I believe the town to be.

caused his father's grave to be sealed also. About ten years later, I read in a daily paper a statement that Dr. Edward Sutton Smith (the son) had died suddenly at Chatham, N. Y. Thus ended the family, as he was the only child.

not live many hours from that time, in consequence of which the parents decided not to have an operation, but contrary to expectation he lived to be a man, though always very lame.

He was married, but whether his wife was with him when he died, and



DR. J. V. C. SMITH, IN HIS LATTER YEARS.

When Edward S. Smith was a child he had a severe attack of typhus fever, which caused intense spasms. In one of these spasms, being thrown up from the bed, one of his hips became displaced and out of joint. It was expected that he would

where he was buried, the writer does not know.

His father, the subject of our sketch, was a remarkable man in many respects, well informed on whatever topic was introduced, and one of the best conversationalists, if

not the best, I ever knew, and imparted knowledge with every sentence, hence his society was widely sought.

At the age of seventy he visited the Pacific coast with an excursion party of writers for agricultural papers, some of whom visited Yosemite

Valley when only a narrow bridle path gave access to the valley, and we had to go on horseback. The doctor showed as much vigor on that dreadful jaunt as any member of the party, he having had the same mode of traveling while in Palestine, Egypt and other Eastern countries.

THE "EVIL EYE."

BY GEORGE J. MANSON.

THERE are people living to-day, many of them prominent and of more than average intelligence, who believe just as firmly in the influence of the "evil eye" as did the inhabitants of the far-off regions of the East who existed before the dawn of history, and who are supposed to have been the first to believe in the superstition.

The evil eye can be described as the power of injury which comes from the look of a malevolent person. The name given to it by the Romans—*Fascinum*—suggests the art of captivating, or charming, represented by our English words "fascinate" and "fascination." The superstition still lives in Italy under the name *jettatura*, a word derived from *jactare*, to cast or throw; hence, the casting of a spell. This power of fascination, in its broadest sense, was supposed to be exerted in various ways, but chiefly by look, voice and touch.

According to an old Talmudic legend, some souls that have been sent to Hades for sins committed on this earth have returned without having been sufficiently purified. They have brought with them the evil eye, which contains a spark of that hellish fire which consumes and devours; a darting glance or leer from a person having such an eye always causes a feeling of uneasiness, sometimes scorching him, acting as the hot sun does upon the leaves. In fact, it was once believed that such a look had the power of eating out the inside of a

person's body, stopping the circulation of the blood and unsettling the intellect. To this day there is a proverb current in Denmark: "Woe be to the evil eye."

Though a great deal has been written upon the subject, no one has been able to trace the exact origin of this superstition. It is mentioned in the earliest records as a dreadful power, and people were warned to be always on their guard against its influence. The Jews learned of it in Egypt, and carried their report of it to Judea. Nearly all the Greeks, including the most learned men, believed in it, and the superstition still prevails throughout the Southern and Eastern nations of Europe, in Mohammedan and other Eastern countries, and in Western Africa. The Turks watch for the evil eye in a personal enemy, or in an infidel. Some of the ornamental designs on their caparisoned horses are intended to divert a sinister influence. The superstition is common in some parts of Ireland and Scotland (where it is called "the ill eye"), and is believed in generally by the Mexicans.

Ancient historians speak of nations in which the whole population was said to have this dangerous power, one writer gravely adding, with an air of cynicism, that the Thracian women were more to be feared than the men. Pliny declares that warriors were able to kill with their eyesight those upon whom they steadily fixed their gaze for a long time. This was certainly a

mode of warfare as economical as it was original, and far more humane than our modern methods of destroying the enemy. Indeed, it seems to be the only case on record when the visual power of the sexes was reversed; that is, where the glance of rude man could be described as "perfectly killing."

Such a power, however, has been mentioned in literature. In Beckford's famous romance, *Vathek*, the hero, had the power of killing with his eye, and the reader will recall the story of Racine, whom a look of Louis XIV. sent to the grave. Tacitus laid it down as an axiom that "in every battle the eye is first conquered."

Closely connected with this superstition is the belief that too much praise or boasting from a person is a sign of the evil eye, and a sure fore-runner of bad luck.

Pliny tells us of whole families in Africa by whose praises herds, flocks, trees, children, etc., were all destroyed. It came to be a settled belief among the Greeks that it was not well to boast of prosperity; they had a saying, "Live secretly, if thou wouldst live happily."

The evil eye has always been supposed to have a peculiarly malign effect on babies. In certain parts of Italy to this day if you tell a woman that her baby is strong, a farmer that his crops are getting along nicely, or a driver that he has an unusually fine pair of horses, and all three, to avert the evil consequences supposed to follow, in the wake of these gracious utterances, will spit at your feet; as an act of politeness you must follow out the same course with them. The good-natured man who went around saying pleasant things to everybody and praising everything he saw, would really be looked upon as the most malevolent of men. This superstition prevails to a certain extent in Naples, in China, Japan, among the negroes and Indians, and in some

of the remote rural districts of England. The Russians, at this day, if their children are praised for beauty, spit upon them. Pliny says that in his age it was the common practice, when any stranger looked at a child while sleeping, for the nurse to spit three times. The Neapolitan nurses spit toward any stranger who enters the apartment where the children are asleep. In Albania even the fathers were not allowed to see their child before the seventh day, for fear that their glance might throw an evil influence on him.

In some parts of Ireland it is the custom not to visit a family after the birth of a child without taking a present, "for fear of spoiling the beauty of the child."

During Shakespeare's time anyone looked at by a person supposed to possess this malign influence, was said to be "o'erlooked," "forelooked," or "eye-bitten." Newborn children at that period were not exempt from this danger, and various charms were practiced to avert it. In the "Merry Wives of Windsor" (act v., scene 5) Pistol says of Falstaff:

Vile worm, thou wast o'erlooked even in thy birth.

It is again alluded to in the "Merchant of Venice" (act iii., scene 2), where Portia, expressing to Bassanio her feelings of regard, declares:

Beshrew your eyes,
They have o'erlooked me, and divided me;
One half of me is yours, the other half
yours.

In "Titus Andronicus" (act ii., scene 1), Aaron speaks of Tamora as—
faster bound to Aaron's charming eyes
Than is Prometheus tied to Caucasus.

In some parts of Egypt the children wear a charm against the evil eye. It is of triangular form, inclosed in a case, and attached to the top of the cap. Alum is used for the same purpose, by the grown people, in a very curious way. A piece about as large as a walnut is placed on hot coals and left there

until it has ceased to bubble. This ceremony takes place about sunset, the person repeating certain religious verses. The alum is supposed to assume a likeness to the person whose malice has given occasion for its use. Then the alum is pounded and given in some kind of food to a black dog. It is said that the alum does often assume the rude outline of a human being; the truth is that the shape in which it appears depends on the disposition of the coals. Another Egyptian method of obviating the bad effects of the evil eye is to prick a paper with a needle, saying at the same time, "This is the eye of such a one," repeating the name of the evil-minded person, and then burn the paper.

Such a person is supposed to envy the good fortune of his neighbors, and to be of an exceedingly covetous disposition. When people are eating a tempting meal, it has been believed that they might swallow poison which could be conveyed to the food by the greedy and envious looks of a looker-on. From this curious idea the custom arose of kings and well-to-do persons dining in the privacy of their own apartments. Aristotle warned people of the danger of eating with a man of the evil eye, and growing out of this habit of closely observing or eyeing food came the familiar expression to "devour with the eyes."

In Sardinia, where the superstition has been believed in from the earliest times, the literary people (as if they had not enough troubles of their own) are held in such poor esteem that the natives have a saying: "May the Lord preserve you from being looked at by a man of letters, for the misfortunes they cause are much worse than those inflicted by other people." The explanation of this gentle criticism may be that the natives have sometime seen starving poets or hungry scribblers looking longingly at the cakes and pies in the windows of the bake shop,

or else this unjust prejudice may have arisen from the fact that the eyes of poets, painters and literary men are generally bright and piercing.

Not only has the evil eye always been supposed to have a bad influence on persons, but even animals have been the victims of its unwholesome power. The darting glance of such an eye, especially the first thing in the morning, was to be feared as we fear poison. It meant destruction to man and beast. Virgil tells us how the tender lambs were fascinated, and how the cattle were made lean by this occult power. In Scotland and Ireland, not so very long ago, it was the common belief that cattle were subject to injury and death in this way. Certain charms were used, such as twining the mountain ash among the hairs of the cow's tail. In some remote parts of Scotland at the present time soap and salt are smeared over cows who are supposed to be suffering from this malign influence.

The Scriptures contain several very pointed references to the influence of the evil eye. In regard to eating, for instance: "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats. For as he thinketh in his heart so is he: Eat and drink, saith he to thee; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words." (Prov. xxiii., 6-8.) "Hell and destruction are never full; so the eyes of man are never satisfied." (Prov. xxvii., 20.) In Deuteronomy (xv., 9) we are told to beware lest "thine eye be evil against thy poor brother, and thou gavest him naught; and he cry unto the Lord against thee, and it be sin unto thee." Again, in the same book (xxviii., 54), where mention is made of "the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave."

David in the Psalms (x., 8) speaks of the wicked whose "eyes are set against the poor." In I. Samuel (xviii., 9), after the victory, David's valor in staying tens of thousands to Saul's thousands is extolled by the women. Saul shows jealousy, and it is recorded: "And Saul eyed David from that day and forward." In the New Testament St. Mark shows us how the evil that men do comes from within—from the heart—it proceeds from evil thoughts . . . , "an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man" (Mark vii., 22, 23). In the book of Matthew there is a pertinent allusion: "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" (xx., 15), and where in Galatians (iii., 1) the question is asked: "Who hath bewitched you?" the literal meaning in the Greek is "who hath fascinated you?" One investigator says that it is singular to observe that many of the terms used in Scripture which signify enchanters or enchantment are compounded of the root word for *eye*.

The superstition of the evil eye is believed in by many at the present time. Patti will not sing where there is a cross-eyed conductor—in fact, the whole Strakosch and Patti families have always been influenced by this superstition. Bernhardt will not play with an actor who is a victim of this malignant influence. Some years ago the production of one of her plays was delayed several weeks because the tragedienne believed that the leading man, M. Volny, although young and of fine appearance, had the evil eye. In Paris, Paola Marie, of the Opera Comique, and her sister, Galli Marie, were in the habit of wearing amulet rings to avert the snake-like fascination which was currently attributed to Count Gabrielle, a well-known promenader on the boulevards. The composer Offenbach was said to have the evil eye

because he brought so much bad luck to innocent people.

Pope Pius IX., while riding in Rome, happened to look up at a child sitting near a window. A few minutes later the child fell out of the window and was killed. It was not long before many Italians believed that the head of the Church had the evil eye; and this reputation clung to His Holiness until his death.

What reason can be given for a belief in this superstition so universally dreaded from the earliest times to the present day? The most reasonable explanation is that the eye is the most expressive organ of the human mind. Through its use man betrays his emotions, his desires, his passions. Truly the eyes are "the windows of the soul." A person will quail before a powerful gaze. An army (*e. g.*, a Chinese army) will become demoralized before "an eye like Mars to threaten and command." And so, in very early times, among ignorant people, the eye, in and of itself, was supposed to have a hidden power, whereas its action only indicated the internal force and character of its owner. "An eye," says Emerson, "can threaten like a loaded and leveled gun, or can insult like hissing or kicking; or, in its altered mood, by means of kindness, it can make the heart dance with joy."

It is probably safe to say that no man has what is commonly called the evil eye, unless he is evil-minded, full of the spirit of "envy, hatred, malice, and all uncharitableness." And until that spirit is changed, it is fair to assume that he will betray his feelings by his looks. There are such characters in the world, and we meet them more or less often in the round of our daily experiences.

In the light of phrenological science of course we can understand them, and thus not only intelligently adapt ourselves to them, but by spreading a knowledge of the laws of heredity, greatly diminish their numbers in the world.

GALL AS DISCOVERER AND PHYSICIAN.

BY H. S. DRAYTON, LL.B., M.D.

WHEN the German doctors, Gall and Spurzheim, were at Halle, which they visited in the course of an extended tour devoted to the exploitation of their doctrines regarding the functions of the brain, they met the eminent physiologist, Reil, and he, with a considerable number of the faculty of Halle University, witnessed a dissection of the brain by the phrenologists. Prof. Reil remarked to Prof. Bischoff, who also attended the demonstration, "I have seen in the anatomical demonstrations of the brain, made by Gall, more than I thought that a man could discover in his whole life." This opinion, coming as it did from a man whose authority in the special field of anatomy was generally considered second to that of no other contemporary, must receive more than a modicum of respect from the considerate, despite the flippant sneer that modern dilettanteism is wont to indulge when mention is made of phrenology.

The spirit of modern scientific thought appears to be unworthy of the grand arena that has opened for its exploration. It is narrow, and beset with caprices of personality. This may be due in part to the specialism that the very extent of Nature's laboratory has rendered necessary; in part it may be due to the conservatism that prevails among those who are in the middle life of their career, and would continue to gather new laurels because of the successes of their early manhood. When M. Cuvier, of the French Institute, first heard the German doctors, soon after their arrival in Paris, he appeared well disposed toward the new doctrines. Mr. Richard Chevenix said in the *Foreign Quarterly Review* that he had heard him "express his approbation of its general features in a circle which was not particularly private." But

later M. Cuvier and his colleagues of the Anatomical Department changed somewhat their attitude toward Gall and Spurzheim.

It is said that when the First Consul (Napoleon) was apprised that the greatest of his anatomists had attended a course of lectures by Dr. Gall he broke out furiously, as he had done against Lord Whitworth; and at his levee rated the wise men of his land for allowing themselves to be taught chemistry by an Englishman, and anatomy by a German (see the "Biography of Dr. Spurzheim," by Nahum Capen, LL.D., of Boston, 1833). Hence it was that the commission named by the French Institute to report on the labors of Drs. Gall and Spurzheim dealt out a scant measure of compliment in their consideration of them, and even affected to excuse the interest shown by saying that the anatomical researches were entirely distinct from the physiology of the brain and the doctrine of mental manifestations. That was in 1807 when Napoleon was posing as the master of Europe, and inclusively as the foremost patron of the cults of science and art.

But it is notable that the eminent naturalist allowed that the method of Gall and Spurzheim in dissecting the brain was preferable to that commonly used in the medical schools; that they were the first to have shown the proportion between the brown (or gray) and white substance of the brain; the course of the optic and other nerves; the certainty of the decussation (or crossing) of the cerebro-spinal fibers; the successive reinforcement of fibers in passing through the pons, the crura, optic thalami, and corpora striata, and the demonstration of two or more classes of fibers in the brain, and the generality of the commissures (see the

Edinburg *Medical and Surgical Journal*, January, 1809). See also Annual Report, by M. Cuvier, member of the French Institute, from which the above citations are translated, and in which the distinguished savant takes occasion to say that the Memoir presented by the German physiologists was "by far the most important that had occupied the attention of the class."

The very brief enumeration of particulars that should be credited to the observation and genius of Drs. Gall and Spurzheim, as appearing in said report, conveys a very meager idea of their true importance to the world. An examination into the state of physiology in its relation to the brain and nervous system at the beginning of this century is necessary in order to realize how great an advance the Vienna doctors had given to science and civilization. It is not strange that the older and conservative portion of the learned were skeptical, even to the degree of derision, when they for the first time heard of the claims of Gall. Few, indeed, were of the mind of the great Reil, who could with calmness listen to a demonstration of the new doctrine, and then frankly admit his wonder that one man could accomplish so much.

Witness, however, the scene at the funeral of Dr. Gall, which took place on the 27th of August, 1828, where an immense concourse of people had gathered, many of whom had made long journeys to attest their respect for the discoverer and exploiter of the great truth of the brain's function in our mental economy. Five eminent savants pronounced discourses over his grave. One of these, Dr. Fossati, of Florence, in referring to Gall's ability as a physician, said:

"Artists, young physicians and many unfortunate persons of every condition now testify by their tears the loss of a benefactor. . . . But they will make way for a moment to those rich patients, to princes, to the representatives of kings, whom his art restored to health, and allow them to bear witness before posterity how often Dr. Gall came to implore their aid in solacing and assisting unfortunate but deserving men of talent."

No pretender or gilded mountebank was likely to be solicited for consultation or advice by the royalty or nobility of that time—or have medals struck in his honor by grateful patients high in social rank—as fell to the experience of the German doctor. Count Bourrienne, secretary to the Emperor Napoleon Bonaparte, in his *Memoirs of the wonderful Corsican*, refers to a visit made by Gall to the King of Sweden (Bernadotte), when the latter was at Boetzenburgh on the Elbe, and says, "I had the pleasure of being some time with Dr. Gall, and I owe to the intimacy that subsisted between us the honor he conferred upon me by the dedication of one of his works."

Such testimony as this is unimpeachable, and by its very nature attributes a position to Gall in no respect inferior to any of his scientific contemporaries.

Let us but measure his achievements, however, in the light of their effect upon the later development of that higher physiology that has to do especially with the activities of mind; let us but do this with an honest candor and the conclusion will force itself upon our judgment that those achievements deserve a place in the very front rank of human discovery.

(To be continued.)



CHILD CULTURE

CHARACTERISTICS OF SOME BOYS.

BY NELSON SIZER.

IS it a wonder that parental love still tenderly follows the precious pet though he should become prodigal? Right culture might save the wayward; wrong training might spoil the good. It is so with horses as with boys.

No subject can be of more interest to the human race than the proper development and right culture of the young, and during the period of childhood and youth is the natural time for the physical, intellectual, moral, mechanical and governmental culture. That is the plastic season; the time for bending the twig to make the future tree incline rightly. The mother is the natural guardian and guide of childhood and should be wisely and well-trained for the important task.

Occasionally a mother seems endowed by nature with a genius for government and with an aptitude for training and educating children. Other mothers who are good and true and anxious seem to be awkward at their work; they apply wrong methods and partly because they do not understand physiology and phrenology. Let us apply the doctrines of phrenology, temperament and physiology to the management of some children whose portraits we have the pleasure to introduce, and whose names, residence and parents are wholly unknown to the writer, mostly from the studio of that prince of child photographers, Rockwood, of 1440 Broadway, New York City.

Figure 1 is a picture of robust health; full of life, brimming with

vitality and overflowing with joy and enthusiasm, and yet his joy is inclined to be rough. He has a great brain and decided mental force. He cannot wait to be smooth, gentle and pliable. He sees his objective point and goes for it, through briars or thorns, or diagonally across the muddy street, regardless of clean shoes and spotless garments. He is a boy all over and thinks he is almost a man. Power is not necessarily bad, although it may be inconvenient and it may wear out shoes, tear clothes and slam doors. This boy is something like a bunch of firecrackers which is explosive although it may have no malign intentions. Powder, when loose, if exploded before a person's face may destroy the eyes, singe the hair and pepper the skin; but the same powder, if placed in a gun-barrel, may explode within an inch of the huntsman's keen eye without doing him the least harm, because it is under proper guidance and right control; in other words the fiery element is under the guidance of culture without the irksome restraints of prohibition. A frolicking colt, calf or lamb will tear through the fields but has no malign purposes, it has no desire to do any mischief nor any disposition to harm, hurt or molest, and yet it may be an inconvenience and an innocent spoiler. It may trample the meadow grass, damage the lawn or ruin the garden, but the animal has only vitality and impulsive energy and a wish to work it off but no desire to harm or injure anything.

This boy has a wide head through the region of the ears. He has large Destructiveness and Combativeness. He thinks he can do anything that ought to be done and tries some things of the equity of which he may think he is curious about. He will become an able man, a power in the world. He will make a fine lawyer if he can hold still long enough to become polished on the scholastic grind-stone.



FIG. 1. A FULL PATTERN BOY.

have doubts. Bravery is written all over his face and head; hearty, healthy zeal sparkles in every fiber of his system. He likes large, heavy, noisy playthings and wonders a horn or a drum does not sound pleasantly to everybody. He has a magnificent intellect. The upper half of his forehead is admirably developed and therefore he is old of his age and insists upon answers to questions that are above his years. He does not see why he should not know any-

He has large Mirthfulness, but it is not shown so much in wit as it is in the fun of robust childhood. He has large Ideality, hence he is enthusiastic; he builds castles in the air and thinks he can inhabit and control them, and yet this boy has Caution. Rash as he may appear he will show Caution strongly marked in his character, but it is coupled with such an amount of Combativeness and Destructiveness, and with such earnest energy that he will seem to need a

guide, overseer and ruler, but his training ought to be in reference to guiding and not to overseeing and ruling him. He ought to be led to feel that doing as people who have a right to direct him, require, is his duty and is profitable for him to do, but he ought not to be rudely silenced or snubbed. His intellect is as bright as a dollar and he can understand danger and difficulty if they are



FIG. 2. THE STUDENT.

rightly presented and explained, but he is not likely to be very careful in his administration. Besides, he has wonderful Spirituality and Imitation, leveling up the front and the lateral portions of the top-head. He hopes and believes by the acre—by the hemisphere. He reads strangers well, and he will be wise in his appreciation of those who are strangers to him; he will like and dislike at sight.

The restraints on him ought to be gentle; a little like an India rubber halter for a horse—one that will yield and stretch, yet not break. If he

were fastened with a chain halter he might break it as some horses do, but if he were tied with elastic material it would suggest at least limited liberty and he would not chafe under it.

He will make a popular orator, and he ought to be educated physically and mentally as far and as carefully as the schools can do it, but he needs a great deal of room and he needs playthings that will make a noise, and yet will profit by a great deal of patience and care bestowed upon his conduct and career, and he will make his family proud of him if he can be kept on the track. If the track is substantial enough and wisely laid and if the parents and teachers are wise engineers they will talk about this boy when they reach into the aged decades and they will say: "He was a pupil of mine so many years ago, and now see what he has achieved."

Figure 2 is a marked contrast to Fig. 1. This boy has the Mental temperament and not enough of the Vital. He has rather a slender constitution and he has an anxious look in his face. He is light in his build; his head is large for his body and he is too much inclined to study and think. He is very anxious, and with his large Caution he ought to be taught not to be afraid of darkness, except to avoid pitfalls and obstructions. He should be hopefully taught in regard to the great questions of the future. His moral teachings ought not to be somber, for he is naturally inclined to be anxious and sad. Contrast his face with that of Fig. 1. This shows the scholar, the meditative thinker, the reasoner, the artist and the poet, "the good boy," but not so much the worker or one that plays, hustles and subdues. He is sedate and decorous in his ways. He ought not to be pushed in his studies and probably should not be allowed to study as much as he desires. If he could have a bicycle it would be good for him, or if he could have something in the way of apparatus for

exercise where weights, pulleys and ropes are used, so that he could use them any five minutes during the day when he felt an inclination for it, it would be just the thing for him. The gymnasium is desirable for many young people under different circumstances, but this boy ought to have

This is the mental and sentimental, delicate organization and should be carefully guided and regulated and should have guidance in both exercise and study, and he ought to take one-third more sleep than Fig. 1 would seem to require.

Fig. 3 is a thinker. He will be



FIG. 3. THE PHYSICIAN.

apparatus in his own house, where he can use it any minute, early or late, rain or shine, and he should not be permitted to exercise with heavy apparatus. Such boys are meditative and they are inclined to overwork; if others around them are lifting heavy weights or using other heavy apparatus they will try to do the same thing, greatly to their detriment. Fig. 1 works hard from the mere pleasure of it; he would work hard doing nothing but playing and frolicking, but Fig. 2 would overwork without working hard in the same amusements.

fond of data and detail, will enjoy such studies as belong to the physician, and he would make a good, physician. He has Destructiveness, Secretiveness, Acquisitiveness, Caution and Constructiveness, and these would make him wise in the sphere of medical practice and medical knowledge and expert in surgery. He has a capital memory and will hold tenaciously whatever he acquires in regard to facts and science. He is a natural historian; he is a keen critic, knows resemblances and differences, and is fond of acquiring knowledge. He will listen while he is being talked

to and will ask questions when the lesson is finished. He is honest, cautious, mindful of consequences, and on the whole has a harmonious organization inclined toward the mental, and perhaps inclined to study more than is safe or desirable.

a natural financier; will save the odds and ends, and will be rich if there is any chance to be so. On the opposite temple, where the outline comes into view, there is a special development of Constructiveness, which, in medicine, would make him a sur-



FIG. 4. THE SCHOLAR AND HISTORIAN.

Fig. 4 has an old head on young shoulders, and it is a well balanced head. There is talent for educational culture, and especially for historical knowledge. This child would learn all that belongs to the classical; would dip into science with avidity, and be masterful in logic, in music, in mechanism, and especially in the acquisition of property. On the side of the head which is turned most to view will be seen, upward from the ear, a special breadth and fullness, and that is at the location of Acquisitiveness. The head is broad at that point, and he will take rank as

geon, and in mechanics an engineer.

This child should not be pushed in education; there will be no need of that, but he should be guided and regulated. He ought to have plain and wholesome diet and abundant opportunity for sleep.

The moral organs are well balanced. This is the natural scholar, and he will find out something about everything that is going on. Notice how broad apart the eyes are; this indicates memory of forms and magnitudes, ability for drawing, and the basis of artistic skill and mechanical capability.

SCIENCE OF HEALTH

HOW NASAL CATARRH PRODUCES EYE DISEASE.

NOT only ear affections may have their origin in nasal disease, as we have shown in articles published awhile since in this magazine, but certain of the more common affections of the eye. Until recently it had been quite the practice for the specialist even to ignore the nose as a causal factor of inflammatory and ulcerative conditions of the eye, but now the fact forces itself upon medical attention that morbid relations of the nasal passage, catarrhs either of the acute or subacute variety, may communicate to the eye membrane, the cornea, etc. similar or analogous ailments. The normal condition of the eye and nose involves a free communication between them by means of the lachrymal duct. This duct is a provision of nature for the discharge of excessive fluid, excreted in the eye socket or upon the eyeball, into the nasal passages; and when for any cause this duct becomes obstructed, the fluids of the external eyeball are dammed back, as it were, and overflow upon the cheek. A catarrhal trouble may produce so much congestion as to obstruct completely the lachrymal duct, and this condition in itself be sufficient to cause some form of conjunctival disorder. But oftener a nasal disease is communicated to the eye by way of the tear duct. There is little doubt that the majority of the cases of ophthalmic inflammation and ulceration, like conjunctivitis, keratitis, pterygion, styes, etc. are produced in this manner. Prof. Ziegler, of Philadelphia, is of this opinion. In a recently published paper on common diseases he expressed himself thus: "I think we

may safely say that fully ninety per cent. of corneal lesions take their origin directly from pre-existent pathological processes affecting the intranasal tissues and secretions. Careful inspection will almost invariably reveal associated lesions of the eye and nostril of the same side, which is most markedly shown where disturbance is confined to a single eye and the corresponding nostril" (*New York Medical Journal*).

If a severe or chronic catarrhal inflammation of the throat which affects

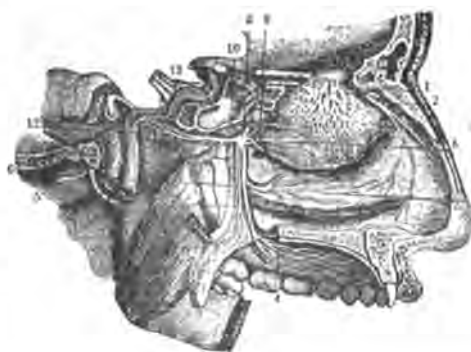


FIG. 1.

Showing relations of interior of left nostril. 1. Distribution of Schneiderian membrane; 7, line passes over lower turbinate bone a little above the margin of which the lachrymal duct enters. Nervous supply shown at 8.

the upper pharynx and post-tonsillar region may implicate the Eustachian tubes and set up an inflammatory process in the middle ear, it is just as likely that an acute or chronic rhinitis may deposit the elements of disease in the lachrymal duct, and later a more or less severe eye affection appear. When we understand

that the nose is often the seat of parasitic disease, due to negligence, the membrane of the septum or of the turbinated bones having undergone pathological changes that render remedial applications almost inoperative, so far as probability of a cure is concerned, we can perceive how easy it may be for disease products to penetrate to the eyeball through the short passage that intervenes between the socket and the nasal meatus.

The illustrations show the relations of structure subsisting between the eye and the nose. The function of lachrymation is so important that the apparatus for it is somewhat elaborate, as shown by the structure of the gland, its ducts, the canaliculi, lachrymal sac, and nasal duct. The excess of the gland secretion either evaporates or collects in the *lacus*, the small red body at the inner canthus of the eye and passes through *puncta*, or small openings, into the canaliculi, two minute canals, which, in their turn, carry the fluid to the nasal duct. The nasal duct is about three-quarters of an inch long and one-eighth of an inch in diameter, extending downward and emerging into the nasal passage, near the lower border of the inferior meatus. Obstruction of the tear duct may occasion the ocular disturbance in several ways. The confined tears by their decomposition may give rise to septic secretions; or the germs of disease may be able to penetrate the duct to the eyeball, while the tears can not travel downward. The existence of such an obstructed canal will suggest to the reader the almost inevitable consequence of some form of eye trouble, whether reflex or directly resultant from septic accumulations in the *cul de sac*, that such obstruction makes at the junction of the lachrymal canal.

Whether the nasal disease be a form of hypertrophy or atrophy, *i. e.*, of congested and enlarged tissue, or of wasted and dry membrane and de-

generate bone structure, the duct is likely to be affected by the altered function of the membrane, the opening may be much narrowed, and the thickened secretion quite block the way to the discharge of the eye fluid.

A large proportion of children suffer from nasal hypertrophy, and if, with the persistence of this unrelieved or unmodified by proper treatment, some proper form of ocular ulceration appears, it is but what should be expected. Hence, in the outset of an attempt to treat the eye the nose should receive attention at the same time. The former should be cleansed by a mild antiseptic lotion, the nasal atomizer being used for the purpose, and proper applications made directly to the turgescent parts on the septum or turbinated bones, for the purpose

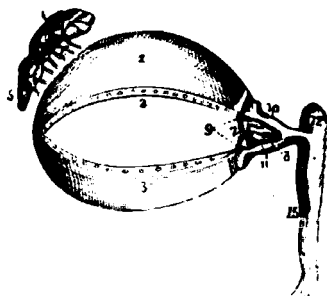


FIG. 2.

General view of relations of lachrymal gland and tear duct. 4-5, the lachrymal gland; 9, puncta; 10-11, superior and inferior lachrymal canals; 12, lachrymal sac; 15, nasal duct.

of reducing their size. If the pharynx also partakes of the inflammatory condition, that should be treated similarly.

In case of tissue waste, or atrophy, treatment of a cleansing and stimulating sort should be given to restore as far as possible the function of the inter-nasal structures and counteract the tendency to form viscid and hard deposits. It should be remembered that the state of the general system has as much to do with eye troubles as with nasal, and that perverted gastrointestinal functions especially contribute to their origin or aggravation

Improper food, the use of stimulants and tobacco, habits of life that interfere with taking rest in natural hours, social excesses of any kind, etc., all have their effect more or less immediate in causing disturbances in those two important organs, the nose and the eye. By reflex action they sympathize with the stomach, liver, kidneys, etc., in so manifest a way that we are able to trace in direct order the train of symptoms, whether indicated by the eye or the nose or by both. Then it becomes those who are subject to any of the affections which have been mentioned to amend their habits and adopt the best course of living that they can, and so associate the factor of hygiene with the treatment that seeks to remedy the local trouble.

H. S. D.

WHITE BREAD AS A CAUSE OF SOCIAL DEGENERATION.

A SEASON or so ago there visited this country a stalwart Englishman, Mr. Herbert W. Hart, who was interviewed by a representative of the *New York Herald*. Mr. Hart has been for many years an earnest advocate of diet reform, making investigations especially into the bread question.

"There is," he says, "no question of social economics as important as that of bread reform," and, he adds, "that applies particularly to America."

In showing the important relation of food reform to the health and well-being of all civilized communities he quotes from Brillat-Savarin, who said: "The destiny of nations depends on the manner in which they feed themselves."

He made the startling announcement that "the scourge of all civilized countries is white bread," and went on:

"I will go so far as to predict that unless there is a revolution in the bread eating custom of this country the physical and mental condition of

the people will get worse, and the children that are brought into the world will be inferior in type, weight and physique, by reason of the deficiency of lime and silex in the food, which are absolutely essential to the normal growth of the bones, skulls and teeth of the rising generation.

If people are to be rendered healthy, first of all they must eat bread made from the whole grain of wheat, the same as eaten by the Apostles and which chiefly sustained them in their arduous work—the only kind that was capable of sustaining their bodies and brains in their task of impressing the multitudes of the truthfulness of their righteous cause.

"Bread made from the whole heart was the kind of bread eaten by the ancient Romans, Greeks, Gauls and Britons. Without this kind of bread the greatest men that have lived before or since the Christian era could not have accomplished what they did. The proper kind of bread should contain all the properties of the wheat, including lime, iron and silex absolutely necessary to make pure, healthy blood, and for want of which the American people employ thousands of dentists to supply imperfect teeth, which would grow to perfection if nature were not handicapped by the ignorance of the natural laws of dietetics.

"The great poet Shakespeare ate the whole meal bread, for it is put on record by himself that he used to take the wheat grain to Lucy's mill to be ground for family use, and it would be well for the civilized communities of the world that all families discard at once and forever the sophisticated and adulterated white, spongy starch, so-called bread of the present generation, and partake of only that kind on which the great nations of the world chiefly relied for their strength, and which produced the greatest architects, poets, artists, and generally the strongest and most handsome men and the most beautiful and accomplished women."

SANITARY NOTES.

NO. 4.—REMEDIAL APPLIANCES.

WITH the understanding that disease is a remedial effort as shown in No. 3 of this series, we are prepared to indicate the most useful remedies to be used in families for the common diseases to which we are subject. We should bear in mind that the mind has a wonderful influence both in preventing and curing disease. Courage is the mental quality always necessary for speedy recovery from sickness. It is the very foundation of hope, and carries with it the assurance that in a short time we shall be well again. Our beliefs not only mould our character but exert an almost unlimited influence over all the vital functions of the body. An earnest desire and a cheerful hope give the most certain confidence and expectancy of recovery, and without this mental condition recovery would be in doubt. Fear often causes serious disease and sometimes death. Despondency and nervous anxiety also produce a very dangerous state of mind either in health or in disease. The sick person, if he wants to be well, should never for a moment lose hope, desire, and the full expectancy of getting well. He should always remember that disease itself is a struggle for health, and that fear, despondency and nervous anxiety depress the powers of life, check the processes of purification, and so keep one sick much longer, if indeed they do not make an otherwise hopeful case doubtful of recovery. These mental states are not only desirable for the sick, but the physician and all in attendance, and the family should be cheerful and hopeful. No person should allow a disappointment to make him sad, for this very sadness may be the direct cause of a serious sick spell. Remember that what often comes as a disappointment may in the end result in your best good.

This law of mental courage joined

with good health conditions will prevent any form of disease, even small-pox or cholera, notwithstanding scientists have said that they were caused by micro-organism. A man of robust health may take his morning walk in close proximity to a small-pox pest-house and if fearless of contamination, even if he inhaled virus, his vigorous vital resistance would throw it off without injury. While the person depressed by fear would surely be sick even if he inhaled one-tenth the amount of poison. This fact accounts for many persons acting as nurses in the several forms of eruptive fever and not being sick.

Mental depression joined with fatigue and long fasting, or irregular eating, is the first cause of the origin and spread of the cholera at and near Mecca. The pilgrims make long and tedious journeys, arriving at the Holy City completely exhausted, with little hope left, except that pertaining to their belief in the future life. In this exhausted and depressed state of body and mind, already a 'state of disease, they drink water from a well which holds the drainage of a large part of the filth of the city and surrounding country. One year ago last May over 6,000 pilgrims went from Tunis, Africa, and 3,000 from other countries. Of these 4,500 perished on the road to Mecca, and only 2,000 out of the 6,000 returned to Tunis. Those who survived the pilgrimage died on the road home or carried with them the germs of disease into the rural districts. A similar calamity fell upon the Christian crusaders, it is recorded, when over 500,000 lost their lives.

Most governments of the world are now quite advanced in relation to the question of public health, so that its consideration has already come to be international. But I doubt if this international public health movement can ever break up the religious fanaticism connected with Mohammedan pilgrimages. It could only be stopped by a declaration of war by

all Christian nations, which, of course, would cause great loss of life. But if the Mecca pest hole could be forever wiped out, millions of lives would be saved, as Asiatic cholera would then exist only as a fact of history.

I have shown in former papers that the wonderful power of the life force protects the body from all causes of disease, micro-organisms included, and that this power to fight germ life and resist disease is supreme until the life force has been weakened by wrong living or some form of dissipation. Courage, faith, hope and a confident expectancy of good health are the mental states necessary to keep the vital force in good and successful fighting order. With these essential factors for perfect health, joined with temperance in all things, regular habits, absolute cleanliness and proper disinfection, the individual is safe even in infected districts.

Fevers are among the most common forms of disease. In general they are not dangerous, considering the great variety of causes by which the body becomes frequently loaded with morbid matter. A fever is a most desirable and useful remedial effort. It is a fire that burns out the impurities of the system leaving it in better condition for good health and long life. Many persons long afflicted with chronic ailments become quite well after having an attack of some form of fever.

The causes of fever are classed as remote and direct. The remote causes are all forms of impurities which accumulate in the body from bad habits, generally from eating improper food, drinking impure water or breathing air loaded with malaria or other impurities. The direct causes are a severe cold or some form of nervous shock.

In a fever the effort to deplete morbid matter out of the system is mainly through the skin, hence the determination of blood to reach the surface and the rise of temperature.

If the excessive heat of the surface is checked by frequent bathing in tepid water, the extremities kept warm, the head, lungs and bowels kept at a natural temperature by the application of tepid or cool wet compresses, the sick chamber supplied with fresh air both day and night, and the bed linen frequently changed, death from a fever would be exceedingly rare, even if there was no other medication. The best article of food in a fever is a thin porridge made of wheat, oats or cornmeal, seasoned with cream and salt, milk and toast are admissible, and eggs after convalescence.

In eruptive fevers the causes are the invasion of the body by some form of micro-organisms. Several days elapse after the virus enters the body before it causes sickness. The time between the invasion and the fever is called the incubating or hatching period. This incubating process is simply the propagation of the micro-organisms. As soon as they are present in large colonies they secrete a chemical poison, which the vital instincts recognize as injurious to the organism, and a fever is established to throw off or out the poisonous agents. In typhoid fever the white corpuscles of the blood seem to attack and destroy these minute organisms and render them innocuous.

In eruptive fevers they are thrown to the surface and produce some form of eruption. In scarlet fever and measles they are thrown off rapidly during the fever stage, hence these diseases are more infectious during the active fever, while in smallpox they are concentrated in the pustules and constitute pus matter, retaining their potent virus nature even after being thoroughly dried. In typhoid fever the micro-organisms thrown out of the body lose the power of injurious invasion until they have reculture in some form of filthy water. There is but little danger in smallpox except from the destruction of the skin by pustu-

lation. If one-sixth of the skin surface is destroyed death ensues, as it would if so much were destroyed by a burn or any other cause. In all forms of fever the bowels should be thoroughly evacuated in the early stage by capacious enemas. In eruptive fevers the bowels should not be disturbed after the eruption is fully established until desiccation takes place. A powerful cathartic given when the pustules were fully formed has been known to destroy the delicate mucous membrane of the bowels.

Everything should be kept scrupulously clean in the sick chamber. In fevers spit cloths should be used and burned. The bowel discharges should also be immediately burned, and never thrown into a river or buried in the ground. After a contagious or infectious disease the most thorough disinfection should be performed

under the instruction of the physician.

A good nurse is of great importance in every case of serious sickness. To be a successful nurse one must be born with a tact to care for the sick and should also have thorough instruction and training for the service. It is as much needed to make them efficient in their work, as education and experience are necessary for success in any of the professions. No person of sour disposition should ever go into the sick room. A face beaming with the sunlight of cheerfulness is the first qualification of a good nurse. This joined with a ready, willing hand for the work, a tact to handle the sick so that every move will be a pleasure and perfect cleanliness are quite as essential in a good nurse as education and experience is in the good physician.

A. G. HUMPHREY, M.D.

THE HEALTH AND HABITS OF THE JAPANESE.

A FRENCH physician, speaking from observation of the Japanese, says:

"One fact strikes every observer who has visited Japan: It is the nearly complete absence of certain diseases which should be very common in that country, taking into consideration the climate and the unhygienic conditions in which the inhabitants live.

"Thus, Japan is a country essentially humid and rainy. The ordinary mean of rainy days is from 180 to 200 a year. The variations of temperature are extremely rapid; in a single day the thermometer may rise 15° (about 25° F.). A large part of Japan is covered with rice fields, which, under the action of solar heat, cause a great quantity of the vapor of water to remain in the atmosphere during all the summer. The winter is very cold; the summer is hot as that of Indo-China. The houses are low and badly protected

against the cold, and are exposed to every wind. The dress of the Japanese leaves the chest naked, winter as well as summer, and the legs uncovered. The ordinary people do not wear hats; the country people pass half their lives with their legs in the water of the rice fields. All these conditions taken together would indicate *à priori* the frequency of certain maladies which are particularly encouraged by humidity and sudden changes of temperature, rheumatism for example.

"Should we not search for the cause of this immunity from disease?

We shall probably find it in the simplicity of the Japanese life. They have the habit of daily bathing; and then their diet is very simple—largely rice constitutes it, and other vegetable food. The climate and their dress involving so much of exposure would be quite sure to produce rheumatism and catarrhal diseases did they live as Europeans do. D.

SQUARING THE CIRCLE.

BY D. H. CHASE, LL.D.

IN the November number of this journal Dr. de Medici has an illustrated article on this fascinating theme, and feels sure he has accomplished a feat that will immortalize his name, simplify and lighten mathematical labor, and honor creation's Great Architect. Had he succeeded, I for one would rejoice, but he is doomed to disappointment. I take it for granted that he and the readers of the journal love truth and reject known error; hence, I write to point out his error.

With a pair of dividers with any convenient radius, describe a circle; then with that same radius mark off the circumference into six equal parts and draw straight lines connecting adjacent points. These lines form the perimeter of an inscribed regular hexagon, measuring six times the radius or thrice the diameter. The circumference of the circle is, therefore, more than three times the diameter. Each side of the hexagon subtends an angle of 60° at the center of circle. Bisect these angles and inscribe a regular polygon of 12 sides. By an easy calculation its perimeter will be found 3.105 times the diameter (nearly). Continuing to bisect, inscribe and calculate the perimeters of polygons of 24, 48, 96, etc., sides, the ratio 3.105 steadily increases because the sides more nearly coincide with the circumference. The area of the polygon also becomes nearer the area of the circle. If this process could be continued *ad infinitum*, the polygon and circle would become practically identical. Mathematicians have had the patience to bisect and calculate up to a polygon of 393,216 sides! The perimeter of this polygon was found to be 3.1415926535. With equal patience they have circumscribed regular polygons up to the same number of sides and computed perimeters, finding as the result the same number as above, save that the

last figure is 7 and not 5. Thus the circumference of the circle is closely cooped up between these two polygons. By using infinite series the calculations become far less laborious, and have been carried to 128 decimal places. For all practical purposes the following figures are ample: 3.14159265358979. Where no great accuracy is needed we may use the ratio of 7 to 22 = 3.143. Still better is the ratio of 113 to 355, giving 3.141593, nearly. I use this because easily remembered, thus: write 113355, the first three odd numbers twice, and part them in the middle. Dr. de Medici gives as his ratio 289 to 912. This gives 3.15571, nearly, and is not so accurate as any of the above ratios. To find by geometric construction the side of the square equal to a given circle he inscribes two diameters at right angles and from the extremity of one draws a chord bisecting the adjacent radius. Calling the diameter *unity*, the length of this chord is $\sqrt{\frac{5}{2}}$, or 0.89442718. Squaring this, we have 0.8 as the area of the circle, while the more exact methods give 0.785398, the diameter being unity.

Dr. de Medici is hostile to the idea of incommensurability, because he thinks it would prove some want of capacity in the Great Architect of creation. But the fact is, that the incommensurability of a circle's diameter and circumference can be mathematically proved. Moreover, let him construct any square whatever and he well knows that the ratio of each side of it to its diagonal is as 1 to $\sqrt{2}$. No two whole numbers can express this ratio. The same is true in the cube and other geometric figures. I am inclined to think there is a like incommensurability in morals. Vice and virtue, right and wrong have no common measure, yet all these must be consistent with infinite power, wisdom and love. The existence of evil by divine permission gives us a harder problem than any geometric incommensurability.

NOTES IN ANTHROPOLOGY.

Is Man Losing the Sense of Smell?—A writer remarks that modern man is so intent on the discovery of the new in the world outside himself that he is losing in some respects qualities of sense activity through disuse, and even the most prominent feature in our face does not avail to remind us sufficiently of the "neglected sense" which appears to be steadily retiring into nullity. In the *Nineteenth Century* Mr. Edward Dillon calls attention to this singular fact. "In man," he says, "the nerves and brain centers that subserve the sense of smell are poorly developed, in some degree vestigial structures. It would not be too strong a statement to make that in civilized man, and especially in the Englishman of the present day, the sense remains merely as the vestige of a vestige."

This sense is intensely keen in several of the lower animals. The Japanese, as shown in their beautiful game of diverse fragrant woods, appear to have developed the sense to a higher point than Western nations have any conception of. Yet, "the olfactory sensations seem to have an unusually direct path to the inner working of the nervous system." A great part of the pleasure and pain of taste—the aroma of wine, the flavor of spices—ought to be credited to the sense of smell. The story is told of a Breton peasant "who invented an 'art of perfumes' while musing over the scents of the flowers of his native fields. He claimed to have discovered the harmonious relation existing between odors. He came to Paris with a perfume box of many compartments, to give a 'concert of perfumes,' passed, however, for a madman, and returning to his native home died in obscurity. Again, more than one ingenious person has constructed a scale of perfumes, finding parallels between different scents and the notes of an octave."

Herman L. F. Helmholtz.—In the death of Prof. Helmholtz the scientific

world deplores the loss of one of its most conspicuous and noble men. On Sept. 8th last he succumbed to an attack of paralysis, at the age of seventy-three—a life extraordinarily full of earnest work and valuable results. By the one invention of the ophthalmoscope he won the title of "benefactor to his race." Helmholtz was born Aug. 31, 1821, at Potsdam, where his father was professor in the gymnasium. He entered the University of Berlin in his seventeenth year, and after receiving the degree of doctor of medicine at the Frederick William Institute he became a surgeon in the Charity Hospital of Berlin and later a military surgeon at Potsdam. Medical education at the time when young Helmholtz studied was essentially a study of books, but the young student soon saw the disadvantages of the system, and a large part of his life was devoted to ameliorate these conditions. The value of the study of medicine was well expressed by Helmholtz in later life, when he said: "Apart from the fact that I entered on the study of medicine at a period when anyone who was even moderately skilled in physical modes of examination found a fruitful soil to cultivate, I consider the study of medicine to have been the school which taught me, as no other could have done, the eternal laws which are the bases of all scientific work."

After occupying various positions in several German universities, he was appointed in 1871 to the chair of physics in the University of Berlin. In 1887 Prof. Helmholtz was invited to preside over the physico-technical institution in Berlin, founded chiefly by Dr. Werner Siemens. He accepted the call, but still retained until his death the position of professor ordinarius in the university.

The Oldest Building in North America.—A letter of Cary A. Charlton, published in *City and Country*, describes the famous Casa Granda, or "The Great House," of Arizona's prehistoric people. This build-

ing, Mr. Charlton says, is on the road from Arizola on the Southern Pacific Railroad to Florence, the county seat of Pinal County. It looms up in the desert, and can be seen for miles distant through the rare atmosphere.

This famous prehistoric building stands to-day as it did in 1527, when it was first seen by the Spanish cavaliers, wrapped in a haze of tradition which the ethnologist has endeavored in vain to penetrate. It seems to be without a history, and has been since the advent of the Spanish conquerors what it is now—a ruin of some extinct people and forgotten civilization. It is undoubtedly the oldest structure in North America, and is regarded by curious tourists and thoughtful student alike as one of the inexplicable wonders of the Southwest. Within fifty miles surrounding it are ruins of twenty-seven ancient or buried cities, and the desert in this region, known as the Casa Grande Valley, is strewn with broken ancient pottery and other remains of the people who lived long before history commenced. In addition there are traces of irrigating canals of good size and regular grade. One of these is twenty-six feet in width at the bottom and has been traced a distance of thirty-eight miles, showing that all the country surrounding Casa Grande was in a high state of cultivation.

Casa Grande is a massive structure with walls of cement about six feet thick, plastered inside and out.

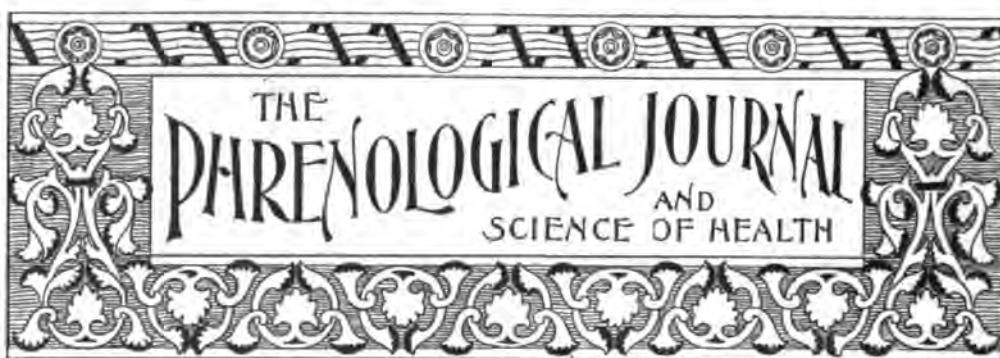
When the Spanish Conqueror Cabeza de Vaca passed through this region in 1527 he found Southern Arizona peopled by the Pima Indians, who are here yet in the vicinity of the great ruins passing a peaceful and agricultural life. All they could tell him about Casa Grande then was that it was a ruin as far back as their tribal traditions reached. They looked upon it as a relic of the old Toltec civilization. The Toltecs were there before the Aztecs and were a much superior and more civilized race. Cabeza de Vaca kept no record of his career, so we have no authentic description of Casa Grande as it

then appeared. But in 1694—three hundred years ago—Father Kino, a Jesuit missionary, visited the ruins, and his secretary, Father Mange, has given us a good description of it as it looked at that time. Then Casa Grande was surrounded with a number of ruins of other large buildings, as well as of walls, canals and other structures, which indicated that it was formerly a site for a city of at least fifty thousand people. Casa Grande is described as a very large structure, its principal room located in the middle of the building being four stories high, the walls six feet thick, made of a concrete of clay and mortar, and “so smooth on the inside,” says the padre, “that they resembled Puebla pottery.” As I viewed the ruins on a bright and warm Arizona winter day I found that the good father’s description written three centuries ago would hold good to-day, except as to the height. The building is now about thirty-five feet high; the fourth story is about gone.

Everything shows that it was originally a massive building, and that all around it were others of like nature. Father Mange in his diary says that “at a distance of an arquebuse shot are seen twelve other buildings half fallen, also with thick walls.” He also says he found for miles around here masses of broken pottery, plates and water vessels of fine clay resembling the variegated pottery made to-day in Guadalupe, Mexico. He also found the remains of well constructed irrigating canals, and other evidences indicating that this was a center of an advanced and peaceful civilization.

The walls of Casa Grande are built of adobe, or sun-dried brick, formed into a concrete by mixing it with mortar, gravel or stone. This rude brick has stood the wear and storm of centuries, indeed, time seems to have hardened the walls.

The Pima Indians hereabout have traditions concerning the ruins. The account has been handed down to them through generations, that Montezuma, a prince of the Toltecs, built Casa Grande.



Ex fronte, ex capite, ex vultu, etiam in ipso oris silentio natura loquitur.—PLATO.

EDGAR C. BEALL, M.D., EDITOR.

NEW YORK, JANUARY, 1895.

TO OUR FRIENDS.

AS we are about to enter a new year we are reminded of the old custom of making resolutions, and it seems a proper time to say a word to our readers about our plans and promises for the future.

The history of phrenology and its literature is a long one. It is now ninety-nine years since Gall began his lectures in Vienna, and when the phrenological centennial arrives we hope to celebrate the occasion in some fitting manner. In the meantime we beg to remind our friends that the vindication of truth is a slow process like the evolution of the material world. Those who have actively aided in the spread of phrenology have been handicapped by the difficulties which attend almost every step in the path of reform. The mass of mankind are spectators in the theater of progress, not actors. They applaud the gladiator who seems to have the strongest arm, and so they withhold their sympathy from us until we prove our strength.

The conservative colleges still refuse to acknowledge the great truth we teach, and we must continue the battle against heavy odds. For this reason, friends, we feel that we have a claim upon your lenity, your patience, and your good will which the majority of other magazines could not justly urge. Most other periodicals make no pretense of striving to establish a principle which is unpopular in the high seats of learning. Many of them profess to have no purpose except to entertain and amuse, for which they demand liberal remuneration, not in compliments but in cold cash. They are expected to give a direct and appreciable equivalent for every dollar they receive, and they have little or no trouble in satisfying their patrons. They have all the sanction and support of conventional society, the power of wealth, and the encouragement of the great public they serve. When the people read a delightful romance or a splendid joke, they feel

certain that they have received the worth of their money. But when asked to pay for philosophy or science which promises to help them personally in the future, and to populate the world at large with nobler beings in coming generations, they shrug their shoulders in doubt. Practically they say, "Let the world roll on and prove your theories if you can." They forget that in a measure the duty devolves on them as well as us.

Now we mention this because even some of our friends forget that we are not a wealthy corporation; not supported by a large army of subscribers; in short, that we are not in a position to do for phrenology all that we should like to see done. But we want to assure our friends that we were never more encouraged than we are at present. We feel that the immediate future of the PHRENOLOGICAL JOURNAL is to be one of development and improvement. We are determined that it shall be so, but much will depend upon the good words that you can speak for us. We do not expect you to do our work, and we do not mean to ask you to go a step out of your way to help us. We simply wish to remind you that the success of our work is not wholly a matter of effort on our part. Good soil is as necessary as good seed. We promise to try to do our part in the coming year, and we hope we shall succeed in a way to make your co-operation a pleasure.

We hope to present such a variety of good matter each month that you will be proud to recommend the JOURNAL. May the year 1895 prove one of triumph for phrenology and prosperity for all its friends.

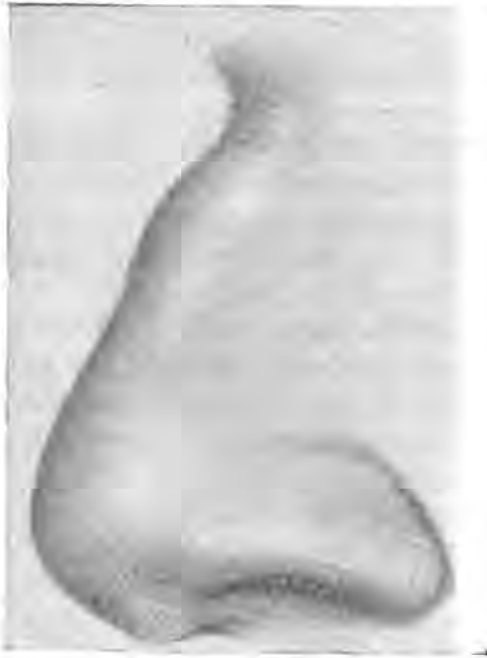
A PAIR OF NOSES.

AN INTRODUCTORY STUDY.

A GLANCE at the two accompanying drawings will suggest to the majority of our readers a study in physiognomy, as this term is commonly understood. Probably very few, even among the oldest regular subscribers to the JOURNAL, will think otherwise; and, no doubt, they will all be correct in their view of the matter, so far as they go in formulating any ideas on this point. But possibly we can enlarge a little upon the thought.

It is true that a study of the nose is physiognomical, but in the way we propose to treat the subject it is also phrenological. Indeed, it is primarily and chiefly a phrenological study, for the reason that in considering the nose as an index to character it is exceedingly important to know something of the essence of character—that is, its elements or radical faculties, their number, nature, influence, value, etc.—in order to profit by an observation of the external sign. Suppose a man should make a study of the labels on the bottles in a chemical laboratory or pharmacy, but without learning anything about the contents of the bottles. Would such a man ever be considered a competent chemist or druggist? Would anyone rely upon his judgment or guidance in any matter involving the combination or application of any of those drugs? Or to put it in another form: If a man were to study nothing but dictionaries of medical terms would he ever inspire confidence in his ability to enter a sick-room in the capacity of a physician?

What we wish to say is that physiognomy, as usually understood, is a study of labels and tags, and must not be taken to include a true or comprehensive science of the phrenal elements which are thus indexed. Phrenology is the science of the



MR. GLADSTONE'S NOSE.

A STRONGLY MASCULINE TYPE.

mind in a very broad sense—physiognomy is narrower, and deals with the signs by which the mind may be recognized in its special manifestations. We wish the idea always to be before our readers that phrenology is the generic term—that it covers with its broad wings all that may be known of the primary phrenal powers, including both their metaphysical analysis and their organic expression in the morphology, not alone of the brain, but of all other parts of the physical structure. The truly scientific phrenologist, in esti-

imating individual character, while he studies the form of the brain as affording the most important indications, will not ignore the tiniest jot or tittle of the script in which nature writes her record of the psychical life. For this reason, as the nose is the most conspicuous and variable feature of the face, it is one of the first structures to which we give our attention in seeking the value of a given amount of brain. It is a sort of weather vane which does not measure the force of the mental hurricane, but it tells us something about the direction in which the wind blows.

We have chosen two noses to illustrate two types—the masculine and the feminine. For the one we have copied the nose of Mr. Gladstone, who is admitted to be one of the most virile men of the present century; and for the other, that of Mrs. Langtry, who is perhaps equally celebrated as a woman of great physical beauty. We distinguish masculinity and femininity as the two most primary divisions, or groups, of the elements of human mentality. Nature herself has made the distinction in separating the sexes, and it is not our purpose here to discuss the reason for it or the outcome of these differences in the future development of the race.

Some of our good friends are very sensitive about the word type, but they seem to forget that it is only by understanding types that we can classify elements. To recognize a type is one thing, and to say that it is going to persist forever is quite another thing. We have nothing to say at present about persistence of types. We refer only to their existence.

Again, in selecting a type we must take neither the lowest nor the highest. We must choose that which represents the average, not the exception. Therefore, we take Mr. Gladstone's nose to represent what the consensus of critical judgment would admit to be a strongly *masculine* nose; that is, a nose in which the masculine characteristics are accentuated. A higher type of male nose would be more refined and would lack some of the very qualities which it is our purpose to detect. Some of the ultra virility would be wanting, and then we should be handicapped in our effort to discover the elements of virility. The search after elements is the first business of the chemist, or the analyst in any department of science.

As Mrs. Langtry has been admired by many thousands of people for her physical beauty, it is safe to assume that her features are likely to be typical of her sex, and indeed this is true to a considerable extent. But it must not be supposed that we cite Mrs. Langtry as the highest type of woman in any sense. And with all deference to Mr. Gladstone we cannot regard him as the highest type of man. He has great strength, but his ideas on many subjects show him to be rather one-sided and harsh.

It will be observed that these two noses are radically different. Each complements the other. Where one is arched the other is concave, etc. Beginning at the top of the male nose the elevation which constitutes the so-called Roman type is a peculiarity so distinctively masculine that we should suppose *à priori* that it related to some equally masculine quality of

mind. Such is the case, for it is the sign of that phase of courage which may be called aggressiveness, or attack. Magnanimity is another quality which may be associated with the height of this portion of the nose.

On the other hand, while these



MRS. LANGTRY'S NOSE.

A VERY FEMININE TYPE.

traits are not so characteristic of the female mind, we must remember that woman occupies higher ground in religion than man, and that in place of attack she possesses the supreme quality of submission. The coarser animal conquers by fighting, the higher animal conquers by love. To succeed by submission is a much higher art than to succeed by force. The world does not yet understand what Jesus meant by his doctrine of "non-resistance." It is simply the expression of a higher, finer, and

more subtle law, of which woman is a better exponent than man.

Again, in the drooping of the male nose at the point, we find the indications of caution, apprehension, fear, suspicion, selfishness. Instead of these qualities in woman, we find hope, trust, confidence, faith and charity. These are also expressions of a condition of mind which is elevated above the rude plane of strife. To be dominated by charity, implies a condition of immunity from the degrading influences of war, and presupposes a superior grade of psychical development.

The male nose also presents a more drooping septum. This signifies the power of analysis. Man unloosens, unravels, unfolds and dissects. Woman accepts results, finalities, effects. She grasps the *tout ensemble*. Man demands the reason and the process. Woman adores and adorns.

These are a few of the fundamental differences in the two sexes which may be traced in the form of the nose, and we offer these remarks only as suggestive of a philosophical method by which the meaning of the more minute peculiarities may be studied out. On a future occasion we shall probably resume the subject and consider it more in detail.

A WOMAN'S HAND.

SOME REMARKS ON CHEIROGNOMY.

THE last fifty years have been peculiarly rich in discovery and advancement in every direction. People have by no means ceased to consider the problems of a future life, but there has been a remarkable increase of interest in everything

pertaining to the present world. Man has come to study himself more closely and minutely than ever before, and, although the study of the hand as a method of character-reading is one of the oldest in the world, a new impetus has been given to the subject within recent years. We wish to remind our readers that we are "up-to-date" in this matter so far as it constitutes a legitimate branch of science.

Cheirosophy, or the science of the hand, must be considered under two very important and quite distinct divisions: these are Cheiromancy and Cheirognomy. The former signifies divination from the lines and mounts in the hand, of the events in a person's life relating either to the past, present or future. The latter term, Cheirognomy, relates to the indications of character as shown in the form, texture, temperature, etc., of the hand. It is with the latter branch of the subject that we, as phrenologists, are interested to deal.

Observation of the hand enables the phrenologist in many cases to judge of the temperament of the individual, for example, where the clothing conceals the figure, or where the temperament is compound and difficult to classify. As the hand is an instrument which executes countless orders of the mind, nothing is more natural than that it should be greatly modified in consistency and contour according to the nature of the mental demands most frequently made upon it.

One of the popular blunders concerning phrenology is the idea that we study nothing but the skull. Over sixty years ago Spurzheim declared

that the study of temperament is the first step in phrenology, but of course as long as people neglect to read the literature of our science they will continue to misrepresent it. The truth is, every part of the physical

Miss Florence Rockwell, by Prof. Sizer, in the issue of last June. Some time ago we obtained two photographs of the young lady's left hand, which we consider so remarkable as to be worthy of a place in



Rockwood

IN TIME OF PEACE.

organism is legitimate material for the phrenologist.

Readers of the JOURNAL will remember the phrenological delineation of

the JOURNAL. These two pictures are of the same hand and were taken only a few moments apart, yet how different! One seems the embodi-

ment of innocence, purity and tenderness, while the other suggests a demoniacal fury, and all the hateful qualities that can be imagined. The latter, Miss Rockwell calls her "Meg

stration of remarkable flexibility and control of the digital muscles. Miss Rockwell is a young lady of extraordinary sensitiveness, and her hand is not only delicate, beautiful, and



Rockwood.

IN TIME OF WAR.

Merrillies hand," for in her impersonation of the weird gypsy she makes this transformation in both her hands. The picture is interesting as a demon-

graceful in form, but exceedingly fine in texture. The skin is very transparent and the nervous activity is so great that almost every portion of the

hand may be seen to throb and undulate even while she is in a state of comparative repose.

From the form of this hand a decided predominance of feminine qualities may be inferred. The fingers are not so conical as may be observed in many women, and in their slenderness and the length of the nails, especially in the thumb, there is the sign of a high degree of refinement and intellectual activity. It is an idealistic, musical and poetic hand, but more dramatic than poetic. In the strictly poetic hand the fingers are more pointed. The smooth joints in Miss Rockwell's hand show a lack of order, logic and philosophy to a certain extent—qualities which are antagonistic to the spirit of art. Art hates mathematical measurement, and is opposed to everything rigid or inflexible. Hence pliability in the hand is one of the signs of artistic talent.

As a feminine hand this is quite well balanced and might serve very well as a type of this member such as we should expect to find in a refined American woman. It is not a voluptuous hand, but it indicates elegance, social independence, enthusiasm, and love of liberty. There is a good deal of character in the thumb. The first phalanx is of excellent length, and bespeaks a definite will. The owner of this hand scales dizzy heights in search of beauty, but does not lose sight of the earth. She is moved by inspiration, but is never lost in contemplation to the exclusion of the real. It indicates a phase of sentiment which seeks to glorify the actual rather than to create absolutely fleshless phantoms in the world of thought.

It cannot be classified as belonging strictly to any one of the primary types recognized by cheirognomists. It partakes of the elements of the square, spatulate, conic, and psychic forms, but it must be summed up as a woman's hand. To those who appreciate the gentler sex no doubt such a designation is specific enough.

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.

ALL CONTRIBUTIONS MAY BE SENT TO THE GENERAL editor, Dr. Edgar C. Beall; but matters relating to CHILD CULTURE, SCIENCE OF HEALTH, or of a strictly medical nature, should preferably be sent to Dr. H. S. Drayton, who has special charge of these departments.

WE ALSO EARNESTLY REQUEST OUR CORRESPONDENTS to write as legibly as possible. Wherever practicable use a typewriter. In this way you will lighten labor, avoid misunderstandings, and secure earlier attention

HOT WATER DRINKING—P. R.—In some forms of dyspepsia hot water is an excellent means of relief. Where there is pain it often serves a good purpose. For washing the stomach, clearing it of mucous deposit, it does well toward improving the gastric tone. But as a habit we think that drinking hot water every day is not well unless it is intended to relieve thirst. Hot water is an excitant, and where irritability of the stomach exists it should generally be avoided. It may be added that large quantities of hot water are not good for

persons who have a dilated stomach, or one that is sore, or painful on pressure.

THOUGHT TRANSFERENCE, ETC.—R. H. J.—There has been not a little interest shown in this line of mental relationship. If you will read the reports of proceedings of the London Society for Psychical Research you will obtain a considerable amount of information. A recent book on the more abstruse questions arising in psychology by Rouhé covers much of the field of modern thought on this line. So does Mr. Hudson's excellent compendium of *Psychic Phenomena*.

MENTAL DEVELOPMENT IN CHILDREN—J. H.—In infancy the first manifestation relates to the alimentive function, but soon the perceptive faculties begin to show themselves and the child is interested in the objects and life around it, and learning in this way the nature of its environment. Memory as a part of each faculty is early awakened, and imagination comes in as representative of the child's experiences of what he has seen and heard. The sense of wonder varies somewhat in its development, some children showing it earlier than others, and the same is true of the ideal faculty. Organization and temperament have much to do with the activity of faculties, and environment with the relative appearance of those to which the perceptive minister. The psychologists who, like Preyer, study child life have given us much valuable data in this line.

WHAT IS THEOSOPHY—B. S.—Much has been written on this topic from different points of view. There is a growing society, an outcome of Buddhism in the main, that styles itself Theosophist, but it is not true to the essence of the designation, which means wisdom of God. Theosophy is concerned in the expression of God's nature, and by going to the best writers, those devoted and sincere in their worship of the Infinite, we shall get the best definition and illustration of it. Such writers, for example, as St. John, Boehme and Schilling appear to possess an inspired view, and the new Platonic philosophy that was born in the early days of Christianity contains an excellent exposition of it.

CELERY EXTRACT AND CLOVER COMPOUNDS—R. S.—Your impressions are correct. The popular notion of the medicinal virtue of preparations of celery or clover is a fallacy. Science recognizes no principle having a therapeutical value in these products of garden and field. Celery is a very pleasant side-dish to accompany our roast; indeed a most refreshing comestible, and well in vogue this holiday time, but the blatant trade in pretended or real extracts for nervousness and what not is at the expense of the credulous. The clover business, too, is an atrocious imposition upon the public. And we wonder that our doctors do not more openly condemn 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.

CLINICAL DIAGNOSIS. By ALBERT ADAMS, M.D., Professor Pathology, Cooper Medical College, San Francisco, Cal., etc. Illustrated. 12mo, pp. 273. E. B. Treat, Publisher, New York.

That this volume has reached its third edition we cannot wonder. A compendium of one of the most important departments of medicine—where science applies its rules and formularies—it nevertheless has a notable character for comprehensiveness. An examination by any well-instructed physician will convince that the book is peculiarly valuable to the busy practitioner, and also to the young disciple of Æsculapius. Every form of pathology has been carefully drawn upon, and its indications classified or tabulated with such distinctness and intelligence that it is a pleasure to refer to the book. The

subject matter of diagnosis, both general and special, has been so condensed that we get the essential features of any given malady, and are not puzzled or annoyed by a mass of hypothetical discussion. The method, by comparative analysis, that the author evidently favors, because of its general application, presents clear pictures of the characteristic symptoms and conditions in any given disease, and avoids long-drawn descriptions of the common style. Even directions for microscopical and bacteriological examinations are included, which are sufficiently minute for use on occasion. One, too, is surprised at the fullness of detail in regard to the differentiation of heart disturbances, and also at the amount of information given with regard to nervous disorders. The book is well deserving our commendation.

ART THOU IN TEARS? Words and Music.

By MR. F. NICHOLLS CROUCH. Foundation Fellow of the Soc. of Science, Letters and Art, London; author of "Kathleen Mavourneen," etc.

It is not often that we hear from the author of the well-known and beautiful song, "Kathleen Mavourneen," but when we receive a new composition from him we know that its melodious numbers will enlist our sentiment and compel admiration. Published under the auspices of the London Society of Science, etc., for free distribution among members.

IN LOVE WITH LOVE. FOUR LIFE STUDIES.

By James H. West, author of "Uplifts of Heart and Will," etc. Boston.

The same spirit inveins these four stories that finds expression in the book "Uplifts." It is a spirit of courage, endurance, of suffering indeed that the higher Alps of manhood and womanhood may be reached. The really fine lines that introduce us to the first study voice that spirit, for instance:

"'Tis not when zephyrs kindly blow,
And calmly, sweetly steal;
When waters musically flow,
And laugh along the keel;
'Tis in the dashing of life's wave,
As in the sudden shock;
'Tis when the soul though stout and brave
Is ground as on the rock."

The studies are entitled *Transfigurations' Serenity, True Greatness, Our Other Selves*, and contain suggestions and that epigrammatic flavor that remind of Emerson's inspiring thought in the series on the *Conduct of Life*. Well, Mr. West is a Boston man, and if he has caught something of the soul of the Parnassian philosopher we should be all the more ready to receive him and to read his bright sentences gratefully.

HIGHER EDUCATION IN IOWA. By LEONARD F. PARKER, Professor of History in Iowa College. No. 17 of Contributions to American Educational History.

Under the auspices of the Bureau of Education, Washington, this interesting volume has been published, which shows how much a comparatively new State may do in the development of an educational system.

THE HISTORY OF EDUCATION IN CONNECTICUT. By BERNARD C. STEINER, A.M., Instructor in History, Johns Hopkins University, etc.

No. 14 of the series issued by the U. S. Bureau of Education and a notable contribution to the history of American education. As might be expected a large space is devoted to Yale, while the minor institutions, Wesleyan, Trinity, etc., receive their fair meed of appreciation. The illustrations of buildings, etc., are numerous.

THE POLITICAL ECONOMY OF NATURAL LAW. By HENRY WOOD. 12mo, cloth. Price \$1.25. Boston: Lee & Shepard, publishers.

The high ground taken by the author in the discussion of social economics is in keeping with the principles that obtain in his other works. The trend of thought seems to us to be on the right lines, since a rational analysis of the activities of man—an analysis that will exhibit the substantial truth, and which we can safely accept—must be based upon an understanding of the laws physiological and psychological that determine organic function. So the volume published by Mr. Wood, with the title "Natural Law in the Business World," may be taken as a pre-

cursor of the present more advanced volume.

The titles of a few of the twenty-four chapters will give some idea of its contents. For instance, The Law of Co-Operation, Combinations of Capital, Combinations of Labor, Profit Sharing, Economic Legislation, The Distribution of Wealth, Booms and Panics, Money and Coinage, Tariffs and Protection, Industrial Education, etc.

The position, as we have intimated, is a high one, in the discussion of which there are set before the reader views that may appear to be ideal or optimistic, and yet are by no means to be accounted the outcome of an assumed transcendentalism. Mr. Wood does not write merely for notoriety, but for a practical purpose. He shows in his matter and manner the careful student of life and humanity, and his hopefulness for the onward march of his race is a conclusion drawn from conscientious observation.

For this and other reasons the book has a healthful influence, morally and intellectually.

SKIPPED STITCHES. Verses by ANNA J. GRANNISS, author of the "Old Red Cradle," sung in "The Old Homestead." Keene, N. H.

A little chaplet of pearls, well worthy of many editions, put forth in simple form and without any pretension to superiority, yet there are very few of the volumes of verse offered by publishers that so well express those tender feelings that the close, devoted relationship of home involves. We are pleased by the sprightliness of the style and movement of the lines. The thought-motive proceeds from a warm, natural sympathy with the things of which the author sings, and word and phrase have a simplicity that attract us as much as their sweetness and grace. It is a choice little book for the home table.

DETACHMENT OF THE RETINA. By JUSTIN L. BARNES, B.S., M.D., assistant surgeon Manhattan Eye and Ear Hospital, etc.

A review of cases and results of treatment, with the general conclusion that operative measures are to be preferred to merely mechanical or medicinal measures.

DEFECTIVE SPEECH AND DEAFNESS. By Lillie Eginton Warren. Price, cloth, \$1.00. The Werner Publishing Co., New York. For sale also by the author at 243 West 21st street, N. Y.

It gives us pleasure to call attention to this book, which, so far as we know, stands almost alone in the field of educative literature. Until within a comparatively recent period children suffering from deafness or defects in the vocal organs, were not treated with the consideration they deserved, but were often thrust into the background to share the oblivion to which idiots and lunatics were consigned. All this was very unjust and absurd, as Miss Warren in this book has abundantly shown. Now that new and greatly improved methods for improving the condition of such persons have been devised, it is possible to train and develop the deaf and the defective in speech so that they can take their places with little embarrassment, if any, in all the walks of life, in successful competition with their more normal fellows.

It will surprise many, on reading this book, to learn that there are so many sufferers of the class here considered. The census returns give surprising accounts of the deaf persons in this country and show them to be on the increase.

Miss Warren has had fifteen years' experience as a speech-specialist, and stands at the head of her profession. She gives in this book a great deal of information which is valuable not only to the afflicted, but also to teachers, parents, and all persons in health who wish to retain their powers of hearing, etc., unimpaired.

The following are the titles of the chapters: The Deaf-mute and the Stammerer; The Very Young Deaf Child; Signs, Finger-spelling and Speech; Teaching the Dumb to Speak; The Child Suddenly Deaf and the Child Growing Deaf Slowly; Hearing Can Be Improved and Developed; How the Hard-of-Hearing Adult May Enjoy Conversation; Dull Pupils; Invented or "Pathological" Language; Lispings and Careless Speech in General; Stuttering and Stammering; Cleft Palates.



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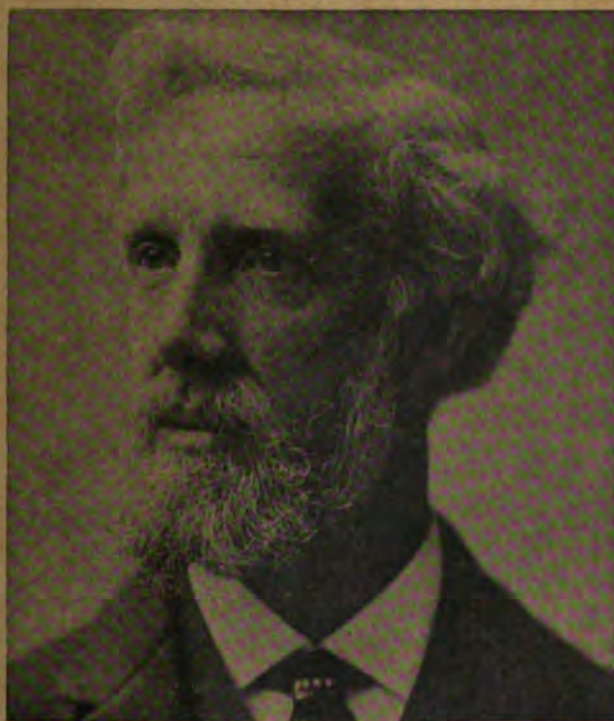
FEBRUARY, 1895

Number 2

THE PHRENOLOGICAL JOURNAL

AND SCIENCE OF HEALTH

AN ILLUSTRATED MAGAZINE
OF
HUMAN NATURE



THE HON. JOHN W. GOFF.

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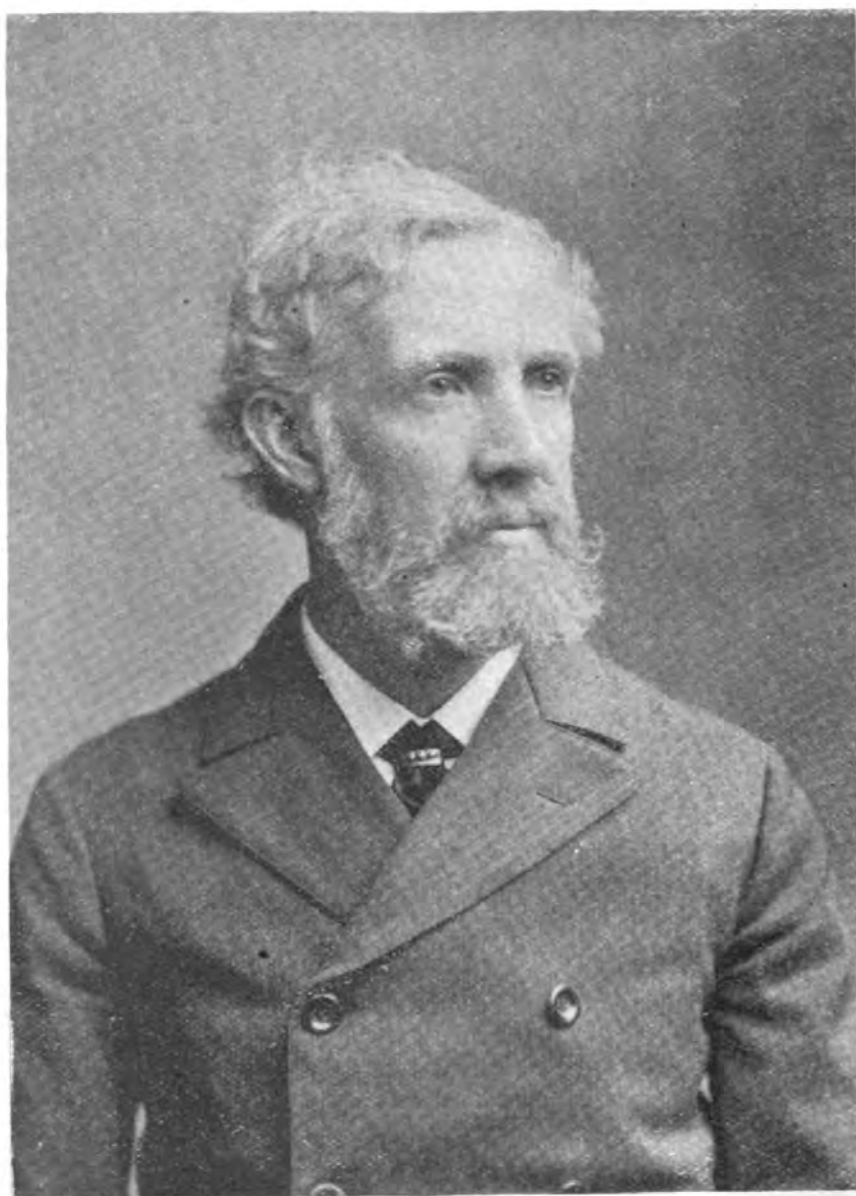
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THE
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[WHOLE NO. 674.]

THE HON. JOHN W. GOFF.

A PHRENOGRAPH FROM A PERSONAL EXAMINATION.

BY EDGAR C. BEALL, M. D.

THE new Recorder of New York City, of whom the whole world has recently heard, is not only interesting as an advocate, a reformer, and a judge, but also as a man. Strip off the insignia of his office, lift from his head the halo of renown, and nature's laurels will still be seen upon his brow.

Some men are made great by grand events, and sometimes events are made grand by great men. Mr. Goff has given dignity and value to the labor in which he has been engaged. He has ennobled the work because his motives were sincere. Some reformers plunge into battle because they love the scent of blood. Mr. Goff is a reformer because he wishes to secure better conditions. He is spontaneous and direct. He nestles close to the bosom of nature. This is his highest art. Some people think he is mediocre because he presents himself and his ideas in simple dress. They forget that the greatest statues have the least drapery. It is easy to become artificial. A toper never understands a man who is satisfied with water. With crude minds noise is accepted as music, and brutal audacity often passes for

genius. A tyrant looks large because he stands so close to the average vision. He fills the horizon and excites awe. But the finest natures appear small at first because they are so far in advance.

The men and women who move the world may generally be divided into two classes—those who push and those who pull; those who drive and those who draw; those who represent the great masculine principle of force—the inflexibility of law—and those who depend upon the equally potent, nay, more potent, feminine principle of suasion—the flexibility of love. In the later division we may count Mr. Goff. Although he has evidently inherited largely from both parental lines, the feminine elements seem to be in the ascendant. He is five feet ten inches in height, and weighs one hundred and fifty pounds; but in the form of his shoulders, chest, forehead, nose, and hands, he lacks the distinctive marks of the masculine type.

His temperament is an interesting one, especially in this country where it is seldom found except in individuals of foreign birth. It is the constitution usually described as the

nervo-sanguine. Its most characteristic and easily observed indications are a rather large brain forward of the ears, bright blue eyes, a florid complexion, auburn hair and beard, full lips, and a rather plump hand. All these signs are conspicuous in the present subject. This signifies that not only the brain, but all the nerves throughout the body, are especially developed and exceedingly active; also that the chemical quality of the blood is such as to insure great clearness of intellect, rapid emotions, sensitiveness to impressions of all kinds, ardor and impulsiveness in the feelings, and a general responsiveness to every influence, whether a mystic signal received in silence and darkness from the occult world, a sob from a homeless child, or a mighty cry from the nation for some radical reform. He is not, however, a vane which always shifts with the changing wind. He feels the slightest breeze, but frequently the only visible effect is to make him fasten another button of his coat.

Zeal and enthusiasm are among his most salient qualities, and his temperament renders him capable of exquisite physical sensibility as to both pain and pleasure. This might be a source of danger, but having a good moral brain his sympathies are with the right; and as his intellect is capacious, the treasures of knowledge will also attract him and keep his appetites within proper bounds.

As to cheiognomical signs, much of Mr. Goff's character is also legible in his hand. It is above the average size, with the palm rather thick, the fingers somewhat knotted as in the philosophic type, but with the outer phalanges slightly tapering in the manner characteristic of poets, actors, orators, singers, and seers. There is a refined voluptuous current in him corresponding to the ample palm, and he has a taste for both art and philosophy.

His head is large. The circumference is twenty-two and three quarters

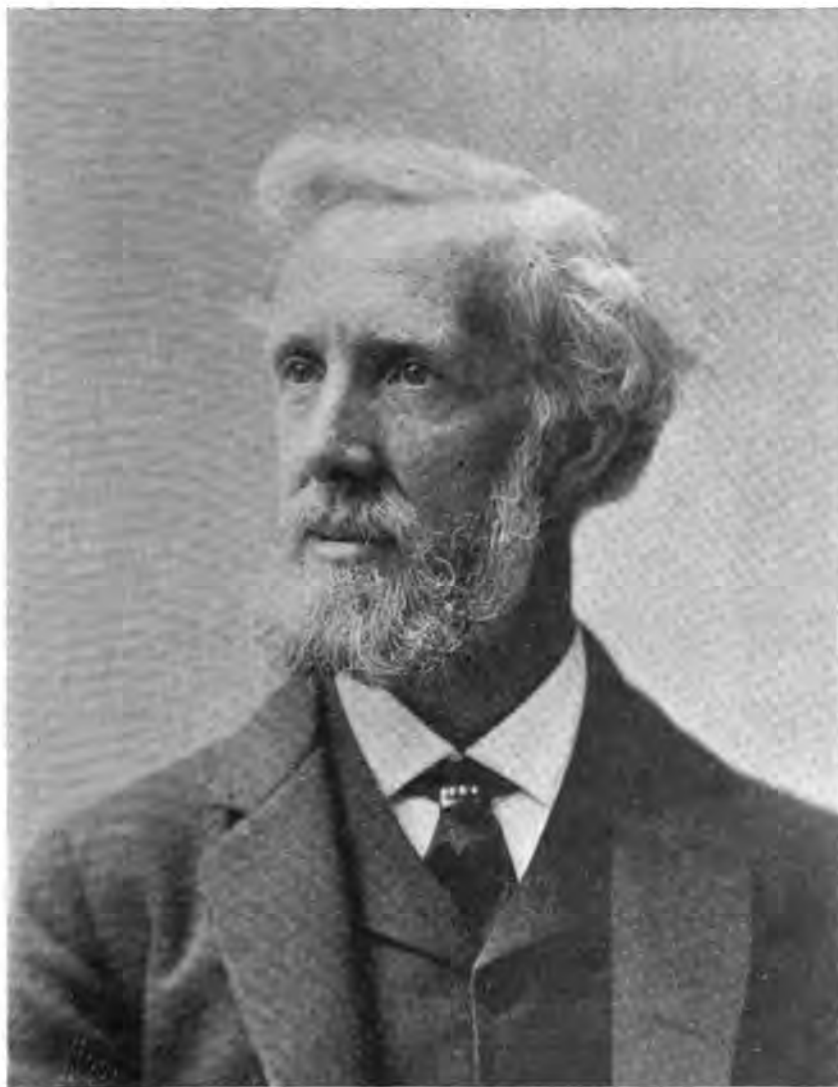
inches, and the transcoronal measurement from ear to ear is fourteen inches and a half. Another measurement which reveals a great deal as to the value of his intellect, is from a vertical line with the cheek bone to the most prominent portion of the forehead. This is an inch and a half. In other words, the line of the forehead is an inch and a half beyond the cheek. This is half an inch more than will be found in men of ordinary intellectual calibre, the temperament being the same. A similar development in this one respect was noticeable in the late Jay Gould, and an equal length of the frontal lobes, although they are otherwise differently formed, may be observed to-day in Robert Bonner.

This is not a perfectly symmetrical head. Probably no reformer ever was evenly balanced. If a good man resists the "powers that be," or strives against the prevailing customs and beliefs, it is usually because he feels a pressure upon some sharp angle of his nature. The harmonious man is like an elastic ball. If he bumps against a stone it does not hurt him. He even sees an advantage in adversity because it leads people to appreciate their blessings. He regards disease as a useful scavenger, vice as a foil to virtue, and, altogether, believes that things should, or at least must, remain essentially as they are. But the angular man is jostled and jolted until he is sore. He bristles up to the world, and the world, like a ruffled porcupine, receives him with a phalanx of conventional spears.

Mr. Goff sees many curves that he would like to straighten, but he is not by any means blind to the perfections about him, and in the main, he is well adapted to secure and enjoy his share of sublunary pleasures. For example, he is richly endowed with affection for family and friends. The domestic sense is strong. He has both friendliness and friendship. Few men are equally cordial in

manner, and at the same time so genuinely loyal in attachment. He not only invites his friends to call, but he is anxious to have them come. His social enjoyments are also enhanced by the fact that many of his

indulgent parent. Having little desire to hoard his property he will give money to his family as freely as advice. And with his great kindness and moderate dignity he will be a companion for his children. He will



THE HON. JOHN W. GOFF.

higher sentiments and intellectual powers are such as can find expression only among people.

He has a woman's deep affection for children. To him their laughter is always music, and he shares the greatest and least of their sorrows as if they were his own. He will be an

make them feel that he is not merely their father and superior, but also a sincere friend and comrade. However, this tenderness is not limited to those of his own blood. He will be a protector and friend to the helpless, the feeble and the weak of any age or genus; and if he pretends to interest

himself in the oppressed or down-trodden, they may be sure that his heart is as warm as his words.

He would also be an excellent husband. He would not treat his wife as a chattel, but would give her all the rights he claims for himself. He might love more than once, but not more than one at a time. He has the long back head, and the open, thin-lidded eyes, which betoken conjugal fidelity.

The distance from the ear to the top of the head shows great persistence. Firmness is one of his chief executive elements. He takes a positive delight in maintaining a position once assumed in the full conviction that it is right. Continuity, however, is moderate. He can change his methods while adhering to his purposes. He sticks to a resolution, but he can have several resolutions in process of execution at the same time. This confers versatility of talent, renders the literary style crisp, and prevents tediousness in conversation.

Mr. Goff's head is narrow just forward, above and behind the ears. He takes food for nourishment rather than for pleasure; and if he eats meat somebody else must be the butcher. He could shoot a squirrel or a quail at a distance of fifty yards, but he would not want to see it die. He is not cruel, and though he does not forget an injury, he has but little desire for revenge. He may appear harsh and severe at times when he thinks he is crushing evil, but he never means to inflict pain if it can be avoided.

The sense of ownership, or desire for wealth, is feeble. He loves to spend money for rational enjoyment and substantial comfort, but takes little pleasure in the abstract thought of possession. The same is true as to his ability to conceal. He is naturally transparent and open. He is exceptionally averse to stealthy, skulking, clandestine or evasive methods, although he is able to practice a non-committal policy when in a good

cause. If he employs craft or cunning it is done with his head, not with his heart. That is, it is simply an act of intelligence in which the hiding propensity is not concerned. The temperament, the form of the nose, the mouth, the raised eye lids—indeed every feature bespeaks truthfulness and candor.

Very naturally the new Recorder is supposed to be combative because he has done some brilliant fighting. But in this as in other matters the motive does not always appear in the act. A dog thrown into the water will swim to the shore, not because he loves to struggle with the waves, but because he objects to being drowned. Men fight from a thousand motives besides the love of contention. Mr. Goff has ambition and determination which impel him to put forth tremendous efforts. If he once fills his sails he would rather lose a mast than take in the canvas. Not that he would be rash or heedless. On the contrary, he has a good deal of caution—and he needs it. He would be courageous in defense of a child, a woman, or a moral principle; but he might be whipped in a contest for a few dollars. Again, he would be brave if his honor or that of his family were at stake. There is nothing aggressive or pugnacious in this face, but it is radiant with kindness and intelligence. The nose is almost Grecian, and the countenance as a whole suggests the domination of the higher sentiments.

That almost universal sentiment, the love of praise, which Mark Twain says "may be detected even in the French," is very active in our present subject. The phase of pride for which the English are so noted is, however, rather weak. He is an extremely modest man at heart. Self-esteem would make him feel independent, whereas now he only appears to be so. The tenderest spot in his nature is sensitiveness to blame. This is due to the combination just described, with the addition of the

negative principle in his temperament, and the lack of masculine aggressiveness. Still he shirks no grave duty on this account. The momentum of his ambition, his strength of will, and the sanction of his cultivated judgment,

the applause of the fashionable world. He dreads ridicule, but will not yield his principles to escape it. Having the instinct of philanthropy he would prefer to be appreciated for good deeds; and as his intellect is also a



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all carry him forward. The barbs may sting, but he will not stop. Indeed his ambition is phenomenal. He will not aspire to riches, a dictatorship, or to distinctions which serve only to bring him before the eye of the public. If he had less intelligence he might care more for etiquette and

dominant factor, he would naturally choose a sphere of labor where intelligence would be the principal instrument employed. He would never be an aristocrat in the popular sense of the term. His tendency is to expand his labor and not to restrict his relations to a limited circle. True, he

wishes to be one of the best, but his standard of social excellence is not to acquire a mirror-like polish and then pose under a glass case. He wants to be out among the folks.

As to religion, he has more reverence than faith. He bows in the presence of the eternal mysteries, but declines to measure the Infinite with words. He is submissive, but not credulous. He yields to the sublime verities, but without feeling amazed. Firm as he is, he knows the secret of bending at the proper time. He might attend church, but he would hesitate about reciting the catechism. Veneration makes him respect creeds which he cannot believe. He is disposed to doubt old doctrines, but not to attack them. That is to say, his expression of doubt is more a refusal to accept the old interpretations than a demand for a new solution. He might be called a negative skeptic. He questions the guesses of others, and admits that the universe is a conundrum which he himself cannot fully explain.

Is he a good man? Does he seek the highest ground and the brightest light? Surely no one can find evil in that face. It certainly is not ascetic or austere, but it is a face that would inspire confidence in the mind of any child.

In estimating this man's moral character, it should be remembered that he has no propensities to do any very flagrant wrong. There is no cankerous hatred, avarice, jealousy, envy or tyranny in his nature. His errors are of judgment rather than of intention. His mistakes are those of a generous enthusiast; not those of a willful trampler upon the rights of his fellows. Hence he does not need a high degree of restraining sentiment to insure his good behavior. It is easy for him to do right without being prodded; nevertheless his conscientiousness is well developed and exerts a considerable, though not controlling, influence. In other words, he has a high regard for duty,

obligation and principle, and loves to feel that he is pursuing an honorable course whether there is any reward in sight or not. But in weighing a moral question he considers it on many sides, and he inclines to follow the spirit of the law rather than the letter. When Mercy and Justice appear before him he cordially salutes them both, but he offers his hand first to Mercy and gives her the choicest seat near his side. He listens to them both with attention, and allows no word to escape his ears; but even during the appeal of Justice his eyes wander to the tears on Mercy's cheek.

In the profile portrait the principal developments in the top head may easily be seen to occupy the frontal region. The distance from the ear upward to the rear of the crown is comparatively short; but what an expansion of the brain upward and forward! Altruism as opposed to egotism! Can any one who knows the man fail to see that phrenology shows his character?

Some persons will ask "Why was he often so severe with witnesses?" Simply because of his inflammable temperament, lack of secretiveness and dignity. When such a man is excited he naturally blurts out everything he feels. But his wrath is much less dangerous than that of other men who bottle their anger and lay it away to ferment and grow venomous with age.

Mr. Goff's intellect is exceedingly fertile, versatile, ready, and available. His forehead is finely developed in both the perceptive and reflective regions. Constructiveness, music and order are not strong, as may be seen by the relative narrowness at the temples. This is not the head of a mechanic or a trader. It reaches forward toward finalities and results. Primary methods are not considered. Killing, eating, hiding, hoarding, hating, building—all those necessary early steps in evolution which leave

their impress on the middle lobes of the brain, have been taken long ago. Theosophists would say that he has passed those stages in former incarnations. At any rate this is a very human brain.

The forehead is exceptionally full at memory of events, sense of magnitude, motion, location, and language. It is rounded at the top by those final touches which nature gives to superior minds, such as mirth, suavity, etc. Ideality is large, and the imitative faculty is also quite strong. All these developments of the brain, with his sanguine temperament, confer talent for literature, oratory, and dramatic art. He would not care for merchandising, and his judgment is too mercurial for science. If he tried to practice medicine he would soon have himself for a patient.

Abstract knowledge does not interest him so much as that which he can link with the facts of human life. He would not care to count the teeth in the head of a mummy, or calculate an eclipse of a star in the milky way; but he would love to solve the riddle of human happiness. He could have become distinguished as an actor, a clergyman, a literary professor, or an editor, but he is best fitted for law. He has not a typically judicial mind. His temperament is of that succulent, sympathetic quality which is more characteristic of the advocate than the judge. However, what he loses by a lack of cool, dispassionate logic, he gains to a great extent by his instinctive leaning toward the light. He may err in some technical details, but his sympathies are with humanity, and he deserves his honors.

THE DUTY OF RELIGIOUS TEACHERS.

THE hygienist may tell us how to maintain our physical health, the sociologist how to govern ourselves as members of society, the publicist or political economist how we may advance our own material interests or contribute to those of the community. But there is room for a teaching which shall in a manner correlate all these, which shall reveal the sacredness of every duty and the profound significance of life. This is the teaching which especially deserves the name of religious, inasmuch as it awakens in the mind of the individual a consciousness of his relation to the universe, as a whole, and an accompanying sense of universal law. Who, it may be asked, is sufficient for these things? Not every one assuredly who enters on the clerical profession. It is a vastly easier thing to denounce science as heterodox than to minister in any effective manner to the higher life of one's fellows. The latter, however, is the true function of the religious teacher, not the former. Science is advancing to-day with

giant strides, but discontent is on the increase. Why? Because the essential conditions of happiness are ignored; because rich and poor, however diverse their points of view in other respects, join in affirming that life consists in material abundance, that character is of little account, that money can do everything. In such a condition of things it is really surprising that religious teachers should find time to attack men of science for any views whatever which they may promulgate, the need being so pressing for a manifestation of those moral truths which no scientist would think of opposing, and which in point of fact no scientific doctrine can be said to touch. The fields are white to the harvest, but the really competent reapers are few. They would be more numerous, perhaps, if the needs of the time were better understood, and if ministers were not required to undergo an apprenticeship to outworn systems of thought.—*From the Editor's Table, in The Popular Science Monthly.*

A PSYCHOLOGICAL INCIDENT.

BY JESSIE M. HOLLAND.

TWO years ago, while in London with Mr. Fletcher, the psychologist, we received an invitation from Lady —— to spend an evening with her. As she was one of London's leading social lights we gladly accepted. We had not been long in the drawing room when I noticed that Mr. Fletcher glanced quickly toward the end of the room. Instantly the hostess's eyes did likewise. Again we continued the conversation, when presently the incident of a few moments previous was repeated. Then, the hostess, appealing to Mr. Fletcher, said in a pleading tone, "Oh, what do you see? Please tell me. I sent for you to-night on purpose and without telling you my reason, in the hope that if you possessed the power attributed to you, you would relieve me of a burden I can no longer bear. Now, do whatever you think best; only tell me all you see and hear, and what to do, and I will obey."

Who could resist such pleading?

Who, that had it in their power, could refuse relief from the anguish depicted in that countenance? Mr. Fletcher raised his hand, then presently motioned us to follow. "What do you see?" she asked. "Only a shadow which beckons us on!" And on we went, through corridors and up stairs, he leading the way. Finally we paused outside a closed door, when Mr. Fletcher, turning to our hostess, said in a quiet tone, "We must enter." She replied, "There is nothing but a few pieces of old furniture in there." "It matters not," he said, "we must enter." Lady —— took a bunch of keys from the folds of her gown and unlocked the door. As we stood in the room it looked bare and cheerless. On one side was an old bookcase. For a moment Mr. Fletcher stood in the center of the room with

his hand to his forehead, then went directly to the case and took out an album; he slowly turned its leaves until he came to the photograph of a young man. He looked and frowned; he glanced over his shoulder; then turned more leaves, until he reached that of an elderly man; he looked long and earnestly; then, turning to the hostess, who stood white and rigid, said, "In some way these two pictures are connected with the form that beckons us on; yet, when I gaze on the elder, I distinctly see him who urges us on. Let us follow." And we did. We left the room and descended a flight of stairs; we entered the drawing room, and went from there into the conservatory. Mr. Fletcher stood for a second, then went directly to a spot where stood some choice plants. "Well," said our hostess, whose white, set face made her look like a ghost, "are you satisfied? Why have you brought us here?"

"No," replied Mr. Fletcher, "I have not brought you; you know why; we must penetrate this spot. See he motions us frantically on now; he pleads to you!" For one moment she stood as if paralyzed, then in a hollow voice said, "You seek your own fate—whatever happens I am not responsible for the effect of to-night's work! If you seek beyond this spot, remember! Will you go?" "Yes," said Mr. Fletcher, calmly. "It is no earthly form that calls us on, but a spirit one. With them I am at peace. This one has no evil intent. It is but a poor, troubled wanderer who seeks relief from something that binds his soul to earth. If you have wronged him, he bears no malice, but simply asks reparation, that his spirit may be free and at rest."

"Come," said she, and led the way

this time. We stepped from the conservatory out onto a little balcony, down a number of steps, when, placing her hand on the side of a vine-covered wall, a small door suddenly opened, and we entered a small room, or cell, rather—as it was solid wall on all sides. I confess, in spite of my faith in Fletcher, I had begun to wonder what horrible spectacle we should see, and smiled when nothing more formidable than a coffin, standing on end, met our gaze. Lady ——— was looking at us, evidently expecting us to be horrified. When she saw my smile and his calm face, as he held out his hand and said, "Give me your hand," she exclaimed, "Oh, how good! What next?" He replied, "Be quiet!" He then stood for a second, and said, "The occupant of this coffin says that it is his earnest desire that you place his remains under ground. So long as he is kept above the ground his spirit is confined to earth and he has no peace—'bury me if you love me, and I will trouble you no more'—and he reaches out his hand apparently to you, Madam." With quivering lips she said, "Will you not ask him if he is sure that it is his desire, and if there is anything more?" "Yes, he is sure; he says that he is sorry that he has had so much trouble in communicating with you; he says to be of good cheer. When it is done there will be no more annoyance about the house. Come, let us go." By this time Lady ——— was sobbing gently, and Mr. Fletcher kindly led her from the ghostly place.

After our return to the drawing room, Lady ——— furnished refreshments with her own hands, apologizing for so doing, saying that no servant would stay in the house after dark, as they all declared they could feel some one hurrying past them; but they never could see any one. "Oh, what I have suffered words fail to describe. I have had priest and minister to come and sprinkle holy water and to pray. In fact, every-

thing suggested, whether I believed in it or not. I heard of your coming, also of the wonderful power attributed to you, and sent for you at once, before you could have heard that my beautiful home was supposed to be haunted. I had my suspicions that it was Sir ———, and knew he would not harm me. You have, I am sure, solved the mystery. It shows me that we are not permitted to carry vengeance beyond the grave. My husband was one of two brothers. His brother was the father's favorite, but he turned out wild and almost broke the old gentleman's heart—finally going to India—where he is to this day, for anything I know to the contrary.

"When the father died, he left a will, saying that the second son should not inherit a dollar so long as my husband's body remained above ground. He also left a personal letter for my husband, asking that if he should die before his brother, not to have his body placed in the ground so long as his brother should live. So before Sir ——— died, he made me promise to carry out the wishes of his father, having years before, in anticipation of such an event, prepared the place we have just left. We had the funeral services with friends in the afternoon; the burial to be private the next morning. With the aid of a trusty servant, who has since died, to place Sir ——— below, and to substitute a dummy, was easy. All passed off well, as the coffin had been closed for the last time the day previous. Not long after this the demonstrations, that have kept up ever since, began, giving my beautiful home the name of a haunted house.

"Some time ago the brother wrote to the family solicitor, saying he had heard his brother was dead. But he received the reply, 'Your brother's body is still above ground, signed by myself and the solicitor. He, evidently thinking from that that his brother was still in the land of the living, troubled us no more.

"To-morrow I will make arrangements for poor Sir ——'s burial." And she did.

The evening of the next day a long packing box was sent from the house, that had not the slightest resemblance to a coffin; thence to a country station, near where there was a cemetery, and while the villagers slept, Sir —— was laid to rest, and there have

been no disturbances in the house since.

The most curious part of all is the fact that the brother in India died the next day.

Lady —— gave Mr. Fletcher sworn statements as to the truth of the above facts. In relating it, however, he never gives Lady ——'s name, and will not do so until she is dead.

SQUARING THE CIRCLE.

Reply to D. H. Chase, LL.D.

BY CHARLES DE MEDICI, M.D.

ACKNOWLEDGING my gratitude and admiration to so eminent a mathematician as Dr. Chase for the moral courage he manifests in taking up and discussing a subject of so great importance to education as a new, finite and true "pi" value, which, forever henceforth, will dispose of decimal notation and irrational logarithms, at least, in so far as these numeric factors relate to geometric computation, I do so in the full belief that it will be appreciated. Besides, I thank the doctor for his expressed love for truth, as well as for his admitted desire to give the great Architect his due—provided a human instrument can be found who will present in a consistent manner the Occult Author's right to supreme knowledge of science, as well as knowledge of minor matters with which he has been accredited. The task has fallen to my lot, and humbly I present the case.

In opening, permit me to define to judges and jurors the ground on which the claim rests, and let me ask to have accepted the *à priori* postulate essential to stability of existence, namely, that design and not mere accident accounts for established universal principles and laws over which human agency has no direct control and can not alter.

In the November number of THE

PHRENOLOGICAL JOURNAL a clear and distinct exposition of what is meant by squaring a circle was given. The conditions necessary to demonstration were fully explained, both geometrically and arithmetically, and the resulting "pi" equation (which allows of no equivocation) conclusively showed that a finite ratio of diameter and circumference of circles had been found and given. It was shown in the face of absurd statements to the contrary that there is nothing *impossible* in geometry, and it was demonstrated that what is true in theory of geometry can be proven true in practice by arithmetic and construction. Finally, it was shown that commensuration (which has *measures of proportion, i.e., ratios, for a common measure*) and not infinitesimal, transcendental series algebraically expressed, is the fundamental basis of balance in geometry as well as in nature. All this was shown, inasmuch as all the required conditions agreed upon were fulfilled by the numeric factors 289 and 912 when properly manipulated in accordance with the rules of commensurational arithmetic. With not a little surprise I read in the January number a reply from Dr. Chase purporting to discuss the solution given, and to point out errors fatal to the truth.

In his article, however, I cannot find where the learned critic alludes

in any way to the conditions, the operations, or the result obtained—which, it seems to me, should first be discussed, and for good grounds be either rejected or accepted. Instead, I see Dr. Chase go over the old tramping ground of erratic mathematicians, pointing out how this one and that one in former days wasted their time by inscribing and circumscribing polygons in and about a circle, in the futile attempt to find the true “pi” value in that manner. However, he forgot to say that after centuries of weary labors and constant failures, mathematicians gave up the pursuit, and about 133 years ago a quartette of learned men, of whom Legendre became the leader, boldly declared: “that the ratio of diameter and circumference of circles cannot be expressed by any numbers.” Mark the absurdity, when they knew, as every rational being ought to know, that in the very constitution of numbers, every proportion possible is represented, and there are no two distances which are not either equal or in some way proportioned.

In their arrogance, these men took upon themselves to libel the Supreme Being, and intimated that He did not understand His business; they suggested to themselves, since they had not succeeded in finding the divine secret which would open the “royal road” to mathematics, no one else should be encouraged to try. To that end they adopted a system, now called calculus; they based this system on several monstrous absurdities, such as “zero or nothing means, in geometry something;” “the difference of an arc and its subtending cord may be so trifling that such two quantities are equal;” “the root of a square equals the plane,” and many similar oddities. As they necessarily needed a “pi” value of some kind, they selected one from the tombstone of Ludolph van Ceulen’s grave, in Leyden, Holland. They took the first six figures of a decimal fraction composed in its numerator of 34

units, and in its denominator of 34 ciphers. This anomalous value, $3.141592+$ is to this day used as the so-called university “pi,” and pupils are told that it is near enough for any calculation, while the recent disappointments of astronomers, forced upon them by the transits of Venus and Mercury, tell a very different story.

I apologize for this seeming digression from the main topic, but I wish to let Dr. Chase know that all he explained about what had been done in the past, as well as that part which he did not explain, has been familiar to me for many years; and I may say, the disgust experienced as a result of that knowledge, led me to other paths of investigations which terminated in finding the true “pi” value. To be told of these things by the critic did not affect me much, for I took for granted, since he did not discuss the relevant issue, that his silence on that point was equivalent to an admission on his part that he could not point out any fatal errors, as he had promised to do in the onset. But, when I saw, further on, the liberties he took with the new-born “pi” value, perverting its usefulness by adulterating its factors with interminable decimals, I felt like offering a vigorous protest with certain pertinent questions, which, it is hoped, the learned gentleman will kindly answer.

In the name of science, why, does the doctor alter the given ratio, 289:912? Why does he change the given measure of unity (289) to 1? Why does he change the numerator of the “pi” fraction ($45/289$) to $.15571+$ and the denominator to 100000? Does he seriously believe that the difference resulting from this transformation is so trifling that the vulgar fraction and the decimal fraction are equal? Is it possible that Dr. Chase proposes to test what is claimed to be right and true by figures which are known all over the world to be wrong and false?

In regard to the supposed ambition

on my part to seek fame and immortalize the name I bear, it does not come within my desire. The name has already been sufficiently noted to satisfy my personal vanity, if there is any left. But I do confess to a weakness for trying to simplify and popularize the study of pure geometry, believing that it sharpens the reasoning faculties and brings us closer to the occult author, who, through natural phenomena, taught the first lessons in geometry. That is, in the horizon we see the circle; our own position is the center; the

distance from one's self to the compassing horizon defines the radius. And, again, we have depicted by the transit of the sun, in its diurnal motion, sines, angles and arcs, for the rays of light radiating from the sun mark these. Whatever we do, let us not forget our allegiance to our first Alma Mater.

As to the predicted doom of disappointment prophesied by Dr. Chase, he does not need to feel uneasy about that, for the "doomed man" has made up his mind to meet the grim specter with graceful resignation.

CHARACTER IN THE THUMB.

"IF you will allow me the Hibernicism," said a young lady of observation, "I would like you to note for me that the true index finger is the thumb. I do not mean that from the length of its phalanges you can find out whether there is a blonde divinity or a brunette fate awaiting you, or that from its spatulated or oval nail I can tell whether you like pictures or horse races—all that sort of digital conjuring I leave to the palm mysticists. But what I do mean is that the thumb is a remarkable indicator of its owner's bodily and mental condition.

"The new-born babe holds its thumbs in the palms of its hands, clenched in its little fists, and it is only when the mind and body both expand that it takes its thumbs out and holds them up as independent organs. What deep connection there may be between this fact and our simian ancestry I cannot say. Let mothers watch their children's thumbs, and if they stick out boldly it is an unfailing indication of good health and aggressive disposition, while if they have a tendency to seek the shelter of the fingers it means feeble health and subservient will.

"Just notice the thumbs of your friends, now, and you will see the same relations between their posture and the man's constitution of mind

and body. The weak man's thumb is weak and pendent, the strong man's thumb is strong and erect. The parallelism is so marked that you can tell from a glance at a man's thumbs whether he is an aimless thinker or a man who carries his ideas or somebody else's into action.

"It may be treachery to my sex, but I don't mind telling you that it will be a good thing for you fellows to mark well the thumbs of the ladies of your choice. If the girl's thumb, be it ever so prettily rosy, has a tendency to stand at right angles to the hand—well, the gray mare will need a bit, that's all; while if it lies flat or droops a little you can count on marital submission to the master mind, and that's the sort of domestic paradise all you sons of Adam are looking for, isn't it?

"With the waning of the powers of frame and brain comes the depression, I had almost said the recession, of the thumb, and whether in senility or idiocy the thumb is always turned in. And then, when you turn your face to the wall and know no more summer's heat or winter's cold, those that stand about you and say: 'Well, poor old chap, he's gone at last,' will find that you have tucked your thumbs away in the shelter of your hands, just as you had them when you were a little baby."—*The New York Sun.*

HOW TO STUDY STRANGERS

BY

TEMPERAMENT, FACE AND HEAD.

BY NELSON SIZER.

CHAPTER XXVI.

PROF. JOHN S. NEWBERRY, M. D.

THIS portrait represents a strong and remarkable person. His temperament represents the Motive, Mental type. He had a tall, bony frame, a dark complexion, prominent features and a high crown of head which are indications of the Motive temperament. Then the sharpness of the features and the comparative fineness of the quality indicate the Mental temperament. His facility of rapid mental activity and persistent, unresting labor are evinced by a controlling Motive temperament inspired by the activities and intensities belonging to the Mental temperament. The large development of the perceptive organs, giving to the base of the forehead a projecting appearance enabled him to grasp a vast amount of detail and to be an accurate and versatile scholar. He had a remarkable memory; facts once acquired remained as a part of himself and he could reproduce lines of knowledge which had once been familiar to him, giving him a vivid realization, so that all he had learned stood ready to second any effort which he made in the pursuit of knowledge in new channels and thereby his scholarship and his information became accumulative. His memory carried a record of all he had learned and known, and served as an illumination of the pathway on which he was working. That type of intellect serves a man somewhat as a head-light of a locomotive in the night, serves the engineer. The locomotive carries its own light and throwing it miles ahead it illumines

the track and makes clear everything that is in front, and so his accumulated knowledge being remembered and vividly held in solution, illuminated the pathway of his progress and helped to aggregate his knowledge.

The upper part of his forehead was not small, but compared with the perceptive it seems less developed than it really was. The front head, the part which is not covered by hair, far enough down to take in the eyes, was inherited from his mother; the central and back section of the head, as far as we can see it, and the middle section of the face, taking in the nose and cheek-bones, was evidently inherited from the father. So he had the sharp intuition of the feminine and the tendency to delicacy of thought and minutiae of appreciation, served to put him into possession of surrounding knowledge and do it almost instantly, while his determination, his force of character, his independence and his ambition came from the father and made him a masterful worker. He found out the facts and drew his own inferences. He did not start with logical affairs and hunt for facts to verify them, but he got the facts first. His cautiousness rendered him guarded and prudent; careful in his investigations and safe in his statements, but he was able to think more clearly and rapidly than most investigators and he had the courage of his convictions, which is a masculine instinct. His friendship was a strong trait. He allied himself to people, or allied people to him. He was the

magnet, and other people were the objects attracted. He was the central figure and he was stronger and more influential in his influence than those with whom he generally was associated, consequently he became an attraction to other people and a central figure in anything that he aimed to accomplish. He had large Hope, which is located about where the hair unites with the bald part of the front head, and a line drawn from the front margin of the whisker; forward of the opening of the ear and following the line of the hair nearly to the top of the head shows large elevation and fullness at Hope and Firmness, which two large developments made him decidedly hopeful and headstrong. Self esteem was amply developed and so were caution and Approbativeness and these harnessed to anything that interested his intellect would make a factor of intense power and influence in any direction. He had the accuracy of a scientific investigator; he had the courage of a pioneer. He had force and a masterly spirit inherited from the father and from his mother he had the delicate tenderness, sympathy and affection which belong to the constitution of refined womanhood.

BIOGRAPHY.

DR. NEWBERRY was born December 22, 1822, in the town of Windsor, Conn., where his eminent ancestors had lived since the settlement of the town by immigration from Dorchester, Mass., in 1635, nearly two centuries.

Henry Newberry, the father of John Strong Newberry, removed to the "Western Reserve," Ohio, in 1824. He owned at first a square mile of land near the present center of the city of Cleveland, but exchanged it for a tract at the falls of the Cuyahoga River, nine miles south, where at that time the water power was very valuable. He founded the town since known as Cuyahoga Falls,

and engaged actively in the development of the coal resources of that region. Upon his property was mined the first coal known to have been offered for sale in Ohio.

Dr. Newberry's early life was passed amid fortunate conditions of competence and refinement, and the influence of his natural surroundings on the mind of the boy can be plainly traced. Before he entered college he had collected and studied mollusca and made an herbarium and a catalogue of the flora of the State, and had substantially mastered the zoology and botany of his county. In 1846, at the age of twenty-four, he graduated from the Western Reserve College, at Hudson, Ohio. During his college course and afterward he was a close friend of his teacher in geology and natural science, Professor Samuel St. John. A classmate writes of him: "Not a coarse word, not a cruel speech or act, not an ungentle thing of his doing occurs to the recollection of intimate acquaintance with him." After graduation he studied medicine as a post-graduate of the college, and was assistant to Samuel St. John, the Professor in Chemistry in the Cleveland Medical School, from which he took his degree of M.D. in 1848. During the year following he practiced medicine at Cuyahoga Falls, Ohio, and in 1849 he went to Europe for further medical study, attended upon lectures and clinics in Paris, frequented L'Ecole des Mines and Le Jardin des Plantes, and heard lectures of Adolphe Brongniart, the great paleobotanist of that day. Before returning to America he visited the south of France, Italy and Switzerland.

Notwithstanding Dr. Newberry's flattering success as a physician, his inclination toward scientific work was unconquerable. In 1855 he left his practice and accepted the position of geologist and botanist on the government expedition to northern California and Oregon. Dr. Newberry

made large collections in geology, botany and zoology, and spent the following year in Washington preparing his report, which is contained in the sixth volume of the Pacific Rail-

sician and naturalist of the Colorado exploration expedition under Lieutenant Joseph C. Ives. The report of the Ives expedition was published in 1861. The geological report

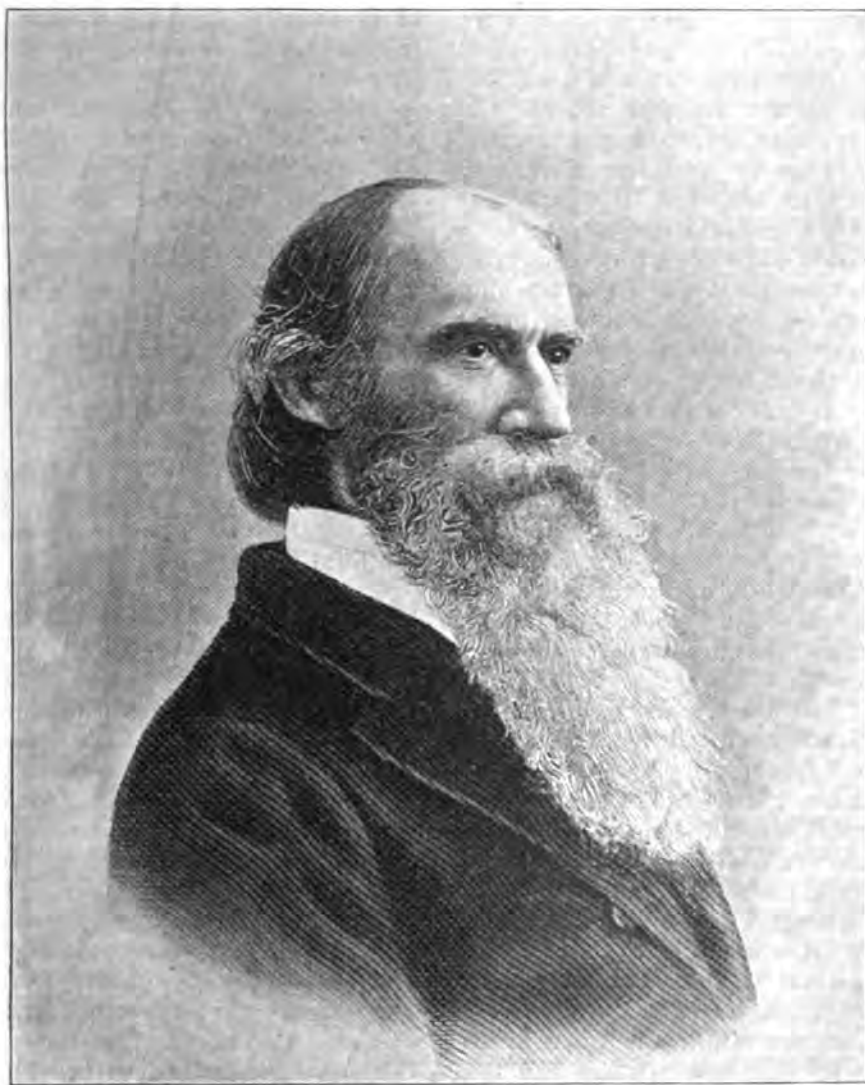


FIG. 191. PROF. JOHN S. NEWBERRY, M. D.

road Reports. In 1856-7 he was Professor of Chemistry and Natural History in the Columbian College, Washington, D. C.

Dr. Newberry had scarcely completed his report of the Williamson expedition before he became the phy-

covers all the region which Dr. Newberry traversed from San Diego to Fort Leavenworth, and was the first detailed description of the lower Colorado region. The outbreak of the War of the Rebellion found Dr. Newberry in Washington

in the service of the War Department, with which he had been connected for five years as assistant surgeon. In the supreme hour of his country's peril he forsook his scientific work and gave to the nation the benefit of his medical training. Depots for the distribution of hospital supplies were rapidly established and plans made for the relief of the sick and wounded. During all the years of the war Dr. Newberry was active in ameliorating the sufferings of both friend and foe, which, with kindness of heart, was doubtless a much more grateful work than would have been that of aggression and destruction. In overseeing the work of his organization he at times followed the armies, and was present at the battle of Chattanooga. All the agents for this work were selected by Dr. Newberry and assigned to their special duties. With an executive ability that is rarely equaled, he seemed instinctively to put every man at the task he was best fitted for and to keep him up to his most efficient work. All reported to him at least every month and oftener, when emergencies demanded. All were treated with the utmost kindness and consideration, and all learned to love and to honor him. No part of his life-work is entitled to higher honor. His report upon the work of his department exhibits the character and magnitude of his labors. Over \$800,000 in money was expended in the benevolent work of the commission, and hospital stores were distributed to the value of \$5,000,000. His scientific reputation was fully established at the incorporation of the National Academy of Sciences; in 1863 he was named by Congress as one of the fifty original members. At the close of the war Dr. Newberry was employed at the Smithsonian Institution as collaborator and referee in matters relating to geology. When the Chair of Geology and Paleontology in the School of Mines, Columbia College, was established, Dr. Newberry was called to the place and hon-

orably filled it from September, 1866, to the time of his death, a period of twenty-six years.

One of his highest and most appreciated honors fell to him in 1888, in the award of the Murchison Medal, conferred by the Geological Society of London for distinguished services to geological science. In 1889 he was first vice-president of the Geological Society of America, which he had helped to institute in 1888. He was one of the committee of the American Association for the Advancement of Science, which was instrumental in organizing the International Congress of Geologists, and perhaps his crowning and well-deserved honor as a geologist came in his election as president of the congress for the Washington meeting in August, 1891. But the tribute came too late for him to perform the duties of the office, or even to attend the meeting. Restoration was sought in the South, in California, on the shore of Lake Superior, and at his home of later years, Connecticut, but the rest had been too long deferred. On the night of December 7, 1892, at his residence in New Haven, the honored scientist, the beloved teacher, the noble man, went to his well-earned repose. Mrs. Newberry, with five sons and one daughter, are now living to do honor to the memory of the revered husband and father.

With his attractive personality, rich experience, vast knowledge, and his social, generous nature, Dr. Newberry, more than any other geologist of America, was a "Nestor" to the younger generation of workers in geology. Many had worked under his direction; in later years many young men had been his students in the School of Mines, and a host of men had profited by his assistance and fatherly advice. There was an unaffected cordiality and cheeriness in his manner which won instant confidence. No young man ever left his presence without encouragement and stimulus. His greatest influence,

unseen, but gracious and enduring, was in the personal contact with students and friends, and the impress of his marked individuality upon younger men.

In the memory of those who knew him he still lives as a noble personality, impressive in appearance, charming in companionship, wise in counsel, himself greater than any work that he has done. He was great enough to demand our reverence, good enough to claim our affection, and human enough to win our sympathy. His abilities were such that he could have taken a high place in almost any

profession. In his chosen field of natural science he was a master, and everywhere, whether in society, the university or scientific circles, he was a conspicuous figure, admired and honored. He was born before the days of scientific schools, and lacked the advantages of special instruction and scientific association. In his scientific work he was largely a self-trained observer and independent worker, one of the few great "naturalists" by impulse. His range, therefore, was not limited, nor his independence checked by undue regard for authority of predecessors or teachers.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

DON MARIANO CUBI I. SOLER.

BY CHARLOTTE FOWLER WELLS.

THIS eminent phrenologist and educator was a native of Malgrat, in the province of Barcelona, and was born December 15, 1801. His father was originally of an Italian family. At the age of twenty, young Mariano came to the United States, where he readily found employment as an instructor of classics in Spanish, and became what is known in our seminaries as a Spanish professor. He landed at Norfolk, Virginia, June 21, 1821, and was for some time a resident of Washington, supporting himself by giving lessons in his native tongue.

In the October following he made the acquaintance of Edward Damp-haux, President of St. Mary's College, Baltimore, by whom he was offered the Spanish professorship in that institution.

His first literary publication was a contribution to the facilities, meager at that period, for learning Spanish, and consisted of a well-arranged and long-popular dialogue book, Spanish and English, which was very successful, as at that date a good grammar of the Spanish language was a desideratum. The success of his first unam-

bitious venture encouraged him to further effort, and his *Nueva Gramatica Espanola* soon became the popular Spanish text-book in Maryland seminaries and schools. His Castilian grammar, intended for Mexico and the South American States, was published in 1824, but did not succeed in purifying the Spanish spoken in those countries.

Cubi's "Spanish Dictionary" completed the series, and gave the young professor of the Spanish language at St. Mary's a distinguished reputation.

He remained in Baltimore until 1829, when, in February, he embarked for Havana, where he devoted himself to the cause of education, in conjunction with Juan Alivella y Sala, and others, and was instrumental in establishing Buena Vista College, the first collegiate institution founded in Cuba, and afterwards styled San Fernando College. The publication of the *Revista Cubano* (Cuban Review) was one of the results of Professor Cubi's removal to the Cuban metropolis, where he remained until 1832, in December of which year he visited New Orleans.

The next three years were devoted

to a tour in Mexico, passing some months in Tampico, where he was instrumental in founding another institution, and became one of its officers.

He left Tampico for New Orleans in December, 1835.

Originally, Professor Cubi seems to have had a passion for metaphysics, and he was pretty well acquainted with the doctrines of the leading schools, the German among them, when in 1828, Combe's well-known work on Phrenology fell into his hands, and was influential in subverting all his previous theories of psychology and converting him thoroughly. His first course of lectures on what was then a new science, was delivered in New Orleans on his return from Tampico; and from that date he applied himself assiduously to the works of Gall, Spurzheim, Combe, the Fowlers, and other leaders in the new science.

He now made the tour of the United States as a lecturer, visiting colleges and seminaries, and endeavoring to impress upon our educational leaders the importance of Phrenology in its bearings on their function. True to his instinct, he was soon in the field as a writer, and published in Spanish an "Introduction to Phrenology" in October, 1836.

In 1837 he was called to the professorship of modern languages in the University of Louisiana. The Phrenological Society of Louisiana was the direct result of his efforts, and for some years exercised a commanding influence in the Southwest. In 1840 he represented his university at the Educational Congress held in Washington, visited Harvard College, and again made the tour of the United States, making special studies for his science from prison and hospital life.

His devotion to the science cost him his professorship in 1842, and in June of that year he embarked for Spain, where he became the great pioneer of the new method in psychology. The science was, at that date, almost wholly unknown and unrepre-

sented in Spain, with the exception of the efforts of Davila and Alvear Herreras, of Seville, who had issued a few tracts. Professor Cubi commenced his operations at Barcelona, and published there, in 1843, his "Manual of Phrenology," which was afterward followed by his larger work on "Systematic Phrenology."

In 1844 he became interested in the marvels of mesmerism, of which Alfonso Teste was the representative pioneer in Spain, and in connection with which he became involved in a controversy with the religious authorities, but extricated himself without serious difficulty. Four years later he established a periodical devoted to the dissemination of Phrenological doctrines, but having the form of an encyclopedia of the arts and sciences, published in numbers. In 1851 he visited London, and was present at the Peace Congress, then in session, and, being called to a connection with the Phrenological Museum in that city, removed to England.

He made the tour of Europe as a phrenological lecturer in 1867, and died December 5, 1875, aged seventy-four years. His works embrace, in addition to those mentioned, a "Manual of Philosophy," a "Treatise on Aesthetic Psychology, Ideology, Logic, and Ethics," "Elements of Phrenology," "Phrenology and Its Glories," a very elaborate work containing upward of 1,160 pages, a treatise on the "Relations of Phrenology to Social Science," and various dissertations on philological questions.

The work, "La Phrenologia y sus Glorias," gave Don Cubi a wide reputation. It received the approbation of ecclesiastical authority in Barcelona, a matter to be commented upon with surprise when the jealousy of the Roman Catholic church, in Spain, with reference to progress in mental science, is considered.

We are indebted for most of the above biographical particulars to a pamphlet from Don Miguel Arano, of Barcelona, who was also a well-known

Spanish educator. While Cubi was Professor of Modern Languages in the College of Louisiana he delivered a lecture before the Woodville Lyceum Association. Though it treated chiefly of the elementary principles of the science, yet they were ably and lucidly discussed under the following heads: First, that *the mind acts through the brain*; secondly, that *the mind employs variously different portions of the brain*; and thirdly, that *size of brain is a chief element of mental power*.

After disposing of these propositions, Professor Soler discourses in a general manner on the *three* natures of man, *moral, intellectual, and animal*; that there were certain innate faculties or powers pertaining to each, and possessing certain fixed and definite relations to external objects; that these faculties were all primarily good in their nature, though liable to perversion; that man was, by his creation, a free moral agent, and could direct and control these powers at his will; that his highest happiness, and the perfection of his being, required that all those faculties should be exercised in perfect harmony, and gratified by their appropriate objects, and that such a course is no less in accordance with the laws of the nature of man than with the requirements of God.

After Professor Cubi's return to Europe he wrote several letters to the PHRENOLOGICAL JOURNAL, giving a review of the science as he found it in France and other countries.

We give below a few extracts from these letters, written in 1842:

"On landing in, and traveling through Normandy, I was struck by the peculiar shape of head which the inhabitants generally possessed. It was so different from the head which a phrenologist would give to a Frenchman after the idea he would have formed, in books, from his character, that I could scarcely repress a burst of astonishment and surprise at it. Could you suppose that the distinguishing traits of the formation

of the Norman-French heads are—length, large development of firmness, acquisitiveness and secretiveness, with decidedly very moderate benevolence, and comparatively moderate perceptive faculties. On studying, however, the character of the people of this portion of the French empire, by the manifested results, that is, by what is known from their conduct, and by what I saw from their general condition, I was not surprised to have found such heads. On the contrary, all my astonishment turned into admiration for Phrenology; as the Norman-French head corresponds perfectly with what is known of the Norman-French character.

"This discovery made me think deeply on what I had frequently reflected before, namely, that we wanted yet a history of the races (to speak more properly, the *heads*) which are, and have for centuries been forming the character of the great European nations. I see now, clearly, that phrenology alone is equal to the task. The calmness, firmness, *savoir faire*, activity, intelligence, generosity and high-mindedness which we admire in a great portion of the English people, are the union in one head of elements which belonged formerly, each one of them, as an individual trait, to the old Briton, to the Scotch, to the Irish, to the Anglo-Saxon and to the Norman. This fusion of qualities, this reunion of organs, seems to be a law of nature, and the means, as well as a necessarily absolute condition of improvement. * * *

"We need, very much, in phrenology, a work which would give us the dimensions of the heads as well as the quality of the temperaments of the civilized world. We need phrenological statistics. This would be the only knowledge by which we could arrive at anything like an approximate idea of the real difference of character and mental power, between the nations of Europe and America. To this end it would be necessary to

have the measurements of a large quantity of heads of several classes of the society of the various different districts of a country. A work like this would not only constitute a living history of the races of which I have spoken, but give us data by which we could positively predicate the best manner of obeying the irresistible law

may say what they please, but my experience has taught me after having studied a country, that in all nations, at least in America, Germany, France, Italy, England, and Spain, the people appreciate a science in proportion only as it is productive or unproductive, as it can satisfy more or less organs. Let phrenologists, if they



DON MARIANO CUBI I. SOLER.

of fusion, and deriving the greatest possible advantage from it, for the improvement of the human race.

"Phrenology, as well as any other science, can only become universally popular when its applications affect man universally. Let the word phrenology never be used unless it be connected also with the idea that it is the only means by which happy friendships, happy marriages, perfect systems of education, advantageous social reforms, can be effected. They

wish to popularize phrenology, bear this in mind."

The PHRENOLOGICAL JOURNAL contained a phrenological sketch of D. Mariano Cubi I. Soler, soon after his death, from which we take the following extract:

"The head and face of this gentleman, as represented by the portrait, indicate most marked characteristics. Strength and activity appear to be combined in the temperament. The strong features evince power of

endurance and mandatory force. Being well convinced of the truth of his own positions, such a man would be steadfast, brave, and even aggressive.

"Don Cubi's characteristics were those which belong to the pioneer and martyr. He had a great deal of the motive or enduring temperament, which gave him positiveness and hearty earnestness in that which he attempted to do. His thoughts were brave, positive and imperative. He had also a full share of the mental temperament, which gave him a thoughtful tendency and decided intellectual activity.

"His perceptive organs were large enough to make him sharp in the acquisition of knowledge, and in practical criticism. His reflective intellect was amply developed, the upper part of the forehead being well-rounded, and elevated and the length of the head from the opening of the ear forward being ample. He had strong benevolence, which made him sympathetic, inclined to render assistance and make people better and happier. He would devise ways and means for the aid and comfort of those who were in need. He appreciated character and motive, and was a quick and accurate judge of disposition and talent.

"He had strong faith in the spiritual, and though intellectually analytical and inclined to be critical, he had a spirit of liberality in reference to new ideas, and also in respect to religious subjects. He had reverence for whatever is sacred, and rather large conscientiousness, which rendered him upright. His firmness and self-esteem qualified him to take a good rank and make for himself an

independent position. Combativeness and destructiveness seem to have been large, hence there was a good deal of vim and severity about his disposition, when provoked to action. His language was large, qualifying him to express himself with freedom and fullness. He was emphatically a man of power, a thinker and a critic, sincere, truthful, sympathetic, and inclined to be serviceable to others. He had abundant ingenuity, and was adapted to mathematical and mechanical sciences, and also had an appreciation of property which enabled him to make good provision for himself, and to take good care of his financial interests."

In 1838 Don Cubi used to be a frequent visitor to our office, and on one occasion spoke of a peculiarity of his mind, an ability to see things his physical eye had never rested upon, and as an instance said that when he first went to Barcelona he found it was a city with which he was perfectly familiar; he knew its streets and public buildings; nothing surprised him, yet he had never heard or read descriptions of the city.

This shows a condition of mind giving a prevision which is uncommon. It shows the activity of his very large perceptive organs, as well as an intuitive mind which is above the comprehension of common mortals.

His general appearance was commanding and uncommon. He had a very strong motive temperament, which gave him strength and activity in all his movements. He was a very remarkable man and left his impress upon the world. Phrenology owes him a debt of gratitude for his faithfulness in its dissemination.



CHARACTER IN UNCONVENTIONAL PEOPLE.

A PAIR OF ANARCHISTS.

FROM PERSONAL EXAMINATIONS BY THE EDITOR.

WE trust that the readers of *THE JOURNAL* will not be alarmed at the introduction of the two somewhat noted opponents of the existing order of society which we present herewith. We can vouch for their harmlessness in the shadows we print, however dangerous they may be in person and at short range.

As it is only by carefully studying and comparing all the elements of human nature, both agreeable and disagreeable, that we can hope to acquire accurate and comprehensive knowledge, we propose here to make a little excursion into the realm of unconventional mentality. Our purpose is to show a relation between peculiar ideas of life and certain types of organization. Of course we shall enter on no discussion as to the merits of the views held by the two subjects we have chosen, although it is only justice to say that both these women, especially Marie Louise, repudiate the commonly accepted idea that they advocate violence as a means of reform. Emma Goldman who recently served a year in one of the New York prisons for alleged utterances inciting to riot, is no doubt the more aggressive of the two, and is probably a fair representative of the radical class of anarchists. Marie Louise, on the other hand, professes to be what she calls a "scientific" anarchist. She is undoubtedly a scholar, while Miss Goldman is an enthusiast. Having recently interviewed and examined these two women, we hope to be able to point out certain facts about them which will be of interest.

Emma Goldman professes to be a Russian Jewess, although it is difficult to see anything in her face or head which we are accustomed to associate with the Hebrews.

She is still a young woman, probably not over twenty-six or eight. She is only five feet in height but weighs about one hundred and twenty-five pounds. She has rather fine, soft, light brown hair, and blue-gray eyes of which the expression is very peculiar. Her head measures twenty-one and a half inches in basilar circumference, and the principal developments are above this line. The back head is rather long, showing friendship, domestic attachment and love of the opposite sex. There is considerable width just over the ears at destructiveness and appetite for food which the portrait does not clearly show, as it is copied from a crayon drawing. But with the further exception of the upper forehead, which in this picture is not square enough at causality, the likeness is remarkably correct. This is especially true as to the expression of the eyes and mouth. The facial signs of destructiveness and alimntiveness are very pronounced in the form of the mouth, and it is chiefly in the mouth and eyes that we may detect the signs of quality and temperament which account for the woman's disposition to attack the present social fabric.

There is a very considerable development in the rear of the crown. Approbativeness and firmness are especially strong. Conscientiousness is difficult to define. There is a latent sense of justice, but every thing in the organization points to a lack of discipline, and there are evidences of what might be called a habit of wilfulness; an abandon to the dominant impulses. In that form of chin and mouth, with the large firmness in the brain, we have the phase of persistence that may be called tenacity, and which is often

referred to in popular parlance by a comparison with the bull-dog. It means a deep-seated, ineradicable instinct to hold to an opinion, a purpose, or a passion. It is a vehement clutch which is never re-

ent to contradict or not. It does not depend on moods. It is always present in its activity and stamps the character with an indelible dye.

The incorrigibility of such a nature is also greatly augmented, as in the



EMMA GOLDMAN.

laxed, and it differs from obstinacy or perseverance of the ordinary type in being independent of opposing forces or other external conditions. It nurses its joys or griefs whether anybody else is pres-

ent instance, by the almost utter lack of reverence and faith. Hope is also weak. This combination leaves the intellect without incentive to search for evidences of optimism, and as such a nature readily finds

itself at war with the conventionalities, ill adapted to compete in the struggle for existence with those more harmoniously constituted, a pessimistic view of life with a consequent desire to alter the existing conditions is the almost inevitable result. Of course there are thousands of people who have many of these peculiarities of feeling, but who are endowed with very ordinary intellect, so that they make no outcry, no protest, and indeed have few opinions beyond the consciousness that they are uncomfortable. But Emma Goldman, although obviously of a lineage far from aristocratic in tone, is endowed with a philosophical cast of mind which is very rare. Her upper forehead is beautifully developed and our portrait utterly fails to do her justice in this respect.

The development of causality and comparison, stimulated by her pessimistic emotions, renders her a radical thinker upon social problems. In her conversation she manifests that familiarity with the vocabulary of philosophy which is ordinarily expected only among cultivated professional men. However, her lower forehead is almost as defective as the upper portion is fine. The eyebrows are almost straight, and the space between them (the glabella) is depressed much more than appears in the engraving. This shows a want of observation, precision, accuracy and specification in her collection or application of data. In other words, she will reason profoundly but often upon insufficient evidence. After assuming certain premises she follows the rule of the syllogism in the most consistent, logical manner, but she is in danger of starting with premises which are false. As may be seen by the flattened outer angle of the eyebrow, she has scarcely a trace of order; and the eyes are deep set, showing little fondness for words or fluency in speech.

There are, doubtless, certain biases or tendencies in this woman which

she owes to some marked peculiarities or habits of her ancestors. She says that her father was a man of an almost tyrannical disposition, and that her mother was very weak willed. Thus there is quite a difference between the indications in her head and those in her hand as regards firmness. Her hand is quite small, very flexible, but with a very poorly developed thumb, the first or nailed phalanx being very short. It is in this first joint that cheirognomists locate will-power, while the second phalanx is, according to its length, a sign of logic. This imperfect first joint of the thumb is often found in people who are undeveloped or askew in some particular. This peculiarity in Miss Goldman shows how important it is to study the brain and not to rely upon any one isolated or remote sign.

In the head of Marie Louise nearly all the developments seem to have been inherited from the father. She is a large woman, being five feet six inches in height and weighing 175 pounds. She has dark brown hair and gray eyes, a combination which is very favorable to strength of character and logical judgment. Her hands and feet are large. She wears a No. 8 glove and a No. 7 shoe. Her hand is of the square type, which indicates practicality and a sense of utility. She has excellent health. All the nutritive functions are strong. Her head measures $21\frac{1}{2}$ inches in circumference by $13\frac{1}{4}$ from ear to ear over the top.

In this head, also, there are many contrasts of strength and weakness. The cerebellum is large, and she is naturally a strong lover; but it is easy to see that the distance from the top of the ear backward is short to the region of attachment, either for a conjugal partner or for friends. It will also be observed that the opening of the eye is rather flat, which agrees with the form of the head as to attachment in love. Philoprogenitiveness is rather well developed and gives rise

to much tenderness of feeling for all weak or helpless creatures. There is not much continuity; that is to say, she is very restless and impatient as to her methods of working. She loves variety in almost everything, and in

concave bridge of the nose. Acquisitiveness and secretiveness must be marked at the bottom of the scale, and the same is true of the two faculties in the top of the head which produce submissiveness, confidence and



Rockwood, Photo.

MARIE LOUISE.

this respect she is like the majority of the French. Self-esteem is also very small.

Combativeness and destructiveness are moderate. The lack of aggressiveness is also plainly shown in the

trust. In this sloping top head, which may be seen on the line of the part in the hair, accounts for much of the woman's rebelliousness and irreverence toward the old ideas. The line from the ear to the top of the head

shows a good degree of conscientiousness. Firmness is a little less than it appears in the portrait. There are signs of honesty about the mouth and chin, but not the phase of firmness already pointed out in Miss Goldman. Benevolence is rather larger than it appears in the engraving. Indeed sympathy and kindness are among her most active qualities. Imitation is moderate, and the position of the eye and lack of expression in that organ show indifference to language. Although she is something of a linguist, her ability to acquire languages depends upon her mechanical faculties. Constructiveness is remarkably developed. There is also a very great distance between the eyes and the eyebrows. Observation and sense of form are thus very strong. The perceptsives as a whole are exceptional, and the reflectives are about equally active.

From comparison up to where the hair begins there is a slope over the sense of human nature. She is not a good detective, and will often be imposed upon by designing people. She has really a very capacious and well-balanced forehead, well adapted for science, art, or philosophy. She could have accomplished a great deal in sculpture. As the photograph was taken purposely to show the profile the forehead was sacrificed to some extent.

Marie Louise is unquestionably a woman of vigorous intellect, although as a result of the angularities of her organization she uses her intelligence in a somewhat original and decidedly unconventional manner. Thinking that it would be interesting to have her tell the readers of the JOURNAL something of her life history, we invited her to write a sketch of her experiences. At first we were disposed to prune down a few sentences, but the article as she wrote it is so much more temperate and sensible than most people would expect from her, that we concluded to let it stand as it was. We publish it as an aid to

the study of character as an expression of organization, and we are certain that a striking correspondence will be seen between what she says of herself and what is to be inferred from her head.

The following is the story she has furnished:

A SKETCH OF MY LIFE.

BY MARIE LOUISE.

I WAS born in the east of France, on the chain of mountains called Yura, which divides French territory from that of Switzerland. To the best of my knowledge my ancestors were born and lived in that locality for several generations. Their massive frames and peculiar features leave no doubt as to their connection with the atmospheric influence of the lofty Yura mountains whose bold and towering peaks dart forth to meet the clouds.

Each province in France has its own idiosyncracies, but none have native characteristics more emphasized than the inhabitants of Lorraine and Franche-Comté, whose territory stretches along the line dividing France from Germany on the north, and Switzerland on the south. These people, like the Germans, are noted for their physical sturdiness as well as their mental balance and depth; the former being enlivened and the latter clarified by the use of generous wines as an ordinary beverage.

The central portion of the east of France has given birth to numerous men of large mental caliber, such as Dr. Louis Pasteur, Jules Grevy, Alphonse de Lamartine, Victor Hugo, P. J. Proudhon, Chas. Fourier, Victor Considérant, Etienne Cabet, J. J. Rousseau, Blaise Pascal, etc. The provinces in the south and center furnish brilliant orators, great warriors and ardent revolutionists of the type of Chas. Barbaroux, Napoleon Bonaparte and Léon Gambetta, while those of the west produce sailors, men of religious and conservative

tendencies, of whom Larochejaquelin and Châteaubriant are types.

My ancestors and myself were born Roman Catholics, but when I was four years of age, my father, who had intense observing power and great depth of thought, met a man who had severed his connection with the Roman Catholic church because he found her dogmas at variance with the teachings of the Bible. He soon prevailed upon my father to read the unabridged Bible, and the result was another desertion from the fold of the church. There being no secular school in that part of the country, I was obliged to attend a Catholic one managed by nuns. From these and the parish priest I received very bad treatment, and but for the extreme kindness of the sister under whose direct tuition I was, I would not have been able to stand the ordeal. The memory of that woman is enshrined within my heart with all that is noble and lovely on earth.

Thus, at an early age, I was a heretic and called upon to battle with my surroundings and to batter on the angular corners of tradition and convention. My god-father, who was one of my father's brothers and was childless, once called on us and said to me:

"Marie, I have always contemplated making you my heir, but I cannot do it unless you return to the Roman Catholic church."

"Money could not induce me to become a Roman Catholic," I replied.

"Our forefathers were all Roman Catholics," continued my god-father; "it is our duty to tread in their steps." (*C'est notre devoir de marcher sur leurs traces.*)

"Had our forefathers been thieves, ought I to be one also?" I gravely questioned.

I was then about eight years old. That I had already suffered and bravely borne my suffering was evidenced in my speech.

The first years of my infancy were

passed in the tumultuous agitation and repeated insurrections which shook France between the overthrow of King Louis Philippe in 1848 and the beginning of 1852, when Louis Napoleon strangled the second republic and erected his imperial throne. My father was a republican; was so, I think, from the pressure of environment, for his mind was more directed toward the study of the Bible and the worship of God than toward political movements. I, though so young, was a republican by the force of my nature. When the people shouted, *Vive la republique!*—every tissue of my body seemed to hear it and thrill. I was seven years old when a red flag, the emblem of the republican party called The Mountain (*La Montagne*), was placed in my hands to carry it a long way at the head of a column returning from a political banquet in a forest. I shall never forget the joy I felt when I grasped the pole of the flag and saw its crimson folds wave over my head.

My father was one of the many thousands whom Louis Napoleon imprisoned at the *Coup d'Etat* on December 2, 1851, and during the following month. He was arrested at night and when in the morning I found him missing, I divined where he was. Had not I during several preceding nights heard the tramping of horses and the rattling of chains in the street? Going to my window, I had seen gendarmes on horseback leading, or rather dragging along, prisoners who were manacled and sometimes chained to the horses. These prisoners had been arrested in the surrounding villages, in the dead of the night, and were hauled to the prison of the town. I knew that my father's turn had come. I went straight to the prison gate and asked to see him, but was referred to the military commander, for France was under martial law. That important individual received me brusquely and, with a look full of hatred, refused my request. My heart sank within me, for I adored

my father and could not reconcile myself to being parted from him. But to the look of hatred of Napoleon's officer, I replied with another just as intense and more weighty, for that man was in the decline of life, while I was in the dawning of it, and the insignificant little girl might become a significant woman. Do oppressors realize what there is in trampling on the tender nature of a child? Napoleon went to Sedan in 1870 surrounded by hundreds of thousands whose infantile eyes had gazed on the horrors of the *Coup d'Etat*, and he never returned.

After his release from prison, my father left our native province and went to settle in Paris. The suburb Saint Antoine, famous in the history of Paris for its intelligent laboring population and revolutionary character, was selected for our abode. On my arrival at the capital, that which, above all other things, impressed me most was the houses wrecked and pierced by the bullets of the soldiers on the days of the *Coup d'Etat*.

A few months later, my father fell dangerously ill and was taken to a Protestant hospital connected with an Institution of Charities managed by sisters called *Diaconesses*. I was placed in the apprentice department of the same institution. Mechanical talents were soon discovered in me and, before the age of eleven, I was installed as head of the shirt work-rooms, where I instructed the girls (every one older than myself) in the art of producing a perfect shirt, all by hand work. Having served about a year in that capacity, I was removed to the dressmaking department, where I was intrusted with taking measures, cutting, fitting and superintending the sewing girls. My superiors, who were charmed with my mechanical talents, were still more delighted to find me possessed of knowledge of the Bible and capable of making a good speech at prayer meetings. As was to be expected, they sought to retain me in the

establishment as postulant to the sisterhood. But there was too much about me that did not exactly tally with their teachings, and I candidly informed the director that I could not join the Order. This was another step in heresy, another protest against established powers. I did not fail to reap the fruit of my rebellion, and the words of praise previously bestowed on me were transformed into burning censure. Through my exaggerated timidity and slowness to defend myself, slanderers always got the best of me.

At the age of twelve I left the house of the *Diaconesses* and went home. A man born in Franche-Comté used to visit my father and have with him long and animated discussions on the merit of the Bible. He was a university graduate and a Voltairian of the nineteenth century. With the advantage of his education, he overthrew my father at every turn, though he never conquered him. I sat hour after hour, silently listening and eagerly drinking every word of that man's logic, and a few months of that experience made of me what is termed an infidel. One more step in heresy; nay, a leap!

On Sundays, my father compelled me to read the Bible for hours consecutively, but soon discovered my skepticism and assumed toward me an attitude akin to estrangement. At the age of eighteen I graduated. The minister of the church I attended desired me to take charge of the girls' school of his parish. In an interview with him on this subject I inquired: "Shall I be obliged to teach the Bible to my pupils?" To his affirmative answer I rejoined: "Then let us drop the subject; I cannot teach the Bible."

This latter step in heresy blighted all my future prospects. Aside from my infidelity, my father could not forgive me for having thrown away a lucrative position and alienated influential friends. From that time onward, I was left at the mercy of the

storm, tossed here and there, sometimes disabled, sometimes nearly shattered by angry, opposing winds. Under the plea that I was not capable of taking care of property, my father undertook to strip me of the property left me by my mother. Loving him dearly, and not suspecting his designs, I was easily led to sign the documents annulling my rights of possession. When I discovered the truth and realized what little chance a woman has to get justice in the courts of France, and of what little consequence she was in all matters, I departed from Paris and settled in London, England.

During my sojourn in that city, I joined several progressive societies, French and English; was a member of the General Council of the International Workingmen's Association, also of several sections of the Reform League under the presidency of Mr. Edmond Beales, in 1868. I readily learned how to write English, but during several years was unable to speak that tongue; this I attribute to my native timidity in the presence of strangers. A few months previous to the outbreak of the Franco-German war I came to America. In my spare time I studied physiology, economics, sociology, and was greatly interested in phrenology. From the study of the latter I concluded that man's power of volition was severely limited by propensities, innate or developed, which are indicated by special forms of brain. This gave a swing to my former standard of social ethics. I had been taught that children must be severely chastised and transgressors of the law sternly punished. This could not be wholly reconciled with the idea of limitation in volition. I dropped the theories of severe chastisement and entered a line of thought more in keeping with the law of love in human relations. Owing probably to superficiality in my new mode of reasoning, I hailed the doctrines of equality and altruism as expounded by State Socialists and remained

several years under that fascinating delusion.

Soon engaging in business, I gave to my work all my time and my energies. In a harassing and ceaseless labor I passed several years, dead to all thought save that of getting money to pay notes matured, and preserving the means for earning an honest and independent livelihood. But adversity cheated me of my hopes, and misfortunes fell upon me fast and swift. I was too good a mechanic in my trade not to disturb the equanimity of my competitors; independent and self-willed, to suit the narrow views of the people around me. Conspiracies against my person and my belongings soon sprang up, and one night my store was burglarized of nearly all its valuable contents. This heavy disaster inevitably generated many others, and, within three years, I was reduced to poverty. Single-handed, how could I fight against my numerous assailants? My enemies chuckled and scoffed and jeered. Never had I suspected that so much of wickedness lodged in the human breast.

I had now reached that point in misfortune when the victim curses society; when criminals are evolved. But in my case the cruel ordeal begot opposite results. Though my reason had received a severe shock, my mind refused to become distorted. I began to question whether those persons who had so injured me were conscious of the depth of their wickedness, and whether motives personal with them did not present their conduct, to their own judgment, in a light very different from that in which it appeared to me—and the verdict of my own conscience was in their favor. I further questioned whether my own position and relation to them were not, in themselves, the provocator of their evil deeds—and I found another verdict against myself.

The measure of evil, then, is dependent on the way we look at it, and

this confirms the axiom that we love a man in proportion to the good, and hate him in proportion to the harm, we do him. The conclusions which forced themselves upon me were that injustice, hatred and severity were fatal to the general welfare of society, while equity and benevolence contrived to perfect man and cement social relations. The injunction of Christ, "Love one another; love your enemies," presented itself in all its beauty and usefulness. Our enemies are lovable, for it is not the man that is bad; it is the conditions about him that force him to do evil. What the human creature needs is opportunities to do good and freedom

to develop his potential qualities.

Of the philosophy I have just outlined I am a zealous advocate. My writings on Economics, Sociology and History have placed my name on the roll of advanced thinkers and defenders of human liberty. My principles logically involve a supreme regard for life. Partly not to destroy life wantonly, partly not to inflict suffering, and partly for hygienic reasons, I am a vegetarian. Meat eating, I maintain, familiarizes us with cruelty, blunts our sensibilities, excites and develops animalism.

This is a synopsis of the general incidents of my life and their bearing upon my mental unfoldment.

SPURZHEIM AS ORGANIZER AND TEACHER.

BY H. S. DRAYTON, LL.B., M.D.

IF credit should be given to Dr. Gall for those discoveries that brought so much of light to civilization with regard to the functions of the brain—to Dr. Spurzheim, his great associate from 1802, should be awarded the honor of arranging those discoveries into systematic form, and giving to the world such instruction with regard to their practical application that their great educational value was overwhelmingly demonstrated. Spurzheim was prompted to take early the apostolic scrip and staff and visit foreign lands for the purpose of announcing the principles he had learned in Vienna, and confirmed by extended personal investigations. His fitness for the work was preëminent—as his great success everywhere showed. He soon became convinced that it was necessary to have text books for the use of the increasing body of inquirers, and found the time, amid pressing demands, to prepare a considerable number—all of which may be read to-day with profit by those interested in mind building and character development. His treatises on the brain and its specialized functions, and on the action of the mental

faculties, form a body of psychology that has neither been superseded as a system, nor surpassed in practical utility. In comparing the latest publications in mental philosophy one conversant with the literature of Spurzheim notes a close approximation of the former to the latter as concerns fundamental propositions; although the modern author may be delicate in acknowledging the similarity.

One of the more important demonstrations of Gall and Spurzheim was that relating to the fibrous structure of the brain and spinal cord. The doctors were accustomed to show this in their lectures and point out the existence of two orders of fibers—the "diverging," those passing upward from the central ganglia to the convolutions, and the "converging or uniting," those of the commissural type. This discovery, for discovery it properly was, Dr. John Gordon, recognized as a most eminent authority in his day, rated as an invention.

In a criticism published in 1815—see the *Edinburgh Review*, No. 49—Dr. Gordon severely condemns the phrenologists for exploiting "a com-

plete fiction from beginning to end" by the announcement and exhibition of their "grand system of the diverging fibers of the brain." This Scottish Professor of Anatomy was so sure of his position that he characterized their statements in this regard as "a willful misrepresentation * * * to affirm that in portions of the brain—either diverging or converging fibers can be shown by the method they have described. They have represented such fibers, it is true, in various plates of the folio engravings; but we can confidently affirm that no such appearance as they have thought proper to represent between them is capable of being demonstrated in the human brain by the manipulations which our authors all along profess to practice." Later, however, this same *Review* critic published a volume in which he calmly spoke of "nervous threads," "nervous fibers as fine as hairs," "nervous fibers traversing," "innumerable fine fibers *diverging*," without a thought seemingly of his unjust aspersions of Gall and Spurzheim, and quite oblivious of any indebtedness to them for his enlightenment on the important topic, the construction of the brain, that he is discussing. Eight years or more previously to this time Cuvier had published in the Annual Report of his section in the French Institute that the German doctors had been the first to show the two sorts of fibers, so that Gordon was to be excused for his invidious course only on the ground of unfamiliarity with the progress of anatomical science on the Continent.

To-day the fibrous structure of the brain is one of the fundamental features of its structure and function, a *sine qua non* of its coördinate action and expression on both the motor and sensory sides. Without the fibers there could be no intellectual apprehension of occurrences in the world surrounding us; no conveyance of impressions to the cerebral centers, and no responses to indicate a recog-

nition by the individual of his relation to affairs immediately contiguous. To be sure the system has been much extended and elaborated as to its anatomical and physiological involvement, but its essential nature and function have not changed. The fact remains,—its adaptation is but broader.

Let us note for a moment what later investigation has brought to light. We know now that the nerve fibers have functions of their own, and that there are several orders of them, chief among which appear to be the motor and sensory fibers, the latter conveying impressions from without to the sensorium, and the latter serving as transmitters of energy to the muscles, that they may perform the will of the man within. Gall and Spurzheim did not grasp the full significance of their discovery concerning the course of the fibers; their study and work had to do with the central organism of human intelligence and power, the brain; how its relation to the physical mechanism was ordered they had no time to consider. And they were content that others should reap the credit of demonstrating that relation. So Magendie, Broca, Fritsch, Hitzig, Ferrier, Golgi and others have evolved their beautiful facts of nerve function in striking correspondence with the phrenological. The better understanding of the relation and course of the fibers enables the surgeon to analyze a case of paralysis or epilepsy or a disorder of sense or other disease having its origin in a lesion of the brain. One sided paralysis (hemiplegia), for instance, is commonly due to pressure upon fiber-tracts in their course near the ganglia at the base of brain, and very rarely to disease affecting the organic centers in the convolutions. Where the paralysis is limited to a single part (monoplegia), a single group of muscles, then it is a cortical center that is affected most probably, or it may arise from some interference with a single

group or track of fibers. This nice differentiation would be quite impossible without our knowledge of the fibrous constitution of the nervous system. The structure of the fibers themselves, their disposition and grouping, point inductively and synthetically to the localization of special functions in the brain, and intimate peculiarity of action in themselves.

While there were those who were ready with tongue and pen to disparage Spurzheim both as a man and as a teacher, there were not wanting those of eminent authority who gratefully characterized him as a benefactor of his race. It is pleasant to recall such names as Andral, Broussais, Moschati, David (the Sculptor), Pinel, Elliotson, Mackenzie, as enrolled among these. Sir Astley Cooper and Mr. Abernethy were among the more distinguished Englishmen who admitted the importance of his discoveries. The latter gave considerable space in his work on surgery to a consideration of the phrenological doctrines, remarking in one place: "In short, I readily acknowledge my inability to offer any rational objection to Gall and Spurzheim's system of phrenology as affording a satisfactory explanation of the motives of human actions."

A later statement, *ex-cathedra*, as it were, since it appeared in editorial article of the London *Medico-Chirurgical Review* for April, 1825, referred to Dr. Spurzheim thus: "He follows nature step by step, founds every principle on the pure basis of observation, and demonstrates what no physiologist in his senses can now doubt, that the *manifestations* of mind depend on the organization of matter and especially the organization of the brain and nervous system. To trace the connection between structure and function is the work of phrenology, and is practicable only by observation and experience," etc.

Of the man himself we have perhaps the best limning in those glimpses of esteem and admiration

that were given us by those distinguished citizens of Boston, Mass., who publicly deplored the loss that had been sustained by society and human science in his summary taking off November 10, 1832. One of them, Dr. Nahum Capen, in a biographical sketch, refers to an incident of deep significance in the following words: "About a week before his death two letters were received for him from Paris. When told of their arrival he seemed to be reanimated and at the same time profoundly affected. He grasped the letters with an expression of ardent interest which we shall never forget, and pressing them to his lips, he lay down and wept. The language of his soul shook his noble frame, and with the simplicity of a child he silently expressed by his tears and deep heaving bosom that to a mighty mind God had united an affectionate heart."

The president of Harvard College at that time, Josiah Quincy, was named chairman of a meeting that was called immediately after the death of Spurzheim, for the purpose of adopting measures for the funeral, and to express the sentiment of the community. There were associated with Dr. Quincy, Nathaniel Bowditch, Joseph Story, Jonathan Barber, Charles Follen, George Bond, and other men whose reputation contributes luster to the history of Boston and Massachusetts. Concurrent with the action of these gentlemen as representing the citizens of Boston were the proceedings of the Medical Association of that city. At a special meeting a series of resolutions was adopted in the course of which it was stated that acquaintance with Dr. Spurzheim had "inspired high respect for his researches in anatomy and physiology, and a deep interest in his opinions on the moral and physical improvement of man," and that "the decease of Dr. Spurzheim, and the termination of his labors (is viewed) as a calamity to mankind, and in an especial manner to this country."

THE RELATION OF IMBECILITY TO PAUPERISM AND CRIME.

BY MARTHA LOUISE CLARK.

SIDE by side with colleges and universities stand insane asylums and schools for the feeble-minded. Each year brings the request for added accommodations for the waifs of humanity, the little ones born to the street and the gutter whose only birthright is misery, whose only heritage is shame. And keeping pace with and even outstripping the charitable come the penal institutions—the jails and reform farms.

That we give so liberally to our homes for defectives, that we strive so philanthropically to educate and reform our lowest classes, is forever to our credit. That we are obliged, however, to give each year more and more, until the amount has come to be out of proportion to the increase in the population, is not so indicative of national progress.

The question what to do to decrease the defective and criminal classes is coming to be a serious one, which we shall be obliged to face at no very distant period. Restriction of immigration will not solve it, while we have already among us such an enormous population of criminals and paupers, imbeciles and insane. We may shut our gates to every European immigrant who wishes to slip in, and still the undesirable element in our midst will grow, demanding our money for support and menacing our society.

I wonder how many of us ever stop to think of the ninety thousand insane in the United States, of the seventy-five thousand imbeciles, of the countless army of tramps and beggars, and the vast body of convicts? Or, if we do stop to think of them, do we ever associate the different classes with one another or seriously ask the question why are they here? Does it ever occur to us that their increase might, to a certain extent, be averted; that

crime, imbecility and insanity are hereditary diseases of the mind, and that so long as we allow them to go on breeding their kind we can expect nothing but constant additions to the burden which we must bear as a nation?

That we can entirely eliminate bad blood from the race is, of course, not at all probable; but that we can greatly lessen the sum total of viciousness and brutality is both possible and probable, and the importance of so doing is something which those of us who work with humanity's castaways feel more earnestly every year of our lives.

Of all the streams of evil which flow into the national blood no one is more productive of mischief than that of imbecility. The meaning of the word is rarely understood, even by intelligent people. To the general public it is synonymous with idiocy. A school for feeble-minded children is simply an idiot asylum, and a not infrequent question asked of us by outsiders is, "What do you do with those idiots?" In reality the genuinely idiotic child is the exception and not the rule. The large majority of those whom we train are simply what the name implies—feeble-minded; children who can learn, but are slow, who are blunted morally and intellectually, but who show no specific defect.

Such children are found in every town and city in the United States. Totally unfitted to battle with the world, the legitimate offspring, in numerous instances, of the jail, the infirmary and the insane asylum, they grow up following in the parental footsteps, and leaving to their own progeny the same inheritance of vice, disease and laziness, always either actively evil agencies or passive burdens. And all this happens because

there are not adequate accommodations provided in any State for caring for them; even those States which do support a few of them in childhood turn them out when they reach adult age, to rely for existence upon their own utter incapacity and the mercy of a world which has no place for the sufferers from hereditary evil.

The perfectly healthy character in the midst of pernicious environments has often a fight for its life, and must depend upon its ability to judge rightly and execute well for its survival. The tendency, too, of the healthy character is toward good. It has had morally healthy ancestry; at least, the balance has been on the side of morals. The imbecile is the result of corrupt living, frequently of guilt, sometimes of a line of ancestry unbrightened for generations by a single responsible moral individual. In every case where a child has not been made imbecile through some prenatal shock, accident or sickness, somewhere in the family annals there has been opium eating, immoral living, drunkenness, insanity, imbecility or actual crime—perhaps all of these.

The large majority of feeble-minded children come from the lowest class. They are the result of gradual race degeneration, brought about by the causes mentioned. The sins of the fathers have been visited upon the children until the result has come in a wornout vitality, an enfeebled will, and a low intellectual and moral status. There is no material left out of which responsible human beings can be evolved. The soul, conscience and mind are alike diseased. There is no capacity for correct judgment. There may be ability to learn, slowly; there often *is* acute cunning, but the human being has become, to a certain extent, a brute. He may know what things, in his limited sphere in life, he ought and ought not to do, but if he can do wrong without being discovered his conscience does not trouble him. Kept where opportunity and incentive to

wrong-doing are lacking, he becomes fairly peaceable and docile; thrown out upon society, with neither the desire nor the capacity to earn a living honestly, he becomes either a human parasite or a beast of prey.

Since my experience as a teacher of imbeciles began, perhaps twenty of my boys have gone out to work for themselves. Fitted by their education to do some work well, under patient direction, they are still, so far as I can learn, for the greater part of the time inmates of the infirmaries, working for a while, and then, as one of them told me, "resting." Of course an occasional child makes a moderate success of life, but only an occasional one. The great majority are certain, sooner or later, to become public burdens, usually after they have married an equal or inferior in intellect, and bought into the world children who are a shade less desirable members of the community than the parents.

Even though the feeble-minded child has been rendered so through other than vicious causes, he is excellent material out of which to make the criminal. He has no resisting force, and temptation subdues any weak disposition to do right which he may possess. If with no innate perverse tendencies, he is still more than liable to fall. How much harder must it be for him, born with vicious inclinations, to overcome them. One poor little fellow whose soul was a constant battleground struck the keynote all unwittingly once when he said to me: "It's easy for you to be good; your father was. But mine was bad, and drank and swore and gambled, and sometimes I feel as if I *must* do just as he did."

Another child, who will steal under my very eyes, and conceal it so deftly that it is almost impossible to prove it, is the son and grandson of men who have been county burdens all their lives, either in the jail or infirmary. Yet in time the child will go out to the same career, landing

ultimately in the penitentiary. Two more of my boys are embryo murderers, utterly vicious, almost entirely destitute of any good trait; one has a certain pride in keeping pace with others, but once outside, where it will be utterly impossible for him to do so, his only saving grace will disappear and his innate viciousness assert itself. Some day he will commit murder, as inevitably as the freed tiger will do so. Being a human beast of prey, the safety of society will demand his death, though he is no more responsible than is the dog who knows that it is wrong to bite but does it.

It is absolutely imperative that dangerous elements be removed where they can do no harm; and since we are so unpardonably foolish as to turn loose upon society men and women who show from babyhood the characteristics of the criminal, a wrong becomes a necessity. Allowing the brute to run wild, instead of taming him, as we might have done, we can only appeal to his brute instincts, and must dispose of the results of our own inadequate legislation. A child who in early life betrays decided viciousness, and is even slightly below par intellectually, should be kept from society as we would keep poison from food. He is poison—poison to the blood of the nation; and sanitary laws are quite as necessary for the blood as for the homes of the people.

My boys show in almost every instance a natural cunning, an aptitude for stealing and great dexterity in concealment. They can pick a lock as cleverly as a professional burglar, often with no other implement than a bent wire. Though I am able sometimes to teach them temporary honesty, I can in no instance feel certain that it will endure under temptation, because of their weakness. Education helps them for the time being, but its benefits are practically annulled by the after life of strife and exposure into which they must go.

Belonging to the brighter class, most of them are moral more than mental imbeciles, and the moral imbecile is as incapable of being thoroughly reformed as the mental imbecile is of learning Greek. Thirty-four per cent. of the imbecile children are the result of the intemperance of parents, and with their own inherent weakness and inclinations are sure to become drunkards themselves. I have wondered sometimes if the morphine or opium habit in parents was not often the cause of the cunning, mischievous, dishonest children with whom we are constantly coming in contact. In general characteristics they greatly resemble many of the Chinese opium eaters.

Imbeciles belong usually to one of four classes—the harmless, passive sort, who have no energy, no strong desires of any kind, who are simply congenital paupers; the brutal, stubborn, evil-minded, dull ones, governed almost entirely by passion; a brighter class who are cunning and dishonest, addicted to petty thieving and little sneaking villainies, seldom guilty of great crimes; and the fourth and smallest division, a class who have some good inclinations, and can with help and sympathy do fairly well in the struggle for existence.

Working with feeble-minded children, one falls naturally into the habit of studying faces for traces of imbecility. Tramps in thousands of cases betray the characteristic features and expressions of the imbecile. There are hundreds of faces in the penitentiaries which are but the fulfillment of the promise of those in our schoolrooms. With rare exceptions the imbecile boy goes out into the world, ultimately to become a pauper or criminal, the girl to be the natural prey of those human hyenas who lie in wait for everything that is weak and unprotected. She is the victim of the law which should cry shame unto itself that it fails to defend her, poor drifting wreck upon the great sea of life.

Because we cannot entirely abate the evil of moral and mental imbecility is no reason why we should not do what we can. In this institution alone are four hundred children, who will in time probably go out to enter into the battle for bread. Though they form but a small per cent. of the total number of imbeciles in the State, yet if they could be saved from themselves, kept under kind protection, developed by wholesome industry, and, above all, prevented from propagating their kind, fifty years from now would show a great saving to the State. As the laws stand, if the subsequent careers of these four hundred imbeciles and of their descendants could be traced, what a terrible chapter of misery, wretchedness and crime it would be, what an awful comment on the inefficiency of government.

There is a false sentiment widely prevalent among unthinking people, which demands that a person who has not actually committed crime, no matter what are his tendencies, who can earn a living, if he will, shall be given liberty. Many an imbecile can and does work intelligently under direction; but liberty means to him license—license to live by hook or by crook, a parasite upon society or a menace to it. Anarchy is born in him. Not being able to reason, he is the tool of every agitator, no matter how unprincipled, who comes along. His sympathies are always on the wrong side, and if he is of the brutal class, he is more dangerous than the intelligent malefactor, for with him there is no stopping place.

Self-preservation is the first law of nature, but the saving of others is the first law of God. If we could only realize how utterly mistaken is a

kindness which, in the guise of liberty, gives license to the imbecile criminal to work out his own corrupt destiny, we should have taken a long step in the direction of the millennium. Paganism murdered its defective children. Christianity should shelter them, save them—by regular, well-ordered lives under efficient supervision—from themselves, and from bringing more of their kind into the world. We pray with the murderer after the murder is committed, but we might have gone back to first causes, and kept that murderer from coming into the world. We forget that, as he is his own greatest curse, the truest kindness to the imbecile, moral or mental, is to prevent him.

Wise laws, which will cleanse the race from its stream of impure blood, will do quite as much toward converting the world to the love of Christ as the sermon from the pulpit. Hand in hand with the church should go scientific investigation of the causes of crime and the means of its prevention. We are too much afraid of spending a little money now, forgetting that a present outlay often means a future saving.

The civilization of a hundred years from now, a broader, nobler, better civilization than ours, will have learned the lesson that prevention is better than cure; that to keep, where it is possible, the murderer from coming into existence is more in accordance with the law of Christ than to allow him, through the inefficiency of the law, to come into being, and after he has fulfilled his evil destiny, likewise through the inefficiency of the law, to smooth with gentle offices his pathway to the gallows.—*The Arena*.



HOW TO PREVENT DISHONESTY IN BANKS.

"Constitution makers do all they can to support the weakness of human virtue when subjected to the temptations of power and place. But virtue cannot be dispensed with in this world. No system of "checks and balances" can be made so perfect but that much must be left, after all, to the honor of governing persons."

JAMES PARTON.

A LEADING New York paper has recently offered a prize for the best system of preventing dishonesty in banks, and as we feel satisfied that our plan would be the best, we beg to submit a few of our views upon this interesting and very practical subject, though without any idea of winning the prize.

What the distinguished author above quoted so truthfully says of the necessity of integrity on the part of State officers is equally true of those who hold positions of trust in private corporations. Experience shows that it is practically useless to search for any purely mechanical or mathematical safeguards. However ingenious they may be, it will still be necessary to have an eye upon those who carry such schemes into effect. The surest and simplest way, therefore, to prevent irregularities in a business house, is to employ only those whose sense of honor has been scientifically tested. Of course it would be neither possible nor necessary to have all positions occupied by persons of a high grade of honesty, but the principal posts should and could be thus supplied. If a premium could be put upon integrity, what a revolution would soon take place in our poor world! If it were fashionable to be sincere and truthful, how easy it would soon become for everybody to practice candor and justice. The difficulty with the policy of dishonesty is that the more it is practiced the more it needs to be. When a man tells one lie he has to tell two more to conceal the first, and so on until he becomes engulfed in an ocean of iniquity. If

we could only start the other idea the opposite effect would occur. Goodness would multiply like compound interest and would establish such a condition of things as to render theft the most palpable folly.

We can anticipate the objection that our ideas are not practical, and that it would not be possible to judge with certainty as to the moral character of candidates for responsible positions. To this we reply that the certainty and accuracy of such estimates, if made by competent persons, would prove sufficiently practical for all ordinary cases. Of course nothing human is infallible, but we are sure that the degree of accuracy which may be secured in estimating conscientiousness would astonish any one who has not looked into the subject.

If it is desired to select an individual for a position of trust who shall be absolutely unpurchasable, a number of definite rules should be observed: First, there should be a good development of the bony system. The fiber should be firm. There should be considerable harmony and symmetry in the whole organization. The most important condition of all should be the development of the rear top head. If the brain is finely developed at the seat of the love of justice, the next step should be to observe the relative development of the other parts of the brain. If the other regions are for the most part fully developed without exhibiting any abnormalities, then the minor indications, such as symmetry of the ear, the form of the eyes, etc., should be carefully taken into account. If all the signs are favorable, we may be as certain as to the honesty of such a person as we can be certain of anything.

The fundamental basis of moral integrity as we have to deal with it phrenologically is integrity of the

physical structure. Not that all departures from physical integrity imply obliquity of the moral sense, but there are certain kinds of defects which are very significant. For example, there is a world of significance in an indirect gaze of the eye. Mill-

all transactions when the side head is abnormally narrow. The fact is, that where the faculty of acquisitiveness, for instance, is extremely feeble, the individual, although willing to be honest in money matters, is likely to go wrong from want of judgment. His



CONSCIENTIOUSNESS LARGE.

Observe the symmetrical arch of this skull at the top on each side of the center.



CONSCIENTIOUSNESS SMALL.

Note the abrupt gable-like slope at the top of this skull on each side of the center.

ions of people, totally unacquainted with the principles of phrenology, have learned by observation and made it a rule to watch their cross-eyed neighbors in matters relating to truth and honor, but we must repeat here what we have frequently said before in these columns, that it will not suffice to rely exclusively upon any one isolated sign. The whole organization must be balanced up; but according to the number of indications we find to be favorable we may be satisfied as to the probity of the character.

Many superficial phrenologists make the mistake of concluding that a high top head in the region of conscientiousness will insure honesty in

absolute want of interest in the world of commerce leads him into habits of thought which exclude all reference to financial questions, until it becomes as awkward for him to use his mind in such a direction as it would be for a man whose musical sense is embryonic to converse intelligently with a company of musicians upon the subtleties of their art. Such a man, unless well trained to business methods, is positively dangerous. He never learns to distinguish between *meum et tuum*. On the other hand, the excess of acquisitiveness, even when the sense of justice is large, may induce cravings which cannot be resisted, and which, from their abnormal, feverish character, lead to habits

of irregularity in business. In this case, the man steals and bitterly repents, but his repentance may unfortunately come too late for restitution.

We should be glad to state here *in extenso* all our specific rules for judging honesty, such as those with reference to complexion, color of hair and



ACQUISITIVENESS LARGE.

A millionaire German brewer, thrifty, industrious, energetic. Excellent business judgment. Note the width of the head.

It should not be forgotten that professional thieves are exceedingly deficient in acquisitiveness, with scarcely one exception in a hundred. This certainly means a great deal.



A BANK SNEAK.

Large acquisitiveness, so long as it is not abnormally inflamed in any way, stimulates the intellect to seek out the best means of obtaining money, and if all the other faculties are normal, a recognition of the superiority of the honest policy naturally follows, together with the establishment of corresponding habits in life. That which should be chiefly sought for then is a certain harmonious proportion between all the different parts of the brain.



ACQUISITIVENESS SMALL.

A man of great intelligence and moral enthusiasm, but utterly indifferent to commerce. Business judgment poor. Observe the narrowness of the head.

eyes, form and texture of the hand, shapes of ears, mouths, noses, etc.,



A PICKPOCKET.

etc.; but as it would carry us beyond the limits of our space, we must re-



A GENERAL THIEF.

serve further discussion until another time.

THE EDITOR.

SUCCESS.

BY MRS. C. A. N. SMITH.

IN whatever one undertakes success is the mark of greatness—not that we can succeed in everything we undertake, or aspire to do, but we should be careful by constant study of ourselves, to learn what we are best fitted for, and knowing this, aim high, work honestly and diligently, cultivate our intellect, and apply our knowledge to some useful pursuit in life and never leave it.

There is a saying that perhaps contains some truth: "Toss a man overboard and if he is worth saving he will save himself." No persons find themselves or their surroundings just as they would like; and when by working a little harder we accomplish so much more than we ever thought ourselves capable of doing, we feel like asking pardon for ever having murmured.

Often the clouds seem very dark; all former triumphs are forgotten, and the heart at times nearly sinks by the rude overthrow of some cherished hope that has cost us hard labor of brain and hands. But if we rouse ourselves by earnest action, concentrate our strength and work with a will, there is no obstacle so great, that it cannot be overcome or driven away. "The gods help those who help themselves;" and as every little brook, rivulet and stream contributes to the vast ocean, so every struggle, every difficulty that is surmounted makes up character that will day by day grow in strength, and before which clouds of mist and darkness and discouragement will vanish, and over all will set and dazzle radiantly the rainbow of success !

MY VALENTINE.

BY MARGARET E. WINCHESTER.

I feel, dear heart,
When thou art near,
That somewhere in
Some other sphere
We two shall meet
Again.

Counting my glass,
As time rolls by,
I know its sands
Run fast—they fly—
But we shall meet
Again.

Thou know'st not now,
But thou shalt know,
How dear thou art!—
If not below—
Then when we meet
Again.

If true love dies,
It lives again!
Nor groweth old.
'Tis not in vain;
We part—we'll meet
Again.

I came too soon—
You came too late—
We missed each other
At the gate!
But we shall meet
Again.

And then in bliss—
Mayhap in song—
Shall glide the live
Long days along—
In Heav'n we meet
Again.

THE IDEAL OF THE STAGE THE REAL OF LIFE.

THE possibilities of mental culture, in so far as self-control is concerned especially, are no better shown anywhere than upon the dramatic stage. The reference is a strong one for those who advocate the education and reform of the so-called vicious class, for many of the wearers of the buskin are marked for irregularities and caprices of conduct in private life.

At a meeting of the Woman's Professional League, recently held in New York, certain of the members made statements with reference to the conduct of actors and actresses while performing upon the stage, contrasting their manifestation of character at that time with their action off the stage. In reply to a question of this nature, "I have a friend who really has a great deal of genius, but she has such an unfortunate temper that she antagonizes all of her friends; now will she be able to succeed on the stage?" an actress of some reputation said "Yes," and another added: "There was a star in one company I was playing in who was simply divine. I could have fallen down and worshiped him on the stage. But I have seen him come off with the most violent curses, * * * simply because something about the orchestra didn't suit him. You would never have suspected it when seeing him play." The statement was made also that certain actresses were "perfect Madonnas on the stage, and regular vixens in private life."

It may be said that in the dramatic relation these actors are performing a part. True, but a part demanding the exercise of the higher faculties and graces of the human mind, and in their manifestation of power and virtue on the side of intellect, keenness and nobility these

men and women show their capability of repressing the selfish and vicious elements that may have been permitted to develop strongly in their mental natures. If for the purpose of representing a series of incidents simulating occurrences in real life these actors can make their better mental parts do full duty, and triumphantly show that nobleness of manhood and that sweetness of womanhood which romance and poetry were designed to picture, it is clear enough that the same spirit of determination, the same aspiration, carried into the everyday life, would render their conduct admirable.

It may be said again that on the stage we have the ideal of life—true in a sense this, but it is men and women who present this ideal, and with the stock of their human brains and human faculties. The exhibition of an hour might be made the practice of every day. The ideal of the dramatist's conception is but a harmonious coaction of human faculties or powers that may be transferred to the street and the home and become the known property of the man's or the woman's character, a realized ideal, yet nothing more than what they should have and be.

In view of such a demonstration of the higher capabilities of personal control in a class that is commonly regarded as peculiarly capricious and unstable in mental behavior, what should we expect of those who claim better advantages of natural organization and general culture? Certainly a course of life that would exemplify the noblest sentiments, and that in the manner of settled habit society rightfully expects this, and shame must attach to the class and its individuals that fail to meet the expectation. D.

CHILD CULTURE

"The best mother is she who carefully studies the peculiar character of each child and acts with well instructed judgment upon the knowledge so obtained."

A FOND FATHER AND HIS PETS.

BY NELSON SIZER.

PARENTAL affection is generally more strongly marked in the mother than in the father, or the type of character as evinced by parental affection is manifested differently by the father and the mother.

Pope expresses this thought clearly in the following line,

"The mothers nurse it and the sires defend."



FIG. 196.—GEN. BALLINGTON BOOTH AND DAUGHTER.

Fig. 196.—We have here General Ballington Booth of the Salvation Army with his little daughter and his pet son, who is already called the "General." In build of face and expression the daughter and the son resemble the father, as seen in the large forehead indicating intellectual vigor and organizing power, the large Mirthfulness which is the basis of wit and gaiety, the large Ideality which gives a

sense of refinement, Imitation which is the basis of conformity and adaptation, and in Agreeableness which gives smoothness to the disposition and its manifestations. We notice too, in the father, large Language, shown by the full and liquid eye; the children have inherited it. The little daughter nestling in the embrace of the father is the personification of innocence and happiness. Her face evidently says, "What is there in this wide world better than this?" We think the father resembles his mother and has a good many of the feminine qualities, and while as a father he is perhaps more proud of his darling boy, he is more



FIG. 197.—THE LITTLE "GEN'L."

tender of and patient with the precious girl. Still, paternal love is often very strong in the male, and has not only the manly vigor for protecting the offspring but the paternal tenderness and delicate fondness which is equal to the maternal.

Fig. 197.—The little boy is presented in three aspects. The artist evidently has awakened the attention of the boy in the first sitting. He had presented something for him to look at that had aroused his interest so that the expression of the face evinces awakened attention. If that facial expression were translated it would read, "What in the world is that? I have never seen anything like it before; it looks pretty, but it is so strange!"



FIG. 198.—INTEREST HEIGHTENED.

Fig. 198.—In the second picture the expression is heightened. The object that was presented to awaken and rivet his attention has been modified. If it was a toy-monkey or a queer doll it has been presented in a more startling manner and the boy's mouth is opened. He thinks it is funny and wishes he had it for his own. In the third picture the object of attention has been made grotesque. "Too funny for anything!" The expression of the first picture shows attention, the second one intensified interest with Mirthfulness, and the third one (Fig. 199) shows that he has made up his mind that it is very funny and he is going to enjoy it to the full. If such a face ever has a sober, hard, sour look we wish we had a picture of it to complete the series, or rather with which to commence the series, but the face of the father and also the face of the little girl would indi-

cate that a sour expression of the boy would not be natural.

That little fellow has great possibilities. He has a fine intellect and a very sensitive and susceptible temperament. He has a fertile imagina-



FIG. 199.—FUN ALIVE.

tion, energy of character, shrewdness, policy, prudence, ambition and strong affection. He does not need "line upon line," or training to awaken thought and instruct the understanding. A hint of a truth is to him a flash-light, vivid and intense. He will turn every page in a book if it be illustrated, and gather an abstract of the contents before he settles down to a critical perusal, and he will need wise restraint and guidance to prevent overworking his precocious brain-power. He would manifest talent in classical literature, he would make a fine public speaker, would be fond of poetry and write it; he is fond of music, and very fond of mirth, and he can copy and imitate anything that he approves. The little girl will show a strong character, but there are indications of more gentleness and grace than of power and severity.

Fig. 200.—We now notice a lovely little girl in three aspects and in three states of mind. The first is a sober, calm, quiet, normal face, unexcited. The mouth is closed, the features are placid, the eye is calm and thoughtful, and the head has the pose of attention and meditation, and it may be

called a face in the normal state. The head seems to be amply developed in front where the intellectual organs are located, and it is large in the top-



FIG. 200.—QUIET, NORMAL FACE.

head, the moral nature being amply developed.

Fig. 201.—The second presentation, the side-view, changes the expression of the eye; "What is it?" seems to be the question. The lips are apart, showing intensity of thought and of feeling. In the first picture the subjective or meditative tendency is exhibited, and in the second the objective appears to have attracted her attention and awakened her thought. She looks critical and earnest as if she would devour the facts involved and know all about it. The reader will observe the length of the head from the ear to the crown. The head is not very broad, and measuring from the root of the nose to the region of the crown the head is long or high. There is evidence also of a long back-head; behind the ears the region of the social affections seems to be decidedly strong. Benevolence is uncommonly large, the front por-

tion of the top-head is well rounded up, and such a child should not be pushed in study, should not be exploited before company; she should be permitted to live a quiet, natural life and not be put forward in company, allowed to hear marvelous stories or read startling or extravagant books, and should be fed hygienically so as to keep the nerves calm and cool and the digestion and the nutrition good. The old Roman proverb, "Whom the gods love die young," is more likely to be verified in temperaments like this than in the rude, robust sort, and what a contrast between this girl and the first boy in the January number! He was ruddy, tough, earnest, brave and aggressive and able to endure the "ills that flesh is heir to" successfully,



FIG. 201.—CURIOSITY.

while this delicate plant needs to be housed and sheltered like an exotic plant and guarded against the inclemencies of weather and other conditions that tax endurance.

Fig. 202. In the third presentation of her she looks human and less angelic, as if she might have some

heartly interest in and relish for the things of time and sense. She smiles, and if we had another picture where she is laughing outright like the little "General" it would complete that



FIG. 202.—AMIALE MIRTH.

series, but she will do more of smiling than of boisterous laughing in this world. A very gracious lady friend of mine, who thought that possibly laughter was wicked, sometimes would say, "I was almost tempted to smile." We would like to see this little girl tempted to ripened, explosive mirth. This girl's temperament is of the mental type, which is the basis of susceptibility and taste, but not so much of that kind of earnest, snappy force which siezes truth on the fly and makes herself the master spirit in the group. She is more like the mild rays of a summer sunset than like the glory of midday; is adapted to grace life rather than to rule it, to lead rather than to coerce.

Fig. 203. Here we have an old youngster, Ernest Henry Schelling, the musical prodigy, only four and a half years old when this picture was taken. This presents a very ripened

and substantial face. We met him at this age and made a careful personal examination. The fiber of his constitution was remarkably firm and solid, his complexion was dark and his physical development very dense. His earnest exercise in playing the piano had hardened his arms and given him a manly manifestation of the body. He had a wonderful memory of facts, of thoughts and things, and was a critic of human character. The portrait shows wonderful Ideality and Sublimity, large Constructiveness and a large development of the organs of Tune and Time. The training and public exposition of an infant like him would be likely to spoil many constitutions, but where the temperament is as firm and solid as this and the nutrition perfect, there is endurance to bear excitement and public applause without being so much carried away and injuriously affected by the nervous excitability as would be the case in a softer and more pliable temperament. When he was before the public in Philadelphia and New York at the time this picture was taken, he was attracting great attention in musical circles, and it was wonderful to see such a baby on the piano stool, with his feet ten inches from the floor and evoking from the great instrument its magnificent harmonies, and yet, as soon as he was through with his work, he would go around the room, toying with the things, just as any little child of his age would, and they had to call his attention and bring him back to his work, and when he was at that he was a man and masterful.

Fig. 204. We now introduce another boy whose father and grandfather we happen to know. The apparatus which is shown in the picture, the tricycle, the base-ball, and the attitude of the boy as he sits for his picture with his panting steed at rest, is about as boyish a picture as can be found, and yet there is a world of manliness and sincerity about it. See those sturdy legs as if nutrition were

abundant and went willingly to the extremities. Look at the broad head and face; courage, executiveness and power to conquer are shown in every outline. What a fine development of intellect and what a broad, massive forehead! He can master books as well as the tricycle and base-ball. He appreciates fun and his large

Destructiveness and Combativeness are large, and when he plays he plays to win and to conquer. He has Caution and Secretiveness enough to guide his force and earnestness and keep him on the safe track, and that same force and earnestness will give him speed. He is capable of scholarship, of mechanical ingenuity and



FIG. 203.—ERNEST HENRY SCHELLING, MUSICAL PRODIGY.

Mirthfulness gives him fullness of that joyous feeling, but like other healthy boys he looks as if he was in dead earnest about his amusement. His

artistic taste. He has the love of property and capacity for winning it. He has Secretiveness enough to conceal his purposes or modify his man-

ners so as to secure success without divulging all his plans. His face has the appearance expressed by the words "I am here, it is I, whatever

ment, mental and physical, to earn and to secure success, triumph, honor and achievement in any field of effort which may be presented.



FIG. 204.—G. R.—HEALTH, COURAGE, ENTERPRISE, MANLINESS

is wanted I am ready for it," whether it be a lesson, a race, a frolic or a fight. This boy has the temperament and the constitutional develop-

Like a good locomotive, he only needs a sound track and a proper destination. He can make the steam and use it!

REPROVING CHILDREN BEFORE COMPANY.

PROBABLY most parents, even very kindly ones, would be a little startled at the assertion that a child ought never to be reprov'd in the presence of others. This is so constant an occurrence that nobody thinks of noticing it; nobody thinks of considering whether it be right and best or not. But it is a great rudeness to a child. I am entirely sure that it ought never to be done. Mortification is a condition as unwholesome as it is uncomfortable. When the wound is inflicted by the hand of a parent, it is all the more certain to rankle and do harm. Let a child see that the mother is so anxious that he should have the approbation and good will of her friends that she will not call their attention to his faults; and that, while she never under any circumstances allows herself to forget to tell him afterward alone, if he has behaved improperly, she will spare him the additional pain and mortification of public reproof; and, while the child will lay these secret reproofs to heart, he will still be happy.

I know a mother who had the insight to see this, and the patience to make it a rule; for it takes far more patience, far more time, than the common method.

Once I saw her little boy behave so boisterously and rudely at the dinner table, in the presence of guests, that I said to myself: "Surely, this time she will have to break her rule and reprove him publicly." I saw several telegraphic signals of rebuke, entreaty, and warning flash from her gentle eyes to his; but nothing did any good. Nature was too much for him; he could not at that time force himself to be quiet. Presently she said, in a perfectly easy and natural tone: "Oh, Charley, come here a minute! I want to tell you something." No one at the table supposed it had anything to

do with his bad behavior. She did not intend that they should. As she whispered to him, I alone saw his cheek flush, and that he looked quickly and imploringly into her face; I alone saw that tears were almost in her eyes. But she shook her head, and he went back to his seat with a manful but very red little face. In a few moments he laid down his knife and fork, and said: "Mamma, will you please to excuse me?" "Certainly, my dear," said she. Nobody but me understood it, or observed that the little fellow had to run very fast to get out of the room without crying. Afterward she told me that she never sent a child away from the table in any other way.—*Helen Hunt Jackson.*

SPECIAL OFFER.

Beginning with the March number of THE JOURNAL we make the following special offer. If subscribers will send photographs (properly taken) of their child or children we will, so far as space permits in this department, delineate without charge the salient characteristics and give such suggestions as may seem suitable. We cannot, of course, promise that every one sent shall appear in THE JOURNAL, as our space is limited, and in order to make the photographs suitable for use the following directions must be carefully complied with:

1st. The name and address of the subscriber must accompany the photographs. Persons not now subscribers can avail themselves of this privilege only by inclosing \$1.50 for a year's subscription.

2d. Two photographs must be sent in each case—one profile and one front view. The hair must be *smoothed* so as clearly to show the contour of the head.

3d. Each photograph must be plainly marked on the back with the age of the child and also name or initials for identification.

Address "Editor of C. C. Dept."

SCIENCE OF HEALTH

HOW TO ATTAIN LONGEVITY.

MUCH is written on this subject. It is necessarily of deep interest to people, yet, in view of the way in which the masses live, it would appear to the reflecting observer that most people do not care to live either well or long. Commenting upon the subject, the *British Medical Journal* furnishes some interesting illustrations:

M. Barthelemy Saint-Hilaire, the famous French scholar and politician, who recently entered on his ninetieth year full of physical and intellectual vigor, has been telling the inevitable interviewer how it is his days have been so long in the land. It is, we are told, the effect of strict adherence to the old precept, "early to bed and early to rise," with steady work during waking hours. Every grand old man seems to have a secret of his own. Mr. Gladstone, we believe, attributes his longevity to his habit of taking a daily walk in all weathers and to his giving thirty-two bites to every morsel of food. Oliver Wendell Holmes pinned his faith on equability of temperature. The late Major Knox Holmes swore by the tricycle, which, in the end, was the cause of his death. Dr. P. H. Van der Weyde, an American octogenarian, not long ago offered himself "as an example of the benign influence of the study and practice of music."

Some aged persons give the credit of their long lives to abstinence from tobacco, alcohol, meat, or what not; others to their indulgence in all these things. One old lady, of whom we read not long ago as having reached the age 120 or thereabout, maintained

that single blessedness is the real elixir-vitæ, and she ascribed the death of a brother at the tender age of ninety to the fact that he had committed matrimony in early life. M. Ferdinand de Lesseps believed in horse riding. Mr. James Payn complains that in his boyhood he "got a little bored with too much horse." The Grand Francais seems to think that one can hardly have "too much horse." In a letter recently published M. De Lesseps delivered himself on the subject as follows: "I shall always be deeply grateful to Larine, my riding master, who from my earliest years made me share his keen passion for horses, and I am still convinced that daily horse exercise has in a large measure been the means of enabling me to reach my eighty-fourth year in perfect health." Carlyle was also a great rider almost to the end of his long life, and he not only rode, but, we believe, groomed his horse himself. On the whole, it must be concluded that the real secret of longevity is a sound constitution prudently husbanded. The only general rules that can be laid down are those set forth by Adam in "As You Like It":

"Though I look old, yet I am strong and
lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood,
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty but kindly."

That is the whole secret of long life. Shakespeare knew it as well as any one, yet he died at fifty-two.

CONSTITUTIONAL PREDISPOSITION

EVERY one is born to a certain manner or type of constitution. We speak of a man's temperament, that peculiar association of the physiological elements that gives him his peculiar physical make-up. This temperament is treated of in different ways by authors in medicine. A recent text-book of medical treatment discusses five types of constitution that should be taken into consideration by the physician* who would advise intelligently.

First is the *gouty* constitution or "diathesis." Those persons who have it are, as a rule, hearty and jovial; they often pass through life without an ailment; they are broad and strong, eat and sleep well, and rarely need a doctor. Curiously enough an acute illness often carries them off, when a weaker person will recover unscathed. The great danger they must guard against is the accumulation of unused food. Their hearty appetite throws too great a strain upon the excreting organs. It is good, therefore, for them to take a leaf out of the poor man's book and live sparingly, with an occasional fast from nitrogenous foods, to avoid stimulants, and take as much exercise as possible. If this course be systematically and judiciously followed they will most probably carry youth into extreme age.

Secondly, comes the *nervous* group; in person these are small-boned, lithe and active, indefatigable at work or play, and throw so much energy into their occupations as to exhaust their strength. If they neglect to take a proper measure of rest, they render themselves liable to all sorts of nervous disorders, beginning with insomnia and ending with insanity. Sleep is their best medicine.

Third on the list is the *strumous*. Sometimes they have pretty small faces, often large hands and feet, and are wanting in vitality. Injuries with them heal slowly, and the power of digesting, and assimilating fatty food

is deficient. Every effort should be made with such persons to husband their strength, and, if possible, to keep them well, as a slight ailment in another is to them serious.

The fourth, termed the *bilious* diathesis, is not quite so much a distinct type as the three above named. It is often seen and calls for special treatment of the liver. People of this temperament are often of a dark complexion, and the skin opaque. There is a great amount of waste in their organization, no matter what the quantity of food taken; and as they get more nourishment out of a large supply, the rational treatment is to live fairly well and attend to the intestinal function carefully. Allied with the *gouty* diathesis it produces large, energetic persons; with the nervous, small, dark, active beings, and with the *strumous* it may show an affinity for tuberculosis.

Lastly, we have the lymphatic diathesis. They who are thus classified are the exact opposite of the nervous. In appearance they are large, slow and listless, but are true and steadfast in disposition. They are liable to hemorrhages of a watery character, and are especially sensitive to depressants, so much so that they need to live in a bracing climate and use highly nutritious food. Their first consideration should be to live in pure, bracing air, as without it nothing will do them much good when debilitated.

Side by side with the way in which our bodies are building themselves in accordance with the inherited tendency of each, runs another influence acquired by habit, termed *cachexia*, and which displays itself in the same types as mentioned. This introduces another difficulty in the successful treatment of disease, for three factors must be effectually met if a perfect cure is to be the result. First, the complaint itself; second, the inherited diathesis; third, the acquired *cachexia*.

Thus a patient may have a bilious

diathesis; by low feeding and bad air he may acquire a strumous cachexia, and then a slight chill may result in "galloping" consumption, from which no skill can save him. It is this that makes a knowledge of our constitution so valuable. Such a patient as above might have avoided the strumous cachexia by a liberal diet, combined with plenty of exercise in the open air, and an avoidance of bilious attacks by the judicious use of easily digested food, accompanied by fruits.

SENSIBLE TREATMENT OF THE SICK.

THE sick—those whose sickness and loss of appetite are instituted to stop them in their mad career of dissipation and abuse of every power of their nature, that rest may be obtained—are sometimes in circumstances in which the vitality is so low that there is not sufficient remaining power to digest ordinary food and the attempt to do so may exhaust as much force as may be obtained from the little of the food digested, perhaps more. It sometimes occurs that fasting is quite as productive of nutrition as an attempt to take ordinary food. Indeed, since nature has the power to appropriate food from fatty and other deposits in the system, in the absence of an appetite, when food cannot be digested, it is safer to trust to her efforts in sustaining the body in her own peculiar way, than to attempt to compel the digestive organs to do what is beyond their power. That nature does thus become a provider, making the best possible selections under the circumstances, is apparent from the hollow eye, the sunken cheek and the general emaciated aspect of the system, leaving it like a depleted granary.

Nature never makes any mistakes, while we may often select the wrong food, controlled so often by morbid cravings. It is indeed fortunate for us that we are so constituted that

certain elements, or forms of food may be appropriated, affording nourishment to the system in an emergency, without digestion, at least, and so requiring none in the stomach or intestinal canal. This is true of water, a very important constituent of nourishment, or of the human system, undergoing no perceptible change (alcohol, also, is undigested, but is thrust out of the body as an intruder, an unwelcome visitor, yet, unlike water, it does no service to the body, but irritates every surface with which it comes in contact). It is possible, therefore, for the sick, when so incapacitated, to receive nourishment from water and air (both containing the important elements of nourishment, in part, as may be proved by the fasting of Dr. Tanner and others, one faster in Chatham, Mass., living over eighty days).

The most available form of such nourishment, perhaps, is in the form of various juices obtained from ordinary food. The simple and clear juices obtained from boiling beef, mutton, fish, etc., will afford to this class of invalids more nutrition than they could obtain, under the circumstances, from these articles in their usual condition, taken as solid food. But, better still, the juices obtained from such purer food as wheat and other grains, or from "wheatena," "cerealine," oatmeal, and the like, that are very much more nourishing than beef and serve a better purpose. To afford variety and superior relish, the "lactated food," the apple, both sweet and sour, or gently acid, the pear, peach, the smaller berries, all ripe, may be used, all of which should be carefully strained, or remain standing a sufficient time to allow the small particles to fall to the bottom, having these as clear as possible. Since these do not require digestion, simply absorption and appropriation, they may be taken very much oftener than solid food, the digestive powers being at rest all the time, yet the needed nourishment being obtained,

the system is strengthened, put in the proper condition to resist the natural effects of disease. After all of this, the crisis being "bridged over," the system "toned up," the most simple and easily digested foods may then be taken, with care, gradually using such as a baked sweet apple, a glass of milk—the skimmed generally preferred, as that is more nourishing than the cream—an egg beaten up in milk, rice, barley soup, sago, tapioca, with the more usual mushes, omitting that made of Indian corn meal, while the juices above mentioned may be taken at night, the more usual of the infant foods being sometimes taken at noon. DR. J. H. HANAFORD.

A GOOD COMPLEXION.

THIS is one of the more pressing demands of society, and methods of all sorts are employed to obtain the end. We are of opinion, however, that one of the most important factors in skin culture is too much neglected. That is the psychical one of good nature. An exchange writer refers to it in appropriate terms.

One can cultivate a good complexion as you cultivate a temper not to be disturbed by trifles—a temper that does not go off on a tangent, but learns to yield obedience to a will that is also under control. An even, cheerful temper is a great beautifier.

And how can a cheerful temper preserve or improve the complexion?

What does Emerson mean when he says behavior is the best cosmetic? Think a moment of the discipline of mind and the condition of body that brings about cheerfulness, which is the sum of good physical mechanics and chemistry. High-heartedness is not a thing of chance. It is a result of healthful function of body and that finer part of the organism called the mind. A cheerful temper—a condition quite different from the patient, silent, enduring, grin-and-bear-it temper—is a positive state, one of equilibrium and health. Its cultivation means an increase of vitality. And increased or maintained vitality acts upon every part of the human frame, the skin included. The very intimate relation between emotion and abnormalities of the skin has long been recognized. The cheerful temper, then, means well-acting nerve centers, a positive condition of vitality, however limited in quantity, and machinery in fair running order, whatever its relative worth may be. Whoever "loves a rosy cheek or a coral lip admires" must bear in mind that the smooth and steadfast mind, with its gentle thoughts and calm desires, extolled in a later verse of the same poem, are important factors in the maintenance of personal beauty.

After all, true beauty is the inner spirit shining through the face. George Eliot paid Romola the highest compliment when she says of her: "Her beauty is the necessary consequence of her nature."

ADVICE TO CYCLISTS.

Look out for
Kyphosis bicyclistarum;
It is a bend in your spine
Which eight times in nine
Will give you a whole lot of trouble;
If you wish to prevent
This bicycle bent,
Don't sit on your wheel in a double,
Look out for
Kyphosis bicyclistarum.

—*Detroit Free Press.*

NOTES IN ANTHROPOLOGY.

The Age of the Earth.—That the duration of the planet on which we live is a matter in dispute appears in the brief discussions under the title of "The Progress of Science" that appear in the *Cosmopolitan*. Mr. G. F. Beeker reviews the authorities:

"When geologists discovered that the history to be read in the stratified rocks extended over a period compared with which the traditional six thousand years was almost insignificant, there was a natural tendency to claim for the length of geological periods any lapse of time which might seem convenient. It was Lord Kelvin (then Sir William Thomson) who first adduced valid physical arguments to show that, on any reasonable assumptions as to the mean temperature of the globe prior to its consolidation from complete or partial fusion, the time which has elapsed since that epoch could scarcely be more than about one hundred million years. Then Baron von Helmholtz gave the first logical explanation of the sun's heat together with an estimate of its age, which turns out about a score of million years, supposing that the emanation of heat has been correctly determined. The geologists are much divided in opinion on this vital subject. Some of the most distinguished of them have protested that even one hundred millions was far too short a time to allow for the development of species, or for the accumulation of sediments. Others of no less ability see their way to accepting figures of from twenty to a hundred millions of years as the probable age of the earth. Mr. Clarence King early in the year presented an argument somewhat similar to Lord Kelvin's, but based on different experimental evidence and postulating a solid earth. He reached twenty-four million years as the result. The veteran Prof. Prestwich, too, in reviewing the assumptions of uniformitarianism, has announced his opinion that fifteen or twenty million years is much more probable than three hundred million. Again, Mr. C. D. Walcott, from a study of the strata on the Pacific slope, concludes that forty-five mil-

lion years since the data of the earliest known fossils is a fair average estimate. Other absolute estimates and estimates in terms of some particular formation have also been made, which bring the age within Kelvin's period. * * *

It is true that neither geologists nor physicists have accurate data from which to compute, yet the ingenuity which both parties have displayed has been useful in a two-fold sense. It has been shown that each group of thinkers, arguing from different premises, may reach results not utterly discordant; and in doing so they have developed methods of discussion which will be useful in reaching a final conclusion when better data become available."

Iron in Prehistoric Times.—

Iron was used before history was written. The stone records of Egypt and the brick books of Nineveh mention it. Genesis (ix., 22) refers to Tubal-Cain as "an instructor of every artificer in brass and iron," and in Deuteronomy (iii., 11) the bedstead of the giant Og was "a bedstead of iron." The galleys of Tyre and Sidon traded in this metal. Chinese records ascribed to 2000 B. C. refer to it. Homer speaks of it as superior to bronze. The bronze age came before the iron age, because copper found as nearly pure metal, easily fuses, and with another soft metal, tin or zinc, alloys into hard bronze; while iron, found only as an ore, must have the impurities burnt and hammered out before it can be made into a tool. The word sometimes translated "steel" in the English Bible really means bronze or brass, but steel was distinctively known to the later ancients. Pliny the elder wrote in the first century of our era: "Howbeit as many kinds of iron as there be, none shall match in goodness the steel that comes from the Seres (Chinese), for this commodity also, as hard ware as it is, they send and sell with their soft silks and fine furs. In a second degree of goodness is the Parthian iron." Asia probably made

more iron and steel thirty centuries ago than to-day. About 776 B. C. there is authentic record of the use of iron in Greece, and Lycurgus used it for the money of Sparta. Iron and steel weapons of war began to displace those of bronze before the battle of Marathon. The Romans learned iron-making from the Greeks and the Etruscans, their mysterious and highly-civilized neighbors, and obtained iron largely from Corsica, where the mines had been worked from an ancient period. The Roman legionaries found in Spain steel weapons of the finest temper, and Diodorous says that weapons of the Celtiberians were so keen "that there is no helmet or shield which cannot be cut through by them." Toletum (now Toledo) was then as famous for its sword blades as afterward in the middle ages. Cæsar found the painted Britons fighting with spearheads of bronze, but wearing armlets of iron, and remains of pre-Roman forges are still found in England and Wales. The Germans knew the art of sword forging, and their legends of dwarfs and trolls with magic swords point to an earlier people, adepts in mining and metallurgy.—*Iron Industry.*

A Herculaneum in Central America.—The N. Y. *Literary Digest* notes that excavations now being carried on in Guatemala have produced important archeological results having very great interest from the point of view of the history of art, of whose beginnings we know so little. Not far from Santiago-Amatitlan, at the foot of the volcano of Agua, recent discovery has brought to light a whole village, belonging to a pre-historic era, completely buried under a thick deposit of lava and cinders. M. West, writing for *La Nature*, Paris, describes this new object of discovery, and from his letter the following is taken:

"At a depth varying from 4½ to 6 meters [nearly 15 to 20 feet] the excavators have unearthed in the first place a great quantity of domestic utensils, plates, vases, and arms. Pottery with fine sculpturing and enriched with color has been found, and also glass vases of great delicacy. All these objects are in a state of perfect pres-

ervation. In exploring the cavities that indicate the sites of the ancient dwellings there have been found a hammer, swords, clubs and daggers of flint, well-sharpened, slender, and of elegant workmanship. But this is not all. The excavations at Santiago-Amatitlan have disinterred several extremely curious stone idols, among which there is a rather large one representing a reclining soldier sculptured in a block of black basalt. On his head the warrior wears a kind of casque having some resemblance to the distinctive head-gear of the Roman prætors. The features of the face and the beard are the work of a veritable artist, which is the most astonishing as the only tools of which the explorers have recovered any trace are shears and comparatively large hammers of flint. Not far from these statues lay necklaces, ornaments, and a profusion of pearls and turquoises, and, near by, pretty glass cups bearing inscriptions in colors so brilliant that it seemed as if they must be fresh from the artist's hands.

"According to the best archeological authorities of the region, the Indians who built this buried village, and who left these interesting vestiges of their civilization and advanced intellectual culture, were of the stone age—that is to say, of a remote pre-historic antiquity. This opinion of the savants is confirmed by the fact that the few human skeletons discovered during the excavations have an average height of 2.13 meters [about 7 feet], precisely that attributed by paleontologists to the fossil men of this early period."

An Ancient Carthaginian Trophy.—The *Vossische Zeitung* describes a silver sacrificial bowl recently found while dredging in the harbor of Biserta, the ancient Carthaginian Hippo-Zarytos. It is oval in form, shallow, has two handles, and weighs nine kilograms. The inner surface is richly ornamented with a design in inlaid gold, representing the conflict of Apollo and Marsyas. It is Hellenic work of the First Century of our era, when Biserta was a Roman colony. It is regarded as the most valuable piece of workmanship in the precious metal which has as yet been discovered in Africa.



Ex fronte, ex capite, ex vultu, etiam in ipso oris silentio natura loquitur.—PLATO.

EDGAR C. BEALL, M.D., EDITOR.

NEW YORK, FEBRUARY, 1895.

REGARDING PHRENOGRAPHS.

SEVERAL years ago, feeling the need of some term which would be much shorter than "Written Delineation and Analysis of Character and Talents," we coined the word "phrenograph"; and although it may now be found in the great Standard Dictionary of Funk & Wagnalls, we wish to state a few of our personal views on the subject which will tend to establish a better understanding among our readers.

In discussing certain phrenological questions we must remember to keep the two aspects of the subject distinctly separate—the theory and the application; the philosophy and the art. The idea of the phrenograph is essentially practical. It relates to the application of phrenological principles to an individual case. It means the analysis and description of the mental and temperamental elements possessed by an individual, considered both singly and in the various combinations which produce the results commonly known as char-

acter, disposition, talent, etc. The accuracy and value of a phrenograph, therefore, must depend upon the learning, judgment and skill of the person who makes it, and its defects should not be charged to phrenology considered as a system of mental philosophy.

As to the etymology of the word, it is from the Greek, and means a writing of the mind, or better, a written picture of the mind, in nearly the same sense that a photograph is a light picture, a lithograph a stone picture, an autograph a writing by one's self, etc. As we understand it, a phrenograph bears the same relation to a person's character and talents which a biography does to his history. If made approximately complete, it would necessarily cover a vast amount of matter, and in the case of a good subject a phrenograph might easily be extended to the dimensions of a good sized book. In the private professional work of a phrenologist, the extent or length of the character

delineation, as well as its quality, of course must vary according to the ability of the phrenologist, his facilities for doing business, the amount of his fees, etc. But it is understood that in private practice the phrenologist should give a careful and truthful account of faults as well as virtues. In writing a phrenograph for publication, however, this is not the case. For many reasons a phrenologist does not dare to publish all he knows about people. To expose all their weaknesses would often be wanton cruelty and the acme of ill-breeding.

It is impossible to please all tastes, and we cannot expect to write an analysis of character which will not, to some persons, seem imperfect in some essential particulars. Not infrequently the criticism is made that we do not enumerate enough defects in the characters of those we describe for the public. We freely admit that we prefer to discover good in people. We think that it has a wholesome effect upon the discoverer as well as upon the subject. If we must err, we prefer to err upon the side of charity. Lenity, in this matter, "is twice blessed; it blesses him that gives and him that takes." However, aside from preference, we do not believe that a good deal of charity in estimating our fellows is at all incompatible with the scientific method.

According to our philosophy, which we think is purely phrenological, and our idea of true religion, we think that there are reasons why we can, in a certain sense, excuse even the worst defects of human nature so far as individuals are concerned.

We agree with those grand words

of Madame De Stael: "To comprehend all is to pardon all." But if we indulged in flowery eulogies at the expense of analysis, it would certainly be wrong. It is due the reader that we give an accurate analysis so far as we go.

There are two excellent reasons for our failure to emphasize, or in some cases even to mention, the worst faults of a "phrenographee": First, as intimated in a previous statement, it would be a violation of professional ethics, and under ordinary circumstances a manifestation of censoriousness without excuse. If an intelligent phrenologist were to publish to the world all the unamiable and unadmirable qualities which come under his notice among people in public life, it would certainly create a commotion. Second, we are sorry to say it, but it is a fact that the majority of people prefer to read something bad about their neighbors. To belittle one's neighbor flatters self-love, and feeds envy, which is a most despicable quality. The editors of certain great newspapers recognize this fact, and hence fill up their columns with scandals and criminal news almost to the entire exclusion of matter that would advertise the moral heroism in the world. In our judgment this is one of the great infamies of our civilization. Its effect is to lower the tone of public morals, because people instinctively tend to follow the standard most frequently set before them.

Now it is the aim of THE PHRENOLOGICAL JOURNAL to improve the moral tone of the community, and the editor is satisfied that, as a rule, people need only a hint as to the moral delinquencies of the public

characters we describe. We believe that in most instances we need only to intimate or insinuate that a certain failing is present. We expect the reader to discover the rest, as it were, between the lines. However, if we do not say enough, and anyone should care to write us for further enlightenment, we shall try to add such information as we can. It is our desire to make *THE JOURNAL* a sort of school for all who wish to study human nature, and we earnestly invite our friends freely to communicate with us in reference to any question they may wish explained. Our subscribers are scattered over the whole English-speaking world, and it is difficult for us to anticipate all their wants.

Lastly, as to our phrenographs in

THE JOURNAL, we wish to make them instructive to new readers, as well as old, and hence we sometimes repeat certain phrases and ideas which our old friends have heard perhaps to the point of weariness. For example, in describing a head, we always try to make it clear to the beginner that we do not teach the *tubercular craniology* which the colleges for the most part still absurdly define as our doctrine. They ridicule us for our ignorance of anatomy, but the laugh is on them. The doctrine of "bumps" exists only in their imagination. As soon as people understand our method of measuring the developments of the brain by diameters and from the opening of the ear, the reasonableness, beauty and utility of the whole system become apparent at once.

A LESSON IN PHYSIOGNOMY.

IN this instance we shall depart from our usual custom of discussing primary or radical mental faculties as expressed in organic forms, and introduce two pairs of eyes in which the expression is the result of a number of faculties and temperamental conditions acting in combination.

In the first engraving, which represents an anonymous individual, the striking peculiarity is that the gaze is directed to the earth. In that one word we have the text for a long sermon. This man sees everything from the position of an egotist. In his own conceit he is always on top, consequently all else is beneath him. He expects to find everything on the ground, and if things are actually higher he imagines them dragged

down. He thus develops a habit of conceiving everything as essentially little. He always looks into the big end of his spy glass so that objects shall appear small enough to be considered with contempt. As his gaze is directed downward, he sees only that which administers to his selfish appetites. All that interests him is thus necessarily perishable, fleeting and cheap. If he opens a bottle of beer he is eager to drink it before it gets stale, and it is the same with his loaf of bread, and his portion of meat. He trusts nothing out of his sight. He knows the ephemeral value of all that pleases him, and he suspects that nothing possesses intrinsic, lasting good. He is suspicious, envious, doubtful, and of course unhappy, as he well deserves to be. He has no

faith in anything hereafter, and he is equally skeptical regarding everything in the present. He is an infidel to every old orthodox creed, and equally heretical to all that is new. He is an infidel to every scheme of

In the head of such a man we expect to find large self-esteem, cautiousness, destructiveness, secretiveness, acquisitiveness, alimentiveness, amativeness, and firmness; with deficient social attachment, justice, hope,



THE PESSIMIST.

abstract duty, because he cares nothing for truth. He has started out to serve himself, and as he thus has a fool and a tyrant for a master, he finds no genuine satisfaction in his devotion. He knows nothing, even in imagination, of the delights of doing for others. Other people suspect his selfish motives and avoid him. Every man is against him, and he is against every man. The breach grows wider as the years advance. Life has no ideals for him. He looks upon poetry and art as the expression of a mild form of insanity. He is a materialistic materialist. His definition of materialism would be accepted by all opponents of that doctrine, for in his case it is truly a "gospel of dirt." He sees potency and promise for evil in matter, but he does not concern himself as to its properties for good.

reverence, faith, benevolence, ideality, sublimity, causality, etc. Life to such a man is necessarily a failure, and hence he believes that it is scarcely worth living for anybody else. That is to say, he is a pessimist.

In the second illustration, which is copied from a portrait of the late distinguished poetess, essayist, and lovely woman, Helen Hunt Jackson, is suggested the opposite of all that we have just said of the first subject. In these eyes we see a happy soul looking outward and onward; a disposition which is amenable to all ennobling and elevating powers. She is loyal and true. Her faith is as firm as the eternal rocks, but she is willing to look at a new leaf in the great book of nature every morning of her life. She loves to watch the gold-fringed, fleecy glories of the sky,

but she is never disturbed to see them melting into the eternal blue. She is not afraid to see their forms diminish and grow indistinct, for she is confident that on the morrow they will appear again, perhaps with

chill it, nor could its temper be dulled by poverty or death.

Such a woman has but little conceit. She forgets herself. Her thoughts are centered upon some ideal or some duty beyond the pale



THE OPTIMIST.

greater pomp and splendor than before.

Her eyes are not wide open with the stare of credulity. They question and interrogate, but only to acquire larger knowledge. She is not suspicious or exacting without a cause. But she is marvelously quick to discern the least departure from moral symmetry. Normality, naturalness, and physical, mental and moral health are visible in the sweetness of this gaze. What wondrous soulfulness! What exquisite modesty! Here are all the signs of love, deep, tender and true. No jealousy finds lodgment here. The expression is the very antithesis of coquetry. The love in these eyes would be for time and eternity. It would know no relaxation or diminution. The frosts of age would not

of her ego. Whoever comes within the range of her vision will find it useless to wear a mask. She will penetrate his soul at a glance. She cultivates the habit of discovering nobility, hence nobility often discovers her. She forgets the present, the temporary, the frail and shifting vanities of the flesh. Her heart is set upon treasures of the spirit. She tries to work for others, and unconsciously reaps a rich harvest for herself. She glorifies everything she touches. Stripped of its poetry and music, life would be almost meaningless to her. With so much goodness, so much purity, so much loveliness within herself; always seeking good, it is not strange that she dreams of goodness even though in a desert of selfishness and greed. Such is the optimist.

THE INSTITUTE CLASS OF 1895.

IT gives us pleasure to call attention to the annual course of instruction in the American Institute of Phrenology, which opens on the first Tuesday of September in each year, and continues for two months. In 1894 we had a very intelligent and promising class, several members of which entered the lecture field and at once secured attention, respect, and liberal patronage.

All who desire to practice Phrenology as a profession, or any who are in the field and wish to double their income, as well as their power of doing good, and any other persons who wish to learn how to study strangers so as to know whom to trust and whom to distrust, would find a course of instruction here of incalculable advantage. It is also just the means needed to become thoroughly acquainted with one's own powers and defects, and also to learn how to treat friends or children so as to exert the right influence and obtain the best results.

For particulars in regard to the Institute and its work, any person may write for "Phrenology in Daily Life," which will be sent gratis by addressing the business manager of our office.

A SLIGHT MISTAKE.

MRS. WELLS is receiving from friends and strangers clippings from *The Queen of Fashion*, stating that she began business with her brothers in 1814. She desires to say to her various correspondents, that the business she began in that year, was that of living—it being her

birth year. She joined her brothers in 1837.

A WORTHY CAUSE.

THE many friends and admirers of the veteran reformer, Susan B. Anthony, are desirous of making a testimonial to her for her next birthday, in the form of the present of a home for her old age. As this is a most worthy object, and deserving of all encouragement, we are glad to call attention to it, and hope that there will be many responses from the friends and subscribers of THE JOURNAL. Contributions for this purpose may be forwarded to Rachel Foster Avery, Somerton, Philadelphia, Pa.

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.

ALL CONTRIBUTIONS MAY BE SENT TO THE GENERAL editor, Dr. Edgar C. Beall; but matters relating to CHILD CULTURE, SCIENCE OF HEALTH, or of a strictly medical nature, should preferably be sent to Dr. H. S. Drayton, who has special charge of these departments.

WE ALSO EARNESTLY REQUEST OUR CORRESPONDENTS to write as legibly as possible. Wherever practicable use a typewriter. In this way you will lighten labor, avoid misunderstandings, and secure earlier attention

OPEN TO CONVICTION.—All editors of experience are familiar with readers, who exhibit their attitude toward the policy and

objects of their respective publications by criticism, objection, skepticism, etc. We suppose that it would be impossible to steer entirely clear of the Scylla and Charibdis of prejudice, egotism and malunderstanding; that, however cleverly one might manage, there would be those who would openly attack the method and more or less sharply differ in opinion from that expressed in the printed matter. But it is the duty of a publication that is something more than a newspaper to pursue a course that will be instructive and helpful to even the critical and grumbling reader, and to have some regard to him when a calm regard of facts shows that he has some warrant for his quibbling interventions. We believe that the highest type of intelligence is that which does not arbitrarily or dogmatically adhere to an opinion, but is prepared to modify the opinion whenever facts are discovered that show the wisdom of modification. It is a safe course, and as scientific as it is safe, to hold the judgment in that poise that will enable it to reflect the truth. Opinions change with reference to mental function, among theorists, but those who refer their doctrines to the facts of physiology and organic structure are not easily moved to change, and justly so because they have reasons based upon fundamental causes for their attitude. This is the position we take, and if certain persons criticise and carp at it we can not prevent them for so doing. If they will demonstrate by natural evidence that our views are falsely grounded, that we are advocating untruth, we will acknowledge the error, correct our views to the proper extent, and be grateful for the light so given us.

INSANITY—A. N.—Mental disorder depends more upon physical condition—*i. e.*, the health of a person—than upon the mere relation of cerebral parts—assuming, of course, that the mental organization is of average type. When the health is below par the nutrition of the brain is deficient and this creates a tendency of unbalance. If this tendency persists the faculties at length become irregular and inharmonious in action, and temporary or continued insanity results. Any temperamental state through excess may be incidental to insanity. The morbid or "nervous" form of the

mental temperament is that most likely to involve mind disorder; yet a large proportion of cases are determined by the bilio-motive state, associated, as it often is, with derangement of the digestive function. Variety of physical and mental type is of natural design, and is consistent with a great variety of character within normal limits.

CHARACTER IN THE FINGERS—L. M.—It is gratifying to have a correspondent so appreciate an answer in this column as to send a money tribute for it. A very unusual occurrence indeed, and much like one's experience as a dispensary physician when a charity patient presses a dollar upon him for the good that he has done him or her.

There is much to be seen in the hands, but it is mainly from the point of view of temperament and physiology. You will find in the books on palmistry a great deal of guesswork, but also some well-founded observations. Heredity and habit contribute to the form and tissue nature of the fingers. Use or disuse leave their impress. The nervous person has usually a thin, long finger, with somewhat pronounced knuckles. Long, tapering fingers usually intimate taste, æsthetic capability, dexterity in nice mechanical operations, while the industrial hand, the working hand, is known by fingers with spreading nails and tips. Your long-fingered lady is commonly careful about little things, neat in dress, and sensitive about appearances. Short-fingered people, with the vital temperament, usually are quick, impulsive and hasty. Fingers that bend inward are hard and stiff to the "feel," especially if the bend is mainly at the end phalanx, indicate excess of caution, selfishness and reserve. Supple, plastic fingers that bend far back belong to a nature that is pliable, adaptable and clear. We have noted that they are usually associated with a nose somewhat retroussé. And so on.

SWOLLEN GLANDS.—F. E. C.—The cause of the condition varies. May be constitutional, or acquired. An examination into the history and life of the patient would be necessary to determine it. Sometimes a "cold" will set up an inflammation that

produces a permanent enlargement of the parotid or sub-maxillary glands. A mouth inflammation or catarrh may cause the trouble. Oftener, we think, the enlargement is caused by a contracted disease. The treatment would of course depend upon the origin and condition.

CROSSED EYES.—C.—The double strabismus you describe is probably amenable to treatment. Consult an eye specialist. The lady should have attended to the matter long ago. It is a shame that parents are so negligent of children, who suffer from crossed eyes, one or both, when a comparatively small operation will greatly correct the difficulty.

TOMATOES DANGEROUS.—J. S.—The idea you speak of is entirely unwarranted. Tomatoes when obtained in a fresh and ripe condition are not harmful, but on the contrary are as wholesome as they are a pleasant article of diet. There is no want of medical authority on this side of the matter. Tomatoes neither produce cancerous disease, nor aggravate such disease where it already exists.

COMPARATIVE BRAIN WEIGHT.—J. F. B.—Investigations in the comparative anatomy of the nervous system have shown that there is an important relation between the brain weight of an animal and its intelligence. In some of the lower animals, particularly the fishes, the brain is very small. A shad's brain is but 1 to 1,837 as compared with its body. A turtle's brain is as 1 to 2,200. A sheep's brain as 1 to 350; a bird, like the chaffinch, has the proportion of 1 to 230, while the eagle has 1 to 160, and the pigeon 1 to 105. The rat has 1 to 82, and the cat about 1 to 40. In some of the lighter apes the proportion is quite small, even 1 to 25. The elephant, that has a very large brain, the heaviest known, has the ratio of about 1 to 500. Man, with a brain weighing say 50 ounces, has the average relation of about 1 to 45. Among some insects we find a remarkably large brain as compared with the size of body, for instance, the ant and the wasp.

PRACTICE AND PERFECTION.—S. L. R.—Yes, practice in examining heads is very necessary, the same as in playing the violin.



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 SYNOPSIS OF THE PRACTICE OF MEDICINE FOR PRACTITIONERS AND STUDENTS. By WILLIAM BLAIR STEWART, A.M., M.D., Lecturer on Therapeutics, late Instructor on Practice of Medicine in the Medico-Chirurgical College of Philadelphia, Demonstrator in the Philadelphia School of Anatomy, etc. 8vo, pp. 434. Price, \$2.75. E. B. Treat, publisher, New York.

The busy practitioner, for whom this publisher evidently has much sympathy, will be pleased with this fresh addition to his stock of practical manuals. The work is a compendium of therapeutics, but at first sight impresses the experienced reader with the thought that it is a useful, serviceable volume. The author has shown marked intelligence and discrimination in his treatment of the long series of topics that fill the pages; while brief the descriptions of origin, pathology, symptoms, diagnosis, etc., are clear and guiding. The medicinal suggestions are "up to date," taking note of recent discoveries and remedial processes, but giving small space to fads and experimental remedies. We note that the author has looked into the books of the specialists, and found much serviceable data—in fine, has sought the best sources of information in preparing what is emphatically a comprehensive and very useful treatise.

THE FAIREST OF THE FAIR. By HILDEGARDE HAWTHORNE. 18mo, pp. 289; cloth. Illustrated. Philadelphia: Henry Altemus.

A very pleasant, chatty series of sketches of the more impressive features of the great Columbian Exhibition. Written by a

visitor whose appreciative æsthetic sense expanded in personal contact with the wonders of the "White City," yet whose enthusiasm never carried away her judgment. It is just the book for those who had the privilege to visit Chicago in 1893; and for those who stayed home it is a very agreeable addendum to the more serious readings that might have been theirs regarding the show. As the author went her rounds, day after day, she must have observed closely and studied carefully; yet in her book there is that *verve* and sprightliness of analysis and description that make the matter of them appear fresh and as attractive as a romance. Verily the "White City," with its infinitude of exhibits, appears more like a strange dream of yesterday than something that was real. Miss Hawthorne seems to have selected just those things that were most striking and instructive, not omitting the length and breadth of the famous Midway. A dainty little book in the printing and the pictures, too.

PRACTICAL URINALYSIS AND URINARY DIAGNOSIS—A Manual for the Use of Physicians, Surgeons, and Students. By CHARLES W. PURDY, M.D., Fellow of the Royal College of Physicians and Surgeons, Kingston; Professor of Urology and Urinary Diagnosis at the Chicago Post-Graduate Medical School. Author of "Bright's Disease and Allied Affections of the Kidneys," etc. With illustrations. Octavo, 360 pp. Philadelphia: The F. A. Davis Co., Publishers.

This treatise covers a wide field in the discussion of the topics included under its title, bringing the subjects of urinalysis and renal diagnosis to date. The discussion of the kidney function is quite full. In much detail we have the composition of normal and abnormal urine and the methods for determining its changes and the pathological alterations in the producing organs. All known forms of disease relating to the kidneys and associated organs are discussed, and their pathology and symptoms carefully set out. The author, prepared for his task by years of special study and observation, is certainly to be

credited with having supplied the profession with a valuable work and that at a moderate cost. It is systematic and concise in arrangement, and so well illustrated that little is wanting to meet the demand of the most exacting. The appendix, which furnishes carefully prepared rules in brief form for the use of the life insurance examiner, is a happy thought and worthy of special mention.

OUTLINE STUDIES OF THE HUMAN FIGURE.

By J. H. KELLOGG, M.D., Superintendent of the Battle Creek Sanitarium (Mich.). Author of "Modern Medicine," etc.

This comprises a series of charts prepared by the author to illustrate the influence of dress, improper attitudes and neglect of physical development in the production of disease and deformities. The drawings are from life and include many different nationalities, thus being interesting in an anthropological sense as well as a hygienic. For teachers and lecturers who make physiology and hygiene of service these charts are highly valuable.

THE INFLUENCE OF DRESS IN PRODUCING THE PHYSICAL DECADENCE OF AMERICAN WOMEN. An address by J. H. KELLOGG.

Fitly accompanies the charts (by the same author) of which notice is given above; abounds in hints and suggestions of a very useful character.

FORDS, HOWARD & HULBERT, New York, have issued a new edition of *THE SISTINE MADONNA*, a Christmas meditation. By the Rev. Dr. AMORY H. BRADFORD, in very dainty form, vellum cloth. A fine steel engraving of Raphael's celebrated painting and two choice poems from appreciative pens introduce well the clergyman's thoughtful and vivid discourse. A very appropriate holiday souvenir.

THE SEPARATED NATION. By H. S. HASTINGS, editor of *The Christian*, Boston, Mass. 12mo, cloth. Price, 35 cents.

A thoughtful discussion of the Hebrews in their early and modern history. Distinguished for its fairness and candor and the amount of information conveyed.

PHRENOLOGICAL SOCIETY AND FIELD NOTES.

OUR PLAN.

We propose to make reports of the work done by the Phrenological Societies, giving dates of meetings, topics for discussion, etc., when received in time for publication in advance; and to make notes of the work done by those in the field.

Where advance dates for lectures can be sent in time for publication we shall be glad to announce them, and in this way enable our readers to attend the meetings and lectures where possible. In spite of the hard times which affect phrenological work, lecturers report an active interest, and in some cases great enthusiasm. We earnestly recommend the organization of societies in every neighborhood. Very much good can be done in this way, and we are sure that those who take part will invariably find it pleasant and profitable.

Heretofore there has been some irregularity in our publication of field notes, due in part to pressure of duties in our office, and owing to the lack of system on the part of those who supply us with information. We are not only willing, but anxious, to aid our friends in these columns to the extent of our ability. To this end we earnestly request all lecturers, secretaries of societies, or others, who have announcements or news for this department, kindly to *send us* (clearly written on one side of the paper) *whatever they wish published*. Especially in the case of those who furnish information in business letters sent to the manager of the Fowler & Wells Co., we suggest that they add the matter for THE JOURNAL upon a *separate sheet or sheets of paper*, which should be marked at the top "Field Notes." Surely we are not asking too much of our friends in making this request. Hitherto we have been obliged, in many cases, to obtain our knowledge of the doings of those in the field, by laborious inspection of a great mass of business correspondence, which consumed a great deal of our time, and still failed to accomplish satisfactorily what our friends can hereafter easily do for themselves and us by following the plan here suggested.

A NEW PHRENOLOGICAL SOCIETY.

On the evening of January 14 a good-sized audience assembled in the Hall of the American Institute of Phrenology, 27 East Twenty-first street, New York, and were entertained by Prof. C. W. Brandenburg, M.D., who lectured on "The Principles of Phrenology," after which Prof. Bausch, the well-known phrenologist of

Brooklyn, made several delineations of character of persons in the audience. Arrangements were then made for the formation of a phrenological society, which will meet hereafter at this hall the first Monday evening of each month. All who are interested to attend these meetings are cordially invited to be present.

MR. OSCAR GIBSON, of Flagstaff, Arizona, writes as follows: "I take pleasure in adding my subscription to your list for another year, as your JOURNAL is always a welcome visitor. I am much interested in the science of phrenology, and am thoroughly convinced, not only of its correctness so far as developed, but also of its practical value."

We are glad to learn that B. F. Loomis, of Shingletown, Cal., has accumulated several thousand dollars' worth of property since his graduation in 1886, and is now quite independent.

O. F. HALL and James Moore, of Appleton, Wis., are associated together and have a first-class start for the new year. When last heard from they were at Chilton, in the same State, doing a good business.

PROF. VAUGHT, of the Chicago Institute of Phrenology, Room 13, 125 Dearborn street, Chicago, Ill., and his able agent, Mrs. May Vaught, report crowded houses and encouraging business.

We learn from the *Preston Times*, of Fillmore County, Minn., that Prof. George Morris met with great success in that town. His lectures were attended by the best people in the place, standing room being at a premium every evening.

THE REV. STANLEY M. HUNTER, Classes of 1889 and '90, who is preaching in Salt Lake City, Utah, has been lecturing on Phrenology, occasionally, while pursuing his theological studies. His lectures have been very acceptably received. He remembers with pleasure his fellow-classmates of the two courses of Phrenological Institute lectures which he attended and enjoyed. His present address is 734 East Brigham street.

MISS LYDIA LIVINGSTON, of Southport, N. C., when remitting for her own and a friend's subscription, says: "I am eighty-one years old, and am your friend and well-wisher always."

MR. S. F. DEVORE, Gilman, Ill., class of '87, reports a class of six pupils at Goodland, Ind., and good business, considering the season.



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A NEW FEATURE FOR 1895.

The REVIEW will publish in 12 chapters, beginning with the January number, the

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Volume 99

MARCH, 1895

Number 3

THE
PHRENOLOGICAL
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AND
SCIENCE OF HEALTH
AN ILLUSTRATED MAGAZINE
OF
HUMAN NATURE



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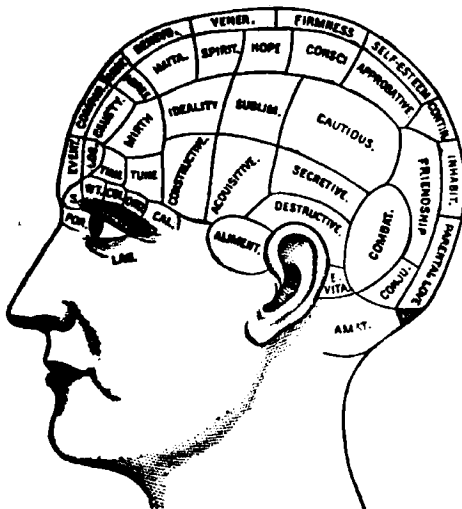
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THE PHRENOLOGICAL JOURNAL is published monthly at \$1.50 a year, or 15c. a number. Each yearly subscriber is entitled to either one of the following PREMIUMS:

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THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for March, with an interesting phrenograph of the well-known reformer, Mrs. Elizabeth B. Grannis, editor and proprietor of the *Christian Union*, and president of the National Christian League for the Promotion of Social Purity. It is from a personal examination by the editor, Dr. Beall, and is illustrated by several portraits. Her leading characteristics are carefully analyzed and the elements pointed out which have rendered her influential.

"Do Men Gossip?" is an entertaining peep into club life, by Mrs. Jessie M. Holland. Mrs. Charlotte Fowler Wells sketches the life of the Rev. Joel Wakeman, D.D., a pioneer friend of phrenology. An especially attractive feature is a symposium on "Phrenology and Unfortunate Marriages," by Dr. Otto B. Fahne, Mrs. Margaret Allen Fitch, and Ward B. Stevens, Ph.D., with comments by the editor. Prof. Nelson Sizer contributes several illustrated pages on "Children, Hard and Easy to Manage," in his vigorous and sprightly style. In the Science of Health department Dr. H. S. Drayton gives timely and instructive opinions on "Anti-toxine, and the Bacillus of Diphtheria." Dr. A. G. Humphrey writes well on "Mental Diseases." In the editorial columns portraits of the Count de Castellane and Miss Anna Gould are given, with remarks concerning their conjugal fitness, and the editor expresses some radical views on the relations of the State to the production and prevention of crime.

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ELIZABETH B. GRANNIS.

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

VOL. 99. No. 3.]

MARCH, 1895.

[WHOLE No. 675.

ELIZABETH B. GRANNIS.

A PHRENOGRAPH FROM A PERSONAL EXAMINATION.

BY EDGAR C. BEALL, M.D.

DURING the last two years the attention of the civilized world has been directed to the city of New York on account of the activity of a few reformers. There has been a remarkable awakening of public sentiment in regard to the need of political and social purification, and, as is well known, the past few months have furnished some interesting materials for the future historians whose business shall be to record important epochs in the moral development of the American people.

Among the influential citizens of New York who first publicly sanctioned and encouraged Dr. Parkhurst in his famous crusade two years ago, and who have since been conspicuously before the public in the interest of this and other similar movements, the name of Elizabeth B. Grannis is now one of the most widely known. Very naturally many people who have heard so much of this lady would be glad to know something definite concerning her personality and the peculiar qualities which have enabled her to accomplish so much, and we are sure that our readers will be interested to study her in the light of phrenological science.

Mrs. Grannis is both physically and mentally a woman of exceptionally fine grain. She has what is commonly called good stock. Her ancestors for centuries have been almost purely English and Scotch, and for many generations her immediate progenitors lived in Massachusetts, New Hampshire and Connecticut. Thus in many respects she may be said to represent the typical New England woman. She has a good deal of what phrenologists call "quality." She is not a large woman as regards stature. Her height is five feet three inches, and she weighs one hundred and twenty pounds. Her eyes are blue, and her hair naturally dark brown. She wears a five and a half glove, and her hand is rather tapering in form, well proportioned, combining the indications to some extent of both the philosophic and the psychic types. Altogether she is almost an ideal model of what modern phrenologists describe as the "mental temperament." The principal difference between this constitution and the old "nervous" temperament lies in the firmer quality of the fiber, and the more perfect distribution of the various fluids in the

body. Another of the chief marks by which the mental temperament is distinguished is the dark coloring in the hair, which is almost absent in those of the extreme "nervous" type.

In such an organization as this of Mrs. Grannis, therefore, a very high order of activity is to be expected, but instead of the artistic taste; super-sensitiveness, musical talent, wit and poetry of the "nervous" temperament, we may look for executiveness, independence, thrift, practical judgment and a comprehensive intelligence. Mrs. Grannis's head measures $21\frac{1}{2}$ inches in circumference and its general configuration indicates the volume of brain which is normal in the fully developed woman. Her brain is proportioned, however, in such a way as to insure a great deal more than ordinary availability of talent and executive force. For example, there are special developments in the central side-head near the ear, and in the upper forehead, which account for her peculiar energy and breadth of mind.

The occiput, or backhead, by its length from the ear, shows strong social feeling in general, conjugal attachment, domestic sentiment, patriotism, and a degree of love for children which is remarkable. This last-named quality, the maternal instinct, in childless women or men, often finds gratification in such labors as school-teaching, the study of natural history, founding asylums for orphans or other helpless persons, or in various schemes of social reform. It was very conspicuous in Charles Dickens, Charles Darwin and in Henry Bergh. It is generally active in those clergymen who succeed in becoming very popular in the homes of their parishioners, and it is equally marked, as a rule, in those physicians who build up a large family practice. Its influence is thus much wider and more varied than many persons would suppose. In Mrs. Grannis it prompts to the development of schemes for the relief of homeless and friendless girls

and directs her benevolence to succor those who are in immediate distress rather than to endow a college, an opera house, an art gallery or a library, for the pleasure or profit of a class who are perhaps already comparatively comfortable.

Mrs. Grannis has tenacity of friendship for a few persons, but her mind is too much absorbed in her business or in public affairs to give much time to the pleasure of mere comradeship. Her love of life is very strong, and she has that peculiar resistant power which will carry her unharmed through some of the most dangerous epidemics.

Alimentiveness, or appetite for food, is very moderate. Her temperament and the form of her head and narrow lower face illustrate the typical disciple of Pythagoras or Cornaro. The same may be said as to the pleasures of the cup. It is easy for her to be a teetotaler, and she naturally feels that Prohibition is the quickest solution of the liquor problem.

Secretiveness is almost nil. She has caution in abundance, but loves to speak her mind. She is careful to keep a sharp lookout for the enemy's guns, but she would rather dodge bullets in an open field than hide behind a tree. In other words, she is sensitive to danger, but seeks protection in good generalship rather than in flight and concealment. She always stands out in full view, but she measures the distance ahead with a critical eye, and at times a spy glass may be needed in order to see her. Caution thus works with her reflective intellect, and enables her, like a watchman on a tower, to follow the movements of the most distant forces. She watches the heavy artillery, and neither sees nor thinks of the bird shot that fall at her feet. This explains her voluble frankness in communicating her opinions, methods, purposes, etc., in public and in private, as regards all minor

affairs—a frankness which some of her friends would consider rashness—yet without really frustrating any of her important plans.

Acquisitiveness, or the sense of property, is rather strong as to the phase which produces economy. She has the instinct to hold money rather than to accumulate it. “A penny saved is a penny made” would be her motto. She knows the art of making a little go a good way. This is largely due to her broad upper forehead, which sees consequences in advance of their occurrence almost as vividly as while they are taking place. She anticipates results, and the instant an idea is presented she links it to a chain of causation, and perceives the fruit that will or can come of it. Carrying this habit into business matters she becomes a good manager. She “thinks” of many things which would not “occur” to an ordinary mind—ways, means, methods, plans, etc., etc.

Few women, or even men, display as much courage; and still it is not the combative element or physical courage so much as the quality of mental fortitude, or energy, which carries her through. The diameter of her head, just above the ears, shows uncommon executive power. This is the impulse to move, to displace, to propel, or to demolish, if necessary, an impediment of any kind. Fortunately this faculty in Mrs. Grannis is counterbalanced by the sentiment of kindness, so that she is not often harsh or severe to those who deserve only gentle treatment. But if she is aroused to a “righteous indignation,” she can infuse into her work and speech a veritable hurricane of force. She can be caustic and sarcastic when dealing with knaves, and if she were a man she would sometimes be tempted to enlarge her vocabulary in defiance of the conventional standards. Vim, grit and nerve are other synonyms for the element in question, and, on the whole, when properly directed, it is a valuable possession.

Mrs. Grannis will doubtless be described by most of her friends as a woman of great self-esteem. She has not, however, the faculty known to phrenologists by that name. The sense of self-hood, or self-importance, is weak. The head is low at the rear of the crown on the middle line, and as the love of approbation is very strong, a considerable hollow is perceptible at the seat of self-esteem. In this respect Mrs. Grannis is like the majority of her sex in this country, and, with few exceptions, the world over. However, her temperament is not so pliable or receptive as in the more typical woman, and as her intellect is more characteristic of the male sex, her ambition naturally seeks a much wider field than the average woman would require. As her intellect grasps ideas relating to theology, philosophy, political economy and statesmanship; that is to say, ideas which require a comprehension of abstract relations, the principles of cause and effect, etc., the narrow sphere of ordinary domestic life would not afford material enough to occupy her mind. As she can understand larger things she naturally becomes interested in them, and thus her ambition works in the direction of her relation to public affairs.

The top of her head is almost on a level. In the rear of the crown the largest development is at Hope. Veneration is only average. Spirituality, or the faculty of faith in the unseen and the untried, is rather strong. This gives breadth and fullness near the outer portion of the frontal top head. Benevolence is quite large, and is shown by the fullness of the central top head, just a little above the forehead. The sense of human nature, which is located a little further forward, just next to the forehead, is somewhat deficient. Mrs. Grannis does not always understand the motives of those around her, and is not nearly so good a physiognomist as many persons of a much narrower

scope of mind in other respects. Ideality is rather large, and her enjoyment of mirth is keen, although she has not the combination of the latter sentiment with the necessary perceptive

ing knowledge, or in judging the physical objects around her. The space between her eyebrows is rather depressed, which means that she is a poor observer of detail. She is also



MRS. GRANNIS IN HER STORM COSTUME.

intellect to make her very witty in the ordinary sense.

Her lower forehead is decidedly wanting in nearly all the faculties concerned in the first steps of acquir-

ing knowledge, or in judging the physical objects around her. The outer angle of her eyebrow is much flattened at order and calculation. She has some love for music, but not much ability, except

for singing. The prominent eyes betoken a gift for speaking. She is naturally fluent in the use of words, with the exception only of technical terms in the more specific depart-

appearance which is typical of the German people, but which is much less common in this country and in France.

Causality is the principal faculty



MRS. GRANNIS IN STREET COSTUME.

ments of science. Her upper forehead, however, more than atones for the defects in the lower range. Its squareness and fullness, which are plainly visible in her portrait, give an

which gives this special expansion to the upper forehead, and it is this element which confers the profundity of mind for which the Germans are so noted. It is the essential element in

the talent for philosophy. Causality has been possessed by all great thinkers without a single exception, and usually it has produced the form of forehead which is called square. The great philosopher Kant had such a forehead, and the same development may be seen in the portraits of Annie Besant. No very retreating forehead can be found in the history of the world associated with superior abilities for metaphysical study. A good lower forehead confers practical talents, but never philosophy. Mrs. Grannis knows little and cares little for the facts or details of any science. She confesses to having had the utmost difficulty in learning to spell. She is not likely to possess accurate knowledge of history or of literature in general, but she has rare ability to superintend, to oversee, to design or lay out work for others to do.

As Mrs. Grannis has been an advocate of dress reform, and as some of her costumes have been frequently caricatured, she has had photographs taken to show her exact ideas. The short dress, which she calls her "Rainy day costume," has often been described as much shorter than it really is, but on the street she never appears in this dress except with an outer garment, either her black English cloth ulster coat with cape, or with her sealskin coat. The engravings which we publish in THE JOURNAL of the storm and street dress are the first authentic portraits of these garments which Mrs. Grannis has given to the public. She considers this style of dress more modest, convenient and comfortable than any other yet adopted. A skirt of equal length, which will not touch the steps in passing up and down, consequently rarely needs cleaning, and is an advantage to the wearer. An ordinary walking skirt, or one that touches the ground and which the wearer must hold up in spots at the expense of brain force and physical effort,

which ought to be devoted to a better purpose, should be abolished. Mrs. Grannis holds that a woman cannot perform as effective physical labor, or walk with the same freedom in skirts that bind the limbs, as in a short skirt. It is a fact that after wearing a short skirt with no petticoats, in the conservative fashion, for any considerable length of time, then to don a long dress and skirts, a woman discovers that she is hampered if not bandaged and bound to an extent that she never could have realized had she not enjoyed the freedom of the short skirt.

Mrs. Grannis does not wear corsets, and she argues that every normal, womanly figure will retain its natural grace, beauty, strength, suppleness of motion, and present nearer a model womanhood at forty, sixty and seventy, if it is never hampered by the inordinate conventionality of society. She would be glad to have women realize that they will certainly look better, and create the impression upon people generally that they are more beautiful in form and motion from thirty to seventy if they dress conveniently and comfortably.

It gives us pleasure to quote from Mrs. Grannis's paper, *The Church Union*, of January, 1895, the following account of one of her most cherished and important projects, in which she is aided by "The National Christian League for the Promotion of Social Purity," of which she is president:

THE CHRISTIAN LEAGUE INDUSTRIAL HOME.

The National Christian League for the Promotion of Social Purity has, since its organization, sought to establish an Industrial Home with headquarters in this city, with a large farm adjacent in the country. The Christian League Industrial Home or Institute will be founded and managed as nearly as possible on the plan of a

Christian family. When we are asked what sort of people we intend to take into the home or provide with a home at the farm, our reply must necessarily be such persons as need the advantages of a Christian industrial home.

A very practical feature of the Home is to protect and aid women and girls who are dependent upon their own resources, and incapable, from temporary misfortune or for other unavoidable reasons, to provide themselves with shelter, food and clothing. The Home will give temporary relief; it will in a sense extend temporary hospitality to the wayfarer in need, whether he be male or female, an exemplary, decrepit old grandfather, a deserted wife, an old husband with or without his life-long partner, a young, prepossessing girl without friends or ability to help herself, a wife with or without children, a renegade boy who wishes to do his very best from the present moment, and who needs other strength than his own to help him, a forlorn spinster past age, a deserted infant, or a father and daughter who ought not to be separated. A few such persons may find rest and help in the Christian League Industrial Home until they can create satisfactory conditions for themselves, or they can prove themselves self-supporting.

The city home shall be the repository for the products of the farm, where they may be sold or used for the support of the Industrial Home. An applicant may be admitted to the benefits of the home on proof that she or he is truly needy and worthy of help. The only reason why such persons cannot be accepted shall always be that every bed is occupied or that the larder and the treasury are empty.

The management of the Home will do all in its power to make every inmate realize that he or she is responsible for the financial success and comfort in the Home of each and every inmate. The members of this

Christian League family may assume that they are the legal and legitimate heirs to all the benefits accruing to and through their earnest efforts to establish a permanent industrial home to which they may return whenever they like if there is room.

The management will try to teach the highest and most practical arts of domesticity not only in the culinary department, but in every phase of home life. Girls and women may be fitted to render the best domestic service. Various trades and new avenues of employment will be opened up to women and girls. The management will seek to find suitable employment for its applicants. It will endeavor to supply work to both men and women in the Home and out of it. It will try to secure work to give out where persons ought to be supplied in their own homes. The Home will take in laundry work, sewing, and any kind of work it can secure which its inmates can do well.

We must have an industrial store or what might be termed a country store of the old time sort, where some exchange of goods may prove of practical benefit, though it be on a very small scale to commence with. In this store will also be sold such articles of home manufacture as can be constructed by the inmates which are never found in the ordinary place of merchandise.

Educated people and persons of more than ordinary intelligence, who are utterly incompetent to create conditions and favorable circumstances for themselves, needing the executive ability and inventive genius of those who have the qualities they particularly lack, may find help in this Home. The Industrial Home is expected to be strictly a coöperative institution. We do not imagine it will be a model of perfection by any means. Certainly it will not exact that a man or woman must be fallen or a tramp in the lowest dregs of degradation to fit him or her to be a recipient of its benefits.

We invited Mrs. Grannis to write a few paragraphs for THE JOURNAL in regard to her history, and in the matter which she has furnished, our phrenological readers will see evidences of the traits we have pointed out in her character; for example, her religious faith, her economy in business affairs, her motherly feeling, which is indicated in her references to her own childhood and the school work in which she was engaged, etc.; also her lack of dignity, which allows her to narrate many very humble circumstances in her life instead of elaborating the account of her more pretentious enterprises and achievements. The following is her sketch:

I am now fifty-four years old and was born in Hartford, Conn., strictly in a household of religious faith. I was brought up with a family altar. The impression made upon me through association in early childhood with my father certainly influenced, and has made its impression upon, every phase of human life with which I have been connected since. I never hear reference to a severe, stern Puritan father from a sympathetic pastor in the pulpit, or any other place, that I do not think and express inwardly gratitude to the Heavenly Father, that His loving, pitying compassion was bestowed upon me in early life through my earthly father. My mother was a very exemplary, conscientious Christian woman, but all the New England Puritanical home influence came to our family through our mother, rather than our father.

The oft repeated description of the value of a certain birthday present which came to my father I never wearied of listening to in my childhood. It was the little girl, "me."

I published and edited the *Children's Friend and Kindergarten*, the labor of which I greatly enjoyed during seven years in connection with the *Church Union*, which latter I have carried over twenty-one years finan-

cially and editorially. I issued the *Church Union* every week for over ten years, when on account of physical prostration, I changed it to a monthly, being unable to do the editorial work nights, and the business management by day in connection with my other work, including that of rather extensive housekeeping, of which I have had the responsibility not only of keeping a well-ordered house, but particularly in earning the money to pay all the bills during the past twenty-seven years.

I think that strict economy is the prevailing element in my character. I lay no stress upon my innate discrimination of others, yet I am apt to form an opinion, and have often noticed that my first impression is most apt to be correct.

I imagine I have too good judgment ever to intimate to a servant that he or she must necessarily be a church member before I would risk my household to any extent to his or her service. I keep nothing locked. I should give up housekeeping if I could not obtain trustworthy servants. The man servant now in my employ has been with me nearly six years. My house-maid has been in our service eleven years, and my cook not quite eight months. I have kept colored servants for twenty-five years.

After my father's death I went to Ohio, because my mother had an only brother, Col. Geo. A. Howard, in Orwell, Ashtabula County, where I was placed as the only little girl pupil with grown men and women in the academy. I was the youngest and very much the smallest student. At fourteen years of age I joined the church, and was baptized by Isaac Erritt, the man who preached the funeral sermon of James A. Garfield.

I taught public school when I was seventeen years of age at Windsor, Ohio. I developed an inordinate affection and enthusiasm for that school, which was fully reciprocated. It was the only public school I ever taught, and each day developed its

special interest. Some of my relatives compared my enthusiasm to that of a boy's first day at a circus. Every year that I go to Ohio, if I am only in the county for one night, I visit my old school. I still believe it the best school that any girl ever taught. I taught two weeks longer than I was engaged for, and was asked to teach the winter school, which had always been taught by a man. That fall I was sent to Lake Erie Seminary, Painesville, Ohio, where I remained two years. I next commenced teaching the first Monday in September after I left school, and taught in Brooklyn until my marriage, five years later.

I taught my own private school, and as an assistant teacher in Prof. Wood's Seminary on Clinton avenue.

I was married on the 20th of July, 1866, to Col. F. W. Grannis. The marriage bells and wedding march, with forty persons at the altar, did their best to supply the absence of every blood relative of the bride. My husband, after a few years, failed in business, and it became necessary, according to my best judgment, for me to earn money. I became connected with the *Church Union* in the fall of '73 and bought out the paper when it was a few months old. It would be impossible to give an adequate description of the struggles, mistakes and trials of a woman with

no training for the various positions I have tried to fill.

The *Church Union* has always paid expenses since the first four years of my connection with it. It has usually paid me over and above all running expenses from \$1,500 to \$3,268 annually.

I have never received a donation or a gift of any sort for any religious or philanthropic work in which I have been engaged exceeding \$200, which was sent to me by Gen. Herman Haupt a few weeks ago.

I feel that if I can establish and get into working order a Christian League Industrial Home that I shall never make an effort to accomplish any other philanthropic work. I could not possibly have been led into such intense sympathy with incompetent men, women and girls, devoid of training of every sort, who are forced by circumstances to seek self-support and to aid others, except that I have been developed through similar experiences earnestly to plan and demonstrate various schemes which have raved in my brain night and day for many, many years. The best, and perhaps all there is of me worth anything to the public, is the practical demonstration of my life work as a proof that indomitable persistency, righteously directed, without any talent or genius, may serve as a goodly incentive to thousands of incompetent women and girls.

CHARACTER.

The sun set, but set not his hope:
 Stars rose; his faith was earlier up:
 Fixed on the enormous galaxy,
 Deeper and older seemed his eye;
 And matched his sufferance sublime
 The taciturnity of time.
 He spoke, and words more soft than rain
 Brought the Age of Gold again:
 His action now such reverence sweet
 As hid all measure of the feat.

R. W. EMERSON.

DO MEN GOSSIP?

BY JESSIE M. HOLLAND.

"MAY I intrude?" said a manly but disconsolate voice, as the owner of said voice stood in the half-open doorway of my den.

"Just for once, but don't you know I am not 'at home' until 3 P.M. and here it is scarcely 11 A.M. How am I to write if I gossip the golden hours away?"

"Gossip! I thought you never gossiped as other women do?"

"Perhaps not, but it seems my fate to gossip with men of late. You are the second this morning."

"There, don't lecture. But what is a fellow to do if you turn us adrift until 3 P.M.?"

"Gossip at the club."

"Gossip? Men never gossip."

"No?" and I smiled to myself; but knowing discussion to be vain, I concluded to test the gossiping propensity of my friend, who was a well-known clubman.

"Who was your early caller?" he began.

"Prof. Hardhart."

"You don't say? What had he to say for himself?"

"Well," I replied with a smile, "he is so much in love, he could talk of nothing but the adored one, and audaciously walked off with a picture of her he found on my table."

"You don't mean to say?" exclaimed my visitor, as he sprang from his chair and began to pace the floor, "that George, the marble hearted, is in love? Oh, that is rich. Who is the fair maid, pray tell?"

"Oh, dear," I said in dismay, "it will never do for me to gossip about it. Indeed, I must not tell. You will all hear soon enough."

"Nonsense! Come, tell me. I am not a woman, you know, who will gossip it over the town."

"Are you sure men don't gossip?" I questioned, with a suppressed smile.

"Why you know we do not. Who ever heard of such a thing! But tell me who it can be that has made an impression on the apparently unimpressible George, when all the widows, designing mammas and marriageable girls have given him up as a hopeless task. Is he really in love, or is it only a fancy?"

"No fancy, I assure you. He is deeply and sincerely in love. I saw him kiss her, and ——"

"Oh! that must have been a sight for the gods. Just imagine the impassive, stately George! Why, I don't believe he was ever known to flirt or have a love affair. Is she blonde or brunette? Do we know her?" interrupted my visitor.

"No, you do not. She is a beauty and a blonde."

"Young and an American?" eagerly asked my visitor; "or, has she not been here long?"

"Rather young," I replied with a smile at the eager curiosity displayed by my visitor, considering men are supposed to have none. "'Here long?' Well, about two years. But there, really, I must say no more. He will probably tell you himself when he wishes it known; and he would never forgive my gossiping about him and Helen." I spoke the name as if by accident.

"Helen, the divine! Come, tell me her last name."

"Oh, no, indeed! Did I let the name slip? Now, really, dear boy, I must attend to my papers."

"Which means I am dismissed. Will you not tell me the lady's name before I go?"

"No, indeed; and as men never gossip," I said with a smile, "I need not warn you not to repeat."

"Certainly not," said my visitor, and took his departure.

* * * *

Club window, group of members.

"I say, old man, that is a fairy tale!"

"Indeed it is not."

"Do you expect us to believe George, the marble-hearted, is smitten?" chimes in a third.

"Won from us a prize?" said another.

"A fairy, a goddess, a creature divine has snubbed 'yours truly' for our stately George?" exclaimed still another. "Nonsense!"

"Don't you think it quite abominable, this criticising?" asked a quiet one as he languidly puffed his cigar.

"Abominable that we have not met her, yes!" exclaimed a youth while vainly trying to stroke the down on his upper lip.

"Nonsense aside," said the Adonis of the group. "Tell us, is it supposed to be a serious affair? Who is the lady? I always thought George a sly boots."

Just here George entered—a tall, dignified man, faultless in dress and manner. He was at once greeted with a chorus of salutations, congratulations, questions, etc. Too well bred to show surprise, he waited for the hubbub to subside.

"My friends, I do not understand to what or to whom I am indebted for all this," he said, in his deliberate way, while all glanced toward my caller of the morning, who responded:

"No offense, my dear fellow! Madam Grundy says you have met your fate, and the matter has become so serious we may in all earnestness look for cards and cake."

* * * *

A morning or two afterward, I sallied forth to see what Madam Grundy in the boudoir was up to. I called on Mrs. Grosnovor Leader, who greeted me with:

"Oh, have you heard the latest? So absurd for him to marry a foreigner."

"Who?" I innocently asked.

"Why, Hardhart."

"Indeed?"

"Yes. They say she is young—quite young and pretty. Mr. Leader heard it at the club. She must be a nobody, I fear, as I have not met her in our set."

My next call was on Mrs. Golde.

"Why, where have you been that you have not heard? And just to think with so many pretty girls at home and in society this winter he should have taken a stranger. I think every American should select his wife from his own set at home."

"Have you met her?" I asked.

"Not yet. I wonder she could fancy such a piece of statuary. Of course we were always glad to have him at our dinner parties, especially where there were literary lights to be entertained. He is such a scholar."

My next call was on Mrs. Pristense.

"You have not heard the news? Well, my dear, you should have been at yesterday's tea. Such a lot of old cats, as these mammas with marriageable daughters showed themselves to be, was really amusing, and the daughters tossed their heads and said: 'Poor thing, how could she fancy such an uninteresting fellow?' just as if they had not been doing all in their power to catch him. Oh, I assure you, it was a meeting. I simply told them in the sweetest way that she was charming, so sweet, so accomplished, so young, quite surpassing any of our own dear buds, and I have not enjoyed anything so much in a long time. 'Know her,' did you ask? How could you? Don't you know all the dear fellows confide in me."

I departed with a smile and thought: "Oh, life! Oh, society! what art thou?"

* * * *

I had nestled down for a rest and thinking spell, when a hasty rap at my door disturbed me, and my caller of a few mornings ago entered.

"So sorry to disturb you, but I felt that I must tell you the news. Do you know that that story you told me about Hardhart is all over town?"

"What story?" I innocently asked.

"Why, about the pretty blonde, Helen."

"Oh, dear little Helen. I have just received her picture. Have you seen it?"

"No," he eagerly answered.

I demurely took from my cabinet the picture of a bewitching little maid with golden curls, blue eyes and kissable mouth. She was standing robed in white, hugging a doll nearly as large as herself, and handed it to my caller. He glanced at the picture a moment and then at me in a confused way.

"Oh, I mean the little blonde he is in love with—that you said was young and pretty."

"Why, that is the only one I know of. I am sure she is pretty and young—scarcely two."

"But the one who has not long been here," he interposed, in some surprise.

"Why," I responded, "she has not long been here. They say she came from 'Angel Land,' but John G. Saxe says that is a libel on good St. Peter, who is considered a conscientious gatekeeper, and says there are no angels missing from his band. She is the only one I know George to be in love with." My visitor gazed at me, and there was a light in his eyes which made me feel that he was

mentally exclaiming: "What a — fool I have made of myself!" (men do such things occasionally) and if he had not been in the sacred precincts of my den, he would have expressed himself aloud.

Shortly after he left, Mr. Hardhart entered with troubled brow and threw himself into an easy chair, exclaiming:

"Do you know it's a comfort to call on you! I am so tired of those everlasting gossips. I think I'll take a run to the other side."

In soothing tones I questioned him as to the cause of his annoyance, when he assured me that Mrs. Grundy had started a story, he knew not how, concerning him and "Lord knows who," and that he was sure he had neither done nor said anything to give it the least foundation, exclaiming: "Let it pass, where is Helen? What a comfort it is to know one woman who does not gossip. We should give hourly thanks for your lack of this propensity."

When society and swell clubdom miss one of their marriageable men who has been considered a great "catch," they will know that he has gone abroad and perhaps for the first time why. He is still in love with Helen, young and beautiful, a blonde, aged two, his niece.

My other caller gives me his word as a gentleman and a clubman that "men never gossip." I leave my readers to judge for themselves, being a widow, and widows being proverbially wicked, my judgment goes for naught.



SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

THE REV. JOEL WAKEMAN, D.D.

BY CHARLOTTE FOWLER WELLS.

IN the autumn of 1831 I became a student of the Franklin Academy, Prattsburgh, New York. A fellow student was Joel Wakeman, who was there under the tuition of the Rev. Oliver Swain Taylor, M.D.,* who was the president and principal of the Academy. It was the custom on each Wednesday to have what was called an exhibition, to which the inhabitants of the village were always welcome. At one of those exhibitions Mr. Wakeman took part in a dialogue on Temperance, and though a strong temperance man himself, he represented the drunkard to the life. The name of the man he took in that representation was "Joe Blubberlip," by which name Mr. Wakeman went for some time. Finally, at his request, the name was dropped, because he said it was only an acting name and he did not like it, so, out of deference to him, we refrained from using it.

This established his reputation in all that region as a strong temperance advocate, and in the summer of 1835 I invited him to come to my native town and deliver a temperance oration in the town celebration on the Fourth of July. He came and stopped at my father's house. I was then enthusiastic on the subject of phrenology, and of course could not keep it to myself. I talked about it so much that he desired me to examine his head, but having been a student so short a time, I declined. However, at last I accepted the invitation and examined his head.

This was the first head I ever examined. Though our acquaintance had been for several years very close,

* Rev. Dr. Taylor died a centenarian; when a young man he was the physician at the birth of Senator Evarts.

I learned more from that examination than I would ever have gained in any other way.

When eighty years of age, Mr. Wakeman wrote to me, saying of that examination, "The many hints you then gave me were of lasting benefit." I have felt so much interested in his career since that time that I have been impressed to give a few particulars concerning him in these sketches.

Asking him some time ago for an account of his life, he sent the following, which is given in his own words:

PAINTED POST, N. Y., Jan. 9, 1893.
Mrs. Wells, dear old friend:

You ask my opinion of phrenology. I have been a firm believer in the science since 1835, when I heard your brother, O. S. Fowler, give four or five lectures on the subject in Prattsburgh, and saw him test its truths in the examination of well-known characters, he being blindfolded.

While I have not been sufficiently well acquainted with the science as to be deemed an expert, it has been of great service to me in giving advice to fathers who have consulted me respecting the occupation to which their sons were adapted. For instance, a father on one occasion complained to me about his son. He was a farmer and desired that his only son should follow the same vocation.

He said, "If I set him plowing, as soon as he is left alone, he will sit down behind a stump or in the corner of the fence, with pencil and paper, and will spend his time drawing buildings and bridges." I said to him, "Has he skill in constructing things by the use of tools?" His reply was, "Yes, he has a perfect mania for tools, and every rainy day he is engaged in making something."

I replied, "You cannot make a farmer of him; God designed him for a mechanic." "Well," said he, "what shall I do with him?" I replied, "Put him under the tuition of a first-class architect and give him an opportunity

intricate jobs embraced in the science.

I have, during my ministry, been in the habit of reading the character of strangers by the form of the head, and I have rarely failed in my judg-



THE REV. JOEL WAKEMAN, D.D.

to develop the talent with which his Creator has endowed him." He followed my advice, and in a few years he had the pleasure of seeing that son classed among the first architects of the country. I have known him to execute some of the most difficult and

ment. It is my settled opinion that God creates men especially adapted to specific spheres of action, and if they would listen to the voice of phrenology there would be far less failure in the world.

You ask for a sketch of my life. I

submit the few following particulars: I was born in Rhinebeck, Dutchess Co., N. Y., October 23, 1809. My mother was a pure blood Hollander, and my father a Connecticut Yankee. My early childhood was spent under the ministry of Dr. Broodhead, pastor of the Dutch Reformed Church of Rhinebeck. At the age of twelve my father emigrated, with his family, and settled in the town of Hector, Tompkins County, which was almost an unbroken wilderness. The hardships and struggles through which I then passed laid the foundation for a firm and robust constitution, and begot in me a spirit of courage and of self-reliance. At the age of sixteen I was apprenticed to a wheelwright, to acquire a knowledge of carriage making, which I followed for several years as a livelihood.

In 1832 I was hopefully converted and united with the Presbyterian Church of Prattsburgh. In March, 1838, I was married to Abigail T. Judson, with whom I lived fifty-two years.

Soon after I was converted I felt that my Master called me to the ministry, when in answer I immediately commenced a course of study in Franklin Academy, under Dr. Oliver S. Taylor. In 1841 I entered Auburn Theological Seminary, from which I graduated in 1844. Soon after this I engaged to supply the Second Church of Dansville for four months. Before my time expired I received a call from Almond for a permanent settlement, which I accepted, was installed, and remained their pastor twenty-one years. In 1872 I was again called to Almond, and remained there two years. My ministry has

been confined to four churches, Almond, Painted Post, and Campbell in Steuben Co., and Millburn, in Broome Co. From the first Sabbath after leaving Auburn to the time that I retired at the age of seventy, there was not a Sabbath that I had not a church and pulpit. I have been blessed in my pastorates with ten general revivals.

Besides my pastoral work at home I have assisted pastors as an evangelist in many churches in western New York.

In 1862 I recruited a hundred men, formed a company, and went to the seat of war as captain in the 130th Regiment; after a few months became disabled, and was honorably discharged. In the winter of 1865, the last year of the war, I was invited to take charge of a chapel at City Point, where I preached every evening to invalid soldiers, where we had a continuous revival. In connection with my pastoral work I have published three volumes—"The Way of Jesus," "The Mysterious Parchment," and "The Fatal Exchange." "The Parchment" has been published in London and has had a wide sale.

In 1835 I espoused the cause of anti-slavery, and was one of the "700" who voted on the question the first time in this State. I received the epithet of fool and fanatic from some of my good parishioners. Ever since I was eighteen years old I have been an abstainer from all intoxicating beverages, and for fifty years I have been engaged in lecturing and writing on the subject, and am now (1893) actively engaged in the work as a Prohibitionist at the age of eighty-three.



TO PROMOTE PHRENOLOGY.

BY GEORGE MACDONALD, M.D.

"If the human race could be assigned to duties in business and professional life to which they are best adapted, it would more than double the producing power of the world and enhance the happiness of tens of thousands who are now suffering from wrong relations."

PROF. NELSON SIZER.

THESE words contain momentous suggestions and are full of inspiration to every conscientious phrenologist and philanthropist: "To double the producing power of the world and enhance the happiness of tens of thousands!" These are truly "consummations devoutly to be wished." Can they be accomplished? Every one of the six hundred graduates of the American Institute of Phrenology will answer, Yes, for they all know through their special education and experience in dealing with the human mind and its manifestations that if people were taught how to fill out their deficiencies, to restrain their excesses and guide their forces ninety-nine per cent. of the miserable failures which constantly darken our lives would cease, and the relations of society would be immeasurably changed for the better. The practical phrenologist can tell where the power and weakness of each individual lies, whether mental or temperamental, and can give the specific advice which will lead to increased usefulness, success and happiness.

I often think that the power of such an army of skilled phrenologists scattered throughout this continent should be tremendous in bringing about not only individual, but general educational and social reforms, and that the next quarter century should make a wholly new era in the mental development of the human race. Still, when I recall the great amount of effort which has been expended by many able phrenologists during the past seventy-five years, I feel shocked

to see the ignorance of the present generation concerning this science. It shows that the seeds sown by our fathers and ourselves have not been sufficiently fostered and nurtured, but have been allowed to die out through neglect and apathy. It is true that the American Institute of Phrenology became the universal home for the science, and that over six hundred men and women have received its diploma. But where are the graduates? What are they doing? Some are in the field as professional lecturers and teachers exclusively in the science, while not a few seem to have settled down to the ordinary walks of life; and some of those, I regret to say, have their talent tied up in a napkin for their own private enjoyment. But I have met many noble souls among them who are teaching the science to their friends and in their home circles, while others are imparting it to pupils under their care in public and private schools, and making lives more useful and brilliant all around them. Still, when we revert to the thought of "doubling the producing power of the world," we must admit that we are falling lamentably short of the mark at which we should aim. It therefore behooves us to discover the causes of this failure in growth and then to set to work systematically to rectify our errors.

I have been a phrenologist for thirty-five years and a close observer of all its movements during that time, both in Great Britain and America. I followed the track of L. N. Fowler and S. R. Wells in their great lecture tours in England, Ireland and Scotland from 1860 to 1866, and I also watched with interest the work of O. S. Fowler and others in America since then; but although the efforts of those gentlemen were great, their financial success phenomenal and their argu-

ments and examinations most convincing, yet the number of active practical phrenologists who sprung from such occasions were comparatively few. I attribute this failure of permanent fruit from the work of phrenological lectures to the fact that there are few *societies or clubs* to take up the work at the point where the lecturers have left off, and as it were, to water and guard the tender shoots till they have acquired strength enough to take care of themselves. I find from experience that even well-informed phrenologists need the sympathy of one another, the beneficial results of an exchange of views, and to test their own opinions by friendly collision of ideas. Books may avail much for these purposes, but association has great auxiliary advantages. Moreover, the united exertions of phrenologists can effect much more than the labors of isolated individuals in the local diffusion of phrenological knowledge. In places where there are persons disposed to study the science, but who have yet only a moderate knowledge of it, societies are of enormous benefit. The formation of a phrenological society may be useful for the purpose of holding meetings and discussions, but unless a regular accession of young members of both sexes can be secured, the attendance at the meetings may be expected to fall off.

When the main object of a society is to hold meetings, scarcely any science can maintain a provincial society exclusively devoted to it, and very few of the sciences can boast even of metropolitan societies carried on with vigor. One of the useful features of such associations will be found in their libraries and museums; and those societies flourish best which devote their funds to this purpose. A full set of phrenological works is too expensive for many persons, and a good phrenological museum occupies too much space for small private houses, besides being rather costly. When phrenologists are too few to

support a library and museum of their own, it appears better to form a private club rather than a public society. But every phrenologist should endeavor to form some sort of museum and library in his own town, let the beginning be ever so small. A collection of visible and tangible evidences tends to silence opposition. It excites interest and inquiry, and makes practical phrenologists where there might otherwise be none. With access to a good museum, a person may learn phrenology three times more rapidly than he could do from books, aided only by his own unguided observations and too often blundering guesses. Then besides the gain in speed, from busts and casts, the student acquires skill in the use of his hands which no books could give him.

In all places where a society or club is formed the members should invite phrenological lecturers and teachers as often as possible to their town. This is both an effectual and cheap means of increasing the membership of the society, because a public lecturer and examiner will make more converts to the science in a few days than a dozen phrenologists in their private capacity could do in a year; besides, these people can generally remunerate themselves by the receipts from examinations, etc. The usefulness of those local societies after a course of lectures is inestimable for preserving and increasing the interest of those awakened to the subject. "Converts" can be invited to local "Homes of Phrenology," and there receive instruction which will enable them to hold out against any anti-phrenological arguments which may be brought to bear on them, and which, if allowed to go unanswered, might cause them to drop the subject through ignorance and doubt. Such societies will, by their influence, not only make the lecture field more profitable, but give encouragement to many a phrenological "missionary" by the knowledge that his labors will not be lost.

Through the fostering care of those societies he can with reason hope that he will yet see the bread which he has "cast on the waters" return to him after many days.

The scheme which I have thus crudely outlined will, I think, if put in operation, be an important factor not only in diffusing, but in permanently preserving phrenology among the people. It has suggested itself to

me as practicable, and should it meet with the approbation of those who have larger experience than my own, we should at once make an earnest effort to get the matter on foot for active labor. Surely we can awaken, if not enthusiasm, at least a sufficiency of zeal based on knowledge and conviction which will induce sustained and unflinching devotion to the noble work.

ABOLISH CAPITAL PUNISHMENT.

BY COUNTESS ELLA NORRAIKOW.

RECENT discussion as to whether "death by electricity" results in actual dissolution or merely in suspended animation has awakened considerable thought concerning the justice and expediency of capital punishment itself.

The experience of other nations should have an important bearing upon this subject, since human nature is pretty much the same the world over. In 1870 the extreme penalty for murder was abolished in Holland, where for ten years previously the law had been more honored in the breach than in the observance. Punishment by death had already been done away with in Roumania, and soon afterward the little kingdom of Portugal took the same course. While the statute-book of Belgium still contains a law decreeing the death penalty for homicidal crime, it is virtually a dead letter, there having been no executions in that country during the past thirty years. Capital punishment has been formally abolished in most of the cantons of Switzerland. In other European countries it has also been given up, either by legislation or imperial decree, while in still others there is a growing disinclination to carry out sentences of death.

By all of these nations, so far behind us in other respects, the experiment of executing criminals had been tried for many years, and, as we have

seen, was finally abandoned by most of them. The practice was found to be futile as a corrective of evil, inadequate as a deterrent of crime, illogical as a law, and demoralizing in its effects on the public conscience.

For other periodicals I have written considerable in condemnation of the inhumanities practised by the late Czar and his minions, and the American people have often and justly deprecated the treatment meted out to the victims of despotism in the Russian empire. Yet in that semi-barbarous country the ignominious law of capital punishment has failed to find a foothold—save in the most aggravated cases of treason. Murder in Russia is not punishable by the taking of life, but by deportation to Siberia. While this to many has proved a "living death," it is considered no justification for the use of the scaffold or the guillotine on the part of the government. In this single particular, from a humanitarian standpoint, the Russians are in advance of the people of the United States, in all of which—excepting, I believe, Michigan, Wisconsin, Rhode Island, and Maine—the extreme penalty is prescribed in the fundamental law.

As a principle of abstract morality, capital punishment cannot be successfully defended. How can a man who, in the heat of passion, kills a fellow-

being be held morally responsible for his act? The violent putting to death of a murderer does not bring his victim back to life, and thus the absolute requirements of justice are left unsatisfied. Instead it casts a stigma upon perhaps dozens of innocent persons—relatives of the man who committed the crime. But the day is not far distant when the disgrace will attach itself less to the family than to the State which invokes the aid of legalized murder in the execution of its laws.

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If the actual teachings of Christ were strictly followed in the matter, the wretch who, in a moment of deadly passion, took the life of a fellow-mortal, would be rationally cared for, instructed and eventually led into the path of divine light. To my mind it were better if, instead of erecting innumerable edifices for external worship, whose pews are only half-filled, some of the vast wealth thus devoted were used in building institutions wherein murderers could receive enlightenment and be made to understand the difference between good and evil.

The present system of execution for capital offenses is but a selfish decree of man, provoked by that instinct of revenge which marks our meager advance along the line of spiritual progress. The New York method of electrocution is a sort of "refinement of cruelty," which degrades nature's crowning principle to a most barbaric use. No two human beings are physically constituted alike; hence, the amount of electricity necessary to kill one person might have simply the effect of exquisite torture on another, while in the case of a third individual the same number of volts might burn him to a crisp. In the execution of the man Taylor, who was among the first to be killed by this method, the dynamo broke down when the victim was half dead. It took one hour to establish connec-

tion with other machinery, and meanwhile the man's groans were suppressed by the use of chloroform. This proceeding suggests that the spirit of the Inquisition still lives.

Crime, like disease, is epidemic, the course of which can never be arrested by killing the unfortunates who are brought under its spell. An increase in the number of deaths among cholera victims does not indicate a curtailment of the epidemic's ravages, but rather an extension thereof. In almost every case the instinct of murder is but a species of insanity. In many of the more aggravated instances this has been scientifically proved, and the murderer, instead of being condemned to the gallows, has been placed in an institution for the insane.

It is asserted by some students of sociology that, if this policy were to be universally adopted, our prisons and asylums would soon be filled with the vilest types of humanity. I would like to ask these people, What are such institutions filled with now? Murder is by no means the most heinous of crimes. Yet the victims of this disease are put to death, while far worse enemies of the race—the destroyers of souls—are seldom even imprisoned.

The execution of a murderer robs him of his last earthly chance to reform. In 1892 more than half the persons charged with this crime in the United States were under thirty years of age. Might not some of these souls have been reclaimed under a rational penal system? More than four-fifths of the murders committed during that year were by men who had no regular occupation. Is not the State largely responsible for this enforced idleness, which is everywhere so generative of criminal impulses?

Frequent attempts are made to justify capital punishment on the theory upon which mad dogs are shot—the protection of society. A moment's thought should convince any reasoning mind of the absurdity of

this argument. Does the killing of a human being really terminate his existence? Does it not rather release him from the fetters of the flesh? When organized society thrusts one of its members into eternity before his time, he naturally enters the world with a grudge against the race. Being attracted, through the inexorable law of spiritual affinity, toward the darkened souls of his own moral caliber, he simply serves to augment the forces of diabolism which, under favorable conditions, produce epidemics of crime.

Is it not about time that our scientific minds were brought to a recognition of this psychological fact, and that enlightened humanity in general should take a more rational and practical view of the nature of the human soul? *Finem respice.*

It is not necessarily the man who expiates his crime on the gallows, or by any other instrument of death, who is the real murderer. It is often he who, even on this plane of existence, carrying murderous thoughts in his depraved mind, constantly projects them into the very air we breathe. These evil conceptions or impulses are eventually absorbed by some poor, weak human brain whose previous training has been of a low order. Either through heredity or early associations, and often through change of environment, many minds become peculiarly susceptible to such influences.

The one who first conceives the thought which results in murder, as far as outward seeming is concerned, may be our dearest friend, clothed in the garb of gentility and having the

manners of a gentleman. The "cultured" man may commit the deed in thought only, but telepathically he has made it possible for others to perform the act.

We all have noticed that at times murder, as well as other forms of crime, seems to go in cycles. To quote a homely phrase, it is said to be "in the air." Such expressions, though spoken in ignorance, are often the literal truth. Upon what other hypothesis than that of universal mind can this singular phenomenon be based? It is just to make the undeveloped mortal, who is in a large degree irresponsible for the result, the scapegoat for the more "polished" individual who, with murder perpetually in his heart, exerts his more disciplined self-control against the actual commission of the deed?

Of course, materially to elevate our present code of morals and political ethics would involve a radical change in the mental constitution of man. This, it would seem, the world in its entirety is not yet prepared for. Still, the seed of spirituality is being sown in various ways, and I cannot think that many years will elapse ere it will reach fruition. When pure religion rather than dogmatic theology shall dominate the race, a clearer understanding of good and evil will render killing by the State as reprehensible as murder by the individual.

In the meantime would it not be as well from a humanitarian point of view, to cease putting our fellow-men to death and placing the ineffaceable stigma of crime on innocent children, wives, parents, sisters, and brothers?
—*The Metaphysical Magazine.*



PHRENOLOGY AND UNFORTUNATE MARRIAGES.

A FEW friends of THE JOURNAL were requested to contribute some opinions on the subject of phrenology and marriage, and among the answers received are the following, including comments by the editor:

Editor of THE PHRENOLOGICAL JOURNAL:

I do not feel that I am qualified to say much of value concerning the question of marriage adaptability and the prevention of unfortunate marriages. There is, however, one point on which I wish to protest against the practice of certain phrenologists. I refer to the indiscriminate use of the rule of opposite selection. As a general principle this is undoubtedly in the main correct, but universally and indiscriminately applied, it seems to me injudicious. If every blonde shall marry a brunette the result in the long run will be that neither blonde nor brunette will exist, but all will be neutral in coloring. Applied to all the characteristics it would certainly tend to make a world in which all the people would look and behave alike. However comely this common type, and however exemplary the conduct, it would inevitably be a very monotonous world. Don't you think so?

OTTO B. FAHNE, M.D.

Editor of THE PHRENOLOGICAL JOURNAL:

You ask me for a short dissertation on the causes of unfortunate marriages and the part phrenology will play in preventing them. In the first place, I should say it is self-evident that a scientific method of estimating human character and human motives must be of the very greatest service in this field when its application becomes more general.

My personal feeling is this: If I

were in love with a man, and a phrenologist should say to me, "You and he are unsuited to each other. You will be unhappy," I should, without hesitation, reply, "Yes, but I love him. I am a human being and not a machine. I shall marry him!" If, however, I could have such advice early enough I should most certainly not let myself fall in love with an incompatible person. As a rule, when two people consult a phrenologist as to their adaptation in marriage, affairs have already progressed to such a point that there is no retreat for them whatever he may say. They consult him as a matter of curiosity and not to obtain advice which they intended to follow if it be contrary to their inclination. Therefore, I should say, that in order to be of extended value and application, *the interested parties themselves* must have a knowledge of the principles and practical application of phrenology. This is, to my mind, one of the strongest reasons why phrenology should be taught in schools all over the world.

It certainly is most unfortunate that a science which would be of such benefit to humanity is as yet of limited application owing to a bigoted ignorance among those who are supposed to be the leading thinkers of the country.

Are we who know the beauties and value of phrenology doing all we can to advance the cause? Are we mentally equipping ourselves to fight the opponents of the science on their own ground? If not, we are very remiss in our duty.

MARGARET ALLEN FITCH.

Editor of THE PHRENOLOGICAL JOURNAL:

The argument which is always advanced against scientific matrimonial selection is that "mating by machinery" will take out of life the little

romance which is left and render it entirely utilitarian and prosaic. It is, perhaps, less romantic for the modern traveler who wishes to explore foreign lands, to start on his journey equipped with map and guide-book than it was for one of King Arthur's knights to ride aimlessly into a strange country armed only with a trusty sword and a vivid imagination. Yet the modern method is much better adapted to promote personal comfort and to facilitate the efforts of the traveler in his geographical and racial investigations.

Unfortunately, however, the matrimonial world is for most people as yet almost unmapped and undescribed; and the conjugal knight errant who is seeking adventure in some warm and sunny land is quite likely to find himself in a marital Siberia whence there is no return.

The question which especially interests us as phrenologists is this: "What part will phrenology play in the new order of things?" It need no prolonged reflection to see that its rôle will be a most important one, and yet, from the very nature of things, it is evident that phrenological science will always be of more value in the prevention of unhappy marriages than in the production of happy ones. That is to say, it will be a long time before people will fall in love with each other because of the demonstration of their phrenological suitability. If a physical attraction exists they will know it with or without the dictum of the phrenologist. It is the belief of the writer that where there is great personal attraction between two people of opposite sex their physical compatibility is almost as well established as the most skilled examiner could demonstrate it. With regard to the intellectual and moral characteristics it is very different. Here is the special field for phrenology, for often with a perfect physical compatibility a critical examination of the brain developments will conclusively show that only men-

tal friction and unhappiness can result from the union.

For instance, here is a case which came under the personal notice of the writer: Husband and wife were physically well suited to each other. They were opposites in temperament, and in that respect strongly attracted to each other. The man had excessive approbateness, while the woman had scarcely any. She had large firmness, combativeness and considerable self-esteem, with small cautiousness, secretiveness, ideality and order. This couple never appeared in public but that the husband was intensely mortified at the wife's conduct. She would not dress in a becoming style, but insisted on wearing ill-shaped garments and the most incongruous colors, which naturally excited a great deal of unfavorable comment. She was also very quick to assert her rights as to choice of seats, etc., in public places; so that her husband was in a constant state of trepidation. This one combination constituted this an unfortunate marriage and one which could have been easily foretold by a phrenological examination.

The writer has heard and read many phrenological delineations in which the question of marriage adaptation was considered. In most cases it seemed that too much attention was given to the qualities which have to do with physical incompatibility, and not enough to the question whether the higher mental faculties of each were so proportioned as readily to blend together and work harmoniously. The ability to do this implies, of course, considerable skill on the part of the examiner.

WARD B. STEVENS, Ph. D

COMMENTS BY THE EDITOR.

IT is very natural for a zealous speaker or writer to begin a discussion with the moss-covered statement that his subject is one of great scope and importance. We feel dis-

posed to add another instance of this habit to the long list already existing. The subject of marriage is indeed one of profound significance, and if phrenology can aid even in a moderate degree in solving the problems of the conjugal relation, this fact alone would entitle the science to the most serious consideration. One difficulty in discussing this question in an interesting way lies in the very extent and complexity of the theme. So many explanations are necessary in order to make sure that the writer and the reader understand each other. It is a subject which is absolutely ignored in the schools and colleges, so that many of the fundamental principles relating to it are only vaguely apprehended by the popular mind, or else are entirely overlooked.

For example, Dr. Fahne refers to a very common error into which, as he says, even some phrenologists have fallen, namely, the habit of advising opposites to marry without careful discrimination. It is true that, as a rule, brunettes should marry blonds, but great extremes of complexion should be avoided, as in the case of mental qualities. Still we do not think that even if this were generally practiced the race would become dangerously neutral. It should be remembered that there are many influences besides temperament which concur to determine peculiarities in offspring. The habits of the parents, temporary states of mind, mental and bodily health, vigor, fatigue, nourishment, etc., all tend to modify the physical and mental character of the children. Add to these the fact that modern civilization is daily growing more and more complex, and there is every reason to suppose that the future Americans, at least, will present an infinite variety of individuals.

However, there should be a clear understanding of the true phrenological principles as to the law of opposites. It will be found that people are usually very much divided in opinion as to whether opposites should

marry, or those similar in disposition, talent, etc. Probably one-half of the people in any community will favor the idea of opposites, while the other-half will insist that happiness can result only from a union of those who are essentially alike. These opinions are the product of impressions which people owe to their instincts rather than to any investigation of the subject. The true doctrine embodies elements of both principles. First of all we must remember that there are two sexes which represent what the Germans call the *Mensch*, or human being, in its entirety. No individual of either sex can possess all the elements of both sexes in perfection, for such a condition would be a contradiction in terms. For example, no one person can have a large, handsome beard and at the same time a beautiful, smooth, hairless face. There cannot be in one individual the highest order of critical, analytical and philosophical intellect combined with the greatest artistic imagination. Nature evidently intends each sex to have a specialty; otherwise it is not likely that there would be two sexes in existence. The primary law, then, in marriage adaptation is that masculinity is adapted to femininity; so that to the extent that an individual man is deficient in masculine qualities, he is adapted to a woman who possesses what he lacks. On the other hand, a woman who is deficient in feminine attributes should marry a man who possesses those qualities in such a degree that the sum total of the two individuals would approximate the ideal human being.

There are but few clearly defined opinions in the public mind respecting this question from the fact that very little attention has been given to the study of what constitutes masculinity and femininity. Very few people are able to enumerate the elements of character that are typical of each sex. It is generally known that man is the more philosophical and woman the more idealistic; that

man is the more courageous and independent, and that woman is the more dependent and averse to the antagonism and competition in the struggle for existence. It is also recognized that in love man has more passion and woman more tenderness of affection. But beyond these and a few similar generalities not many people are able to formulate anything definite. Phrenology, of course, by its close analysis of all the principal elements of human nature, is able to differentiate the peculiarities of each sex to a very minute degree.

If masculinity and femininity are adapted, we must admit at the outset that we have, beyond question, the principle of opposites to a certain extent. The limit of this law, however, must be determined by the degree of general development which the individual in a given case has attained. It will not do to marry a coarse, brutal Kaffir to a cultivated blonde of the most aristocratic circles of Paris, London or Boston; and it cannot be expected that a zealous Roman Catholic would be adapted to a devoted follower of Mohammed. It cannot be expected that a miserly man, whose whole mind is absorbed in the atmosphere of commerce, should find much sympathy with a woman who cares for nothing but spending money in the most extravagant social entertainments. Or, let us suppose the case of another woman of the most exquisite physical and mental sensibilities, whose chief aim is to alleviate suffering; who has a most subtle sense of all that is refined and noble; and whose deepest instincts are imbued with lofty aspirations that are the legacy of a highly cultured ancestry. Add to this the individuality of character which results from experience with the world, and the active sympathy which is born of sorrow. Could anything be more deplorable than the union of such a woman with a man who is a slave to his lower nature? And yet many profoundly selfish men are able to

disguise their baseness so that generous, trusting women see in them only heroism and magnanimity. The absence of all delicacy is mistaken for courage, and a mere surplus of animality is idealized into manly strength. It is thus evident that the rule of opposites cannot be accepted without qualification.

The husband and wife should have the same general purpose in life, but should seek to accomplish it by different methods. If both are passionately musical it would be well if one were devoted to the piano and the other to the violin or to the voice; if both are religious let one have the greater reverence and the other the larger faith; if both are intensely moral, though indifferent to creeds, one might have the stronger sense of duty and the other the greater kindness; if both are intellectual it would be better if one excelled in philosophy and the other in science, and thus with a great many other combinations. By following such a method there would be harmony of interests, and at the same time the variety of means employed which would render association and coöperation a pleasure.

We agree with Mrs. Fitch that people should know for themselves the principles of phrenology so that they can make their choice of partners without consulting a phrenologist except for the purpose of corroborating or adding to their judgment in certain particulars. We think this ought to be so, and hope that it may eventually be the case, precisely in the same sense that we advocate hygienic education for the masses. But the fact remains that at present most people would profit by the advice of a competent phrenologist before marrying if it is desired to avoid mistakes; and our experience does not agree with the statement that people consult us merely as a matter of curiosity, except in a very limited number of cases. The great majority of those

who come to us are unquestionably serious, and an evidence that they have not always made up their minds in advance as to a choice may be inferred from the fact that they often come a second or a third time with different individuals or send photographs of three or four persons from which they wish us to aid them in making a selection. We are especially pleased with the lady's concluding paragraphs, and hope that her timely words will bear good fruit.

Dr. Stevens is undoubtedly correct in his central idea that the question of intellectual and moral compatibility should receive special attention, and we are sure that the practice of the most scientific phrenologists is in accord with his ideas; but the less experienced phrenologists, as is the case with other professional people, of course, are not able to do justice to the more complex phases of the subject.

Nature especially impels men and women to select mates who will be adapted to endow their offspring so as to preserve the physical type of the race, while the moral and intellectual qualities are left to shift for themselves. This explains why so many men and women of genius marry those who are physically compatible, yet mentally without the least sympathy. They simply follow the most primary and most powerful instinct.

But even here the phrenologist can frequently render invaluable service. Many persons who fancy they are truly in love may in reality be drinking merely from a flask instead of a fountain. They have, it is true, started up a certain combustion, but they are mistaken as to the supply of fuel. After marriage they discover in a few weeks or months that their happiness is exhausted, and they are puzzled to know why. They have had no quarrel, but somehow the romance is all dead, and they no longer feel that they are of use to

each other. At the same time they are both conscious of the same old heart hunger which they had before they ever met.

In such cases the affection, such as it is, is usually kindled by pure imagination. Both the man and the woman are naturally ardent, and as each in the eyes of the other *appears* to be the "other half," they accept the shadow for the substance and discover the error only after it is too late.

"But how does the imagination deceive in this matter?" some one may ask. Simply because people form impressions by surface indications. If a woman has a beautiful *figure* the average man admires her forthwith; and in like manner women often admire men simply on account of a perfect physique, faultless manners, or a reputation for wealth. Then in the glamour of a courtship the admiration bursts into a flame of love—a love, however, which is chiefly subjective; that is, within the individual's own breast.

If people would only study the chemistry of love, as well as its anatomy, they would seldom err. Two persons may have the same form, and essentially the same social graces and accomplishments, yet be totally different in personal magnetism. The hand of one, for example, will feel to our touch, as if charged with electricity, while the least physical contact with the other person will remind us of Uriah Heep. At the same time the hand which to us is so warm will seem as cold as a fish to some one else.

Where two persons are perfectly adapted in marriage, love forms a current which flows in a circle and is never exhausted. It is then a sun which sweeps unceasingly across the sky, but never sets. Such is the ideal all should seek. As to the specific temperamental and mental combinations which harmonize or repel, we must reserve further discussion till another time.

CHILD CULTURE

"The best mother is she who carefully studies the peculiar character of each child and acts with well instructed judgment upon the knowledge so obtained."

CHILDREN, HARD AND EASY TO MANAGE.

BY NELSON SIZER.

CHILDREN vary in constitution and temperament, in character and talents, as much as parents do. Some are bright, excitable, nervous, fretty and sensitive, and inclined to be restless and troublesome. Others are plump, wholesome, healthy, hardy, sensible and self-poised, and have a natural, constitutional tendency to be placid and quiet. These differences are sometimes inherited normally and sometimes they result from special maternal conditions that were influential in modifying the character, which is thus incidentally inherited. All such different types of children need treatment suited to their several mental and physical conditions, and no work can be more important to families and the public than that of the proper training and culture of our hopeful successors. Parents, nurses and teachers may rightly mold or mar the future fathers and mothers of the race.

Fig. 205 is a most positive and earnest character. The temperament is excitable and nervous, yet strong, hence the boy is restless and impetuous. His head is large for his body and yet he is healthy. Observe the breadth of the head, how low down the ear is! How full, broad and rounded is the whole side head! All his selfish propensities are decidedly strong. He is organized to grapple with duty and difficulty and to make himself master of his surroundings if possible. He has a high temper; is combative, aggressive and severe when excited and inclined to fight out his purpose or his griev-

ance on the spot. His Cautiousness is large, hence he is apprehensive. His Secretiveness is large, hence he is inclined to manifest slyness in the accomplishment of his purposes where he cannot do it otherwise. He has large Acquisitiveness; is greedy for ownership, anxious for property and will not share with others if he can help it; he wants the largest, the best and the most. He is ingenious and mechanical. He prefers heavy playthings and likes to make a racket. Noise is music to him, even if it is rough noise. Other children who are equally robust, hearty, zealous and earnest, may be genial, peaceful and good-natured, but this one has aggressive severity in his activity and will be likely to quarrel with his equals and domineer over younger children and take the lion's share everywhere he can. He has large Mirthfulness. He enjoys fun, but he likes to have it robust and rough, and he will enjoy football more than chess. He has ingenuity, and he also has a taste for the beautiful. He is a keen thinker, knows a good deal, forms sharply outlined opinions and is ready to back up his opinions with his strength and his determination. He will make a fine scholar if he can be rightly inducted and conducted. He has talent for mathematics, for philosophy and language. He will make a splendid speaker if he can be kept still long enough to get his education and to be trained into orderly habits without too much friction. He has strong affections and can be best molded

and managed through his affections, and he should have treatment that is gentle yet firm; patient yet decided. He should never be deceived and should never be promised anything, either good or evil, that is not furnished or inflicted. In other words, he should learn to know that he has a master and that his master is kind, and that whatever is required will

be done. The little girl's parents were of an orderly type, strong in character, but calm and wise in its manifestation, and this was the only child. It never had much baby talk, fortunately, and therefore its conversation was distinct and calm. The words were not clipped nor jumbled. The middle of the forehead was very full, showing fine memory, and the



FIG. 205.—TALENT, POSITIVENESS, POWER AND PUSH.

have to be done, first or last. With other children he is likely to be severe and rough. He will be impatient, not of the load and labor, but mainly of restraint. He will be happy when he has big things to play with and can make plenty of noise, but his happiness will be of a strong and intense type. He is a natural engineer, a natural physician and surgeon, a natural mechanic and a thinker and talker.

Fig. 206. This is perhaps as sharply a defined contrast to the preceding as could be found in a year's

experience. The forehead as a whole was well balanced, although the perceptive and historic faculties were the stronger.

But what an amiable face! How little of severity and acrimony it contains! The signs of vitality, digestion and breathing power, shown in the fullness of the cheek, were manifestations of harmony of constitution as well as health. She would sit at the table with adults and eat in silence, and when she wanted anything she would ask for it patiently and politely and in becoming tones. She did not whine nor screech, nor scold nor mani-

fest petulance. She seemed to suppose that whatever was right and proper she would have in good time, and she behaved at the table like a little woman. It was owing to two facts: First, a harmonious and healthy constitution, and, second, a consistent



FIG. 206.—CALMNESS, HEALTH AND TALENT.

and wise method of treatment. Those who had her to deal with did not snap at or insult her. This child would play by the hour with such things as she had and seem to be as earnest and full of interest as these noisy ones are who are loaded with all the new playthings. I never saw a more equable child, and one would have to look a long time to find one who was more intelligent and more ripe in judgment for the age. She had perfect health and was robust and hearty in her efforts, had zeal for enjoyment, but was orderly; was not one of the puny, tender, angelic sort; was wonderfully human and especially humane, consistent and decent. A person could bring up three or four of such children as this with less friction, worryment, struggle and labor than would be required to manage one like Fig. 205, and there would be as much talent and character, only not so imperious, hasty and rampant.

Fig. 207 is taken of a child two and a half years old and it has a remarkably well balanced face and head.

Health and harmony of organization are written all over the expression. The element of nutrition is abundantly indicated; the growth harmonious and abundant. The middle of the forehead is very prominent, indicating an excellent memory.

The upper part of the forehead is massive, showing reasoning power and ability to understand the lessons of life, in school and out of school. She has a brilliant but calm eye; it is soft and gracious. The top-head is well rounded, showing strong moral sentiments, and Faith that believes and confides. She has large Conscientiousness and Firmness. There is a steady and uniform drift of life, feeling and purpose. She will be a fine scholar and a leader among those who are good, amiable and gracious.

The organs in the side-head are strong enough to give prudence, policy, economy and force of character, but there is not an element about her that is rough, impetuous or imperious.



FIG. 207.—AMIALE AND INTELLIGENT.

People will consult her to know what she would like, and, if consistent, adapt themselves to her wishes; and through life she will be a central figure in the society in which she moves, and every well-meaning person will be glad of her friendship and will be anxious to please her.

Fig. 207. Here is a black-eyed, nervous, sensitive, intense, eager, excitable, mature little girl. Her head

is large for her body and for her age. She is in a hurry to know and eager to see and experience. She will, if permitted, devour books and perhaps stand at the head of her class and wear herself out in excitability and

it brilliant things and make a parade to attract its attention. Its attention is too intense anyway. Some women would raise that child and make it a healthy, substantial woman, but perhaps three out of four would



FIG. 208.—SENSITIVE, INTENSE, EAGER, EXCITABLE.

intensity of life. Careful feeding is requisite for all children, but she should not be fed on food that produces an extra amount of heat, such as sweets and starch in the shape of cake or candy. Some of the late modern preparations of food for children are supposed to be excellent, but if children are left to the tender mercies of people who are fond of their children and yet not well informed as to physiology and hygiene, they are so trained and fed as to secure early their passports to a brighter life.

A nurse for such a child as this should be plump, calm, patient and kindly. She should never be in a hurry, never tease the child or show

handle it so as to break its health and nervous system and culminate its life inside of seven years. The child has large Caution, and should not be told frightful stories or threatened with dangerous results. It is likely to be precocious, nervous, scholarly high-tempered, eager, ambitious, witty, brilliant, honest, firm and impetuous.

I heard a woman, within six months, who was riding on the ferryboat, say to her little child, less than two years old, "Hush up, or I will throw you overboard." Threats should be restrained. Nothing should be promised or threatened to any child that is not reasonable and right to be fulfilled.

CHILDREN AND THE LAW IN ENGLAND.

IN a recent book published by Miss Tuckwell, of England, entitled "The State and Its Children," the writer speaks of an improved relation in the juvenile classes as concerns information of the law, and their management by general society. Now-a-days fewer children are sent to prison.

Reformatories and industrial schools are built to receive youthful criminals and those charged with an offence punishable by imprisonment, but not previously convicted of felony. A young person may not be sent to a reformatory under the age of sixteen, and must have undergone previously more than ten days' imprisonment in jail. Children sent to industrial schools must be under twelve and guilty of some offence; or children up to the age of fourteen, for whom the State should make provision. Such children must have parents undergoing a term of imprisonment, or be found unmanageable in the work-house, or require to be removed from the company of thieves or prostitutes, or be truants in whose neighborhood exists no truant school. Miss Tuckwell finds that the parents of these young wards of the State are mostly worthless and egregiously selfish persons, allowed, by the immense respect England still retains for parental rights, to interfere constantly in arrangements made for the benefit of their children. They readily abandon them when helpless, and with audacity claim them as soon as they have become, or are on the point of becoming, wage-earners. English colonies, like England herself, have tried the barrack system for children, only to discard it because of its wretched results in physical depression and disease, in mental and moral apathy. Like several of our own States, South Australia will not permit parents to interfere with the welfare of children over whom the Government has been

compelled to assume control. It is strange to find that English mine regulations permit a boy between twelve and thirteen to work for fifty-four hours per week in the mine. Working aboveground such boys would be allowed to work only half-time. Miss Tuckwell very reasonably desires as a practical reform that no children under fifteen years of age should be permitted to work, and that the standard of exemption should be fixed by law and not left to the often unenlightened views of local authorities.

AIMS AND STATUS OF CHILD-STUDY.

BEFORE a man begins to build houses he ought to learn something of the builder's trade. Before a mother attempts to develop the mental and bodily powers of her child she should know something of the laws of life in the child. Before a professional teacher can enter on his duties with a clear conscience he should have a fair knowledge of the physiology and psychology of child-life. Where can parents, teachers, and all who are interested in education obtain this knowledge? For physiology and bodily hygiene this knowledge exists; to a considerable extent it has been prepared in popular form for convenient use. For psychology the case is different. The facts have not even been collected into systematic form. We hail, however, with enthusiasm the promising and fruitful science of child-study that has developed within the last twenty years. We mean by child-study the observation and measurement of children in their constitutions, functions and activities. The science includes the study of body and mind; the two cannot be separated except in an artificial manner.

The purposes of child-study are, first, psychological; second, statistical; third, personal. The psychological purpose is the fundamental one. If

our system of education is ever to be anything more than blundering guess-work, we ought to know just what and how much the average child is able to do at each age. We must know the laws of growth, not only of the body, but also of the mind. Experiments and measurements should be taken to determine the amount and kind of work for each school grade. For example, tests on memory should be made to determine how the average ability of children increases as they grow older. Tests on fatigue for different kinds of work should be made to let us know how much the average child or the weakest child can stand at each age.

Such mental measurements are important, not only as safeguards for the child himself, but also to determine the average mental growth at various periods. They will consequently aid in adjusting the work so that the greater amount falls at an age when the child is in the best condition to bear it, and so that the work may be lessened at the times when he needs to reserve his strength for growing in other directions. The various portions of the body and the various mental abilities develop at different times and with different rapidities. It is of fundamental importance to know just when to begin a new kind of study or a heavier kind of bodily exercise.

The statistical purpose is equally important. The psychological purpose is to determine the general laws of growth and function without regard to particular persons and places; the statistical purpose is to gather information as to the condition of children of different nations, in different climates, under different training, etc. European children differ from American children, those of Kentucky from those of New England, city children from country children, those of a badly ventilated school

from those of a healthy one. Systematic records of a class compared with similar observations on large numbers of children of the same age show their relative ability. ♦

The personal purpose can be said to be twofold. In the first place we must be able to detect by appropriate observations and measurements the defects that render a child unfit for school work. Professor Ufer, in visiting German schools, found a large number of children that were really of unsound mind, or that were in such a condition of mental weakness that a continuance of school work was sure to bring on some form of insanity. Much of our kindergarten work is fatal to good eyesight; it is an educational crime to allow young children to do perforating or bead-stringing. Systematic tests of the eyes would long ago have made this apparent to every one, and would have saved thousands of cases of myopia.

There are in every city hundreds of cases of lopsided growth or stunted chest capacity, hundreds of cases of ruined memories and misdirected wills, all of which might have been detected in time by periodic, careful tests and measurements. First and foremost, then, we ought to make sure by child-study that the children are in proper condition for school work. It is evident that the only security against the development of mental and bodily disease and deformity, and against the maltreatment of children who are really sick or weak while the fact is not known to the teacher or parent, lies in a periodic system of testing. Another view of the personal purpose is allied to the previous one, but enters into a much finer question. Instead of asking, "Is the child fit for school work at all?" we ask, "Is the child fit for the work about to be given him?"—*Prof. E. W. Scripture, in the Educational Review for October.*

SCIENCE OF HEALTH

A CHAT ON HAIR CULTURE.

IT is curious to note in assemblies of people at church, concerts, balls, and public meetings what a large proportion of young gentlemen have a very thin covering of hair on their heads, or are partially bald, notwithstanding the numerous advertisements for preparations to prevent loss of hair. It is also known that many young ladies have very little hair growing on their heads, while the increasing number of ladies and gentlemen in early life whose heads are sprinkled with white hair is quite startling, although advertisements abound announcing "No more bald heads." "No more gray hairs." To many sensitive persons these conditions of the head cause anxiety and determination to "try" something of which they have heard or read by which they hope to gain a good head of hair. But how difficult to choose without an intelligent knowledge of what a hair is!

The revelations of the microscope have dispelled the popular idea that "a hair is a hollow tube," consisting of a root, shaft and point, receiving perpetual fluid nourishment from the body, which fallacy led to cutting or shaving the hair off the head of any one in delicate health. Likewise, when the hair was cut, the points were singed lest the fluid should ooze out and be wasted. Now, a root is that portion of a plant which descends into and fixes itself in the earth to draw out nourishment for the plant. But a hair has no part of its structure which either descends or draws nourishment for itself. The thickened bulbous end of a hair, which may be perceived on one pulled out of the skin,

looks like a root, but it is only the newly formed part of the hair, immature, sometimes flaccid, and shaped by the lower part of the follicle or sheath in which it is formed, ready to be pushed upward into the narrower part of the follicle and molded into the shape and thickness it will retain. The microscope shows that the skin has three layers—the outermost, called the scarf skin, cuticle, or epidermis—the second layer called the rete mucosum, or rete malpighi, and the third layer called the cutis vera (true skin), or derma. When the skin is first formed, minute depressions are made in these three layers, which are named sacs or follicles, and it is in these tiny follicles that the manufacture of hair commences, by the depressed skin absorbing from the blood vessels and oil glands a supply of carbon, hydrogen, nitrogen, oxygen and sulphur, which gradually evolve a fibrous structure called hair, in which can be distinguished the outer scaly covering called epithelium, the inner fibrous or cortical tissue, and the central coloring matter called medulla.

The fiber grows on an average six inches a year, but it is quite dependent on the skin for quantity and quality, and has no inherent power of sustenance or capacity for remaining where it has grown, and is so low in the scale of organisms as not even to be parasitic, but may best be defined as an epidermal appendage. Since the days of Samson and Absalom, an abundance of hair has been synonymous with bodily health and strength, and vice versa. The prophet Isaiah, foreseeing the suffering of the Jews,

observes among other calamities, "instead of well set hair, baldness," and the prophet Elisha had to endure from the youths in Bethel the mocking remark, "Go up, thy bald head."

Many attribute the increase of baldness in this generation to increased mentality, due to and arising from the strain put upon all classes from the time, when at school, their nerves are at high tension to fulfill the requirements of each "examination," until they are placed in the battle of life as mechanics, professionals, scientists, traders, etc. Were this the case we should expect to find those who have touched the highest rounds on the ladder of life to be the most marked specimens of hairlessness. But, on looking at portraits of poets, painters, politicians, scientists, etc., it is evident that baldness is less frequent among them than among average citizens.

History and science show that whatever enfeebles the skin disturbs the growth of the hair. Atmospheric and other external influences, impaired digestion, lowered vitality, disordered nerves, inflammations, and other internal conditions reduce the supply of material for replenishing the tissues of the body, and then nature economizes by first supplying the most vital parts with needed nourishment, leaving the skin impoverished, which causes loss to the epidermal appendage, and if nothing be done to assist nature, the manufacture of hair is lessened or suspended. Well, what is to be done?

The first thing some people do when they observe their hair failing is to wash the head and hair thoroughly with soap and water, but, as the skin is already lowered in vitality, and the oil glands are insufficiently supplied with sebum, washing with water and soap, or other alkaline preparations, will further empty those glands, the water will unite with the salts contained in the oil and produce a chemical change by which the sebum, instead of nourishing the hair and keep-

ing the skin supple and elastic, becomes a hard, waxen plug unable to carry on its beneficent work; the skin contracts, the follicles are diminished in depth, and the hairs are shed.

The best thing, therefore, to be done, is to consult a specialist, one who understands dermatology and trichology, who can so diagnose each case as to select the best preparation for rectifying the disordered conditions and supplying the skin with suitable nourishment and stimulation to produce satisfactory hair, because organization and environment make such a difference in individuals that there cannot be any single pomade, oil, or wash compounded to meet the requirements of every head in all circumstances and emergencies of life. MARY ANN PARROTT.

ANTI-TOXINE AND THE BACILLUS OF DIPHTHERIA.

SO much is written and said of anti-toxine that it is in place to offer some remarks concerning it. In 1883 Prof. Klebs discovered, and in 1884 Prof. Loeffler succeeded in making a culture of the microbe now widely accepted as the chief agent in the production of diphtheria. This microbe may be found in the healthy mouth just as many other microorganisms that under certain conditions may cause trouble. Imbedded in the tissues, bacilli considered highly poisonous may remain alive for a long time and cause no trouble, but if there occurs an abrasion or sore on the mucous membrane from any cause, such for instance as an inflammation from a catarrh or cold, the bacilli may find a favorable nest or *nidus* for development and then serious consequences may follow. Normal, healthy membrane is proof against them, but lesions or disorders of throat, tonsils, nose passages, germs, palate, invite the dangerous parasites to act, first causing local trouble, ulceration, etc., by their

rapid multiplication of poisonous produce which may be absorbed into the system and set up grave disease.

The Klebs-Loeffler bacillus is distinguished by the production of a thick, tenacious coating, forming in tonsil, palate, pharynx and nasal membrane, the very character of which serves to furnish the throat specialist with the evidence needed for a diagnosis of the disease.

Anti-toxine, the much heralded treatment of diphtheria is, it seems to us, a form of homeopathy for which the "regular" profession, if it gets into the way of using it much, should apologize to the "regular homeopaths." But we are inclined to think that like "tuberculin," it will have its little day of glory and then "drop out." Of course its use is after the manner of vaccination, only the diphtheritic virus is injected after the appearance of the disease. The culture of the bacillus is deemed of the best quality when prepared from the serum of horses—although other animals are employed for the purpose. In France the horse is preferred, and, according to accounts, much care is taken to render the product as "pure" as possible. The reports, as furnished by hospital attendants, appear very flattering to the antidotal power of anti-toxine, the mortality among children being reduced one-half or so for a given number of cases of alleged diphtheria. We say alleged diphtheria for the reason that we are quite sure that a goodly proportion of cases called diphtheria belong rather to forms of pharyngeal ulceration, follicular tonsillitis, croupous inflammation, etc. These may be serious enough, but they are not diphtheria. As a writer has fitly said:

"The mere presence of diphtheria bacilli is not identical with the image of clinical diphtheria, or even a sign of a severe process, for a developed tissue-disturbance is the first sure sign that the power of a poison has been exerted on the tissue; and these

tissue-disturbances are the first index to the severity of the disease. If every case presenting diphtheria bacilli is to be called diphtheria—if the yet inactive (hypothetical) poison is to be considered active, then, of course, the new treatment has an advantage over the old; since it takes to itself all the most favorable chances of cure in the dubious cases which most commonly prove to be simple anginas. Every other treatment will show favorable results if tried on the first day—in other words, in cases wherein, according to our present knowledge, diagnosis of diphtheria or simple inflammation of the throat is impossible."

We have frequently seen cases of throat trouble, called diphtheria by other physicians, which yielded very kindly to treatment, mainly local applications, the severe inflammatory indications quite disappearing in three or four days. No doubt a microscopical examination of sputum or throat exudation in these cases would have shown K-L. bacilli, streptococci, pneumococci and other dangerous microbes, but on that account a diagnosis of diphtheria or scarlet fever, or pneumonia, etc., would not have been warranted unless there were accompanying symptoms of constitutional disturbance that pointed to the special disorder.

We should welcome any treatment of diphtheria, tuberculosis and other much dreaded diseases that would positively reduce their fatality to a low percentage. But it seems to us that a remedy to possess positive virtue in any special form of lesion should claim a physiological relation. Anti-toxine is a pathological product, and is pathologically applied. Besides the nature of its use and operation is not clear. Should we accept the evidence as substantial on which its alleged merits are founded, then the physiology of the schools and books by which we have been taught is quite erroneous. When such good observers as Virchow, Rosenbach,

Buchner and others express their disbelief in its merits we feel that our own impressions have some backing, and that a more thorough trial must be made, divested so far as practicable of other instrumentalities before anti-toxine can be proclaimed as curative or antidotal of true diphtheria.

As a sort of commentary on the remarks above, and coming to notice some days after they had been written, it is said that Prof. Loeffler has suggested a new remedy for diphtheria which appears to possess more virtue than anti-toxine. This is simply a preparation analogous in composition to mixtures that have been employed by throat specialists for many years. It consists of alcohol, toluol (or toluene, D.), and solution of perchloride of iron. Menthol may be added to deaden the pain caused by the application, which is made in the ordinary way by cotton directly to the diseased membrane, several times a day. Of seventy-one patients treated by this method all recovered, while of twenty-six cases treated after the second day of attack only one died. Comparing this experience with the 26 per cent. mortality of anti-toxine makes the latter appear somewhat ludicrous in view of the noise it is making in the world.

H. S. D.

SANITARY NOTES.—NO. 5.

MENTAL DISEASE.

THERE is no class of disease conditions more seriously affecting the public health than that classed as nervous. The individual, the family, society and the State are made to suffer. A sound and well balanced mind is more to be desired than the good health of the body. Indeed no greater calamity can come to any human being than insanity. The crowded condition of our asylums, all over the country, and the great expense in constructing and maintaining them by the State is an

evidence of this widespread calamity.

It may be a question whether in fact there are such phenomena as mental disease. If mind is an immaterial, separable, spiritual being, capable of existing after the dissolution of the body, can this immaterial ego become diseased? Neither physiology as taught in the schools, nor biology, has fully solved the relation of mind and body. It is a question whether consciousness is an inherent quality of matter manifested, as all other qualities are by motion, or an attribute of a supernatural, indwelling spiritual being, not subject to sensuous observation, but inspiring or instigating all our bodily activities. Whether mental manifestations as a part or as a whole are concomitants of brain activities instigated by an immaterial ego, or whether they are the inevitable sequentials of ever-changing conditions of brain-substance influenced by environment, is undecided. Physiology cannot tell just what the brain or body or spirit does when a man feels, thinks or acts in any way, nor what instigates his activities, determines his movements and differentiates his capabilities. It has been a question in speculative science whether organization is the result of mind, or whether organization precedes every and all manifestations of mind.

That the organic and inorganic world have reached their present condition through a process of evolution is now generally accepted by scientific men. If this hypothesis is true, it is not philosophical to assume that mind is a separate existence, and forms no part of the natural world into which it is introduced to remain only during the life of an organism. But it would logically follow that the organism, both in its biological and psychological aspect, is a product of evolution; that mind is not extra-natural nor supernatural, but one of the manifestations of natural existence. Body and mind then are distinguishable as an organism and its manifestations,

but not separable. Biology teaches that the body is made up of an aggregation of cells. These cells are arranged into systems as the osseous, muscular, digestive, nervous, and so forth, each dependantly related to the other, and all united constitute a single, but highly complex organism. Each of these systems has its specific function in the animal economy.

Mental science ascribes to the nervous system, including the brain, the functions of sensation, emotion, consciousness, memory, imagination and thought. In short, that the action of the brain and nerves in relation to an objective world gives rise to all mental phenomena. This hypothesis seems most reasonable as we observe that the mental manifestations of the child correspond to physical development from infancy to manhood. It solves the problem of education, giving the physical basis of culture, showing that just in proportion as we increase the strength, size and power of the brain, will mental manifestations have greater power and scope. It also furnishes the key to a knowledge of all co-called mental diseases that so seriously afflict mankind.

Man, in his early simple state, enjoyed a strong, robust and enduring physical organization, and his mental manifestations, although of a low order, were correspondingly sound. But since he has attained a high state of civilization, the brain and nervous system becoming more and more differentiated and complex, hence more liable to become impaired in its functions, morbid mental manifestations have become more common. The powers of resistance must keep pace with the swift developing changes of modern civilization, or the various forms of mental impairment will certainly be the result.

It may be a question whether there are more insane persons and more cranks now than in former times, according to the number of the world's inhabitants. But I think that it will be generally admitted that

there are now more predisposing causes to mental impairment than formerly. First and among the most potent of these causes is the general use of alcoholic beverages and narcotics. The demon alcohol, like a pestilence, has invaded tens of thousands of households in every land. Greedy and insatiable, feeding with increasing appetite, like a fabled dragon, upon all that is estimable in man's nature and giving birth to all manner of kindred but varying vices, it is no wonder that there should be marked and wild manifestations of mind from a brain inflamed by alcohol or stupefied with tobacco.

Another cause of mental disease in our present civilization is overwork. This is a fast age and we are a greedy people. Our most active business men rush along without regard to means or consequences, straining every fiber of brain and nerve in pursuit of money. Our women are worn out with the eternal rounds of drudgery, or by giving unreasonable devotion in their social relation to absurd fashions, and criminal violation of natural and statutory laws in their relation of wives and mothers. Men are deteriorating, physically and mentally, because of the willful or ignorant violation of hereditary laws; children are being dwarfed or destroyed by thousands through the high-pressure system of modern schools and new-fangled notions respecting the education of the young of both sexes, and especially of our girls.

Existing forms of government cause general disorder of society in our social customs; the weaker are compelled to suffer that the strong may indulge in luxury, and thus arises a potent cause of mental injury to all classes. Many of our social organizations are the outgrowth of erroneous ideas respecting the natural equality of human beings, and their rights and duties under all circumstances, in every relation of life.

Many persons have become un-

balanced in mind by being disappointed in love, loss of property or friends, grief, jealousy or religious fervor, or by allowing themselves to fret over constant fear of some imaginary impending danger.

But it is certainly true that constitutional conditions giving rise to certain peculiarities in brain structure by heredity, is the general cause of mental impairment. A defective manifestation of phenomena always implies defect of mechanism. This is true of all the functions of the body, the brain included. Anatomical defect in bodily organs gives weak or diseased manifestations of their functions. So a defective brain gives rise to the phenomena of mania, melancholia, hallucination and dementia.

This large class of persons mentally defective need that form of medical treatment that will tend to cure physical defects, and so establish the normal play of the mental faculties. All the conditions of mankind are determined by heredity, growth and environment; so, improvement must be sought in these directions. No miraculous interposition of hypothetical influences which cannot be rationally contemplated will ever bring health of body and soundness of mind to mankind.

When the physician and the mental philosopher recognize the fact that brains—with their appendages, the nerves—are the essential organs of the mind, by which all mental operations are conducted; that when man or any other animal feels, perceives, remembers, imagines, reasons, wills, or acts in any way, it is because of material capabilities; that there is a relation of mental capabilities to size, form and quality of brain structure, and that certain mental phenomena are associated with certain areas of brain substance, they can easily account for the peculiar expressions of idiocy, imbecility, mania, melancholia and dementia as being caused

by arrest of cerebral development, and various modifications of brain activities by environment. Preventive and remedial appliances will then be established on the basis of biological science, and this imperfect class will gradually but surely be lifted into a new and better life, and be freed from the real evils and shadows that now afflict them.

A. G. HUMPHREY, M.D.

TO STOP HICCOUGH.

A WRITER who does not append his name advises a very simple method for the relief of hiccough. He says:

You hear of numerous cures for hiccoughs, such as holding your fingers in your ears and having some one to give you a drink of water, holding one's breath for a period, etc., but I doubt if any will stand the test as well as a practical cure, which for twenty years has never failed me once in all the hundreds of cases I have tried it. It may seem so ridiculous that many will not think it worth while to try; it may be, nevertheless, a sure cure.

All you have to do is to lie down, stretch your head back as far as possible, open your mouth widely, then hold two fingers above the head, well back, so that you have to strain the eyes to see them, gaze intently upon them and take long full breaths. In a short time you will be relieved of that troublesome hiccough. I have tried the cure on all sorts of cases, from the simple form to the chronic, and it works well with all. I remember it was given to a man on the way to New York to consult a specialist on his case—one of six months' standing—and it cured him in a few minutes. He turned around and said, "What do you charge for that?" "Nothing," was the reply, "except that you publish it to sufferers."

NOTES IN ANTHROPOLOGY.

The Missing Link.—The note by Dr. D. G. Brinton in *Science*, January 10, concerning the discovery of the Missing Link in the Island of Java, has attracted considerable attention. It appears that a few fragments of bones have been discovered, and a German professor has taken these to represent a new species called *Anthropopithecus Erectus*. There is, however, in the magazine called *Mittheilungen der Anthropologischen Gesellschaft in Wien*, for July, 1894, an article upon the finding of a skull in Lobositz, Germany, which has all the characteristics of the Neanderthal skull, and which would be, if it were not certain circumstances pronounced as belonging to a very low order of man, perhaps as low as this one which has been discovered in Java. This skull, however, was associated with pottery vessels of an artistic shape, highly ornamented and with many other Neolithic relics such as serpentinite axes, perforated for handles polished stone fleshers. The discovery of the Man of Spy in the south of Europe, near Mentone, a few years ago, in a cave, was at the time used as a proof that the missing link had been found. The evidence, however, seems to conflict. One find is pronounced Paleolithic, and of a low grade. Another skull resembling these is pronounced Neolithic and belonging to a high stage of art. Candid men will hold their judgment in suspense; for no single discovery, however much it may be advertised and labeled with the word "Eureka," can be used as a proof that the "Missing Link" has really been found. STEPHEN D. PEET.

The Aboriginal Dialects of America.—Dr. Franz Boas has recently published an extensive vocabulary of the Cumberland dialect of Eskimo, collected in 1883 and 1884 by the author on his fourteen-month travel in Baffin Land. This dialect is spoken on Cumberland Sound and on the western coast of Baffin Bay; it approximates more closely to the language of Labrador than to that of Greenland, and

the same may be said of the customs and manners of the tribes inhabiting these lonesome tracts of country. The definitions are German, and the title is, "Der Eskimo Dialect des Cumberland-Sundes, von Franz Boas." First fascicle: Wien, 1894. Quårto. The work was printed by the Anthropological Society of Vienna, and is contained in the fourteenth volume of the new series, pages 97 to 114. Many of the terms are illustrated by parallel forms from the Labrador (L) and Greenland (G) dialect, and the whole amounts to over one thousand words.—Follows the address before the section of Anthropology at the Brooklyn meeting of the American Association for the Advancement of Science, delivered by Dr. Boas, as vice-president of Section II., August, 1894. The subject is, "Human Faculty as Determined by Race." His remarks, condensed in the narrow compass of twenty-nine pages, illustrate, among other things, the fact that the intellectual faculties of the white race differ only in degree from those of the less favored races, and not in kind, and that there is no reason to suppose that they are unable to reach the level of civilization represented by the bulk of our own people. It should be noted in this connection that two weighty articles of Boas' are printed in the "Memoirs of the International Congress of Anthropology," held in Chicago, 1893 (Schulte Publishing Company): "Physical Anthropology."—*American Antiquarian*.

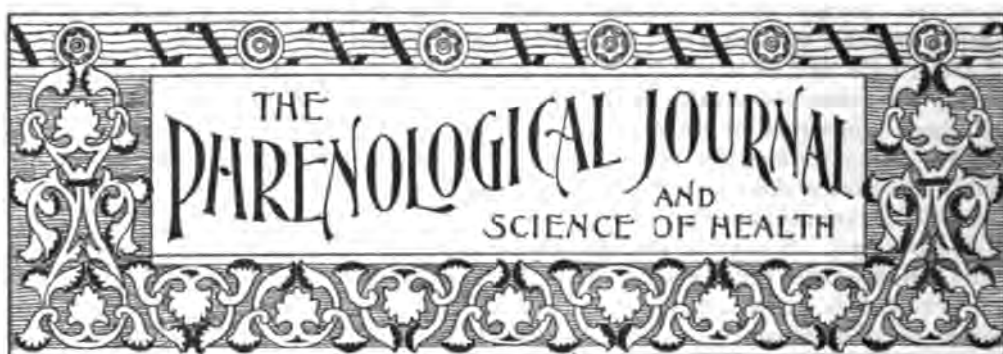
Scarpology—Physiognomy has many sides or points of view—witness the sources of character interpretation that are constantly being presented to the readers of current literature. Now, for instance, we are introduced to a new field of study. "A Swiss savant, Dr. Garré, jealous of the success of palmistry, has invented a new science, which he calls scarpology, by which he is able to decipher the character of people by a study of their old boots! It was a fact of early observa-

tion with him that every pair of old boots bore the impress of the wearer. Dr. Garré's first care was to procure from each of his friends and relatives one or more pairs of old boots. Gradually he amassed the finest collection of *chaussures* ever known. They were all neatly catalogued, and in most cases some particulars of the character of the original owner were known to the collector. When his shelves were quite full the doctor set to work to classify his acquisitions. By arguing from the known to the unknown; by comparing, deducing and contrasting, he at last thought himself able to lay down the broad outlines of a science—to determine whether the wearer of a particular pair of boots had climbed the steep and thorny way to Heaven, or whether, recking not his own rede, he had trodden the primrose path of dalliance. He has called his new science Scarpology, possibly from the Italian word Scarpaccia, an old shoe, the diminutive of Scarpa. He claims for it that it is quite as 'exact' as phrenology or chiromancy."—*All the Year Round*.

Arctic Exploration in 1894 a Failure.—The most enthusiastic advocate of Arctic exploration will concede that the record of the past year has been an unfortunate one. With Mr. Peary, upon whom such promise of success was placed, baffled in the line of his own matured plans; with Mr. Wellman's vessel crushed in true Northern fashion by the ice of the Spitzbergen Sea; the "Miranda," of the Cook party, abandoned in Davis's Strait; and the "Falcon," the vessel of the successful Peary Auxiliary Expedition, in all probability at the bottom of the sea, the year closes with comparatively little to add to its storehouse of knowledge concerning the realms of snow and ice. Two expeditions are yet to be heard from, those of Nansen and Jackson, and possibly they may retrieve the fortunes of discovery; but for the present the one consoling fact, and this a very large one, that can be drawn from the several enterprises is that, despite mishap and hardship, no lives have been sacrificed to this quest after knowledge. This is, indeed, a great achievement in Arctic exploration, and marks an important step in the progress of the meth-

ods that are used for the accomplishment of this special kind of work. For one piece of work geographers will at least be thankful to Mr. Peary—the survey of the inner contours of Melville Bay by one of his associates, Mr. Elvind Astrup, the young Norwegian who made the traverse of Northern Greenland with Mr. Peary in 1892. No report of this exploration has yet been made, but doubtless it will appear before long. Incidental to the main work of the expedition was the search, near Cape York, of the so-called "Iron Mountains," from which the natives obtained the material for the construction of their metal saw-knives. Ever since Sir John Ross, in 1818, first called attention to these singular weapons, fashioned by a people who were supposed to be entirely ignorant of the art of working metal, and who only mysteriously hinted at the locality whence they obtained their substance, and at the special method which they employed in its modeling, much curiosity has existed among scientific men regarding the region in question, and several efforts have been made to locate the find. Mr. Peary now solves the mystery of the "Iron Mountains" by discovering that they are a number of great blocks of meteoric (telluric?) stone, probably not very different from the famous Oviak iron of Disko. The largest of these has been secured by the expedition, and is said to weigh, by approximate determination, two tons or more.—*New Science Review*.

The Babylonian Expedition which was sent out by the University of Pennsylvania under Dr. Peters and Prof. Hilprecht has been successful beyond all expectations. The report was sent by the United States Minister at Constantinople to the Secretary of State that Prof. Hilprecht had reached that city with several tons of material which had been exhumed from the mound at Niffer; and that the discoveries which had been made surpassed those of Layard, Rawlinson and Hormuzd Rassam; that the articles were likely to revolutionize history and carry the dates back at least ten centuries before Christ. Prof. Hilprecht has been engaged for several weeks in deciphering the inscriptions and studying the symbols. He is expected back at Philadelphia very soon.—*American Antiquarian*.



Ex fronte, ex capite, ex vultu, etiam in ipso oris silentio natura loquitur.—PLATO.

EDGAR C. BEALL, M.D., EDITOR.

NEW YORK, MARCH, 1895.

A PHILOSOPHICAL CRIMINAL.

IN the New York *Sun* of December 6 there was a letter from a convicted criminal then in the city prison, which we regard as an exceedingly interesting and in some respects a remarkable production. It is peculiarly noteworthy to find an expression of what we might term the most advanced phrenological philosophy coming from such a source, and we therefore publish the letter in the hope that it will not only prove acceptable to our readers, but that it may be the means of more widely extending a knowledge of certain fundamental principles which must be recognized by the public at large before there can be any great good accomplished in the way of moral reform. The letter is as follows:

To the Editor of the Sun:

SIR: I am a young man, 28 years of age, detained in the Tombs on a charge of felony, and about to be sentenced to State prison for a long term of years. The Judge, in pronouncing sentence, will make the "punishment

fit the crime." "An eye for an eye." In a word, retribution!

I was born of criminal parents. My paternal grandfather was a defaulter and a felon. A paternal aunt was a felon. My father, to my personal knowledge, was a libertine and a criminal. By heredity I was a thief.

My early environment and education also lacked the safeguards which are thrown about ordinary children. I was reared in a gambling, licentious, and a thieving atmosphere.

When I became old enough to exercise the "free will" that is supposed to have been within me, the abnormal impulses and desires inherited and otherwise inculcated overcame my will and I became a criminal, *i.e.*, broke an arbitrary rule of society. But not without the aid of society, which placed around me the means to gratify those inherited and acquired passions, desires and cravings, in the shape of race tracks, gambling hells and the like.

Having fallen, society hauls up before it the "culprit" (myself) to receive at its hands what it pleases to term "just punishment"

What right has society to punish me?

Did I make myself? Was I consulted as to what traits I would like to inherit, what desires, what tendencies? Did I have any control of my early environment, education and bringing up? Is it not safe to assume that, had I been consulted in the matter, I should have ordered myself born as free from taint, as clean and unsullied, as the Nazarene; and further, that I should have dictated my surroundings in early youth to be such as would build up within me a character that neither iron nor fire could move to crime?

I am suffering under the outrage of having been born, bred and reared a criminal against my will, with the tacit permission of society at first and with its direct assistance later, and what does society propose to do in the premises? It completes the outrage by decreeing that I be associated for a long term of years with other criminals, mostly older and more habituated to crime, many incorrigible; in other words, that the germ already within me shall be fed and strengthened.

Blind retribution!

Punishment will be measured by the deed. The crime will dictate the punishment; the "culprit" will not be considered.

Is that justice?

Is it even utility?

"Protection for society against the depredations of the malefactor," some will answer. Fiddlesticks!

Does society protect itself by increasing the number of criminal parents? Sending the culprit to State prison for a term of years, to live in a criminal atmosphere, to be further corrupted by criminal associations, and then to turn out this culprit, a post-graduate in crime, a more dangerous criminal, to breed other criminals, may protect society temporarily from his depredations, but it increases manifold the criminal population and suffers innumerable times more than it would by instantly releasing him.

Again, recently I heard Judge Cowing in sentencing a very young man admit that from personal investigation he felt convinced that if released the prisoner would never commit crime again, but that he (the Judge) felt constrained to make an example of him, and forthwith sentenced him to very nearly the maximum limit allowed by law.

By what right has society the power to compel one man to suffer for the good of others?

Has the individual no rights? Would the Judge who pronounced that sentence be willing to suffer such pain for the good of his fellowmen? And since when have even a majority of the people, as represented by their arbitrary laws, a right to declare that this or that free-born individual shall become a second Jesus of Nazareth?

But to return to the main question. Have I not a right to demand that society, having permitted me to be born, bred, and reared a criminal, shall treat me at least with as much consideration as it would a born idiot, lunatic, or syphilitic? Ought it not to consider me as a moral invalid? Instead of proportioning its sentence to my crime, as it would "measure cloth by a yard stick," should it not measure the "treatment" by my condition of mind, properly ascertained by psychological experts?

Society has been a party to my making. It is, at least in a measure, responsible for my crimes. Is it not therefore its duty to attempt to eradicate my tendencies to crime?

Aside from its duty to do so, would it not be for society's benefit to do so?

Why not erect a hospital for the care and cure of "moral invalids," where the treatment will be corrective, not retributive; where professors in psychology, criminology, criminal anthropology, and penology will take the place of wardens and keepers; where the sentences will be "to be detained until cured," instead of "an eye for an eye;" where the rule in

clinics, not to mix measles with small-pox patients, nor those afflicted with simple fever with those of typhoid fever, would be so applied and construed as to separate men young in crime from the contamination of those older in crime?

What say you?

CRIMINALIS.

CITY PRISON, NEW YORK, Dec. 3, 1894.

It is evident that the author of this letter is a man of unusual intelligence. In our reading of the literature pertaining to social problems we have rarely seen a more concise or truthful statement of the two principal facts to be considered in this connection; namely, that the criminal owes his existence and vicious character chiefly to the social system of which he is a product, and that he should be treated by his producer, that is to say, society, as an invalid, a lunatic, an idiot or any other unfortunate person whose delinquencies are not the manifestation of the so-called "free will." It is not enough to say that the criminal has *chosen* to be a violator of the social conventions. There are causes for effects in the realm of mind which ought to be considered quite as much as the causes in the domain of matter. A man can no more adopt a criminal career without being impelled thereto by sufficient causes than a rainfall or a snowstorm can occur without certain definite preëxisting conditions. To dispute this proposition is simply to deny that all effects must have causes, which we presume no one in this intelligent age will undertake to do.

The reason so many people disregard the causes of criminality is because they are unaccustomed to

observe the marvelous differences which exist in brain-formation and temperamental conditions. Or, if these differences are observed, they are not recognized as bearing a causal relation to the variations in character-manifestation which take place on every hand. The real problem for us to consider is the improvement of the human race. If we reflect for a few moments upon the matter it will be clear that the best way to reduce criminality is to cease producing criminals; and that the first step in restricting the production of criminals must be to consider the conditions which give them birth. Then in the case of the depraved individuals already born, we should study the means by which they may be improved. Certainly, as the writer of this letter says, there is nothing adapted to develop the moral nature of the criminal in simply locking him up with a herd of vicious wretches, most of whom are probably worse than himself. What the criminal does need is a specified diagnosis of his own psycho-physiological condition, to be determined by a board of experts appointed for that purpose by the government, and followed by the application of such treatment or the establishment of such influences as are needed in his particular case.

It may be objected to this idea that such a course would be expensive; but, admitting that it would involve the expenditure of time, effort, money and skill, it is, nevertheless, the duty of society thus to care for its morally deformed children. In any respectable, intelligent private family, if a child is born without the sense of sight, or with such

imperfect limbs as to render it incapable of walking, the unfortunate creature is constantly treated with the utmost tenderness and solicitude. Such a child is pitied and protected; but if another child is born with good eyes and a healthy body, yet with an ill-conditioned brain which leads him in after years to stumble and fall upon the path of duty, he is pounced upon and not only imprisoned, but treated during his incarceration as an enemy who deserves no quarter. Why should he not also be treated as a victim of misfortune? Many will reply that for the protection of society he must be flogged, humiliated, degraded and deprived of all opportunity of communion with his more normal fellows. To this we have only to say that the question is not one of making a bed of roses for the criminal instead of the whipping-post. It is simply a matter of method. There should be *educational consequences* of crime instead of punishment; and these consequences would, if rightly administered, prove more deterrent than the old system of animal punishment. To the average criminal the prospect of compulsory subjection to refining and moralizing influences would not be inviting, or likely to encourage him in further wrong-doing, because in his depraved condition he regards the atmosphere of virtue with extreme repugnance. Such an outlook would really frighten him more than the opportunity to be simply locked up with companions of his own kind, although he would be compelled to perceive that the purpose of an intelligent moral disciplinary course could be intended only for his advantage. Where is there a rude, bad boy who would not prefer

confinement in a room with a gang of his mischievous playmates, in preference to complete isolation from those of his own class, where he would be compelled to read nothing but the best books and hear only the most refining conversation?

It is simply a question of a humane method as opposed to the inhumane. It is a choice between a method of intelligence and a method of ignorance. No philosopher has appreciated this problem and its true solution more thoroughly than George Combe, and we recommend a perusal of his "Constitution of Man" to those who wish to follow the subject further. What the criminal needs is treatment in the light of phrenological science. The old systems of mental philosophy are wholly inadequate, and the psychology of the modern schools is equally valueless. Phrenology is the only science that points out with accuracy the specific elements of character which are too strong or too weak in the individual, and hence no intelligent study of the criminal class is possible without the aid afforded by the great discoveries of Gall.

AN EXTRAORDINARY WEDDING.

THERE always has been, and doubtless always will be, to youthful minds at least, a singular fascination in the thought of a high-sounding title, an ancient family, a medieval castle, and the possession of boundless wealth. Some of the splendors of the approaching marriage of Miss Anna Gould to the young Count de Castellane are almost sufficient to rival in interest the

adventures of Aladdin. The bridegroom-elect belongs to one of the oldest and most exclusive circles of the French nobility, while Miss Gould, in addition to being a young lady of refined tastes and domestic virtues, is the heiress to a fortune of fifteen million dollars. It is pleasing to know that authentic journals in Paris speak of the young Count's character in the highest terms. He is described as so refined as to be almost effeminate. He never gambles at any of the races or at any of the

genuine affection on both sides. We present portraits of the couple, copied from the *New York World*, which, from our point of view, corroborate the story that this is a love match. It will be observed that the lady is a brunette and the gentleman a blond. Miss Gould evidently inherits a positive temperament from her phenomenally positive father, so that it would be very essential that her husband should be comparatively negative. Her forehead being relatively narrow, it is well adapted to the expansive



MISS ANNA GOULD.



COUNT DE CASTELLANE.

questionable resorts in Paris, and, unlike most young noblemen of Europe, his name has never been associated with any scandalous affair with the opposite sex. On the contrary, he is interested only in the most creditable sports to which gentlemen of leisure are likely to give their time.

However, there are a few phrenological points in the case which will be of special interest to our readers, as this union is said to be based upon

forehead of the Count. The narrowness of her forehead also indicates that her fiber is of that compact and firm quality which belongs to the bilious temperament, while the exceptional height and breadth of the gentleman's forehead indicate the nervous-sanguine. This is just as it should be, with the exception, possibly, that there ought to be on one side or the other, a larger endowment of the nutritive system.

The Count is reputed to have a

very amiable disposition and a lively, vivacious manner. He is also, according to the accounts of his friends, an agreeable and entertaining host. His head and lower face, as shown in the portrait, agree perfectly with the reports as to his character and refined tastes. All his brilliant and emotional qualities complement the quiet, steady and rather undemonstrative disposition of Miss Gould.

We certainly hope that in all minor questions this couple are equally well adapted, and that their happiness and usefulness may prove commensurate with their remarkable opportunities.

PSYCHICAL PERIODICALS.

IN our recent editorials we have referred to the increasing literature in the department of occultism and psychical research. We have been reading the January number of *Borderland, a Quarterly Review and Index*, which is now in the second volume, and as it is filled with accounts of such startling events in the realms of mysticism, with many interesting pages devoted to character reading by cheirognomy, graphology, astrology and even phrenology and physiognomy, we feel that it is deserving of a special notice in our columns. We believe that Mr. W. T. Stead is still the editor, as he was announced as the editor when the magazine was started; and, as many of our readers will remember his strong indorsement of phrenology, which we copied some time ago from the London *Phrenological Magazine*, they will no doubt be interested to hear something further from him on the subject in a periodical of his own.

We who have so much confidence

in phrenology are naturally inspired with confidence in an editor who evidently appreciates the great truth we teach. Indeed we cannot help feeling that a knowledge of phrenology is almost an indispensable equipment for one who undertakes to study any department of psychology. Among the special features in this number are articles on "The New Witchcraft," "Recent Exposures in Theosophy and Spiritualism," "Some Haunted Houses," "Second Sight in the Highlands," "Character Reading," etc.

We have also just read with interest the first number of an entirely new periodical devoted to these subjects, called *The Metaphysical Magazine*, edited by Leander Edmund Whipple and J. Emery McLean. It is to be issued monthly in this city, and if it continues to present as interesting matter as is contained in the initial copy, it will no doubt become a very influential vehicle for the enlightenment of the people regarding the mysteries of the human mind. With such contributors as the distinguished scientist and philosopher, Prof. Elliott Coues, of the Smithsonian Institute, at Washington, Dr. Alexander Wilder, Alice D. Le Plongeon, and others, the new magazine cannot fail to attract attention at once, and we wish the editors the highest success.

PRIVATE EVENING CLASSES IN PHRENOLOGY.

QUITE a number of persons have applied to the editor of THE JOURNAL for private instruction in practical phrenology, and arrangements are now being made to form a class which will probably meet once

a week at the hall of the Institute in our building. It is also expected to arrange a course of more popular lectures which will be better adapted for beginners. The advanced class will be composed in part of graduates of the Institute who wish to continue the study by hearing former instructions repeated, and also in part of other persons who have already devoted considerable time to the subject without the aid of any special teacher. It is hoped that in this way courses of lectures can be delivered to answer the needs of those who wish to prepare for the Institute in the fall, and also to impart the essentials of the science to persons who, on account of pressing business during the day, would be unable to give two months in the fall to the regular Institute course.

These lectures will be illustrated by busts, casts, skulls, drawings, photographs and especially by living subjects, and can scarcely fail to prove entertaining as well as of great educational value to the students. Each course will extend over probably fifteen or twenty weeks, and the terms will be made reasonable to suit the times. All who are interested in the matter and desirous of further information are invited to call on the editor between one and four o'clock any afternoon. To those who cannot conveniently call, particulars will be communicated by mail.

EXPERIMENTS IN COMPARATIVE PHRENOLOGY.

JOHN McDONALD, Esq., who is now studying medicine in the Trinity Medical School, at Toronto, writes us a very interesting letter.

He has been making a series of experiments on the brains of animals, especially cats and dogs. From these examinations he has satisfied himself that there is an *absolute correlation* between the phrenological contours and the known characteristics of these animals. His examinations corroborated those of Gall and Spurzheim, and showed the most developed part of the frontal lobes in these brains to be the lower convolutions, agreeing with the following faculties phrenologically :

1. Memory for place.
2. Memory for form, outline, shape.
3. Power to judge distance, balance, etc.
4. Memory for past pleasures, sorrows, etc.
5. Power of specific observation.

We are glad to encourage Mr. McDonald in his work in this direction. Phrenologists, as a rule, are very busy people and have little time for studying the subject from the anatomical point of view, yet this is just what we need at this time.

The scientific world is evidently on the eve of a reaction from the purely physiological method of investigating brain centers. The physiologists, in their efforts to disprove phrenology, have made the entire brain merely a collection of *motor centers*, presiding over the different muscles of the body, thus implying that the brain is no longer the organ of the mind. The fallacy of this position in which they are placed is becoming evident to the experimenters themselves as well as to the scientific world in general.

It is perfectly evident that the brain is essentially the organ of the mind, and that there are *psychic*

centers in its cortex as well as *motor* centers. It is easy for the physiologist to demonstrate the latter, as stimulation of a motor center produces a spasm of the muscle over which it presides. The psychic, or

intellectual, centers can only be demonstrated by the collection of a different class of data, of which those furnished by the phrenological method are by far the most important and conclusive.

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.

ALL CONTRIBUTIONS MAY BE SENT TO THE GENERAL editor, Dr. Edgar C. Brall; but matters relating to CHILD CULTURE, SCIENCE OF HEALTH, or of a strictly medical nature, should preferably be sent to Dr. H. S. Drayton, who has special charge of these departments.

WE ALSO EARNESTLY REQUEST OUR CORRESPONDENTS to write as legibly as possible. Wherever practicable use a typewriter. In this way you will lighten labor, avoid misunderstandings, and secure earlier attention

NERVOUS TEMPERAMENT.—C. V.—Question: What are the special inclinations of a person who has that fine, transparent, pearly skin which is usually associated with pale brown hair and light eyes.

ANSWER.—If you will read Jacques "On the Temperaments," you will find the most complete answer to your question to which we can refer you in any one book, but we may say that the indications you describe are marks of the so-called "nervous temperament," in which there is a disproportion between the emotional nature and the reasoning faculties. Such people are characterized by super-sensitiveness. Their

impressions are exaggerated, and their sentiments, while exceedingly responsive, are rarely stable or enduring. Intellectually they are distinguished for clearness, showiness, wit, music and literary taste, but are more than indifferent to science. Such people feel an almost instinctive antagonism toward logic. The very mention of a scientific method suggests to them a sort of restraint and imprisonment, as it were, which is almost offensive. They are also remarkable for their mistakes in judging human nature. They are more likely to idealize people and to confound their friends with their foes. Many of the most beautiful characters in the world are to be found among this class, but they are not adapted to any sphere of duty requiring technical precision.

EYEBROWS CURVED DOWN AT CORNERS.—J. L.—The appearance of the eyebrows is due to cranial form, and that again, phrenologically, is due to brain development, the form of the convolution of the frontal lobe, and to the character of the orbital ridge. When the second frontal convolution is relatively large at its lower margin it usually presents a rounded fullness that is shown externally by arching eyebrows. It would be said then that the organs of color and order are large. A good thinker may have such eyebrows because such a development is altogether consistent with that good development of the upper organs of the forehead which is necessary to rational thinking.

BLOOD POISONING.—W. A.—Septicæmia or blood poisoning is due to the absorption of effete substance, disease products, purulent matter, from the intestines, wounds and burning sores. It may arise

from breathing poisonous gas and contagious disease. It is a disease affecting the whole organization accompanied with fever, chills, exhausting sweats and great debility. In the treatment antifebriles are deemed necessary, steam baths, irrigations, nutritious diet, careful stimulation, etc., etc., according to the condition of patient and such complications as may arise.

NOSE TROUBLE.—J. W.—It would be quite impossible to say from your description what the affection is that torments you. It may be a form of dry catarrh, *rhinitis sicca*, as it is called in the books. This is a probability because of the failure of smell. The sensation of something in the nose may be due to loose secretions that have dried upon the membrane and are loosely adherent to it, or there may be polypi, soft tumor-like growths in the nose that obstruct breathing and by filling up the cavities have interfered seriously with the smelling sense. The treatment of course must depend upon the nature of the trouble. If there are growths they should be removed. If the membrane is dry and thin it should be treated with proper application to stimulate its function. It is quite likely that intelligent treatment would afford you much relief.

FRUIT AT NIGHT.—J. O. Y.—In the morning the stomach of a person in ordinary health is in a passive condition. The use of fruit arouses it to action, stimulates the peptic excretion and so promotes digestion. As a person is more or less active during the morning the stomach retains a degree of activity sufficient for the purposes of converting the midday dinner, so that a less degree of fruit or acid juices are adapted to its needs. For the evening meal comparatively little food is necessary to those who practice the good, old fashion of dinner in the middle of the day, and if much fruit be then taken it is likely to prove an element of disorder, contributing an excess of acid to the peptic contents of stomach or intestines, or promoting ferment in the bowels that may be very disagreeable to one's nocturnal experience. It is quite possible that the saying is of Southern derivation, applying to people of a warm climate who were inclined to eat freely of fruits at all times.



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.

ANALYTICAL HARMONY: A Theory of Musical Composition from the Composers' Standpoint. By A. J. GOODRICH, author of "Complete Musical Analysis," etc. 8vo., pp. 404. Published by the John Church Company, Cincinnati, New York, Chicago.

An expert in music who had been told ten years ago that the United States had sufficiently advanced in the study and practice of musical art to produce a writer whose views and methods would command respect in Europe, would have smiled incredulously, if not sneeringly. But the facts are that a comparatively young man had even then so far mastered the spirit and technique of the greatest tone masters as to be able to interpret them successfully. Prof. GOODRICH, by the publication of his "Musical Analysis," at once sprang to the front rank of teachers and exponents of the art of melodious expression. This work found its way into the highest circle of musical art abroad, and soon obtained a recognition as an authority in school and conservatory of professional grade. The work under notice is an advance upon "Musical Analysis," and indicates a stronger and wider understanding of the relation of tones. The author is not of the conventional, rule-bound stripe in his treatment of the many topics covered by the term harmony, but led by an earnest, persistent desire to resolve the problems and intricacies of music composition in a practical, inductive manner. There is no want of the ideal in his temperament—one can scarcely be a good musician without that, but his idealism is an impulse

and inspiration, and imparts a warm coloring to his style and illustrations. He is a modest man withal. After accomplishing so much for American music he seems content to say that as a system it is but an evolution during the centuries, and that "the theorist has but little to do beyond presenting the material of composition and showing how this has been employed." The work is richly filled with illustrative examples from the simplest forms of composition to those of augmented chords, transition harmonies, dissonances, and of the sonata minor.

The work is adapted to the use of the advanced musician, the student of musical composition, the teacher who would be conversant with the highest range of his or her art, and its value as a treatise of positive utility to these may be said to be unsurpassed by any other work of a like nature in print. D.

SEXUAL NEURASTHENIA. — Its Hygiene, Causes, Symptoms, and Treatment, with a chapter on Diet for the Nerves. By George M. Beard, A. M., M. D. Edited with Notes and Additions by A. D. Rockwell, A. M., M. D. Fourth Edition, with Formulas. 12mo, pp. 194. Price, \$2.75. New York. E. B. Treat.

Dr. Beard, it is well-known in the profession, was one of the first to describe neurasthenia and point out its peculiar relation to the sexual organism. Since his treatise on the subject was published there have been many books written with a bearing on the same very interesting topic. That the volume under notice is a fourth edition intimates a demand for more information on the part of the medical profession, from the point of view of the original investigator, and his talented colleague, Dr. Rockwell. Among the special features discussed, always clearly and practically, are the Nature and Varieties of Neurasthenia, the Evolution and Relation of the Sexual Sense, the Relation of Neurasthenia to other Diseases, Sexual Hygiene, Treatment, Diet, etc. A special chapter on Sexual Erythraemia is notable. The differentiations shown in the illustrative cases between conditions of general functional nervousness and local structural disease are well detailed, and the

treatment as a rule commends itself by the hygienic features that are made especially prominent as essential to certain recovery or substantial relief. As a volume we deem it fully "up to date," in all that should characterize a work of positive merit.

SEVENTEENTH ANNUAL REPORT OF THE COMMISSIONERS OF PRISONS ON THE REFORMATORY PRISON FOR WOMEN, with the reports of the Superintendent and other Officers, for the year ending September 30, 1894.

In examining this report, sent us by the very efficient superintendent, Mrs. Ellen C. Johnson, we have been greatly pleased to note the evidences of thorough and progressive work. The officers are entitled to the highest credit for their excellent administration amid so many difficulties and responsibilities.

We have received from James Vick's Sons, dealers in seeds and plants, of Rochester, N. Y., their catalogue for 1895. This is a beautiful specimen of the printer's art, and the subject matter reflects great credit upon these long-established and well-known merchants.

THE RED CROSS: Its Origin, International Character, Development and History. By LAURA M. DOOLITTLE, and an Address by CLARA BARTON, President of the American National Red Cross.

Issued by the American National Red Cross, Washington, D. C., January, 1895.

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SEVENTY-FIRST ANNUAL REPORT OF BOARD OF MANAGERS OF THE NEW YORK ASYLUM FOR LYING-IN WOMEN, now known as Old Marion Street Maternity Hospital.

A worthy institution that should be kept free from all debt and in condition to do its noble work for distressed women, especially because it is open and free to all classes. The secretary is Augusta C. Chapin, 139 Second avenue.

PHRENOLOGICAL SOCIETY AND FIELD NOTES.

OUR PLAN.—We propose to make reports of the work done by the Phrenological Societies, giving dates of meetings, topics for discussion, etc., when received in time for publication in advance; and to make notes of the work done by those in the field.

J. F. BIENZ is now treasurer of the College of Hygiene and Natural Healing in Cincinnati.

L. A. ROSS, 207 West Thirtieth street, Los Angeles, Cal., writes: "Inclosed you will find money order for \$1.50 to apply on subscription for THE JOURNAL. It is worth many times \$1.50 per year. You may count me a life subscriber."

O. F. HALL and James Moore are lecturing at Chilton, Wis. They report excellent business and bright prospects for the future.

IRA L. GUILFORD, at Elizabeth City, N. C., reports excellent results in his field of labor. The papers of the town have given considerable space to his lectures, which are always largely attended. He has also made many character delineations.

ROBERT SINNICKSON, of Salem, N. J., in writing us about THE JOURNAL, says that he believes a wide field is now open for phrenologists in elucidating the recently discovered science of "National Evolution."

J. M. SULLIVAN, of McConnellsville, Morgan Co., Ohio, writes us that they have not as yet heard from any lecturer. They are still anxious for a good man or woman to go to that town and lecture on Phrenology and cognate science.

J. H. MACKENZIE, class of '73, sends an order for charts and supplies from Kansas. Mr. Mackenzie is thoroughly interested, and whenever in the field makes friends for the cause.

R. E. WARREN, who has been in the field successfully for a number of years, is now in Iowa.

GEORGE MARKLEY, Class of 1892, is pleasantly located at 908 Penn avenue, Pittsburg, Pa., where he lectures on Phrenology and kindred subjects; makes phrenological delineations, and is doing fairly well. He expects to make that place his headquarters, and from there will work in surrounding towns, if requested. We trust that he will do much good, as we are confident that that is his desire.

THE Rev. Mr. and Mrs. McIlvain, of Circleville, Pa., members of the American Institute of Phrenology, Class of 1893, have lost none of their interest in our science, and have surprised its opponents by their ability to give correct information in matters regarding physiology, as well as their correct delineation of mental characteristics.

H. E. SWAIN has been working with success in Connecticut for the past three months.

G. W. DUTTON, general manager of the Champion Publishing Company, Sioux City, Iowa, will resume lecturing for the next six weeks.

PROF. L. P. CONKLIN recently lectured three times in the M. E. Church of Farmingdale, N. J., of which the Rev. William R. Wedderspoon is pastor, to large and appreciative audiences. He imparted a great amount of pleasure and instruction, and is most heartily recommended by Dr. Wedderspoon as a sincere, Christian gentleman, and as one adapted for benefitting the people.

We learn with regret that Dr. D. G. Derby, at High Point, Mo., who has lectured for more than fifty years, is rapidly declining.

PROFESSOR ALEXANDER, according to the *Evening Journal*, of Ottawa, Canada, has given lectures in that town which awakened a great deal of interesting discussion. He does not stop with the technical signs of character reading, but launches out into a broad philosophical application of phrenological principles. It is said that his lectures, while witty and amusing, are also of an ennobling character, and that his precepts would grace a pulpit.

After leaving Ottawa, Prof. Alexander went to Montreal, where he has been giving a two weeks' course of lectures at Unity Hall, Pt. St. Charles, beginning February 18. He is doing much to advance the cause in Canada.

PROF. G. MORRIS closed his very successful engagement with the St. Paul Phrenological Society on February 22, that being his seventy second lecture in that city. This society meets every second and fourth Friday evenings of the month, at 141 East Ninth street. About March 1 Prof. Morris will begin a course of lectures in Minneapolis, where he hopes to start a society.

PROF. GEO. COZENS, class of '91, writes from North Dakota that he was invited to visit the prison and examine the heads of two men concerned in the shooting of two others. From the unfortunate indications of their brain development, a vivid chapter in criminal jurisprudence is presented, which is of a nature most instructive to teachers, parents, legislators and jurists. Dr. Spurzheim made such examinations, and warned the superintendent of the Connecticut State prison to keep sharp watch respecting two convicts represented by the doctor to be dangerous. This was in the month of August, and in December following these same men murdered the officer so warned, and in April they were hanged at Hartford. We have in our collection the skull of one of them, named Teller.

"THE CHICAGO HUMAN NATURE CLUB."—The "Human Nature Club," of Chicago, is the result of a series of lectures given by Prof. and Mrs. L. A. Vaught, last winter. It was organized May 14, 1894, for the "scientific study of human nature." It begun with fifteen members and has gradually increased to a membership of thirty-nine enthusiastic men and women.

Among its members are physicians, professors, teachers, business men, etc.

It meets each alternate Thursday evening at the Institute Rooms, 125 Dearborn street. With invited friends, the rooms are crowded each meeting, and the necessity of seeking larger quarters is being forced upon the Club.

The officers are:—

Prof. L. A. Vaught, president.

Mrs. May E. Vaught, first vice-president.

Wm. G. Boller, second vice-president.

Fero Marx, third vice-president.

Harry L. Rogers, corresponding secretary.

E. F. Kitendaugh, recording secretary.

Mrs. J. Kitendaugh, treasurer.

Among the subjects discussed have been "Memory and Its Culture," "The Physical Basis of Mind," "The Origin of Thought," "How Should We Marry Phrenologically?"

The subject discussed at the last meeting, which was held February 14, was "The Phrenological and Temperamental Basis of Influence," by H. D. Keller. All interested in the study of human nature are cordially invited.

HARRY L. ROGERS,
Cor. Sec.

PROF. COZENS is having great success in Montana with large attendance at meetings. He will lecture at Butte, Helena and all other principal cities and towns this spring. He writes us that he expects to stay a month in Butte, and sends some interesting measurements of heads in Bismark jail.

THE CINCINNATI PHRENOLOGICAL SOCIETY.—The Cincinnati Society is steadily gaining in interest and popularity. The Executive Committee have planned a very instructive program of lectures and essays for the present season. They have printed a circular for general distribution, setting forth their principles, general plans for work and requisites for membership, and hope before long to give a free public entertainment that will awaken the interest of the people and create a desire to learn to "see themselves as others see them." The meetings are held every alternate Friday, at 7.30 P.M., at the Hygeia Medical College. All friends of the cause are invited to meet with them. Any information in regard to the Society will be gladly given by the corresponding secretary, Dr. M. J. Keller, Emery Arcade, No. 27, Cincinnati, Ohio.

HUMAN NATURE CLUB, OF BROOKLYN, report a crowded hall on February 15 to hear Dr. G. F. Laidlaw on "The Fissures of the Brain; their Life and Function." March 22, Mr. A. F. Dennett will lecture on "How I Use Phrenology in Detective Work." Phoenix Hall, South Eighth street near Bedford avenue, on March 8, an entertainment to help the cause of phrenology. Tickets, 25 cents, of Mrs. Bausch, 363 Bedford avenue.

CHARLES T. PARKS, of the Institute Class of '94, is a frequent and always welcome visitor at this office. Mr. Parks is grounding himself very thoroughly in phrenology and physiognomy, and is at present studying up the subject from the standpoint of the opponents of the science. He will find that the principal stock argument against phrenology is some such remark as this: "Oh, phrenology was disproved long ago!" An "argument" which has been quite successful among people who do not do their own thinking.

THE HOME SCIENCE ASSOCIATION is a recently organized feature in the thinking circles of New York. Its meetings are at present held at the Phrenological Institute, on the second Wednesday of each month, or oftener. They are well attended by an excellent class of people, the membership being constantly increased. The topics relate to the essentials of home life, and find always interesting speakers. The late meeting was addressed by Prof. Sizer, on the Nature of the Home Sentiment or Faculty; discussed by Drs. Wright and Miller, Canon Knowles and others. Dr. H. S. Drayton is president; C. de Lancy Allen, secretary and treasurer.

LEVI HUMMEL, who is now at Gordon, Pa., writes us that he is about to reënter the lecture field. We are glad to welcome Mr. Hummel once more, and wish him every success.

DR. U. E. TRAER is lecturing in Minnesota and overcoming the opposition to Phrenology which he finds manifested on the part of some persons, and is establishing the subject on a good, practical basis.

DR. D. HUGO CAMPBELL, Class of '87, has opened an office in Toronto, Canada, and will carry a stock of our publications and take subscriptions for the JOURNAL, give instruction to students, and in many ways promote phrenological interests. Dr. Campbell has been in the field for many years successfully.

V. G. SPENCER, class of '90, in a letter, says: "It is needless to state that I made use of Phrenology in the school room. I have given several short talks on the subject, and it was amusing to hear some of the questions asked by the scholars. The director is an old-time phrenologist, and used to study Phrenology over forty years ago in Glasgow, in Scotland. He is a great orator, and he told me the first address he delivered in America before a teachers' association was on the subject of Phrenology."

"Less than a week ago I examined the head of a young man that lives about 200 miles from here. He is greatly interested in the subject. It may be I can induce him to attend the Institute some time in the future."

WALKER, IOWA.—It is, indeed, a great pleasure to read the accounts of different phrenological societies that are being organized throughout the length and breadth of our land. It shows the interest that is manifested in this, the greatest of all sciences. Let the good work go on. May God speed the day when phrenological literature shall sweep this fair country like a wild fire fanned by a hurricane.

A number of years ago, when I was attending school at one of the leading institutions of learning in the West, and was president of the leading society of that renowned institution, a little event occurred that may be of interest to those who are living for the good of humanity. Senator Allison spoke in town one night, and, as may be expected, the majority of the students attended the speech. Our society met that night, and, of course, some of the speakers were absent. One young man I appointed to take the place of a speaker that was absent had never made an attempt at public speaking, and begged to be excused. I told him he could not learn any younger. He spoke for several minutes, and did well. I thought no more about it for a long time, until one day he called my attention to it and asked me if I remembered the time I insisted on him speaking. He said he was very much obliged to me for urging him to speak. He is now a very popular Methodist minister, and was president of the Epworth League convention which

recently met in an Iowa town, and which was attended by the leading ministers of the State, and at which place over two hundred delegates were present. So much for a knowledge of human nature.

"Live for something, be not idle,
Look about thee for employ;
Sit not down to useless dreaming,
Labor is the sweetest joy."

Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties,
Active be then while you may."

V. G. SPENCER.

FONDA, IOWA.—Mr. H. M. Elliott writes us of his plan for starting a Phrenological Class or Society, to meet in a public hall once a week for the study and the discussion of the subject.

ST. PAUL, MINN.—As Acting Secretary of the St. Paul Phrenological Society I would say that our Society is in a flourishing condition. We have over 100 members and always a large attendance. Regular meetings of the Society are held every second and fourth Friday in the month, and local meetings every first and third Friday of the month. The local meetings are the source of the greatest benefit to the members of the Society. In a city like St. Paul, to have one place of meeting, as we do, for our regular meetings, of course, necessitates a journey of from two to five miles to many a member, and for varying circumstances keeps many away from the regular meetings. Our local meetings are held in different sections of the city, and at least one or two of the most efficient members assigned to each meeting to act as instructors. The result is that more members get a chance to examine heads, and not being hampered by parliamentary rules, the instruction is more thorough and practical. Members also become more thoroughly acquainted, and a binding feeling of brotherly love is established among the members and their friends and relatives.

Yours truly,
ALBERT ZIMMERMAN.

531 Broadway.

HELEN POTTER, class of '87, is now located at Ithaca and connected with the Musical Conservatory of Cornell University, where she gives instruction in elocution and allied subjects.

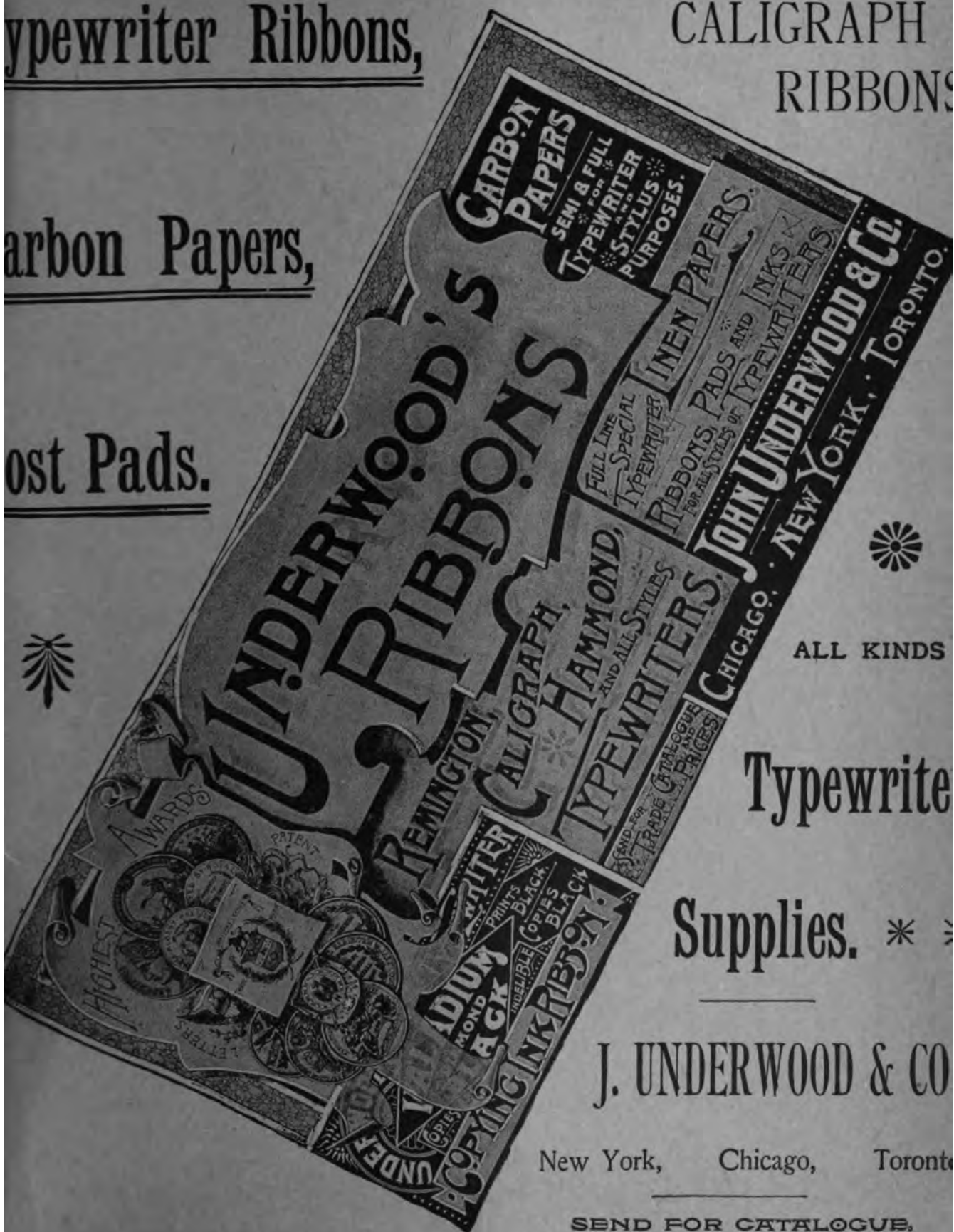
THE Chicago Phrenological Society still continues to hold interesting meetings at 118 Oak street. All readers of the JOURNAL in the city and vicinity will be heartily welcome. We meet on the second and fourth Tuesday of each month, at 8 P.M.
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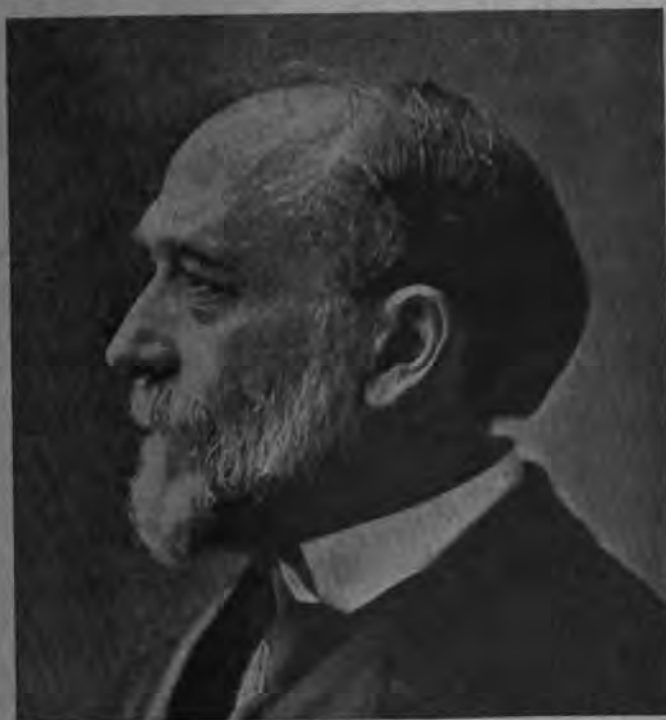
APRIL, 1895

Number 4

THE PHRENOLOGICAL JOURNAL

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2. The Small Plaster of Paris Phrenological BUST.
3. The New Lithographic Phrenological CHART.
4. The Calendar of Jewels.

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THE HON. THOMAS COLLIER PLATT

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THE HON. THOMAS COLLIER PLATT

A PHRENOGRAPH FROM A PERSONAL EXAMINATION

BY EDGAR C. BEALL, M.D.

THE majority of leaders in almost every sphere of life are characterized by certain peculiarities which constitute a type. At the same time, there is a minority who do not possess, at least not in a marked degree, the qualities which we are accustomed to associate with their vocation. For example, the typical merchant has large acquisitiveness, still there are many successful traders who lack the sense of property, and who, from a love of family, or some other motive, work equally as hard as any miser. The typical clergyman has large veneration, but there are many men of eminence in the pulpit whose religious sentiment springs chiefly from faith, or who, perhaps, are interested in their labors simply from a love of doing good. An old aristocratic family are naturally proud of their coat of arms, but parvenus are often still more eager to display such marks of distinction. Truly good men will be scrupulous in conduct, but scoundrels often "steal the livery of heaven to serve the devil in," and wear it with the greatest ostentation and pious pretense.

In a great commanding officer or political leader one would naturally

expect to find as a dominant element the faculty which is most conspicuous in the English nation, namely, the sentiment of self-esteem or pride, self-assurance, a sense of personal power, importance, and not only confidence in his ability, but in his inherent right to assume control. One would expect him to possess dignity, the feeling of independence, and a desire to exercise authority in a way to gratify his consciousness of his personal value and strength. But such is not always the case. Sometimes an individual who is very modest at heart may take an especial delight in occupying a position of prominence and authority which he secretly doubts his ability to fill. The very fact that he is deficient in the sense of his own importance makes him anxious to be placed where other people will be sure to think he is great. In other words, his efforts to appear to possess independence bear a close ratio to his conviction that he lacks it. But when the world beholds his success, it is naturally inferred that he must be eminently fitted for the place or he could not have attained it. And when such a man is endowed with an intense love of

approbation, as is usually the case, his happiness is double; it is both negative and positive. On the one hand he is relieved of anxiety, and on the other he is directly pleased.

Such a combination, in broad outline, is well illustrated in the distinguished ex-Senator, Thomas C. Platt. He is noted as a political leader, yet he has a form of head which a tyro in phrenological science would be most likely to associate with the character of a subordinate. His head is very low in the rear of the crown, on the median line, at self-esteem. The distance from the ear to that point is clearly shown in the profile portrait to be very short, while reverence, in the central top head, is strongly developed. Why, then, is he a leader instead of a follower? Simply because of his ambition. Approbativeness in his head is as large as self-esteem is small, so that it is a passion with him to excel. His motive in being a leader is, therefore, not, as most persons would suppose, a pleasure in controlling men for the sake of mere dictation, but for the sake of the distinction which such a position confers. To this sentiment must also be added, of course, a keen appreciation of the social, commercial and various other advantages which follow in the train of great political power. And this applies equally to the relations he sustains as the diligent president of an extensive transportation company which operates with a capital of ten millions of dollars.

Mr. Platt is an exceptionally sensitive man in both mind and body. If compelled to live in obscurity and poverty, he would suffer tortures which the average human pachyderm would utterly fail to comprehend. He is also exceedingly cautious, and a still more profound feeling is his affection for his family. All these are powerful adjuncts to his ambition, though still others exist which we will not undertake to name. It should be stated in this connection,

however, that he has only a moderate development of the hoarding instinct. The desire to conceal is also feeble. In his commercial relations he illustrates the principle that if the hare only continues to run, he can easily beat the tortoise. The difficulty with most men of small acquisitiveness is that they are like the hare in the fable. They stop by the wayside to sleep. But Mr. Platt is as vigilant as the stars. An extraordinary thing about him is that the business of a large private corporation constitutes his vocation, while politics are an avocation, and occupy his attention in much the same manner that chess, checkers or cards interest men of ordinary calibre. It is thus clear that Mr. Platt can excel in the great game of politics without having the feelings of a dictator, or the desire to hoard the money he gains.

As to methods of influencing people to serve him, this great Republican magnate exemplifies a law to which true phrenologists should always be glad to pay the tribute of their appreciation and respect. That is, the law of gentleness as opposed to violence. This is the greatest law of our world. It is to all old and primitive methods as Eve was to Adam, or Jesus to Moses. It is the later, the larger and the loftier law. It is the blossom and the fruit of all the past. It is the element in which woman is the superior of man. How Mr. Platt's head resembles the feminine type in form, excepting only the great length of the frontal lobes! He evidently has the intellect of his father, with all the sentiments of his mother. What a distance from the ear to the center of the back head! This is the love of children. The writer remarked to Mr. Platt that his mother must have been fond not only of children, but also of flowers, and that she not only loved to see them, but delighted to give her time to supplying their wants. He said it was very true.

Linked with this remarkable devel-

opment of the maternal instinct is the sentiment of friendship—another feminine trait which accounts for much of this gentleman's success in dealing with people. He is also a very sympathetic man. Note the elevation and fullness of the frontal top

and love of beauty, are all large. The diameter at the temples is very marked in the region of music and mechanism. Constructiveness gives him the talent to organize and manage cliques and parties of men.

The intellect is phenomenal. The



Rockwood, Photo.

THE HON. THOMAS C. PLATT.

head. Benevolence is very large, and as is usually the case in this combination, the sentiment of justice is considerably less. This is indicated by the very moderate height of the head on a vertical line with the ear.

Imitation, mirth, marvelousness,

perceptives and reflectives are almost evenly balanced. The jutting and arched eyebrows denote accurate judgment of size, weight and color, and the prominent eyes betoken the love of words. Mr. Platt could easily have succeeded as a literary profes-

sor. The lack of order is very pronounced. Finally, the expanded upper forehead, in addition to the power to think abstractly, presents a model development of suavity and the sense of human nature. He discerns motives almost as if by clairvoyance, and has the art of saying and doing even disagreeable things in such a delightful manner that, like the famous Duke of Marlborough, he can give more pleasure by a refusal than most men confer in yielding assent.

Viewed from the front, the head appears broader at destructiveness than it really is, owing to the great width of the frontal brain lobes and the narrowness of the lower face. He has a fair degree of latent vehemence, but does not use it ordinarily. His first impulse is to employ the policy of suasion. Combativeness is only moderate. There is, in the strictest sense of the term, scarcely an aggressive feature in his head or face, but he has one quality which is rather rare among Americans, that is, patience, application, concentrativeness, or ability to continue a task to the finish without losing the thread. Thus in his duties as a business man he is interrupted almost constantly, but is never disturbed by it or thrown off the track. This is a quality which lengthens out the upper back head, and the results he attains by its aid will doubtless lead persons to describe him as a man of great firmness. The latter word, however, is not the proper expression. He is patient, rather than inflexible, and generally works with such deep and well-laid plans, that he does not often need to exercise great strength of will. He manages to overcome opposition by the arts of diplomacy. Where other men would break, he knows how to melt. Firmness, if large, would raise the rear top head far beyond the level which it now presents.

Perhaps the first impression which a visitor forms of the ex-Senator is that of a man of singular refinement

and modesty of demeanor. He is rather tall, being 5 ft. 8½ in. in height and weighing 150 pounds. His hair was naturally auburn, and his eyes blue gray. He wears a 7½ glove and has a rather well formed hand, which presents the knotty appearance, to some extent, of the philosophical type. The outer phalanges are inclined to turn back in the manner which is characteristic of people who are extravagant with money. He has a handsome Grecian nose, which suggests a high degree of culture.

His temperament, considered anatomically, would be called the cerebral, or mental, for the brain is decidedly predominant. The fiber is quite firm, and the auburn hair suggests a good deal of imagination and taste for the fine arts. His head measures 22½ in. in circumference by 13½ from ear to ear over the top, and, as his organization is exceptionally fine-grained, these dimensions indicate a very superior brain.

As Mr. Platt is a prominent politician and known to be a leader in a particular party, it is natural that the people of the United States should be divided as to his usefulness according to their political preferences, which it is not in our province to discuss. But no one will deny that he is a man of great intellectual capacity, and a very able representative of the American nation.

He was born in the village of Owego, Tioga County, in the State of New York, July 15, 1833. He comes of a good old New England, Presbyterian stock. He received a good academic education and was sent to Yale College when sixteen years of age. He was thus aided early in life by a careful father, who was a successful lawyer and land agent. He filled his first political office as County Clerk of Tioga in 1859, and in conjunction with Alonzo B. Cornell, was instrumental in the nomination of General Grant for President. He also aided greatly in promoting the political interests of

Roscoe Conkling. He declined a Congressional nomination in 1870, but was elected in 1872, and sat in Congress till 1876. He was made Chairman of the Republican State Convention in 1877, and since that time he has been a political leader. Indirectly he has exerted an immense influence in the movements of Ameri-

can politicians where his hand has not been visible to the public eye; and whatever he may be politically it is certain that from a phrenological point of view he is one of the most interesting figures before the public, and one whose name will be conspicuous in the history of our country long after he retires from active work.

EDUCATION FOR EVERY DAY.

BY CAROLINE B. LE ROW.

GRANTED that all men are born free and equal, the freedom too often ceases from the hour of birth, and a continuance of the equality depends wholly upon the education received.

If the question could be as easily answered as asked, it would be interesting to inquire how men and women are not daily—indeed almost hourly—conscious of embarrassing deficiencies in one or more of the most practical and essential intellectual powers. Among a hundred men and women of ordinary social standing and of average education, there will probably be found not a single one who is not crippled and hampered in more ways than he is willing to acknowledge even to himself.

Life, first of all, is physical and practical. It is based upon food, warmth and shelter, and the cook and carpenter are worth far more than the conqueror of a kingdom, if we must choose between them. Whatever may be our aims and ideals, it is certain that hats must be worn upon even the most gifted heads, and shoes even upon winged feet. Our life may truly be more than food, but as food is necessary it cannot be despised. In other words, the most pressing obligation laid upon each member of the community is to make a living if he is to have a place among his fellows. He is not expected to beg it or steal it, or even to borrow

it, except on the very best security, which even then is usually accepted with reluctance.

Theoretically the feminine portion of the community is supported by the masculine, and it is not necessary to consider whether or not this is the natural and desirable arrangement so long as the theory is not reduced to practice, for, practically, very many women are obliged to be self-supporting, and in many cases they care for husband and children as well.

Think of the manifold disadvantages under which many persons labor owing to their lack of mathematical judgment—not the highly developed power which renders possible the profound calculations of a Herschel or La Place, but the ability to make the simplest estimates upon personal and household expenditures. "Where has the money gone?" is a chronic question with many who, feeling sure that they spend less than they earn, are nevertheless constantly discovering that they earn no more than they spend. What proportion of men and women can keep even their personal accounts in a satisfactory manner? The difficulty increases when to this attempt is added that of keeping the accounts of an entire family. Out of the few who even make the effort to do this, what proportion are compelled to attribute to countless "sundries," or, instead of that objectionable word,

to pins, putty and postage stamps, the frequent deficits for which they can in no way account? How many men or women would trust themselves to measure a floor for a carpet, especially an expensive one; a closet for the necessary amount of shelving; a wall for the required amount of paper, or could be at all sure of the quantity of material needed for the upholstering of a shabby piece of furniture or the fencing of a certain amount of land? How many can calculate the amount of butter, flour or coal required for family consumption during a certain period in such a way as to insure wise and economical investment? How many women can make change readily or calculate the price of nineteen and three-quarter yards of dress goods at \$1.87½ a yard? In short, of what practical value is much of the arithmetic that is learned at school?

Unfortunately, much of the grammar, history and geography studied at the same time, is scarcely more available for ordinary, every-day use, and as for natural philosophy, how many can explain to the inquisitive child why the fire in the grate burns blue; what brings water to the top story of the house; how a telegraphic message is sent* or the electric light produced?

To be sure, some persons are born with the priceless gift of ingenuity, precisely as others are blest with musical or artistic ability, and it is unlikely that any amount of education can equal this natural endowment or make up for the lack of it. There are certain well-meaning, and in many respects very agreeable persons who can never do up a bundle without scattering half the contents;

drive a nail without pounding their fingers, or make a fire without wasting more fuel than they use. These things must be idiosyncrasies of temperament, and the hapless victims should receive not scorn or sarcasm, but sympathy. But there are certain things the knowledge of which can be acquired, and which it is possible for the least ingenious to do. To repair a simple leak in a gas or water pipe, to mend the lock of a door or a broken window cord, to set a pane of glass, to re-cover a sofa, to glue a broken chair leg, to put up a book shelf or bracket, to hang a curtain, to lay a carpet, etc., etc.

Our schools may sometime come to recognize the fact that man has hands as well as brains; that the life he must lead in this world is largely a physical one, and that many of his comforts are largely dependent upon his own common sense and manual dexterity.

The result of this conviction, if the theory is adequately worked out, cannot fail to affect the home life of the people in a most wholesome manner. More foresight, greater skill, a clearer sense of the relation and proportion of things; more successful adjustment of means to ends, strength to effort and outgo to income; less debt, less friction, less struggle in daily life. For all these things we must look to improved methods of common school education—methods which will include the systematic and specific development of all the mental faculties as *phrenology alone can explain them*—realizing that whatever can simplify and sweeten the life of the family will aid in strengthening the life of the nation.



MYSTERIES OF TO-DAY.

By ANNA OLCOTT COMMELIN.

IF there ever was a man well situated in life and quite satisfied with himself, his surroundings, and the world in general, it was Judge Holt. He had risen to eminence in his profession in the city of New York; he lived in a spacious mansion on Fifth avenue; his home was presided over by his daughter, a woman of elegant appearance and grace of manner, and an efficient butler and trained servants attended to the details of the comfort of the household. The Judge had lost his wife, to whom he was devoted, early in his married life, when his only daughter, Hilda, was a child of three summers. He had mourned his loss very sincerely, but he had plunged ardently into the engrossing labor of his legal career, and to a man of his nature the memory of his wife had become but as an early dream. With his own daughter, he had brought up the orphan of a friend. Constance Lloyd had been Hilda's companion, sharing in her lessons with her governess, and educated with her, later, at the same school. Growing up in the family of the Judge, she had become invaluable in his household, and on the marriage of Hilda to Basil Wharton, of the banking house of Wharton & Co., she had still remained as the companion and trusted friend of the banker's wife. Hilda's marriage had only added to the Judge's satisfaction. He retained his daughter in his home, and gained a son-in-law to his mind. The elegant mansion had room for all, and to spare. Two children had been added to the family, and in Guy and Bertha, the Judge seemed to live over again his own childhood. Just before the commencement of this narrative, the only brother of Constance Lloyd had died, leaving one child, a boy, who had lost his mother at his birth.

Conrad, who was now ten years old, was left by his father, Walter Lloyd, in the care of a friend, who, as guardian, had placed him with a widow, Mrs. Ward, who resided in Philadelphia.

In the veins of Hilda Wharton there must have been a trace of Irish blood, although her mother was English, as she possessed the black hair and lashes, with blue eyes and fair skin, which forms so charming a combination in some of Erin's daughters. In great contrast to her was Constance Lloyd, with her pale eyes, hair, and skin, redeemed by clear-cut features, and the refinement of her face, with its pronounced dignity and self-control.

Basil Wharton was associated with his father, a man of great wealth, in business. His resources were ample, having a large inheritance in his own right; so often in this way does Fortune shower her gifts on those who are already independent of her. Several months before the occurrences to be described he had gone to London on business of importance with a banking house there with which the New York one was connected. At parting Hilda had given her husband a ring, made from a design of her own. She selected a pearl as emblem of purity, an amethyst as symbolic of the trial the parting was to them, a garnet, expressive of constancy, and a diamond of great beauty as a talisman. These were concealed by a shield of gold, which fastened by a spring, on the outside of which was engraved the Greek word "Aei." The ring, by a jeweler's mistake, had been made too small, and was very tight on Basil's little finger. Basil laughingly told his wife that she had purposely made it so, and could not trust him, as she had put it on with a wish that it should not be removed

until she herself should take it off on his return. Basil Wharton was elegant in appearance and dress. He wore valuable diamond studs and several rings, set with costly gems.

All fell into their usual habits and ways in the Judge's household after Mr. Wharton's departure. Mrs. Wharton entertained Judge Holt's friends, gave dinner parties, luncheons, teas, drove in the park with Miss Lloyd and the children, and with the former made her Christmas preparations. It was the custom of Miss Lloyd, unless there were guests in the drawing room, to spend at least a portion of each evening in her own apartment with her books, or to devote the time to her own private correspondence, when Guy and Bertha were asleep in the adjoining chamber. It was the 22d of December, 1894. On this particular evening Miss Lloyd had written so many letters that she had paid no heed to time. The last one was sealed. It was to Conrad, in reply to one received from him that morning, in which he had written that he was so happy with Mrs. Ward in Philadelphia. A feeling of content had stolen over her at the joyous tone of the boy's note, and she sat idly, pen in hand, over the paper on her desk for some moments in pleasant thought, when involuntarily her hand commenced to write, and looking down she was startled to see the words: "Conrad is *not* well and happy. Go to him! Walter." Constance Lloyd was astounded. She glanced at the clock. It was midnight. In the next room she saw the children asleep in their separate beds. She opened the dressing-room door, which again communicated with Hilda's chamber. Hilda was asleep; her gentle breathing indicated placid slumber; a look of peace was on her face. On the table by her side was Basil's letter, which she had read aloud after dinner. It announced that his passage was taken on the "Etruria," and that he should sail for home on the evening of

Christmas Day. The Judge was in his apartment. Constance had heard him enter it some time before. He probably was asleep, too, by this time. All was still in the house. Constance rubbed her eyes. Could she have fallen asleep after the letter to Conrad and written those words herself? How was this possible when her mind was full of the idea that Conrad was doing well? Taking out the boy's note she read it again. It was :

DEAR AUNT CONSTANCE:

I am well and happy. Mrs. Ward buys me lots of things. I am to have a bicycle soon. I am growing very fast. I go to school every morning and play out-doors every afternoon. I have two playmates, and we have lots of fun. Mrs. Ward sends regards. Your affectionate CONRAD.

Constance read this again. He is "well and happy," she thought. Strange what that paper meant, signed with her brother's name! Constance walked the floor in thought, but could arrive at no solution regarding it. She laid it in her desk and retired, but sleep did not come to her eyes until near morning. At breakfast it was observed that Miss Lloyd was very pale, and there was an expression of deep anxiety about her eyes, but she evaded questioning with a woman's ready plea of a "headache." She passed the day as usual, trying to shake off a latent feeling of depression. At evening, as usual, she went to her room; the Judge had a party of gentlemen playing whist, and Mrs. Wharton was in the library writing to her husband. Constance sat down to her paper and pen, when again her hand commenced to write: "Conrad is ill and unhappy. Go to him at once! Walter." The same command repeated! And yet by the last post a similar note to the one of the preceding day had been received. She got it out. Again, "I am well and happy." She glanced it over. Stop! Was it Conrad's

writing? She took from a drawer a fragment of a copy-book which contained the last specimen she possessed of the boy's handwriting, and compared the two. They were not the same. Could there be any deception practiced on her? She took the letters, the copy-book, the papers of the two evenings, and went to the library, where Hilda sat writing.

"Hilda, here is a mystery! I must go to Philadelphia to-morrow," said Constance.

Hilda ran her eye over Conrad's notes.

"The child is well and happy. What ails you, Constance?"

"Look what my hand wrote on this paper! Such a thought was never in my mind! Hilda, what does it mean?"

"It is very strange," said Hilda, reading the communications. "Perhaps you wrote them in your sleep."

"I was not asleep, Hilda, and now that I compare these notes with the copy-book the writing is different."

"Conrad may have improved since he wrote in that copy-book."

"I must go to Philadelphia and solve this mystery," said Constance.

"I do not know how to spare you, Constance, with Christmas so near and the dinner-party. It will be so unlike the day with Basil absent and you gone——" she stopped, observing the anxious look on the face of Constance. "It *is* strange, I admit, but, of course, there is nothing in it. Still, if you are anxious, go, by all means. You will never be easy about that child. Try to get possession of him and bring him here. Then your heart will not be torn in two, as it is now. He ought really to have been left in your care. It was a great mistake."

Constance left for Philadelphia early the next morning. Christmas Eve came, and the children had their tree, and the usual festivities. On the morning of Christmas day, Mrs. Wharton drove out with Guy and Bertha, carrying useful gifts to many poor people, whom she befriended.

In the evening, a dinner party was to take place in the great dining room, as Mrs. Wharton wished, as far as possible, to observe the holiday as usual, on her father's account, and he delighted in entertaining his friends. It was such a busy day, as there were so many orders to be given, florist's decorations to inspect, and details to be planned that Hilda, while missing Constance all the time, with whom she always had been accustomed to consult, and while greatly regretting her unavoidable absence, had little time to give way to any feelings of uneasiness about the object of her errand.

Evening came. The day had been raw and cold, and late in the afternoon, a heavy fall of snow had descended, with gusts of wind and sleet and hail. But the mansion was brilliant with electric lights, and gay with flowers, while holly and mistletoe everywhere displayed their red or pearl-like berries, as the season's appropriate emblems. Hilda Wharton, in her elegant attire, beside her father, made a regal picture, as she stood to receive her guests. When dinner was announced, the Judge led out a lady friend, while Mr. Felix Goldthwaite, who had long been on the most intimate footing in the family, offered his arm to Mrs. Wharton. The Judge was a genial, cordial host, who enjoyed nothing more than gathering a company of friends about his board. Course after course was brought on and removed, wines and champagne flowed, and all went merrily. Toasts were drunk to the happy return voyage of Mr. Basil Wharton. "He sails to-night," said Hilda, "our trial of separation will soon be over." Then the health of Constance Lloyd was proposed, and all joined in the hope of seeing her back in New York speedily.

As the party adjourned to the drawing room, and lingered a little over the blazing logs, the Judge remarked:

"What an absurd notion it was in that sensible woman," relating the circumstance which had so suddenly

called Miss Lloyd away, at the Christmas season.

Mr. Felix Goldthwaite was a quiet, refined, thoughtful-looking man, a good deal younger than the Judge, but older than the Judge's son-in-law, Basil Wharton.

"I am not so sure of that, Judge," said he. "We all know that Miss Lloyd does nothing rashly, and that she would not, voluntarily, have absented herself from this group to-night."

"It is all moonshine and nonsense," said the Judge, "and how sensible people can have anything to do with such absurdities is past my understanding. I have never heard such things mentioned in this house before. I am accustomed to facts and the sifting of evidence."

"Judge, you go to church, and believe in the resurrection and the communion of saints; what do you mean by that profession?"

"I go to church to accompany my daughter, when her husband is away, and because it is a good example; but I don't believe a word of that, and you know it."

"And you?" said Mr. Goldthwaite, turning politely to Hilda, "do you believe that Christ arose, and that the dead live again?"

"I love the church. It helps me," said Hilda, slowly, "and I hope to see dear mamma some time. I try to believe that Christ arose."

"If your mother lives, why may she not send some token of her existence to you?"

"I do not believe that is possible," said Hilda.

"Neither did I, once," said Felix, "nor did I believe that Christ arose from the dead. Nineteenth-century science and its discoveries have given me some reasons for changing my opinions. We must admit, when men like Myers, Lodge, Wallace and Savage, who have given their best intelligence and research to this subject, find grounds for their belief that the so-called dead live, that

their conclusions are worthy of our consideration. Myers says, 'within the last five years discoveries have been made which must gradually revolutionize our whole attitude toward the question of an unseen world, and our own past, present and future existence therein.'"

The storm now redoubled its violence, and with wild fury dashed against the heavy plate windows. Hilda went to one of them, drew the curtains aside, and looked out.

"Please, God, it is not like this on the ocean to-night," she said.

The company were seated in little groups, and pretty gifts and bouquets of flowers had been presented by Guy, who disguised as Santa Claus, had been allowed to remain up long enough to distribute them. He had concluded, and with Bertha had been conveyed upstairs by a maid, when the butler appeared in the door with a telegram for his mistress. Hilda opened it gladly, not doubting that it contained good news, but her expression of pleasure changed to surprise and anxiety. The telegram contained these words: "Conrad very ill. He has been very unhappy. I am ordered to go South with him immediately. Will write."

"Most strange! most remarkable!" said Hilda.

The Judge took the telegram from her hand, and read it again.

"Singular, I admit," he remarked, after the scrutiny.

"The words of Channing occur to me," said Mr. Goldthwaite, "'I will follow the truth wherever it leads me.' Here is the positive proof of the truth of the communication Constance received. Do you not call this evidence?"

"I am not prepared to give an opinion yet," said the Judge; "there may be new and strange laws of psychic force, which are not yet explained."

The guests, after expressing much sympathy for Constance, and pleasure in the evening, departed, as carriage

after carriage drove up and rolled away. Felix Goldthwaithe was about to take leave, but the Judge said: "Stay all night. The room next mine is always ready for you. I cannot call James to bring the horses to-night, for he complained of feeling poorly this morning; in fact he has an attack of rheumatism."

"I do not need to be down town early to-morrow," said Felix, gladly accepting the proffered invitation. He was a favorite with every member of the household.

It was late when all had retired. The wild storm moaning about the dwelling only seemed to intensify the sense of comfort within, as each one wrapped himself or herself under coverlets of down. At first all were a little inclined to wakefulness; the excitement of the evening, the coffee served at the late hour, and, most of all, the striking incident of the telegram caused reflection even to the matter-of-fact Judge. About two o'clock, however, all were sound asleep. Suddenly a piercing shriek—one from its agony and intensity never to be forgotten by its hearers—came from Hilda's room. Those only of us who have wakened from a deep slumber to hear the ringing of a bell at an hour which precluded other purpose, to receive a telegram announcing danger or death, can form an estimate of the impression made by that sound on that Christmas night. It brought the Judge to his door at the same moment that Felix, with white face, hastily robed, emerged from his chamber. "Good God! what *is* the matter?" said the latter.

Together they found their way to Hilda's apartment, passing through the room usually occupied by Miss Lloyd, the door of which was not locked, and obtaining ingress through the dressing room. Hilda sat up-

right in bed, her long, black hair about her white face, her blue eyes fixed in horror. "He is dead!" she cried. Basil! Basil! I saw him!" Then she sank in unconsciousness. The Judge and Felix worked over her all night. When morning came, white and prostrate, Hilda told the story of the night—that she had wakened to see the form of her husband standing at the foot of her bed. He was so white, with such a look of suffering on his face, that she knew he was dead, perhaps murdered.

"We must keep you quiet for a few days, Hilda," said the Judge. "Then the 'Etruria' will be in, Basil will be here and you will laugh at your dream and the terrors of the night. Nonsense! I had nightmare, too. Terrapin and mince pie and champagne! They are at the bottom of it all. Felix, say nothing about this down stairs, my boy."

A trained nurse was sent for, and remained at Hilda's side day and night. The Judge belived that at the end of the week all would be well. Hilda was unable to read, and a long letter from Constance Lloyd was perused by the Judge. Its contents disclosed a terrible state of things, and Constance was boiling with indignation at the outrage on a child—her own flesh and blood. Conrad had had no purchases made for him, Mrs. Ward having spent the money allowed for him herself; he had been ill and had received no care, and the letters had been written by herself to deceive Constance. The boy was ill with bronchitis, and must be taken South at once. Miss Lloyd had applied to the child's guardian for permission to bring him up herself, hoping that a speedy change of air might restore his health. The letter closed with the words, "Dear Hilda, what a world of mysteries we are in! I did not get here a moment too soon."

(To be Continued.)

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

By CHARLOTTE FOWLER WELLS.

WILLIAM WALTON.

IN 1838-9 the writer of these sketches was well acquainted with Mr. William Walton, who was then a frequent visitor to our phrenological office in Philadelphia, and upon each visit he imparted and received instructions and information. He was a fine-looking young man, about 6 ft. in height and well proportioned, but



SIR WALTER SCOTT.

though built apparently for long life, died at an early age.*

He was a very intelligent man, well-read on all the new topics of the day, as well as the old; an ardent disciple of phrenology and well versed in its principles. He remarked to the writer that he could change his temperament in three months; that if he were excessively mental and wanted to acquire more of the vital, he would eat, sleep, laugh, enjoy himself, stay indoors and not trouble himself about anything; if he wanted

*The writer does not know the cause of Mr. Walton's early death, but thinks it must have been by an accident.

to be all motive temperament he would work at hard labor out of doors; and if he wanted to be mental, he would shut himself up, read, write, think and devote himself entirely to mental pursuits. He was a law student with David Paul Brown, at that time the most noted lawyer in Philadelphia.

In the early volumes of the *American Phrenological Journal* Mr. Walton contributed a series of articles entitled "Predominance of Certain Organs in the British Poets." These articles indicate his keen perceptions in a phrenological direction and his ready flow of language. A few quotations will be given to illustrate his ability to read character accurately and his manner of expressing his views. In introducing his subject he remarks as follows:

"One of the most delightful of the thousand applications of which phrenology is susceptible is the peculiar pleasure which may be derived from a perusal of the finer productions of literature. 'The thoughts that breathe, and words that burn,' to the initiated, have an interest philosophical as well as poetical. After exhausting the beauties of a poem, a new and strange interest springs up in the mind of the reader, and he is soon found deeply investigating the actual causes of the distinguishing features of the work; he turns from the enjoyment of the well sustained image to a fancy sketch of the head of its author, in whom he beholds a large development, united with activity of the organ of comparison; and if the simile is also elevated and brilliant, he superadds that worshiper of pure beauty—Ideality. The student of *belles lettres* will discover that when comparison is equally large in two poets, but in one Ideality is very

large, and the perceptive faculties small, and in the other the reverse is found, a striking difference exists in the kind of images employed. The poet possessing strong perceptive faculties generally likens one natural object to another, and seldom ex-



THOMAS MOORE.

tends his flights beyond visible existences; while the other will be found diving deep into the regions of fancy, and seeking 'The light that is not of the sea or earth, the consecration and the poets' dream.' It is only in the airy analogies of imagination that he hopes to find the faithful representatives of his thoughts.

"When he seeks similitudes in natural objects, he rather appropriates the impressions they make upon the fancy than their actual appearances. The possession of large Wonder also effects the supernatural, but it is that which is *out of nature* not necessarily *above* her. Scott is an excellent illustration of this, whose imaginative poetry is almost entirely the product of active marvelousness. The poet of large perception and Comparison, and smaller Ideality, if he wished to describe the destruction of cherished prospects, he finds its likeness in flowers early nipped, blighted har-

vests, or in some obvious analogy furnished by perception. But if one of large Ideality be the writer, if he seek his images in nature at all, it will be as she exhibits herself in some *remote clime*, and in some *peculiar relation*.

"The entire works of Moore are distinguished by great profusion of elevated comparisons; while the poetry of Byron is comparatively but little embellished by direct images. All his intellectual and semi-intellectual organs, I think, must have been large, and hence the great depth and sublimity of his writings. Scott has few similes remarkable for elegance, most of his figures being such as



LORD BYRON.

had been used by all his predecessors, or were of easy occurrence, such as,

'No more on prancing palfrey borne,
He caroled light as lark at morn.'

"In Byron's higher flights, Comparison usually appears inwoven with general reflection, as is strikingly illustrated in the following soliloquy over a skull:

'Look on its broken arch, its ruined wall,
Its chambers desolate, and portals foul;
Yet this was once ambition's airy hall—
The dome of thought, the palace of the
soul!
Behold through each lack lustre, eyeless
hole

The gay recess of wisdom and of wit!
And passion's host, that never brook'd
control;
Can all saint, sage, or sophist ever writ,
People this lonely tower, this tenement
refit?

"Here we have a stately edifice, completely worked up in the description of a skull, while every line labors under its weight of thought. This combination is exceedingly rare—the product of united Causality, Comparison, Perception, Sublimity, and Ideality.

"There are readers of poetry who utterly confound the creations of



SAMUEL T. COLERIDGE.

Marvelousness and Ideality; and this error has been the cause of much triumph to anti-phrenologists. A remarkable instance of the kind occurred, it is said, with Spurzheim himself, who, in a large private company, examined the head of the celebrated Coleridge. He pronounced his Ideality relatively smaller than Causality or Wonder. As this organ was then thought to impart the power of poetry, and as Coleridge had unquestionably written excellent poetry, it raised a considerable laugh at the expense of the philosopher, who was thereupon introduced to the great living poet. The amiable phrenolo-

gist joined in the merriment, and the opponents of his science exulted in a victory. Like almost every other fact, however, which has been supposed to militate against phrenology, when clearly investigated, it becomes confirmatory of its irresistible truth. The poetry of Coleridge (which, by the way, constitutes not one-third of his writings, published and unpublished) is the legitimate offspring of strong reflective faculties and wonder—the 'Ancient Mariner' draws its chief existence from the latter organ; besides which, the muses were only the playfellows of Coleridge, while metaphysics was his beloved study—his great hobby—and consequently his Ideality must have been much smaller than some of his intellectual organs.

"The poetry of Crabbe, remark-



GEORGE CRABBE.

able as it is for vigorous description and great condensation of thought, is equally so for its want of all ideal beauty. His intellectual faculties were all favorably developed, but his semi-intellectual, particularly Sublimity and Ideality, must have been much smaller. These

deductions, which I have made from the perusal of his works, perfectly harmonize with a portrait I have seen of him, in which the forehead is very full, but the region of the above named organs is comparatively contracted. All his readers know how anti-poetical are the mere subjects of his poems. * * * * None of the deep interest imparted by large Wonder can be found in any line he ever wrote—none of the beauty of Ideality—the grandeur of Sublimity. It was the perceptive and reflective faculties he chiefly exercised in writing, and the possessor of these he always delights. Scott and Byron were both admirers of Crabbe, for they could appreciate his masterly powers of description, and George Fox, it is said, derived consolation from the same source when he lay upon his dying bed. It was the truth of his poems which interested these master

minds. Crabbe could no more have written 'Lalla Rookh' than he could have leaped to the moon, and Moore could as easily have accompanied him thither as to have written the 'Village Poor House.'

"Many of your readers are doubtless acquainted with the celebrated controversy as to whether Pope was a poet. Could a good practical phrenologist, well acquainted with the subject involved, have laid his hand upon the heads of the different parties engaged, I have no doubt he could have classified the disputants with remarkable accuracy. From Bowles, who originated the debate, through all the 'lake school,' as they were called, Ideality or Marvelousness would have been found relatively larger than in the heads of their opponents. Yet in every other respect their developments would have been widely dissimilar."

(To be continued.)

COMPENSATION.

THE wings of Time are black and white,
 Pied with morning and with night.
 Mountain tall and ocean deep
 Trembling balance duly keep.
 In changing moon and tidal wave
 Glows the feud of Want and Have.
 Gauge of more and less through space,
 Electric star or pencil plays,
 The lonely Earth amid the balls
 That hurry through the eternal halls,
 A make weight flying to the void,
 Supplemental asteroid,
 Or compensatory spark,
 Shoots across the neutral dark.
 Man's the elm, and Wealth the vine;
 Stanch and strong the tendrils twine:
 Though the frail ringlets thee deceive,
 None from its stock that vine can reave.
 Fear not, then, thou child infirm,
 There's no god dare wrong a worm;
 Laurel crowns cleave to deserts,
 And power to him who power exerts.
 Hast not thy share? On winged feet,
 Lo! it rushes thee to meet;
 And all that Nature made thy own,
 Floating in air or pent in stone,
 Will rive the hills and swim the sea,
 And like thy shadow, follow thee.

—Emerson.

TEMPERAMENT AND FACULTY.

BY W. P. UNDERWOOD.

THE student of human nature soon discovers that the mental faculties are expressed very differently in different individuals. The manner in which a feeling is manifested often depends upon surroundings, but more frequently upon other faculties acting with it, and upon the temperament of the individual.

Mind is directly dependent upon brain, and brain upon the vital organs of the body for its support and activity. Furthermore, the brain harmonizes with the other parts of the body in texture and structure. While temperament may be the direct outgrowth of leading mental traits, the reflex action of these physical factors is positive and must not be overlooked. The expression of mind and character is affected not only by temporary conditions of health, but by the relative development of the various parts of the body.

In the motive temperament the brain, like the rest of the body, is organized for power and endurance. There is density and hardness of fiber. Its action is clear cut and direct, and the strength, intensity and continuity of its action account for the depth of passion and general power and endurance of the character.

In the vital temperament the brain is supplied with a superabundance of aerated blood. There is softness and elasticity of fiber, adapting it to sudden and pressing excitements, ardor and enthusiasm.

The mental temperament being extremely susceptible through the excessive development of the nervous structures to sensation from without, and to elaborate mental processes within, is peculiarly adapted mechanically to give clearness of thought and full expression of the higher sentiments, religion, poetry, art, music, etc.

While the various temperamental qualities are combined in endless variety, it is not difficult to trace the effects of each in the outward expression of mind. For example, in the social nature the influence of the motive constitution is strongly marked. There is a directness of language and action which seems to regard only results, and which takes a direct line for the attainment of happiness through the social nature. But with the motive temperament dominant, there is usually an atmosphere of hard, cold self-restraint around the individual which checks the outward expression of the social feelings; yet beneath this cold, unfeeling exterior there may be depths of love, tenderness and sympathy truly surprising, and which on occasion may be shown in all their strength.

The influence of the vital temperament on the social feelings gives a decidedly different mode of expression from that of the motive. It is marked by an easy, good-natured manner, jollity, ardor of affection, a strong interest in the personal affairs of others, and a whole-hearted devotion to the pleasures of the hour.

With the mental temperament we find a tendency toward exclusiveness in social matters, to select a few congenial friends, and to avoid the medley of acquaintances that the vital would accumulate. There is a shrinking from the noisy, boisterous, fun-loving company that the vital would enjoy. The sensitive organization, keenly alive to the mental attitude and feelings of others, and freed in a measure from the grosser impulses of a greater endowment of animality, would give expression to the social feelings in a quiet, moderate way, avoiding as far as possible anything relating to the coarse or

common experiences of life; a tendency to idealize friends and companions, and to show affection or interest by look, tone, touch and manner, rather than by words.

We find that the same directness of purpose and love of strong, continued effort of the motive temperament has a marked effect upon the religious sentiments, giving them a positive, determined, unyielding form of expression and a belief in "works." There may be a tendency toward fatalism, and there is always a disposition to resort to force in some form rather than to the exercise of faith and patience. Other people's beliefs may be tolerated, but never understood or appreciated. With the vital temperament there seems to be an easy tolerance of other's opinions, a dislike to long sermons and hair-splitting discussions, and a line of life is

usually chosen which is convenient and practical. The spirit of martyrdom in any form has no place in this temperament.

The mental is preëminently the temperament for the development and expression of the higher sentiments, and yet we are sometimes startled by seeing its possessors weakly yield to vice in some form from a lack of the physical powers of resistance. But in the expression of moral and religious sentiment there is gentleness and moderation; the perceptions are clear and delicate, and there is a tendency to live in an ideal world separate from our material life. The deeper we go into the study of human character and conduct, the more clearly we see that the higher faculties are built up upon the lower, and that there is a sympathetic relation between the mental and physical powers.

WHY A CHILD SHAKES ITS HEAD FOR "NO" AND BOWS FOR "YES."

BY G. T. HOWERTON, M.S., Ph.D.

SOME months ago I asked *The School Journal* why a child less than one year old would *shake* the head for denial and *bow* for assent naturally or without teaching. The same question would be, "What is the origin of the head shake for denial and the bow for assent?" The editor did not answer this question, but said if we accept the evolution theory the child shakes its head because its ancestors for generations have done so. This would not reach the question of the *origin* of the head shake for "no." The truth is that this gesture, with all others that are natural, have their *origin* in the human mind, and their *expression* through the brain, which is the direct instrument of mind. No one can go far in child-study, it seems to me, without recognizing this fact, and the further fact that there is such a thing as "brain localization," or centers for psychical faculties. Such is the fact, and "the natural language of the mental faculties" is one

of the prettiest things in child life. The shake of the head for denial is one of these natural expressions. Speaking phrenologically, denial is the action of combativeness, caution, and firmness, with something of destructiveness and self-esteem. It is a law that during the excited activity of any mental faculty the head will move in the direction of the active brain center, or turn itself on the center as an axis. Combativeness is most active in refusal, and being located behind and above the ears (in the brain), *shakes* the head. If you insist on the child's taking the thing refused, firmness comes into action and the head moves *back* in a line with the top at the same time it *shakes*. Watch all *forceful* speakers and see how beautifully they illustrate this law. Assent is a yielding of firmness and self-esteem, with an activity of kindness, which is in the front top head, hence the bow or *nod* for "yes."—*The School Journal*.

THE SCIENTIFIC RELATION, PAST AND PRESENT.

BY H. S. DRAYTON, LL.B., M.D.

SOME observations of a general sort may be made, in the beginning of this paper, which have an axiomatic standing in the opinion of educated people. For instance, the mind, as Plato said, by inherited organization, contains certain notions or faculties that require only the stimulus of external objects and certain conditions to awaken them. An individual has to thank his parents for a particular type of organization; he is born, therefore, with certain predispositions upon a basis of brain and body that is available to study and analysis.

The relation of organic size and intellectual power is a constant fact in the criminal kingdom. We note it in all departments of animal life. Each race or species of animal has its special type of brain and skull, its particular form of nerve structure, so that the expert student of comparative anatomy will know, by an examination of the brain case, to what class or species an animal belongs. The anthropologist reads through the bone what was the nationality of the man who once carried the skull upon his shoulders. Magendie said in his "Compendium of Physiology," "The only way of estimating the volume of the brain in a living person is to measure the dimensions of the skull; every other means, even that proposed by Camper, is uncertain;" and Sir Charles Bell, in his "Anatomy," confirms Magendie in a fashion more definitely explicit regarding the brain's relation to cranial form as follows: "The bones of the head are molded to the brain, and the peculiar shapes of the bones of the head are determined by the original peculiarity in the shape of the brain."

Thus the contention of Gall with regard to the correspondence of

brain development being notable in the shape of the skull, was approved later by two of the master anatomists of Europe.

As concerns the significance of volume or quantity of brain, the weight of authority is decidedly on the side of its relation to mental power. A few representative teachers of our time are all that should be necessary to quote in this line.

"The size of the brain appears to bear a general relation to the intellectual capacity of the individual. Cuvier's brain weighed rather more than 64 ounces, that of the late Dr. Abercrombie 63 ounces, and that of Dupuytren 62½ ounces. On the other hand, the brain of an idiot seldom weighs more than 23 ounces.—Henry Gray, F. R. S., "Anatomy: Descriptive and Surgical."

"All other circumstances alike the size of brain appears to bear a general relation to the mental powers of the individual." Quain, "Anatomy," Vol. II. "But just as largeness of muscle gives greater strength of body as a general rule, so largeness of brain gives greater strength of mental impulse."—Alexander Bain, "Senses and Intellect."

"A more intimate relation of dependence exists between the amount of intelligence and the complex structure of the brain as arising to a large extent from the development of the cerebral hemispheres, that is, from their relative size and expanse, and from the number and depth of their convolutions. In other words, wealth of expanded and convoluted cerebral hemispheres is in some general way a measure of the richness and intensity of mental life."—Ladd, "Physiological Psychology."

The facts of racial and individual diversity in the particulars just commented, point by rational implication

to a structural complexity of brain form which is defined by the term "functional localization." Professor Ladd sums up the evidences of anatomy on this line in words like these: "The cerebral cortex is itself a very complex organ, or system of organs. The different regions are marked by comparatively slight and yet not insignificant differences of structure; they stand in different local relations and nervous connections with one another and with the ganglia lying below. This outlying rind of gray nervous matter is of course not a homogeneous mass. It is made up of innumerable nervous elements combined in various ways and multi-form connections. It may be regarded then as a complex of organs." With our ability to determine race by form of skull is involved a bearing of some particular element in the structure of brain upon the character of racial type. The negro race is distinguished by a pronounced occipital development, and also a fullness in the upper post-parietal region, while the anterior region is comparatively small, the fronal lobes being narrow or coniform. The Malaysian people are distinguished by a marked breadth in the mid-lateral region from the ear upward, a comparatively short, flattened occipital section, while the frontal lobes show less recession than those of the negro. The head of the Malay is short in its longitudinal diameter, and almost as broad as long; that of the negro is long and strikingly narrow in the anterior half. Meanwhile the difference in the mental characteristics between these two races is as great as the difference in the form of their heads. Going further in our observations of racial differences, cranially and mentally, we find ourselves at length compelled to admit that these variations are not accidental, but have an intimate relation, and therefore that a local peculiarity indicated upon the head by its constant occurrence furnishes a clue to

character. The very increase of a certain lobe or convolution of the brain, comparing one animal with another or one man with another, imparts some extension of function or faculty, just as in those animals distinguished by their smelling capacity we note a more elaborate development of the olfactory bulbs and of those nerve tracts that are specially charged with the smelling sense than in animals which do not show much osmotic activity.

Baron Cuvier, contemporary of Gall, and of foremost eminence as a naturalist, accepted the theory of size and its comparative relation to intelligence, and was among the first of the French savants to accept the postulate of localization. In his "Historical Report on the Progress of the Natural Sciences," he says: "It appears even that certain parts of the brain contain in all classes of animals a development proportioned to the peculiar properties of these animals, and we may hope that in following up these researches we may at length acquire some notions respecting the particular uses of each part of the brain."

It is interesting to note here that Gall was by no means alone in thinking that the brain mass was a composite of different functional centers in areas. There were indeed many "learned doctors" of the brilliant generation that closed the eighteenth century who voiced such a belief. Procharka, in a "Dissertation on the Functions of the Nervous System," published about 1784, summarized current opinion in this fashion. "It is our consciousness and a certain peculiar feeling which convinces everyone that he thinks with his brain. But since the brain as well as the cerebellum is composed of many parts variously figured, it is probable that nature, which never works in vain, has destined those parts to various uses, in that the various faculties of mind seem to require different parts of the cerebrum

and cerebellum for their production."

That Gall was conversant with opinion of this kind is evident enough in his works. The opening chapters of his "Physiology of the Brain" exhibit a careful knowledge indeed of the physiologists and metaphysicians not only of his own time, but of the earlier centuries, and he was sustained, if not inspired, to a good degree in the carrying on of those investigations that are associated with his name by the trend of thought regarding the physical basis of mind.

His own impressions from early study of moral and intellectual action finding confirmation in the teaching of philosophy and physiology, led him on toward the goal of his choice, the demonstration of the brain's special office in the evolution of thought, until success crowned his perseverance and enthusiasm, and the learned world knew that mind and brain were positively related; that the one was the correlate of the other, the naturally appointed instrument of a divine endowment in the human entity.

(To be continued.)

SOME CHARACTERISTICS OF THE JAPANESE.*

BY PROF. L. N. FOWLER.

EVIDENTLY we have as much to learn about the science of living from the Japanese as they have from us, if not more. Their condition is in broad outline a prophecy of what peace and prosperity will produce in every country with the fertility necessary for the support of a large population.

We can already see in America that increasing population-limits taxes severely the production of meats, and suggests, what is the truth, that the trend of the world is toward vegetarianism. Whether this is desirable or not it is inevitable, because the land necessary to support a beef will feed a human family an entire year under intensive cultivation.

The Japanese live largely on the cereals, on beans and peas, rice, fish, fruit and vegetables. The diet is simple, but they are perhaps the most comfortable people in the world. They are no doubt the politest and kindest to each other, and it is very hard to be either polite or kind when the digestive apparatus is not at ease.

Undoubtedly the Japs might teach us a number of things in political and

social economy if we would let them. The Aborigines or Ainus, the hairy people of Japan, are driven up to the most northern island of Japan, called Jesso. They are much despised, and all wear thick beards and moustaches, and because the women cannot grow moustaches they tattoo their upper lip to resemble them. They are harmless, peaceful people, with a different language, and totally different habits and customs from the Japanese. They hunt and worship the bear, of which there is a large black species on the island. They are miserably poor, and despite the charitable efforts of the Catholic and Protestant missionaries to ameliorate their condition, they are evidently doomed to extinction, there being 30,000 left at the present time.

Character.—The Japanese are superior to the Chinese, not merely in a physical, but also in a moral point of view. Thimberg characterizes them as intelligent, prudent, inquisitive, industrious, ingenious, sober and temperate, domestic, cleanly, sincere, just, honorable, suspicious, superstitious, proud, revengeful, brave, nay invincible; and their heads (those I have examined) indicate as much. Writers who are much

* A portion of a lecture delivered January 9, at the Memorial Hall, in London, by Professor Fowler, who acknowledges indebtedness for some of his facts to a recent letter from E. S. Patton, of Yokohama.

less disposed to draw a favorable picture of these people cannot deny them many of these valuable qualities.

There is a curiosity that rises to a real desire of knowledge; cleanliness, courage, sincerity and fidelity, which indeed are but too frequently accompanied with pride. It has been more-over admitted for centuries that the Japanese are brave, even to the sacrifice of their own life, and for this reason the country has never yet been subdued by a foreign power.

In every skull or picture, three organs in the Japanese head strike you so much as let loose to reign supreme—Approbativeness, Combativeness, Destructiveness. The disregard of death, which they prefer to the slightest *disgrace*, extends to the very lowest classes, and to both sexes. When a person is conscious of having committed some crime, and apprehensive of thereby being disgraced, he puts an end to his own life, to spare his family the ruinous consequences of judicial proceedings. If two Japanese are passing up the palace stairs, and one quite by accident treads on the other's foot,—jumping at once to the conclusion that it was an insult,—he says, "Stay, I will show you my saber is sharper than yours," and instantly kills himself.

The profound contempt of death is imbibed from their earliest years. The sons of people of quality exercise themselves in their youth for five or six years, with a view that they may perform the operation in case of need with grace and dexterity.

Combativeness or Courage.—In the schools from early infancy, "Courage" is the one chief and special quality constantly inculcated, so much is made of it that you would think that there was nothing else to learn. The schoolmaster holds up every great character, every hero, every successful commander almost for worship. The invasion of the Tartars in 781 and 1281, and their

grand and complete victory, a holiday commemorate. In the squares also before their very doors, all these figures are placed. Is there any wonder such a quality is so prominent?

Destructiveness or Executiveness.—The Japanese are a most energetic people, in fact tremendously so, especially, too, when you consider the climate. But it has its evil effects also. The duty of revenging an injury was formerly transmitted from generation to generation, till the descendants of the injured party found an opportunity of taking vengeance.

The Japanese themselves, however, assert that at present this foolish propensity no longer prevails to such a degree.

Imitation.—Imitation, too, is large in the general Japanese head. They can copy well from others, and quickly adapt themselves to any people, or nation, among whom they may be situated. Their ships were utterly unfitted for sea, even for their own shores. A pilot from England, William Adams, sailing in a Dutch vessel, put into one of their ports, was detained by the Emperor. The Japanese quickly learned all he had to teach, and ships were constructed after in a very different manner. He started from Texel in 1598 and was two years making the voyage.

This is just an example of what they are in everything—quick, apt, practical, ingenious.

Pride—Their pride is very great; it is a predominating quality.

THE JAPANESE AS STUDENTS.

The Japanese are charming pupils, they are so attentive and intelligent, and so anxious to improve themselves. A most interesting ceremony takes place on the Emperor's birthday, November 3, when the whole of the teachers and students at the Imperial Academy of Music, Tokio, meet in the large concert hall of the Academy to do homage to the portraits of the Emperor and Empress by bowing deeply before them. The whole

ceremony is most impressive, but no stranger is allowed to be present.

The activity of the Haruka, Empress of Japan, in personally directing the humane work of the Red Cross, while the Emperor has gone to the front, is a source of pride among the Japanese officials in this country. They say the Empress secured the introduction of the Red Cross into Japan about twelve years ago. When the Kagoshima war broke out, in 1877, she sent an immense quantity of lint of her own preparation for the use of the wounded soldiers. It is noted also that in her present Red Cross work she does not confine her humane office to the Japanese wounded, but to the enemy as well, who happen just now to be most in need of such relief. The Empress's labors during the war are in line with those in which she has been identified in peaceful times. She practices silk culture in her house in order to share in the labor of the poor silk-workers of Japan. She is also the head of the charitable and educational movements, the girls' normal school, the girls' high school and the Tokio charitable hospital.

The Empress of Japan is as noted for her philanthropy as the Emperor is for his progressive spirit and ready assimilation of Western ideas. She is highly intellectual, of great personal beauty and strength of character. She has jet black hair, her face is long and thin, her forehead is high and her head is finely formed. Her particular hobby has been the Peeresses' School, established by her in Tokio, in which she has a suite of apartments, and for which she wrote a song. She is forty-four years old, two years older than the Emperor. They celebrated their silver wedding last February, when the Emperor, who appreciates his spouse's qualities of head and heart, took pains to establish a precedent intended to overturn the custom of separating husband and wife socially. The ceremonies were on a more elaborate

scale than had ever been known, and the Emperor in every way showed that he believes the wife's place is beside her husband, on a level with him.

JAPANESE RECOGNITION OF WOMEN.

The Japanese have taken an advance step in the direction of the recognition of women. One of the regulations framed beforehand to govern the Japanese Parliament prohibited the presence of women as listeners to its debates. When Parliament convened, however, one of its first acts was to annul this regulation, and on December 8, 1890, three ladies were present for the first time; since that time ladies have been constant attendants on its sessions.

The Japanese seem to be further advanced than we are, for technically the ladies' gallery is outside the House of Commons proper. This is shown by the fact that when for any reason, strangers, including reporters, have been ordered to withdraw, the Speaker has had no power to order the ladies to withdraw, because they were not recognized as being present, and their gallery was not in the House. We, therefore, must congratulate the Japanese on having so quickly removed an injustice which might soon have been sanctioned by custom, and thus have been hard to destroy.

The Japanese baby is a funny brown creature, with snapping black eyes, and plenty of stiff black hair. His head is generally shaved so as to leave two little tufts at the sides, and a larger one on the top of his head. He is seldom carried in his mother's arms, but from the time he is two or three months old he goes around on the shoulders of some older child, a brother, sister, or nurse. Japanese children, as well as grown people, wear a loose garment called a *kimono*, opened in front, with wide sleeves, very much like a dressing gown, and which is tied on by means of a long sash wound several times round the waist. The *kimono* is so loose that

the baby can be tucked inside on the back, and tied on with the sash, and thus he is carried around, peering curiously with his bright black eyes over the shoulders of the one on whose back he is carried.

JAPANESE PROPERTY.

On a territory about the area of Montana, Japan supports 40,000,000 people in comparative comfort. Reckoning the American area at twenty-four times that of Japan that country at that rate would support 960,000,000 people.

Japanese property is rarely insured. The houses being of such inflammable materials, the insurance is very high, so that people prefer taking the risk, so when a fire happens it means utter ruin and the beginning the world again. A great fire broke out in June last which destroyed a great portion of the Japanese houses at the foot of the Bluff, and quite a number of Japanese tradespeople and workmen were utterly ruined at Yokohama.

EARTHQUAKES.

Following the great fire in June, which in itself was disastrous enough, came the earthquake at Tokio. The destruction to property and life was great, some being injured while endeavoring to escape from the falling houses.

SCENERY.

Some of the islands are so beautiful and so shifting that there is a saying no painter can paint them. The scenery is described to be like fairyland. The Sacred Island is memorable for pilgrims; 30,000 visit the island every year. It is second only to Fugiyama as a spot for pilgrims. It is only quite recently that women have been allowed to look at the island, far less set foot on it; and even now there is an ascent to the top that women are not permitted to make.

In the islands you do not hear the English tongue spoken, and the people are so pleasant, simple and un-

sophisticated, besides being thoroughly fair and honest in their dealings. One thing that strikes a stranger very forcibly is that it is from the events of their own national history, the traditions of which linger in such islands, that the Japanese show the intense patriotism which is their distinguishing characteristic.

Foreigners are apt to forget or to ignore the fact that the Japanese have a past as full of deeds of heroism and self-sacrifice as our own, and the country people are reared from childhood, among these traditions, and thus their patriotism is handed down one generation to another. There is not a Japanese in all Japan but values his own life as nothing if it were necessary to sacrifice it for his country's good. At this crisis all political party feelings are forgotten, and the most fervent loyalty to the Emperor and their country is the one universally predominant feeling. They are a most interesting people, but their character is greatly misunderstood by foreigners. Omedeto means a wish for happiness.

TEMPERANCE IN JAPAN.

In the little Japanese island, Okushiri, the people are farmers and fishermen. Until 1884 they have been large consumers of the native intoxicating liquor, saki, spending about £600 a year for it. Sensible of the evil of this, some of the leading men, in July, 1884, induced the people to enter into a covenant to abandon wholly the sale, purchase and use of alcoholic beverages for five years to test its utility. Order thenceforth reigned completely, and prosperity came with rapid strides. The population increased five-fold in five years, and the capital invested in the fishing industry ten-fold. Reed thatches were replaced by shingles, four large granaries were kept full of rice, and, in addition, each house had stores of its own. There is now stored in the island rice sufficient to support the people three or four

years, even though the herring fishery should fail entirely. Roads have been constructed in places where nothing of the kind existed before. The principal school has been greatly improved, and several branch schools have been established. New lands have been brought into cultivation, and hemp to the value of £400 is grown annually for the manufacture of fishing nets, which before had to be imported entirely from the mainland. A large community of settlers in the neighboring island of Ezo pledged themselves to a covenant similar to that of Okushiri, and with similar results. When the five years expired it was renewed for another term of five years.

PLACE FOR JAPAN.

By their victories on land and sea the Japanese have demonstrated in the only acceptable way their right to a recognized place in the family of nations, says the *New York World*. Henceforth a new power must be reckoned with, and if her career of conquest is not arrested by European intervention, a warlike and aggressive people, flushed with victory, may completely change existing international relations in the far East. There is a prevalent impression that the Western powers will not allow the contest to proceed much further; but if they intervene it will be without excuse. As the Japanese Consul-General said in his interview recently published in the *World*: "Not one of the great powers of the earth has the shadow of a right to mix itself up in this matter. It is the great Asiatic problem at white heat and it must be settled by Asiatics."

If Japan goes on to the triumph which now seems within her grasp there is little likelihood that she will be content to remain an island power, playing a minor and unobserved part in the great drama of history. Her people are already pleased to think themselves the English of the Orient, and they will undoubtedly follow

England's example in reaching out for territory on the mainland of Asia and in the islands of the Pacific. With a strong navy the Philippine Islands will offer a great temptation. The possessions of Spain and Holland in those Eastern waters will not be secure against a nation of 40,000,000 people, conscious of power and eager to prove it. We already know that Japan has cast covetous eyes on the Sandwich Islands, and will Australia be content to remain a British colony when her interests, perhaps her safety, may demand freedom of action in her relations with a powerful neighbor?

In commerce, as in international politics, Japan will have to be considered. She has stepped forth from the poetic Oriental dreamland and has become one of the forces in the world of civilization. That she will be a growing power is evident to all who have studied her progress since Commodore Perry persuaded her to open her ports to commerce and her mind to Western ideas.

THE WAR.

The war is, with the Japanese, the all-absorbing topic of the day. The foreign community does not appear to be much affected by it, except the business people who suffer through it. The whole forty millions of the Japanese people are as one man in regard to the intensity of their feelings on this subject. Men, women and little children are all alike interested in the glory of their country. The men would all, to a man, go and fight if they could. The women endure without a murmur the privation entailed upon them by the loss of their bread-winners, and even the little children are quite excited when one asks them, "Will you go and fight the Chinamen?" The toy shops are full of martial toys, and the hat shops have burst forth into bright scarlet and blue caps, and cocked hats for little boys to wear.

At first the feeling among the foreign community was that of contempt

for the apparent foolhardiness of the small Japanese people in commencing hostilities with such a mighty nation as China, and remarks were dropped as to the hope that the Chinese would give them a good beating to take some of the conceit out of them. But since the little Japanese have shown themselves so much in earnest, so brave, so well disciplined, so heroic, and so magnanimous to their enemy when prisoners fell into their hands, public opinion has quite turned round, and now the foreigners would be very sorry if the little people get the worst of it. The Japanese feel fully convinced that the eyes of the whole world are upon them, so they are endeavoring to act up to the

highest standards of civilized warfare.

THE JAPANESE APPEARANCE.

In general they are of a medium stature, surpassing the standard of the lower class of the Chinese, but not as tall as the average Chinese. The head is usually large, the neck short, the hair black, thick, and shining with oil; the nose, though not flat, is thick and short. Their complexion is sallow and more or less swarthy, according as they are more or less exposed to the heat of the sun. Upon the whole, the Japanese cannot be regarded as handsome, though to this observation most of the grandees form exception.—*The Phrenological Magazine*.

THE UNDERMOST DOG IN THE FIGHT.

Though seldom I go with the rabble
That dotes on a fraud or a fright,
I can not keep out of the scrabble
Which aims at defending the right.
The people seem charmed by successes
That always bedazzle the sight,
Discerning no wrong that distresses
The undermost dog in the fight.

I cannot ignore the reflection
That equity comes from above,
Enjoining that every defection
Be met in a spirit of love;
And so I deduce the conclusion
That mercy and justice unite
In helping, amidst the confusion,
The undermost dog in the fight.

It signifies little in reason,
That dog fights are not in my line,
While symbols are always in season,
Or justice and mercy condign.
I care not for what you may take him,
This victim of popular slight,
My sympathy shall not forsake him,
The undermost dog in the fight.

A judgment shall some day be meted
Concerning these matters of wrong,
And something like this be repeated:
"The battle is not to the strong;"
And He, who well knoweth our blindness,
Will see both the wrong and the right,
And never forget, in his kindness,
The undermost dog in the fight.

But here, in the turmoil and huddle,
The masses are pushing along,
Most ready to help in the muddle,
The cause of the swift and the strong.
Please, do not count me in the rabble;
Though sadly astray from the right,
My hand shall assist in the scrabble,
The undermost dog in the fight.

(S. B.)



CHILD CULTURE

"The best mother is she who carefully studies the peculiar character of each child and acts with well instructed judgment upon the knowledge so obtained."

HOPEFUL CANDIDATES.

BY NELSON SIZER.

FIGS. 209, 210. This child appears to be remarkably healthy and to have a sound, substantial constitution. His head, measuring twenty-

years old. He has the mental temperament in a pretty large degree, because his head is large for his weight and age. He appears to have



FIG. 209. D. J. SAYLER, SCHOLAR, THINKER, LEADER.*

one and a half inches in circumference, is large enough for a man whose weight is 140 pounds, and this child weighs forty-five pounds and stands 3 ft. 5½ in. high. He is less than five

a full share of the motive tempera-

*This boy's pictures were sent to us for examination in the regular course of business about two years ago and we requested permission to retain and use them, which explains why the statement, though abridged, is more extended than others which were sent by our invitation to illustrate this department.

ment, because he is rather tall, showing a good bony structure, and the vital temperament appears to be well represented, because he is plump and he appears to have good digestion and good breathing power and not poor circulation. With a head so large for his weight and age he ought to be trained carefully in every way, especially physically. Means should be adopted to have him sleep all he needs to sleep. He ought to have a nap during the day, if convenient, and then he ought to retire early, so as to have time to sleep ten or twelve hours in the twenty-four, and he should do so for three or four years. Children like him, with so large a

longer without food than he can without sleep. In China they inflict capital punishment on certain grades of culprits, by compelling them to remain awake until they die, and the thirteenth or fourteenth day generally finishes the strongest of them, but a man can live three times thirteen days without food and recover.

This child is a great observer, but not so much of mere physical phenomena as he is of causes, reasons and consequences. He asks questions about truth; he asks why this or that is so, and is not satisfied unless he can have a sound and substantial reason. He will make a good scholar if he has a good opportunity,



FIG. 210. D. J. SAYLER, STRONGLY SOCIAL.

head, need more sleep than those whose heads are smaller, because sleep was ordained merely to rest the brain and the nervous system. Nothing else does it, and a person can live

and especially a scholar in the ranges of thought embodying meditation, philosophy, theory, principle and idea. He will take the higher forms of investigation; he will not be merely

an observer of phenomena and data, but he will always be anxious to trace statistics onward and backward so as to get the beginning and the end—the full history of the fact. He has a very fertile imagination. He thinks far ahead and asks strange and mature questions for one of his age, and if he were trained in religious themes and theories his imagination would magnify and project statements made to him so that he would have worlds of questions to ask about the future state; where the locality is, what its measures and bounds, its laws and usages, and he might ask, “Who is there, and what are they doing?” He has uncommonly large spirituality and veneration, shown by ample arching of the central top-head, which give him a credulous and reverential spirit; he is willing to believe anything that is not palpably erroneous or false, and his large veneration leads him to recognize and respect the excellent and elevated. He will always respect the high, the honorable and the distinguished, and he will incline to be devotional in a religious sense. He has imitation enough to copy and conform and adapt himself to usage. He seeks to do that which his seniors do, and he thinks he knows what he will do when he is a big man. His hope leads him to expect all that he needs and approves. He is not one who will look on the dark side of the future, even though everything is going against him. He has talent for mechanical invention, and, with his large Ideality and Spirituality, he will always be trying to develop something that is remarkable. He would see enough of a World’s Fair, if he had a chance, to remember it as long as he lives, and for a person of his age, he will try to know more about invention and machinery, and its operations, than others. He will have a taste for art and for mechanism, and a relish for poetry and the higher forms of literature. He will study human nature and understand strangers, and he

appreciates the peculiarities of people. The middle section of his head is well developed, and that being rather broad, he has the love of life; he has executive force and the tendency to be brave and thorough. He will manifest a good degree of appetite; he relishes food, and it will be rather easy to build him up in physical strength and vitality. He is not going to be puny and pining, but, on the other hand, he will be hearty and zealous. He has rather large Destructiveness, and therefore he feels strong to do whatever is needful and desirable. He is secretive and will be able to conceal his thoughts and guard his expressions so as not to be indiscreet in his words. He will not be inclined, as he advances in life, to let people know his plans and his purposes until he gets them beyond peradventure. When he has “struck oil” on any line of prosperity and success which is palpable, he will not try to conceal it, but he may not tell how much he is making, because that would open the door for people who always have on hand some “cause” or chronic charity to foster and desire help. He has prudence and caution and good sense enough to desire to avoid advertising that he has money to give away, hence he is not likely to be ostentatious in his gifts, partly because it is in poor taste and partly because he would not want to advertise himself as a factor of charity, and thus invite the throng of charity hunters.

His head in the back part seems to be long and narrow and decidedly large. The social elements are very strong and he will be fond of pets and inclined to foster whatever is petable. If there was a baby which he could patronize and play with and be the leader of, he would feel that he had an important charge and responsibility. He has a protective spirit and is benevolent and desirous of having something that he can pet, protect, assist and guide. Some boys are a good deal more fond of govern-

ing others than he is. He will be loving and affectionate and inclined to protect others rather than to lord it over them. He will be a guide rather than an overseer, and he will generally be a leader because he has a large brain, an active imagination and plenty of ingenuity, and also the disposition to see ahead and know all that can be known about matters and things. He is a good friend, is companionable, social, loving; is fond of home and home associations. His Continuity is not as large as we would like to see it, and hence he is liable to get tired of a thing and drop it and want something else that is fresh and new. Some children will take six or eight blocks and play with them for a year; they always seem to find the blocks new and useful and will build almost anything out of them, but this boy would like to have a full-rigged locomotive, and if he lived near a fountain or a stream he would want a boat which he could sail and have a string attached to it so that he could haul it in or let it out before the wind as he wished. If he could have a wind-mill that would turn, it would gratify his ingenuity and he would like that; will always be full of resources and will make a good scholar. While he is loving and affectionate, he is rather high-tempered; will not seek quarrels nor seek to lord it over others. He will know more than most other children do if nothing happens to check his mental growth or destroy his health, but he will be a counsellor, an advisor and a leader rather than a driver. He is remarkable for his strength of affection, his tender sympathy, his moral and religious tendencies, his reasoning powers, his imagination and also for his great force of character.

This boy ought to be dressed warmly about feet and legs, and if he were my boy he never should wear knickerbockers according to the present plan, especially in the winter time. I would give him long trousers and the old-fashioned boot to wear,

which would come half or two-thirds of the way up to the knee, and the boot-leg being loose around the ankle would give a space for the warm air to circulate and thus keep the legs and feet warm, which would tend to induce a free circulation of the blood throughout the entire body. Fifty years ago all men wore boots, and little boys, five years old, would get boots with red tops as a Christmas present and were very proud of them. This wearing of the knickerbocker rig in cold weather prevents boys and men from becoming as tall as they otherwise would be, and besides it brings on many diseases and disturbs the system because the blood is checked in its circulation to the feet and back again, and if the blood cannot go to the feet it will go where it can go easiest, namely, to the brain, the liver, the kidneys and the stomach, congesting these and putting them out of order. The laced shoes, being tight around the ankle, allows zero to come within an eighth of an inch of the skin, and that produces congestion at the ankle, where there is but little flesh to cover the blood vessels. I had a boy under my hands once who was twelve years old, had a twenty-two-inch head and weighed seventy pounds. His mother brought him to me in November when the weather was raw and cold, and below the knee he had on nothing but thin merino stockings with no drawers under them, and when I grasped his leg it felt cold to my hand, but he had a fur cap on his head and he wore a fur-trimmed overcoat which came down to his knees. I advised the mother to lengthen out his drawers, to get him good, warm stockings instead of the thin merino ones and then to get him boots to wear instead of the tightly laced shoes. In order to make it look all right I told her she could get thick, beaver cloth and have some leggings made which could be sewed on to the pants and so make long trousers of them, and she

promised to do just as I said. In about five months' time, namely, about the first of April, she brought the boy back again just to show him, and he had gained seven pounds in weight during that time; one tenth of his whole weight had been added, and he had so far recovered in health that he was able to go to school every day in the week, whereas before that he was only able to go one day, and he had even commenced to play leap-frog and other games with the boys and was full of joy and enthusiasm, and the mother said she thought we had saved her boy for her and that we might have saved his two older brothers who went to the grave just as this one seemed to be going, if she had only brought them to us in time.

If this were my boy I would let him grow up without eating candy, cake, fine flour and extra rich food. He should eat oatmeal and milk, he should have the entire wheat for his bread, what is called graham bread, and he might eat lean beef, mutton, fish, eggs, and poultry that is not too fat. He may eat the common vegetables and ripe fruit freely.

This boy will make a fine scholar and will incline to literature and science, especially in medicine. He might be distinguished in law and he would be likely to take a good place in general literature, and if he has the proper education he will be able to shine in speaking and in writing. If he were placed in such a way as to come in contact with mechanism and engineering he would be likely to show talent in that direction.

Fig. 211. This boy is a year old. His head measures 18 in. in circumference and from ear to ear over the top it measures $11\frac{3}{4}$ in., which shows a large head for his twenty-two pounds of weight. He has an earnest disposition; is intent upon the accomplishment of what he has occasion to do and knows what he desires. He has a definite understanding of his wishes and purposes, and he will learn

to be an excellent scholar. He has a remarkable memory of facts, places, and ideas. He will be polite, he will be agreeable, he will understand character, and while he is earnest he will also show wit, but he will not be a trifle. He will be brilliant, witty, and refined, but he will be earnest and strong. Mechanism is one of his marks, desire for property is another,



FIG. 211. R. K. L. MEDICINE OR BUSINESS.

and if he could have a good medical education it would doubtless be as good a field as he could occupy. He has talent for the study of anatomy and would be expert as a surgeon. There is so much to learn there and his memory is such that he would retain it all. He will have the courage of his convictions, and will be watchful, prudent, painstaking, upright, dignified and inclined to be his own master and he will not always be leaning upon somebody who will undertake to sustain him. He will learn rapidly and will have an idea as to how things ought to be and he will not long accept wrong teaching as sound and valid; he will reform the methods if they are not right.

Fig. 212. This girl is twelve and a half years old, rather older than we invite for this department. She seems fairly well grown and has rather a large head, although the weight of the person is not given.

She has artistic talent and is capable of being a good scholar in the higher branches of learning. She is strong. She has good vitality and is decidedly



FIG. 212. E. P.—SCHOLAR AND TEACHER.

intellectual. She can comprehend the principles involved in studies or in business and will be a keen critic of the facts of life and surrounding circumstances, and especially a good critic of human character. The upper part of the center of the forehead, where the hair begins, or a little below where the hair begins is the location of the organ which gives the instinct in regard to human nature. She will make a good teacher and would do well in business. She has a fair sense of value and inclines to be economical rather than avaricious. Her Benevolence is large. The upper part of the front head is high, hence she is generous and self-sacrificing, and willing to give an ample equivalent for valuable results. She is firm, honest, respectful, ambitious, proud-spirited and inclined

to persist in her studies and in her work and finish what she begins. There is good distance from the opening of the ear backward; the back-head being fully developed, indicates strong affection, ardent love and regard for home, children and friends. She is ambitious about the world's good opinion, and her intellect will be the cutting edge of her success. She will get knowledge and be well informed; can talk her thoughts and impress her wish and her will clearly. She will deserve success and be willing to work that she may secure it.

Figs. 213, 214. This three-year old boy has a plump and amply sustained system. He is healthy, fat, warm-blooded, hearty and hungry pretty often. His head is broad at the base, hence he has wonderful force. With his Vital Temperament he makes steam fast enough for a high-pressure engine. He is combative and severe when provoked. He is ardent in his love. The back-head is heavy. He is fond of his friends, fond of pets, but a little apt to be harsh and rough with them. His horse, his dog and his nanny-goat, and his playmates also, will have to obey him, or at least he will think so and incline to take measures to secure obedience; but he does not like to be roughly handled himself. This boy ought to be fed on plain diet, namely, on milk, grain products, vegetables and fruits mainly. He should not be loaded with sugar, for that is the bane of this age. Sunday-school picnics are attractive because they have bushels of cake and candy; and the next day they have more fever, fretfulness, headache and stomach-ache than people generally attribute to cake and candy; and the mothers say, "The dear things were so happy at the picnic that they over-worked and are not well to-day."

This boy should be kept on plain food, and have ample exercise in the open air and have plenty of time to sleep. He should be permitted to have liberty—large liberty in his play,

because he must make a noise, lift heavy things and carry on a big business. He is not one of the persons who will stand over a counter and sell pins, buttons, tape and other knick-knacks. He would do better

"the laws of the Medes and the Persians," finished and settled when once uttered, and crying and teasing should not be permitted to win a victory for him. If any unjust requirement is made of him, and it seems to



FIG. 213. G. L. N. HEADSTRONG, POSITIVE AND PLUCKY.

in a big manufactory, where iron is made by the ton, where cars are builded or where they are used in actual service, or he would do well as a contractor about a city doing large work. He will make a man with boots on; he will not go through the world with dancing slippers on. There is nothing dainty, delicate or little about his ways, his works and his thoughts. He has a capital memory and good judgment. He has mechanical ingenuity, also large Acquisitiveness, and he will make money somewhere and he will be willing to earn it. He will always want to work by the piece if he works at hand work, or he will want to take a contract and boss the job. But those who deal with him ought to be calm, patient and consistent, and if it is necessary to deny him anything it should be like

be apparent so that he will know it, it should be retracted and apologized for, and then he will understand that if his superior should make a mistake it will be rectified, and if anything is said, not being a mistake, it must not be modified or changed. I would not advise a loud, harsh voice in his training, and I would not talk to him while he was crying. I would wait until he stopped and then reason with him and show him why it is not right that he should carry his point, and why the injunction or requirement is reasonable and proper to be given and to be submitted to. He has brain enough to understand if he is only treated with calmness, consistency and persistency, but he ought to be taught, to start with, that justice and kindness rule, and that kicking and crying will not dethrone justice. We

will not say that one or two wisely applied corporal punishments in his early time might not be a means of grace to him. A child who has as much vitality and physique as he has can sometimes be appealed to with

his social affections. If the father or mother would say, "You do not want us to feel sad and sorry because you are naughty, as we always must, do you? You want us to love you, and therefore you ought to do that which



FIG. 214. G. L. N. "A WHOLE TEAM."

blows, calmly but thoroughly applied, more effectually, or at least more readily, than by reasoning. We notice that when kittens become obstreperous the mother cat sometimes gives them a cuff with her paw and they come to terms and seem to consider it all right, and while most children could be better trained without corporal punishment, some kind of penalty should always be understood to be the consequence of persistent disobedience. For instance, the denial of some pleasure to-morrow, or some other time, so that the child will find out that the "way of the transgressor" is made hard for him, and that therefore he brings down the punishment on his own head, and then the throne of justice will be glorious. This boy can also be trained by an appeal to

will make you lovely and not be contrary, cross, selfish and headstrong." And whatever happens he should not be pacified when he is wrangling and crying in anger, by being submitted to. When he commenced to cry and storm I would send him into another room and say, "Now you may stay there until you get through crying and until you can be a good boy, and when you think you can be good you may rap with your knuckles on the door and then we will see about it." He has his mother's intellect and his mother's affections, but the middle section of the head, from the ear over the top, is like the father. He has the feminine thinking and loving faculties and the masculine executive faculties, hence is frequently quite unlike in his mode of feeling and action.

SCIENCE OF HEALTH

WHAT OCCURS WHEN WE MAGNETIZE?

THE question—What primary changes take place in the man when induced into the hypnotic state?—I would answer with a brief review of one or two recorded cases.

Note.—"A slight enlargement of the pupils of the eyes was noted."

An early change from the normal condition is seen in dilation of the iris.

Note.—"I easily stiffen the right thumb."

The stiffening of the thumb, by gently stroking it from root to tip, is an elementary experiment, easy to perform, and a rude test of the amenability of a subject to hypnotic influence—if there is such an influence.

Note.—"His hands clasped over his head are fast fixed. The subject is told that he cannot separate them. The more he tries to pull them apart the more they persist in sticking there."

This phenomenon is understood as a case of "inhibition."

Note.—"Told to close his eyes there is soon induced so fast a closure that it is with considerable force that the eyelids can be drawn apart by the finger. The eyeballs are visibly prominent in the center of the eye surface; the eyelids, contrary to their usual habit in his natural state, have assumed, instead of a curvilinear margin, a horizontal line straight across the eyeball."

Here suggestion comes in full play. What have we done to this man? Have we caused the nerve centers to become exalted? Have we, as shown in the rigid state,

brought into play in him the "inhibitive" function?

Can such questions be directly answered? To some extent, I think, by one who has particularly attended to pathological states, but not by an ordinary layman, so as to be enlightened by what he concludes. We are not willing to wait for physiological science to find an intelligible answer to such questions as these. We guess at some things. What we guess is worth consideration.

First of the dilation of the iris. What does it mean? This is a symbol of the desire of the man to see. He does see. He sees sharply. He sees what I cannot see as well. He can see a printed letter no bigger than a capital O in a newspaper, and he tells what the letter is, a yard away. The ear-gates are open; he hears too. Could we see the function of hearing we might note changes there.

There is a method by the mystics called "Exclusion," which, by our reducing a statement to a formula, may yield to exploration, and show what further is to be learned.

PROBLEM.—I touch my man. I tell him he is asleep. He becomes so. We will state and endeavor to solve the problem.

Seven particulars are distinguished. The first is "I"; the second is "he"; the third "I touch him"; the fourth "I tell him"; the fifth "What I tell him"; the sixth "I watch results" the seventh "He becomes and he does what I tell him he becomes and does."

Arranged in convenient form for examination these questions may follow:

1, 2. How many parties to the event are there?

Answer. Two; He and I.

3. What do I do? I touch him.

4. Whom do I speak to and how? I tell him.

5. What do I tell him? I tell him that he is asleep.

6. What comes to pass with me? I watch results.

7. What follows with him? He becomes asleep.

Dividing the questions into two portions, like an equation, the result is—concerning him:

He, touched—told—to sleep—falls asleep.

And reducing the other part to the same form there results concerning me—

I—touch—tell him that he is fast asleep—watch results.

Rearranging we have—

I touch, tell, watch,

He touched, told, falls asleep.

Or varying the order—

I tell—He is told.

I watch—He falls asleep.

Having, as inadequate to produce such results as have been seen, excluded all I do, we search, in him, for the motive power or the prime effect. A well known fact may be cited.

We are told by persons who have been mesmerized that either they do not remember what occurs when they are mesmerised, or that if they do remember, they care not what happens. So that he has not much to do with results, so far as he knows. Then as I do not do what I see done, and as he does not know what is done, yet does what he does, the natural conclusion follows that he, unconsciously to himself, and without any force but his own, does what I suggest to him.

We are therefore driven to the conclusion that some force, greater than speech, and belonging to him, is essential in this action of his sleeping. So it is; he possesses a force which I awaken into life, and he does what I suggest.

This, it appears to me, clearly enough is the whole matter, in a sentence.

HENRY CLARK.

THE ELEMENTS OF BLOOD.

AN exchange contains a short description in clear terms of the constituents of the blood and what their part is in the processes of life:

The French call the blood "running flesh." Bible calls it "the life of the flesh." To the naked eye it is a crimson fluid. A drop of it under the microscope shows a nearly colorless fluid, in which float cells, called red and white corpuscles and blood plates. The red corpuscles look red only when seen in a mass; when examined under the microscope they are a pale amber color. There are about three hundred times more red corpuscles than white, but they are slightly smaller. A cubic inch of blood contains seventy times as many red corpuscles as the world does inhabitants. Their special mission seems to be to carry oxygen. They get a good supply in the lungs, and rush off brisk and rosy; they return blue and loaded with the poisonous refuse for which they have exchanged part of their oxygen. They are exceedingly busy, for they must make the trip from the lungs and back in about two minutes. Perhaps the tiny red corpuscle has had to rush through arteries and capillaries to the tip of your little finger, then back through the veins to the heart and from there to the lungs.

If you would like to know what the effect would be should these faithful servants be unable to perform their task, wind a piece of twine several times around your finger, so that the red corpuscles cannot return to the lungs for a fresh supply of oxygen. In a short time your finger swells and turns purple. If the twine is wound tightly enough and left long enough, your finger may die and actually

mortify. But you will hardly care to carry the experiment so far, but will be glad to set the little corpuscles free and let them hurry back to the lungs for a fresh load of oxygen.

The white corpuscles are cells of protoplasm, having their own work to do. Now they carry needed supplies to a nerve, now to the brain, now to a bone, building up and repairing unceasingly.

The fluid in which the corpuscles float is called blood plasma. Among other things found in it is a substance called fibrinogen, which has saved your life by keeping you from bleeding to death when you have cut yourself or have had a tooth pulled. It aids in clotting the blood, and so stops its flow. The most skillful surgeon would be unable permanently to stop the bleeding without the help of the soft, curly threads of fibrin which are formed in injured blood.

A strong muscular bag, about as large as your fist, is the powerful force pump which sends the blood on its journeys to the different parts of your body. Put your ear close to someone's left side and listen to the regular rhythm of the heart performing its wonderful work.

HEALTH—HAPPINESS.

THE well man has the best basis of those qualities and feelings that make for happiness. A writer puts it well in saying:

Happiness may be defined as the satisfaction resulting from the harmonious gratification of all the powers and faculties of the soul, and by a necessary law of cause and effect this state of the mind will ultimate itself in the outside circumference of our being, or what we call our body. Its echo will be heard there and recorded in the physical organism. Fichte affirms that life is itself, and in itself, blessedness—that the two cannot be distinguished, but emerge into one. Happiness is an essential and inseparable property of all true life. Swe-

denborg, more than a century ago, gave utterance to one of the profoundest axioms of a spiritual science when he declared that life is love, an idea which may be made evident to anyone who will give to it an earnest and patient thought and attention. Love is of itself a state of blessedness—satisfaction with itself; joy in itself, and therefore love and happiness are one and the same, and consequently all true life must be blessed, since life is love. Thus life, love and blessedness, and, we may add, by necessary inference, health, are intimately connected, and are identical and always go together, so that one cannot exist without the others. All delight or emotional bliss arises from love, that is, from life. It is an ebullition and overflowing of vitality. The man who is not happy, who has not attained to blessedness, does not in reality live. His existence is only a seeming and not a divine reality. It is an undesired, unwelcome and unsatisfactory state, which is endured rather than enjoyed. His highest enjoyment is a negative of misery, which he attains only in sleep, the image of death.

Let it be remembered that happiness and health are most intimately, if not indissolubly, associated. The man who is happy, not by transient gleams of spiritual sunshine, not by casual, gay surface-coloring of his existence, but by a blessedness all through his body, is not, in the proper sense of the word, diseased. The radical idea of the term disease—without ease—is inconsistent with this state. Let us remember that life, blessedness and health are one. He who is not blessed, who is not happy, does not really live. He does not realize the full idea of what we call life. The wheels of life move, if they move at all, with friction, and labor, and effort. All action in the line of duty is an up-hill exertion and not a spontaneous vivacity.

An unhappy man cannot, in the full sense of the word, be a healthy

man. Much of what physicians treat as physical disease is only a mental unhappiness. It follows from this that the best physician is he who blesses others, who makes other souls happy by the divine sunshine of his words and presence. The sphere of his beneficent life is a contagious peacefulness and undisturbed tranquillity. He ministers to minds diseased, calms their fears, allays their anxieties, solves their doubts, quiets forebodings, removes the gloom of despair, supplants their self-condemnation by a sense of pardon, and aims to pluck from the heart every rooted sorrow.

THE SPECTER OF HEREDITY.

IN the *Journal of Hygiene* a good article is printed anent the commonly received opinion on heredity. It is copied here because it so thoroughly accords with the spirit of THE PHRENOLOGICAL JOURNAL. No great subject has taken a deeper hold of the people than that of heredity. A knowledge of the fact that children inherit the talents and peculiarities of their parents goes back into early times. The statement in the Bible that if the parents eat of sour grapes the children's teeth are set on edge is simply a poetical and very picturesque recognition of this fact. "This girl is the image of her mother" means that the child has inherited her mother's form and features. "Jack is a chip of the old block" means that Jack's case is one of heredity. "He comes honestly by his traits of character," they say when a child follows the same course of life that one of his parents did. He must have got this trait from a remote ancestor, we believe, when he does worse than his parents. "Blood tells" says another old proverb, and no one doubts it. I would not detract one iota from the belief in the influence of heredity, but I would not overestimate it or give it credit or blame

when none is deserved. We are all greatly indebted to our ancestors; most of them probably did quite as well for us as we are doing for our descendants. How many to-day look ahead and plan for the bodies and minds of those which may be born 500 years from now? Not one of us; we can't think so far ahead. Now, what I want to say here is that heredity is often a specter which prevents us from doing anything good or great. If a young man has inherited any defect from his ancestors, as most young men have, it is simply his duty to stop whining about it and to go to work and correct it; if his body is weak, as a whole or in any part, because his father was not strong, let him go to work and make it strong. If a daughter has a physical or mental defect inherited from her mother, let her be brave enough to find it out and mend it by an effort of the will, by culture, training, education. I have known a man who inherited a love of liquor that kept it from being his master by making himself master and quelling it. I have known a woman with a tendency to consumption, inherited from a consumptive parent, by wise physical culture, a life of out-of-door activity, by moderation in all things, to rise above the disease, conquer it. If she had lived in mortal fear of it and done nothing she would have died before this, but she has no more fear of it than of anything else. Bjornson in one of his novels tells the story of a child in whose veins coursed the wild blood of debauched and depraved ancestors for 200 years. But he also tells how this child, under the influence of a wise mother, was trained into a splendid manhood. Environment can influence heredity. If we want a higher type of men and women we must change the environment, so that the higher faculties may be brought into use and the lower ones suppressed.

OBSTACLES TO MEDICAL PROGRESS.

IT is in his practice that the earnest medical man finds himself most seriously hampered. He may intend to do the best that the knowledge and skill at his command will admit for the benefit of his patient, but he finds soon that he must adopt a course far from that his instincts tell him are best for the rich man. In an editorial of the *Popular Science News* this matter receives a thoughtful attention; and much truth, unpleasant as it may be, is told of the "Successful Ways of Doctoring."

"Medical science is sadly hampered by the crude theories of the masses. Far as it lags behind other departments of science, it dare not move forward as fast as it could or would if the public would let it. No doctor dare do for his patients the best he might because he knows it would mean instant dismissal from the case. A premium is set upon quackery by even well-educated men and women. The most successful doctors are those who take more pains to treat the friends of the sick than they do to cure their patients. To please the well is the secret of success in medical practice. If it was possible to determine the proportion of successes to failures in the treatment of the sick by each medical man, the world would open its eyes in astonishment. It would be found that those whose patients most frequently recover are by no means the ones with the largest practice or who can command the largest fees. He is the most successful one whose personal appearance is pleasing, who has the greatest ability in appearing to agree with influential friends concerning the nature of the disease and the line of treatment. He must espouse their crudest notions and do nothing to shock their prejudices. Where his judgment tells him that nothing should be done further than establishing hygienic conditions, he must pander to their folly and write a prescription. He always does the best

he dare for the sufferers, but the amount of benefit he can bestow varies with the violence and character of the prejudices he has to meet. A man whose nature will not permit him to waver from what he knows to be for the best interests of his patients is constantly the subject of adverse criticism and doubt. Where success promptly crowns his efforts he gets some praise. Where there is delay and no prompt signs of gain he is usually dismissed amid disrespectful criticisms from those he has failed to please."

AVOIDANCE OF STIMULANTS DURING HEMORRHAGE.

IT is customary, when the accident of hemorrhage occurs, for the operator, or some bystander, to administer wine, brandy or some other alcoholic stimulant to the patient under the false idea of sustaining the vital powers. It is my solemn duty to protest against this practice on the strictest and purest scientific grounds. The action of alcohol under such circumstances is injurious all around. 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 property 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. Dr. Richardson (*Asclepiad*, No. 20,

1891,) refers to a case in which three pounds of blood were lost and the patient was unconscious, but recovered. He refers to this as typical because, if a stimulant were not wanted in it, a stimulant cannot 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. *Medical and Surgical Reporter.*

EARLY HOURS.

ONE of the foremost business men of the world, Mr. Armour, of Chicago, believes in simplicity of life, into which the factor of early hours for sleep and for work enters prominently. This is the way he puts it:

"A man must master his undertaking, and not let it master him. He must have the power to decide quickly, even to decide instantly, on which side he is going to make his mistakes. As for application, no great thing is done without that. In my own case, I have carried into business the working habits I learned as a boy on a New York farm. All my life I have been up with the sun. The habit is as easy at sixty-one as it was at sixteen, perhaps easier, because I am hardened to it. I have my breakfast by half-past five or six; I walk down town to my office and am there by seven, and I know what is going on in the world without having to wait for others to come and tell me. At noon I have a simple luncheon of bread and milk, and after that, usually, a short nap, which freshens me again for the afternoon's work. I am in bed again at nine o'clock every night."

ADULTERATED BEER.

DR. ANDERSON says that one of the worst adulterated articles in general use as a beverage—and we must admit that it is in

very general use—is beer. Instead of being a brew of malt and hops costing one-tenth of a cent per glass and selling for ten cents per glass, thus making ten-thousand per cent.—quite a reasonable profit—beer is often found adulterated with *coccus indicus*, *capsicum*, ginger, quassia, wormwood, calamus root, caraway and coriander seeds, copperas, sulphuric acid, cream of tartar, alum, carbonate of potash, ground oyster shells, *nux vomica*, *picrotoxin*, and *strychnine*. These articles, presumably, do away with malt and hops, make a stronger beverage when mixed with water and two to eight per cent. of alcohol, thus making the profit one million per cent. instead of ten thousand per cent. Dr. Anderson has seen several people "crazy drunk" on beer, and when one considers the *picrotoxin*, *coccus indicus*, and *strychnine* it is no wonder they lose their reason.—*Food.*

A LITTLE HYGIENE.

IF working people understood the advantages of hygienic living, and were willing to avail of it, there would be much less incapacity for work on account of sickness than now exists. The high value of beans, rice, whole wheat and other cereals is little appreciated by those who need that quality of food the most. Tired sewing women who exist miserably on white bread, tea, and perhaps pickles, jams and pastry, are providing themselves with the poorest kind of food. The frying pan is also treacherous to health, while the pot and the oven are health producers.

To those who have experienced and know the value of the despised hygienic living it seems as if the whole world is lying in darkness as regards their most valuable interests. Backs and stomachs, nerves and heads would all revive and do their work with alacrity and ability. Life would be happier and work a pleasure instead of a pain. MARY A. JACOT.

NOTES IN ANTHROPOLOGY.

The Antiquity of Heraldry.—

Although the authorities on heraldry have not as yet attempted to answer the question

“When Adam delved and Eve span
Who was then the gentleman?”

yet, according to *The Cornhill Magazine*, they have assigned to Adam two coats of arms. “The first which was borne in Eden before the fall—when he needed neither coat for covering nor arms for defense—consisted of a shield gules, upon which the arms of Eve (a shield argent) were quartered as an escutcheon of pretense, she being an heiress! The second coat, borne after the expulsion from the garden, was ‘paly cranch, divided every way, and tinctured of every color.’

“The use of furs in blazonry is, it has been solemnly asserted, a relic of the garments of skins worn by our first parents. The second man who lived upon the earth, Abel, was, we are told, a true gentleman—a proof that it does not necessarily take three generations to manufacture the article. Cain was ‘no gentlemen’ by behavior, but he was the first man who desired to have his arms changed, ‘so God set His mark upon him.’

“Nearly all the principal characters in the Old Testament have been accredited with coats of arms. These are, as a rule, highly appropriate, except in the case of Joseph’s heraldic coat, which was merely black, tinctured with white—‘chequy sable and argent’—whereas something after the pattern of Adam’s second coat would surely have been more in keeping with the youthful Joseph’s favorite attire. Gideon bore arms, sable, a fleece argent, a chief azure *gutte d’eau*; David, a harp, or, in a field argent; and Samson, gules, a lion couchant, or, within an orle argent, *somle* of bee’s sable.

“Armorial ensigns are supposed to have received Divine sanction, for God, when prescribing unto Moses the form of conducting the Israelites in their journey through the wilderness, expressly com-

manded the use of armorial signs, saying, ‘The children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard.’”

A Newspaper in Ancient Rome!

—If the newspaper is not new, what is? A writer in *Weisenfreund*, Ohio, not only describes a “newspaper” of ancient Rome, but makes numerous quotations from it—a sort of *Congressional Record* it seems to have been. We present what he says as follows:

“Printed newspapers were, of course, unknown to the ancients, but there was a periodical literature which may well be compared with our newspapers. In the time of the Emperor Augustus, the *Acta populi Romani diurna* was the means by which the public was informed of the latest news of the capital and provinces. Suetonius informs us how Julius Cæsar ordered, during his consulate, ‘that the acts of the Senate should be daily recorded and published, as well as the principal events.’ From this we may infer that a People’s Gazette was already in existence, but that the minutes of the Senate did not find a place in it. Cæsar either wished to lessen the power of the Senate by depriving it of the secret sittings, or the Government needed an ‘official Press’ to counteract the influence of independent journalism.

“The news contained in the Roman journals was simple, crisp and short. We retain samples in the *Trimalchio* of Petronius, the correspondence of Cicero, and the biographies of the Roman Emperors. To judge from these, the fragments found among the papers of the Spanish savant, Louis Vives, should be genuine, and indeed, Dodwell, of Oxford, defends their genuineness very ably. He published them in 1692, and they have been called after him *Fragmenta Dodwelliana*. The following is a specimen of the news offered to the public in ancient Rome in the year 168 B. C.:

" March 21.—The Fasces are with Licinius. The Latin fête has been celebrated on Albany hill, where a distribution of free beef took place.

" There has been a great fire on the Cœliolum; two tenements and five private houses were burned down, and four private houses were seriously damaged.

" The pirate captain Demophon, who was captured by the Legate C. Licinius Nerva, has been crucified.

" The colors were exhibited at the capital and the consuls had the recruits sworn in on the Field of Mars.'

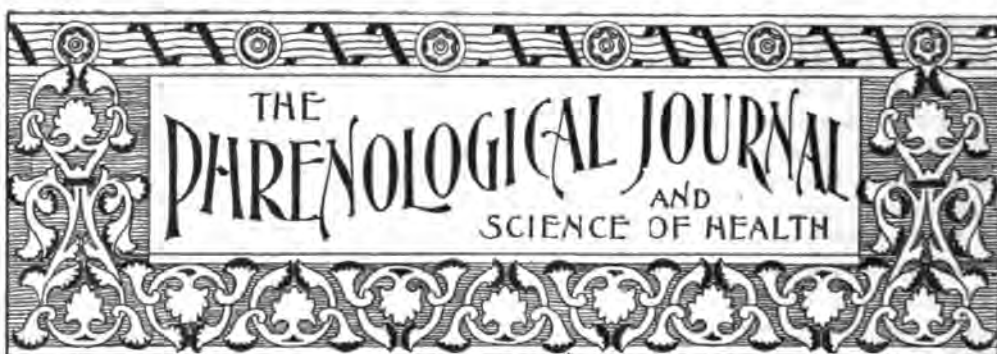
" Every edition contained the date and the name of consul then in power. During the reign of the emperors, the liberty of the press was very much curtailed; the Court determined what items were to be published and what were to be kept back. Couriers and private messengers carried the papers into the provinces and to the army, and we know from Tacitus that the news was read with avidity by the soldiers and the people. Complete volumes of these newspapers were kept in the libraries and they probably only stopped publication when the first Christian Emperor moved to Constantinople."—*Translated for The Literary Digest.*

The New-Found Missing Link.

—The supposed "missing link," discovered by Dr. Dubois in the pleistocene beds of Java, has been the subject of such absurd comments that it may be well to state the true facts about the latest reported of our unacknowledged ancestors, our data being derived from first hand. The species is not claimed to be a human being, but simply a monkey more nearly allied to the *Homo sapiens* than any living or extinct form yet known. As only three fragments of three skeletons have been unearthed, it is rather a petitio principii to call it *Pithecanthropus erectus*, "the erect monkey-man," for monkey it undoubtedly is, though possibly one nearer the form divine than the orang-outang of the Malayan region. Dr. Dubois considers it the type of a new family intermediate between man and the higher apes, and possibly the

penultimate stage from which the monkey was evolved into a very humble sort of savage, with a language a trifle more articulate than anything which the American professor has been able to assign to his hairy friends. The cubical capacity of the "missing link's" skull is about two-thirds of that of the average man's. It is distinctly dolicocephalic and in facial angle astonishingly like the famous Neanderthal cranium now almost universally believed to be that of a prehistoric idiot. The teeth are, however, distinctly those of monkeys, though less than those of living apes. The leg bones are singularly human, and justify the inference that it walked erect and was of a stature quite equal to that of the average human male. It may, however, be added that the bones are believed by some anatomists not to be those of a monkey at all, but of a deformed human idiot.—*London Chronical.*

Aztec Ruins in Arizona.—*The Journal*, of Los Angeles, Cal., reports that D. J. Court, a mining prospector, has returned to Prescott, Ariz., from a three-months' sojourn in "one of the most remote and little-known parts of the territory, and says that that section contains more Aztec ruins than any other portion of America, evidences of human habitation being found from the highest peaks to the lowest valleys. In one place he found a road or street three miles in length, perfectly smooth and straight and sixty feet in width. On either side of the street, the entire distance, are ruins. The road was evidently built prior to some mighty earthquake, as it ends abruptly at the brink of a mighty chasm. He dug up and found lying about a great number of skeletons, which were in a fair state of preservation, the heads of all being alike—very large over the eyes and receding, and almost flat toward the back of the head; jaws well developed, but front upper and lower teeth small and sharp. The ruins show the people to have been workers in stone, some fragments of work in turquoise being found. Every available foot of land had once been cultivated."



Ex fronte, ex capite, ex vultu, etiam in ipso oris silentio natura loquitur.—PLAT

EDGAR C. BEALL, M.D., EDITOR.

NEW YORK, APRIL, 1895.

THE WHIPPING-POST.

THE greater the provocation to anger or any other powerful feeling, the greater the need for intelligent guidance. Probably no other criminal can excite in a chivalrous mind a greater degree of contempt and indignation than a wife beater, or a man who comes home drunk and expends his rage upon his little children. Surely there ought to be some adequate corrective for men of this class, and we cannot believe that any one could desire more ardently than we do that such infamies as the beating of wives and children should be stopped. But we are equally certain that a deliberate, intelligent and dispassionate study of the subject will enable us to devise more effective methods than any which mere indignation, disgust, contempt, or revenge can possibly suggest. All good people should earnestly seek to impose penalties upon the wife beater which would not only prevent a repetition of his individual offence, but which would have a salutary effect upon the community at large.

Most people are satisfied to still a pain temporarily rather than to eradicate its cause. They are willing to put a plaster on an ulcer which will hide it from the world and render them unconscious of its presence for the time, but they do not consider that the virus is still in their blood, coursing from head to foot in search of another and perhaps more dangerous spot through which to break. The same is true of popular theories as to what is called punishment. We admit that the whipping-post may deter some men for a time from beating their wives. That is to say, it may for a while suppress the wife beater's violent actions. But how about his feelings? Has the *desire* to be cruel been effaced? In destroying his habit of violence by a violent means, do we not also destroy or blunt the higher sentiments of the man which all corrective measures should aim to develop?

It is the old allopathic principle of giving one poison to cure another. In the end the second poison does more

harm than the first. The method is radically wrong. It reminds us of the old fable of the man who had a tame bear which kept the flies off while his master slept. To conquer one particularly persistent fly, the bear struck it a heavy blow with a large stone; but as he had neglected previously to entice the fly away from the man's forehead he crushed his master's skull.

We have learned with much mortification, that a number of well-known New York judges are advocating the re-establishment of the whipping-post. As the ascent of the human race from savagery to civilization has cost an amount of effort and pain which no brain can comprehend, it is a little discouraging to find that we have public men, supposed to be scholarly, who are willing to take a step backward in imitation of the degraded Chinese, whose brutality in all that pertains to government is now brought to our notice every day. The difficulty in this matter is that people presume to publish opinions about corporal punishment without knowing anything of the philosophy of human nature. Consequently they see nothing but the surface.

One great modern thinker has said that "no punishment should ever be inflicted which cannot be administered by a gentleman." This embodies the whole principle in a nutshell. Surely no *gentleman* would be willing to occupy the position of hangman or whipper. Even the warmest advocates of animal punishment must see the point to this. When we carry the idea further and consider the effect upon a crowd who witness the beating of a man in cold blood by the officers

of the law, a very little reflection will show that the effect not only upon the crowd, but upon the community at large who hear of it, and who in imagination recall the brutal scene, is to coarsen, brutalize, and, by the law of mental imitation, to *awaken* the very cruel instinct which all proper discipline would tend to suppress. There is, therefore, no economy in corporal punishment.

Parents often complain that they have not time to lock their children up for hours in a room. They say that the children must go to work or go to school; and similar excuses are made by the police judges to-day for publicly whipping wife beaters so that they may be sent home to resume work for the much-needed support of their families. Let us consider the feeling of a man who has been angered and shamed by a public castigation. Is he really any better at heart? All the arguments—and they include all upon the subject which contain any logic—against capital punishment, apply also to that relic of Puritan ignorance, the whipping-post.

What the wife beater needs is imprisonment for a period of months or years, as the case may be, at hard labor at some trade with which he is acquainted, the proceeds of which shall go to the support of his family without leaving him a penny for any pleasure inconsistent with his moral and physical improvement. If the State cannot afford to conduct such an institution, then let the State establish schools for the instruction of the people in matters of heredity, the science of marriage adaptation, etc., and thus *check the production of*

wife beaters. So long as the community permits the breeding of these wretches, there should be a place for them at the public expense.

ENCOURAGING WORDS.

WE have never approved of the habit of a great many of our contemporary periodicals of giving a large amount of space to the publication of flattering letters. We know some editors who regularly publish nearly all, if not quite all, of the communications of this class which come to them. It would appear to be an exhibition of unwarranted vanity; but once in a while such a letter would no doubt have a certain interest to the general reader as a matter of news, or as indicating the tendency of public opinion, so that with this idea in mind we will make an exception to our rule by printing a few of the recent letters we have received.

March 12, 1895.

To the Editor of the JOURNAL:

"I may be a little too enthusiastic in my ideas of the teachings of the American Institute of Phrenology, but the more I study the grand lessons laid down, and the more individuals I examine, the more am I convinced of the great good that Institute can do, and is doing.

"There is a wide field never trodden upon by the disciples of Esculapius, and altogether ignored by the religious bodies of to-day. That field has within its bounds the balance of mental and physical conditions and its bearings upon the laws of health. It also comprises our own responsibility to ourselves, and the understanding that violated law always brings its own punishment.

"'Know thyself' had never been sufficiently taught till the followers of Gall and Spurzheim cleared the pathway and taught us how to live to make the best of ourselves. We have been too ready to give

drugs and religion (I say this with due reverence), when what was needed was a better knowledge of ourselves. Depend upon it, your teachings and writings are making their mark, and causing thought in lines seldom dreamed of before."

Very respectfully,

Verdun, Ont., Canada.

W. WELSH.

February 6, 1895.

Dr. Edgar C. Beall.

DEAR SIR: "The copies of the February PHRENOLOGICAL JOURNAL containing character sketches of Emma Goldman and Marie Louise are at hand. Let me thank you in the name of our anarchist friends for the very impartial manner in which you have treated the subject. The sketches, especially that of Emma Goldman, are singularly correct and agree in every particular with the opinions of those who are intimately acquainted with the two women."

Respectfully,

EMMA DESMOND.

93 Third Ave., N. Y.

March 11, 1895.

To the Editor of THE JOURNAL:

"Allow me to thank you for the remarks you made in your article in the February number entitled, 'Regarding Phrenographs.' When in the lecture field I often found an abnormal curiosity in people in regard to their neighbors' faults, showing far more interest 'n discovering their shortcomings and failings than their noble traits. I fully agree with you in reference to exposing the bad qualities of a subject in public. I always make it a point in my public examinations to dwell lightly on people's weak points, and to bring into strong relief their best characteristics. I have often been criticised for so doing, but that matters not. A phrenologist can often do people much good, and win respect for his science by taking the above course. I am glad THE PHRENOLOGICAL JOURNAL is so good. Its contents are of intense interest. I can now honestly recommend it in my lectures as one of the best magazines in America, and the best in the world treating on human nature."

Respectfully,

Gordon, Pa.

LEVI HUMMEL.

A STUDY OF MOUTHS.

WRITERS on physiognomy have their preferences, biases and, no doubt, prejudices, like other people, so that they do not always agree as to the relative value of the different features of the face considered as indices of character. However, it has always been admitted not only that the mouth reveals many inherited or constitutional traits, but that it is especially indicative of the active and acquired qualities of the



MGR. SATOLLI'S MOUTH.

individual. A man's nose may tell what his ancestors were and did, but the mouth tells what the individual is himself and reports his history.

Thus the great practical advantage in studying the mouth is that it reveals so much to us which we are likely to be especially interested to know. In all serious relations with people, one of the first things we are anxious to learn is the degree of affection or sympathy they possess. If we are assured at the beginning of an acquaintance that a person is benevolent, we are either consciously or unconsciously pleased at the thought that we may in some way or other come in for a share of his benevolence. If the mouth is cruel we are reminded that we may be in danger of a malevolent attack. To lovers, more than to any other class, the mouth is a fascinating study, and as

lovers of one degree or another comprise pretty much the whole race, we may say that we have in this feature a subject of almost universal interest.

The two accompanying illustrations are from photographs of two individuals who are widely dissimilar in sex, age, nationality, vocation, and indeed in nearly everything except their religious creed. The larger of the two, which represents the mouth of Archbishop Satolli, the papal delegate to this country, is distinctively strong and masculine. In the compression of the lips and the absence of convexity in their form are the signs of great self-control. There is nothing effusive or demonstrative about this mouth. Everything bespeaks repression, reserve, discipline, guardedness and secretiveness. The social affections are unmistakably restrained to the verge of obliteration. It is not sensitive. The lips appear able to close themselves to all influences like the iron doors of a castle.



MARY ANDERSON'S MOUTH.

The storms of opposition and the seductive words of flattery are alike powerless to move them, if once they are sealed in response to a profound conviction.

In the elevated corners, however,

there is evidence of a mirthful disposition and the love of approbation, which are active when guided by the higher faculties. But the dominant qualities in this mouth are determination, devotion, resolution, decision, obedience (to a recognized authority), with great cautiousness, and general strength of character. It is the mouth of one who evidently squares his actions by rule, and is not hospitable to laxity of conduct or thought in any form. It is closed as if to retain the mental treasures already possessed, rather than to receive new impressions from without. Altogether it bespeaks a mind thoroughly trained and possessing complete control of all its resources.

The woman's mouth is from a photograph of Mary Anderson. Here is feminine delicacy, modesty, tenderness and sensitiveness. The short upper lip betokens a nature readily amenable to influences of every kind, but it is so refined that only a high ideal could find favor in her mind. The lips are almost parted as if about to speak, or to drink in the words of some wise counsellor or loving friend. There is the very slight upward curl in the centre of the upper lip which shows activity of affection, limited in volume, but exquisite in quality and extremely chaste in expression. The love of praise is rather active, but there is more sensitiveness to blame than positive desire for applause. She might appreciate gaiety and wit if manifested by others, but would not be a leader in frivolous sports or facetious conversation.

There is in these lips no suggestion of any gross appetite. Neither the most savory viands nor the most se-

ductive distillations of grain or grape would tempt her to indulge beyond her need of nourishment. This is a very human mouth. Neither cunning nor cruelty can be traced in its lines, and it well agrees with the unquestioned reputation of its possessor for a character of singular purity and innate refinement.

THE HEART AS A FIGURE OF SPEECH.

ONE of our correspondents asks a question about the heart which comes up in phrenological study very frequently, and which involves a very interesting principle. With the exception of phrenologists, and others who are either consciously or unconsciously influenced by phrenological teaching, most people have in all ages of the past and up to the present time made a great many blunders in their efforts to locate the powers of the mind. Not having any intelligent or scientific method of investigation it has been customary to form opinions upon very slender evidences, and consequently to mistake an effect for a cause. The great difficulty with the world is that people will not think below the surface. They will not reflect, and even when they observe facts, they do it so carelessly as to gain little actual knowledge.

All the mental faculties have their seats in the brain. One class of faculties (the intellectual,) are mere judgments, perceptions, conceptions or estimates which involve no sentiment or passion. The other faculties, which are called sentiments and propensities, when excited pro-

duce what we call emotions. These emotions accompany activities of the vital organs, the purpose of which is to bring the body into closer accord with the excited propensity or sentiment in the brain. For example, when the faculty of combativeness is aroused in the brain, it is necessary that there should be an increase of vital action in order to sustain the individual in the contest or conflict which would naturally follow the excitation of combativeness. Therefore there is an accelerated action of the heart. This is analogous to the fireman on the locomotive who shovels more coal into the furnace when the order is given by the conductor to start the train.

When the faculty of cautiousness is excited, another kind of disturbance is created in the action of the heart, somewhat similar to the checking of the engine when the conductor orders the train to stop. Then in certain activities of the social feelings there are still other manifestations in the heart's action which are accompanied by weeping, groaning and the flowing of tears. These phenomena may be compared to the action of the engineer in allowing the steam to escape from a special valve when the locomotive is at a standstill. Among all nations it has been observed that the heart varies in its action under these various mental states, and among unthinking persons, or even among the educated and thinking classes who do not investigate carefully into the subject, it has been perfectly natural to imagine that the affections were seated in the heart. This was simply getting the cart before the horse.

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.

ALL CONTRIBUTIONS MAY BE SENT TO THE GENERAL editor, Dr. Edgar C. Beall; but matters relating to CHILD CULTURE, SCIENCE OF HEALTH, or of a strictly medical nature, should preferably be sent to Dr. H. S. Drayton, who has special charge of these departments.

WE ALSO EARNESTLY REQUEST OUR CORRESPONDENTS to write as legibly as possible. Wherever practicable use a typewriter. In this way you will lighten labor, avoid misunderstandings, and secure earlier attention

CHILD PSYCHOLOGY.—I. B.—Aside from the attention given to this subject by phrenologists, there was little shown by other scientific observers until quite recently. We can suppose that the introduction of the kindergarten was a factor in the matter, because this method of training very young children naturally directs the teachers who take it up to the study of their characteristics. Among the first in this country to make the child-mind the subject of special investigation was Prof. Stanley Hall, while connected with Johns Hopkins University. In 1880 he published "The Contents of Children's Minds," a book that was based upon data supplied by a teacher of Boston—Miss Wiltse. This lady published a little later "Children's Collections," and the very interesting, but apparently shocking, book, "Children's Lies," was prepared by Miss W. and Dr. Hall later. These volumes but illustrate the principles set forth in the series of articles on Systematic Moral Education, by Dr. Drayton, that occupy space in Volumes 93 and 94 of this magazine, and which have gone far toward stimulat-

ing interest in the subject of giving ethical instruction, as well as secular, in schools. Prof. Sully, the English psychologist, has devoted much of his time to an analysis of the mental development of childhood, and his recent publications are valuable to the earnest teachers and students of human nature.

STAMMERING, CAUSE, ETC.—S. T.—Stammering or obstructed speech may be due to more than one cause. There may be a brain defect—*i.e.*, the centers that supply the material of speech may be slow and uncertain in their operation, or the nervous apparatus that operates the mechanism, *i.e.*, the cartilages and muscles of the larynx and throat, may be defective or weak. Usually stammerers are all right, so far as the brain is concerned, but there is a want of harmony in the action of the mechanical system of articulation. A habit of nervousness may be at the bottom of the trouble, which can be helped by attention to the hygienic relations of every-day life. Out-of-door exercise, bathing, nourishing food, avoidance of everything exciting or unnecessarily fatiguing, are important in the treatment, as well as daily vocal practice in uttering the vowel sounds until they can be pronounced with fair rapidity. Then consonants should be taken up and practiced with equal deliberation. Then one should commence reading aloud very slowly, due expression being given to every word. Patience and steady exercises will accomplish much in time, perhaps entirely overcome what was a most disagreeable and mortifying condition.

CLAIRVOYANCE.—C. H. P.—This mental condition is a phase of magneto-hypnotism in the stage called somnambulism. The faculties of the intellect and the physical senses are highly exalted—so that impressions come in ways that are unappreciated by the ordinary consciousness. The mind of the well-developed clairvoyant can take note of occurrences in his neighborhood and at a distance by a peculiar power of sense apprehension; can read other minds, interpret thoughts and events. In "Dod's Electro Psychology" this subject is discussed—also in later books, viz.: "Hudson's Psychic Phenomena," "Raué's Occult Psychology" and "Human Magnetism." This subject is beginning to command that attention which its importance deserves, and from day to day we meet with essays and discussions in current literature.

CATARRH REMEDIES AND POISON.—R. E.—Yes, some of the much advertised remedies for catarrh contain ingredients that are injurious. One concern that has its stuff prominently before the people sells a powder that contains cocaine. But this is not the only mixture offered to the public that has this dangerous anæsthetic in its composition; so that it is a matter of duty to warn our friends to beware of advertised mixtures generally that are to be snuffed or blown into the nostrils. By this very simple use of such "remedies" a confiding person may contract a habit as bad or worse than drunkenness. We speak from observation. Relief in nasal catarrh may be obtained usually without resort to poisonous anæsthetics, if competent medical advice be sought.

TWINS AND REPRODUCTION.—T. E., COLLEGIAN.—Certainly there is no law of nature that interferes with the paternity or maternity of twins whose sex is different. As compared with the happenings of twins of like sex the birth of boy and girl twins is seemingly rare, but this places no sexual fatality upon them in the matter of reproduction.

MAGNETIC HEALING.—J. J. O'N.—There is much that is worthy of our notice and respect in what is thus named. There are, however, some quacks who pretend to treat sick or weakly people in this manner, when they are really imposing upon their credulity and pockets. In an early number we shall have an article on the uses of hypnotism, or magnetism, in which some reference will be made to the above topic.

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PLASTER CASTS.—A. G. M.—A method for taking casts of heads and other parts of the body in plaster has been published in the JOURNAL two or three times, but a very complete description of the process will be found in the "Phrenological Miscellany," price of which in cloth is \$1.



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.

DIET FOR THE SICK. By MISS E. HIBBARD, Principal of Nurses Training School, Grace Hospital, Detroit, and MRS. EMMA DRANT, Matron of Medicine Hospital, Detroit, Mich. The Illustrated Medical Journal Co., Publishers. Paper, 74 pages. Price, 25 cents.

This little book is a cook book, dealing only with dishes suitable for the sick and convalescent, the receipts being favorite ones used in the hospitals where the authors are employed. To these have been added the various authorized Diet Tables for use in Anæmia, Bright's Disease, Calculus, Cancer, Consumption, Diabetes, Fevers, Gout, etc., etc. The physician can use it to advantage in explaining his orders for suitable food for his patient, leaving the book with the nurse.

THE NEW METHOD IN CERTAIN CHRONIC DISEASES. By W. E. FOREST, B.S., M.D. Eleventh edition, pp. 269, 16mo, cloth. Price, \$2. New York: Health Culture Company.

This book is an amplification of a brochure issued a few years ago by the author, in which he set forth the application and virtues of "treatment by internal mechanics, hydrostatics," or rectal injections. The procedure is described at much length and the conditions of disease or disorder under which the treatment becomes suitable. Other features, of a hygienic nature for the most part, are wrought into the current of the text—such topics, for instance, as massotherapy, exercise, breathing, diet, nervousness, catarrh, rheumatism, corpulence, bathing, receiving more or less consideration. And the views ex-

pressed as a rule are intelligent, liberal and worth attention. Of course, in a book so small these topics can not be minutely discussed, and so much must be left to the judgment of the reader. The doctrine enunciated in the introduction, that "the physician should be something more than a dispenser of pills, powders and plasters," and should aim most "to teach the patient to cure himself by simple and natural means," seems to prevail in the philosophy and practice of this author; and as that doctrine is quite in harmony with the long-time teaching of this magazine, a kindly recognition is accorded to the little book that voices it.

HYGIENE, WITH ANATOMY AND PHYSIOLOGY, Being an Amplification of Edwards' Catechism of Hygiene. By JOSEPH F. EDWARDS, A.M., M.D., member of the State Board of Health of Pennsylvania, etc. 8vo., pp. 435. Edward P. Slevin, publisher, New York.

As a general treatise for the use of all classes of readers this new work is suitable. The common ground of hygiene and sanitary methods is quite covered, and what is said with regard to the relations of anatomy and physiology is put in simple terms, so that it is intelligible to the unlearned inquirer. The procedure of nutrition is well explained, as is also the apparatus of respiration. What one's mode of living has to do with heredity and longevity is discussed at considerable length with many illustrations, textual and artistic, making a feature of important interest in the contents of the book. Modes of exercise for the development of the physique are described and delineated, with adaptations to the use of both young and old persons. Diet comes in for a very full consideration, the proprieties and improprieties of civilization on this line being sharply analyzed. The general spirit of this author is characterized by common-sense views of living and a bias toward the middle line as the course of safety.

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PHRENOLOGICAL SOCIETY AND FIELD NOTES.

MINNEAPOLIS, Minn.

Dear Friends :

After writing the inclosed letter I thought perhaps you would like to hear a little in regard to our Society in St. Paul. I am a member of said society, at present vice-president. I want to tell you how much we enjoy our meetings. We meet every two weeks, and I can scarcely wait until the time comes. We have just formed a new constitution and by-laws, as we got so many new members last summer and are still getting a few right along, for which we have to thank Professor Morris.

We have also a critic, whose duty it is to report at the previous meeting. Then we take up two or three faculties at every meeting and some of our able members speak upon them and we are learning very well. We have also sub-meetings once a week at some of the members' houses, and those who attend receive a great benefit from them.

With best wishes for phrenology I remain, respectfully, MRS. A. MOOHR.

DR. J. C. BATESON, of the class of 1890, delivered an address not long ago before the Lackawanna Co. Medical Society, in Scranton, Pa., on the Human Temperaments. This address awakened a high degree of interest in the Society, and was very liberally reported by the Scranton papers. The application of the principles involved to medicine was one of the points that Dr. Bateson discussed, and very clearly and forcibly illustrated. Space may permit us to draw from the address certain passages that are very deserving of publication in a future number of THE PHRENOLOGICAL JOURNAL.

H. E. SWAIN, class of '70, writes us from Williamstown, Mass., that he has had a new experience in Schenectady, N. Y. (where he spent a week), in the fact that he was not permitted to sell books in that place without a license. Mr. Swain is one of our oldest graduates, and has been in the field nearly a quarter of a century, and yet it seems possible for even the oldest of us to meet with new sensations and new obstacles. We may console ourselves with

the thought that difficulties tend to increase manly courage and vigor.

MR. MATT. W. ALDERSON writes from Bozeman, Montana :

"Mr. A. B. Keith, of the *Mining Area*, was with us at the State press gathering, and I arranged to have him visit Bozeman next fall and give a phrenological lecture to the college students and others."

MRS. MAY VAUGHT writes that the success of the *Phrenological News* seems now assured. We are always glad to welcome any journal which is aiding the cause of phrenology.

HARRY E. CORMAN (Inst. '92), writes from Rebersburg, Pa., that he is kept rather busy at home but does some phrenological work in a quiet way. He has made one hundred and twenty-five examinations and sold a number of books.

C. H. HALE has been working and lecturing in Missouri with good success, and writes us from Lamar in that State. Mr. Hale is the possessor of over three hundred portraits of noted people painted by himself in oil, which he puts on exhibition in each town, thus introducing himself and attracting attention. Many phrenologists have found artistic talent of great service to them in their profession.

PROF. G. MORRIS began his lecture course in Minneapolis on March 4, at the Normal College Hall. Mr. H. Simmonds, of the St. Paul Society, assisted in the successful inauguration of the course, and Professor Morris thinks that a new society will result from his visit.

PROF. R. E. WARREN writes us from Paxton, Ill., that he was unable to arouse any considerable interest in phrenology at that place. He soon found out that the general apathy was due to the fact that Paxton had been visited by some "barnstorming" phrenologists who had done much to discredit the science. Unfortunately every legitimate science has a host of ignorant parasites who do it untold injury by their advocacy, and phrenology is not as yet protected by the law.



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MAY, 1895

Number 5

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*Yrs. truly,
Mary A. Livermore*

THE
PHRENOLOGICAL JOURNAL
AND
SCIENCE OF HEALTH.

VOL. 99. No. 5.]

MAY, 1895.

[WHOLE No. 677.]

MARY A. LIVERMORE.

A PHRENOGRAPH FROM A PERSONAL EXAMINATION.

BY EDGAR C. BEALL, M.D.

NOT the least among the splendid strides recently taken in the field of reform, may be mentioned the development of interest in the position of woman. Many influences in the past have concurred to render the female sex less self-assertive and independent than the male. Women have been the more domestic in their habits both by reason of their superior attachment to home and as a result of their maternal cares. Moreover, from their comparative defencelessness during the functions of maternity, for a large part of their lives they have been unable to cope with men as adversaries or rivals on the physical plane; so that naturally enough, men in a primitive state were led to take advantage of their sisters until many unjust laws, customs and ideas became well nigh universal with regard to the rights and privileges of the female sex. But as the world grew more enlightened, both men and women became emancipated from the tyranny of old mistakes. Men have now become larger in their views and in their sympathies. Women have also caught the inspiration of the new era, and to-day they have advanced so far as to evolve a type

which is becoming quite well known as the "new woman."

Of the distinguished representatives in this country of what might be called pioneer new women, perhaps no one has been more active, efficient or highly honored than the subject of our present sketch.

Mrs. Livermore has certainly been highly favored in all that pertains to the heritage of constitutional superiority of body and brain. If she could have chosen her ancestors she would probably have selected no better stock than nature gave her, for she is a native of Boston, of a good old Massachusetts family, remotely of Welsh extraction. She is a woman who would instantly command attention by her physical presence alone, being five feet six and one-half inches in height, weighing one hundred and seventy pounds, and carrying with dignity and grace a twenty-three-inch head. Her brain is thus as large as is usually found in men of the most commanding ability—those who become leaders in national affairs and who compel recognition by virtue of their physical and mental strength as well as superior knowledge. Her hair is naturally chestnut brown with

a slight mixture of red. Her eyes are grayish-blue, indicating great mental activity and fertility; and the brain is well supported by a strong frame, with superb powers of digestion, circulation and respiration.

There is a rare balance in the entire organization. There are few deficiencies of any kind, and this is one of the chief conditions of her eminent success. The different parts of her body and brain work in uni-



MARY A. LIVERMORE.

son. Each department of the nutritive system is presided over, as it were, by a competent and reliable director. There is no mutiny among the officers—there are no jealousies; there is no friction, no clashing of interests. If the stomach has a certain amount of work to do, it is not handicapped by a failure of the liver or the lungs.

Her brain is also singularly well equipped for almost all forms of mental battle, although Combative-

ness is least developed of the elements which confer executive power, and should not be marked more than average, or four in the scale of seven. Destructiveness, however, is unmistakably large. This imparts to her character a quality of fortitude, thoroughness, and a spirit of energy which leaves no stone unturned when she is once committed to any serious undertaking. The combination of the other faculties is also such as to permit Destructiveness to act under nearly all circumstances without being neutralized. For example, in the discharge of a disagreeable duty, she does not flinch at the sight of tears or blood, and when conscious that she is in the right her work is as complete when she leaves it as her feeling was intense when she began. She makes no idle threats. What she promises she performs.

She does not care for the noise or confusion of a contest, but feels a keen pleasure in knowing that the enemy is beating a retreat. When she delivers a blow she cares nothing for a loud report, and she would be better satisfied to reach a vital spot with one sharp, noiseless arrow than to pierce the same depth with a bullet accompanied by the crack of a rifle. At the same time, if the roar of musketry is unavoidable, she never stops her ears. She is simply indifferent to a multiplicity of means for the accomplishment of a definite end. She believes in no extra words, and is preëminently a woman of dispatch.

The back head is enormously developed at Inhabitiveness, and with her persistence and patience she has the highest order of attachment for home. She is also intensely patriotic. The sense of justice, the instinct to garner her earnings, and her love of permanency in all relations, combine with her domestic attachment so as to produce a profound enthusiasm for the preservation and honor of her native land. Friendship is fully developed, but is

exclusive She does not become attached to people from the mere accident of association. It is a question of affinity rather than propinquity. But all her feelings tend to cement whatever social ties she forms.

She would be a devoted mother ; and as her ideas of life are broad her maternal instinct would naturally embrace a wide variety of dependent creatures.

The sentiment of conjugal love, or union for life, is in accord with all her other phases of constancy. There is not a trace of coquetry in this face. How grave and earnest are these eyes! Every feature bespeaks the domination of intelligence and devotion to serious aims. Such a woman is rarely fascinating to men, but the object of her preference is never tortured with a doubt as to her loyalty. Her face is not a sky where love's lightning dances with bewitching grace, nor is it ever crossed by clouds of jealousy or deceit. It is more the face of a mother than that of a wife. It is a mature face, and suggests more sympathy with the purposes and ends of nature than with mere processes or means. All the facial lineaments are firm and strong. There is no ambiguity in the language of such a character, whether expressed in speech or simply by a look. She neither beguiles with dazzling promises nor disappoints by failing to keep her word.

Neither in the head nor face is there a sign of more than ordinary appetite for food or drink. Her expression is almost ascetic and austere. With such a nature, leaning toward all that is normal, carefully regulated, measured and restrained, it is not strange that she should advocate a doctrine of abstemiousness and frugality in all departments of life. She cannot bear the thought of waste or reckless expenditure of anything of negotiable value, or which contains even the invisible potency of future usefulness. She has a great

deal of Yankee thrift. Her sense of property is strong. In this matter she is an exception among those who attain eminence in the professional world, and especially among those who are identified with radical reforms. Acquisitiveness would never become a ruling passion, but it would never be denied a voice in her mental deliberations. She would never devote her life to working for money, but she would never be content to do without it. She has more disposition to save than to make. Her wants would be few, and hence a policy of economy would be easy for her. None of her desires conflict with the instinct to provide against a rainy day. Good management with her is as natural as breathing, and must have been a habit from her earliest years. Methods of economy which some people would practice only with an effort and after long study, she would follow as unconsciously as if there were no other way to do.

Cautiousness is also a leading trait. She has the feeling which prompts her to be on her guard, and is fortunately endowed also with the kind of intelligence which judges accurately of dangers while they are still far distant.

Secretiveness is of only average influence, and acts as a restrainer rather than as an instigator. Her whole organism bears the stamp of solidity and angularity rather than that of curvilinear structures of flexible tissue, and her mental processes are in keeping with the same law ; hence directness, truthfulness and openness are more natural to her than evasion. In action she would be sincere, although she is not spontaneous or effusive either in word or deed. Her emotions are strong when once set going, but her thoughts keep pace with them even in moments of the greatest excitement, so that she rarely fails to recognize the advantage of repressing a sentiment or an opinion whether prompted to do so by the hiding

instinct or not. On this account she appears more secretive than she really is in the proper sense of the term.

Mrs. Livermore is also a very exceptional character from the fact of possessing large Self-esteem with only a full or fair degree of Approbateness. In this respect she is unlike the majority of Americans of either sex. She enjoys the approval of others after she has found herself acceptable in her own eyes, but she is not satisfied to revel in the sunshine of admiration which she has not justly earned. She is imbued with the consciousness of her selfhood with its privileges, rights, duties and responsibilities. She is proud and independent. She assumes the position of a leader without the least hesitation or embarrassment. Through the influence of this faculty life is serious. Every act becomes tinged with gravity. Frivolous, meaningless or purposeless pursuits are instinctively avoided, or if indulged for a while are easily relinquished. Still she does not go to the extreme of choosing a dark and gloomy path. She is willing to climb the mountain, and never shortens a step to avoid a stone, but does not voluntarily take the shady side. Thus she enjoys a flash of wit or a humorous story, but simply to give spice and flavor to her work.

In the smaller and earlier portrait, in the center of the top head at the edge of the braid a very considerable development of Firmness may be seen by the most inexperienced student of cranial forms. This quality permeates her whole being and explains much of her success under difficulties. As an illustration of her persistence, it is said that on one occasion she had an important lecture engagement for Sunday afternoon in Cincinnati, but owing to the failure of a livery man to keep his word, she found herself Sunday morning fifty miles away with no chance of another train. A locomotive was sent for her and brought

her within sixteen miles of the city, when a derailed freight train blocked the way. Still she managed to ride in a beer wagon to a station a little beyond the scene of the accident, and from there made the rest of the journey in a cattle train, after being duly weighed and billed as "live stock," and thus kept the appointment.

However, there is still another faculty to be mentioned which contributes largely to this woman's capacity for sustained effort. Her Continuity almost equals her Firmness so that she is not only unyielding and steadfast in her plans and principles, but is also patient in her methods of work. She not only refuses to give up her intention to do a thing, but is equally averse to a temporary lull in performance. Most people love variety, diversion, rest and recreation; but this woman finds pleasure in monotonous application. As she works consecutively to a finish, she needs to heat her iron only once and thus saves time, besides securing a more perfect product.

Mrs. Livermore is a thoroughly just woman. Conscientiousness is one of the most conspicuous elements in her character, and is well sustained by the combination of the other mental powers. Benevolence occupies a somewhat subordinate rank. She will be charitable, but from a sense of duty rather than sympathy; and in the distribution of alms she will consider the question of ultimate utility quite as much as that of immediate pleasure. She always remembers that kindness to a serpent may mean death to a bird.

In religion she is ethical rather than pious; interested in deeds rather than creeds; happier in the storm of interrogation than in the calm of faith; guided by the idea rather than by the sentiment of worship; more critical than credulous regarding the unseen world, yet always eager to welcome a clearer and diviner interpretation of life's highest laws.

Mrs. Livermore's forehead is almost a model of symmetry. Excepting the sense of color the percepts are all large. Individuality, Eventuality and Locality might be marked seven in the phrenological scale. The first of these last three gives clearness, pointedness and distinctness to her thought. There is no confusion in her statement of a proposition. Each element is carefully separated from every other and assigned to its proper place. We often find Form, Size and Weight equally large, but the development of Order is exceptional. Time, Tune and Language are only fair. She is not redundant in the use of words, unless it is proper to say that she is redundant in her thoughts. Individuality will enable her to acquire a large vocabulary by a process similar

to that of the botanist who becomes familiar with a large number of plants.

The higher reasoning powers fill out the upper forehead and impart to her intellect the same completeness which may be said to characterize the form of the skull. Surely but little could be added to the shape of this forehead to make it more perfect in the eyes of a phrenologist, if considered as an instrument of intelligence. In the fine balance of all its parts we have one great secret of this woman's superb all-around judgment. The talent for narrative is strongly marked, while the analytical, critical and philosophical powers are equally pronounced. Such a woman could have become eminent in almost any executive sphere.

THE GREAT MINORITY.

BY ALICE E. IVES.

"O, don't invite her; she's so heavy."

"I never found her so," said the other woman. "She's very interesting to me. Then think of her literary success."

"Yes, I know that. Her name looks well in your list. But you know she will talk on deep subjects, and she's always so frightfully in earnest."

"So it's being frightfully in earnest that's the crime?"

"Certainly; in society, *vive la bagatelle!*"

"Then I'm sorry for society."

And there you are.

This conversation took place in the drawing room of a popular society woman. She was the first speaker, and she spoke with authority. The other woman knew that she was in a very small minority, and that her pity for society was wasted, and her feeble protest as the toot of a penny whistle in a boiler shop, so she said no more.

But a third woman who sat by and listened, pondered these things in her heart, and felt constrained to write.

If there had not been such a large, wide, all-pervading truth in what both women said, it wouldn't have been worth while giving it a second thought; but considerable experience in the social world, and especially in this season's "swim," convinced the third woman that it was an important and self-evident fact.

Sometimes certain ideas and impressions will jostle up against you, and pass on without even an apology. Again, they will enter in and perhaps rattle around in the empty spaces of your brain like a dried pea in a pod, when suddenly something will open the old pod, and drop the pea into soil, and it will sprout in spite of you.

The third woman had been gathering up these vague impressions all winter, and suddenly these words cracked the pod, and the pea sprouted willy-nilly.

In society to-day it is undoubtedly a fact that the woman who says seriousness is a crime is in a very large majority. In her heart of hearts she may not believe it, but she must at least appear to. When almost the entire social world is crying "*Vive la bagatelle!*" what churl so base as not to join in the chorus?

But the very word "majority" argues the existence of another term, "minority." Thank heaven there is at least a minority, for in it lies the saving grace which is to keep the whole social fabric from bursting like a bubble.

Freakishness, trifling and childishness are the order of the day. Perhaps this is simply an expression of the eternal fitness of things in the end of the century. Old age generally means a return to second childhood; and this century is dying with the usual accompaniment of senility. It has been a strong, fine, splendid century in many ways, and its virility is still giving us surprises, but it lapses into puerile ways so frequently as to produce something of a shock, did we not stop to consider its age.

Freakishness and bizarre effects are everywhere. That's natural, too. The baby will reach out its little hands twice as quickly for a red and yellow and green paper windmill as it would for a Rembrandt etching. Judgment does not count in the matter. It is simply the gratification of a sensation. But if the baby wants the windmill, the dealer would be very foolish to try to sell it a Rembrandt etching; so we are flooded with red and yellow windmills.

Look at the millinery windows, for instance. The grotesque things of angles and bristling wings, a jumble of all sorts of the most incongruous materials under the sun, glittering with bits of glass, tin and brass, with the colors of a Pawnee chief in his war paint, and the startling outlines of a South Sea savage's headdress. Can you imagine a sweet, Madonna-like face, or a woman noted for her brains

and good sense, surmounted by such a bewildering monstrosity?

The mind absolutely refuses to grasp Mrs. Humphry Ward, George Eliot, Susan B. Anthony, or even the beautiful Mary Anderson-Navarro in such a headgear.

A woman's mood must harmonize with her clothes. What the present mood is can be to a large extent determined by the immense sale of these sensations in headgear, sleeves, skirts and wraps. The human body is the standard of truth in beauty of line and fitness. Its present covering has departed about as far from that truth into the region of grotesqueness as it is possible to go.

Next note the freakishness of so-called "art" in the pictures used for illustration and wall posters, which have become so popular from the yellow book craze, and the horrors of Aubrey Beardsley's nightmares in black and white. We have all been amused by them because they were new; they reminded us of the droll figures made by the child in its first efforts at expression; but they could scarcely be taken seriously as art. Still according to the *fin de siècle* chorus: "Who wants to take anything seriously?" That's true. Who does? The majority of us simply want to be amused or startled.

The play which can run longest in the great metropolis of the United States is "A Trip to Chinatown," or "1492," a screaming burlesque on the greatest event in all history. And the playwright who has made the most money is the one who wrote "The Brass Monkey," "A Hole in the Ground" and "A Bunch of Keys." Some people have said they couldn't even laugh over these things, but they were in such a small minority they didn't count.

The man who wrote these pieces was all right from his standpoint. He saw what the public wanted and gave it to them. Who of us would not do the same thing when there is both honor and profit in the trans-

action? Then there is the dramatic critic who is no better than the play, and sometimes not as good.

He is called a critic, but he is not one any more than "The Bunch of Keys" is a play, or Aubrey Beardsley's atrocities are art, or the triangle of straw and beads is a bonnet. He belongs to the same class of airy, tricky travesties.

Criticism has always been supposed to be a serious thing. That is why there is so little room for the genuine article to-day.

There are of course many of the real critics still left. They believe that the virtue and faults of a play should each be carefully weighed and pointed out, and that if they are worthy of the name of critic they should be capable of judging what faults and virtues are.

But the "critic" who is the most bad and is best liked by his editor, is the one who sets himself up for the public gaze, and says, "Behold! how funny I can be. Watch my wit as I aim it like mud balls at the play. See how dexterously I can hit the target every time. When I get through that poor wretch of an author will rue the day he ever set up his brains and heart's blood as a bull's eye for me to pelt at. Am I not a brilliant, sarcastic, witty devil of a fellow?"

But when he is finished what do the public know about the play? They have a vague idea that it must be pretty bad. They do know that the critic has had a good time with it, and that they have laughed heartily over his cleverness.

Ever so many say: "I always read his criticisms; they are so funny."

Well, so they are. He is a bright fellow. But why could not the same wit be put to some other use where it would not do so much harm and injustice. Ridicule should never masquerade as criticism; for while criticism may lead the mistaken author to correct his faults, ridicule only exasperates or kills.

Right here I observe that the

chorus cries out: "Well, kill him, why not! Some authors deserve it! *Vive la bagatelle!*"

But we have found out that mob rule is bad. Let the law take its course, and let a man be judged by his peers.

Childishness is the main element in most of the amusements of the day. The coaching parade is a striking illustration of this.

I never see a well-dressed gentleman playing at driving a coach with bright yellow wheels but I think of a boy with a new tin horse. If a man wants to drive for the delight of drinking in the fresh air, the beauty of skies, and distances, of trees in winter etchings against gray backgrounds, or the green wealth of summer, he is indulging in a manly amusement which shall bring health to body and soul; but if he drives simply to show his yellow wheels he is more childish than the child.

Then there is the street parade with the men in brass buttons and feathers, sometimes clanking their arms on horseback. This always sets me thinking of some nice little boys who have received wooden swords for Christmas.

Again there is the childishness of the woman who, among a very select few, takes to sewing in Lent, just as the little girl carries her work-box to her small friend's house and plays at being demure, and making her doll's clothes, when she is tired of chasing her hoop and wants to be called a good child by her parents.

There are the hundreds of childish people who must have things just because other people have them, and must do things just because other people do them. They shake hands on a level with their noses, a performance which has neither grace nor reason for being, just because it is English. They leave the lower button of their waistcoats undone because the Prince of Wales did it. They carry nineteen yards of material, not to mention five yards of

grass cloth, around in one dress skirt just because Mrs. Toplofty does.

May heaven preserve us from any further senility on the part of this doddering old century!

Let it not be understood that amusement, relaxation and good-natured fooling are not necessary to the grown person. They are absolutely imperative.

The trouble is we work so many hours, and under such terrible pressure that when we are released we fly to absurd lengths of driveling idiocy in our relaxation, because the brain is utterly worked out, and reduced to infantile processes. This is all wrong. Perhaps the new century will give us the key to a more symmetrical living, a more harmonious adjusting of conditions, when there shall be less of brass, silver or gold, and more of blue sky, and the eternal truth of God.

There was a nation when the earth was still quite young, whose amusements, even at this late day, seem to us poetic, beautiful and dignified.

Our artists love to paint their celebration of the vintage with Bacchus crowned, and maidens playing upon the pipes; their festal dances; their anniversaries of Ceres, and their Olympian games; while the dramas they played and which packed every foot of standing room are to-day of such noble and stately proportions that we find only a cultured and thoughtful few capable of appreciating their majestic mold.

Their processions were dignified, because the object was more than the spectacle. Their vintage festival was poetic, because Bacchus was to them a god. Their Olympian games were worth while, because they meant the cultivation of physical strength and manly courage. Their dramas were noble and beautiful, because the poet was more than the money box.

And now a word for the great minority of to-day. They are the men and women who meet occasionally in drawing-rooms, and can still speak sincerely to each other.

They are not so selfish that they say to themselves: "I will not give one bit of my heart or soul to this man or woman, lest he or she rob me." But, instead, they give of themselves, and sometimes that comes to them ten-fold in return. For humanity is more often good than bad, and repays in the genuine coin.

They are not above a bit of good-natured fooling; but it is more like the drollery of the old-time clown in the circus than the shallow nonsense or senseless buffoonery that bores one like a stupid lecture.

They would rather hear a bright person talk than play poker or dominos; and a leisurely quiet drive along the banks of the Hudson when the buds are swelling and the birds are singing is much more to their taste than a seat on a glittering stage coach as it spins down Fifth avenue.

They wear clothes that are fashionable, but not freakish. They shake your hand as though they were glad to see you, and not as though they were performing an incantation to the god of *la mode*. They do honest, sincere work, whether it be making pictures, the writing of plays, or the criticisms thereof. They think kindly of their fellow-men, and do not forget that ridicule is a deadlier shaft than blame. They say: "We cannot live without laughter, neither can we live without love."

"Every spirit makes its house; but afterward the house confines the spirit," says Emerson. Our fellow-man mostly sees nothing but the house. But do not let us be always denying him a peep at the spirit. It will lighten up for him a bit the dusty, noisy road, just as does the man who takes down his fences so that the weary wayfarer may get a glimpse of his roses and mignonette.

Again do not let us feel that the house of the spirit must now wear the jester's colors to be welcome among our fellow-men.

"Motley's your only wear," was uttered by poor Lear after he became insane. The cap and bells must sometimes have borne heavily on that wise fellow, Touchstone.

Let us always have fun, wit, and jollity; and beware of the man who never laughs. But even the King did not always dine with his fool.

This insatiate demand for trifling must have its causes, deeper down

perhaps than we can now see. If "*Vive la Bagatelle!*" keeps the overworked, eager, rushing throng from madness, no doubt it is well.

But at the same time let us be thankful for the great minority who lend some color of dignity, stability and character to our social life; and who shall help lay the foundations of equipoise, harmony and grandeur of that greater century which is to come.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

BY CHARLOTTE FOWLER WELLS.

WILLIAM WALTON—II.

THE writings of Mr. Walton upon the poets have always appeared to us to possess exceptional value from a phrenological point of view as well as literary, and we consider his illustrations of especial interest as showing in a practical and most conclusive manner the harmony which exists between peculiar developments of the brain and their expression in poetical composition, as well as in the every-day lives of the poets.

In the previous article, Scott, Moore, Byron, Coleridge and Crabbe were compared and contrasted and the peculiarities of their verse accounted for on phrenological principles. Mr. Walton next speaks of Goldsmith as follows:

"In the edition of the works of Oliver Goldsmith, edited by Washington Irving, is a fair engraving of the author, by J. B. Longuere, from a painting by Sir Joshua Reynolds, whose accuracy in likenesses, added to his own intimacy with the poet, induces an entire reliance upon its faithfulness. In this engraving the os frontis is finely developed. But the attention is chiefly arrested by the extraordinary protrusion of the organ of Locality, whose function phrenology supposes imparts the love and desire for travel. Now if there be any one trait more strongly marked than an-

other in the author of the "Traveler"—if there be a fact of his personal history more strongly impressed upon the memory of his admirers than another, it is that well-authenticated one of his having actually accomplished the tour of Europe on foot! of having in spite of innumerable obstacles, of want of friends, influence, and money, and, as he himself terms it, "want of impudence," gratified the imperious demands of this organ by strolling from one end of Europe to the other, even when a smattering skill upon a flute constituted his principal means of support. That the inconveniences, the countless deprivations, and innumerable mortifications attendant upon such a vagabond life should have been incurred, and voluntarily incurred, by a man of education and refined tastes, by one of his peculiar sensitiveness, is by no means a common occurrence, even among the eccentric class of men to which, as a poet and man of genius, he belongs. So unconquerable was this propensity for wandering that even after he had attained an enviable rank among the greatest writers of his age, his restlessness, and great anxiety for further travel, formed a prominent feature in his character.

"The well-known vanity of the poet

may be ascribed to morbid Approbateness. His selfish faculties, as a class, were rather small, and his utter want of common prudence is in harmony with this fact. But he also possessed, according to this engraving, strong social feelings; he had much of that organization which phrenology says creates a love of home and its kindred pleasures. How, then, it may be inquired, does this agree with the predominance of an opposing faculty? Let the poet



OLIVER GOLDSMITH.

himself reconcile the apparent contradiction in the following lines:

"In all my wanderings round this world of care,
In all my griefs, and God has given my share,
I still had hopes, my latest hours to crown,—
Amid these humble bowers to lay me down;
To husband out life's taper to its close,
And keep the flame from wasting, by repose;
And as a hare, whom horns and hounds pursue,
Pants to the place, from whence at first she flew,
I still had hope, my long vexations past,
Here to return, and *die at home at last.*"

All the likenesses of the poet Thompson indicate, besides large Ideality and perception, an unusual endowment of the organ of Language; and his great prodigality in the use of the latter faculty has been the chief target for the arrows of criticism. Dr. Johnson was accustomed, when anyone was growing enthusiastic about the author of the "Seasons," to seize the poet's great work, read a favorite passage, and after it had been warmly eulogized, inform the company that he had omitted every other line. Though this smacks somewhat of the occasional injustice of the great lexicographer, it is not the less true that many passages may be found in the "Seasons" so exceedingly amplified that entire lines can be expunged with little injury to the sense or beauty of the paragraph.

"If ever there was a man 'too full of the milk of human kindness to catch the nearest way,' it was the poet of Olney. Destined by his friends to the bar, his peculiar organization wholly disqualified him for success in the legal profession. The stormy struggles of life, of the forum, or the hall, were about as genial to his nature as the tornado is to the hare-bell, shaken by a breath. In what, then, consisted his unfitness? Neither in intellectual nor moral deficiency—none will believe it of the author of the 'Task'—nor yet in want of ambition, that convenient solution in similar cases, for he has written to perpetuate his name, and possessed all a poet's sensibility to applause and censure. He was not without ambition, but, as Lady Macbeth would say:

'Without the illness should attend it.'"

Phrenology alone can furnish the true key to his character and open out all his peculiarities, all his weaknesses, and all his virtues. His head was much above the average size, his temperament chiefly nervous, the intellectual and moral organs predominant. Cautiousness and Conscien-

tiousness very large, while Hope, Self-esteem, Combateness, and Destructiveness were relatively deficient. He studied, or rather dallied over, law for several years and was in due time called to the bar. On his first attempt to speak in public he was seized with such excessive trepidation that he could not articulate, and the failure acting on his sensitive system, produced a severe and dangerous nervous affection. This was not an embarrassment which custom could remove, or even greatly modify, but flowed inevitably from his organization, which disposed him to great timidity, self-distrust, and morbid exaggeration of difficulties. The same deep sense of his unworthiness we see at a later period of his life, where he appears before us in the character of a Christian, entangled in the metaphysical dogmas of theology, overwhelmed with a consciousness of guilt and shuddering at the prospect of eternal reprobation. Painfully impressed with his inability to practice his profession, he soon entirely abandoned it and sought peace in the obscurity and gloom of Olney.

A long and painful period passed in this retreat, and with the exception of some slight contributions to a hymn book and an occasional sonnet, nothing indicated the existence of the poet. But he was visited by those better able to understand and appreciate him than his usual acquaintances. To Lady Austin and his charming cousin, the Lady Hesketh, whose refined manners, lively wit, and brilliant intellect aroused his higher powers and awakened into wholesome activity faculties which were rusting from disuse. We are chiefly indebted not only for the "Task," one of the most beautiful poems in our language, but many excellent fugitive pieces and the amusing adventures of John Gilpin. This last was composed in one of Cowper's darkest moods, and it may be well to call attention to this fact as one of the thousands totally inexplicable

upon any other than phrenological principles. It demonstrates the multiplex character of the mind and shows that the faculty of "wit" can be in action, suggesting the most ludicrous incidents, even while Cautiousness and some other organs are filling the fancy with these frightful creations.

Cowper's perceptive faculties were very strong, indicated in his likeness more by the depth than breadth of his forehead. Hence his descriptive power, the graphic vigor of which is



WILLIAM COWPER.

equal to Thompson's inaccuracy, but, in consequence of his smaller propensities, not in warmth of coloring. Comparing him with the author of the "Seasons," whom he somewhat resembles, we agree with Coleridge in thinking the latter the "born poet." There is commonly greater purity of style, if not more depth of thought, in the "Task," but it lacks the fervor and intensity of the "Seasons." Cowper's temperament was finer, his Causality probably larger. But the

Ideality, Language, and affective faculties of Thompson were much superior.

Cowper's productions are usually compact, vigorous and highly polished. They never offend the most cultivated taste, but often delight it, and on the other hand seldom move the affections. Thompson seizes the attention, holds it in spite of many faults, rivets it upon the subject, carries his reader right onward in the current of a sweeping amplification, and often in a perfect cataract of words; words, however, which frequently, with singular beauty, advance, expand, and enforce the thought. Comparison, in Cowper was well developed, and Ideality, though by no means a ruling organ, was not deficient. Language, also, was rather large; in accordance with which he was not only an excellent linguist, but, in our humble opinion, his English style is unsurpassed in precision and purity, and combines to a greater degree of strength and beauty with a chastened simplicity than that of any writer of the last or present century with whose works we are familiar.

Benevolence, which was powerful, together with his small Destructiveness, created that extreme horror of war, however palliated by the necessity of nations, and that almost morbid sensibility to the infliction of pain upon any sentient being, so often manifested in his writings.

"I would not number in my list of friends
(Though graced with polished manners
and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm."

Veneration and Wonder, equally large and active, dispose him to see signs and tokens, and a special providence in the operations of nature, whenever they deviate from common experience. Conscientiousness and Cautiousness constitute, both from their size and morbid actions, the most striking points of his religious character. They were the greater

part of his life in diseased action, and the source of much of his suffering which was rendered frightfully intense by his very active temperament.

Let us, then, remember his organization; the predominant nervous temperament, the small Hope, moderate Self-esteem, large Cautiousness and Conscientiousness, and it will at once be conceded that anything calculated to stimulate unduly the larger organs and encumber the weaker could not fail to be extremely pernicious. Had the poet's friends and spiritual counselors understood the only true science of mind, they would have detected the peculiarities of Cowper's organization, its excesses and defects, and attempted to dissipate the clouds and thick mental and spiritual darkness which settled upon his declining years.

"The head of the poet Gray was full in size, of delicate temperament, and well-developed in the perceptive region; Ideality was not large. The poetry of this author is essentially that of the man of talent and refined taste, as contrasted with the man of genius; his imagery is generally referable to the cullings of the scholar who had wandered over every field of vast literature, selecting with ingenuity and afterward combining with fancy and feeling. He wrote but little poetry—his poetical writings scarcely filling a small volume; was all his life a student, constantly adding to his stores of knowledge, which were various and profound, but he *produced* little; and but for his correspondence, and the testimony of his friends, the world would have known comparatively nothing of his attainments. When we would praise him, we resort to the 'Elegy in a Country Church-yard;' his 'odes' are oftener praised than read. His great acquirements are in striking harmony with his perceptive faculties which were manifested through his life, while his small volume of poetry indicates smaller Ideality."

PHRENOLOGY IN THEORY AND PRACTICE.

SOME REMARKS ON METHODS FOR LEARNERS.

BY THE REV. N. F. DOUGLAS.

WE may ask the question, Why is not phrenology more rapidly accepted by intelligent people? If the growth of this science, to a position of universal belief and practice, is somewhat slow, the fault does not lie with its fundamental principles or with their demonstration, for its truths are capable of clear and undeniable proof. Prejudice is undoubtedly the greatest obstacle to the speedy advance of phrenology. Laying that aside, and given an intelligent mind open to the truth, and desirous of possessing valuable facts, one peculiarity of phrenology as a study is an unconscious cause of this seeming tardiness.

The practical value of phrenology is a thing of slow growth and cannot be acquired in a day. The best good in the science is the result of long continued analysis, comparison and experiment. Careful observation convinces me that this is the point in the pursuit of the study of phrenology where many a previously candid inquirer loses patience; and as a further result, interest, to become in the end an unbeliever in the science. This is not the fault of phrenology, but is the fault of the student.

The science of mathematics is mastered by learning principles, and is a matter of immediate attainment.

A telegraph operator may learn all the principles involved in his work in a few hours, but successful skill requires months of practice. Phrenology is based upon certain principles, which must be studied first, but is more like telegraphy than mathematics, in that skill is acquired by practice and experiment rather than by simply learning its fundamental truths.

A man, knowing little of the

builders' art, might purchase a complete outfit of carpenter's tools, the best there is in the market; but he is not qualified to construct a house until he has learned the trade. Has he then any right to decry the tools and declare the principles of architecture unsound, simply because he lacks the skill successfully to use the tools and apply the principles? Many an otherwise intelligent man investigates phrenology sufficiently to acquire a knowledge of the fundamental truths, terms and nomenclature of the science. These are only the tools of phrenology. And then, because he lacks skill in applying the principles and using the tools, he begins to condemn the science. The fault lies not in phrenology, but in himself. If he would patiently learn the trade through careful experiment and constant practice, the beauty of phrenology would grow upon him, and he would find its value to be beyond the fixing of a price. Simply because a man buys a piano it does not follow that he can play; and if he cannot, the difficulty is not in the piano or with the manufacturers, but in himself. He would be foolish to decry music and condemn either the piano or its makers. Simply because a man reads the literature of phrenology it does not follow that he is an expert in delineating character; if he is not he has no right to say that its theories are a delusion and its practice is false.

Invention has progressed so far in providing for our wants with ready made articles, that we are often loath to construct for ourselves. The same thing is true in our educational world. The marvelous facilities and improvements of the present age give us nearly all our mental furnishings ready-made; so that we become re-

luctant to lead a pioneer life of original investigation even for a brief time. In this respect phrenology is different from nearly all other present lines of study. In the pursuit of this science, instead of eating from grain already harvested, we must plow the soil, sow the grain, wait for it to grow, and harvest it ourselves. Instead of eating fruit already picked,

we must plant the trees, carefully tend them, and watch their growth before we can enjoy the luscious fruit,

No sensible man would complain on receiving gold ore because it was not refined and coined. No reasonable man ought to depreciate phrenology because its varied and unlimited practical applications cannot be furnished him ready-made.

MYSTERIES OF TO-DAY.

BY ANNA OLCOTT COMMELIN.

CHAPTER II.

FELIX GOLDTHWAITE lived in a suite of rooms in the Murray Hill Hotel, and the adjoining one was occupied by his friend, Fletcher Churchill, with whom he usually dined. Three days after the occurrences at Judge Holt's they were seated together at table over their post-prandial coffee.

"I must tell you something very remarkable, which I do not wish known by anyone else. On Christmas night, or rather early in the morning, I saw Basil Wharton in the room I occupied at Judge Holt's. There is something else which I wish you to read and make a note of, with the date."

"I noticed how pale you looked, old fellow. What is it all about?"

"I hope, in God's name, I am deceived, in some way, this time. You know Constance Lloyd. There is a letter I have just received from her. Read it, Churchill."

Churchill took the note. It was as follows:

MY DEAR MR. GOLDTHWAITE—Since the circumstances which led to my saving Conrad from suffering and death have occurred, mysteries have deepened about my life. My hand has been writing again! Basil is dead—murdered! His remains may be recovered. A ring will be the clue. This is what came to me last evening. Is it not terrible? Please God, it may not be true! Oh, that the

"Etruria" were here! Tell no member of the Judge's household at present.

Your faithful friend,

CONSTANCE LLOYD.

"This is thrilling!" said Churchill. "But," noticing the anguish depicted on his friend's face, he said, "cheer up! People have had dreams and presentiments before, which came to nothing. All this may be explained by such experiences."

"I hope so," said Felix, "but I have known such strange things! For instance, the case of Conrad."

"Come to the theater to-night, and see Mme. Sans-Gêne. Forget this business. Put it all out of your mind. Let us believe that all will yet be well."

The friends went to the play, and the following day attended to their usual pursuits, and went to business each morning until Monday arrived. Felix Goldthwaite was one of the first to board the "Etruria." He looked pale and anxious, and sought among the passengers for a glimpse of his friend. Being unsuccessful, he asked one or two whom he met for one of their number—Mr. Wharton—but received no information. He then went to the Captain. No such person had sailed in the "Etruria," but a trunk marked with the name of Basil Wharton had been placed in a stateroom, which had been taken by a gentleman of that name, who had

come on board, had gone back on shore in the early evening, and had not returned. It was supposed that something had occurred which had forced him to wait for another steamer.

"Good Heaven! you know no more?"

"No more," was the reply.

Felix went to the stateroom, saw the trunk, handbag, and other belongings of his friend; then, with slow steps, he descended to the pier. The Judge's carriage was waiting. James was on the box, and Guy and Bertha on the front seat were wild with excitement, "waiting to see papa." "Mamma was not able to come," they explained, and "Grand-papa was with her."

"Drive me to Judge Holt's as quickly as possible, James," said Felix. Neither the driver nor the children understood why, but the former saw a look on the face of the man who gave the order which convinced him of sudden, urgent necessity. The children plied Felix with questions which required all his legal knowledge to parry, but the case was urgent.

Felix hastened up the steps as soon as they arrived, and on entering saw the Judge in the drawing-room. He went in, closed the door, told the Judge of the circumstances adding, too, the statement in the letter of Miss Lloyd.

"This is all very strange and terrible!" said the Judge. "Hilda! how can I tell her that Basil has not arrived?"

The Judge paced the floor. He was accustomed to think and decide quickly.

"Felix, you are our friend. Will you do us a service?"

"Willingly."

"Go to the house of Samuel Wharton, and if he feels, when he knows all the circumstances, that his son has met with foul play, there is money enough in the Holt and Wharton families' coffers to unravel this mys-

tery, if any power on earth can do it."

The result of this conversation was that Felix Goldthwaite was on his way to Liverpool by the next steamer. Arriving there, he went to the hotel where Basil had stayed last; he talked with the clerks and proprietor, and he made up his mind that here was a case for the ablest detectives. Basil had left the hotel for the steamer, but had returned for a miniature of his wife, which he had taken off, laid down, and in some unaccountable manner, at the last moment, forgotten. He had missed it, returned for it, found it, and gone quickly away. On Christmas night some robberies had occurred by two or three desperadoes who had escaped, and it was feared that the jewels he wore on his person, and the gold he had drawn from the bank that day had marked him for their victim.

Felix stayed on, on, and seemed no nearer to any solution of the mystery. Finally there came to him a letter from Constance. It read, "Go to St. Peter's cemetery, a little out of the city, find a flat space under a yew tree—dig there. You will know the remains of Basil by a plain (apparently) gold ring on his little finger, which was too tight to be removed. The other rings were stolen, and the murderers have escaped. There is a new terror to evil-doers. *Dead men do tell tales!*"

In company with officers and detectives, and with permission from authorities, Felix went to the graveyard, found the spot indicated, and the grave-diggers commenced their work. At first Felix saw no reason to believe that this was the resting place of the remains of his friend. But when they discovered a coffin, and, on opening it, Felix saw the ring on the finger, he was more astounded than it is possible for words to express. He removed the ring, saw on it the word "Aei," and touching the spring, he saw the pearl, the garnet, the amethyst, the diamond of

which Constance had told him. There were, also, other marks of identification, and through the finding of the body a clue was followed up, by which a tragedy was unearthed, a crime which was memorable in the year 1894, and which later, caused the arrest of the murderer in another country and his subsequent conviction.

CHAPTER III.

Oh, egotism of agony! while we
Weep thus sore-stricken, filling earth
with moan,
The feet of those we love, through ways
unknown,
Brought into land of living light may be.
—ARLO BATES.

The aspect of the Holt mansion was sadly changed. The shades were down at every window, crape floated from the door, and mourners came and went, for Basil Wharton had many warm and true friends. His remains had been brought from Liverpool, and funeral services had been solemnized. Mrs. Wharton had never rallied from the shock of her husband's death, and was unable to see her own children. The Judge appeared to have grown ten years older during the events of the last three months. He stole in and out of his daughter's chamber with a face of pathetic misery. Only after many weeks was Hilda able to sit up in a cushioned chair, in her black wrapper. Her eyes were hollow, and dark circles were about them. The blight and horror of a great tragedy had fallen upon the once brilliant home.

A minister of the church they attended had ventured to call upon the Judge, wishing to offer some consolation to the afflicted family. The Judge said humbly,

"I know nothing of the future. I never had any faith before. I have none now. I tell you frankly. I appreciate your kind intentions in coming to this household at this time, but that is all I can say."

The minister was shown into the library, where Hilda was lying. The sunshine was excluded, and the children in the next room went about without noise, and spoke to each other in whispers. A black pall had settled on the house and its inmates.

"You are most kind," said Hilda, as the minister seated himself at her side, "but life is over for me. Basil is dead,—he died in a terrible way, and I have become as skeptical as papa."

"Christ rose from the dead, and Paul's words are as true to-day as when he uttered them," said the minister.

"Ah, yes," said Hilda, with a heart-rending sorrow in her voice; "but if God lives, why does he give no proof to-day? That was all so long ago! There are, indeed, some strange phenomena which may give me some comfort, but as yet my mind is in too chaotic a state to entertain them,—Basil's appearance to me, the clue given to Constance,—many strange circumstances,"—

"I am aware that there are some remarkable phenomena to-day, but I am surprised and pained that a woman of your intelligence should reject our glorious proofs for the nineteenth-century revelations, many of which are fraudulent."

"Mine came from as good and true a woman as ever lived. Had she been born in Christ's time they could not have been more genuine, for they came to her as a great surprise."

Hilda looked very weak and ill, and a fainting turn seemed imminent. The minister called the nurse from the dressing-room, where she was stationed, and saying he feared that Mrs. Wharton had talked too much, he withdrew.

A little stir was in the hall, and Hilda, with senses sharpened by illness, said to her nurse, Mrs. Dean, "I thought I heard Constance's step. Oh, I must see her, if she is indeed here."

Mrs. Dean left the room, and Constance, with gentle step, glided noiselessly to Hilda's couch. She sat by her, stroked her head, and soothed her as one would soothe a weary child. She pressed her lips to Hilda's, and said: "I am come to stay. Conrad is with me, and he is much better."

There are some people who are gifted with healing presence. Such a one was Constance Lloyd. From the time of her return a gradual improvement was seen in Hilda, not from day to day, but week by week a change for the better was discerned. A new light shone in the eyes of Constance Lloyd. Some said, "What a comfort that boy was to her!" So he was. When Conrad put his arms about her neck, or his lips to her's for his nightly kiss, she thanked God for "the blessing of a child." But another new-found joy begun in mystery had opened out a world of entrancing hope and wonder. The fact of another life had been as vague to her, as dim, uncertain, as doubtful as to the Judge. But the lines written by her own hand and signed "*Walter*," the proof discovered, the appearance of Basil to Hilda, the clew given about the murder, these had brought intimation of a world entirely different from the materialistic one in which she had lived.

Late one evening she sat again with her pencil and paper. "Basil longs to assure Hilda that he lives and is near her. He gives this test. He has appeared to Felix Goldthwaite," was written.

Constance went into Hilda's room with the paper.

"Hilda, dear, read this!" Hilda's eyes ran over the lines.

"Felix is downstairs with papa! Oh, ask him, ask him if this is true!"

Constance went to the library, where the Judge and Felix were sitting. They had just finished a game of cribbage. She held the paper before Mr. Goldthwaite's eyes.

"Felix! Is this true?" Felix Goldthwaite read the lines.

"True as that you see me here," he said. "I spoke of it to Churchill at the time. He is witness. That we are guided by intelligences above us I have believed for some years past."

The Judge looked at Constance. Her eyes glowed with a light of divine revelation. "Life is *real*, life is earnest, and the grave is *not* its goal," she said. "Basil lives!"

The Judge looked at her inspired face, with its intense conviction.

"This seems like evidence. There is something in it," he said.

* * * * *

It was Easter Sunday in New York. The city appeared suddenly in a marvel of bloom and beauty as befitted the day. In the mansion of Judge Holt the shades were rolled up, and white flowers were in all the windows. Bertha and Guy were glad and happy as they had not been for many months. "Aunt Constance says this is Ascension Day," said Bertha, "and mamma is going with us to hear the Easter music." Yes, Hilda was going with them, entering into all their joys and sorrows again, and the Judge had been riding in the park with Guy and Conrad, and the pall had been lifted from the children's lives.

The dawn of a great, new hope had come to Hilda. She knew not into what form her husband was changed, but the wonder of the universe had revealed to her a vista of supernal beauty, in its mystic, majestic order, and a token of its supreme goodness had come to her. She could trust that Basil was going on in nobler conditions since he had revealed himself in love to her.

"Constance," said Hilda, "what have you not been to me,—sister, companion, friend—priestess of the Most High?"

"I think," said Constance, "that we are living in the day predicted by Immanuel Kant, the 'day when the human race will live in actual communion with the unseen world.'"

ROBERT LOUIS STEVENSON.

A STUDY FROM PHOTOGRAPHS.

BY THE EDITOR.

AMONG the popular writers of recent times, there has probably been no more unique character than that of the famous author of "Dr. Jekyll and Mr. Hyde." As might be expected from the stories he wrote, he was far from being symmetrical or healthy in his physical organization, and he was, perhaps, equally unconventional in his personal habits and views of life. Certainly his head and face were quite as striking in appearance as his literary productions were original and quaint.

He must have possessed a large measure of that mysterious temperament called the bilious. An experienced phrenologist could hardly conceive of such a man as a blonde. There is a peculiar affinity between the dark pigment in the body and the study or consideration of pathological or other abnormal conditions. While this dark coloring matter is not bile, as was erroneously supposed by the ancients who gave to the bilious temperament its ambiguous name, it is true that biliousness is a trouble to which such people are subject. Without attempting to explain the *modus operandi*, we may say that the dark elements in the system beget somber thoughts and intense sympathies with those life experiences which are born of the storms of passion and the waves of misfortune. On the other hand, people whose bodies and brains are bleached, as it were, incline to be singularly hospitable to all that is bright and cheerful. The sunlight of happiness and hope shines in and through them.

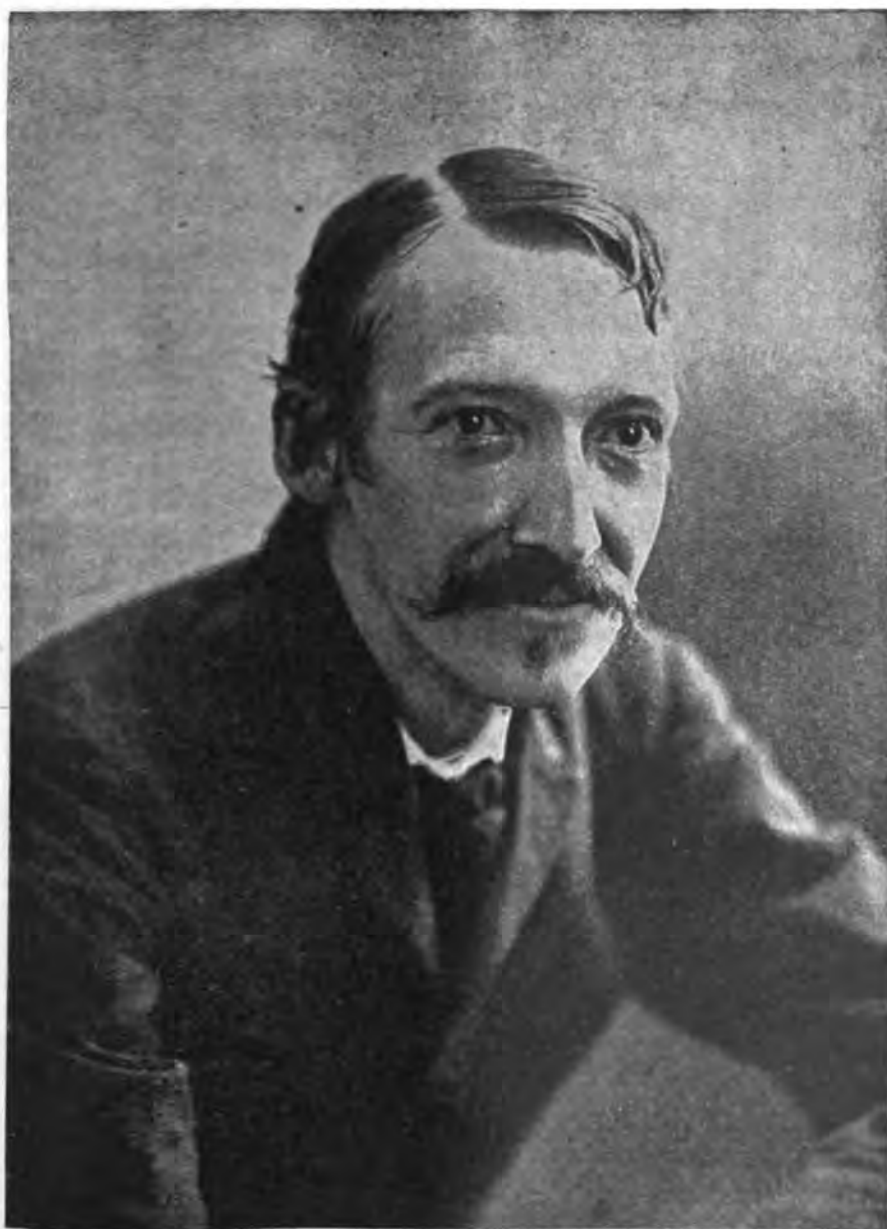
Mr. Stevenson's head was decidedly of the dolicocephalic type; that is to say, in every-day English, it was long and narrow from front to rear. It was the very reverse of the form which is characteristic of men who

are devoted to commerce. What a distance from the ear to the extremity of the back head! He must have had a marvelous store of affection for family and friends. He reminds us strongly in this respect of the late Henry Bergh. We are sure that he must have been a champion of all creatures in distress, from a crippled house fly to an overworked horse. All children must have loved him and instinctively trusted him as their friend. His attachments must have been tenacious for home and the neighbors who shared his confidence. As a lover he was also doubtless very intense. Taking the long back head in connection with the lower forehead, we can easily see that he must have been profoundly interested in every detail and every phase of social life. He must have been responsive to every throb of the human heart, and as observant of everything in the expression of character as he was sympathetic. Everything that people did must have appealed to him in some way. James Whitcomb Riley has a similar back head. It also reminds us of Robert Burns, who was another poet of the human affections. We are not very familiar with Mr. Stevenson's writings, and do not know to what extent he gave expression to these social qualities in his literary work, but we are certain that they must have characterized the man personally in a remarkable degree.

The head is narrow in the region of the ears. He could not have had much sense of property. On the contrary, we fancy he must have been something of a spendthrift. He certainly would not have stinted himself or his family if he had had money. He must also have been averse to unnecessary concealment. The whole organization bespeaks naturalness,

spontaneity and candor to the verge of eccentricity. Although greatly interested in occultism, he could not have been a conformer to any orthodox supernatural creed. He would

have been a persistent worker. By balancing up the combinations we judge that he had much larger approbateness than self-esteem, although, as the latter is not visible, the eleva-



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have been sure to interject at least a few opinions of his own.

Mr. Stevenson was nothing if not peculiar. The head is high on a line with the ear at firmness. He must

tion of the crown in the portraits before us, if taken alone, would not warrant the conclusion. As this involves a rather fine point in character reading, we will explain that as

the forehead retreats in the upper part, and as the occiput is long—peculiarities which belong to the feminine head—we infer that the relative strength of self-esteem was also the same as is usual in the female head. The pose of the head in the photographs also is exactly contrary to that which men of dignity usually assume. Finally, the expression of the eye is unmistakably that of a person who is

experience; but he was not disposed to mete out justice by the gallon or the yard. His head suggests the character of an amiable anarchist so far as ordinary conventional restraints are concerned. For example, if he had had a bill to pay, he would not have been disturbed if it became overdue several days. He would have been perfectly willing to pay it, but it would not have seemed to him neces-



MRS. ROBERT LOUIS STEVENSON.

very sensitive to the opinions of others.

What we have said about approbateness would apply theoretically to conscientiousness; but from the sloping form of the rear top head it is very evident that the sentiment of justice in the abstract was not strong in the novelist. No doubt he was honest in the ordinary sense, and possessed of sympathies as wide as human

sary to do it at any particular time; and if after a final settlement he had discovered that he had been either undercharged or overcharged, unless the discrepancy had been very great, he would not have been likely to give it a second thought. In other words, he was a good man, but not by rule. He loved the results of justice, but cared little about the abstract principle. This is also suggested by the

eye, which is very kindly and sincere.

Mr. Stevenson stood in the first rank as a story-teller, and the extraordinary development of his lower forehead accords exactly with his reputation in this respect. The perceptive are phenomenal. The width between the eyes denotes a remarkable sense of form, while the various memories of objects, places, weight, dimensions, color, and especially of

there is not the forward projection of the brain where the hair joins the forehead as would be the case if the reflectives were larger.

As there was considerable romance attending Mr. Stevenson's marriage, we publish also a portrait of his wife. Evidently she was his affinity. They were in sympathy in their tastes, but their minds worked by entirely different methods. His lower face leans



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action, are all very pronounced. As the eyeball is almost on a line with the side of the face, we may be sure that in the matter of disorderliness he was no exception to the rule among literary artists. The upper forehead at causality was not large. His mind worked especially in the realm of happenings. We judge the sense of human nature to have been very active, although in this form of head

forward, eagerly scanning the objective world, while her lower face is drawn back as if to escape the very things which most interested her husband. Her upper forehead projects in a meditative pose, and the whole expression of the face is that of an intensely fine nature, but subjective, introspective, philosophical and self-contained. She was apparently a blonde, and probably very musical.

THE SCIENTIFIC RELATION, PAST AND PRESENT.

BY H. S. DRAYTON, LL.B., M. D.

II.

THE views of leading metaphysicians with regard to innate ideas have their complement in the theory of special centers of function in the brain. Bonnetus, for instance, thought it reasonable to claim that each nervous fiber has its own proper function, and that the very distinctness of the senses of perception, and the various faculties of feeling and intellection should require several and determinate nervous organs or centers, was but a deduction in keeping with what is known of the properties and functions of the several parts of the body. Dr. Gall, in a review of philosophical thought on this point, most forcibly summarized the bearing of prior and contemporary opinion in this language—"Thus, as it is necessary to admit five different external senses, since their functions are not simply modified or transformed sensations, but functions essentially different and belonging to distinct organic apparatuses, so is it necessary finally to recognize the various industrial aptitudes, instincts, propensities, talents, not as modifications of desire, preference, liberty, attention, comparison and reasoning, but as forces essentially different, belonging, as well as the five senses, to organic apparatuses, peculiar and independent of each other. The innateness of the fundamental forces, moral and intellectual, is the basis of the physiology of the brain; for, if in place of being able to demonstrate that they are innate we could prove that they are only the accidental product of external things, and of external senses, it would be useless to seek their origin and seat in the brain.

Such schemes as those devised by Aristotle, Plato, Gordon, Dolce, Porta, Swedenborg, and others with regard to the division of the brain

into parts in correspondence with their conception of what were primary faculties of mind may be regarded as fanciful, but they were the evolution of serious thought, and a natural prelude to the scientific development of our era in mental physiology. When it was finally ascertained that the brain is the functional instrument of mind, to apply or to work out the principles of the old master thinkers as far as might be was but a logical endeavor on the part of those who felt it a duty to investigate the laws of thought and to resolve those relations between mind and matter that now seemed to have lost most of their mystery.

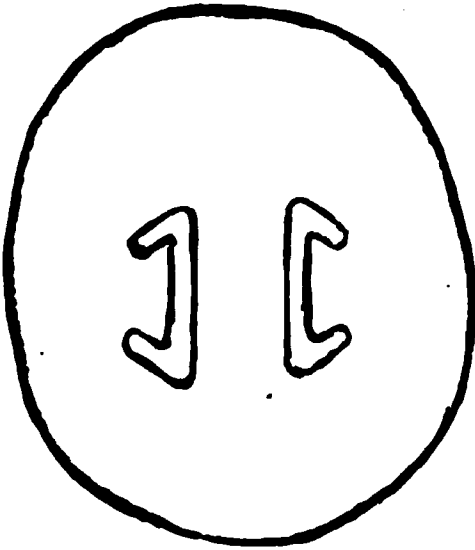
The principles accepted by scientific authority, at the beginning of this century, with reference to the physiology of the mind, may be confined in certain categories of which the following are a few representations:

1. The brain is the organ or instrument of the mind.
2. The cranium indicates the relative development of the brain as to size and the distribution of its lobular masses.
3. The mind is a compound of primary or innate faculties and powers.
4. The brain is complex in its structure, and also complex in the performance of its functions.
5. There is a constant relation of the different parts of the brain and skull, as indicated by a comparison of races and of individuals of the same race.

From these it was but a fair deduction that the constitution and proportion of a given brain had a special bearing upon the nature of its manifestations in thought and feeling, or as *mind*.

The study of the modern anthropologists and physiologists has pro-

ceeded with the differentiation of structure and function on more or less independent lines, but with almost parallel results. Stimulated, it is quite certain, by the propoganda of Gall and Spurzheim, such observers as Bell, Dax, Magendie, Broca, Spencer, Vogt, Fritsch, Parchappe, Ferrier, Lambroso, Benedikt, have in



POWELL'S OPERATION FOR ARRESTED DEVELOPMENT.

their several ways contributed to the detail of facts. Even prior to 1840 we find M. Parchappe studying the heads of several classes of the learned and unlearned, making careful measurements of workingmen, and of as many distinguished savants, to ascertain positively the effect of education and intellectual capacity upon brain development. His conclusions were that men of distinguished learning have heads much more voluminous than those who ply ordinary mechanical vocations, and that the development that characterizes the learned class especially is found in the frontal lobes.

Dr. Broca, whose name is associated with an important series of observations with respect to the center for articulate language in the third

frontal convolution, stated in a lecture delivered before the Anthropological Society of Paris, and reported in the *Revue Scientifique*, that some thirty years before, about 1861, his attention had been called to the influence of education upon the development of the human head, and that being surgeon at Bicetre at the time he had measured the heads of the servants and medical students at that establishment. The conclusion finally determined by his research in this line was, that "the cultivation of the mind exercises a special influence upon the development of the brain, and that this action particularly tends to increase the frontal lobes, which are considered to be the seat of the higher intellectual faculties." This view is corroborated by a very curious result that he obtains from a comparison of Parchappe's measure of his learned men with those of the unlearned; in the case of the former the frontal development was considerable, while in the case of the latter it was the posterior part of the brain that had grown more than the anterior.

La Cassagne, Cliquete, Lombroso, J. G. Davey, Daubes, Peterson, Delaunay, are among those who note the variations of form and capacity in the heads of different classes of people in civilized society. Dr. Davey, in the *Journal of Psychological Medicine*, London, for 1879, remarks "Now in what consists this, the grandest achievement of nature's laws? in what but the development of creation in the *genus homo* of the anterior and superior cerebral lobes—the superadded instruments of altogether new functions."

M. Daubes, reasoning on the moral aspects of cerebral development as observed in the races and classes of men, says: "Reduced to a simpler comprehension, intellectual progress, as expressed and proved by the enlargement of the frontal faculties, is at the expense of the baser qualities of the mind and passions that reside

in the posterior or occipital tenement of the head. Intellectual progress is moral progress. As the head grows under the effect of education the front extends, while the bone at the back completes its jointure. When ignorance rules the man a contrary operation of nature results. The bone of the intellectual part of the head freezes up and the one that invests the animal spirits develops."

There is a significance in the behavior of the cranial sutures as regards their closure that merits more than the passing notice already given. In the inferior races it is observed that the head obtains its full growth at about twenty years. But in the superior races the head increases in volume until forty, fifty and even more years have been numbered in the life of the individual. When the bones that constitute the brain case have become welded together, the sutures ossified, the skull has reached its maximum development, and the brain can grow no more. The early closure and solidification of the sutures is unfortunate, because it precludes further development of the convolutions, and so limits education and mental capacity. This explains the insurmountable difficulty that usually bars the way in attempts to educate illiterate adults of thirty or more.

In the common, uneducated laborer the solidification may occur at 25 years. With the ordinary, routine mechanic it may be complete at 32. The active, investigating, progressive brain may continue to develop until advanced age. Repeated instances of this have been noted among scien-

tific men of perservering habits of industry in their chosen lines. The frontal sutures of Pascal and Rousseau were found open after death. The heads of Humboldt and Scott were marked examples of continued growth.

The recognition of the bearing of suture closure upon mental development has led to the introduction of a new field in surgery within the past ten years. Many operations have been performed upon the heads of idiotic children, for the purpose of releasing the brain from the compression thought to be due to premature closure of the sutures. In some cases the child so operated upon has improved intellectually and morally, the improvement following soon after recovery from the operation. One of our American surgeons, Dr. S. E. Powell, of New York, has performed upward of eighteen operations of this kind upon small-headed and idiotic children. His method, in brief, is to cut out a strip of bone on both sides of the head with trephine and saw. The skull, after being operated upon, shows openings of the shape indicated in the drawing. After being covered with scalp, etc., nature, in her healing process, does much toward closing the open spaces.

I am of opinion that, while this method may be an important aid toward the desired end, if the lines of the coronal and sagittal sutures were more nearly followed, of course, with that regard to avoidance of injury to vessel and brain membrane, which is so necessary in such a procedure, better success might be expected in those cases that survive the ordeal.

(To be continued.)



THE PHYSICAL BASIS OF KNOWLEDGE.

THE surface of the brain has many centers upon it whose functions have been carefully studied. In addition to these centers there are tracts of nerve matter connecting them with each other, so that an associated or concerted acting of the brain centers becomes possible—indeed, is of constant occurrence. One hears the word “rose” spoken, and immediately the image of a rose is recalled; there is a recollection of its odor, of its color, of its size and shape, and a stimulus goes to the proper centers, so that the word “rose” may be spoken or written, if it is so willed. It is these tracts or paths of nerve matter that enable the brain to build up our complex ideas. It will be seen from what has been said that the word “rose” carries with it many elements, such as color and shape, learned by experience through the eyes; taste, by the tongue; odor, by the nose; weight, by the hands. But all these qualities of taste, color, odor, weight, etc., go to make up our complex idea of what a rose is. These varied primary or elemental ideas have reached the brain by separate channels, have formed memory pictures on the centers, which, in turn, have become associated by means of the intercentral nerve paths into complex ideas.

In addition to the impressions reaching the brain through the nerves of hearing, sight, taste and olfaction, there is a constant stream of sensations pouring into the brain along the nerves of feeling. It has now been pretty well settled that some of the nerve fibers conduct sensations of heat, others of cold, some of pain, and still others that sensation known as muscular effort, or the muscular sense. All these are carried to different parts of the brain and there registered. From this registry they can be called up as a memory of past experiences. It will now be clear

that there is a constant stream of sensory currents or sensations coming into the brain from all parts of our bodies. These sensations have their mental accompaniment. When a current escapes from the brain, and goes outward for the purpose of moving some muscle or group of muscles, there is also a mental accompaniment. It is in this way that we are aware of how we are acting and being acted upon. These constitute states of consciousness. The conscious personality, or conscious ego, is the sum of all the states of consciousness at one time existing.

In a moment, by disease or injury, a man may lose the power to speak, and yet be able to read and write; or he may be unable to read, and yet hear what is said. Some may have the center of hearing so damaged that the power for music is gone, and still be sound in every other respect. Some, again, may lose the power of recalling words. They know them when written or printed; but they cannot speak, because they cannot recall the words needed to express their thoughts. Enough has been said to show that the brain and all the nerve tracts leading to it and from it are the physical basis of knowledge. Derangement in these is followed by derangement in the mental powers. Insanity is only disease affecting the brain so as to derange and pervert the thoughts, language and actions of the person. This view of insanity has done much good, as it has led to a better method of dealing with insane people. The anatomical and physiological study of the brain shows that it is the organ of the mind; but further observations made in cases of disease and injury of the brain, as well as on cases of insanity, go to establish this doctrine beyond all dispute. Illusions, hallucinations, and delusions owe their origin to some derangement in the sense organs or in the perceptive centers in the brain.—JOHN FERGUSON, M.D., *Canadian Magazine*.

CHILD CULTURE

"The best mother is she who carefully studies the peculiar character of each child and acts with well instructed judgment upon the knowledge so obtained."

BABY'S DAY IN A PICTURE GALLERY.*

BY NELSON SIZER.

FIG. 215. No. 1 has a tough, wiry, enduring constitution, and will be frank, independent and self-reliant.

No. 2 has a broad head. Full of fire and force, policy, prudence, tact and management. Fond of property, ingenious, excitable and of mental temperament.

No. 3 is not very cautious; is independent, frank and enduring.

No. 4 is hardy, strong, intelligent, open-hearted, proud-spirited and firm.

No. 5 has a very sensitive, excitable nature. Not constituted for the rough, hard usages of life. Is quick, brilliant and sensitive.

No. 6 has small Secretiveness and Acquisitiveness. Is open-hearted, frank, conscientious, ambitious and positive.

No. 7 has a good constitution, is likely to be large, healthy and handsome. The dark complexion gives power and endurance. Has a good memory, economy, policy, force, enterprise and self-reliance. Will make a good scholar and teacher.

No. 8. This child is as bright as a diamond. Eager, excitable, will be a good scholar and a good worker. Will be ingenious and smart as steel, and though not hardy and tough, has the sign of long life.

No. 9 looks like a judge; wise, thoughtful, sensible, scholarly, ingenious, firm, ambitious and inclined to lead.

No. 10 will enjoy this life and be in no hurry to leave it. Has an enduring constitution, is not over careful and anxious and is inclined to be

frank and to speak right straight onward as it thinks and feels.

No. 11. This is an excitable child. Its ginger has a little pepper in it; will be quick-tempered, brilliant, ingenious, forcible, watchful and faithful.

No. 12. Here is intelligence, memory, reasoning power, wit, artistic taste, but not much love for money and not much inclined to defend self. Will be amiable, prudent and very intelligent.

No. 13 is firm, respectful, frank, liberal, sympathetical, with a memory that holds everything that touches it.

No. 14. Dark-complexioned, enduring, bright, excitable and quick in motion.

No. 15. Intellectual, ingenious, imitative, witty, sociable, self-reliant, but not very selfish.

No. 16. Not precocious; will be a good scholar. Will remember what is done and be able to recall it and tell it. Not very strong in appetite. Rather a large head for the face and will be inclined to anxiety but not to fear. Will be in a hurry to get there and accomplish that which needs to be done.

No. 17. A predominant Vital temperament. Will be healthy if rightly fed. Has a good memory. Will be

*Our friend, De L. Sackett, of Harvard, Ill., who is a graduate of the American Institute of Phrenology in New York, class of '89, and who is also a leader in photographic art, has kindly sent a group of fifty-eight buds of beauty and immortality for our Child Culture Department, which he took separately with his own hands in one day, September 20, 1894—which he calls "Baby's Day." They were taken singly of the usual size. Proofs of these were carefully arranged, and a reduced copy made, as here presented. Each child was less than a year old.

a good scholar, fond of traveling and inclined to have its own way. Not extra cautious and not very selfish in money matters; not severe in temper, but more headstrong and positive.

No. 19. We think this child is about two months old. Its dark complexion will make it enduring and tough. The head is rather narrow, and high for its width and will be



FIGS 215 TO 272. "BABY'S DAY."—GROUP OF FIFTY-EIGHT.

No. 18. This little fellow is wide-awake. Will be fairly ingenious, not very selfish in property matters, ought to be so related to business affairs as not to have much complication in money matters, and probably will do as well on a salary as any way.

more intellectual and self-reliant than selfish, and more inclined to scholarship and government than to mechanism or merchandising.

No. 20. This is a Vital, Mental temperament. A thinker and a sound one and is a well balanced head.

Ought not to be hurried in anything. Ought not to be shown brilliant pictures, brilliant toys and exciting sports. Let that child pretty much alone and it will amuse itself, if it has three blocks and a stick. It will devise ways and means of information and entertainment. Will make a good scholar, a worthy citizen and will probably live to be eighty years old.

No. 21. This child has the Motive temperament with a good share of the Vital. Will be tough and enduring. Will have a good appetite and good lung power, will be excitable when provoked because there is pride, ambition, determination and not a great deal of restraining power. Secretiveness is not large enough to enable it to cover up its purposes and hold the fire burning and smothering within when it is not pleasant or profitable to let it out. This child will be intellectual, scholarly and independent, but perhaps not very successful in financiering and making bargains.

No. 22 has a fairly balanced head; there are not many extremes in this child. There is a clear-cut Mental and Motive temperament; there will be endurance, hardihood, determination, thoroughness and clearness of intellect, and also a positive will.

No. 23. This is a delicate, refined, polite, gracious and influential person, not much given to appetite. There will be refinement and artistic taste, but not so much power to grasp duty and effort and make itself master of the situation.

No. 24. Here we find a child that must be very nearly a year old. One of the healthiest, heartiest, and most vigorous and vital persons that we meet. Will enjoy life, not because it is laughing now, but because the temperament and constitution are such as to make it take life on its sunny side. It will want all out of doors for breathing room, and there will be no pulmonary difficulty in that house on its account. Then the fullness of the cheek outward from the mouth indicates that there ought to

be a provision market not far off. The form of the head is interesting. Across the eyebrows the forehead is prominent, and all the facts that are within reach of the eyes or the telephone will be nutrition for it, but the upper part of the forehead is not so large. No. 20 has a very differently formed forehead; is the philosopher and thinker, and this one is the observer and talker; will see everything, and have a jolly something to say about it. See how high the head rises at the crown! That child will always feel "I am here; the place is not lonesome." We find here independence, self-reliance, determination and will power that stand up for its own rights and interests, and for the interests of its friends. The faculty of Cautiousness is rather small, and there will be a tendency to rashness; will take chances, run into danger and difficulty, but will work through it and over it. The temperaments of the parents of that child were so developed as to give us a specimen of health such as we rarely meet with. There is business talent and love for property, there is energy and a high temper when excited.

No. 25. This child is delicate, sensitive and thoughtful. Will be scholarly and manifest policy, smoothness and prudence, and a good degree of integrity. This is a well-balanced head and face, and it is quite possible its friends may think it handsome, an opinion which probably will not be cured by time, that is, in twenty-five years.

No. 26 is of the Mental type; excitable, sensible, ingenious, economical, prudent, honest, witty and agreeable when not provoked, but inclined to sting with sharp words when provoked.

No. 27 is younger than some of the children in the group, but it is a wiry organization, and will endure about as much accident and abuse as falls to the lot of mankind; and will manage to come through, if not un-

scathed, at least unconquered. That child will be active; not as quick as a cat, for that is rather a high standard, but people will use that phrase in respect to it. Will be a nimble worker, a rapid talker, and will stop when it gets through. It has a good memory, considerable taste and refinement, is frank, self-reliant, will earn success and deserve it.

No. 28. This child is different from all who precede it. It has a very delicate temperament, a white skin, a fine quality, and is not tough and enduring. The head is narrow and high. Compare this face and the form of this head with No. 7, 20 or 26. This child will be the soul of frankness. Will make straight lines, will understand the Multiplication Table and the Ten Commandments, and incline to square everything by the rule of equity. Conscientiousness, Firmness, Veneration, Benevolence and Spirituality are large, but the selfish propensities, located along the side-head, and which, when large give breadth to the head, are not strongly developed. In this child there is a good deal of St. John, as we read his character—peaceful, gentle and unselfish.

No. 29. If the reader can take a magnifying glass and throw a strong light on this child's face and head it will be noticed that forward of where the hair covers it the head is rounded out. In the middle and lower part of the forehead it is exceedingly full. This child will see everything there is to be seen and remember it. Will remember places and never get turned around. Will be good in figures, good in music, and good in mechanism. Is a natural imitator and will learn to do anything it sees done. Is not very strong in Acquisitiveness, Secretiveness or Destructiveness, but is strong in Self Esteem, Firmness and Approbation. Will be ambitious, but not selfish, and will be intellectual, scholarly and philosophical.

No. 30. When this picture was

taken the child's attention was awakened by something that produced astonishment. The eyes are broadly open, and the perceptive intellect being active and excited it makes a bright, intelligent but rather an astonished looking countenance. The mouth is slightly open, but older people sometimes open the mouth when astonished. This will be a bright scholar, industrious, sprightly and rather excitable in the way of anger and pleasure, because the temperament is favorable to excitability, just as kindling wood burns faster than a couple of big sticks.

No. 31 has a narrow head, it is flattened on the sides. There is very little policy or greed for gain and not much mechanical ingenuity.

No. 32. We venture to call him a boy. He believes in himself. He is clear-headed and quick to see and to know. He will be quick witted, have a good memory and a straightforward, confidential method of dealing with people whom he likes.

No. 33. This child has also dark hair and a predominance of the motive temperament. They look nearly enough alike to be twins and yet twins sometimes show the blonde and brunette type in marked contrast like the parents. This child should not be hurried in his acquisition of knowledge nor should he be excited. He will not need prompting and exciting to awaken his attention and interest.

No. 34. Here is a well-balanced face and head. The light complexion, and especially the light blue eye, would indicate refinement and intellectuality and sprightliness rather than toughness, hardihood and endurance. The head seems to be large, and I suppose the parents of this child were educated, that their minds were active and that the child is rather old of its age. Intellectually it has breadth, scope and intensity; a good memory, thinking power, Conscientiousness, Firmness, self-reliance, decidedly strong prudence, with a good degree of economy.

No. 35. This shows the mental, motive temperament. A very positive nature, knows what it wants and will go for it. Not satisfied to wait for somebody's opinion to ripen and give permission for that which might be desired. Would incline to go forward and try experiments, take its rights and use them. Will be ambitious, honest, straightforward, sprightly and well balanced in intellect.

No. 36 has a head shaped like that of Fig. 2 in the January number of the JOURNAL, which we call "the student." If this child can be so kept back that it will not become feverish in the brain and nervous system, and can be permitted to learn by observation and not by direct and earnest instruction, it will learn as much as it ought to know and as fast as it ought to learn. This is one of the kind who is apt to be precocious and know too much for its age and so induce nervous excitability that will prostrate its health and shorten its career; but such a brain as that, or such a mind as inhabits that brain, will have a career somewhere, even if the first session is short. We mean that if this child is treated by half a dozen cousins and aunts with loving enthusiasm and talked at, questioned and made old before its time it may early wear out, and if pampered on rich food and permitted to be eating half the time during the day, it will have dyspepsia and become nervous and quite unsettled, but if it can have simple food and is permitted to eat only three times a day it will have appetite enough. This child should neither go to school very early nor have all the picture books and playthings that often surround childhood. Its head is shaped too much like that of Edgar Allen Poe. It is wide at the top and there is a wonderful development of the reasoning and the planning powers, great imagination, poetic fancy and spirituality. There is too much Caution here to enable the child to live comfortably in such

a world as this and the terrors of darkness and danger should never be talked about in its presence. The moral and religious organs are strongly developed, but the head is not broad enough through the ears for the upper development. There is not a brighter child in this group, but there are many who have more of the elements of healthy endurance, hardihood and the ability to grapple successfully with the rough achievements of life.

No. 37 is a young candidate for fame and for fortune and has a fair degree of harmony with more stability than force. It will not be a very hard child to manage.

No. 38. The little face serves as an outlook for the one below it. A brilliant little girl, sensitive, not very enduring and liable to be precocious. means for exciting this child should be avoided as much as possible.

No. 39 has a substantial organization but is very combative, and I am surprised not to see the hand clinched. This child will not need a big brother to go to school with for the sake of protection. Boy or girl, this child will fight its own battles. It will keep its own counsel although it has a wide open eye which is induced by skillful treatment in the artist's gallery, and it must be remembered that it takes no small amount of skill to interest children and get a pleasant look in the pictures. This child is fond of property, fond of mechanism, fond of mirth, has an excellent memory and good reasoning power and will make a good scholar. Will be firm, ambitious, hopeful and will begin to hustle pretty early in life. If the funds are short and scarce this candidate for success will try some means to secure it. He will be ingenious and a great worker.

No. 40. This is a tough child. It will recover from illness and injury, will pick itself up when it falls and while the tears evoked by pain may still be shining, it will smile through them in pursuit of the fun that is still

to be achieved. There is a good deal of ready common sense, will take advantage of circumstances in its methods of playing. If it cannot climb high enough to reach something from a chair it will get a hassock and put that on top and manage not to fall, will balance itself on its own center and entertain itself. Half a dozen blocks and as many corn-cobs will be tools enough to keep its mind satisfied.

No. 41 is a calculator and will manage to plan in such a way that somebody else will do the drudgery while this one holds the purse strings or the net to catch the fish. In all plays and games there will be no lack of a manager to run affairs according to schedule or usage. Here is prudence and policy, intelligence and ingenuity. Imitation and Agreeableness. This child can persuade others by Agreeableness and command them by Self-esteem and Combativeness; will run its own machine and want to call something its own, and if it lived on a farm there would be one calf, chicken, pig or kitten that would be claimed and petted. The sense of ownership is strong.

No. 42 has a narrow head, broadest at the base and running up rather high. When people begin to use subterfuge, deception and jokes that are concealed, this child will look in amazement at the whole business. It will call a spade, a *spade*, and it will call black, *black* and not use indirect phraseology. It will use the word *hard* for firm or indurated, and if it becomes a writer people will know what it is talking about. There will be a straight line from premise to conclusion. We find here abruptness, lack of policy and sometimes a lack of prudence but no lack of integrity and no lack of determination and self-reliance. Its memory will not forget and when it tells anecdotes will be right as to time, place and circumstances, and if it ever should be tempted to tell a lie it would be open, manifest and straightforward. This

child will be a good scholar and an influential citizen, but will always be as straight as a line.

No. 43 is a different type. Refined, delicate, somewhat immature. Head rather broad than high. Will use policy and indirect methods of reaching results; will be ingenious, imitative and not very devout, but rather strongly inclined to take care of number one. Napoleon said, "Providence is on the side of the heaviest cannon," and this child will believe in the means within his own reach, and not cry for mother or sister to help until personal means have been exhausted.

No. 44 is very different from No. 36 and No. 43. This head is high at the crown, and rather narrow. There is but little prudence, very little policy and about as headstrong a spirit as can be found. Conscientiousness is well developed, but the lines of its life will be so straightly drawn as to be unaccommodating. Compromise will not belong to its career. It will regard compromise as fraud or cowardice, or a cross between the two, as it frequently is.

No. 45 has a round head. Especially brilliant in memory and observation, and will be a good linguist; a good literary scholar and have a fair development of morality and a strong sense of "me and mine;" will be an ardent lover and a good contender for the achievement of rights and interests. This person will buy more with five dollars than most persons would be able to get. When these brilliant blue eyes look tenderly and anxiously upon a person who wants to sell goods, there will be a disposition to accommodate the price to the wishes of the buyer, and this person would also make a fine salesman.

No. 46 is going to be a large, strong, substantial person. The temperament is favorable to endurance, being rather dark. The breadth of the head is ample for its height, and its vital system is sufficient to sustain the brain and the framework

in the labors of life. There will be massiveness, endurance and toughness and great vital recuperation. As a scholar the child will not be as brilliant as sound and broad; should not have a snappy, impatient teacher, but one who will calmly and accurately explain subjects and the pupil will take it all in, digest it and make the most of it. He will make a good lawyer, a good minister, a good speaker and sound thinker.

No. 47. Here is a small, delicate child with a narrow head and the ears pretty high up. It is sensitive and should not be rudely or unwisely treated or managed. Should be warmly clad in cold weather, carefully and properly fed, and if treated wisely, may weather the struggle of existence to mid-life.

No. 48 has a different head. See how broad it is above and about the ears and how low down the ears are. This child will live in spite of much misfortune; will conquer the diseases incident to childhood and get over a hard cold. Contrast this head with No. 28 and compare it with Nos. 7 and 24! Here we have the mechanic, the trader, the hard worker and the defender of self-interests. There is not a great deal of Caution—there is more force than prudence and if it ever gets into a fight it will not mind being hurt some, but let No. 47 or No. 28 be assailed they will offer compromises of peace. If this child were left an orphan it would find a home, earn a living, make friends and rise to distinction in spite of misfortune, and when it is old enough to dicker with knives, tops or other childish property, it will make money out of the school children. It will buy a knife and find that it cuts well, and on the strength of the fact that some knives, on trial, do not cut well, will double its money.

No. 49. This dark-haired, bright-eyed, plump little candidate for fame and fortune will work its own passage; will be high-tempered and

when crossed or the gate is shut in its face it will jump like india rubber for redress. People will learn to conciliate this child; to lead rather than drive it; to persuade its judgment and taste rather than to contravene by authority. Memory is one of the marks of progress and success. Criticism is another, and knowledge of character is another. This child will read strangers; will like some and dislike others, young as it is.

No. 50 is a harmonious child. Every feature of the face seems to be well developed and it does not take much imagination to see eighteen years in that youngster, and it is likely that some of its relatives will think it handsome hereafter. The hair is combed like a boy. He will want to dress in style, and he will have taste as to what style is. He will be clean to a fault and exact in reference to the proprieties of life. Will make a fine scholar, a good reasoner and speaker. Has a fertile imagination and faith enough to accept whatever is generally believed, especially in matters pertaining to faith. The child behind is pointing with its finger at the region of Ideality and Spirituality in this head, which is full in that region. This child will be wonderfully teachable and the best scholar in the school if its health can be properly cared for.

No. 51 has a good head and especially an intellectual head. The elements of reverence, faith and sympathy are not quite as strong as in Nos. 50 and 36, and decorum will be its mode of manifestation. It has enough of the selfish elements to be mindful of its own rights and interests, and will have courage enough to defend them. It should be trained in the physical methods to develop bodily vigor and have sleep enough to rest the brain. About half of the children thus far discussed on this group require an extra amount of sleep. There are a few here who will not take a great deal and who will not need two-thirds as much as the rest.

No. 52 attracts attention from the extreme fullness of the middle part of the forehead and that means historical memory; the ability to snatch the truth before it is fairly ripened and to remember it forever. This child wants to hear stories and will listen to the reading or conversation as soon as it can grasp them. It will be a thinker; is old of its age although its physiognomy is not ripened like Nos. 24, 50 and 7, but when this child is twenty-five years old that nose will have gotten into shape, the lips into something besides infantile form and the general constitution will be ripened and rounded into 150 or 160 pounds and his word will be law. The child will be a kind of master in its Israel. It is a little like a winter apple; it will ripen as time advances.

No. 53. This child will be the talker of the party. The words will flow like oil and pleasantly. Here is large Approbateness which will give a tendency to flatter people and to say agreeable things in a very oily and honeyfied manner. This child will be popular, the leading star of the party, but not the most intellectual and not the most logical. No. 46, right over its head will weigh the logical topics and sit in judgment on the matters which are strong and weighty. This one will tell a funny story, will make bright common conversation and will be the one to talk to a bashful boy who has not been much in society and has small Language. This child has large Language, the eye stands right out and the whole countenance is a speaking one. The front half of that head, including the eyes, is like the mother, giving loquacious brilliancy, and the middle and the crown sections of the head are like the father, and the middle section of the face is like the father. There is a better combination than blending of the two parents in this child. It has inherited by sections. It has the will-power, the conscientiousness, the ambition and the energy of the father, and the tastes, the

memory, the conversational ability and the availability of mind belonging to the mother.

No. 54 has been beckoning to me from the top of the card to this point. This is a bundle of solid happiness. There is strong vital power and when he goes to the table and they ask him what he wants he will say, "I want dinner; what do you suppose I came to the table for?" And if they say, "Well, *what* do you want?" he will answer, "I want dinner." And he will not care so much what it is as long as he can dine on it. That is to say, he is a hearty feeder, and he has the powers of bodily life amply and heartily developed. He looks as if he were thoroughly healthy and as if he had no notes to pay, or else had plenty of money with which to pay them and as if he had no unfulfilled desires. He will take life by its smooth handle, and yet he is wide awake about knowing. There are few children in this group who are more in earnest about finding out than he is, and there are few who will know more than he does about what is true. He belongs to a healthy, solid, but perhaps not to a very highly-cultured stock. If he wants to be a mechanic he can work at it, and if he were a blacksmith he would like to shoe iron-gray horses that were heavy and strong and not extra quiet. He will always be proud of the fact that he is able to master the situation, and if another boy wants to play roughly with him he says, "Come on; pitch right in, do your best; this is football," and he will laugh if he gets hurt. Contrast this face and temperament with Nos. 9, 34, 36 and 50. Life tastes good to him and he would like to get two days of it at once. He will be a great worker and will want good pay, but he will be a high-toned, moral fellow, although not extra delicate in his way of administering affairs. I fancy that No. 53 has taken a liking to him, for in the group 53 looks as if admiring the smiling boy, and as

these pictures were all taken separately and afterward ingeniously laid together and the group thus copied, we will not encourage the boy to believe that he has made a conquest.

No. 55. Now we come to the presiding bishop. Is not that a self-poised face? It looks as if he knew the whole business, as if he had made up his mind about it and was pretty well satisfied with what he sees and with himself. We find here health, a good degree of strength and the elements of happiness. No. 54 will take care of himself—he would pick up a living. No. 55 may want a little more assistance, and will avail himself of aid embodied in the means of civilization. I fancy he would like to have an elevator to take him up stairs, although he might walk down stairs. No. 54 would be likely to try his speed going up while No. 55 would wait for the elevator, and if he (No. 54) got up as soon as the elevator, or a little before, even though he were all out of breath, he would feel that he had won a glorious victory. No. 54 looks as if he would like to buckle in and run a race against the elevator, or a street car, but No. 55 wants books, and if there was an opportunity for a good education he would get it and know what to do with it. He is ingenious, cautious and found of property, but he will want to get it by running a bank, an insurance company or a manufactory where he could co-ordinate the labor of others and preside over the whole establishment. He would like to see *Superintendent* printed under his name, or *Colonel* printed ahead of it. We advise the parents to see what they can do to make him a benefit to himself and a blessing to the world, but they should not be in a hurry about it. He should have time to ripen and he will ripen fast enough; he will be strong rather than precocious.

No. 56. This head is a little out of shape and so are several of the others. Infancy often shows a dis-

parity in the two sides of the head, sometimes because all the members of the family hold it on one arm, and the skull being thin the weight of the brain puts the head a little out of shape, but when the child gets on its feet and uses the brain and all the functions then it comes into shape again. The right side of this head seems to be considerably larger than the left side and it roofs up toward the back part more slanting on the left side than on the right side, but there is Firmness and Self-esteem, there is memory and judgment and there is fair talking talent, but not excessive. Mr. Sackett, of Harvard, Ill., took all these pictures in one day and, has, in making up the combination, put some of his best speakers and thinkers in front. We have noticed that where a college picture is taken some of the best and foremost pupils like to get on the front seat.

No. 57. This elegant adjustment of the little girl's hair we imagine is the fancy of the mother or the sister rather than of itself, but we can see in the face and in the shape of the head a tendency to show style when she gets to a point where style is invited, and she may perhaps forestall style and put it on before it is needed. She is a bright girl, has a good memory, reads character like a book, has politeness and agreeableness and is decidedly positive in spirit. If the parting of the hair is followed backward it will be noticed that the head rises in the region of Firmness and Self-esteem and she will demur to that which does not please her and she will do it in a snappy kind of way. She will say: "I do not want it that way; girls do not wear their hair that way; I will have it this way." She will be attractive, sensitive, nervous and liable to exhaust her vitality rapidly in the school or in the party. She is not going to be an idler for there is not a lazy element in her composition. In fact, there are not very many pictures here that look as if

laziness were a part of their nature. The fact that on September 20, 1894, on "Babies' Day," so many mothers managed to get to the studio, shows that either in the mother or the artist there was not much laziness or negligence.

No. 58. We think this boy is worth raising. He has an uncommonly well-made face, and for so young a child his head seems to be large and well balanced. That is to say, the different parts are about equally developed. He will be a thinker, a scholar and I think a lawyer, and perhaps a governor. He could be a mechanic, a

ally if they study hygiene and physiology and learn the principles on which mental science is based.

Fig. 273. Here we have beauty unadorned, health without alloy, happiness without care and contentment without conditions. Note the satisfaction in that eye, the hearty, healthy, robust and loving expression about the mouth and the plumpness and vitality of the entire bodily structure. See the philosophic repose of those arms, repose without somnolence. Here certainly are conditions that belong to long life, and to uninterrupted health and the happiness which comes



FIG. 273. CONTENTED INNOCENCE.

merchant or a banker, and he will be boss of the job somewhere, and will be a master of men. He is cautious, prudent and shrewd and yet straightforward. His moral development will keep him upright and just; will be liberal and sympathetic, and a kind of central figure, not merely in his own family, but wherever he may move. He will probably be the valedictorian of his class, or the stroke-oar in regattas. I fancy his parents will know enough to bring him uprightly, especi-

ally from health. Here is a large brain. This boy will be an observer and thinker and will have a will of his own. Will be witty, ingenious, skillful, provident, economical, energetic and thorough. Doubtless parental love, as a leading faculty embodied in the mental constitution of our readers, will be satisfied that for a baby, six months old, this is a full pattern that needs little help, responding to all that can be wished for, and supplying a substantial

foundation for all that is desirable and hopeful in human nature.

The artist's cute device of laying a mirror in front of the lounge to represent water is quite picturesque, reminding us of Milton's description of Eve when first she saw herself reflected in the lake which mirrored the beautiful, blue heavens.

"That day I oft remember, when from sleep
I first awaked, and found myself reposed
Under a shade on flowers, much wondering
where
And what I was, whence thither brought
and how.
Not distant far from thence a murmuring
sound
Of waters issued from a cave, and spread
Into a liquid plain, then stood unmoved
Pure as the expanse of Heaven; I thither
went
With unexperienced thought, and laid me
down
On the green bank, to look into the clear
Smooth lake, that to me seemed another sky.
As I bent down to look, just opposite
A shape within the watery gleam appear'd,
Bending to look on me: I started back;
It started back; but pleased I soon re-
turned;
Pleased it return'd as soon with answering
looks
Of sympathy and love."

Fig. 274. Roy Taylor. This is the picture of a boy when he was only a year and seven months old. He is endowed with wonderful executive energy and a tendency to be always on the alert. He has a large brain, a quick intellect, an inquiring spirit, an excellent memory and artistic taste. He sees pictures in the carpet, on the wallpaper, in the clouds and in the curling smoke from the chimneys and always has it right, for it looks to others as it does to him after he has pointed it out. He has also a very fine development of the faculty of Calculation. Between the eye-ball and the outside of the base of the eye-brow about where the little curl of hair shows, is an indication of large Calculation. He is noted for mental arithmetic and since he has become older than the picture represents, he teases his friends to state to him difficult problems—fractions, and he always wants something hard. If

an easy question is asked him he speaks contemptuously of it and says: "Oh, that is easy; give me something worth attending to."

The crown of his head is high, showing Self-esteem, Firmness and Conscientiousness large, his base of brain is massive, and with his excitable temperament he is one of the greatest workers. He does not want an easy task nor a short one, and in his plays he contrives the ways and methods that have in them the most possible effort and labor, and if somebody points out an easier way he says, "I know that, but there is not work enough in that; I want all the work I can get." He has been brought up without a cradle and without being rocked to sleep. When six weeks old he was quietly laid in his crib and although he cried a little at first, it was less the second and still less the third time, and in a week the whole business was ended, and ever after when the time came for him to take his rest he was laid in his crib and he went to sleep when he got ready and there never was a whimper. Then he would sit at the table and eat his oatmeal and milk while others were eating other things, and when some visitor asked him if he would not like something else he said: "When I am twenty-one I am to have food like the rest, but now what I have is just right for little boys." He has been fed rightly and in many other respects treated differently from most children and has given less inconvenience to his friends in those respects than children otherwise trained. The idea of laying a child in its crib and having that end it, whatever else may interest the mother or the nurse, saves a world of work and worry and is a great blessing to a child. Most mothers and care-takers of children will remember weary hours of getting children to sleep and then stepping with muffled tread for fear of waking them up. The lack of nerve and wise consideration required to train a

child, once for all, to go to sleep when necessary, without rocking and cuddling, saves a child and the whole family much time, wear of patience and unhappy conditions of disposition. To be half an hour rocking a baby to sleep when the weary mother has a meal to prepare for a hungry husband, and more hungry schoolboys who

inconvenience to the parents, a source of ill-temper and unhappiness in the children, and, what is worse than all, it is a means of undermining the health of the children while yet sensitive and immature. I am told that in England children eat apart from the older members of the family. They have a child's dining-room and



FIG. 274. ROY TAYLOR, MY FIRST GREAT GRANDSON.

think they cannot wait a minute, works mischief with the happiness of the household and tend to create the impression that a baby is a visitation, a bother, a nuisance! With any healthy child this can all be obviated.

The habit of giving children anything to eat or drink which they may fancy or cry for is a source of great

assistants to care for the little ones. Their food is prepared, and when it is proper for the children to eat their early supper it is given to them and is of a simple and nutritious character, adapted to a growing child, and then they can retire early and sleep enough. If children could be rightly fed until twelve years old it would greatly decrease their early mortality.

SCIENCE OF HEALTH

THE WONDERS OF THE JOINTS.

By Dr. J. H. HANAFORD.

THE more than two hundred bones of the body would be of but little service to us aside from their joint connections. Some of these are of a remarkable character.

The twenty-four ribs are attached to the spine by a kind of immovable joint, the seven upper ones, to the breast bone, by cartilages; three, more movable, are tied to each other and then fastened above, while four are "floating ribs;" these, with the six above, affording elasticity and motion in the act of breathing, accommodating themselves to the varying size of the chest.

In the place of these ribs a solid plate of bone would be cumbrous, heavy, not admitting of the motions needed at this part, while the curved and elastic ribs afford similar protection to the organs within. The wedge-shaped bone of the lower spine fits firmly into a corresponding cavity in the hip-bone—a grand foundation bone of great strength, admirably adapted to its use.

Of the two other kinds of joints, the "ball-and-socket" and the "hinge," much might be said if space would admit. The ball-and-socket is well represented by the joint at the shoulder, which allows the arm to move in all needed directions.

That the arm may have a wider scope, the socket is very shallow, so that when "out of joint" it may be easily put back again, almost by the unfortunate boy, if he only understood the matter. (It would not be safe for him to attempt to walk on his hands, instead of his feet, as the

"ball" would slip out too easily for safety.) In this respect the hip-joint differs, the socket being quite deep, at the bottom of which there is a round, strong cord, which is so attached to the thigh bone as to prevent dislocation, unless from a severe accident. In consequence of this depth the leg is not afforded much movement, its principal movement being that of walking—a boy need not kick! This depth is needed to bear the weight of the body, with that of burdens which must be carried, in active life. This "ball" cannot get out without breaking the cord, in which case it is useless to put the "ball" back. In the case of a dislocation, the "ball" being pressed up, nature (God in nature) by the aid of the nerves, blood, etc., performs a miracle, making a "socket" around this "ball," so that, after awhile, one can walk tolerably well, always limping, however, because the leg has become shorter than the other.

The other joint is the "hinge-joint," like that of the common door, admitting of motion only forward and backward. In the case of the arm, which demands so many motions, the two joints are supplied, making the limb wonderfully useful, adapting it to various, if not numberless, employments. Think of the friction of walking naturally resulting from our motions, particularly of the bones of the leg and thigh, caused by the weight of the body! Indeed, if these were made of steel, without any means of lubrication, only a few years would be required to wear them away so that

a man would be cut down to one-half his height! To prevent this, the ends of the bones are provided with a smooth, gristly matter, which is repaired as fast as it wears away, the joint supplying its own oil, with no care on our part. Thus the wonderful machinery of the body goes constantly on.

MANUFACTURED FOODS.

BY J. G. STAIR, M.D.

THIS class of foods is in many instances injuriously adulterated. The manipulations and processes of the manufacturer almost always deteriorate the nutritive value of these articles of diet. Canned goods are frequently found to contain a small amount of salicylic acid, which is added to destroy the germs of fermentation, so that the goods will not ferment or spoil so readily. The daily use of foods in which there is only minute quantities of this acid will derange the digestion and impair the general health of the most robust person. Careful investigation by the Department of Agriculture has shown that most of the canned goods in market contain salicylic acid and sulphites as preservative materials, and that these substances decidedly lessen the digestibility and wholesomeness of these articles of diet. All goods canned in tin are found to contain traces of lead, which is, of course, a poison to the human system. Pickles, green peas and green beans were found to be greened often by the use of acetate of copper. In many instances this was the condition of these goods, and especially was this true of imported goods of this class. All the imported goods of green vegetables which were examined by Dr. H. M. Wiley proved to be adulterated in this manner. It is a fact, although not shown in the Department report, that vinegars in many instances contain minute quantities of the mineral acids, like sulphuric or muriatic acid. These acids

make the vinegar intensely sour and prevent it from spoiling. In fact, the best and purest vinegar is an unwholesome dietetic article. It is a product of fermentation and decay. The natural acids of the fruits are all the materials of this kind which are essential to health and a hygienic bill of fare. These adulterated vinegars with mineral acids are detrimental to health and should be avoided as a poison. Vinegars and pickles even of pure and good quality are not to be commended as healthful and wholesome. If used at all they should be very sparingly and one should be sure they are unadulterated. Jellies, marmalades, syrups and even honey are extensively adulterated. These articles as found at the grocers in most cases cannot be relied upon as being genuine. Even when known to be genuine they should be used in moderation and only as relishes and not as food proper. Lard is often adulterated with cotton-seed oil, but this adulteration is an improvement, as the cotton-seed oil is a more wholesome grease than genuine lard. Lard is a substance not fit for any human stomach.

Butter, beef fat, cotton-seed oil, olive oil and any of the vegetable oils are much superior articles for cooking purposes. A vegetarian might object to the beef fat. Butterine and oleomargarine are articles of this class to be mentioned only to be condemned. No one can use them without injury to digestion and health notwithstanding what the manufacturers say to the contrary. The chemicals and other materials used in their manufacture are sufficient reasons to condemn these food products on general principles.

Those who value health and consider purity of food of any importance can usually find dried fruits, ripe fruits in their season, fresh vegetables as nature produced them, in abundant supply at the grocers and market. If our fruits and vegetables are procured in this form there is no

danger of any adulteration. Home canned goods in glass are excellent articles of food. These are known to be selected with care and are unadulterated. When foods of this class are procured in this way there is no danger that one's digestive organs are toying with some dangerous poison, or that the food is deficient in nutritive qualities.

The manufacturers' art applied to the cereals is in most instances to be commended and as highly useful. Oat meal, corn meal, corn grits, barley meal, pearl barley, cracked wheat and all similar preparations are excellent articles of food. White flour is a deteriorated product. Public sentiment is being roused on this subject, and intelligent people demand whole wheat meal instead of white flour as a bread material.

Foods procured as near as it is possible as nature produces them is the rule to go by. In this form we can detect with our own eyes an inferior article and select for ourselves that which is good and wholesome. But when fruits and vegetables, or any food product is subjected to the manufacturer's manipulation and mixing it requires a chemist to decide whether it is wholesome or otherwise. And yet a chemist's sample may be all right and the product for the trade a different thing altogether. There is no dependence to be put in any food product which can not be examined and tested without a chemist and daily with one's own eyes. There is little doubt that the health of Americans has suffered much from concentrated and refined food materials. To improve their health and physical vigor they must get nearer to nature and abandon much of the so-called improvements and refinements in relation to food. If these foods were labeled or marked with the ingredients used in their composition and preparation then the public could see and decide for themselves whether they wished to use them or

not. This method would be fair to all—the consumer and manufacturers. Until this is done it is well to steer clear of all manufactured and preserved foods of unknown composition.

The infant foods on sale in the shops are not to be depended upon as the best food for the young child. Many of them no doubt are as good as they can be made. But these are liable to be adulterated and of inferior quality, which cannot be detected by their physical appearance. The artifices of man cannot supplant nature. The best substitute for the mother's milk is fresh cow's milk. This is the decree of all the candid physicians of every school of medicine. When this does not agree with the child in the ordinary way, by dilution with water according to the age of the child and a little sugar added, then the milk should be partially digested before using. This is called the peptonizing process. This method prevents the formation of large curds in the stomach of the child. Human milk never curds in large pieces, but cow's milk does in the infant or adult when the digestion is sluggish and feeble. This pre-digested process converts the cow's milk into a food which more nearly resembles the mother's milk. Barley water is an excellent substitute for milk. We knew a child who thrived for the first year of its life on this food alone. This form of food is too much neglected and under-estimated by mothers and those who have charge of feeding the sick. We believe that the cases are extremely rare in which healthy cow's milk will not agree, if properly prepared and given with care and judgment. It cannot be too often repeated that natural foods are superior and infinitely better for the new born infant than any manufactured article.

This peptonizing process consists in the employment of an animal or vegetable digestive material. Pan-

creatine is the animal one usually employed, and extract of malt is the vegetable one. We prefer the vegetable material. The discovery was made a few years ago that extract of malt contains, in addition to its well-known starch digesting material, a substance capable of digesting albumnoid materials. To peptonize a pint of milk with the animal ferment add five grains of pancreatine; five grains of soda (bicarbonate) should be added to the milk before the pancreatine is placed into it. This makes sure that the milk is alkaline as this digestive substance is more active in alkaline liquids. It seems that any trace of acid prevents the digestion of the milk by this substance. This prepared milk is to be placed in a temperature of blood-heat—about one-hundred degrees—and remain for thirty minutes or one hour. A good test is that as soon as the milk tastes a trifle bitter then it is ready to take off the stove. If too bitter it has been digested too much and must be thrown away and a new batch prepared. I cured a case of inanition and irritable stomach and bowels in a child of eighteen months by the use of milk prepared in this way, and nothing else. This child had sores from head to foot and not an inch of skin on its body which was not inflamed and irritated. The discharges from the bowels were as often as twenty times in the day. Three months use of peptonized milk as above described and this child grew plump, smooth skinned and was well.

This milk should be prepared each time and placed in a cool place or boiled when taken from the stove. The milk needs no addition of soda with the malt. To one pint of milk add a tablespoonful of extract of malt and place in a temperature of one hundred degrees, Fahrenheit, the same as with the animal ferment or digestive material. The process is exactly the same as respects the heat, etc., with the malt as with the

pancreatine. The animal substance sometimes gives to the milk an unpleasant odor and has been known to impart to it poisonous substances. In convalescence from protracted fevers and in severe chronic disorders of digestion this peptonized milk is an excellent food and should be used more extensively than now. Milk prepared in this way will be retained on the stomach when ordinary milk and all other foods are rejected. By the use of these natural foods the mother and the convalescent will be able to determine the nature and quality of the food daily without the aid of a chemist or depending upon the statements and recommendations of others, which must be the case when manufactured foods are employed.

Nature and the healthy cow will not cheat and defraud us, while we know that these prepared foods may be inferior in quality and even adulterated and we not be able to detect it at once by an inspection of each package. If the result of the experiment is bad then we have harmed the child, for which we must try to make amends. So the only safe and sure way is to use that food of which we have definite knowledge as regards its nature and quality. Foods of unknown composition of all kinds and of every name should be abandoned and avoided.

FRESH AIR AND SUNLIGHT.

THE necessity of these to health and happiness seems to be escaping from modern notice. In our cities wealth is permitted to erect great structures in defiance of all the canon of hygiene. Buildings from ten to twenty stories in height cut off the light and air from the streets and lower structures, so that, down below, the narrow, pent-up roadways are like dark alleys. Dr. S. W. Dodds, of the St. Louis Hygienic College, protests against every interference with the right to the enjoyment of the

sunshine and good air. She says that the "enlightened of these United States have very much to find out; we have not yet learned the value of the great life-giving and health-producing agents around us. Nature has furnished them in abundance, and placed them at our hand. But through ignorance of the laws which govern life and health we reject these agents. We shut ourselves up in close rooms, and poison the whole system by breathing a vitiated atmosphere. If the apartment is cold we simply close the door or window. Would it not be more sensible to build a fire, and then let the fresh air come in? This would give the desired warmth and at the same time afford a good supply of oxygen for the lungs. It is next thing to a stupid, and certainly very bad economy, to exclude these life-giving agents from our homes; and to take into our lungs, instead, the poisonous exhalations that are thrown off from our own bodies. We are, in these matters, penny wise and pound foolish; we may save the coal in the bin, but we shall lose that which is of more value. When we get sick we not only have the doctor to pay, but we are robbed of that greatest of blessings, good health.

Many years ago, when I was in New York City, I used often to visit Dr. Trall's Hygienic Institute. Among his patients there was a young lady, sick and in bed with consumption. It was winter, and the weather was cold. This patient was in a large room, all by herself, and there was an open fire kept up day and night. Fresh air was admitted at the window, and a long tube connecting with the outside of the building brought a further supply of it directly to the patient's pillow, so that she had the benefit of the best air in the neighborhood night and day; and the length of the tube through which it was conveyed softened its temperature as it passed through the room. This enabled the patient to breathe

with comfort, when the inside air, being less pure, would have half suffocated her. Not only so, the good grate fire drew a fresh supply through the open window, and kept the whole atmosphere of the room sweet and clean.

Another physician, with less appreciation of the value of this agent, would have closed the apartment tight; and if fire was needed burned up the oxygen that the patient so much required, particularly in a disease like this, where the lungs, through partial disablement, need as much pure air as they can possibly take. Akin to the folly referred to is that of shutting out the sunlight. Ignorance, too, is at the bottom of this, for nothing is so essential to life and health, unless it be pure air, as sunlight. Without it vegetable life, as well as animal, must wither and die. So far as health is concerned it is a sort of suicide to exclude the sunlight; and no amount of faded carpets and tapestries can be weighed in the balance against lost health. Better fade the carpet than the ruddy cheek. We know these house-plants at sight; pale, bloodless, with a sort of wheyey or buttermilk complexion. How I would like to throw open their windows, dash back the curtain, and let in the cheerful rays of light."

TO REMOVE WRINKLES.

TO many the appearance of wrinkles upon the face, at an age when people do not wish to be called old, is rather mortifying. We might refer them to an old recipe called Ovid's, and which is easily prepared, viz.: Take equal parts of bean and barley-meal and mix with raw egg. When the mass is thoroughly hard and dry it should be ground to a fine powder and made into an ointment with melted tallow and honey. A thick layer of this applied to the face every night was warranted to smooth out all wrinkles.

THE MEN ON THE LOCOMOTIVE.

THE traveling public have very little thought regarding the cost to body and brain involved in the running of a railway train at a high speed. A writer in the *Scientific American* gives a few points that are impressive, and suggest the query as to the real need to society of transportation at such risks. He says:

"The exaction that modern railroad speed makes on the physical stamina of railroad men is demonstrated in the fact that seven engineers are required to take the Chicago flyer out and seven back, says the *Boston Transcript*. The running time between New York and Chicago is twenty-four hours, and the average speed is forty-eight miles an hour. Each engineer and engine runs three hours. Machine and man returns with a slow train to their starting

point to relieve the strain on both. Then the engineer is given forty hours' rest before he goes on the flyer again. This rest is absolute, no work of any kind being required of the engineer. Though the average speed is forty-eight miles an hour, the locomotive must at some points be driven at sixty or more. The physical strain on the men in the cab at those bursts of speed is something terrible. The engineer has fifty things to look out for, and is being shaken and swayed all the time. The fireman is constantly feeding the insatiate furnace. On the run of the Empire State Express, three tons of coal are shoveled from the tender into the furnace between New York and Albany. It is not wonderful that the engineers of this train are given alternate days for rest and recuperation. Fast travel not only wears out rails and machines, but human creatures also."

THE COOK.

Who is it holds the rod of power,
The grimmest despot of the hour,
Her hands and face bedaubed with flour?
The cook.

Who is it makes poor, soggy bread,
In slices served like chunks of lead,
Expects our frames thus to be fed?
The cook.

Who is it bad dyspeptics makes
With buckwheat flour or "flannel" cakes,
And slumber from our eyelids takes?
The cook.

Who gives us curry with our rice,
And pepper adds, and other spice
To every dish, to make it "nice"?
The cook.

Who gives us pound-cake, old and rich,
And toasted cheese, and other sich,
And coffee brewed as black as pitch?
The cook.

Who gives us mince-meat in our pie,
With flaky crust; and then, oh, my!
A "smothered" beefsteak, rare and "high"?
The cook.

In short, who is it makes us ill,
And swallow, much against our will,
A horrid after dinner pill?
The cook.

Helen L. Manning.

BATTLE CREEK SANITARIUM.

NOTES IN ANTHROPOLOGY.

Race and Disease Tendencies.

—Each race of man has characteristic peculiarities, physical and mental, and so marked usually that a man's ancestry can be told almost at first sight. It is no less a fact that these characteristics seem to predispose particular races to certain diseases, while rendering them immune, or nearly so, to others. *The British Medical Journal* details some recent results of investigation on this subject.

"It is generally believed that the Negro races show a special proclivity to tuberculosis and cholera, and they are also particularly liable to tetanus. On the other hand, they enjoy comparative immunity from cancer, malaria, and yellow fever, and are seldom attacked by diphtheria or dysentery. The yellow races are very prone to ophthalmia and myopia, and insanity is said to be relatively more common among them than among other races; on the other hand, they show greater proclivity than the black races to tetanus, while they are more subject to tuberculosis and cholera than white races. Among white races and Europeans, M. Bordier, who has recently studied the subject, points out that almost the only observations recorded relate to the Jewish race, which exhibits a special predisposition to diabetes and nervous disease, while, on the other hand, it appears to enjoy some measure of immunity from croup. The population of France, as is well known, is made up of three great ethnological divisions, corresponding more or less closely to those found by Julius Cæsar: north of the Seine, the Belgians; in the center between the Seine and the Garonne, the Celts; and in the south to the Pyrenees and the Mediterranean, the Aquitanians and Ligurians. These three divisions present certain differences in stature, complexion, etc., which are the marks of a different origin. Thus in the North the men are well grown, dolichocephalic, fair and blue-eyed, while in the center and the South they are short,

brachycephalic, and dark in complexion.

. . . The people of the East, in French Flanders and in Picardy have fair hair; those of Brittany and Anjou have chestnut hair; those of Auvergne and Haute-Loire, black hair. . . . In the Cymric element in the French nation the pulse is normally more rapid than in Celts, and the Northern races are more long lived than those of the South. Velpeau remarked, at the time of the Crimean War, that the English soldiers recovered better from wounds and from operations than the French. The French soldiers themselves used to say that the English 'flesh' was different from theirs. Statistics show that tuberculosis is more frequent in the North than in the South of France. Myopia is more frequent in ancient Aquitaine and Liguria; caries of the teeth and varicose veins in the Cymric departments; hernia in the Norman departments. The Cymric seem to have a special tendency to sweating-sickness."

The Dwarfs of Africa, etc.—According to Dr. T. H. Parke, in *Illustrated Mission News*, the genuine pigmy races about whom we possess reliable information are the Batwas, discovered in 1886 by Dr. Ludwig Wolf, occupying the Sankuru region in the mid-Congo basin—the Mkaba tribe, near Lake Akkas, of Central Africa, with whom Emin Pasha's people would connect the dwarfs of the Central Forest. Of these the average height has been respectively reported to be: the Mkaba, 4 ft. 1 in.; the Batwas, 4 ft. 3 in.; and the Akkas, 4 ft. 10 in. Related to them in shortness of stature are the Bushmen of Southern Africa, averaging about 4 ft. 7 in. in height; the Andaman Islanders, whose stature is under 5 ft.; the Javan Kalangs, the Malayan Samangs, and the Ætas of the Philippine Islands. The Lapps are also notoriously of diminutive stature; so are the Fuegians, the Ainos, and the Veddahs, although a little taller.

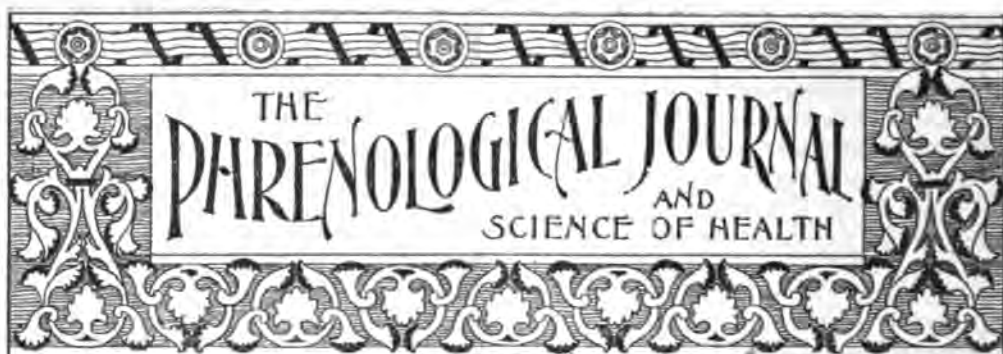
Dr. Parke's experiences of the forest dwarfs of Africa during his travels were very varied. He had many narrow escapes from their archers, and certainly owed his life to one of their women. He purchased the latter from a slave owner for a handful of beans, twelve cups of rice, and six cups of Indian corn. But, of course, he did not buy her into but out of slavery. Dr. Parke was obliged to be very marked in his kindness to her at first, to prevent her running away; but when she ceased to be afraid of cruelty, her devotion knew no bounds. Had it not been for her unwearied attention and care, Dr. Parke would have endured absolute starvation through months of forest life.

The first of the forest dwarfs measured was exactly 4 ft. high. In marked opposition to the giants, dwarfs are very often strong in proportion to their size, active, well proportioned, and very intelligent. In regard to his own experience, Dr. Parke says: "The intellectual inferiority of the dwarf specimens whom I have myself met with was not at all in proportion to their relative bulk. I would rather try to teach a pigmy than a Nubian any day, and feel certain that after a few months' intimacy I could turn him out as reliable in intelligence and in honesty as his over-grown negro brother."

What Ancient America owes to Asiatic Teaching.—An abstract in the *China News* is interesting because of its bearing upon the opinion that American culture before the age of Columbus was of Asiatic origin. At the meeting in August, 1894, of the British Association at Oxford, Dr. E. B. Tylor read a paper on the distribution of mythical beliefs. If such myths as that of the Bridge of the Dead are found to be distributed widely in the world, we have in this fact evidence of the linking which exists between the great religions of the world. The weighing of souls in a spiritual balance is another such widely scattered myth. In the religion of ancient Mexico four great scenes in the journey of the soul in the land of spirits are depicted

in the Aztec picture writing of what is known as the Vatican Codex. 1. The crossing of the river of death. 2. The passage of the soul between two great mountains that clash together. 3. The soul climbing up a mountain set with sharp obsidian knives. 4. The dangers resulting from these knives being carried about by the wind. There is a close resemblance between these pictures and certain scenes of the Buddhist purgatory depicted on Japanese temple scrolls. Here are seen, first, souls wading across the river of death; second, souls passing between two iron mountains, which are pushed together by demons; third, souls climbing the mountain of knives whose sharp blades cut their hands and feet; fourth, knife-blades flying through the air. Dr. Tylor also referred to Humboldt's argument from the calendars and mythic catastrophes in Mexico and Asia, and to the correspondence in bronze works and games in both regions, and expressed the opinion that the evidence was sufficient to justify anthropologists in considering that American culture was due to a great extent to Asiatic influence.

Mr. James Wickersham, of Tacoma, has advocated in *The American Antiquarian* for January, 1894, that Japanese art has found its way to Puget Sound by the drifting that has taken place on the Japanese current of vessels large and small at different periods. Partly this current bathes the Alaskan shore and partly it sweeps majestically to the south, coasting the States of Washington, Oregon and California. There has been a civilizing mission in this great current. The Kurosiwo has carried the knowledge of Asia across the broad Pacific to elevate and educate the Indians of the western continent. It is not only Japanese that have been conveyed to America, mixed with native races there, and taught them what they know. Vessels of other Asiatic nations that wandered so far east as to reach the Kurosiwo have always been liable to a like destiny. Thus the conclusion at which the eminent Oxford anthropologist has arrived is sustained.



Ex fronte, ex capite, ex vultu, etiam in ipso oris silentio natura loquitur.—PLATO.

EDGAR C. BEALL, M.D., EDITOR.

NEW YORK, MAY, 1895.

WRITERS FOR THE JOURNAL.

WE beg once more to remind our readers that we are in great need of desirable original matter for THE PHRENOLOGICAL JOURNAL. We can scarcely understand why there should be so few contributions of value sent to us for publication when we consider the large number of graduates of the Institute who certainly understand a great deal about the subject. Probably there are many competent writers who have not corresponded with us and who may not be aware of the situation, or who may have an impression that it would not be remunerative to work for us. Therefore we wish to say that we are more than willing to pay for good articles, and we think we can safely promise to pay all they are worth, taking the rates of other periodicals as a standard. We are particularly anxious to have contributions relating to applications of phrenology, such as adaptation for certain business pursuits or marriage. As the editor is expected to fill the editorial columns and to furnish a

phrenograph of some distinguished individual each month, modesty forbids that he should also appear conspicuously in the middle of the magazine. We hope that our friends will respond to this invitation and not only help us, but in this way add something to their income.

In this connection we wish to call attention to another matter which is of much more consequence to us than the average correspondent would be likely to suppose. We refer to the question of legibility and accuracy of manuscripts. We receive a great many articles illegibly written, badly spelled, poorly constructed, and without either punctuation or marks to distinguish the paragraphs, so that the labor of preparing such manuscripts for the printer is sometimes more than would be required for us to produce the same amount of original matter. It is customary at the present time in many magazine offices to refuse to examine manuscripts that are not typewritten; and while we would not think of laying

down such a rigid rule as this, we must say that typewritten matter sent to us, or otherwise clearly and cleanly written, is much more likely to receive our attention than in the opposite case.

Some beginners in literary work imagine that all details of punctuation, spelling, paragraphing and capitalizing are attended to by the printers; but this is a very great error. Of course in some printing offices, especially of newspapers, where the editors are very anxious to obtain certain information, they are willing to spend the time and labor necessary to getting it into shape no matter how atrociously it may be expressed in the manuscript. But in magazine work the case is different. With us the majority of contributions are not in the nature of news which we are obliged to publish on a certain date under a penalty of falling behind our contemporaries. What we usually publish is printed for the sake of its intrinsic merit, and this intrinsic merit, if we *pay* for it, should be imparted to the compositions by the authors. But if the writers shirk their duty, then the editor is responsible for every italicized word, paragraph, quotation mark, comma, or other detail. While our compositors and proof-readers sometimes correct mistakes, they cannot be depended upon to do so, for their rule is to "follow copy;" so that unless the errors are glaringly apparent there is no way to avoid them if the editor does not personally subject each manuscript to a close, critical inspection.

However, such errors as those referred to above, although they con-

sume a great deal of time, they are small and insignificant compared with the violations of rhetoric, the misuse of words, and the crudities of style which an editor who is at all ambitious for his magazine is often called upon to rectify. One of the difficulties in our language is that so many words are derived from the Greek and Latin, to say nothing of other foreign languages, that unless a writer is a linguist or a very careful student of etymology, it is very easy to choose words which fill a sentence with sound, but without adding anything to the sense. Thus many people use the word climax, which in the Greek means ladder, when they really mean only the *top* of the ladder, and should say acme. The word transpire, in the Latin, means to breathe across or through, hence to leak out, or come to public notice; but it is often erroneously used in the sense of occur, or to take place. A very common mistake is to say "There is no doubt but that, etc." The word "but" is equivalent to except, so that such a construction implies the very opposite of the idea intended, which is that there is no doubt at all. The phrase "at length" should never be used in the sense of at last or finally, and in the sentence "He looked as though he was ill," the word though should be if. Probably the most frequent mistake made by good writers is in the use of shall and will, for the distinction is so fine that for most persons a special study is necessary in order to understand it.

We mention these instances merely to call attention to the fact that unless contributors are well educated or very careful in composing their

articles, they are likely to have their productions rejected, or else they throw an amount of labor upon the editor which in justice they ought to do themselves. We have studied languages and the arts of literary composition long enough to have a great deal of charity for the mistakes of others, as we hope others will be charitable with our mistakes, and we are perfectly willing to undertake all reasonable corrections in manuscripts received; but to be compelled to rewrite long articles which it has taken a great deal of labor to decipher and interpret, when it happens too often, becomes a serious impediment in the discharge of an editor's regular and more legitimate duties. However, we hope none of our correspondents will be either offended or discouraged by these remarks. All we ask is that our contributors shall perform the principal labor of getting their "copy" into shape, so that the corrections we may have to make may be limited to those which properly fall within the scope of our editorial function.

THE FACULTY OF LANGUAGE IN RELATION TO VERBAL ACCURACY.

OF all the numerous departments or branches of phrenological study, that which perhaps requires the most care and patience is in the metaphysical analysis of the primary faculties. Gall and Spurzheim were obliged to perform an immense amount of labor in addition to the study of cranial forms and the anatomy of the brain. It is by no means so easy as many people would suppose to separate the primary function of a faculty from the various

phases of its manifestation when in combination with other mental powers, or when colored by temperament. An instance of this may be found in the faculty of Language.

One of the first mistakes people make in regard to this mental element is to suppose that its chief office is to confer talent for learning foreign languages, but this is not the case. The linguist's principal difficulty is in the construction of sentences, so that the mechanical faculties are most necessary in the study of grammar. It is also natural for people to imagine that the faculty of Language confers accuracy of speech, whereas its real function is rather a love of speech.

Love in all its myriad forms, whether expressed in the mighty currents of magnetism which keep the planets in their paths, in the throbbing of a lover's heart, or in the glad yearning of a pansy for the sunshine—wherever it is, there is liberty. Love and lenity always go together. Hence the love of words is likely to beget a certain liberality in their use which is not favorable to the severest sort of accuracy. If a man is hungry he does not criticise the victuals. If the steak is burned a little, or the coffee a little stronger than usual he is not likely to notice it. And if a man loves to talk he will find excuses for using a good many words, perhaps, the legitimacy or appropriateness of which will be determined by other faculties than that of Language.

It is not intended in these statements to imply that those who possess the faculty of Language in a marked degree are always, or even as a rule, addicted to the use of

inaccurate expressions, etc. It is meant simply that their precision is due to other elements. Demosthenes, who no doubt owed his fame as an orator to his intensity of feeling rather than a love of words, doubtless surpassed many voluble speakers of his time in the effectiveness with which he chose his expressions; and to the extent that he lacked fluency by nature, his critical faculties were probably sharpened beyond the ordinary to compensate for that deficiency. It will be found that the finest grammarians and the critical writers on orthoëpy are frequently endowed with only an average development of Language. As they are not in love with words, they are not blind to verbal defects. On the other hand, people who are very fond of talking are almost certain to take some liberty with the rules of speech unless they are endowed with the critical faculties also, or are well trained in habits of correct speaking. And in the case of illiterate people it is amusing to notice a disposition to coin words either from preëxisting roots, or by combining words already in use, besides sometimes inventing them entirely from the resources of their imagination. An amusing instance of this came under the notice of the writer many years ago in a drug store, where he happened to witness a well-dressed and somewhat pompous colored gentleman step up and inquire of the clerk if he had any "*agassic pills*." The clerk lowered his eyebrows and asked the man to repeat his question, when the same words, "*agassic pills*," were uttered more distinctly than before. The clerk replied that he knew of no such pills

in the market. In the meantime, the colored gentleman had produced from his pocket an empty bottle which he said had contained the medicine he wanted, and, on glancing at the label, the clerk saw that it was the word *cathartic*, which the customer had forgotten or had, perhaps, never correctly understood, and for which he had unhesitatingly substituted a pure coinage from his tropical imagination.

In regard to Language, as in the case of all other faculties, in reading character the phrenologist should be careful to keep clearly in mind the radical or primary function. Then by carefully estimating the development of Comparison, Constructiveness, Ideality and various other modifying faculties, the phases of its manifestation may easily be determined.

THREE BRAINY OLD STATESMEN.

A SINGULAR COINCIDENCE.

ONE of our contemporaries has called attention to a remarkable illustration of the doctrine which we teach, that brains are of paramount importance in this world, and that intelligence must rule in the end in spite of any amount of temporary repulse or suppression on the part of organized arrogance or titled mediocrity. We refer to recent events in the lives of the greatest statesmen in England, Germany and China. Germany is now showing special honor to Bismarck, who, notwithstanding his retirement, in the minds of all intelligent people towers as much above the conceited young emperor as if the former were the master and the latter a mere valet. If it were

possible to do so consistently with the monarchical government of Germany, no doubt Bismarck would be immediately restored to his former position.

Another instance is the case of Gladstone. After sixty years of political activity he gave way to a young man who seems to be incapable of coping with the responsibilities and difficulties of his position, and doubtless would gladly echo the wish of the people for a return to the guidance of his distinguished predecessor.

Lastly, in China, the emperor of which is a mere figurehead, we have

the spectacle of the reinstatement of Li Hung Chang, the only really great statesman in the Empire, after having been deposed by a master who enjoys authority simply by the accident of birth. These three instances prove that in great emergencies the mere sanctity of a royal title with its appendages of "divine right," jeweled robes, personal disease and imbecility, are insufficient to satisfy even the unintelligent masses. The robes of royalty are no doubt pleasing to the eye in times of peace and plenty, but in moments of great need the people clamor for fewer titles, shorter clothes and more brains.

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.

ALL CONTRIBUTIONS MAY BE SENT TO THE GENERAL editor, Dr. Edgar C. Beall; but matters relating to CHILD CULTURE, SCIENCE OF HEALTH, or of a strictly medical nature, should preferably be sent to Dr. H. S. Drayton, who has special charge of these departments.

WE ALSO EARNESTLY REQUEST OUR CORRESPONDENTS to write as legibly as possible. Wherever practicable use a typewriter. In this way you will lighten labor, avoid misunderstandings, and secure earlier attention

SIZE OF GALL'S BRAIN.—The assertion has been made, but the evidences such as we have are to the contrary, that Gall's brain was small. The cast of his head readily to be seen on both sides of the

ocean show a head of marked German type, approaching the globular—decidedly brachycephalic, broad and massive laterally and in the medium frontal region, at once striking the observer by its size. Gall died at about seventy of brain hemorrhage, while yet an active, earnest worker, so that it is not likely that his brain had lost much in size and weight. An authority gives 1,700 grammes as its weight. Allowing 31 grammes to the ounce this would make nearly 55 ounces, at least 5 ounces over the average size of the male brain. Place the cast of Gall in a group of casts taken from the heads of such men as Dupuytren, Herschell, Cavour, Napoleon, Webster, Clay, Calhoun, Faraday, Bentham, Chatham, Peel, Sheridan, etc., and it will be seen that its dimensions entitle it to rank with the large class.

INTIMATIONS OF LIVER ACTIVITY—C. M.—The fecal indications of a sluggish, out-of-tone liver are want of color; the passages may be very light, even grayish in such cases. The excretion of abundant bile imparts a deep brown tint, but it must be recognized that one's food has much to do with the color—vegetarians have light-colored passages as a rule. Flesh food, especially beef and game eaten freely, impart a dark hue.

HYGIENE IN SHAKESPEARE.—B. S.—In several parts of the great dramatist's work you will find certain remarks or admonitions on the subject of temperance and good habits? In "As You Like It" one of the characters, Adam, gets off very good counsel with regard to strength and vigor in old age. Scarcely anything more concise and practical can be found in any other author. He says:

"Though I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly."

LIABILITY OF RAILWAY COMPANY FOR ACCIDENT.—C. K.—Your question is somewhat out of our common range, yet we may say that it has been decided by the courts that the liability of a company through negligence extends to injuries sustained by a passenger although he may be standing upon the platform of the car. If there is a rule with regard to the occupation of the platform it is the duty of the employees of a railway company to enforce it. The passengers, while aboard the train, are under their care, and should be admonished with regard to any exposure that might prove dangerous.

A TINNITUS AURIUM.

Editor of SCIENCE OF HEALTH:

DEAR SIR: Will you please answer the following question: How does nasal catarrh cause a ringing or crackling noise in the ears? R. C. S.

ANSWER.—The effect is due to the interference set up by the catarrh with the function of the tubes that connect the pharynx or throat with the inner ear spaces. These tubes, called eustachian, have to do with the ventilation of the ear, and when, because of the swollen state of the surrounding tissue or an extension into them of the catarrhal inflammation they are obstructed or blocked up, they can not do their part. The roaring, hissing, ringing sounds that one hears at such times indicate such obstruction. The crackling sound usually intimates that air is admitted partly to the ear, and accompanies the throat changes in breathing of swallowing.

THE "SINGLE TAX."—L. O.—We would advise you to go to the authorities who discuss this subject of alleged reform for the information you request, as it is not altogether in our line. The principle involved is that for the support of government only one tax should be imposed, and that should be levied upon land exclusive of improvements. It is thought by the advocates of such a measure that it would bring about a great change for the better in behalf of the wage-earners, and prevent the large and rapid accumulation of capital in the hands of those who, by reason of special privileges and the monopoly of trade and production can control the market and business. For ourselves, we are not able to see how much reform of genuine benefit to society at large is to be brought about in this way. And especially can we not see how our agricultural population could derive any positive advantage from it. In the great differentiation of interests that characterizes such a country and people as ours it would be an impossibility to apply a measure of so sweeping a nature as the single tax without seriously injuring certain classes that contribute to the growth and resources of the nation. The principle as an idealism is attractive at first sight to the benevolent mind, but its application could only be made under circumstances of revolutionary effect.

WASHING THE FACE. *Question.*—Is the use of warm water objectionable for washing the face? C. K.

Answer.—No; provided you follow the cleansing process for which you would use warm water by cold. The warm fluid relaxes the skin, while cold water contracts and tones up the tissues. Warm washing tends to congest and so promotes skin affections, such as pimples, etc. Cold water tends to prevent them.

RINGWORM.—S. T.—You probably know that a ringworm is caused by a parasite that gets into the skin and multiplies its kind. Wash the part thoroughly with suds made with castile or green soap, then apply zinc ointment, or sulphur ointment. We have tried an old copper cent with good effect, wetting the coin and rubbing it over the sore.



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 MENTOR. A Little Book for the Guidance of such Men and Boys as would Appear to Advantage in the Society of Persons of the Better Sort. By Alfred Ayres, author of the "Orthœpist," etc. 18mo. Cloth, \$1.00. New York: D. Appleton & Company.

The author gives points of practical utility for conduct in society. Believing, as he notes in the preface, that "the surest passport to the better circles of society is moral worth, supplemented with education, a thing that is made up of two other things—instruction and breeding," he fills over two hundred pages with plain, clear talk on personal appearance, table manners, conversation, calls, conduct on the street, etc. The final chapters, "Odds and Ends," and "What is a Gentleman?" are filled with reflections put in a concise form, each valuable as a help to the boy or man who would improve himself, cast off rough and unseemly habits and render his presence in company agreeable and desirable, besides building a mental fabric of whose nobility he would be conscious himself as a reward of persevering culture.

THE WORLD ALMANAC AND ENCYCLOPEDIA FOR 1895 covers a wide range of matters interesting to the American public. Aside from the very full statistics of the political and commercial relations of the nation and States, there are special articles on topics scientific, social, religious, agricultural, etc. A really valuable volume for the man or woman who would be *au courant* with general affairs. Price, 35 cents.

SYLLABUS OF LECTURES ON HUMAN EMBRYOLOGY: An Introduction to the Study of Obstetrics and Gynæcology. For Medical Students and Practitioners. With a Glossary of Embryological Terms. By WALTER PORTER MANTON, M.D., Professor of Clinical Gynæcology and Lecturer on Obstetrics in the Detroit College of Medicine, etc. Illustrated with Seventy (70) Outline Drawings and Photo-Engravings. 12mo, cloth, 126 pages, interleaved, \$1.25 net. Philadelphia: The F. A. Davis Co.

A well-arranged and concise manual of the subject specified in the title. The anatomy and physiology of the reproductive organism are discussed in such terms that the student receives clear impressions of their nature, and the mystery of life assumes a higher importance in his appreciative intelligence. The results of study and observation in embryology are collated in the book, so that what the reader has to do with are known facts, not mere theory or hypothesis. Section IX, Practical work, is devoted to methods to be pursued in microscopical examination, the embryology of the domestic fowl being offered as the subject of study.

A DIARY OF THE GRAND ARMY OF THE REPUBLIC AND HANDBOOK OF MILITARY INFORMATION.

The various army organizations in the United States are tabulated with data regarding place of assembly and officers. Facts, in chronological order, are concisely stated with regard to the late civil war and European wars, and items of interest relating to the constitution of the great armies of foreign nations. As a book of reference on military matters it covers in its 125 pages a large field, and commends itself to the citizen soldiery of our country. George J. Manson is the author who has been at much pains to compile the book in a careful and trustworthy manner. Price, 25 cents. Fowler & Wells Co., publishers. New York.

DIPLOMATES. A Comedy in Four Acts. Translated by H. S. Williams from the French play "Diplomacy," by Victorien Sardou.

PHRENOLOGICAL SOCIETY AND FIELD NOTES.

PROF. W. G. ALEXANDER, class of '84, has opened an office at Owen Sound, Ontario, Canada.

HENRY F. LUTZ, of Berea, Ohio, has written for a list of necessary apparatus to re-enter the lecture field.

ORRIN DOOLITTEL, who writes us from Windham, New York, sending subscriptions to *THE JOURNAL*, intends to enter the lecture field in a short time.

PROF. GEORGE COZENS, class of '91, reports crowded houses at Helena, Mont. He expects to lecture at Spokane, Wash., and through the eastern part of that State, in May, June and July.

DR. ADDIE Z. LEWIS, class of '92, reports from Atlanta, Ga. We expect to hear further report later on.

DR. UPTON E. TRAER, of Salem, N. Dak., expects to give his next course of lectures at Yankton, in that State.

LECTURER wanted. R. D. Goodwin of Dubuque, Iowa, in a recent letter suggests Dubuque as an excellent field for a lecturer, none having been in that city since '92.

MR. E. W. PENNEY, at Kanosh, Utah, is still lecturing occasionally in that State. He intends to take another course at the Institute, after which he will permanently enter the field.

THE regular meeting of the St. Paul Phrenological Society was held on March 22. Benevolence, Constructiveness and Ideality were discussed by E. F. Berrisford and others. The society, which now numbers over one hundred members, has recently printed its constitution and by-laws in very neat pamphlet form.

THE Human Nature Club of Chicago, is steadily progressing. It meets every alternate Thursday at 125 Dearborn street. "The Relation of Body and Mind," presented by Prof. J. J. Butler, was discussed at the meeting held March 24.

UNDER the direction of Prof. George Morris, who has been lecturing there, a phrenological society was organized in Minneapolis, Minn., last week, which adopted the constitution and by-laws of the St. Paul Society. It numbers forty members. Professor Morris has moved to Labor Temple Hall, which seats eight hun-

dred people. He reports excellent business.

H. E. CROWELL, 117 North Main street, Rochester, Minn., reports a class of fifteen in that city, which is the outgrowth of one formed by Prof. G. Morris last year. They meet at the office of Dr. A. S. Adams, whose medical experience of over twenty years is of much benefit to the society. To quote Mr. Crowell's words: "THE JOURNAL meets with the unqualified approval of those who have read it, and several intend to subscribe soon."

MR. R. H. DENNIS writes us from Dayton, Wash. He makes some very interesting queries, which we hope to answer in subsequent issues of *THE JOURNAL*.

MRS. MAY E. VAUGHT, of the Chicago Institute of Phrenology, 125 Dearborn street, Chicago, Ill., says: "We could not have secured a better business center. We had a greater amount of business last week than we have had since we have been in this city. No one is permitted to advertise in this building, except from the windows; but we have been allowed to do so (being specialists), and our showcase is a great attraction. The policeman has to keep clearing the crowds away during the day many times."

J. S. CENTERBAR, class of '84, of Glens Falls, N. Y., gave us a call on his way from North Carolina. He is still greatly interested in phrenology, and has made some delineations with success. It is his intention to take another course at the Institute. Mr. Centerbar has been a regular subscriber to *THE JOURNAL* for over twenty-five years, and says he "cannot get along without it."

THE Home Science Association held its second March meeting on the 28th, at the Hall, No. 27 East Twenty-first street. It was well attended. The discussion of "Hygiene in the Home" was introduced by a paper read by Dr. Rachel B. Gleason, the well-known superintendent of the Elmira, N. Y. Sanitarium. Taking for her topic "Evils of Excessive Domestic Cares," she discoursed for fully forty minutes upon it in a most interesting manner. Her pictures of domestic life were clearly and impressively drawn, and her suggestions for improvement of the ways of the household were most effective. Speaking from an experience of fifty years, this lady's views deserved the utmost attention and received

it from the audience, which at times evinced decided enthusiasm. Among the other speakers who contributed much by their presence and remarks were Miss Julia Colman, who for many years has managed the New York branch of the W. C. T. U., Dr. M. L. Holbrook, and Mr. Gustav Axelson. The topic for the regular April meeting will be "Improvement in Tenement Homes."

REV. J. L. DOUGHTIT, of Shelbyville, Ill., is a bright, clear-headed thinker and a good speaker and writer. He is practical and in touch with human life and has sympathy with those who need. He has been a reader of phrenological and hygienic literature from boyhood, and has always a good word to say for any cause that aims to bless and build up human life and character. Readers of *THE JOURNAL* will remember his name as connected with something worth reading, and wherever such men move in society there is something like an electric light that illumines a considerable field. His photograph strongly resembles Dr. Parkhurst, who, wherever he is, is a live man and particularly alive in New York in these days. Our friends may coöperate with Mr. Doughtit in any measure of practical reform and be in good company.

PROF. L. HUMMELL, who is about to reënter the lecture field, as we stated in the March issue of *THE JOURNAL*, is a graduate of the class of 1876. For a period of fifteen years thereafter he was almost constantly in the field lecturing on phrenology and allied sciences. For the past few years he has not lectured very much, owing to illness in the family. In entering the field this time Professor Hummel is better equipped and prepared than ever, having now a larger number of anatomical, physiological, and phrenological illustrations for use in his lectures. He has also letters of recommendation from the Hon. Charles N. Brumm, M. C., Pottsville, Pa.; Prof. G. W. Weiss, Superintendent of Schools, Schuylkill County, Pa.; Rev. S. M. Moore, D. D., Tyrone, Pa.; Dr. Daugherty, Canton, Ohio, and many other prominent theologians, physicians, and educators. We bespeak for him a hearty welcome wherever he may go, and expect to hear encouraging news from him and his work.

UNDER date of March 11 Mr. Vinter F. Cooper, at Caldwell, Idaho, writes the following interesting letter:

"Concerning my efforts in the phrenological field I can say that it gives me pleasure to be able to truthfully assert that my interest in Phrenology has daily increased since my graduation. The prosecution of this profession in the lecture hall, office, or studio constitutes the principal source of gratification. I have been actively engaged in the field since the 11th of last April. The first few months' labor was not remunerative, principally due, however, to a lack of business management. Since the last of November I have confined my labors exclusively to the Boise Valley, of this State. I have been thoroughly convinced of the correctness of the advice given by you to lecturers not to travel from one point to another, separated by long distances, in order to find suitable lecturing places, but to confine one's exertions to a limited district, because, if possessing any degree of talent whatever, it is recognized, and one is gladly received at the nearest point. So forcibly has this been impressed upon my mind by the experience of the past month that I shall most decidedly work as long as possible in one district.

"I travel from one point to another by private conveyance, and am thus enabled to reach a field little frequented, and which is ripe for the reception of Nature's truth—Phrenology. I find this manner of traveling combining sufficient work for exercise, recreation from mental pursuit, and variety great enough to render a brief lay-over appreciable.

"It can readily be seen how greatly beneficial this style of living is for one of a very nervous temperament.

"My efforts during the past six months have been well rewarded financially. Despite the stringency of the times I have done exceedingly well, and feel much encouraged, not only with returns, but with the happiness derived from pursuing an avocation exercising the most largely developed faculties.

"The first of May I start south, going through Eastern Oregon and Western Nevada."



THE STUDY OF MAN

THE AMERICAN INSTITUTE OF PHRENOLOGY.

Character reading is both a science and an art. Some persons have the instinct to appreciate strangers without having any positive knowledge of the reason or value of their impressions. They cannot tell why they like one person and dislike another; why they are willing to confide in one, and unwilling to trust another. Phrenology reads character from a scientific basis; it gives a reason, and the student of Phrenology knows why one man will not answer for a given position, as a companion, a partner, or a friend, and why another is adapted to it, and it teaches how to approach a stranger in the best way to secure desired results.

The American Institute of Phrenology, incorporated in 1866, has every year taught a class of keen and eager thinkers, and wherever one of its faithful students has roamed or rested, his presence has been a line or a point of light among the people. Among our 600 graduates there are as many who have made their mark and become distinguished as there are from any other institute of learning in a similar number, and every graduate of a college is blessed and benefited by the widening of his life and the exaltation of his purposes and powers, and so every student of Phrenology, whether he becomes distinguished as a public lecturer, or moves in the common channels of life, has his powers of understanding mankind wonderfully augmented, and his means of doing good greatly enhanced. All the learned professions and spheres of business have been from the beginning more or less hindered and handicapped from a lack of the knowledge of human character, and the study of a knowledge of the human mind is always hungered after. Whatever proposes to teach the talents or future possibilities of a given individual is greatly inquired after, and the inventions which have been put forth as a means of helping one to know what he is to expect in the future, and how to attain it, have ranged all the way from the gossip's teacup to the glowing planetary system, to see if between these extremes, or from them, could be gleaned anything that would help to open the pathway to the ambitious aspirant for success. Until Dr. Gall taught the physiology of the brain, and how to study mind from its development, the study of character had been largely an unknown land, "a terra incognita," an unknown, arid waste. Skeptics may squabble over the claim that Phrenology is not an exact science, while they themselves practice the healing art, which is itself more or less empirical, a subject of experiment. When the Phrenologist correctly reads character and every listener recognizes it, the plea then is that he does it by physiognomy, that he sees the face and expression and studies that, and while physiognomy has its own science, there are Phrenologists who can be counted by the fifties, who would study half a dozen selected subjects in a dark room, and by the examination of their heads and a study of the temperament describe their characters so that an unbiased committee would know each man in the order in which he was examined, by the accuracy of the character revealed.

Phrenology is chiefly useful in assigning to the young the right pathway of success, honor, and happiness. Talents vary partly by inheritance, and

partly by environment, which is another name for culture. Some are adapted by organization for one pursuit, and some for another. One is literary, another scientific, another mechanical or artistical, another commercial, another has the governing qualities. Twenty boys twelve years old, struggling with their fractions and moods and tenses in school, by the aid of Phrenology can be assigned by an expert in Phrenology to lines of culture and business in a manner so successful as to double the power of the person in question.

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Business men should study Phrenology; men of the learned professions, and teachers especially, should master the science and art of character reading. The teacher who understands it, or the commercial traveler, or the confidential manager of a score or two of employees would double his power and his skill, and his consequent success and value, by being familiar with the teachings of Phrenology. The AMERICAN INSTITUTE OF PHRENOLOGY invites business men as well as the young who are about choosing a pursuit, or learning a trade, to study the science of Phrenology; not necessarily to become professional experts at it, but so as to qualify themselves to meet successfully the human beings whom they have to deal with, work with, and influence.

The American Institute of Phrenology is the oldest and best-equipped school of Phrenology in the world. Its facilities of extended and careful instruction are unequalled. Its sessions commence on the first Tuesday of September in each year and continue eight weeks, and those who contemplate studying Phrenology or taking a course of instruction are invited to send for a pamphlet entitled "Phrenology in Actual Life," which contains addresses delivered before the American Institute of Phrenology, and it will be forwarded free by the first mail.

There is no department of learning, there is no line of business or human occupation which brings mankind into contact with his fellow-man that will not receive signal benefit by a course of instruction in Phrenology, and in many instances double the capability of each person to deal with mankind successfully and pleasantly; and then those who are candidates for conjugal relationship will learn how to choose a matrimonial mate and make no mistake. Those who have their own living to earn and their own way to make in the world without the aid of parental wealth or guidance cannot afford to miss a course of instruction in theoretical and practical Phrenology. How to read strangers correctly is a great art and a wonderful assistant for any person who has to find his or her own way to success in the world, without aid, and choose those who shall be as friends, assistants and companions, all that is desirable in the complicated relations of life.

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Volume 99

JUNE, 1895

Number 6

THE PHRENOLOGICAL JOURNAL

AND
SCIENCE OF HEALTH

AN ILLUSTRATED MAGAZINE
OF
HUMAN NATURE



CHAS. A. DANA.

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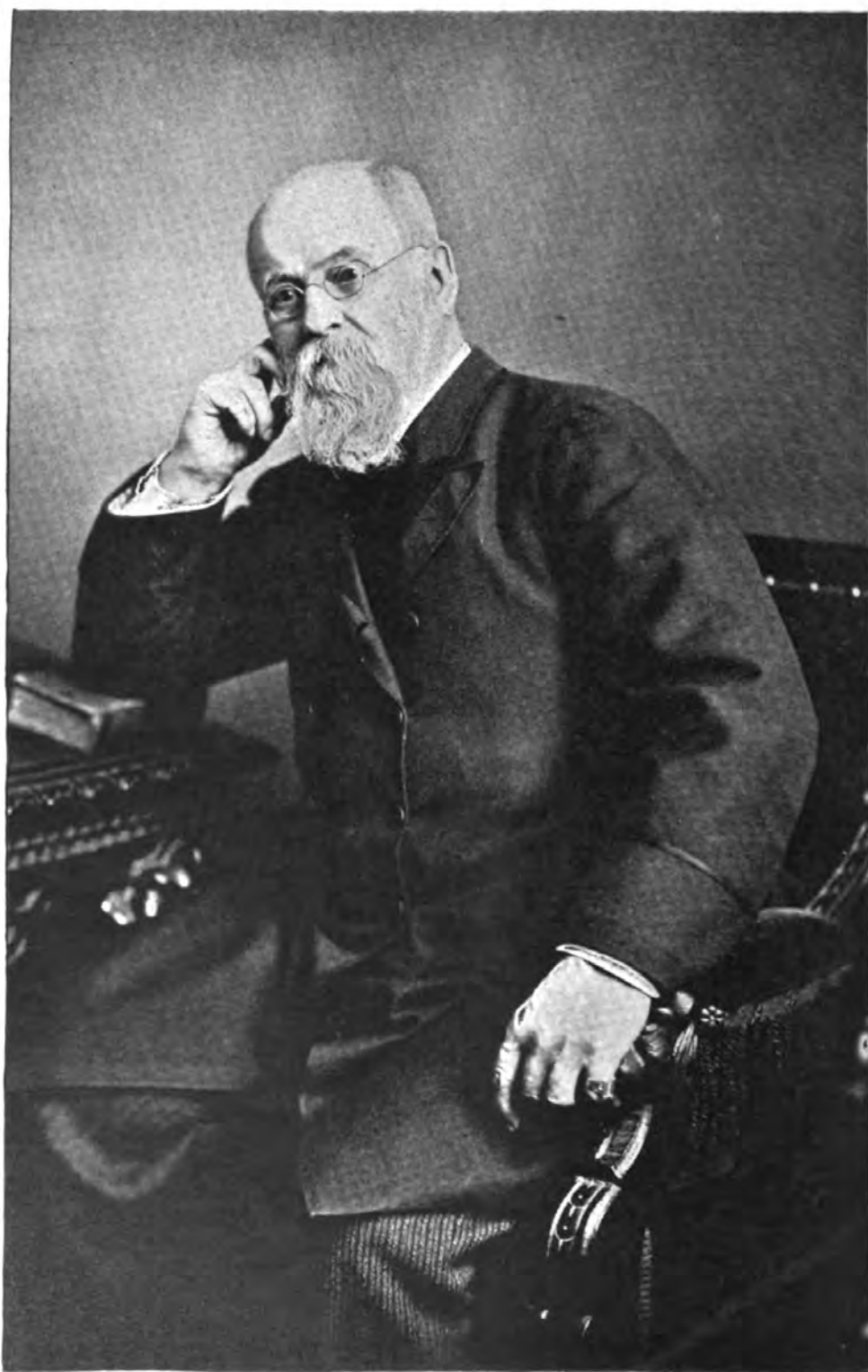
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THE HON. CHARLES ANDERSON DANA.

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JUNE, 1895.

[WHOLE NO. 678.

THE HON. CHARLES ANDERSON DANA.

A PHRENOGRAPH FROM A PERSONAL EXAMINATION

BY EDGAR C. BEALL, M.D.

MODERN journalism is one of the greatest factors in our civilization. There is, indeed, scarcely any form of enginery, whether physical or psychical, to which the world is more indebted for its progress than the daily press. Like fire, air, water, love, religion, or any other immense force, however, when perverted or misguided, the press may be, and often is, a powerful vehicle for the dissemination of evil. But as great leaps forward in human development are often the reaction from profound contempt for some noxious error, even the abuses of the newspaper are sometimes blessings in disguise.

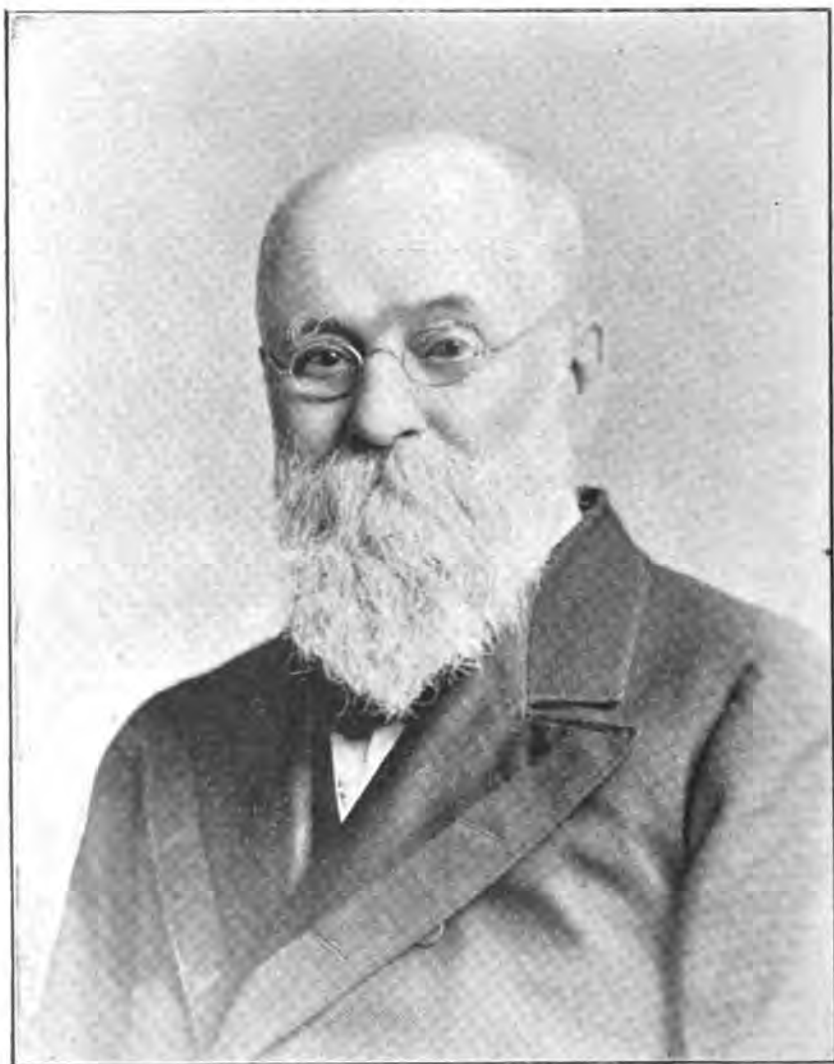
A journalist, as the Latin root of the word implies, is one who notes the doings of the day. A great journalist is one who keeps abreast of both great and small events as they occur each day. He must possess an instinct for news, with a talent for gathering it. He must have discrimination in selecting that which the public wishes to know, with a broad intelligence as to the interests of the community,—to which must be added facility, directness and vigor in the use of language. All these qualities are certainly possessed in a

very high degree by the distinguished editor of the New York *Sun*.

Mr. Dana is a man of extraordinary and striking personality. His height is five feet nine and three-quarter inches, and his weight two hundred pounds. He is very stockily built, with a predominance of nutritive and brain power which phrenologists usually describe as the vital-mental or mental-vital temperament. His hair, which was naturally very thick and bristly, was reddish brown, and his eyes hazel. His head measures twenty-three inches in circumference and fifteen inches from ear to ear across the top. This signifies a very large brain, and it is supported by a constitution of almost inexhaustible vital resources. His hand is phenomenally strong. It is a compound of the square and the conic type, and the palm is so broad and thick as almost to suggest a pyramid in shape and strength. It agrees with the general form of the head and the body, the heavy palm showing practicality, and the somewhat tapering fingers indicating an interest in mental processes, literature, etc., rather than the more objective and mechanical planes of life. Thus in the construction of

great ships, bridges or railways, he would be more interested in the personalities, motives, etc., of their projectors and patrons than in the mechanical details of the work, although fully able to understand the latter also.

it would some men to exercise all their powers. With such a temperament we can understand his appreciation of all that pertains to practical life. Every wave or even ripple in the great flood of human happenings has an interest for him either direct or indirect.



Rockwood, Photo.

CHAS. A. DANA.

Very few men in any sphere are endowed with more profound vital energy. This man will experience delight in the simple consciousness of existence. To stand under the sky with closed eyes it would give him more pleasure merely to breathe than

To subdivide his vital temperament we should say that he has rather more of the sanguine or thoracic than the lymphatic or abdominal. People of the sanguine temperament love activity, freedom, air and sunshine. They are impetuous and ardent in feeling, and

their judgment is characterized by brilliancy and rapidity rather than depth. They have not only little sympathy for repose of body or mind, but in whatever they study or whatever they do they choose that element or department which is especially related to action. If they look at a machine they ask few questions as to how it is built, but they want to see it run. They care little to read plays, but take great pleasure in seeing them performed. In grammar they are most interested in the verb. They prefer novels to scientific treatises, and biography to philosophy. In their intellectual life their impatience gives them more sympathy with the immediate than the remote, so that in matters of history the nearer they get to the throbbing, living present the better they are pleased. In a word, they respond quickly to all that is around them for the moment. "Eat, drink and be merry, for to-morrow you may die," is one of their mottoes, and as they are so alive to all that concerns to-day they make the greatest chroniclers of daily history.

However, Mr. Dana has also a superabundance of the other vital fluids which favor repose, so that while he loves the open air he can also spend a great many hours indoors with his books; but when he does read, it should be observed that he reads remarkably fast; and though his body may be anchored to a chair, his mind will be flashing around the globe.

Another very important element in a successful journalist is a strong social nature; for as a very large proportion of human actions have reference to the social instincts, one cannot fully appreciate the springs of human conduct without a liberal endowment of these faculties. In this respect Mr. Dana is very thoroughly equipped. His back head is very heavy. He is capable of profound feeling for friends, home, wife and children, but his affections are intermittent and variable as to the degree

and manner of their expression. The same uncertainty will be true to some extent as to the number of the individuals who receive his regard. He is a man of phenomenal resistance and even willfulness, but not patience or consecutiveness of thought and feeling. His temperament is ebullient, fitful and cyclical or recurrent, so that his friends will all be remembered if they wait awhile. He will get around to each one when the mood strikes him, but woe to the man or woman who tries to drive him! He is like a mountain torrent fed by the emptyings of capricious storm clouds, rather than a tranquil river which takes its source from hidden springs in the bosom of the earth. He is likely to be incited to a special action by each shifting scene in the drama of life. His whole attention can become absorbed in the circumstances of the hour, so that no one person can expect to occupy a place at his elbow all the time.

The cerebellum in his case should be called the lesser rather than the "little brain," for it occupies an extraordinary space, filling out the lower backhead and giving an appearance of great massiveness to the nape of the neck. This development indicates not only a deep appreciation of the opposite sex, but a splendid executive virility which could cope with almost any opposing force and conquer it with ease. It is a perennial fountain of energy and enthusiasm. For such a man ever to have the blues would scarcely be possible. Even in the shadow of defeat hope would see a star, and though actually vanquished, he would wear laurels of victory in his dreams. Here is also the mysterious battery which emits what people call "personal magnetism." In such a presence a visitor is conscious of something bracing in the atmosphere—something which to a weak and unlucky man would be almost as welcome as a life preserver would be to a shipwrecked sailor. Naturally this would apply more particu-

larly to the female sex. Women adore this superb strength—this aura of an imperious will to live and love—and even when it tortures them with cruelty, they often refuse to be released.

most formidable of his executive powers, and therefore does not represent the full degree of the man's strength as an opponent. It must be remembered that his temperament is the one most favorable to hopefulness



Cox, Photo.

CHAS. A. DANA.

The faculties that make the soldier, or the congenital fighter upon any plane are all well developed in Mr. Dana. Combativeness, however, is neither the most conspicuous nor the

and the spirit of enterprise. It is also the one that generates the extra vitality which is needed in every kind of contest, and as he has so much superfluous vital energy it is a pleasure to

him to dispose of it in some form of warfare, whether his belligerent feelings are very active or not.

But to the student of cranial forms this head presents one development which it would be difficult to find in a more extravagant degree in a man of equal culture. This is the brain center which confers the quality known as firmness or will-power. It is located at the top of the head on a line with the ear, and in this instance, as shown in the profile portrait, no special experience or skill is required to see that it is prodigious. Note the extraordinary distance from the ear to the crown. The summit of the head, being almost hairless, is smooth, of course. There is no isolated knob upon the surface, rising like the sphinx above the sands of Egypt, as most people erroneously imagine we teach. But what a mass of brain in this region! Surely this development will illustrate the phrenological method of measurement to the dullest observation.

Firmness braces, solidifies and sustains all the other mental powers. The difference between a man with this faculty and one without it is the difference between the oak and the willow. It imparts the ability to maintain a position once taken in the face of great opposition. It is the essence of resistance and stability. It also confers decision, resolution and determination. It gives perseverance in labor under difficulties, as in the mastery of a foreign language, or in perfecting an invention. When exercised without reason, justice, kindness, etc., it becomes obstinacy.

Continuity, which is a very different faculty, is only moderate in Mr. Dana. This is indicated by the short line from the ear to the upper back head a little below the vertex. That is to say, he does not keep his attention so glued to one subject that he cannot stop for a certain time without confusion. On the contrary, he loves diversion. As a school boy he was doubtless a hard student, but

always glad to hear the bell for recess.

If he had more continuity he would dislike even a temporary halt. For example, he would then prefer to finish a book at one sitting. As he is constituted, he will move mountains to read a book through, but he may be three months or a year about it, and in the meantime may read a hundred other things. In conversation he can easily loosen his grip on a particular topic when it has served his purpose; and in his editorial function his mind rapidly sweeps over a vast field of varied and widely diverse questions, catching from each a ray of light as a meteor dashes through a maze of stars.

Mr. Dana's firmness has the phase of persistence rather than tenacity. Thus he does not always retain his hold on an opinion or a passion, if let alone. He knows that only a fool never changes his mind. But he rarely seeks assistance, and never permits coercion, when he engages in that exceptional performance. When he once commits himself to a definite policy, no ordinary force can turn him back. When he rises to his feet, let no one rashly order him to sit down. If this should happen he would suddenly become cataleptic—with the exception of his tongue, which would then effect an escape of diction both thrilling and picturesque.

The sense of property is medium. He accumulates by intelligence and from a love of power rather than from a desire to hoard. Secretiveness, which is especially characteristic of inferior minds, is also subordinate here. He can keep his counsel if necessary, but does not choose deception as a favorite method. He will first try his keen blade of logic; then the momentum of his will, and only as a last resort the *ignus-fatuus* of a false flag. The head is not especially wide just above the line of the spectacle frame at either the hoarding or hiding instinct; and while the eye is wonderfully shrewd,

it has not the expression of deceit or cunning. That eye says, "I am not a bit afraid to open my soul, but why should I?"

Cautiousness is very strong. It widens the side head near the top on a line with the ear. He has the impulse to proceed guardedly, but always to proceed. His caution is not the kind that looks to the remote future so much as to the dangers lurking within earshot. He has alertness rather than fear, and sagacity rather than apprehensiveness. It is scarcely possible to surprise him. With the snapping of a twig or the rustle of a leaf he is up as quick as a bird, but he does not fly away.

Above cautiousness, the head extends greatly outward and backward at the love of approbation. He is an intensely ambitious man. The desire to excel is his dominant sentiment. This faculty is almost a sort of pope in his mental hierarchy. He may scarcely be conscious of it himself, but nearly all of his other faculties are humble subjects of this master passion. Everything in the man's character must be studied, as it were, from this vantage ground. He does not care for cheap applause, or to be praised for a gaudy plume. His special pride would be intrinsic excellence. He would rather be known among a few select readers as the writer of a trenchant, critical editorial than to be lionized by millions as the author of an indifferent novel.

Mr. Dana is more sensitive to criticism than most people would expect so strong a man to be. This is due in large measure to his lack of self-esteem. Although the deficiency is not very apparent in the portrait, the head really slopes off rather abruptly on the median line behind the conspicuous firmness. Although his ancestors were of English stock, his head is thus wanting in the element which most distinguishes the English character. He is like the typical American in this respect. He is willing to assume

positions of leadership from a knowledge of his ability, but is not encouraged to do so by the sentiment of self-reliance. He has often doubted his value and power when others little suspected his actual state of mind. Such a man is certain to be misunderstood by those who do not study him carefully. For example, he would impress some persons as more dictatorial than he really means to be. He possesses neither the elements of a tyrant nor the qualities which make the model leader; so that in a position of authority he may act with a certain inconsistency at times. He will not be uniformly dignified, if indeed that adjective could ever be applied to him; and as he is also very feeble in the spirit of obedience or submission, with this combination he will appear to have an independence, haughtiness, and sometimes even arrogance, perhaps, which are only on the surface. Another circumstance which must be taken into account is the splendid luck the man has enjoyed. He has nearly always had his own way, and has scarcely ever suffered an actual reverse. It may interest some persons to know that the line of fortune in his hand is remarkably long and well defined. When a man has always been able to indulge his dominant wishes, it is not likely that he should develop a very tractable character.

As to moral sentiment, benevolence is rather less than the sense of justice. There is a great deal of honesty in his nature which is often obscured by his peculiar temper, but at heart he loves the right and believes in thoroughness, accuracy, regularity and legitimacy in all things. He believes that what is worth doing is worth doing well. He is a hater of shams. At the same time he is not a stickler for the observance of all conventional standards. This is also true as to religion. He has not a very orthodox head. In our profile engraving he is in the attitude of

acquiescence, but the contour of the top head suggests a line from one of Goethe's famous characters:

"Ich bin der Geist, der stets verneint."

In a nature as critical and analytical as that of Mr. Dana, in which there is a constant habit of scrutiny and investigation, especially into the facts and practical realities of life, we can scarcely expect to find a great deal of reverence or faith. His mind is too active in seeking knowledge to favor the condition of repose which is so essential to belief.

Of Mr. Dana's intellect, of course a great deal might be inferred by the fact that he is a famous journalist. Any one might guess that he had a superb memory for events, but we do not need to guess. We see the type of forehead here which is almost typical of literary genius. How full it is in the center! Everything seems to converge toward that region which is the seat of the sense of facts. The forehead has not the squareness in the upper portion which would be necessary to a philosopher. Causality is only fairly developed. Comparison in the center of the upper forehead, however, is very large. He reasons rapidly by induction. He is quick to perceive all that relates to premises; he is a natural statistician; he perceives the force and fitness of all analogies, and should be a master of metaphor. He has also the keenest possible sense of incongruity, and in all his wanderings through the labyrinths of thought he carries a torch of wit. Few men have more electric intuitions in regard to people. His sense of human nature is shown in the height of the central forehead at the point where the hair originally began. He would scarcely be a systematic phrenologist, for he would chafe under technical methods of analysis. He would skip the nomenclature, but would sum up results and dispose of his subject in a few terse phrases that would contain a volume of meaning.

His judgment of weight, distance, color and location must be unsurpassed. He has one kind of order which acts in matters of importance, and which appreciates system in the essential features of his business, but his forehead is too narrow at the outer angle of the eyebrow to give neatness and precision in small things. For instance, he would not mind a slight displacement of a chair, or half an inch too much or too little of cloth on the sleeve of his coat. He would not have time for such details. It will also be observed that his forehead is not very wide at the temples at the seat of music; and his eyes are too deep to signify great love of words for their own sake. Journalists, as a rule, appreciate facts more than language, and make words subordinate to ideas. Mr. Dana is no exception to this rule. His regard for words differs from that of a philologist as a builder's interest in stones differs from that of a geologist.

The forehead as a whole is massive, as it always is in men who possess marked ability to grapple with national affairs. The distance from the ear forward denotes great length of the frontal lobes of the brain, and the special developments here, as elsewhere in the organization, show a perfect agreement between the principles of phrenology and the facts of Mr. Dana's brilliant career.

BIOGRAPHY.

Charles Anderson Dana was born at Hinsdale, New Hampshire, August 8, 1819. He was a very diligent student in his youth, and even during a period of seven years when he was a clerk in his uncle's dry goods store, in Buffalo, he employed his spare moments in miscellaneous reading. Like a great many other eminent Americans, Mr. Dana's favorite books in his boyhood were "Pilgrim's Progress," "Robinson Crusoe," and later, Scott's master novel, "Ivan-

hoe." At the age of nineteen he began seriously to study the text books of languages and various natural sciences, and at the age of twenty he entered Harvard University. Unfortunately, however, he was obliged to leave his class at the end of the sophomore year on account of an affection of his eyesight which was the result of too close application. Some time afterward the university gave him his degree. Mr. Dana has enjoyed quite a reputation as a linguist, although it is his desire to investigate the literature of different nations and his appreciation of the genius of languages rather than a taste for verbal curiosities that have led him into this field. Mr. Dana gave considerable attention for a time to transcendental philosophy many years ago, when William Henry Channing, George William Curtis, Nathaniel Hawthorne, Theodore Parker, A. Bronson Alcott, and others were exerting a great influence upon the thinking classes. He has also the broad intelligence to recognize the truth and value of phrenology.

There are many people, perhaps, of the younger generation who have often heard of Mr. Dana in connection with his famous daily paper, and yet who are not aware that he was one of the most prominent figures during our Civil War. He was once described by Lincoln as "the eyes of the Government at the front." He is said to have been the most remarkable reporter of military affairs, perhaps, ever known. Lincoln depended on him for accurate and reliable information in regard to the movements of the Generals, and his record as Assistant Secretary of War makes a most interesting and important chapter in American history. As a journalist, Mr. Dana's fame has been made especially in his labors as editor of the New York *Tribune*, where he was managing editor for many years in connection with Greeley, and later as editor and proprietor of the New York *Sun*. He is still at his post in the *Sun* office, and is not only owner of the establishment, but the veritable, vigilant editor in the strictest sense of the term.

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 What soundless hosts are thine ! Nor pomp, nor state,
 Nor token, to betray where thou dost wait.
 All Nature stands, for thee, ambassador ;
 Her forces all thy serfs, for peace or war.
 Greatest and least alike, thou rul'st their fate, —
 The avalanche chained, until its century's date,
 The mulberry leaf made robe for emperor !
 Shall man alone thy law deny ?—refuse
 Thy healing for his blunders and his sins ?
 Oh, make us thine ! Teach us who waits best sues
 Who longest waits of all most surely wins.
 When Time is spent, Eternity begins.
 To doubt, to chafe, to hate, doth God accuse.

H. H.

THE STUDY OF THE HAND.

BY CHEIRO, THE PALMIST.

The greatest truth may lie in smallest things,
The greatest good in what we most despise,
The greatest light may break from darkest skies,
The greatest chord from e'en the weakest strings.
—Cheiro.

IN defending a legitimate study of the hand it shall be my province to discard the position of the partisan, and instead, from the student's point of view, to endeavor to place clearly and candidly before the intelligence of the reader the logical reasons for its acceptance and support.

In the first place, the consensus of scientific research has placed the hand as the immediate servant of the brain, under the direct influence of the mind and the still more mysterious influence and subtlety of thought. Sir Charles Bell, the greatest authority of the nineteenth century on the nerve connection between the brain and the hand, commenced his famous essay in 1874 by writing: "We ought to define the hand as belonging exclusively to man, *corresponding in its sensibility and motion to the endowment of his mind.*" The same great scientist later on in his work proves that as there are more nerves from the brain to the hand than in any other portion of the system, and as the action of the mind affects the whole body, therefore every thought of the brain more immediately affects the hand, and consequently its formation.

The most prejudiced skeptic will readily admit the enormous difference that exists between the hands of persons of different temperaments. (See, for example, the hands of Dr. Parkhurst, and Colonel Ingersoll.) There is, therefore, a meaning to such differences, as is the case with animals. To the judge of horse-

flesh, the slightest variation in the formation of the limbs of a horse, contains, to his practiced observation, a language in a line. Why not then, in the observation of the hand? It stands to reason that if one can so readily see that variation of shape contains a meaning, so must every other variation in connection with it, whether it be of nerves, skin, lines, or nails.

Looking at the subject, then, from this point of view alone, every sensible person must decide that there is *some* meaning in such formations; and if a little, through casual observation



HAND OF R. G. INGERSOLL.

—why not a great deal, if a sufficient amount of study be devoted to it?

We will now turn our attention to the lines, and examine the arguments, both for and against. The chief argument against the study is generally made by those who, either from ignorance, or want of examination of facts, rashly jump to the conclusion that the lines must be made by folding and using the hand. The direct opposite, however, is the case, as in the medical world it is a well-known fact that in certain cases of paralysis, long before the attack, the lines completely disappear from

the palm, although *the hand continues to fold as before*. Again, if the lines were made by use, the woman working with her hands for daily bread would, according to all laws of logic, by the time she reached fifty, have some thousands of lines and cross



HAND OF MARK TWAIN.

lines in her hand; while the woman of luxury and ease would have scarcely any. But once more the direct opposite is the case, as will be seen by the most casual examination.

Let us look to Science. Does Science in her investigations discard the palmistic theory? On the contrary, she supports it. Meissner in 1853 proved the existence, in the hand, of the "tactile corpuscles, running in straight rows in the red lines of the palm." He went further, and demonstrated that these corpuscles contained the end of the important nerve fiber, and that during the life of the body they gave forth vibrations and crepitations distinct and different in every person, which changed under the influence of every change in the system, and which ceased the moment life became extinct. Bearing this in mind, let us consider the wealth of scientific evidence and thought in favor of a fluid or principle that conveys every change of the active or passive brain direct through the nerves to the hand.

Abercrombie states that "The communication of perceptions from the mind has been accounted for by motions of the nervous fluid, by vibrations of the nerves, or by a subtle essence resembling electricity." Muller, Herder, and many others all agree on this point, and the entire weight of evidence taken in conjunction with the before-mentioned action of the corpuscles, goes far to prove the truth of the original Hebrew of the 37th chapter of Job, and 7th verse, which reads: "God placed signs or seals on the hands of all the sons of men, that the sons of men might know their works."

And now the future: How is it possible, it may be asked, that com-



HAND OF W. T. STEAD.

ing deeds and actions should be marked in advance? In answer to that I draw attention to the fact that it has been demonstrated by scientists that every portion of the brain may grow, diminish or change, and correspond by such changes to those of habit, temperament or talent developed by the individual in the every day actions of life. Therefore, as the brain evolves from childhood to manhood, it follows that there must be an *advance growth* before it can reach the point of power or action. The slightest coming change, it will thus be seen, must affect the body in ad-

vance of the action. Is it then illogical to assume that the hand, to the

In criticising such a study as this we would do well to remember that



HAND OF THE REV. DR. CHARLES H. PARKHURST.

student of such matters, denotes the change going on in the brain even years before the action becomes the result of such a change?

it was practiced and followed by men whose learning and wisdom in other subjects have been universally acknowledged. The belief of such men

as Hispanus, Aristotle, Pliny, Paracelsus, Cardamis, the Emperor Augustus, and Anaxagoras, who taught it in 430 B. C., cannot lightly be thrown aside. If we teach our children, as is our custom, to learn and respect the philosophy of the ancients in other things, why should we neglect their knowledge in this?

culiarity mentally, and that certain marks on the line of life are in relation to length of life, or the reverse, the same course of observation, it is not illogical to assume, that can predict illness, health, madness, or death years in advance, will, if persisted in, be accurate also in its findings that marriage will occur at



A BABY'S HAND.

We must also bear in mind that the names of the different lines in conjunction with the different types of hands date back to that period in the history of the world when the greatest study of mankind was man. As there came to be recognized a natural position for the nose or the eyes on the face, so also on the hand there came to be recognized a natural position for the line of mentality or the line of life, as the case might be. It has been demonstrated that the slightest deviation from the normal position shows abnormal qualities or tendencies; therefore, if proved in one point that certain marks on the line of head denote this or that pe-

this or that point, with this or that result, and also in regard to prosperity or the reverse.

Furthermore, it is the accepted theory of scientific minds that, arguing from the evolutionary point of view, the brain of an individual at the age of 20 may commence the development of a talent or peculiarity that will alter the entire life at 40; but that as that development in the brain causes a change in the brain nerves at 20, so it will also cause a change in the entire system; and, as shown earlier in the argument, even more importantly in the hand.

What that agency or power is which thus influences the body may forever

perament; the father, an American, and a practical business man, managing large enterprises, possessed the straight head line showing practical qualities. The result has been that the child, as will be seen by the engraving, has a distinctly forked line of mentality, denoting the two hereditary temperaments united in him.

The difference that will be noticed by the most superficial observer between the hands of the Rev. Dr. Charles H. Parkhurst and Col. Robt. G. Ingersoll, is also most remarkable. The hand of Dr. Parkhurst, it will be seen, is something like that of Mr. W. T. Stead, who some years ago in England started a similar crusade and used the *Pall Mall Gazette*, of which he was then editor, to show up the practices of the police in levying

blackmail upon a certain class of women. The large palm of Col. Ingersoll's hand denotes the thoroughly materialistic, logical temperament, while the slope of the head line to the mount of Imagination gives imaginative and even poetical tendencies of an extremely high order.

I regret that space forbids my going more deeply into the sharply-contrasted characteristics of these interesting types. The limits of the present article have allowed me only to touch lightly upon a few of the many arguments which can be advanced in favor of a study of the hand. I trust, however, that I have said enough to show that, in the words of Hispanus, it is a subject "worthy the attention of an elevated and inquiring mind."

THE SCIENTIFIC RELATION, PAST AND PRESENT.

BY H. S. DRAYTON, M.D., LL.B.

III.

IT would appear by a certain criticism that has come to the notice of the author of these papers that a remark in the April number, page 261, has been taken as an assertion for which there is insufficient proof. The remark I quote, to save the reader's time: "Stimulated, it is quite certain, by the propaganda of Gall and Spurzheim, such observers as Bell, Dax, Magendie, Broca, Spencer, Vogt, Fritsch, Parchappe, Ferrier, Lombroso, Benedikt, have in their several ways contributed to the detail of facts."

What follows this statement with regard to the special labors of such observers as Parchappe, Broca, Lombroso and others is so directly in the line of the teachings of the master phrenologists that it seems but reasonable that the rule of *propter hoc* should be applied to them. It had not been thought necessary to quote the very words of authority by which the award of merit for pioneer re-

search and discovery was made, but rather to leave that to his inference who reads between the lines. I will, however, in consideration of the criticism, occupy a little space with a reference or two associated with names of unquestionable weight in science.

In his work, "The Human Brain," Solly states that "every honest and erudite anatomist must acknowledge that we are indebted mainly to Gall and Spurzheim for the improvements we have made in our mode of studying the brain."

Noble, in "The Brain and Its Physiology," on page 234, has this: "An impartial posterity will not fail to award to Gall the great merit, which was his own, not only of discovering the true physiology of the brain, but also of having been the first rightly to make out its intimate structural constitution."

Prof. Laycock, in his "Mind and Brain" (1869), accords merit to the

phrenological system as "founded on natural principle," and taking cognizance of the relations of consciousness to the nervous system, while its classification is more complete than that of any previous metaphysical one. And Dr. Ferrier, a few years ago (1890), made certain statements in acknowledgment of the "tribute" due to Dr. Gall. (See his "Cerebral Localizations.")

It has been questioned, also, whether the surgical operation, having for its object the release of the brain in cases of idiocy or arrested development, will prove in the end more than an optimistic caprice. To be sure, the number of observations thus far made is not large, and sufficient time has not elapsed since the introduction of the method to warrant a final conclusion. A few cases have shown improved intellectual capacity—but how far such improvement may be carried is still problematical. We have schools in several States for the training of idiots where good work is certainly done. A percentage sufficiently large of children have been returned to their homes so improved with habits and aptitudes as to be useful members of the family; whereas, before they were merely helpless, or nearly helpless, charges. This result, obtained without surgical assistance, may find in the trephine and saw a helpful adjuvant, and a much larger proportion of children hitherto deemed the unfortunate victims of a baneful fate be rescued from a lot most pitiable.

There is not a little of suggestion given by comparisons made of the same peoples or occupants of the same relative territory at different periods of their existence. Dr. Dwight, of the American College at Beirut, Syria, had the opportunity a few years ago to examine and measure a number of old skulls found in a monastery situated in the Kedron Valley. This monastery dated back 1300 years, and in its cemetery burials had continued to be made

until the present time. A comparison of the modern cranial relics with those of earliest deposit showed that the thousand or more years have added fully two inches to the circumference and about three and a half cubic inches to the capacity of the Caucasian type. The contour of the modern head indicated clearly that the growth during that long interval had been maintained chiefly in the anterior and upper parts of the brain, so that it had become longer and higher, while the lower or basal region, that gives breadth between the ears, had increased very little. The observations of the French anthropologists contribute similar data. The old cemeteries of Paris have been found a good field for study and comparison of the relative cranial development of the French people from century to century, and also the typical differences shown by the educated and ignorant classes. Broca's measurements of the skulls obtained from the Cemetery of the Innocents, founded in the thirteenth century, have a medium capacity of 1,409 c.c. Those obtained from the Cemetery of the West, dating back no farther than the beginning of the nineteenth century, have an average capacity of 1,461 c.c. From these averages and other measurements of remains of intermediate periods, it has been concluded that the Parisian head has enlarged about 6.6 c.c. in a century.

The same observer showed that the enlightened in all eras of French history possessed larger heads than the ignorant. The cubical content of skulls exhumed from a burial place of the twelfth century, where people of the higher class were interred, averaged 1,425 c.c., while the medium range of the crania of the poor buried at about the same time in suburban places was but 1,409 c.c. A table of average measurements made of crania representing the higher, dominant or educated classes of Parisians at different periods from A. D. 1200

to the present time, show the percentages of content as compared with Parisians of the present century:

Skull Capacity in Cubic Centimeters.	Modern Parisians.	Parisians of the Twelfth Century.
1,200 to 1,300	0.0	0.0
1,300 to 1,400	10.4	7.5
1,400 to 1,500	14.3	37.3
1,500 to 1,600	40.7	29.8
1,600 to 1,700	16.9	20.9
1,700 to 1,800	6.5	4.5
1,800 to 1,900	5.2	0.0
	100.	100.



FIG. 1. OLD EGYPTIAN FORM OF SKULL.

By these statistics it is seen that the percentage of development in a given number of crania is decidedly greater with the modern European. Merely for the purpose of rendering the analysis of the table clear to the reader, let us compare a few of the items. In a hundred skulls of modern Frenchmen the number found to be within the limit of 1,300 to 1,400 c.c. is 10.4, as compared with 7.5 of 100 Twelfth Century Frenchmen of the better class. In the group 1,400 to 1,500 c.c. we have 14.3 of the modern to 37.3, nearly three times as many of the Twelfth Century class. But in the group 1,500 to 1,600 c.c. the modern is conspicuous by the relatively large proportion of 40.7, while the Twelfth Century shows 29.8. In the next group the Twelfth Century appears to have a marked advantage, viz.: 4 units; but it must be remembered that the percentage

is based upon a much fewer number of people in the Twelfth Century than that of the modern era; for, as the reader knows well, the proportion of the enlightened and educated class seven hundred years ago was vastly inferior to what it is now. Besides, the average of the modern Parisians as given represents the general population, rather than a select class. We note, however, that in the high range of 1,700 to 1,800 a wide difference between the old Frenchmen and the modern. While in the last group of 1,800 to 1,900 the modern men only have a place—and that of over one person in twenty.

It is of interest to note the bearing of these evidences upon other races, ancient and modern. Taking, for instance, the ancient Egyptians of whom the remains have been available to examination, we may place them in a table that but extends the one above and make a



FIG. 2. MODERN FRENCH SKULL.

comparison that will include also the Negro and the native Australian.

Skull Capacity in C.C.	Ancient Egyptians.	Negroes.	Australians.
1,200 to 1,300	0.0	7.4	45.0
1,300 to 1,400	12.1	35.2	25.0
1,400 to 1,500	42.5	33.4	20.0
1,500 to 1,600	36.4	14.7	10.0
1,600 to 1,700	9.0	9.3	0.0
1,700 to 1,800	0.0	0.0	0.0
1,800 to 1,900	0.0	0.0	0.0

Here it is to be observed that the percentages when referred to the first table run in the lower groups of



FIG. 3. NEGRO (SOUTH AFRICA) SKULL.

cranial capacity. But the ancient Egyptian indicates his marked superiority of type by the greater proportion of large heads. The bearing of this proportion comes out when brain is compared with brain as concerns the region of special development and the quantitative type of structure. The Egyptian cranium is notable for its symmetrical contours, the temporal and superior parts

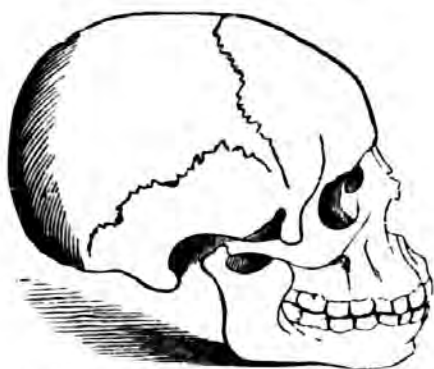


FIG. 4. SOUTH AUSTRALIAN SKULL.

being well filled out, and the frontal indicating good extent of the anterior lobes of the brain; whereas in the negro type we have a head chiefly

massed in the posterior parts, while the anterior are depressed or contracted, imparting a wedge-like shape to the general appearance. In the groups having a content of 1,300 to 1,400 and 1,400 to 1,500, nearly 69 per cent. of the negro heads are classed, while the Egyptian have nearly 80 per cent. in the range from 1,400 to 1,600. It is certainly an impressive element in the data that the group 1,600 to 1,700 includes an even larger percentage of negro skulls than of Egyptian.

The type of head indicated by native Australians is similar, dolichocephalic, to that of the negro, but the capacity is less, terminating, as we have shown, in the group 1,500 to 1,600. A conspicuous point of difference in the contours of the Australian, when viewed in relation to the negro, is that the latter has a



FIG. 5. WELL-DEVELOPED AMERICAN SKULL.

fuller and more elevated outline in the coronal region, and the anterior parts are less depressed in the upper forehead, and project less prominently at the glabellar ridge.

(To be continued.)

CONTRASTED HEADS.

DANIEL DREW—CHARLES BRADLAUGH.

By THE EDITOR.

BEGINNERS in the study of phrenology are often embarrassed in their efforts to distinguish in cases of baldness, unless the student is well endowed with the faculties of Form, Size and Weight, a



CHARLES BRADLAUGH.

A NARROW HEAD.

peculiarities in brain contour, on account of the hair which often obscures the shape of the head; but even where there are marked developments in the exposed forehead, or

good deal of practice may be necessary before he can appreciate what would be very obvious to an experienced observer. For this reason, we have long insisted that lessons for begin-

ners, so far as practicable, should be illustrated by very pronounced, or, indeed, extreme contrasts in development. This is especially necessary when the learner is predisposed to be skeptical in regard to the subject, and consequently hypercritical in regard to the conditions he meets. With a desire to furnish material for

different, and whose lives were so well known that there can be little or no room for dispute as to the direction in which each of their minds spent its principal force.

We do not propose to give an exhaustive analysis of the characters of these two men. We merely wish to point out certain general facts, and



DANIEL DREW.

A BROAD HEAD.

a brief study in cranial forms for persons of the class we have just mentioned, we submit the two accompanying drawings of two famous men whose characters were radically

to challenge the so-called skeptics to account for them upon any theory in conflict with the doctrines of phrenology. The first well-known fact that we shall mention is that Charles

Bradlaugh was a reformer. He was interested in the discussion of the problems of civil and religious government; he was an enthusiast for human liberty. He was an orator and a writer. As to the accuracy or soundness of his views we have here nothing to say. The sincerity of a man has no necessary connection with his reaching the truth. A man may be honest in the advocacy of an error, or dishonest at heart while practicing virtue. But no one will deny that Charles Bradlaugh was interested in his work. No doubt he made many mistakes just as most other people of greater or less capacity frequently do. The one point we assert, and by which we propose to stand without qualification, is that the man was especially interested in philosophical and other intellectual pursuits, in contradistinction to commerce, mechanics, or mathematics. To be in sympathy with such pursuits as he valued most, his head must have been, according to phrenology, relatively high and narrow; not low and broad. We think that the most superficial glance at his portrait will convince the most inexperienced observer that the form of his head was strictly in agreement with phrenological science.

Our second general proposition is that Daniel Drew was pre-eminently a man of practical affairs; a man of money and mathematics; a man of unmistakable, innate business sagacity; a man who certainly loved property from the simple sense of possession. While he doubtless had no reason to antagonize worthy philanthropic schemes, his sympathies and habits of thought were diametrically opposed to those of Bradlaugh. We have no wish to question his motives in endowing the famous institution which bears his name, but the fact that it was a theological seminary, while Bradlaugh was an opponent of orthodox theology, is quite sufficient to illustrate our argument.

Here it may possibly be objected

by some cavalier that Mr. Drew must have endowed the seminary from a purely philanthropic motive; but even if we should admit that, the general fact remains that the man's occupation and modes of thought were not in the line of such things. There is scarcely an instance, probably, in history where a man of Bradlaugh's character ever amassed great wealth except by a stroke of sheer luck. On the other hand it is improbable that any man ever accumulated as many millions as Mr. Drew did, in the way he did, and at the same time was enthusiastic as a student of philosophy and radical religious and political reforms. If Mr. Drew was really actuated by philanthropic sentiments rather than by some other motives in his great donations, we are sure that even non-phrenological readers will have to admit that there is no sign of a great philanthropist in the man's face. However, the only fact we insist upon is that the bent of his mind was commercial and mathematical. In accordance with this indisputable fact we find the head low and broad rather than high and narrow, which is exactly the type of organization that he must have had according to phrenology. As an evidence of his extraordinary mathematical talent, it is well known that Mr. Drew was accustomed to keep a complete account of his enormous and complex business transactions "in his head." In regard to this point it is interesting to note the great difference in the development at the outer angle of the eyebrow in the heads of these two men. This is the location of the brain center known as Calculation.

In Mr. Bradlaugh it will be seen that there is a very short space between the eyeball and the side of the face, while in Mr. Drew the distance from the eyeball to the outer terminus of the eyebrow is very great. This fact is in keeping with the general difference between the two heads which we have already summarized

as a distinction between broad and narrow. Broad heads are likely to be mechanical as well as mathematical, and mechanism is likely to go with economy, and that with secrecy, and that again with severity, until all the faculties of the side head are included. In a strongly marked character like either of these two, nearly all the elements in all parts of the head are in agreement with the general type.

Another conspicuous trait in the character of most money makers, and one which was undoubtedly strong in Mr. Drew, is that of caution. His head appears to have been very broad at the sides above the ears, while Mr. Bradlaugh's was very narrow at all points between the ear and the top. The width of Mr. Drew's head just a short distance above the ear is apparently enormous, while Mr. Bradlaugh's head at that point seems exceptionally narrow. This is the difference between great secretiveness and great frankness. Bradlaugh was one of the most open, fearless and outspoken men that ever lived. He scarcely knew the meaning of fear. The contours of his head and the features of his face all suggest a happy, upward expansion, while the portrait of Mr. Drew seems the incarnation of anxiety, dissatisfaction, apprehension, disappointment, repression and denial. In Mr. Bradlaugh the tissues seem to have been malleable, flexible and susceptible of quick response to every sort of emotion. In Mr. Drew everything seems hard, unyielding and resistant as a rock. In Mr. Bradlaugh the head rises above the selfish region of the brain, just as his aspirations were high for intelligence and liberty. In Mr. Drew the head seems to settle

and to spread as if reaching out on a level with crude, material things.

As mentioned at the outset, we have purposely avoided an extended analysis of the two characters, wishing to keep before the reader the one idea of the general distinction between these two radical types. It is upon evidence of this kind, carried to an extent of detail, however, which no superficial or brief statement can explain, that the wonderful science of phrenology has been established. We who enjoy the knowledge of this science are sometimes accused of being unscientific, and even deluded. Will some opponent possessed of superior enlightenment kindly show us how these obvious facts of harmony between organization and character can be explained if we are wrong? We offer this as a challenge, not in a spirit of belligerency, but with a desire to know and to vindicate the truth. Let us hear from some learned skeptic, if there be one, who can teach us something truer. Perhaps it may be said that we have selected exceptional cases, and that the difference is merely an accident. If any one imagines that this is possible, let him look into the subject. Let him show us a single example of a man with a head like that of Bradlaugh who manifested the character of a man like Daniel Drew, or *vice versa*, and we will give up the argument. Bradlaugh was a thinker. Drew was a trader.

The contrast between these two heads broadly and forcibly illustrates the phrenological method of estimating the brain by *diameters* of the head, and not by supposed protuberances. Even the professors of psychology must be able to see the point in illustrations like these.



SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

BY CHARLOTTE FOWLER WELLS.

WILLIAM WALTON.

(Concluded.)

IN this article we conclude the quotations from William Walton, giving our readers his estimate (considerably condensed) of Shakespeare, phrenologically considered. He says: "To understand the author of Hamlet and Macbeth is not easy; the poor and scanty materials of biography permit few data; his own works show us all the world but himself—for Shakespeare was no egotist. Still it is only by a thorough acquaintance with the poet that we can hope to be introduced to the man; and if long and intimate communion with the works which form the brazen monument of his fame may constitute one of the many requisites demanded for this analysis, the writer may at least escape the charge of arrogance in assuming the difficult task. Guided by some knowledge of the general operations of intellect, availing himself of the chart which the poet himself furnished, with his way illuminated by science, he may sound, perhaps, some of the channels of this 'oceanic mind.'"

"Most of the efforts to analyze the intellect before us have either turned too much upon his merely acquired information, or upon the mystic qualities of his genius, which, by some, have been represented as absolutely independent of all knowledge. Certain critics have enumerated the various kinds and degrees of his information, while others have dealt in the usual commonplace matter about the indescribable operation of the mind. He is so accurate in the use of technicalities, says one, that he must have possessed the knowledge of the lawyer! He wrote so well upon pathology, cries Æsculapius, that he was certainly intimate

with the library of the physician! Such was his knowledge of the Bible and polemics, says the divine, that he was even a good theologian! The enthusiast of Shakespeare here steps in, seizes upon these acknowledgments, and claims for his favorite the united wisdom of the divine, the lawyer and the physician! But he has not yet created a Shakespeare. All these qualities, in certain degrees, he indeed possessed. But he possessed something more. What was that?

"Let us see how Coleridge, a man who blended the enthusiasm of the poet with the strength of the philosopher, answered the same question, 'What shall we say of Shakespeare?' 'Why, even this: that Shakespeare, no mere child of nature—no automaton of genius—*possessed by* the spirit, not *possessing it*—first studied patiently, meditated deeply, understood minutely, till knowledge became habitual and intuitive, and at length brought forth that stupendous power which placed him without an equal in his own rank—which steated him on one of the two glory-smitten summits of the poetic mountain, with Milton as his compeer, not rival.' This is one of the very best pictures of the progress of a great mind; and beautiful and philosophical is the distinction between possessing and being possessed by the spirit.

"Before entering upon the phrenology of Shakespeare, let us illustrate the description of Coleridge and the nice distinction among men of genius by applying the principles of our science. An individual may have an unusual development of certain organs which constitute the genius

for painting, poetry, or some particular art—he is '*possessed by the spirit.*' But in consequence of comparative deficiency in reflective intellect—positive deficiency in firmness,

molds and directs all these gifts to the attainment of certain ends. Such organizations manifest great ability, but often leave the world without any adequate memorial of



SHAKESPEARE, FROM THE KESSELSTADT DEATH MASK.

BY PERMISSION OF HENRY VANDERWEYDE, LONDON.

and some other qualities—in fine, for want of harmonious balance, he is rather the 'automaton of genius'—he does not possess the spirit, gifted with the greatest powers he yet needs, the power of will, that monarch of the mind that commands,

their powers. Others, again, become the masters of themselves, wield with effect the power they have, understand their own strength, and attain an overruling consciousness. They '*possess the spirit,*' and seldom die before they are able to boast,

with Horace, that 'they have executed a monument more lasting than brass.'

"We will now advert to those fundamental conditions of phrenology which are found united in Shakespeare. His head was large, and strikingly developed in the intellectual region. His temperament we may infer to have been mixed—a combination of nervous, sanguine, and bilious;* we refer to his works for the appropriate manifestations. His moral organs were unquestionably highly developed—referring again to his works—particularly Benevolence. Mark in all his portraits the unusual height, breadth and depth of the forehead; behold the sweeping brow, indicating the wonderful perceptive powers—the obvious expansion of the reflective region—the language-lit eye—the surpassing benevolence—the graceful swell of Ideality—and, remembering that he was one of the 'foremost men of all the world'—the poet who 'exhausted worlds, and then imagined new'—asks himself, whether this extraordinary correspondence of manifestation with phrenological conditions be only a curious coincidence?

"It is possible that the conditions above ascribed to the organization of Shakespeare might have existed without the splendid manifestations of that organization; and for the reason that the glorious type, the priceless gem, detected in it by the glance of science, might never have been developed, might not have reached the consummate bloom—insidious disease might have checked or nipped it if it did not destroy the bud. But let it be remembered, we speak of these conditions in the abstract; the living head would offer indications which could not be mistaken. For we suppose that Shakespeare honored Nature's stamp—obeyed the mighty instinct she implanted—and thus attained, by the gradations marked by Coleridge, the studious,

*Mental, vital, motive.

meditative, intuitive power of every intellectual organ. It is from such a brain—thus endowed with strength, activity, harmonious balance—and thus progressing, fulfilling its destiny, and directing its energies to poetry and the drama—that the Othellos, Macbeths, and Hamlets, spring forth, as surely, as irresistibly as the unobstructed current flows from the fountain.

"He seems early to have discovered that 'the proper study of mankind is man'; and all knowledge bearing immediately upon his subject he seems to have pondered. History, physiology, and especially pathology, as presenting the human mind modified by disease, were not neglected, as whole scenes in his plays might be cited to prove. We have heard of a volume compiled from his works by a physician, entirely relating to his own profession; and most writers on insanity illustrate their subject by large draughts from the same fountain. The poet seems to have known that the mysteries of the soul could be best studied and unraveled through the medium of its mortal instrument. Thus, at least, he did study it; and hence the accuracy, depth and philosophic discernment which characterize his writings when man is the subject of reflection.

... Shakespeare belongs not to the class of partial geniuses. His was a mind which, though possessed of the greatest facility in acquisition, was not content with the mere exercise of memory—using the word in its phrenological sense, as one of the lower modes of action of all the intellectual faculties—but assimilated, and was constantly tending to the higher state of thought—conception, the great creative power—the peculiar attribute of exalted genius.

"Man was to the Bard of Avon as a nucleus around which he gathered all that affiliated with the subject; and, though in certain departments he was inferior to some of his contemporaries, it is probable that no

intellect of his day experienced a higher and more sustained activity of all the intellectual faculties ascribed by phrenology to man.

"The organ of Individuality in Shakespeare was largely developed; its function is well known. It is the collector of isolated facts. With deficient reasoning powers its action will be indiscriminate—it will still amass, but with no definite aim or object. In the head of our poet it became the accurate delineator of individual traits, and gave life and body and definite outline to his inimitable conceptions. Exercised in harmony with Causality and Comparison it formed the genius for observation and aided the spirit of induction. His knowledge of man was not confined to general attributes, all his descriptions being remarkable for the most delicate and characteristic distinctions and minute individuality; so much so that the reader ever feels certain that the portraits so faithful, so true to nature, must surely have had a 'local habitation and a name.'

"Language is wonderfully large and active, and was manifested not merely in acquiring foreign tongues, but in creating a just and glowing medium of his own, for all the infinite shades and delicate tracery of thought, and for all those combinations and varieties of human feeling and passion evoked by his other faculties.

"Comparison, one of his largest intellectual organs, must have been exceedingly active, and, blended with his great perception, gave accurate powers of analogy.

"Eventuality stored his mind with the incidents of all nations, ancient and modern, and supplied the rich resources of his historical plays.

"Veneration, so largely developed in our author, and acting in harmony with his lofty intellect and towering Benevolence, delights us by its beautiful and appropriate manifestation. Though writing under a monarchy, for such in fact was England in the

age of Elizabeth, it is astonishing how seldom he perverted this noble endowment to servility and flattery. He venerates only what is venerable, and reserves his homage for the glories of nature, or the divine attributes of its author. In what page of theology shall we find a more exquisite picture of mercy than that put into the mouth of Portia?

"Need we add a single word about his ever-active Mirthfulness? We fear even the slightest attempt to display the opulence of this faculty would be accepted somewhat as old Sheridan is said to have received a present of the 'Beauties of Shakespeare.' 'Where,' exclaimed the veteran, 'are all the other volumes?'

"Thus far we have chiefly dwelt upon the intellectual and moral region, so strikingly large in his likenesses. For the actual size of other portions of the brain we must depend upon the relation which generally exists between one portion of the cranium and another, and the appropriate manifestations furnished by his writings. What, but large and active Adhesiveness, could have imparted life and reality to the Imogenes, Juliets, and Desdemonas? What, except Combactiveness and Destructiveness, could have created his spirit-stirring battle scenes? We must not omit the poet's large Cautiousness and Wonder, which add so much thrilling interest to the dagger scene of Macbeth; nor the extraordinary Imitation, which doubtless directed his energies to the drama; for various as are the objects to which this faculty may appropriately be directed, yet to one in our author's circumstances none could be more alluring than the theater, where all the arts conspire—

'To raise the genius, and to mend the heart.'

"Thus we see all the organs which go to form a perfectly developed brain—all the propensities, sentiments and intellectual faculties were

large, vigorous, and active; and, supposing the possessor in the enjoyment of average health, any phrenologist would anticipate the magnificent results of such an organization."

In giving the above description Mr. Walton has shown his intimate acquaintance with phrenology and

his ability to express his ideas in appropriate language.

The points upon which Mr. Walton particularly dwells—the perceptive and moral faculties, Ideality, Wit or Mirthfulness, the temperaments and general balance of organization—are in entire accord with all portraits of the poet and with his life and writings.

HUMAN NATURE.

By W. P. UNDERWOOD.

THE power to read something of the feelings and fixed traits of character in others by outward signs has been developed, like most of the other mental faculties, through the activity of lower elements that relate more closely to man's necessities. As the lower order of faculties became overburdened by a multiplicity of duties, new and distinct functions began to appear, and man's mental nature has grown upward and outward accordingly. Matter is always subject to force, whether the force be the Divine Will acting through natural law or the soul of man acting upon matter through mind, and thus the physical organization is within certain limits imposed by other forces, made to conform to the inner life of the man. There seems to be a direct communication between the lower feelings by what we call natural language, by means of which the activity of a faculty in one individual excites or appeals to the same faculty in another.

But beyond this we observe the various temperamental qualities that occur in endless variety in people, the peculiarities of voice and manner, and the changing expressions in the face; and we also observe the thoughts, feelings and fixed qualities of mind that accompany these outward peculiarities.

Comparison then takes these facts gathered by the perceptive and classifies them and then shows us that people with similar outward

qualities have similar mental traits. Causality then endeavors further to generalize these related facts, and discovers for us the law which joins the outer to the inner characteristics, and gives a reason for the existence of the outward signs, and thus through a process of reasoning they become to us *signs* of character. But this process is somewhat slow and tiresome. These observations of our fellow-men have been so frequent and necessary that in the mental economy there has been evolved a distinct function for the intuitive perception of character, without the chain of reason by which our first knowledge was gained. As a skilled pianist executes a difficult piece of music by the aid of that wonderful power of the nervous centers to repeat any former action, without the laborious process of guiding the fingers that was necessary during the long years of practice, and which now enables the musical faculties to act simply as judges of the performance, so human nature determines intuitively the traits of character in others, while the reasoning organs are left free to correct and add to our present knowledge and intuition. Phrenologists find this faculty located just where we should expect to find it, directly above and joining the reasoning organs, and on the line between the reasoning powers and the higher spiritual perceptions. As we study closely and critically the primary

faculties we see still more of the wonderful beauty and harmony in the arrangement of the various mental powers located in the brain. Indeed we might easily believe that every higher faculty is but an outgrowth of those below it, that the change of function from one center to another is gradual and that contiguous brain faculties are intimately related in function. Starting at comparison, with simply an intellectual conception of the similarity of the outward signs in people alike in disposition, we pass upward in brain function to a sense of character as such that enables us to put ourselves, as it were, in another's place, to feel as he does, to think as he does as far as we are able, to read his thoughts

and feelings, and from this we pass on upward to where we are able, in a measure at least, to live in another's life as our own, to rejoice in his joy, to mourn with him in his sorrow, to feel with him the thrill of hope, of ambition, of success, and thus we reach the region of sympathy, tenderness, brotherly love, and we call it benevolence. Thus in the evolution of man has been built up from a critical outward analysis of character and its signs an intuitive sense of disposition and mood without the original intellectual process, and from this has developed that highest and purest of all the sentiments which makes real the brotherhood of the name, benevolence.

THE TEMPERAMENTS INTRA-TRIUNE.

BY EDGAR GREENLEAF BRADFORD.

TEMPERAMENT is, of course, to be understood as the generalized expression of numerous conjoint principles, forces or elements.

Life has three great planes, the Mental, the Vital and the Physical, and those that dwell thereon have these corresponding temperaments, viz., the Mental, the Vital, or the Physical. These different temperaments have their peculiar modes of action, or function; thus, the Physical acts mechanically, the Vital physiologically, and the Mental spiritually.

It is also true that these three primary systems are subdivided into three minor varieties, each of which gives rise to a distinct and well-defined temperament; thus, the Physical is composed of the Osseous, the Ligamentous, and the Muscular; the Vital of the Lymphatic, the Sanguine, and the Bilious; the Mental of the Sentient, the Emotive, and the Motive.

It will be seen that I have substituted the term *physical* for the "Motive" of the old classification, and applied the latter word to a sub-

division of the Mental temperament, and I think there are good grounds for so doing. There is no life or motion *per se* in the bones or muscles; they are only mechanical instruments—the servants of the vital system (which is unconscious and automatic), or of the mental, of which alone the two supreme attributes are consciousness and will. *Emotive* is also a new term in this connection; cerebrally, it correlates with that portion of the brain lying between two vertical lines erected from the opening of the ear and the external corner of the eye-socket. And the composite temperaments would be known as the Physico-Vital, the Physico-Mental; the Vito-Physical, the Vito-Mental; the Mento-Physical, the Mento-Vital.

As to marriage, the only key to harmony is complementation. This is absolute, and the foregoing scheme removes all doubt as to the theory at least. For example, the purely Osseous variety would find its true counterpart only in the Muscular phase; the Lymphatic in the Bilious; the Sentient in the Motive, etc.

CHILD CULTURE

"The best mother is she who carefully studies the peculiar character of each child and acts with well instructed judgment upon the knowledge so obtained."

A GRANDFATHER'S FIRST FONDINGS.

BY NELSON SIZER.

NOTHING in human experience is so utterly unselfish, considerate and patient as parental love; nor is the love of young confined to the human race. Instances are numerous in which bird and beast have risked life and sacrificed it in defense of their young, but this love ceases in the lower animals when the helpless, infant state is passed :

"The young dismissed, to wander earth or air,
There stops the instinct and there ends the care;
The link dissolves, each seeks a fresh embrace,
Another love succeeds another race.
A longer care man's helpless kind demands;
That longer care contracts more lasting bands."

—POPE.

Accordingly, we love our grandchildren with a double fondness and tenderness—we magnify their excellencies and loveliness, as a double lens magnifies its object of vision. Children's children are extra dear because we have two love-lenses to magnify them.

In this grandfatherly face we seem to see a doubly sanctified satisfaction, a peaceful serenity that needs nothing to complete it. When we remember that he weighs 250 pounds, and has a 24-in. head, we appreciate the calm, massive, and considerate content. How his fatherly arms grasp, and his glad eyes rejoice in his children's children! We may fitly quote and apply to him Burns' epistle to his friend, Tom Moore, since

both have shown skill in the use of the violin:

"Hail be your heart, hail be your fiddle,
Lang may your elbuk jink and diddle,
To cheer you through the weary widdle
Of worldly care;
Till bairn's bairns shall kindly cuddle
Your auld gray hair."

If these children develop such a brow as his, such memory and practical talent and such a tendency to study the length and breadth of matters of interest, and have such a forceful side head, they will not then need his or any sheltering arms to aid them in the pathway of success. The older boy, Roy, Fig. 276, has a broad side-head and a large base of brain like the grandfather. The younger boy is less noisy and executive, but is poised on his own center. He quietly considers what he desires and waits for an opportunity to achieve it. Each of the boys has excellent memory and clearness of observation and judgment. The older boy has also a high crown. He is full of vim, power and push; a bundle of earnestness and excitability, reminding one of old Dr. Beecher's definition of eloquence, "Logic on fire." The younger boy, Malcolm, 277, is placid, patient, and though very persistent, is quiet about it. He will subside when forbidden or when strongly opposed, but he will keep in mind the purpose he has, and when possible, go back to it and quietly carry it out. The older one would take the citadel by storm. What needs to be done at all

needs to be done with a rush and done now, and he is inclined to meet, grapple with and master opposition. The younger one takes his time, makes a spiral circuit of the mountain with an easy grade and reaches the top. The older boy inclines to go straight up like the Mt. Washington railway, employing the shortest line between two points. There

also the basis for the use of patience and steadfastness on the part of those who would be their "guide, overseer and ruler."

When these pictures were taken, Roy was four years and four months old, and Malcolm two years and seven months old. Roy appeared in Fig. 274, and the picture was taken at one year and seven months.



FIG. 275, MATHEW TAYLOR AND HIS FIRST GRANDSONS, ROY, FIG. 276.
AND MALCOLM TAYLOR, FIG. 277.

seems to be in them the constitution or temperament which warrants ample size and strength of body and brain, and the consequent talent and purpose which lay a good foundation for faith and hope in the results, and

SIDNEY WILLIAM MILLER.

Figs. 278, 279. This is a boy of Minneapolis. In one picture he looks as if he were making a discovery, and in the other one as if he had succeeded and was happy over it. We cannot

call it happiness on stilts, or happiness with wings, but happiness without either. He will make his own wings. In his day the wings of



FIG. 278. SIDNEY W. MILLER.



FIG. 279. SIDNEY W. MILLER.

transit for traffic and talk are provided. In the early days of his great-great-grandfather, seventy years ago, Minnesota and a thousand miles farther East was a howling wilderness, and people drove from the Eastern States to Ohio with an ox-team, and thought they had reached the land of sun-down. A letter required several weeks to reach Ohio, and the postage was twenty-five cents. Minnesota was discovered, railroads and telegraphs built and all ready for this boy, and he has just now found out that he lives in Minnesota, and Minneapolis at that. Phrenology says of this boy that he has a fine intellect, that he has one of the acquiring and retentive memories, and that he grinds his own breadstuff on which to feed his immortal mind. He will hunt for facts and know what they mean and put them into shape. He will make a leader and a teacher, not merely of a class in a school-house, perhaps, but he may strike for older game and lead the fathers of the children. He has a broad head. Force of character is well marked and prudence and policy are also well marked. He has ambition enough to crave the highest and best and work for it. He has large Conscientiousness and Hope, and he will be easily led in the pathway of righteousness, if his surroundings are favorable; but he will make a racket and it will mean something, and when he takes "the stump" he will win voters, and when he casts the hook or the net the fish will respond. He will have more friends than he can shelter at once, and he may have to "stack them out."

FIG. 280. BESSIE AND GLADIS CRONKHTE.

These faces are a beautiful study. The six-year-old girl has a real live doll in her baby sister. What a fine face! How well proportioned! Admirable in all its parts; nothing weak in thought, or expressive of slender health. What a fine upper forehead! How many questions are coiled up

there to bother her elders and the wise ones. She will make a good student, and will want to attend the high school before she is old enough to get into it; would make a fine teacher and a good writer. The reasoning intellect is masterful. Knowledge of character is also a ruling trait. Then she has taste for beauty, for wit, poetry, and music, and the moral region of the head is amply elevated. What a sincere face! How truthful and just, and what a godsend to the little one to have such a motherly monitor; young

Fig. 281, Gladis. This is a good-looking baby; full of interest, wants to know it all, and is looking and listening for it, and with such a head and such a forehead, she will follow in the footsteps of her sister and will be a perpetual interrogation point, and the sister will answer most of the questions. What splendid Imitation, as well as reasoning intellect. Fine Language in both the children; the eye is full and liquid. See how broad the baby's head is above and about the ears. She will wear out shoes, carpets, door-latches and stairs. She



FIG. 280. BESSIE CRONKHITE, SIX YEARS, AND HER SISTER GLADIS, FIG. 281, SIX MONTHS OLD.

enough to sympathize with infancy and womanly enough to beckon infancy onward and upward and regulate and control the young mind wisely and well. One would not think, without remembering, that some bright and beautiful day their pathways will separate. Somebody will institute the dividing line, and while the little one will be glad and the elder happy, there will be pensiveness and a shadow mingling with the sunshine.

will be wonderfully witty, hopeful and enthusiastic; will love everybody except those who offend her. She will be an economist; will be a free talker, but a wise one, and will hold her tongue when it is not wise to say anything. Caution will keep her out of harm's way, and Friendship will win for her much attention. The picture reminds us of the lines:

"In childhood's happy, morning hours,
The smile of love, like Mayday flowers,
Shall gild its opening ears."

Fig. 282. This is a bundle of sunshine, of health, hope and happiness. She will incline to take an optimistic view of life and duty. Will expect success and be willing to earn it. Her breadth of head will give her industry, force of character and a tendency to be master of circumstances. Will be willing to put effort, skill, talent, tact, push and persistency into everything desirable and attainable. She has a good memory of forms and faces and of things generally. Will show artistic talent and fine mechanical skill. There is

will be a willingness to put forth works with faith. The physiological conditions are rarely better represented than here, and the intellectual and the emotional elements will enable her to take rank among the best, and she will hope for success through ample, earnest and hearty endeavor. If the water for the family were furnished from a town pump, she would want to accompany the one who went for it and would try to do all the pumping, and she will apply the same spirit to all the labors of life, with a willingness to contribute the



FIG. 282. H. P. SACKETT, AGE TWO YEARS.

caution and watchfulness, but not that painful solicitude which, like a shadow, follows and darkens the life of many people. She rejoices in the full moon and hopes for it until it comes. Her two years have promise of seventy-eight more. To a physiologist there is nothing that would indicate weakness of lungs, weakness of heart or weakness of digestion. With her the phrase "Give us this day our daily bread" will be uttered with unction and faith, and there

requisite effort for the coveted success.

If this girl could have a medical education it would be to her a passport to success in the way of business and as a means of benefiting mankind. She would carry hope and cheer to the bedside of the sick, and her magnetic touch, her hopeful words and especially the tone of her voice would be a benediction and an encouragement to the desponding invalid and to the expectant friends. Besides

her practical talent, her thoroughness, her energy, her ingenuity, her force of character and her sympathetic temperament would make her successful in the healing art.

TRAER CONRAD.

Figs. 283, 284. This boy is two years ten months old, weighs thirty-two pounds and his head measures in circumference twenty and three-eighths inches. These measurements are large for the age, and the brown hair, the dark eyes and the vigorous physiological manifestations show good inheritance and a strong hold on life, with a promise of excellent intellect from the length of the front head, measuring largely from the opening of the ear to the forehead, and indicating clearness and vigor of thought, and power to master whatever belongs to the realm of scholarship. His perceptions take notice of phenomena, his memory treasures it, and his strong reflective organs will comprehend the principles involved, hence he would become a good writer or teacher, and make himself useful, widely known and respected.

He has good moral development, shown by the amplitude of the top-head, and strong social feelings, shown by the great development of the back-head, and force, executive-ness, ingenuity and skill as well as economy from the fullness of the side-head. From the letter received with the pictures we learn that the boy was named in honor of Dr. Traer, who, while lecturing on Phrenology in Iowa in 1886, suggested the propriety of the pairing in marriage of the parents of this boy. He told them that they were well adapted to each other in marriage. They were total strangers and formed part of a group of persons who were invited to come forward to the platform at a lecture. They became acquainted and were married a year later. They have two boys and two girls; the boys resembling the mother

and the girls resembling the father. This boy has almost exactly the same profile outline of his mother's head



FIG. 283.—TRAER CONRAD.



FIG. 284.—TRAER CONRAD.

and combines within his make-up the union of English, French, German and Hollandish stock.

SCIENCE OF HEALTH

A DREAM OF FRESH AIR.

STRANGE that one should dream of so common a thing as fresh air; yet in my dream I saw it as something of unusual beauty and excellence. In light, ethereal waves softly streaming down from high heaven it came. And I saw multitudes of human beings going hither and thither, and occasionally some persons would stop and take deep, full breaths of this Heaven sent elixir, and then they would clasp their hands and, looking up, utter a prayer of heartfelt thanksgiving.

I asked one man why they did so. He looked at me in some surprise and inquired if I had not been in their world long enough to know the reason why; then he told me to breathe fully and deeply of those ethereal wavelets as they came showering down, and I did so.

"Now, how do you feel?" he inquired.

"It makes the blood tingle along my veins like fine wine, my brain begins to clear up as if a cloud were removed, and I feel unusually bright, happy and exhilarated."

"Don't you have fresh air in your world?" questioned the man.

I hesitated, then answered, "Well—yes, sometimes, in some places."

"And does nobody there use fresh air all the time?"

"I believe there is hardly a person in our world but breathes bad air the greater part of his life," I replied.

"A queer world that," said the man; "why do they so?"

I said in reply to him:

"Fresh air is too expensive a luxury to have all the time, for one thing. Our bodies require warmth,

and we cannot afford to be continually heating new, cold air."

"Ah, so you can't afford to live well, or live long in your world?"

My new-found friend was keen and quizzical and his remarks rather pointed, but I continued, "For another thing, comparatively few of our people know the value of pure air or the harmfulness of impure air."

"Ah! I suppose the bad air they breathe has made impure blood and that dulls the brain and stupefies their higher sensibilities so they cannot think clearly, and their understanding is muddled. Do all your people look pale and sallow and miserable like you?" "Like me? I wasn't aware I looked so bad as that; but some of our people are fat and plethoric and red and gross enough. But none have the fresh, clear complexion, the wondrous physical perfectness and mental acuteness and power of these people I see here. Such grace and agile strength I never witnessed before." "Come with me and I will show you the plan on which our houses are built," he said.

I went with my new friend of this strange world to his home and saw his house, which was built on a plan whereby complete ventilation and agreeable warmth were perpetually maintained.

"We have," he said, "as you see, a perfect system of heating and ventilating whereby a continuous flow of pure air of a suitable temperature permeates even the remotest nooks and corners of every part of our dwelling. In the streets of our cities we have a perfect system of

sewerage and drainage, so that it is next to impossible for any one to get so much as a whiff of bad air. Our people believe in pure air, and live up to their belief. We should consider ourselves hypocrites if we believed one thing and did another."

Then he asked abruptly, "What do you think of my wife and daughters?"

"Like all the women here, they possess an exquisite charm of manner, a rare intelligence and perfect health and sweetness of disposition, a sort of richness and delicacy of make up, that, somehow, I am reminded of peaches, sugar and cream," I answered, and my friend smiled.

"I see no person here who is either too lean or too fat," I again remarked. "They seem as perfect as must have been the first pair in the Garden of Eden, fresh from the hands of God's creation."

"And are your people either too lean or too fat?" queried my friend.

"Mostly so," I answered.

"And why are they so?"

I knew why, and I replied—

"It is on account of their bad living, bad air, bad diet, bad exercise. The lank and scrawny eat food they cannot digest; the fat ones eat more than their systems require, and of wrong kinds. Nearly all the people eat wrongly, and have bad blood and bad tempers, or sores or sick spells."

"Ah, I see," said this man of a better world, "bad living makes bad blood, which clogs the brain, dulls the comprehension and stimulates the passions, consequently you need to build jails and penitentiaries. And neither can your children grow up with healthy, well-developed bodies and brains. Good food, pure air and pure water make the best blood, brain and muscular tissue, and as a result, good intellect, good morals and happiness. And do the people in your world use bad water as well as bad air?"

"In some places they do," I had to reply.

"Dear me!" exclaimed the astonished man, "what a world of imbeciles! They eat, drink and breathe what shortens their lives and incapacitates them for the highest enjoyment and usefulness. Would it not be a less sin to commit immediate suicide? Our council meets this afternoon, and I shall present the case just as it is and see if we cannot induce some of our young men and maidens to become health missionaries and go to your benighted land and teach the beauty and worth of right living. Our people are very benevolent, and it will touch their hearts deeply to learn of the physical ills and mental darkness of your country."

Sure enough, when their council met, the case of our world lying in physical darkness was presented; and young men and women, with grace and manner of gods and angels, stepped forward and offered themselves as missionaries to our world to teach the glorious gospel of right living. The question of building our houses, schools, churches, and all public buildings on a correct plan of heating and ventilating was discussed; and how to secure a supply of pure water in all cases by a well adapted system of filtering the water as it came down in rains, or in other ways; and the most effectual way to present right eating and drinking; and how to exercise all the human faculties, spiritual, mental and physical; and the proper times and modes of rest and recreation.

It was understood to be a difficult task to work a reform among a people so long established in their bad habits, but they deemed that example would be more effective than precept, and that their example of right doing would surely lead some to adopt the new doctrine which led to outward beauty and inward peace. I overheard one woman say to another: "To think that those people drink water out of dirty puddles, and eat rotten fruit that has lain in filth

rather than that which is ripe " and mellow and good."

"It was hardly that, I think," said the other.

"Well, then, it was something as bad," said the first speaker, "they take dirty air into the lungs, and that is even filthier than taking dirty food into their stomachs. They bathe and wash their blood and brains in nasty air continually. Bah! what a vile people they are; and such bad thoughts they must have with bad blood in their heads."

"I hope our missionaries may do them much good," said the other, "and even if the old people cannot be reformed, the children may be taught to grow up in better ways."

I went on my way ashamed of the world I lived in. And ever since my dream I have been watching with some expectancy for those lovely health missionaries to appear.

LISSA B.

PRESERVING THE FIGURE.

THERE are a number of disadvantages which befall her who loses in middle life the lithe, agile, symmetrical figure of early womanhood. One of these is very patent to the eye of the observer, who sees a curve in the wrong place as the eye follows what should be a straight line from the bust to the floor. But greater than the consciousness of visible loss in symmetry is the growing sense of clumsiness and helplessness that creeps over one as the accumulation of adipose, instead of being uniformly distributed over the body, piles up in the abdomen. The center of gravity is thrown from its normal position. Lightness on the feet becomes a thing of the past, and an inertness and disinclination to moving about increases constantly, and makes the trouble grow by what it feeds upon. The remedy for this state of things is within the reach of every one who has time and resolution to spend ten or fifteen

minutes every day in certain exercises which will be given in detail and which require absolutely nothing else but time and persistence.

The best time for taking these exercises is in the morning immediately after leaving one's bed, and before any garments that compress the figure in any way are put on. The air of the room should be pure and sweet, so that the lungs may be benefited no less than the abdominal muscles, and the blood be purified.

1. Draw in the abdomen as far as possible, fill the lungs with air, and then raise the arms above the head till the hands meet, without moving or bending the knees, bend the body as far back as possible, and then, allowing the air to escape from the lungs gradually, bend the body as far forward as possible until the hands approach the floor. Repeat this ten times, following exactly the directions for breathing.

2. Place the hands upon the hips, akimbo, draw air into the lungs, as before, and bend forward, first to the right as far as possible, allowing the air to escape from the lungs, and then, after filling the lungs again, to the left. Repeat this exercise ten times.

3. Place the hands lightly on the breast, draw in the abdomen, fill the lungs, and turn the head and body without moving the knees or feet, as far, first to the right, and after filling the lungs again, to the left, as possible. Repeat this ten times.

4. With the arms at the side, draw in the abdomen, fill the lungs with air and raise the arms to their height above the head, keeping the lungs fully expanded, then, breathing out, allow the arms to fall slowly to the side again. Repeat this ten times.

These exercises strengthen all the muscles of the abdomen and cause in them a gradual contraction, which, as it increases, restores symmetry of form, restores the center of gravity to its proper position, and gives the exerciser a command of herself in

movement that is very delightful. As hunters when short of food tighten the belt, so these exercises have a similar effect; they tighten the natural belt of the body, so that less food is required to produce the feeling of distension requisite to comfort, and as less energy needs to be spent on digestion, there is more left to be applied in other directions.

L. E. L.

ALCOHOL AND PNEUMONIA.

NOTWITHSTANDING the recent learning from experiment and use, there are some physicians who cling to alcohol as an important factor in their treatment of febrile disorders. A few adhere to the old notion that alcohol contains food properties and insist upon giving it in cases of tissue waste and gastric depression. It has been well established that the habit of drinking spirituous beverages is an unfortunate element in the consideration of lung troubles, the alcoholic habitué when attacked with pneumonia usually offering a case of which the prognosis is grave.

To determine the effect of alcohol in producing diseased or degenerate conditions in the lungs a series of experiments upon dogs was made in the winter of 1890, 1891, 1892, and 1893. The dogs were a mixed lot of mongrels gathered in by the city dog-catchers. They varied in weight from fifteen to twenty-five pounds and were apparently in good health. In all thirty animals were experimented on.

According to the *Medical News* the experiments were performed as follows: A carefully etherized animal had injected into his trachea, just below the larynx, a quantity of commercial alcohol varying from one dram to one ounce in amount. It was found that the effects of equal amounts of alcohol upon animals of the same weight varied greatly. Two dogs, weighing twenty-five pounds

each, were injected with two drams of alcohol. One died in an hour and the other in six hours after the injection. Four other dogs, two weighing twenty-four pounds each, another eighteen pounds, and the fourth fifteen pounds, were all injected with the same amount, two drams. All four survived and were as well as usual in four weeks. Another dog of eighteen pounds died five minutes after an injection of two drams, while another of fifteen pounds took one ounce and recovered.

The symptoms following the injections were very much the same in all the dogs. There was dyspnoea, increasing as the inflammation increased, until the accessory muscles of respiration were called into play. The stethoscope showed that air had great difficulty in entering the bronchi and air vesicles and there was also a tumultuous beating of the heart in pumping blood through the lung. It was impossible to take the temperatures. Post-mortem examinations showed the lungs dark, congested, and solid in some places. The air passages were filled with frothy bloody mucus, even in the dog that died in five minutes. On section, the lungs were found dark, congested, and full of bloody mucus. All this clearly shows how acutely sensitive the respiratory passages are to the action of alcohol. On microscopic examination of the lungs, the air tubes and vesicles were found filled with immense numbers of red and white corpuscles and much mucus. The same picture was presented as in a slide from the lungs of a broncho-pneumonic child. The striking similarity between the two is enough to prove that the pathological condition is the same and that alcohol has produced a lesion very closely resembling, if not absolutely like, that of broncho-pneumonia in the human subject. This explains to some extent why drunkards attacked by pneumonia succumb more readily than the temperate. The sensitive

lung tissue is enveloped in alcohol—flowing through the capillaries of the lung on the one side, and exhaled, filling the air vesicles and tubes on the other. The condition must create a state of semi-engorgement or of mild inflammation, similar to the drunkard's red nose or his engorged gastric mucous membrane. Such a state will seriously reduce the vitality of the pulmonary tissue and its power of resistance to external influences. Add to this weakened state an inflammation such as pneumonia, and the lungs find themselves unable to withstand the pressure and engorgement.

TO REVIVE THOSE STRICKEN WITH ELECTRICITY.

THE French Minister of Public Works has prepared the following rules in case of electrical shock: The victim is to be, first of all, taken into an airy place; three or four persons should be taken there to assist and no one else allowed to enter. The clothing is to be loosened and efforts made to reëstablish respiration and circulation as soon as possible. To reëstablish respiration recourse can be had to the following two methods, viz., drawing of the tongue and artificial respiration. In the former case the mouth of the victim is opened with the fingers, or, if there be resistance, with a piece of wood, the handle of a knife, spoon or fork, or end of a walking stick. The front part of the tongue should then be taken between the thumb and index finger of the right hand, bare or covered with, say, a pocket handkerchief, to prevent slipping. The tongue is then strongly pulled, and allowed to relax, in rhythmical imitation of respiration, at least twenty times a minute. These movements must be continued without a break for half an hour or more. For artificial respiration the subject should be laid upon his back, the shoulders slightly raised, the mouth open and

the tongue free. The arms are taken at the height of the elbows, supporting them strongly on the walls of the chest, next bringing them above the head, describing the arc of a circle. These movements are to be continued at least twenty times a minute until the reëstablishment of natural respiration. It is suitable to commence with the movement of the tongue as described, simultaneously, if possible, with the adopting of artificial respiration. At the same time, it is desirable to try and restore circulation by rubbing the surface of the body, by beating the body with the hands or wet towels, throwing cold water on the subject from time to time, and applying ammonia or vinegar to the nose.

ALCOHOLIC MEDICATION.

ALCOHOL and tobacco—twin demons—are among our most virulent poisons, neither of which can be fairly regarded as necessities of life. Modern science has taught us that alcohol is in no sense a food; that it has no power to impart strength, endurance or health.

While it cannot possibly add to human strength, its tendency is always to reduce the strength; though for a time it may excite an unusual activity, such stimulation will be succeeded by a corresponding weakness. It is not only a poison, a deadly poison, when even only a moderate quantity is taken—so poisonous that it is very difficult to take it in its full strength—but is well known to be in direct antagonism with every function of the human body. This is not only true, but it may be reasonably inferred that the system should be in a very robust condition, very active and normal, to be able to resist its poisonous tendencies. (A noted drunkard once assured me that he thought that one should be in a vigorous state to be able to counteract the natural effects of this poison, while it may be particularly true when the

modern adulterated liquors are taken.) I have long been of the opinion that the triumph of the temperance cause is lamentably retarded by false and unphysiological views entertained and promulgated by my brethren in medical practice, whose influence—on account of their position in society—is far more detrimental to temperance principles than that of the saloonkeepers! If the sick are advised to take spirits to “tone up,” to “purify the blood,” to “give an appetite,” or to “improve digestion,” if they have confidence in their medical adviser, the tendency must be to encourage the use of intoxicants freely as medicine; while well knowing the views of such men, there must be a strong temptation to use the same, without medical advice, when similar conditions of the system may exist. It should be remembered that alcohol is alcohol under all circumstances, whether called a medicine or a beverage, always having its legitimate tendencies; ever such a foe to the human system as to excite

a rebellion, active and determined efforts to expel the invader—stimulation—and that its universal effect is to create an unnatural appetite, with an ever-increasing tendency to increase that appetite, constantly encouraging drunkenness, for whatever purpose it may be taken. With my sentiments, I would not dare to give any advice which might tempt one to form a habit that might, legitimately, lead to intemperance, drunkenness and ruin! (There have been far too many instances in which reformed men have returned to their cups, in consequence of the use of intoxicants as medicine, and even at the communion table! I could not conscientiously advise such reformed drunkards to partake of fermented wines, since the cup might be passed by, as I have done, and since it is so easy now to use the unfermented article.) I will add that modern science discourages the use of alcoholic preparations as medicine, a consideration of which I may give in the future.—DR. J. H. HANAFORD.

HEREDITY.

As when we eat too many kinds
Of food while at the table,
And find that to digest them all
Our stomachs are not able,

Because they'll not assimilate
Without much painful strife,—
So having blood from many wells
Is oft with trouble rife.

As when the blood of Grandma Smith
Inspires us to action,
While easy-going Grandma Brown's
Creates another faction.

The one doth fill us with love
Of cleanliness and neatness;
The other hinders all our aims
From reaching to completeness.

Sometimes the blood of Grandpa Smith,
That comes to us through mother,
Incites us to integrity
When dealing with another ;

But that, alas! of Grandpa Brown,
A stingy old curmudgeon,
Springs from its source with angry pop,
Creating greatest dudgeon

Within our souls, lest we should lose
The value of a penny;
And often, sad to tell, it proves
For Grandpa Smith too many!

One parent gives us love of good,
One makes of us a sinner;
Then battles rage, and all too oft
The evil one is winner.

And as our great-grandpas and mas
Each make a contribution,
Small wonder that our souls are racked
By constant revolution.

MARIE MERRICK.

NOTES IN ANTHROPOLOGY.

A New Dictionary of Anglo-Saxon.—The study of the Anglo-Saxon is one of those lines of investigation that helps us to learn more and more of the life of our early ancestors. Mr. John R. C. Hall has recently published a book through Messrs. Macmillan & Co. that will be welcome to many who are interested in the development of the English language. He presents in one volume the necessary information contained in the numerous creditable glossaries to Anglo-Saxon textbooks, readers, etc., which have appeared in England, Germany, and America of late years. It also contains a multitude of words unglossaried, and is not only a student's book, but invaluable to the antiquarian, the historian, and the reader of early English. Its great feature is that it is perfectly alphabetical, no previous training being required to find a word instantly.

Among the more interesting features of old Central American civilization are the relics of what is known as the Mayan literature. Prof. D. G. Brinton, the eminent anthropologist, has been studying this curious literature and lately published a primer of it. A brief history of this archaic tongue, or hieratic invention, is the following:

When the Spanish soldiers and priests brought the civilization and religion of Europe across the Atlantic, in the early years of the sixteenth century, they found on the Yucatan peninsula and in the neighboring portions of Central America a people who not only built houses decorated with sculptured stones, but who even had long scrolls or screens of parchment, veritable books, filled with strange, written charac-

ters, and illustrated with most devilish pictures of their heathen deities. These books were used, it appears, in the ceremonies, divinations, or what not, of the natives, and in the eager zeal of the good Spanish fathers and friars who were laboring to convert these heathens to the worship of the true cross, the priests gathered up all the books they could find and burnt them in a public *auto-da-fé*, a hundred at a time. The result is that, when we wish to decipher this strange Mayan literature, there are but four of these codices or books with which to work. By careful and persistent study, by constant comparison and by utilizing all the results of other investigations into the principles of aboriginal languages a few devoted students have already begun to make much headway against the great difficulties in the way of deciphering these strange books. They are still far from the end. The results are often problematical and all are subject to revision and modification. But the facts which are accepted by the larger part of the more conservative students are becoming more numerous each year and are being more and more accepted as definitive. When the work is done, and at last we are able to know all the secrets of these books, the result, it is almost safe to say, will not be any insight into the prehistoric past of these people, nor any great addition to what we know of their habits and customs of life. But we may expect to get a better insight into their ceremonial, their calendar and astrological notions, it may even be into their psychology.

The Book of the Dead.—A recent translation into English of the Egyptian *Book of the Dead*, by Charles H. S. Davis, M.D., Ph.D., has awakened not a little

interest in educated circles. The work of the translator appears to have been well done, and that by a man without pretense to being an authority, but an industrious, patient student. A reviewer writes in explanation :

According to M. Maspero the *Book of the Dead* "was destined to instruct the soul in that which would befall it after death, and is a collection of prayers and incantations which, while thus foretelling to him what would have to be passed through, also by their efficacy secured him against the dangers feared and assured him the blessings desired. It was given to the departed to carry with him to the grave as a passport and aid to the memory, for in the other world it was necessary to sing hymns of praise, and with the help of the 'right word,' which the Egyptians imagined as endowed with magic power to ward off demons and hostile beasts, to open gates, to procure food and drink, to justify one's self before Osiris and the forty-two judges, and finally to secure for the deceased all his claims as a god."

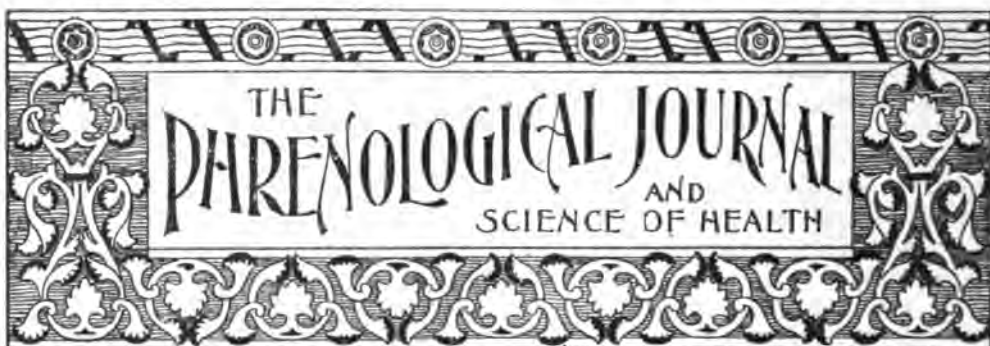
The standard of morality exhibited by the *Book of the Dead* ranks very high from any point of view. It is shown most plainly in the famous Chapter 125, called "Going into the Hall of the Two Truths, or separating a Person from his Sin when he has been made to see the Faces of the Gods." It is a noble confession of striving after purity and righteousness. These are a few of its particulars :

I did not do perfidiously harm to any man. I did not make unhappy any relatives. I did not make any one ever work beyond the task. There was not by my fault either a fearful, or a poor, or a suffering, or a wretched one. I did not cause any one to weep. I did not torment any heart. I did not use too many words in speaking. I was not imperious. . . . He lives on Truth, feeds on Truth. The heart is charmed with what he did. He won God on his side by love. He gave bread to the hungry, water to the thirsty, garments to the naked. He gave a bark to the one who was without one. His mouth is pure, his hands are pure.

An Aboriginal Legend of the Origin of the Sun and Moon.—

Among the interesting legends and sages of the Kootenay Indians, a tribe of the

great Canadian Northwest, of whom but little is known, we have this one reported by Mr. A. F. Chamberlain, in the *American Antiquarian*: In the beginning there was no sun and an Indian tried to make it, as did several after him, but without any success. Finally the Coyote (Skinkuts) tried his hand, and next morning the sun rose over the tops of the mountains. Another version of this legend makes the Coyote manufacture the sun out of some grease made into a ball; the sun rises all right, but does not last very long, and the people are angry at him. Then the Chicken-hawk (*Accipiter Cooperi*), called *Intlak* by the Indians, a male character, essays the task, and the sun is created in all its glory. But the Coyote is so angry at the success of the Chicken-hawk that he shoots an arrow at the sun and set the earth on fire, and the coloring of his fur bears evidence of the fact to this very day, for he had great difficulty in escaping with his life. A variant, recorded by Dr. Boas, makes the two sons of the Wild cat try to create the sun and the moon. The elder turned himself into the sun, and by his brightness dispelled the gloom which the great black body and outspread wings of the raven had caused in the world; the younger, rising behind the mountains, became the moon. The Coyote, whose efforts had been attended with no success, got very angry and shot an arrow at the sun, which, however, did not strike it, but fell upon the dry grass and caused the first prairie fire. The version obtained by the present writer ascribes the making of the moon to the Chicken-hawk. Probably the Chicken-hawk is identical with the younger of the Wild-cat. The Coyote and the Chicken-hawk appear to be the most conspicuous figures in Kootenay mythology and are both males, the wife of the Chicken-hawk being a little bird called *Sukpeka*. The Coyote's wives seem to have been quite numerous; among them was the dog. Some Indians say that the Chicken-hawk made the stars and the rainbow (*inisinin*), as well as the moon. The Great Bear constellation, called *thautla*, is looked upon as a female grizzly bear, formerly an Indian woman in the time man and the animals were pretty much the same kind of beings.



Ex fronte, ex capite, ex vultu, etiam in ipso oris silentio natura loquitur.—PLATO

EDGAR C. BEALL, M.D., EDITOR.

NEW YORK, JUNE, 1895.

THE STATUS OF PHRENOLOGY.

A GENTLEMAN in Philadelphia has written us the following very interesting and pertinent inquiry:

“In comparison with other sciences phrenology seems to be losing ground—at least it fails to compel the recognition that other branches of applied science receive. Why?”

J. McC.

In answer to this we beg to say that the progress of a science is not always to be judged by the visible or superficial evidences of its influence. Phrenology is really gaining ground rapidly every day, although in a manner which is ill adapted to advertise the fact. Millions of people to-day throughout the United States are governed in many of their actions by its principles, often unconsciously, as a result of the presence of phrenological expressions in current literature, which are really so common that people no longer recognize them as having originated with the founder of our

science. Allusions are made in the newspapers almost every day to elements of character, for the analysis of which the world is indebted to Gall; and if the literature of the present day be compared with that of a hundred years ago it will be easy to trace a wonderful change in the current phraseology which is employed in describing mental qualities.

The principal reason for the apathy of the conventional scientific world toward Phrenology lies in the fact that as the subject was bitterly opposed at the beginning, and made a target not only for ridicule, but of positively virulent hostility, the very name seems to carry with it an unpleasant suggestion. Such is the profound influence of vanity in human nature that people do not like to acknowledge their friendliness to a doctrine whose antecedents, as it were, have not been free from the taint of alleged charlatanism. Perhaps no other restraint is equal to the fear of shame. People flock to the side of

a winner, and are careful to avoid the company of those who fall behind in a race. Phrenology was at one time scorned. The metaphysicians and physiologists—the class of learned men who were peculiarly challenged to examine the new science, and who could not accept it without at the same instant *admitting their previous ignorance*—naturally refused to humiliate themselves. They were practically called upon to sign their own death warrant. Of course they objected; and to defend themselves they heaped abuse upon the “German Doctors.”

The following quotation from *The Edinburgh Review*, No. 49, will serve as a characteristic specimen of the erudite wrath which was poured out upon the teachings of Gall and Spurzheim: “They are a collection of mere *absurdities*, without truth, connexion, or consistency; an *incoherent rhapsody*, which nothing could have induced any man to present to the public, under a pretense of instructing them, but *absolute insanity*, *gross ignorance*, or the *most matchless arrogance*.”

Under such a load of calumny, Phrenology has had to press its way to the front by the force of its truth. Its acceptance among the conservative classes has therefore been slow in proportion to its intrinsic value and importance. We who enjoy its beneficent doctrines may congratulate ourselves that we are so far in advance of those that cannot see a new truth until it has first been seen and received by everybody else.

Another difficulty in the way of Phrenology is in the fact that we have so few magazines and societies to

advocate the science; at least so few that are known to the public at large. It should be remembered also that in this country business enterprises and departments of learning are multiplying at an enormous speed. The attention of the people is now diverted into thousands of channels where forty years ago only half a dozen things were likely to be simultaneously considered; so that at the present time a new subject must be presented on a very imposing scale to attract a very little notice from the general public. Moreover, there are not many men of ability in the phrenological profession who occupy positions of authority, or who are connected with colleges or the public press in such a way as to exert a very commanding influence.

To sum it up, Phrenology is really a great factor in modern civilization, although its hand is not always seen. Judging by the amount of literature on the subject which has been circulated, and by many other means at our command, we know that the number of people who are interested in the science is infinitely greater than is generally supposed. Hundreds of thousands of people believe in it who rarely ever speak of it. Sometimes they are silent from indifference, sometimes from motives of policy; and most important of all is the fact that our friends are so widely scattered that they are almost entirely without organization.

The most hopeful sign for our future is in the growing liberal sentiment of the age, and in the circumstance that there is a marvelous and constantly increasing interest in nearly all departments of psychology

that may be said to border on Phrenology. People are investigating criminal anthropology, the subject of apparitions, subliminal consciousness, clairvoyance, hypnotism, mental healing, and many other phenomena allied to our science, which shows that the time is certainly approaching for a revival of interest in the great discoveries made by Dr. Gall. New magazines constantly appear for the promulgation of new psychological facts, and as people are evidently interested in the unpractical and unentertaining discussions contained in many of these periodicals, it is reasonable to assume that an equal or even greater interest will be manifested by the same people in the best phrenological literature as soon as it is brought to their notice. It remains for us now to introduce the subject among those who are in a receptive mood.

ROBERT LOUIS STEVENSON.

A SUBSCRIBER, who writes us that he was much interested in the sketch of Mr. Stevenson in the May number, requests us to give the particulars about the author's so-called "romantic marriage," and asks us some very pointed questions regarding Mr. Stevenson's moral principles. We beg to reply that we do not know the particulars concerning Mr. Stevenson's marriage, and do not feel justified in repeating newspaper gossip, as to the truth of which we are ignorant. Besides, we should hardly feel it our duty to revive a discreditable story about the man just now without some further provocation than we have at present. We inti-

mated to our readers that Mr. Stevenson's Conscientiousness was deficient, and if that fact tallies with any well authenticated stories about him, we think we have done our part in the matter.

In this connection we wish to remind our friend of an editorial in the February number, entitled "Regarding Phrenographs," in which we explained our objections to publishing the shady side of the celebrated characters we describe. Where an individual is a notoriously bad character, or a convicted criminal, the case is different; but in regard to prominent politicians, such as Dr. Depew or Thomas C. Platt, or some great dramatic artist, we are certainly not justified in constituting ourselves an inquisition to establish the truth of rumors as to their irregularities. For instance, there are people who accuse Dr. Depew of having been a dishonest lobbyist in former years, but as we were not writing him up as a politician we did not feel called upon to enter into any discussion of such matters. We prefer to let the newspapers do that sort of thing, in which they are certain to supply the public most liberally, and we do not see why we should not delineate the character of a public man simply because he happens to be a politician. We do not see why it should give offense to Democrats if we phrenograph a Republican, provided we leave politics out of the discussion, nor do we see why a Republican should be offended if we introduce a Democrat, if we leave politics out of the question. For the same reason we do not think that Protestants ought to object because we make a study of

Archbishop Corrigan, provided we avoid reflections upon the Protestant faith. Our aim is to make THE PHRENOLOGICAL JOURNAL a storehouse of information regarding all phases of character, and we hope in the course of each year to cover the ground of virtue and criminality, intelligence and stupidity, genius and mediocrity, etc., etc., so that all classes of readers may be instructed and pleased.

OUR CONTRIBUTORS.

OUR editorial on "Writers," in the May number of the JOURNAL, has stirred up a little discussion which we hope will not be without advantage. By some we have been complimented for what we said, and by others we have been blamed; and as we think our position was not clearly understood by some of our readers we beg to add a word at this time.

We had no intention whatever of criticising any one in an unkindly spirit. We meant to state distinctly that we were perfectly willing to undertake *all reasonable corrections* in manuscripts, and the only thing to which we meant to make a positive objection was the habit that some contributors have had of sending the *cheapest* sort of composition to us, having all the defects we enumerated, and expecting us to *pay for it as if it were first-class matter*. Surely no one can justly complain of our disinclination to doing work which properly belongs to other people when they ask us to pay them money besides. We have done this many times, and only wish to be relieved from it hereafter. But we repeat the invitation

to our friends to send us what they like, and the best they can, and we will try to do the best we can with it. We certainly have a great deal of charity, as we said before, for the mistakes of writers, because we are conscious of our own shortcomings, and we do not forget the long years of study which it has cost us to learn the little that we know. Again, we do not think that we were unfair in requesting our correspondents to write legibly. We said distinctly that we did *not* propose to lay down such a rigid rule as has been adopted in some offices; but articles which are very indistinctly written, take us, in some cases, three times as long to read them as if they were legibly written, so that when we have a number of very good manuscripts and some exceedingly bad before us, it is perfectly natural, and we think very pardonable, for us to give our attention first to those that are good. This is also particularly true when the poor contributions are insufferably long.

Finally, we hope that no one will try to discourage our efforts to maintain a respectable degree of literary purity in THE PHRENOLOGICAL JOURNAL. Surely our science is grand enough, comprehensive enough, and beautiful enough to be worthy of the most elegant literary dress which is consistent with the canons of good taste.

THE SCIENCE OF THE HAND.

AMONG the responses to our editorial of last month requesting contributions bearing upon the subject of human nature, we have received an article on cheirosophy, by a gentleman in this city who has ac-

quired a great reputation in that department, and we publish it, thinking that it will certainly be interesting and entertaining, to say the least, to our readers, although we do not ask them to accept it as scientific. We are always interested in the study of all portions of the human organism, and feel that we ought to be hospitable to the subdivisions of what might be called the art of character read-

ing, even if they may not be so important as the great central truth which it is our special province to teach. We have no jealousy of cheirosophy. Surely the sun has no reason to be jealous of a star. Whatever of interest attaches to the hand must come from the brain, and as the hand is an instrument of the brain, it is certainly entitled to our consideration.

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 pronounced, 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.

ALL CONTRIBUTIONS MAY BE SENT TO THE GENERAL editor, Dr. Edgar C. Beall; but matters relating to CHILD CULTURE, SCIENCE OF HEALTH, or of a strictly medical nature, should preferably be sent to Dr. H. S. Drayton, who has special charge of these departments.

WE ALSO EARNESTLY REQUEST OUR CORRESPONDENTS to write as legibly as possible. Wherever practicable use a typewriter. In this way you will lighten labor, avoid misunderstandings, and secure earlier attention

"THE SCIENTIFIC RELATION, PAST AND PRESENT."—S. P.—The articles under this heading have a special interest to all students of anthropology and phrenology, since they deal with the basic principles of mental science and supply the evidences accepted by scientific observers. The facts given are drawn from the observations of the most eminent specialists in their fields of study, and whatever of theorizing there may be on the part of the contributor of the series it must be seen that it is pre-

sented with a strict regard to the bearing and application of the facts of anthropology, physiology and anatomy, and for the most part is but explanatory or in application of the conclusions of authority. The aim is to avoid *ex parte* theorizing, especially in regard to the data that bear upon the localization of brain function and the differential expression of mind. Wherever reference is made to the views of Gall or Spurzheim, or any of the eminent phrenologists, it is but to award that credit for discovery or early inference that is due to the pioneers and promoters of truths that have been later confirmed. It is designed, therefore, to show in the course of these articles what the scientific world, or that part chiefly concerned in such investigation, practically recognizes concerning the function of brain and the physiology of mind.

CHEIROSOLOGY. QUESTION.—I have looked in Webster's Dictionary for the words cheirognomy and cheiromancy, but failed to find them. Can you account for this? —P. R. K.

ANSWER.—You may not find cheirognomy and cheiromancy under *chei*, but in the International Edition of Webster you will find them spelled without the *e*. We have always preferred the spelling *chei*, because *cheir* is the word in Greek meaning hand. Cheirosophy is given in the "International" with the *e*, and it seems strange that the other two words should not follow with the same first syllable. We might also here protest against another piece of awkwardness on the part of the lexicographers. Cheirosophy is

defined as the art of reading character from the hand. It should be defined as the science of the hand, including everything that is known respecting that member, whether relating to the art of reading character or the divination of past or future events. Finally, you will observe in this list of definitions the same kind of inaccuracy which is manifested by certain people whenever they touch upon the subject of phrenology. Very few lexicographers define phrenology as anything more than a method of reading character. In both cases people lose sight of the philosophy involved in the subject. To make our meaning still clearer, *cheiromancy* is the generic term, pertaining to the whole subject of the hand, in all its relations which are of interest to the student of anthropology, while *cheirognomy* and *cheiromancy* are its two principal subdivisions; one determining the *character*, and the other the *experiences* of the individual. A parallel definition of phrenology would be, first, a system of mental science or philosophy, subdivided into *physiognomy*, or the art of reading character, and second, the *advisory application* of the knowledge thus gained to the affairs of life.

DISORDERS OF SPEECH.—H. J. — The faculty of speech is dependent upon two general organic functions, one mental, the other physical, both having centers of innervation in the brain. The mental centers are numerous or somewhat diffused because related to several faculties, intellectual, emotional and sensory. Talk that is simply logical, or argumentative may employ only the intellectual faculties in conjunction with the mechanical organism, while talk that is impassioned, *i. e.*, is warm with feeling, may employ several of the affective centers in connection with intellect. The use of words, images, illustrations, etc., implies memory and the exercise of memory involves various faculties each contributing according to its nature and quality. The mechanical apparatus of speech, including of course the larynx, throat, tongue, etc., is innervated by a center in what is well known as Broca's convolution. The study of dis-

orders of speech is extremely interesting and helps to our understanding of much that has been obscure in the operation of the mind, demonstrating as it does so thoroughly the relation of physiological centers to ideation.

QUESTION.—Can a person's character be perfectly delineated from his style of writing? I have seen it done, but could find no clue by which I could learn the art.—G. W. L.

ANSWER.—It would scarcely do to say that a *perfect* delineation of character can be made from one's handwriting; but a very great deal can be determined, as a rule, and in some instances very much more than others. For example, there are some people whose characters are so negative that there is not much to be indicated in any way, and from the fact that they are undemonstrative, they do not express very much in anything they do, except on rare occasions under great excitement. There are other people who have very pronounced characteristics, which are bubbling up to the surface all the time, so that they stamp their individuality upon everything they touch. They bring their heels down upon the floor with a force which is noticeable; there is a decided emphasis in their voices; the words they choose are peculiarly quaint, original and impressive, so that when they write they betray nearly all their leading characteristics in the amount of ink they use; also in the spacing and formation of the letters, etc. Graphology is a very interesting subject, but like all other subdivisions of phrenological science, as the editor of the JOURNAL prefers to regard it, it ought not to be separated from the parent stem. If you find a sign in the handwriting, the question is, *of what* is it the sign? You must go to phrenology for the enumeration and definition of the *primary mental faculties*. When you know what they are, if you determine the degree of their activity in an individual, whether you do it by observing his handwriting, his talk, his walk or his laugh, you are simply practicing phrenology. There are several books published on graphology if you wish to study 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.

WON BY A BICYCLE. By LUKE DOUBLE, B.A. Price, 50 cents. Greater Boston Pub. Company.

The bicycle world—it is a large world—will doubtless read this lively, even exciting, story, for it is a picture of deeds done on the double wheel that must glorify the art of running it. A very decided combination of incidents, occurring according to names, etc., in the shadow of Harvard—patriotic demonstrations, bicycle tournaments, pretty girls in wheeling suits, romantic young men—attempted murder, burglary and outrages generally, with associations of excitement that keep the curious eye and attention from first to last. The B. A. at the end of the author's name, evidently an invention, suggests M. A. as more suitable—that he is a Master of Arts in the romantic line.

A PRIMER OF PSYCHOLOGY AND MENTAL DISEASE. By C. B. BURR, M.D., Medical Superintendent Eastern Michigan Asylum, etc. 16mo, pp. 104. Detroit: George S. Davis, publisher.

A compendium of the elements and principles that are fundamental to an understanding of the relations of physio-mental function to life expression, especially those phases of such expressions that are irregular, erratic and morbid. What is embraced in psychology-insanity is very concisely treated, of course, to be included in so small a book, but the reader and student gets the kernels of theory and practice, with inspiration to investigate for himself as well as to read beyond. For the physician of some experience the book is

useful, especially the counsel with regard to the management of cases of insanity. It is important that all who presume to treat the sick should be conversant with the fundamental, at least, of psychological medicine. To be a successful physician in the proper sense one must be something of a psychologist. Dr. Burr has certainly not wasted words from his introductory note to the closing paragraph. The busy and intelligent doctor will appreciate this fact, and the book was written for him.

OUR NOTIONS OF NUMBER AND SPACE. By HERBERT NICHOLS, Ph.D., late Instructor in Psychology, Harvard University, assisted by WM. E. PARSONS, A.B. 12mo., 201 pp. Boston: Ginn & Company, publishers.

An interesting record of experiments in sensation, carried on, it would seem, with much patience for a year or more. The purpose of these experiments was to demonstrate how habits of thought and judgment are dependent upon experience; how experiences common to various regions of the body—skin impressions—differ widely; for instance, those of the tongue from those of the fingers; those of the fingers from those of the abdomen, and so on. Investigation with apparatus—in this case geometrical forms, armed or not with pins, according to the nature of the experiments—shows that our habits of judgment, as compared with each other, have permanent characteristics running parallel with the local differences of anatomy, function and experience. Thus our judgments of outer facts, communicated by sensation, involving the elements of number and of distance, vary greatly when mediated by different tactual regions.

Out of data furnished by such an investigation the author is at much pains to deduce certain conclusions regarding the fundamental laws governing the genesis and formation of judgments, and of the procedure in our mental processes. The method pursued is in accordance with the later ideas regarding psychological research, and is certainly interesting enough to attract the attention of those who are seeking to establish positive and definite laws in mental action.

PHRENOLOGICAL SOCIETY AND FIELD NOTES.

MRS. CELIA MORRIS HENRY, of the class of '94, is at home in Duluth, preparing to start out again in September.

IRA L. GUILFORD, at Ridgely, Md., who recently retired from the lecture field, intends to resume lecturing in the fall.

PROF. W. G. ALEXANDER, class of '84, has just closed a very successful course of lectures at Owen Sound, Can., drawing commendations from pulpit and press.

MR. J. S. KIRK, of Holly Pond, Ala., organized a phrenological society at that place recently, which has already started a library of phrenological literature.

THE members of the class of '94, of the Chicago Institute of Phrenology, have formed a society on the north side of the city for the purpose of perfecting themselves in making examinations, etc. Some very interesting meetings have been held.

ISOLA SHINN, at Clarksburg, W. Va., says, when remitting his subscription: "We have been taking the JOURNAL for two or three years, and feel that we cannot do without it, as it grows better all the time."

THE ST. PAUL PHRENOLOGICAL SOCIETY, which meets every second and fourth Friday of the month, at 141 East Ninth street, in that city, held its last meeting on May 10. The subject of discussion was "Size and Weight," by Mrs. E. J. Boyden, Miss Ida Raatz, Mr. L. Wild and Mrs. A. Anderson.

THE HUMAN NATURE CLUB OF CHICAGO is still progressing, now numbering fifty-one members. At the last meeting, held at the rooms of the Chicago Institute of Phrenology, 505 Inter Ocean Building, Mr. O. Anderson presented a very interesting essay upon "Phrenology as a Religious Guide." The subject brought out excellent discussion. Phrenology is making good progress in Chicago.

It is with sincere regret that we chronicle the death of Dr. Rose Adams Patty, at her home in Kansas City, Mo. Dr. Patty was a graduate of the American Institute of Phrenology. She practiced Phrenology for many years. Her husband and two children remain to mourn her loss, to whom we extend our sympathy in their great bereavement.

DR. ELLA YOUNG, of Kokoma, Indiana, class of '91, has just completed a three years' course in the medical college, and

expects very soon to enter the field, combining her practice with the lectures. She says she does not understand how any physician can attempt to practice without a knowledge of Phrenology, that the surgeon might almost as well try to apply his art without a knowledge of anatomy.

THE EUREKA PHRENOLOGICAL SOCIETY, of Pittsburg, Pa., at the recent election of officers nominated the following: President, Mr. Devlin; vice-president, Mr. J. S. Tibby; executive committee, Mr. John Deeds; secretary, Miss S. J. Price. Much enthusiasm is being manifested in the society, which is to move shortly to new quarters, at Doctor Miller's Hall, North avenue, and meetings will be held on the second Saturday of each month. All friends of the science, or opponents who wish any objections answered, are cordially invited to attend. At the next meeting Mr. Tibby will discuss "Objections to Phrenology;" Mr. Deeds, "The Organ of Ideality," and Miss Price, "The Organ of Color." Opponents of the science will receive an impartial hearing at the meetings of this society. We wish it continued success.

PROF. DANIEL D. STROUP, B.E., of Oriental, Juniata Co., Pa., class of '88, graduated from the State Normal School at Bloomsburg, Pa., last June, and has since been teaching a large school with much success, and has been frequently called on to give examinations, lectures, etc. Professor Stroup says he thinks Phrenology should be taught in the schools. In this we fully agree with him. His thesis at the State Normal School was on Phrenology. The professor will be pleased to arrange with persons in his State, or adjoining ones, to give courses of lectures and organize classes.

PROF. ALLEN HADDOCK, the wide-awake editor of *Human Nature*, published at San Francisco, Cal., when sending us an order, says: "Thinking people who do not see every number of THE PHRENOLOGICAL JOURNAL miss something they ought to know above all things which concern man. The April number is very good. Professor Sizer makes us feel young again with older heads on our shoulders. Dr. Drayton is as scientific and accurate as ever, and Dr. Beall, in his description of Platt, has even excelled himself; he unravels the minds of men with a master hand. Mrs. Wells is, as always, interesting.

Since you introduced half-tones for illustrations THE JOURNAL has made wonderful strides. Every true phrenologist looks with pride to your work, for they are sustained thereby."

SINCE the departure of Mr. George Doddridge Rowan and his charming family for their distant home in Los Angeles, Cal., we have realized that our attachment for them was something much more than an ordinary feeling. They were so exceptionally intelligent, courteous and refined, and expressed their gratitude to us in so many ways, and their appreciation of what we did for them in such a substantial manner, that we could not have withheld our regard if we had tried to do so. The whole family made the long journey across the continent chiefly to attend our Institute, and after the lectures were over they lingered as neighbors for several months in our vicinity, so that we had opportunity to develop and ripen a friendship which might not have been possible during the period of our relations as teachers and students. It is therefore with a most sincere heart-felt regard that we write these lines to wish them all the splendid health and happiness which their great Western home, with its marvelous opportunities, can afford.

MRS. JEAN MORRIS ELLIS sends us large orders for charts. She expects to remain East, that is at Nova Scotia, all summer. Visited New Brunswick and Prince Edwards Island. Her weekly receipts have been very large so far. In connection with the foregoing we are pleased to know of the very warm reception Mrs. Ellis has received in Halifax, Glasgow and Pictou. The *Advocate* of the latter place says: "Her ability as a Phrenologist is unquestionable. Her lectures are interesting and instructive and every one should hear her."

"Mrs. Ellis is one of the best Phrenologists who has visited Halifax since Professor Fowler. Her interesting lectures and correct scientific character readings has made converts to Phrenology."—*Halifax Herald*.

"Mrs. Ellis is one of the cleverest and most earnest exponents now living; has been delighting crowded audiences with practical, instructive and entertaining lectures, which are models of clear thinking; and so thoroughly imbued is she with the love of her subject, that success follows, impressing her audience with the importance of her subject. Mrs. Ellis will always receive a warm welcome in Glasgow."—*Enterprise*, New Glasgow.

WE have heard from a long-time correspondent who is the director in a studio of music and art: "I told you I was going to lecture at my lodge. Did so with success and satisfaction to about two hundred members. As usual, several M.D.'s were

present. Spoke at length, applying Phrenology to hygiene; for the purpose of interesting the physicians. After the talk I was surrounded by a number who asked me all sorts of questions, of course, and several of the most eminent physicians said they should pay me a visit to obtain further information and a delineation. The other day I was invited by a medical student to go and see him at the University. Of course the museum and its cabinet of skulls was the center of observation at the time. Placing myself far enough away that I should not read the description cards attached I began describing them, the student comparing what I said with what he knew of the skull. The visitors were astonished, of course. I am advocating Phrenology wherever I go. I love the subject. I have gained in every respect through Phrenology. Hoping that I have not infringed upon your valuable time, with the best wishes for our science, I remain,
S."

PROF. GEORGE MARKLEY, of Pittsburg, Pa., class of '92, has been engaged in the lecture field during the last season, and has made upward of five hundred character delineations, one of which was of especial interest on account of a singular coincidence, which greatly emphasizes Mr. Markley's ability as a phrenologist. In the course of an examination, he said to a young man not quite twenty-one years of age, that if he were among a crowd of riotous, seditious men, by the very manner in which he would remonstrate with them he would be able to restore order in the disturbing element as quickly as any one man out of ten thousand public men. After the completion of the examination, the gentleman said to Prof. Markley that he had been examined by six other competent phrenologists, but that that statement was the most remarkable "hit" that he had ever known any phrenologist to make. He said further that two weeks previous he was with a farmer, when a crowd of men and boys armed with weapons such as clubs, firearms, etc., attempted to mob the farmer. The leader of the band was about to shoot, when the young man threw up his hands and appealed to them to desist, and to his utter amazement the mob subsided, and went about their business. He was very much surprised at himself for accomplishing this act, because while remonstrating with these would-be murderers he experienced not the least fear. No doubt some skeptics will explain the above as a mere coincidence, and will not admit that so clever an illustration of what a man will do when a certain faculty has been excited can be at all determined by the shape of the head. But this case is only one among many.

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CURRENT EXCHANGES.

Literary Digest—weekly. For brief comment and extract regarding the current thought of the world in its varied departments certainly one of the best of our publications. Funk & Wagnalls, New York.

Folio—monthly. White-Smith Co., Boston. Remarkably cheap and a good exposition of American musical affairs. This December number has an old song, "Sleep on Thy Pillow," with a new setting.

Cosmopolitan—December. Contains a fine array of artistic designs among which the actress portraits are especially conspicuous for effect. An excellent variety of topics for the holiday special. New York.

Review of Reviews—for December. A particularly interesting issue, contemporary history, political and social, combining to supply the features. From the review of the world we are certainly living in "a grand and awful time." Fully illustrated at all points. New York and London.

Lippincott's for December has a baker's dozen of titles besides "Mrs. Hallam's Companion," the complete novel. Philadelphia.

Harper's for December is distinguished for a new color on the cover and a modified design of classical qualities. There is a Christmas element in the con-

tents that commends itself, and the illustrations generally are most taking. Society people will welcome the sketches in "Evolution of the Country Club." The good story of the number is "The Colonel's Christmas." New York.

Homiletic Review for December has a pointed article entitled "Light on Scriptural Texts from Recent Discoveries," by Dr. W. H. Ward. Funk & Wagnalls, New York.

Dietetic and Hygienic Gazette. This magazine has established itself apparently, and shows that hygiene and preventive medicine are making progress in the world of thought. Meanwhile, what is to become of all the fads, psychological and bacteriological? New York.

Southern Medical Period, Atlanta, Ga.—monthly.

Christian Advocate—weekly—New York. Well-known and vigorous organ of the Methodist Episcopal Church, East.

Journal of Hygiene—monthly. Simple and direct in its teaching and illustrations, yet quite in keeping with the best thoughts of advanced psychology and physiology. Dr. Holbrook, Editor. New York.

The December number of the *Century* is a distinctively art number. Its pictures are superior to its fiction. The "Madonna of the Donors," by Van Dyck, opens the number, and Mrs. Lamb's Christ-Child and Scheurenberg's landscape with sheep, and the Mother and Child in the foreground, follow "A Walking Delegate." A horse story by Mr. Kipling, new serials by Mr. Crawford and Mrs. Harrison, the Napoleon memoirs with illustrations, and a bit of old Maryland history make up the number. New York.

Popular Science Monthly for December treats of athletics for girls, the common need of true educated men, the probable appearance of the "missing link," by Prof. Haeckel; has further child studies by Prof. Sully. Responsibility in Crime; Geology, etc., etc., contribute an unusually valuable number. Appleton & Co., New York.

Success of the Calendar of Jewels.—

The reception of the Calendar of Jewels by the trade and public has been a source of great satisfaction to us. One stationer on Murray Hill refused to even look at the calendar, saying his stock was complete. While our representative was trying to show the merits of the calendar, a customer became interested, and admiring the artistic design, declared that she would take two, whereupon the stationer descended from his high horse and gave us an order. The following day he came personally to our office for a fresh supply. Several amusing incidents of this kind have happened and we feel that we have the calendar of the year.

To Our Friends.—The year 1895 will, we trust, mark an era in the history of *THE PHRENOLOGICAL JOURNAL*. The compliments which *THE JOURNAL* has received during the last few months, and our increasing subscription list, show that our readers appreciate our efforts to bring it up to date. We are so much encouraged that we have determined to spare neither trouble nor expense to make *THE PHRENOLOGICAL JOURNAL* the leading magazine of the world in everything which pertains to the study of human nature.

To this end we ask your hearty coöperation. Send us anything of interest which comes under your observation, and let your friends know of our work and get them to subscribe.

When you write to any of our advertisers *please mention THE PHRENOLOGICAL JOURNAL*. This will encourage them to continue their dealings with us. Of course when you ask your grocer for Pyle's Pearline or Quaker Oats or Borden's Condensed Milk it will not do us any good for you to mention that you saw the advertisement in our magazine. The same is true of your druggist when you ask him for Ridge's Food or a Goodyear Syringe or some Acorn Salve or Packer's Tar Soap. But when you correspond directly with the advertising firm it will be of advantage to us if you mention *THE PHRENOLOGICAL*. In this way you can help us to bring *THE JOURNAL* up to the position it ought to occupy.

"Vice hath no friend like the ignorance which claims to be virtue."—Bulwer.

The time has passed when ignorance of the important relations of life is to be regarded as sweet innocence, and the Fowler & Wells Co. can justly claim to have done much to bring about this greatly to be desired state of affairs. Our books have always been abreast of the advanced thought of the day in this particular, and we have at times been subjected to some criticism from those moral surgeons who deemed that the best way to cure a festering sore was to bind it up out of sight and let it fester. In this line "*THE SCIENCE OF A NEW LIFE*," by John Cowan, M.D., is a work which has received the unqualified indorsement of the medical profession, the clergy, and of thinking people generally. Crown 8vo, 405 pages, illustrated. In cloth, \$3; leather, \$3.50; half turkey, \$4. Address this office.

This number of *THE JOURNAL* goes to 10,000 families, and we shall be disappointed if 1895 does not increase our subscription list one hundred per cent.

A new game is almost as important an invention as a new dynamo or steam engine, and, in fact, often adds more to the sum total of human happiness. Getman's Dissected Phrenological Chart is a very amusing game, and it is also most instructive. We want agents all over the country for this novelty. Send 75 cents and we will send you one, postpaid.

Freemasons among our readers will note with interest the advertisement of the well-known firm of Redding & Co. in our columns. *THE PHRENOLOGICAL JOURNAL* is becoming appreciated as an advertising medium which reaches an intelligent audience.

Health in the Household.—We are just going to press with the *fifth edition* of this most deservedly popular book of Dr. Dodds. It is by all odds the best hygienic cook book on the market.

There is, at the present time, a very decided reaction against the unwholesome mixtures of the French school of cooking, and this new edition of Dr. Dodds' book appears at a very opportune moment. Oiled cover, 608 pages. Price, \$2.

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Clubbing List.—Many of our readers are availing themselves of the terms offered in our "Clubbing List," and the *North American Review* is, as usual, coming in for a good share of this patronage. See what it says for itself on our back cover and add it to your list, if it is not already there.

"In the bright galaxy of holiday novelties of this kind that have come to my notice, your *CALENDAR OF JEWELS* shines brightest of them all."

GEORGE J. MANSON.

For

Chapping,

Chafing, Itching,

Bad Complexion,

Dandruff, and Odors from Perspiration,

use that delightful balsamic cleanser and
Antiseptic,

Packer's Tar Soap

"Wonderfully soothing and healing."
—*Journal of Health*, New York.

"It leaves the skin soft, smooth and supple. A luxury for shampooing."
—*Medical Standard*, Chicago.

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New Science Review—Quarterly.—Miscellany of modern thought and discovery. Papers on current topics from excellent writers. Trans-Atlantic Publishing Company, Philadelphia. \$2 a year.

Pacific Medical Journal, January, received. San Francisco, Cal.

Magazine of Poetry—Monthly review.—Sketches and selections from authors of the day, with portraits. Buffalo, N. Y.

Popular Science Monthly—January.—Several notable features, viz., "Pleasures of the Telescope," "Twenty-five Years of Preventive Medicine," "Two Lung Tests," "School-room Ventilation as an Investment," etc. D. Appleton & Co., New York.

Review of Reviews, January, has for special features "John Burns," "The Armenian Crisis," "New York Industrial Alliance," and the customary digest of current affairs the world over. Illustrated freely. Price 25 cents. New York.

Harper's Monthly, January, presents for consideration the late Count of Paris, followed by an appropriate sketch of the "Fortunes of the Bourbons." "Charleston and the Carolinas" is finely illustrated; so is "With the Hounds in France," which will please lovers of the turf. "Fujisan," a sketch of Japan scenery, is interesting just now, of course. Editor's Drawer has disclosed some of its minor treasures this time. New York.

Besides the complete story, "The Waifs of Fighting Rocks," *Lippincott's* for January has a baker's dozen of good things, including a sketch of the old-time practice of keeping New Year's day. Philadelphia.

Cosmopolitan, January, has many taking titles and rich illus. rations. "Great Passions of History," "The Theatrical Season in New York," "Cathedrals of France," "The Christmas Betrothal," "The Story of a Thousand" are readable. We note certain very bold expressions of the nude in art. Price 15 cents. New York.

Education—Boston.—Leading organ in discussing educational topics. Price \$3 a year. Kesson & Palmer.

Harper's Bazar, weekly, improves with time; and we suspect a good rival of the *Illustrated Weekly*, published by same veteran firm of booksellers, etc. The humor of it is usually taking. New York.

Progres Medical, weekly, Paris, quite covers the field of its title, and a good European medical to take. Bonneville, editor, Rue des Carmes, 14.

The way the subscriptions are coming in shows that people are pleased with our efforts to make THE JOURNAL a real live exponent of everything which relates to the study of human character. Letter after letter from subscribers all over the country informs us that the January number is the best we ever published. This is very encouraging and we thank you one and all, and in reply we would say, "How about the February number?"

New Testament.—After much hard work and many unfortunate setbacks the new edition of the EMPHATIC DIAGLOTT is ready. This interlinear translation of the New Testament, giving both the Greek text and the English translation is a great favorite, and while we have been in press with this new addition, hundreds of orders have accumulated. We are now filling these as fast as we can. We have sold many thousands of these books, but there are still many clergymen and other students of the Bible who have not as yet added it to their library. We have hundreds of testimonials from the best authorities, all concurring in the statement that this is the best interlinear translation of the New Testament in existence. Price, in cloth, \$4.00; library edition, \$5.00.

Cleanliness one of the most important things in preventing digestive disorders in children. "The Best Nurser," which appears in our advertising columns, is a simple thing, but it is just one of those simple things which is of greater value than the more complicated.

Regarding Our Advertisers.—We are asked if we endorse everything which appears in our advertising columns. We do not endorse any advertiser. We are unusually careful in the selection of those who use our columns, and we believe that they are responsible people. Each advertiser must, however, stand on his own merits and if, as may sometimes happen, his views do not correspond with ours we shall nevertheless allow him to state them. We have always refused, and still refuse, to admit to our columns anything which we believe to be of an injurious or fraudulent nature.

The Question of Wages is of vital importance just now, and here is something of interest. The advertising columns of the daily papers show that there are many typewriters who are willing to work for seven or eight dollars a week, and yet we all know that good operators command as high as fifteen and twenty dollars. There is a reason for this. Typewriting has now become an exact science. It has been carefully studied, and the keyboards of the standard machines are so arranged as to economize the movements of the fingers to the greatest possible extent. To "pick up" typewriting, in these days, is simply to waste time. To be a rapid, careful and thoughtful writer one must avail one's self of the experience of those who have made a careful study of the subject. This has been done by Mr. Bates Torrey, of Boston, who is not only a very clever operator but a well-known teacher and a man of scientific thought. He has systematized the subject so as to produce the very best results with the least waste of time and muscle, and we can safely say that those who are looking for seven dollar positions have not studied "Practical Typewriting." We have just published a third edition of this valuable exposition of the all-finger method, and we can commend the book not only to those desirous of learning the art, but to at least sixty per cent. of those already in positions. We will send this work postpaid on receipt of \$1.50. Those about to take up the subject will find this a very profitable investment, and in this connection we would also refer to the notice of the Typewriters' Exchange which appears in our advertising pages. If you rent or buy a machine, or obtain supplies from the Exchange please do not fail to mention THE PHRENOLOGICAL JOURNAL.

Temperance Insurance—Special Offer to Our Readers.—We have, for half a century, been claiming that alcohol not only causes much of the unhappiness of the world, but also materially shortens the lives of those addicted to its use. We are glad to welcome a life insurance company which demands total abstinence on the part of those whom it insures, thus making a *business principle* of that which we have taught so long as a *moral principle*. The American Temperance Life Insurance Association, whose advertisement appears in our pages this month, is enabled, through the application of this idea, to offer lower rates than are possible with the old line companies. As a special offer this company has decided to *rebathe the first payment to readers of this JOURNAL*. It may be the part of wisdom to look into this question and write to the company for full particulars.

Are there any books in the list of favorites on our last advertising page which are not in your library? They all ought to be there.

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We have received a book entitled "Goodwin's Improved Bookkeeping and Business Manual," which is a most useful work. It represents bookkeeping exactly as practiced in the largest business houses at the present day. It is valuable alike to the beginner and to the experienced bookkeeper, and all interested should at least send to Mr. Goodwin (Room 848, 1215 Broadway) for a descriptive pamphlet.

The Lilliputian Bazaar has become a well-known institution in New York. We welcome Best & Co. to our advertising columns this month—and once more we repeat, "*When writing advertisers please mention PHRENOLOGICAL JOURNAL.*"



Packer's Tar Soap

"A nursery soap of great value."

—*The Sanitarian, New York.*

"A luxury for bath and Shampoo."

—*Medical Standard, Chicago.*

"Excellent in Chafing, Dandruff, Itching."

—*Med. and Surg. Reporter, Phila.*

"The best soap we know of for washing babies. It keeps away many of the skin diseases to which little children are liable."

—*New Eng. Med. Mo*

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Letters of Inquiry requesting an answer should inclose a stamp for return postage, and be sure and give name and full address every time you write.

All Letters should be addressed to Fowler & Wells Co., and not to any person connected with the office. In this way only can prompt and careful attention be secured.

Any Book, Periodical, Chart, etc., may be ordered from this office at Publishers' prices.

Agents Wanted for the PHRENOLOGICAL JOURNAL and our Book Publications, to whom liberal terms will be given.

CURRENT EXCHANGES.

Review of Reviews, for February, has among its special features "The Exposition at Atlanta, Ga.," "Canada's Prairie Commonwealth, Manitoba," R. L. Stevenson, Anton Rubinstein. The usual digest of current events, with illustrations, marks the issue. New York.

Progrès Medical, journal of medicine, surgery and pharmacy. Weekly—Bourneville. Editor-in-chief. Paris.

Arena, February, has "Penology in Europe and America," "The Chicago Populist Campaign," "The Women's Council at Washington," "Attitude of Warren Smith on the Suffrage Question," "Sexual Purity," "Bi-metalism," "Gambling," etc., among its more notable topics. B. O. Flower, editor. Boston.

Education considers the science, art and literature of its subject. A foremost organ of its class. Boston.

Scientific American—Weekly.—Always interesting to all classes of readers. Munn & Co., New York.

Eclectic Magazine of Foreign Literature, February, contains fourteen selections from leading English periodicals. A very pretty character sketch of the school girl (English) closes the list. It is only too short. New York.

Health and Beauty—Monthly.—Is what was formerly *Humanity and Health*. Dr. Jennings is to be congratulated for the very marked improvement in every way. New York.

Georgia Eclectic Journal—Medical.—Some good views are advanced in relation to bacteriology, microbes, anti-toxine, neuriline, etc., in late numbers of this profoundly practical monthly. Atlanta.

Merck's Market Report.—Pharmaceutical semi monthly.—Theodore Weicker, editor. New York.

Homiletic Review.—International exponent of religious and pulpit literature. Funk & Wagnalls, New York.

The February number of *The Century* continues "The Life of Napoleon Buonaparte," and contains also a personal recollection of Oliver Wendell Holmes, by Mrs. James T. Field. "An Errant Wooing," "Luka Filipov," "Characteristics of Geo. Inness," "The Gospel of Art," "Casa Braccio," Part IV., by Marlon Crawford; "New Weapons of the U. S. Army," "The Passing of Mohammed," by Edwin Arnold; "The Death of Emin Pasha," and other features, delightfully illustrated as usual. New York.

Harper's for February has the following specials: "New York Colonial Privateers," with four illustrations; "French Fighters in Africa," with eleven illustrations; "Down the West Coast," with ten illustrations; "Music in America," by Antonín Dvořák; "Oudeypore, the City of the Sunrise," with eighteen illustrations; "What is Gambling?" by John Bigelow, and other good features. New York.

Popular Science Monthly for February has a varied table of contents. Prof. James Sully opens the number with one of his studies of childhood entitled "First Attacks on the Mother Tongue." "A Day's Hunting Among the Eskimos" follows; "The Serum Treatment of Diphtheria," "The United States Geological Survey," "Pleasures of the Telescope" series is continued; "Brain Development as Related to Evolution" is also worth a reading. New York. D. Appleton & Co.

Lippincott's for February has "A Chapel of Ease" for its novel introduction. An odd paper is "The Pleasures of Bad Taste;" a moral one, "The Fate of the Farmer." Other features are interesting. Philadelphia.

Gaillard's Medical Journal.—Progressive and liberal—its old policy. New York.

Literary Digest.—Weekly epitome of current movements in literature, science, politics, etc. Moved by a spirit of fairness and impartiality, as a rule. Funk & Wagnalls, New York.

Harper's Weekly.—The late Brooklyn strike has been quite fully and frankly commented upon and pictured in several numbers. New York.

American Medico-Surgical Bulletin—Semi-monthly.—Compendium of practice. Represents the proceedings of the New York Academy of Medicine, especially the section of orthopædic surgery. New York.

"The poem which names the book is one of the most attractive in the collection, but that called 'Foe or Friend' is far more impressive."—*Christian Register*.

"This book contains some very choice and pleasing poems."—*Public Opinion*.

"This book breathes the pure thoughts of a woman and a mother. It would be a valuable addition to any library."—*Overland Monthly*.

"A volume of poetic gems. The work, as a whole, is marked by a spirit of high purpose, lofty aspiration, and noble nature."—*The Progress, Minneapolis, Minn.*

"Some of the poems stimulate and reward prolonged reflection."—*The Congregationalist*.

"A true lover of children must have written the poem, 'Of Such is The Kingdom.' It is a beautiful little picture of their nearness to God as contrasted with our own worldliness and care."—*Detroit Free Press*.

"This little collection has a number of poems which we have read with pleasure. They are sweet, simple, graceful and express tender and true feeling."—*The Churchman*.

"The closing poem is a charming dramatic story, classic in form, entitled 'Hymettus,' a tale of Athens."—*Religio-Philosophical Journal*.

"As page after page is turned, the interest grows, and one is loath to lay the book aside until every line is read thoroughly. The topics are various, and reflect credit on the talented lady from whose pen and brain they emanate."—*Banner of Light*.

"For the lover of true poetry this book is a treat."—*Baltimore American*.

"The book is a marvel of beauty."—*State Journal, Columbus, Ohio*.

What They Say.—"Your editorial on Phrenology and unfortunate marriages in the March number is one of the brightest jewels ever published. It is an avenue of further thought.

"I have been a student of Phrenology for fifteen years. What is the price of a scholarship, and how long does it require the average mind to graduate?"

A Vast Fund of Ignorance concerning phrenology is generally possessed by medical men. Here is one physician who combines with that possession a great lack of knowledge concerning anatomy. This gentleman, in a discussion with one of our correspondents, has brought up the time-honored and long since disproved statement that *there is no constant relation between the brain and the cranium*. The fact is that it is entirely possible, by following the rules laid down by Reid, Horsley and others, to accurately map out on the scalp the exact position of each convolution and fissure. The modern surgeon can reach with his trephine any part of the brain cortex which he wishes to reach.

We are very glad to have our friends let us know of discussions of this kind. In the very near future the opponents of phrenology will have to find some new arguments or give up the fight. If any of our friends hear any statement made against phrenology which sounds plausible, we should like to hear about it.

The two-column leading article in the New York Herald, which we referred to in March, has done much to call attention to the book "Where is My Dog?" by the Rev. Dr. Charles J. Adams. We are the publishers of this book, and will send it post-paid on receipt of \$1. The Herald article in question was entitled "Souls of Animals."

Mr. Bates Torrey, author of "PRACTICAL TYPEWRITING," writes us from Boston as follows: "A new generation has got to be born before the antiquated notions of typewriting shall have been superseded by the scientific school.

"Both educated and untutored typewriting lead to speed, but speed is not everything. Grace of movement is a feature; accuracy is an absolute need; eyesight must be saved—and so on. The old-timers are loudly in evidence and they die hard, but the first notes of their requiem were sounded when 'PRACTICAL TYPEWRITING' gained its first headway. I wrote and argued for 'better typewriting' for three or four years, but now am criticised so little that I have laid down my weapons of warfare."

Anthropology.—We have received the schedule of the American Institute of Anthropology, of Cleveland, which shows a most interesting series of lectures extending to June 1.

Packer's Tar Soap

"Wonderfully soothing and healing."
—*Journal of Health, New York*.

"Excellent in dandruff, chafing and itching."
—*Medical and Surg. Reporter, Philadelphia*.

"It leaves the skin soft, smooth and supple. A luxury for shampooing."
—*Med. Standard, Chicago*.

"—And it stands at the head of all others for

Bathing Infants and Invalids."

—*New Eng. Med. Mo.*

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A New Edition Enlarged.—**HUMAN MAGNETISM: ITS NATURE, PHYSIOLOGY AND PSYCHOLOGY.** By H. S. DRAYTON, LL.B., M.D. A new edition with an appendix. Ready in March. The growing demand for this compact and practical treatise on one of the most interesting topics of modern thought has led the author to add to the book about forty pages of matter of great interest. Many questions that have recently been introduced into the discussion of hypnotic phenomena are considered from the point of view of practical observation, and valuable suggestions are given that bear upon the production, or the expression, of the trance state. Among the addenda there are extended notes on the following topics: The Field of Suggestion; The Moral Question; Compulsory Hypnotism; Inhibition: its Province; The Danger Phase; Magnetism and Hypnotism; The Uses, Therapeutic and Moral; A Further Consideration of Somnambulism. Published in 12mo; fancy cloth, with illustrations. Price, \$1. Fowler & Wells Co.

We have just received from the binders the fifth edition of *Health in the Household*. This most deservedly popular book of Dr. Dodds is by all odds the best hygienic cook book on the market.

There is at the present time a very decided reaction against the unwholesome mixtures of the French school of cooking, and this new edition of Dr. Dodds' book appears at a very opportune moment. Oiled cover, 608 pages. Price, \$2.

Electrical Psychology is proving very popular with our readers. See notice in our advertising pages.

Regarding Our Advertisers.—We do not indorse any advertiser. We are unusually careful in the selection of those who use our columns, but each advertiser must stand on his own merits. We have always refused, and still refuse, to admit to our pages anything which we believe to be of an injurious or fraudulent nature.

People Seem to be finally appreciating the great value of Water Cure. Dr. Johnson's book, "THE DOMESTIC PRACTICE OF HYDROPATHY," is selling rapidly and people write us that they like it and have obtained great benefit from it. If you are not already the owner of this book, send us \$1.50 and we will send it to you postpaid. It will save its cost in doctors' bills in a short time. Funny how these things go! Formerly we were water cure "cranks," and now, Hydropathy, or Hydrotherapy, is quite fashionable!

Two Technical Books.—Advanced students in phrenology should have some knowledge of what has been done in other lines to determine the functions of the brain. While it is true that the purely physiological method never has added, and never can add anything to our knowledge of the human intellect, it is also true that it has demonstrated the cerebral motor centers, and thereby added somewhat to our anatomical knowledge of this complicated organ, the brain. To such of our readers as may feel inclined to enter upon this subject from the technical standpoint, we offer "RICHTER'S PHYSIOLOGY AND HISTOLOGY OF THE CEREBRAL CONVOLUTIONS," translated from the French. This book of about 170 pages, neatly bound in cloth and profusely illustrated, we will send postpaid on receipt of one dollar. Another technical book is "STUDIES UPON BRAINS OF CRIMINALS," BY PROFESSOR BENEDIKT, of Vienna. Translated from the German. Profusely illustrated, 185 pages, cloth binding. Sent postpaid on receipt of one dollar.

Last Summer we announced the publication in the near future of a book entitled "DIARY OF THE G. A. R. AND HANDBOOK OF MILITARY INFORMATION." The publication of this book was unfortunately delayed and it is only now that we are able to offer it to our readers. This book contains the various army organizations in the United States; facts about the American civil and European wars; the armies of the world; chronological history of the rebellion, etc., etc.

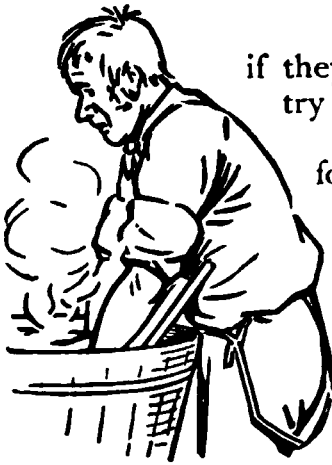
It is a convenient, compact book of reference for all; indispensable for those who are interested in military matters. The size of the book is fixed with special reference to its being carried in the pocket. It is about four inches wide by six inches long and three-fourths of an inch in thickness, and paper covered.

This work will thoroughly and exhaustively supply a long-felt want. It is especially opportune at this moment when all matters connected with our rebellion are experiencing such marked revival. Price 25 cents, postage prepaid.

A great number of photographs have been received for our Child Culture Department. We can't use them all, but we will do the best we can. Professor Sizer is giving to this department an enthusiasm which makes us doubt more than ever if he is really as old as he claims to be. Anyhow, the Professor has a young heart, in the right place, and he dearly loves children.

"**Phrenology in Actual Life**" is now ready. This book gives particulars regarding the American Institute of Phrenology and its work, with a list of graduates, and contains a half-tone photograph of the class of 1894. It will be sent gratis to those asking for it and inclosing a two-cent stamp to prepay postage.

People speak very kindly of our February JOURNAL and it required an addition of 12,500 to meet the demands of those who wanted to read it. This circulation is not by any means what we feel we ought to have and what we intend to have, but when we think how few journals are increasing their circulation these hard times, we feel very well pleased.



Let the men wash,
if they won't get you **Pearline**. Let them try it for themselves, and see if they don't say that washing with soap is too hard for any woman.

This hard work that **Pearline** saves isn't the whole matter; it saves money, too—money that's thrown away in clothes needlessly worn out and rubbed to pieces when you wash by main strength in the old way.

That appeals—where is the man who wouldn't want to have the washing made easier—when he can save money by it?

Beware

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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; if your grocer sends

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Two Points of View.

A war veteran says, **Komchacin Caloric** is the greatest remedy I ever heard of; I wish I owned it. I had little faith when I began its use, and my faith was not increased by the use of the first box, but my wife was anxious for me to continue it, for, said she, *it is such a clean, wholesome, and reasonable method, it must help you.* So I continued and soon began to improve. I used four boxes when the trouble wholly disappeared and has never returned. If one in a thousand of those who are afflicted with Piles, Fissure, or Fistula could only learn of its wonderful virtues, the proprietors would reap a good reward, and they deserve to. I wonder that they don't advertise it more.

I wouldn't give a rap for a financial interest in a remedy that sells for a dollar, when one package will cure a whole neighborhood, said a man the other day. I have tried everything I have ever heard of for twenty years to rid myself of Piles, *which I inherited.* Two years ago I bought **Komchacin Caloric**, used it three times, and have had no trouble since. My grandmother, eighty years old and most of her life a sufferer from the same complaint, was cured from the same package, and there is some left.

Our new principle, wholly unlike any other heretofore used, for the cure of Piles, Fissure, and Fistula, sent post-paid for \$1.00. Particulars and proof free.

KOMCHACIN CALORIC COMPANY, 133 LINCOLN ST., BOSTON, MASS.

Plimsoll Safety Chair for Window-cleaning. We have the pleasure of calling the attention of our readers to a contrivance that is designed to prevent the accidents—occasionally fatal—that threaten the domestic when performing the necessary duty of cleaning the outside of windows. Briefly described, it is a strongly-made wooden chair, suitable ordinarily for the hall or kitchen. In order to adapt it for its special use, the seat of the chair is divided laterally into two parts, which are held together by a stout iron screw and two guiders. By turning this screw to the left, the two parts of the seat are separated so as to enable the chair to grasp walls of varying thicknesses. When in position in a window frame, the back legs would be placed on the outside. By the reverse movement of the screw the two parts of the seat are then brought close together until the legs clamp the wall, and the operator has a firm and reliable seat, and can use both hands with a feeling of perfect security.

Besides the consideration of safety, this contrivance will further commend itself on account of its convenience and doing away with the awkward exposure of the person to the public gaze, which cannot be avoided in the present way of doing the work, and to which many domestics very properly make objection.

Other details of construction, displaying considerable ingenuity, must be seen to be appreciated.

Further information respecting this useful invention may be obtained by addressing the Plimsoll Safety Chair Co., 84 State street, New York City.



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Mrs. Mary A. Lincoln, author of the "Boston Cook Book," so extensively used, and one of the editors of the *New England Kitchen Magazine*, writes to this effect: "Mrs. Poole's 'Fruits and How to Use Them' is an invaluable book and should be in the hands of every housekeeper."

The English Annual and Register.—

We have just received a supply of the *PHRENOLOGICAL ANNUAL AND REGISTER FOR 1895*, published by L. N. Fowler, of London. This Annual is well illustrated with half-tone and line cuts and gives a good idea of the condition of phrenology in Great Britain. The Register of Phrenologists is also of great value. We will send this little book, postpaid, on receipt of price, 15 cents.

The Dissected Chart would sell even better than it does if phrenologists appreciated how amusing and instructive it really is. Mr. Getman, who invented it, is an enthusiast on the subject of phrenology, and has entered the American Institute for the coming term. The price of this chart is 75 cents, postpaid.

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CURRENT EXCHANGES.

Keynote—certainly an appropriate name for a music periodical—treats on the arts divine, besides the drama and literature akin, pleasantly. New York.

Education for April has good names treating of Aesthetics in Education, Ethics of a Vocabulary, Military Education, Unappreciated Factors, etc. Karson & Palmer, Boston.

Magazine of Poetry—monthly. Number for April at hand. Illustrated. Buffalo, N. Y.

Annals of Hygiene—April. Continues its practical and common-sense course in dealing with the false and artificial habits and ideas so common in our time among people who should know better. Habits of Posture as Causing Deformity is well illustrated. This magazine should go much beyond a circulation merely professional. Philadelphia.

Human Nature.—Mr. Haddock shows much enterprise in this monthly exponent of mental science. April number at hand. Several bright things in it, not the least being the paragraphs under "Comical Effect of Green Pills on Green People." Allen Haddock, editor, etc., San Francisco.

Century Magazine, New York, for April contains these illustrated numbers: Life of Napoleon Bonaparte, Chapter I.—VI.; Mme. Réjane, Lincoln's Election, Paul Jones, Beyond the Adriatic, Part II.; Tesla's Oscillator and Other Inventions, Old Dutch

Masters; Ferdinand Bol, 1616-1680; Bernhard Stavenhagen, Religious Teaching in the Public Schools.

Cosmopolitan for April has an attractive list with good titles as witness these specimens: The Nymph of the Attitudes, Picturesque Papua, English Wood Notes, English Country-House Parties, China and Japan, The Krakatoa Eruption, The Story of a Thousand. Chapter VIII. New York.

Frank Leslie's Popular Monthly for April contains a pleasant number of quite seasonable topics with fair illustrations, among them: Easter Eggs, Count Yamagata, Homes in Japan, How to Become a Prima Donna, Historic Islands of the Gulf of Mexico, New York Newsboys, The World Awheel.

Eclectic, Foreign Literature. April. Very full list representing about twenty periodicals. New York.

Lippincott's, Philadelphia, for April, discusses: Cheap Living in Paris, Grand Opera, Bucolic Journalism of the West, Hiram Powers in Washington, Woman's Lot in Persia, The Womanliness of Literary Women, and other topics. A strongly feminine number.

Western Medical Reporter. Chicago. Usually contains well-digested returns of current doings in the medical profession.

Harper's Monthly for April has certain finely illustrated articles; these will be read attentively: Our National Capital, Personal Recollections of Joan of Arc, Paris in Mourning, Club Life Among Outcasts, Venice in Easter; Impressions and Sensations, Autumn in Japan, Recent Progress in the Public Schools, by W. T. Harris, Educational Commissioner.

Arena for April, a bulky number in which advertisements do not form the larger proportion. Has something to say about "Higher Criticism," Madame Blavatsky, Occultism and so on. The discussion of the Age of Consent shows how hard it is to change old notions of feminine subjection. Boston.

Progrès Medical.—Gazette of French Medicine and Surgery, etc. Weekly. Paris.

American Medical Journal, April number received. Practical and fair to all schools of legitimate medicine. St. Louis, Mo.

Popular Science Monthly.—April—discusses "Some Curiosities of Thinking." A very readable article is "Pleasures of the Telescope." Others to be noted are: "Studies of Childhood, Part VII." "Manual Training," "Communicated Insanity." D. Appleton & Co., New York.

Review of Reviews—April.—Special Features: The Living Greek, Civic Renaissance, The Foundations of Belief. The usual digest of current affairs in the world, with the more striking illustrations of the press. New York.

We have still on hand a few copies of "Some Talks About Phrenology" for distribution among those seeking information on the subject. This little pamphlet treats of the usefulness and truths of Phrenology; its adaptation to young and old and their relation as husbands and wives, fathers and mothers and to the happy home.

On receipt of a two-cent stamp a copy of this and of our catalogue will be sent postpaid.

In our April JOURNAL we published tributes of many leading papers and magazines to the poetical merit of Anna Olcott Commelin's "Of Such Is the Kingdom." From many testimonials we quote the following:

"The poems of sorrow are sweet, and to the sorrowful cannot but be acceptable. It is even a pleasure to dwell on such verses as 'A Star in the Night' and 'How Shall It Be?'"—*Financial Review, New York.*

"The poem which gives the name to the volume is a pathetic little gem. Among the miscellaneous poems, 'Niagara,' 'A National Flower,' and 'Summer Friends' are particularly noticeable. 'How Shall It Be?' and 'As Round the Evening Lamp We Sit' both breathe a gentle spirit, consoling and tender. The frontispiece is an exquisite picture of three beaming child-faces."—*Mirror and Farmer, Manchester, N. H.*

"An exceedingly well-made book, so far as the publisher's art goes, and attractive at first sight to even the casual reader. But its dainty covers are merely an expression of the verse within them."—*The Evening Leader, New Haven, Conn.*

"The frontispiece, a charming group of child-faces, sets off the book, and gives the keynote to most of the poems—innocence, purity, and simplicity. The lyric that gives the title to the book is the best. It is, to a certain extent, the same idea that Mrs. Browning embodied in the 'Cry of the Children.' The most finished production is 'A National Flower,' which gives expression to the claims of the golden rod to that distinction. 'Summer Friends' is a delicate piece of verse, and 'My Valentine' a charming display of schoolgirl prankishness. Mrs. Commelin has considerable mastery of lyric verse; her poems are pure and delicate, and are fitting companions for people who love the gentle delights of home."—*The Call.*

The April shower of prosperity is not likely to occur this spring, but as April showers are necessary in the natural world for future blossom and fruit, so, in the business world, an early presentation of the claims of phrenology to the father and mother for development of childhood, womanhood or manhood brings prosperity to those influenced by its teachings. THE PHRENOLOGICAL JOURNAL is filled with advice for parents. Our agents should make it their business to shower such chances upon them by furnishing specimen copies and other pamphlets to awaken an interest in the subject. Pamphlets, circulars, etc., may be had on application.

The G. A. R. Hand-book is now ready. Its publication was unfortunately delayed, but we think that as a diary and hand-book it will be very acceptable to those obtaining a copy of it. It contains, as previously mentioned in our columns, the various army organizations in the United States, facts about the American civil and European wars and wars of the world, chronological history of the rebellion, etc., etc., being the most compact and convenient book of reference. It is certainly indispensable to those interested in military matters. The size is 4 in. wide by 6 in. long, adaptable to the pocket. In fact, it will supply a long-felt want, and at this moment most opportune, when all matters connected with the late rebellion are experiencing such marked revival. The price is 25c. postpaid.

Rev. C. J. Adams, author of "Where is my Dog?" says, "I inclose you one of many letters that I receive"; and we have taken the liberty of culling from this letter.

"I am intensely interested in your book, which I have recently read, also in anything concerning the Psychology of animal life. I am rejoiced to know how many minds of ability have within the last few years taken up the cause of their speechless brothers. Wishing you great success in your labors of love I have the honor to be,
Your co-worker,

Mrs. S. O.

The Journal is Improving—I have ninety-nine volumes of it from the first to the last; my school is prosperous. Phrenology is useful to teachers. I expect to enter it soon. H. B. P.

Packer's Tar Soap

Is more than a pure, bland, luxuriant cleanser: it is antiseptic, emollient, and curative. It fortifies the skin in health, soothes it in irritated conditions, and is a constant protection against contagion.

Physicians have been using and prescribing this soap for nearly a quarter century.

"It's a Luxury for Bath and Shampoo"

—Medical Standard

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Barley Crystals make the most delicious and nutritious breakfast dish with which to tempt an invalid or an epicure. Analysis proves it to be rich in the elements necessary to create flesh, blood, bone and muscle, while eminent physicians indorse it as a food for persons with weak digestion, and pronounce it an invaluable nourishment in fevers and gastric troubles. Being prepared from the heart of the barley kernel by a patented process of the highest efficiency, and sold only in sealed cans, it represents a degree of purity possessed by no other breakfast food. A postal card addressed to Farwell & Rhines, Watertown, N.Y., will bring pamphlets and a cooking sample.

We have some of the Jewel pictures left. This, as has been frequently mentioned in *THE JOURNAL*, is a work of art, a fac-simile of a water color painting, mounted on extra heavy bristol board, 12x17 inches. Is suitable for framing or adapted to the easel without framing. On receipt of 25 cents this will be sent to any address postpaid.

Subscriptions continue to come in surprisingly fast, which shows that people are pleased with our efforts to make *THE JOURNAL* an exponent of everything which relates to the study of human character. Letters from subscribers all over the country inform us of this fact, and that each number as issued is a treat. Of course this is encouraging to continued effort and we trust that we may have a larger subscription list than ever before. So far this year, it is fifty per cent. greater than for the corresponding month of last year. We have taken the liberty of publishing selections from a few of the many letters we receive every day, and our agents should certainly find it easier to obtain subscriptions by these commendations and also from the improved appearance of *THE PHRENOLOGICAL JOURNAL*. We feel that a meed of praise is due to our hard-working agents, and would say that any assistance we can render them through specimen copies or prospectuses will be cheerfully furnished on application.

"The Essentials of Elocution." We have received a copy of this from the author, Alfred Ayres, a review of which will be given in the next number of *THE JOURNAL*. A word of explanation here may be made. The author claims for it the shortest treatise on the art of reading that has ever been written in the English language, yet short as it is, its practical value is apparent. He claims nothing new, and yet as he well says, what is here dates back to the time when man began to exchange ideas by means of a spoken language—then as ever the sensible man spoke naturally, not artificially. Copies for sale at this office; price is 60 cents by mail postpaid.

Electrical Psychology is proving very popular with our readers. See notice in our advertising pages.

Regarding Our Advertisers.—We do not indorse any advertiser. We are unusually careful in the selection of those who use our columns, but each advertiser must stand on his own merits. We have always refused, and still refuse, to admit to our pages anything which we believe to be of an injurious or fraudulent nature.

This Letter from Illinois is a good sample of those we are receiving. Mrs. H. C. H. writes us as follows:

The examination you made by photograph of those last two girls I sent you greatly delighted their mother. She said you described their characters as though you had known them a life time. She knows better now how to educate her girls.

The Paragraph in our March number about Dr. Dana and Phrenology has brought us an inquiry from Mr. James P. Lough, of this city, as to whether the motor centers of the brain develop in size accordingly as used or disused. Muscular exercise is of course very largely *reflex*, and the exercising of a set of muscles does not exercise the corresponding cerebral motor center. Our paragraph about Dr. Dana was intended as a somewhat ironical dig at the physiologists who have left no room for the mind within "the dome of thought."

The Press and Child Culture.—Those of our readers who saw the New York *Press* on Sunday, March 31, doubtless noticed some familiar faces of children. Three columns of this valuable paper were devoted to the republication, word for word, of our March Child Culture Department. Due credit was given this *JOURNAL* and the photographs were well reproduced and artistically grouped. We are of course pleased at the way in which our Child Culture Department is becoming appreciated all over the country. The phrenograph of Hon. Thos. C. Platt, in our April number, was copied in most of the large New York dailies as well as throughout the country. The New York *World* headed its report with a portrait showing Mr. Platt's face surmounted by a phrenological head.

We Have Just Received a consignment of China busts from London and shall be pleased to furnish these on application. The price is \$5.00

Can Supply the Phrenological Dictionary by the Fowlers for 20 cents. It is a little hand-book of pocket form, and has been used by a number of our students who find it quite a reference book.

In Another Column will be found an advertisement of the Phrenological Game, the Perfect Man, price of which has been reduced to 15 cents. To all who would become familiar with "Choice of Pursuits" the game will be of special interest.

The Phrenological Miscellany, or the *Annals of Phrenology and Physiognomy*. We have a few copies of this excellent work left. It is a collection of *Annals* or *Almanacs* for some eight years and the subjects treated are of general interest, and attention is called to a few here: "Language of the Eyes;" "Fighting Physiognomy;" "German Head;" "Objections to Phrenology;" "Scientific Proofs of Immortality;" "Matrimonial Mistakes;" "Character in Walking;" "Voices:" what they indicate; "Significance of Shaking Hands;" "Musical Genius;" "Psychology;" "The Laughing Doctor." Price of this has been reduced to \$1.10, by mail postpaid.

FOWLER & WELLS CO.

On February 29, 1884, the FOWLER & WELLS CO. was incorporated under the laws of the State of New York as a Joint Stock Company, for the prosecution of the business heretofore carried on by the firm of FOWLER & WELLS.

The change of name involves no change in the nature and object of the business, or in its general management. All remittances should be made payable to the order of
FOWLER & WELLS CO.

The Subscription Price of the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH is \$1.50 a year, payable in advance, or \$1.75 when premiums offered are sent to subscribers.

Money, when sent by mail, should be in the form of Money Orders, Postal Notes, Express Money Orders, Drafts on New York, or Registered Letters. All Postmasters are required to Register letters whenever requested to do so.

Silver or other coin should not be sent by mail, as it is almost sure to wear a hole in the envelope and be lost.

Postage-stamps will be received for fractional parts of a dollar. The larger stamps are preferred; they should never be stuck to the letters, and should always be sent in sheets; that is, not torn apart.

Change of post-office address can be made by giving the old as well as the new address, but not without this information. Notice should be received the first of the preceding month.

Letters of Inquiry requesting an answer should inclose a stamp for return postage, and be sure and give name and full address every time you write.

All Letters should be addressed to Fowler & Wells Co., and not to any person connected with the office. In this way only can prompt and careful attention be secured.

Any Book, Periodical, Chart, etc., may be ordered from this office at Publishers' prices.

Agents Wanted for the PHRENOLOGICAL JOURNAL and our Book Publications, to whom liberal terms will be given.

Booth's Pocket Inhaler or Hyomei, the Australian Dry Air Treatment, is a convenient little arrangement for the treatment of catarrhal troubles affecting the nose and respiratory passages. The principle involved is scientifically correct, for specialists in throat and nose troubles agree that direct treatment is the only true method. Of course proper treating involves the nose chiefly—and it is in that organ that most catarrhal affections originate. The rational use of such an instrument as the above will be helpful to most catarrhal victims. Directions accompany each package with the necessary solution to be used—a very good remedy in itself.

CURRENT EXCHANGES.

The Century, New York, for May gives us the following among its specially illustrated contents: "The Close of Lincoln's Career," "Rubinstein: The Man and the Musician," "Life of Napoleon Bonaparte," "The Conquest of Arid America," "The Heart of Dr. Livingstone," "Beyond the Adriatic—III.," "The Squandering of New York's Public Franchises."

New York Medical Abstract.—One of our cheaper medicals, but containing practical hints, etc., from current practice. New York City.

In *Lippincott's Magazine* for May we would note: "Effacing the Frontier," "A Young Korean Rebel," "High Fliers and Low Fliers," "Climbing the Social Ladder," "On a Shad Float," "An Artist's Habitat," "The Menu of Mankind."

The *Cosmopolitan*, always conspicuous by its size and cover, has for May: "Samarkand and Bokhara," by Frank Vincent, also "Sixteen Hundred Miles of Mountain Railways," "The Pleasant Occupation of Tending Bees," "Ceremonial Dishes of England," "Saleswomen in the Great Stores," "Another Dog," "Is Polar Research Remunerative?"

Then we would mention *Frank Leslie's Monthly*, with its appeals to the popular eye with such titles as "Stray Leaves from the Book of Nature," "On the Plains," "Shrines of the Shiah," "A Modern May Day," "San Marco," "The Reign of the Olive." The old-fashioned type of its illustrations is pleasing. New York.

Harper's Magazine for May: "In Sunny Mississippi," "True, I Talk of Dreams," "Personal Recollections of Joan of Arc," "Men's Working among Women," "Some Wanderings in Japan," "The Museum of the Prado," "The Story of the Liver." Illustrated, as usual, in fine half tones and wood. New York.

The four weekly issues of *Littell's Living Age* for April are overflowing with the best things of current foreign literature, and present a wide range of thought and style. A capital eclectic and cheap. Boston.

Review of Reviews, May, has its customary digest of recent events. Literature, art, industry, movements in politics, government, etc., etc. Conventions and summer gatherings in prospect are noted and certain special features of biography are conspicuous; for instance, John La Farge, the artist; Sir John Everett Millais, the Rt Hon. Herbert H. Asquith and his late second marriage.

Homiletic Monthly, May, contains reviews, sermons and sermon abstracts, with themes, texts, etc. Dr. Van Dyke scores public responsibility for the depraved political conditions complained of. Funk & Wagnalls, New York.

Brooklyn Medical Journal.—One feature of each number is its portraits from the old copper of medieval physiologists, physicians, etc. Represents current medicine in Brooklyn, N. Y.

Medical Tribune.—This restoration of the New York representative of Eclecticism, or "Liberal Medicine," will please a large constituency. It makes a good showing of titles and miscellanea, while the *tout ensemble* is creditable. A neat, practical, up to the times periodical only can compete with the other medicals of New York City. This the editor, R. A. Gunn, M. D., appears to realize. Monthly, \$2 a year.

Werner's Magazine.—May.—A strong number, with half a dozen substantial articles in the line of the well known sphere of the monthly. Voice Production, Language Study, Mantegazza on Expressions in the Face, The Mechanics of Speech, with a full miscellaneous list. Miss C. B. LeRow has something on Ghost Talk. New York.

The Child Culture Department and Examinations from Photographs.—In the Child Culture Department of the February JOURNAL we made a special offer to our subscribers asking them to send pictures of their children for use in that department. Hundreds of photographs have been received and, strange to say, not only of children, but also of adults. The latter are not, of course, available for the purpose for which they were sent, and for the benefit of those who have made this mistake as well as for our readers in general we would call special attention to our Examination Department. We have always been very successful in our delineations from photographs and have made thousands of them. We recommend, however, that all people who can possibly do so should come to our office for a personal examination or avail themselves of the services of some graduate of our institute who may be in the neighborhood. If, for any reason, this is impossible the examination from photographs by our method will be found to give great satisfaction. In order to be available two photographs should be taken especially for the purpose—one profile and one front face. The hair should be smoothed and not frizzed or curled, in order that the contours of the head may be plainly seen. It is necessary also that certain measurements be sent. Take a measurement around the head showing the circumference at the hat band. Another from the root of the nose over the head to the projection at base of back head (occipital spine). Another from the opening of one ear to that of the other over the crown of the head.

If these requirements are complied with the examination will be found to be very satisfactory indeed. Each delineation is a careful, conscientious, painstaking study of the photographs and measurements, and in each case we make a charge of five dollars. When the photographs are not properly taken we always absolutely refuse to jeopardize our reputation by giving a meager and unsatisfactory delineation.

What They Say.—"A short time since my little son sent for a sample copy, and he was so much pleased I concluded to subscribe again. Find inclosed \$1.50 for the same, commencing with the March number. J. C. S."

"I think The Phrenological Journal a very valuable magazine. Please inform me in regard to the study of Phrenology and the Student's set of text-books, also conditions on which your agents work. W."

A clergyman in the Presbyterian Church writes: "My Dear Friend—I have received THE PHRENOLOGICAL JOURNAL for several years past. Have read it with great interest every month and have valued it very highly. I am now in my 79th year, retiring from active service to spend the rest of my days with my children. L. F. W."

The wife of a long-time school teacher writes us: "Mr. C— does enjoy reading the JOURNAL so much."

"The January, February and March numbers received. I think they are splendid."

The "Troy Budget" says in speaking of Practical Typewriting, by Bates Torrey, the full mastery of the contents of this elaborate and exhaustive work can hardly fail to result in expert practice. Its teaching is that of "The all-finger method." Its exercises are combinations of letters and automatic manipulation, following the lines substantially of musical instruction. A person may learn tunes, knowing little technique, and so one may use the typewriter with considerable success, but in the best and most rapid work a method must be followed. The book contains hints in regard to care of the machine which operators will find of great value. Price of this is \$1.50.

Practical Typewriting, by Bates Torrey, which is now in the third edition, is still having a constantly increasing sale. It has been very acceptably received by reviewers all over the country. Old, as well as new operators, no matter of what machine, find this book invaluable, and their expressions of commendation are extremely gratifying to both author and publisher.

Among the many notices of this book which we have received, we quote the following extracts from *Public Opinion*, of New York:

"It is fortunate that a man of Mr. Torrey's ability has had the courage of his convictions to the extent of expressing them so well and forcibly in this exceedingly useful book. It contains many valuable features, such as fac-simile examples of titles, legal forms, court testimony, tabulating fancy borders, etc. The publishers, also, deserve the thanks of many future operators for their enterprise in placing this volume before the public."

We will send this book, postpaid, to any address, for \$1.50.

We are Repeatedly asked "How can I obtain a knowledge of Phrenology?" In answering this we suggest that the best results can be obtained from a careful perusal and study of the "Student's Set of Text-Books," on the subject.

In addition to this suggestion the practical knowledge and application of the subject can be obtained by taking a course in the American Institute of Phrenology, an advertisement of which appears in our columns. Some persons have an intuitional perception of character, inherited largely from the mother; cannot say why they like or dislike; why willing to confide or unwilling to do so. Phrenology reads character scientifically. *It gives reasons*, therefore the student of phrenology knows why one man will *not* answer for a given position.

Fruits and How to Use Them, by Mrs. Hester M. Poole, is the title of a useful work for housekeepers, as well as for all who are interested in the subject of the proper support for man, and contains, besides nearly seven hundred recipes, information about every variety of the most delicious food for human beings. The book is especially timely now, since so many thoughtful people are discussing the question of a different diet for the human race, which shall eliminate from civilization the taking of animal life, with its attendant barbarities and demoralizing influence on those whose avocations force them to this practice. Without entering on this subject, which has its advocates and its opponents,

with reason on each side, there is no doubt that to many people a more liberal use of fruits and less meat and pastry and pudding would be of great advantage in the benefit to health.

Laws of Physiological Combustion, upon which organic health, vigor, and rapid reanimation of debilitated and diseased organisms depend; a diaductive cure of disease.

The above is a part of the title page of a 184-page book of directions explaining the use of Oxydoner "Victory." The following statement from this book will interest our readers:

Diaduction is a *natural force*, operating upon and between living organisms, and between animate and inanimate matter, in a way congenious to the action of induction with metals. I am the Discoverer of this *force* and the Originator of the Diaductive Method of Generating or Curing disease at will, by commanding this omnipresent *force* to *adverse* or *favorable* bearing upon Life, and the producer of everything genuine related thereto. Development of this *force* and mode of Practice is the result of continuous experiments, now beyond forty years' duration, without the benefit of a single accidental discovery. My life, with everything at command, has been wholly given to this cause. Having long ago passed the experimental stage in this new Method, my experiments for more than fifteen years have been continued simply to find bounds of possibility and to obtain more familiar knowledge of its fundamental laws. When a child, fifty years ago, I believed that if God was *Omniscient* and *Omnipotent*, He did not Stamp Nature with *design* for *teeming animation*, without providing preponderance of *natural forces* in favor of Life. My results clearly prove this view correct, and the blasphemy of contrary views.

It is suicidal ingratitude to ignore the bounties of Providence, when once discovered. "*God is paid when man receives*," but, all Heaven is outraged when *man* rejects!

For further information see the advertisement of Dr. Sanche in this issue.

As the American Institute of Phrenology opens its session on the first Tuesday of September next, readers of THE JOURNAL may obtain a good idea of the Institute and its work by reading in the current number a notice of the Institute, entitled, "How to Learn Phrenology." The explanation there given covers the ground completely and leaves nothing to be desired in respect to it.

The G. A. R. Hand-book is now ready. Its publication was unfortunately delayed, but we think that as a diary and hand-book it will be very acceptable to those obtaining a copy of it. It contains, as previously mentioned in our columns, the various army organizations in the United States, facts about the American civil and European wars and wars of the world, chronological history of the rebellion, etc., etc., being the most compact and convenient book of reference. It is certainly indispensable to those interested in military matters. The size is 4 in. wide by 8 in. long, adaptable to the pocket. In fact, it will supply a long-felt want, and at this moment most opportune, when all matters connected with the late rebellion are experiencing such marked revival. The price is 25c. postpaid.

Medical Reform.—Its victory is presaged by the signs of the times. Its exponents have obtained a hearing. A spirit of free inquiry is abroad and the laws of nature, if read aright, reveal a working with each other, and if the right theory should ever be discovered we shall know it by this token: that it will solve many riddles. The book "Nature's Household Remedies," as advertised in our columns, is a useful one. Its remedies are for prevalent diseases, such as consumption, dyspepsia, climatic fevers, asthma, nervous maladies, catarrh, pleurisy, croup, etc. The price is but \$1, and it will be mailed, postpaid, on receipt of this amount.

A Series of Essays on Diseases of Overworked Men, written by B. W. Richardson, M.D., Ma., F.R.S., some years ago, and afterward followed by others on diseases from some occupations, indulgence in alcohol, and from the use of tobacco. At the time these essays excited much public interest, and as they appeared in periodicals they were afterwards republished in a collected book form under the title of "Diseases of Modern Life." For further information would call your attention to the advertisement in another column. The price has been reduced to \$1.10.

We call attention to the advertisement of the book "Christ the Orator," of which it has been said: "It will have a million readers, since it fills a most important and long-time vacant niche in the temple of literature. It is a most brilliant and remarkable treatise; a masterly and complete exposition of the subject untouched by any writer—in fact, the only book of its kind treating upon subjects which every one ought to know about. A public speaker can find in its pages a rich mine of oratory and human nature. The very attitudes, gestures, and looks are seen again and again of the "Solitary Man of the Ages," the Central Magnet of Nineteen Centuries. "His voice sounds as if He were really now present and speaking to the men of our day."

I Have Just Read with interest and profit the book "WHERE IS MY DOG?" by the Rev. Chas. Josiah Adams, and it is my opinion that a wide circulation will benefit not only its readers, but also our relations in lower life—the dumb animals. There is much in human treatment of the brute creation that is reprehensible, and a work of this kind may enlarge current ideas in relation to the rights not only of the canine race, but of all sentient beings. It is time that such a book should be written when in our boasted progress of to-day at the Parliament of Religions, in Chicago, Mr. Dharmapala, of Ceylon, said: "Your great slaughter-houses are a curse and a shame to civilization," and when Frances Power Cobbe has written in horror of the abuses of vivisection.

The author endeavors to show and prove conclusively to those who think that, in a degree, the lower animals possess intellectual, moral, and spiritual faculties, in common with man. If, then, they have the qualities on which man bases his hope of immortality, why should not this be also their privilege?

ANNA OLCOTT COMMELIN.

The Australian Dry-Air Treatment. A New Discovery.—Having discovered the germ or bacilli that causes consumption, hay fever, catarrh, and that attack all the respiratory organs of man, our scientists and especially our bacteriologists have been exhausting the resources of the laboratory to find the means of destroying them. Catarrh, asthma, bronchitis, and hay fever are the names given to some of the diseases affecting the air passages. Practically they are one and the same thing, and they are all caused by that one particular bacilli that finds its most congenial conditions in the respiratory organs. A superior vitality confines the milder forms of the disease to the nose, throat and bronchial tubes, but it only requires a sudden congestion of the lungs, or a general lowering of the system, when the greater and more dreaded form, consumption, is developed.

The mistake hitherto has been made in trying to reach these germs through the stomach, or hypodermically by way of the blood. Recognizing the futility of all such methods of treatment, and believing that the only way of destroying the germ and saving the patient's life was by inhalation, Mr. Richard T. Booth some years ago set out to discover a perfect bacillicide that should be purely vegetable, volatile, and that could be inhaled. He found the specific for this distinctive specie of bacteria, and named it Hyomei, "I heal, I cure." It is Science's latest and greatest triumph over the germs that find a lodgment in the air passages.

The air thoroughly charged with Hyomei is inhaled through the pocket inhaler at the mouth and, after permeating all the respiratory organs, is slowly exhaled through the nose. It is aromatic, gives immediate relief and is inexpensive, the pocket inhaler outfit costing only one dollar. With this convenient device charged with Hyomei, catarrh and chronic bronchitis have been permanently cured, asthma almost instantly relieved, and for hay fever is an absolute specific.

WESTFORD, MASS., January 30, 1895.

Your Hyomei cured me of hay fever in one week's time. I consider it a duty to tell others who suffer.

A. HAMLIN.

BROOKLYN, N. Y., February 8, 1895.

The pocket inhaler works like a charm. The first inhalation gave relief. *It is a blessing to humanity, and I am sorry it is not better known.* I add my name to the "Pass-It-On-Society."

Sincerely yours,

J. M. FARRAR.

A pamphlet giving full particulars of Hyomei, the Australian dry-air cure, free to all.

Pocket inhaler outfit by mail, \$1.00. Address

R. T. BOOTH,

Dept. 5, 18 East Twentieth street, New York City.

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Flattering Reviews of Mrs. Anna Olcott Commelin's book "OF SUCH IS THE KINGDOM" continue to come in, from which we are pleased to copy the following:

"Mrs. Commelin's muse sings in many keys. There is a tender sympathetic quality throughout the poems of sorrow, and the minor key is relieved by a very genuine and obvious hopefulness. The subjects are the sorrows that are common to humanity. There is no morbid or unwholesome tendency. 'A Star in the Night' breathes a beautiful spirit of faith, and will prove consoling to those in sorrow, and 'Foe or Friend' voices a sentiment common to all. Mrs. Commelin is equally happy in the lighter vein, and among the miscellaneous are some dainty little poems of out-of-door life that seem to have imprisoned something of the sunshine and gladness of nature in her gracious moods. The ascription to the golden rod as 'A National Flower' is finished in style and versification, and the rondeau 'In Summer Time' and 'My Valentine' have a distinctive charm. A few of the poems have a local color which renders them peculiarly pleasing, notably the 'Ode to the Madison Square Tower.'"*—Brooklyn Times.*

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The examination you made by photograph of those last two girls I sent you greatly delighted their mother. She said you described their characters as though you had known them a life time. She knows better now how to educate her girls.

Business Adaptation.—Dr. Beall says he is going to give considerable space in THE JOURNAL to this question. There are many who are simply wasting their energies, because they are not in the right niche in life, and to a competent phrenologist the reasons are evident in each case.

The Phrenological Miscellany, or the Annuals of Phrenology and Physiognomy. We have a few copies of this excellent work left. It is a collection of Annuals or Almanacs for some eight years and the subjects treated are of general interest, and attention is called to a few here: "Language of the Eyes;" "Fighting Physiognomy;" "German Head;" "Objections to Phrenology;" "Scientific Proofs of Immortality;" "Matrimonial Mistakes;" "Character in Walking;" "Voices:" what they indicate; "Significance of Shaking Hands;" "Musical Genius;" "Psychology;" "The Laughing Doctor." Price of this has been reduced to \$1.10, by mail postpaid.

PUBLICATIONS ON

Animal Magnetism, Hypnotism and Related Topics.

- Animal Magnetism.*** By J. P. F. Deleuze, of France. Translated by Thomas C. Hartshorn. Revised edition, with an appendix of notes by the translator, and letters from eminent physicians and others, descriptive of cases in the United States. 12mo, 524 pp. Extra cloth, \$2 00.
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- Hypnotism.*** Its History and Development. By Fredrik Björnström, M.D. Translated into English by Baron Nils Posse, M.G., of Boston. Cloth, 75 cents.
- Mental Suggestion.*** By Dr. J. Ochorowicz, with a preface by Charles Richet. Translated from the French by J. Fitzgerald, M.A. 8vo, 400 pp. Cloth, \$2.00.
- Animal Magnetism.*** By Alfred Binet and Charles Féré. 12mo, 378 pp. Illustrated. Cloth, \$1.50.
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- The Law of Psychic Phenomena.*** A Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, etc. By Thomson Jay Hudson. 12mo, 409 pp. Cloth, \$1.50.
- Mesmerism, Spiritualism, etc.,*** Historically and Scientifically Considered. By W. B. Carpenter. 12mo. Cloth, \$1.25.
- Vital Magnetism: Its Power Over Disease.*** By Frederick T. Parson. 12mo, 235 pp. Cloth, \$1.25.

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It contains a reference to every man who ever held an office or was prominent in the G. A. R. The INDEX is most complete and contains every name, battle, fact or event mentioned in the work. As a DATE-FINDER alone the volume is worth many times its cost.

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CHRIST THE ORATOR

Or, Never Man Spake Like This Man

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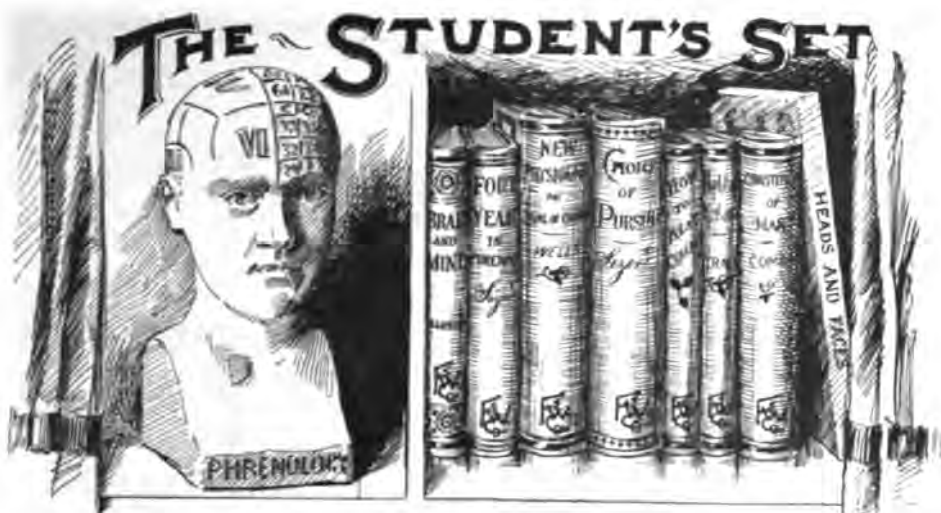
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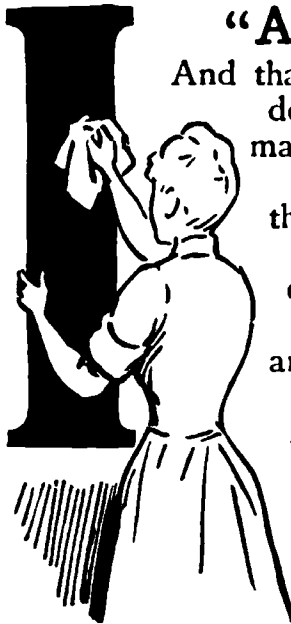


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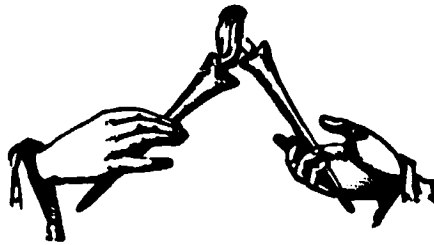
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JULY, 1895

Number 1

THE PHRENOLOGICAL JOURNAL

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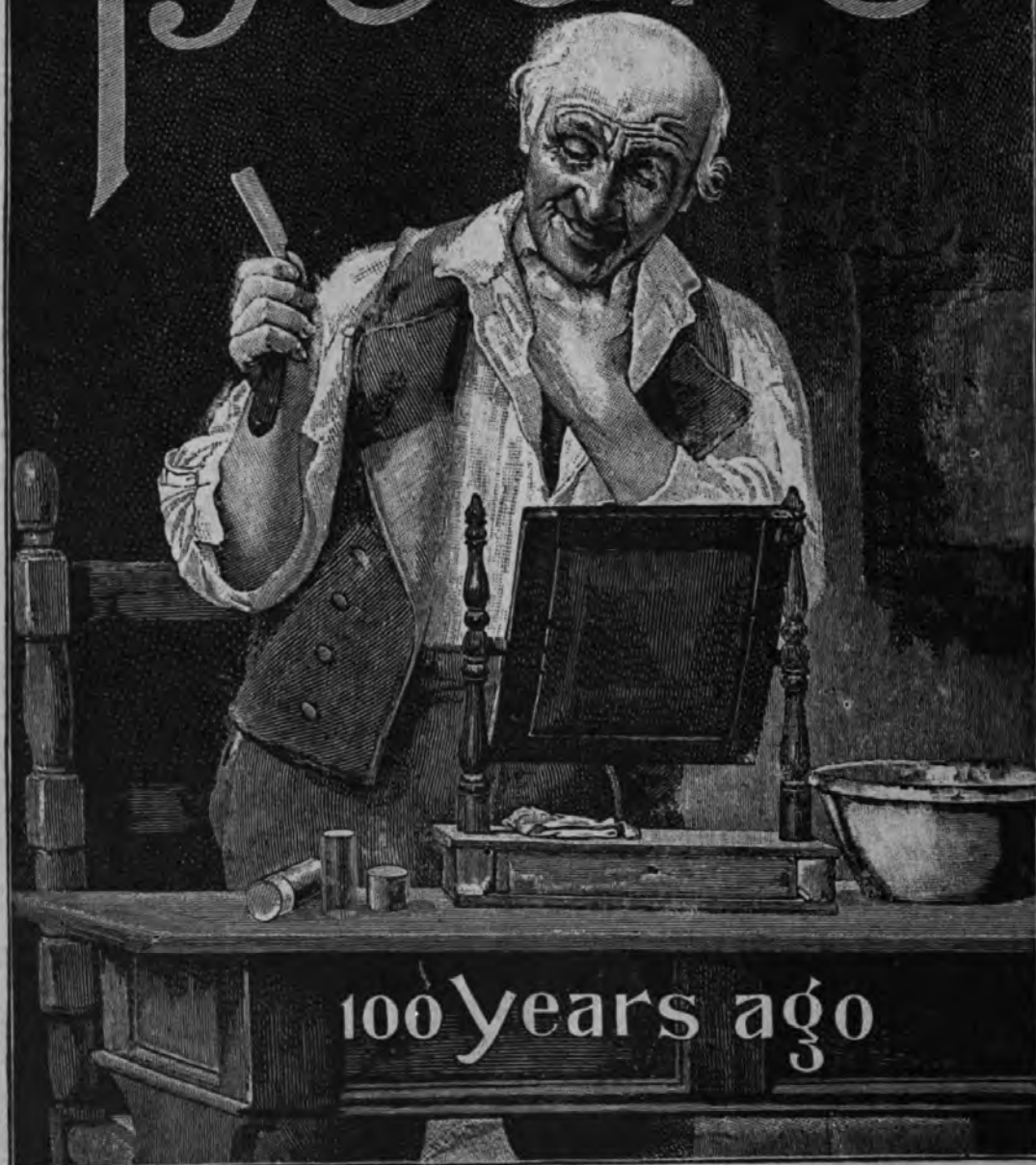
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VOL. 100. No. 1.]

JULY, 1895.

[WHOLE No. 679.]

WALTER DAMROSCH.

A PHRENOGRAPH FROM A PERSONAL EXAMINATION.

By EDGAR C. BEALL, M.D.

THIS gentleman is a comparatively familiar figure to a vast number of music lovers, but doubtless the great majority of those who have seen him wield the baton have occupied seats so far away as to render impossible a very accurate or satisfactory study of his features. Many of his auditors with vivid memories of his distinguished father have naturally been inclined to associate with the son a certain idea of youthfulness; and as his face is beardless, when inspecting him from a distance, it has been easy for many persons to imagine him not only young, but possibly even pale and fragile. If, therefore, any of our readers should have an impression that Mr. Damrosch is a musician of delicate, ethereal physique, we must dispel the illusion at once. We will not say that he looks unmusical, but it would be difficult to find a more thoroughly robust, vigorous and healthy specimen of manhood among any class of people, not even excepting professional athletes.

Mr. Damrosch is 5 ft. 10½ in. in height, compactly built, and weighs 170 pounds. His hair is abundant, light brown in color, quite soft in texture, and denotes a great deal of

virility along with considerable culture. His eyes are about as pure a gray as we ever find. He wears an 8½ glove. His hands are very strong, with large palms and decidedly conic fingers, which, however, at the tips flatten into a slight spatule. This conic form of hand is characteristic of poetic and musical artists, especially those in whom sentiment or theory is greater than technique. The first phalanx, or nailed joint, of the thumb is somewhat shorter than the second, which agrees with the indications in his head as to the moderate firmness and decision in his character as compared with his intelligence. We might add in regard to the conic fingers, that as they do not favor attention to details, they also agree with his reputation as a musical conductor, in which capacity he is more widely known than as a pianist. Certainly in one sense, at least, in leading an orchestra he is permitted to generalize much more than if his attention were concentrated as an individual performer upon a single instrument.

The size of his head is commensurate with the conspicuous position he occupies as a musician of inter-

national fame. It measures twenty-three and a quarter inches in circumference by fourteen and a half inches from ear to ear across the top, and the developments are chiefly in the frontal regions. Scarcely any organ in the occipital lobes should be marked more than 3 or 4 in our scale of 7. The cerebellum, however, is of



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extraordinary volume. Musicians, who are exceedingly emotional as a class, have always been passionate lovers. The whole range of operatic music hinges chiefly upon the master passion of love. No form of art lends itself more readily, gracefully or effectively to amatory expression than that of tone poetry. And in this interpreter of the tone art, the development of the cerebellum is essentially the same as that which has characterized the most celebrated composers and singers; for example, Gounod, Wagner, Brignoli and Nilsson. But we should never associate the cerebellum exclusively with the sentiment of love.

This so-called "little brain" is like a dynamo which supplies the larger brain with creative energy. It is an altar whose fires ascend to the firmament of the soul—fill the mental horizon, and give luster to every star of thought and hope. It is an essential element in great commanders and public leaders in all the arts of both war and peace. In musicians it is especially important to operatic composers, directors and vocalists. It supplies a sort of cord upon which musical gems are strung. It enlivens and rejuvenates the singer in hours of fatigue or misfortune, and sometimes furnishes a *raison d'être* when all else in life seems empty.

The distance from the ear to the central and upper portions of the back head as shown in our profile portrait reveals a very decided lack of attachment for people and places. Mr. Damrosch will usually be cordial and agreeable as a result of his temperament, which overflows with vitality, and from a desire to exchange views or other products of human endeavor that can be conveniently communicated only at short range; but it does not give him much pleasure simply to know that his friends are near at hand unless their presence suggests some idea other than that of proximity. In other words, he lacks the sentiment of friendship, but is perhaps as ready as any one to avail himself of its advantages on the plane of utility and intelligence. In the same manner he is able to remain in one locality a long time when it is to his interest to do so; but he is now living thousands of miles away from his native land, and can frequently change his residence without disturbing his feelings on the subject.

A little higher up, the back head may be seen to be very short also at the seat of the faculty which gives unity or connectedness in mental action. He is impatient of anything prolix or tedious, and can with difficulty apply himself long to monotonous studies except in the case of a

few things, such as music, that he ardently loves. In whatever he does he works by the shortest method consistent with success.

The brain is wide just behind the

is only moderate. He is not contentious, and fights only when cornered. Then his blows will be few, but meant to hurt.

Destructiveness, which gives



WALTER DAMROSCH.

opening of the ear at the love of life. He will manifest great power to resist disease, and any one waiting to wear his shoes will be likely to go barefoot a long time. Combativeness, which is located back of the top of the ear,

breadth to the head just above the ears, is almost invariably large in the Germans, and we have here a good illustration of the rule. This faculty imparts a peculiar force and thoroughness to the character. It causes a

person to emphasize both words and deeds. It impels its possessor to expend strength upon something or other, and the direction it takes will be determined by the other faculties. For example, in writing it prompts to a liberal use of ink; it lends a firm and sometimes harsh quality to the voice; it brings the foot down with a distinct percussion; in closing a door it makes sure that the latch or the bolt has gone to the right place. When roused to special activity it produces the intensity of feeling that yearns to express itself in violent acts. It is then dissatisfied with the conventional vocabulary, and, if reverence be weak, delights in those unique verbal compounds that occur so much oftener in conversation than in print.

* This faculty also influences the art of a composer or musical director. It was strongly developed in Beethoven and Rubinstein, and accounts for the quality of vehemence noticeable in many of their compositions. It was also the source of the "violent temper" which these two geniuses often exhibited during their rehearsals. Von Bulow was a still more marked example of it. As a conductor, Mr. Damrosch is doubtless too healthy and well disciplined to imitate these three illustrious predecessors in the matter of irascibility, but we can safely predict that whatever else may be said of the music he may compose, it will certainly not be weak or vapid. If he writes an opera it will contain music expressive of grief and pain; and if there is not a heavy villain in the story it will be because the libretto was not of his own making or selection. Sunday school music or erotic melodies for moonlight and guitar accompaniments he would be likely to leave to other less ambitious competitors, and if he writes orchestral scores, he will be sure to impose heavy duties on the brass instruments and the drums.

The diameter at secretiveness is only average, and the same is true of

the sense of property. In business he will be more likely to employ the methods of a speculator than a miser. He will not hesitate to spend money freely when necessary, and thus he will often succeed where a greater desire for economy would hold back and make little or nothing.

Cautiousness and love of approbation give breadth and fullness to the rear portion of the upper side head, but at the rear of the crown, where the hair makes what the Germans call the *Wirbel*, or whirl, there is a considerable deficiency. The distance from the ear to this point is noticeably short. This signifies a want of the faculty phrenologists call self esteem, a defect which is very characteristic of the Germans. Mr. Damrosch often appears before large crowds in the most conspicuous portion of the stage in such a manner that probably no one would suspect him of any embarrassment, and yet if he were questioned he would doubtless confess to a feeling of great diffidence on such occasions until after he plunges into his work. Ambition, which springs chiefly from the neighboring faculty of approbateness, is the real force that impels him to come before the public as a leader in his profession. Coupled with this, however, is a certain purely intellectual consciousness that nothing short of a prominent position could afford him enough material to occupy his talents.

Firmness is also much less than most persons would suppose. He has perseverance, to be sure, but he will rarely show this quality except in the pursuit of enterprises so congenial and enjoyable that, rather than relinquish them, he will nerve himself to a policy of inflexibility which at heart he dislikes. This moderate firmness is indicated by the short vertical distance from the ear to the crown.

As to intellect, there is an imperfect development between the eyebrows at the sense of objects. He

is not a close observer unless especially interested. The deep-seated eyes denote indifference to language. He will use comparatively few words, and put them together in the most convenient form with little regard for rhetorical display. But while he cares little for words, his thoughts are far from idle. He has the upper forehead of a philosopher, and in all his doings he will manifest a superior general grasp of mind. He will comprehend principles where other people see only phenomena. He discerns causes where others perceive only facts, and he can design an amount of work that would afford employment for a whole community of people.

The top head is best developed in the frontal portions. Imitation is strong. He might have been an actor. Ideality and mirthfulness produce the great width of the upper forehead, while a little lower the temples are remarkably expanded by the musical faculty. The diameter here as shown by the calipers is five and a half inches. This is the same as the temporal width in the death mask of Beethoven and in the head of Paderewski. As a contrast we may state that the death masks of Abraham Lincoln and the first Napoleon measure only five inches at the same spot, although in other respects their heads were larger than those of the musicians.

Constructiveness, which also adjoins the musical center, is also large in Mr. Damrosch, and as he has such a virile temperament, there is every phrenological reason to believe that he will become a great composer—provided he does not take life too

easy, or allow his versatility too free a rein. If he should have such bitter disappointments in love as Beethoven suffered, with an occasional eviction from his lodgings, or periodical attacks of biliousness, we might be almost certain that he would develop genius of the first rank. However, men free from eccentricity, of even temper, cool judgment, business sagacity, conventional manners and all around executive abilities are sometimes needed in the musical world as well as in commerce. That Mr. Damrosch possesses these qualities in a high degree he has already demonstrated beyond the shadow of a doubt.

BIOGRAPHY.

Walter Damrosch was born in Breslau, Silesia, in 1862. His father was the eminent Dr. Leopold Damrosch, who left the medical profession for the more congenial sphere of music. His mother was also an accomplished musician, and in the early presentations of Wagner's "Lohengrin" appeared in the character of Ortrud.

Mr. Damrosch came to this country when a young boy, and until he succeeded his father as a musical director, was accustomed to spend most of his summers in Europe. About seven years ago he married a daughter of the late Hon. James G. Blaine. His labors in New York City and elsewhere in this country as a projector and manager of various musical enterprises are well known. He is remarkably versatile, having shown almost equal capacity as an impresario, composer, pianist, and teacher of the voice.



THE BENEFITS OF PHRENOLOGY TO THE PREACHER.

BY THE REV. N. F. DOUGLAS.

NO man is qualified to do his best until he understands himself. The study of human character, while intensely interesting, is difficult to master. So many phases puzzle the inquirer. A majority of the elements in man's nature can be ascertained with scientific accuracy, but some unknown quantities are still left to be measured. These, at best, can only be approximated. A shrewd conjecture is the highest result of long applied labor. One can judge another more easily than himself. We look at the characters of others from an unbiased spectator's point of view, but are prejudiced in our own favor before we begin to take an inventory of our stock in trade in character. We are partial to our talents and lenient to our faults.

A man in the aggressive is as strong as his strongest point; on the defensive, no stronger than his weakest point. It is a personal duty which each one owes himself; to ascertain the best elements in his character, so that his work may be most effective and result in success; also to become well acquainted with the weak places in his make-up, that he may guard himself against defeat. The best assistance to this desirable knowledge of self is Phrenology. Other lines of study are useful, but this surpasses them all in utility. Other avenues are not to be closed, but Phrenology is the king's highway over which sovereign man may travel to new achievements and successful conquests to make his life a supreme triumph.

These thoughts may apply in a general way to all occupations, but if there is one man more than another who needs every available help it is the preacher. First, by the study of Phrenology he should be able to ascertain his adaptability to the minis-

try. This point settled, Phrenology is invaluable in assisting the preacher, through a knowledge of himself, to gain a thorough control of his own character, strengthening his weak points, toning down his excesses, bringing his excellencies up to the highest perfection of working power; giving him such a practical and applied use of his knowledge of body and mind that he shall fittingly fill the position he occupies as a representative and herald of Divine wisdom.

This personal application of Phrenology has simply introduced the preacher to his work. The science still further aids him on his field of labor by assisting him to become quickly acquainted with his people. One of the severest strains on the preacher's strength is to be a candidate for the position of pastor in a new field. The nervous tax is enormous. The ordeal, however, results in the church's extending a call. The preacher accepts, and then begins his work in a community where he is an entire stranger.

It is no small task to become personally acquainted with all the members of the congregation. He stands at first before a large audience in which there is not one familiar face; then introductions follow. Several names are announced that he has heard before; but many others which are peculiar. But they must all be remembered, the names of the old, young and middle-aged. He sees silver hairs crowning time-worn faces; golden tresses with the bright, expectant look of youth, fathers, mothers, sons and daughters; Mr., Mrs., Master, Miss; married, single, maid, widow. This bewildering maze of persons and facts must be arranged in some sort of order. It is an unpardonable breach of etiquette to for-

get the face and name of a person to whom one has been introduced. A good use of imagination will assist in realizing the task demanded of the new preacher. Phrenology is a valuable assistant.

Everyone interested in the study of this science will recall the difference in the past in their first impressions of a stranger, when unfamiliar with Phrenology, and the present with its benefits in possession. The study of human nature has developed and made our perceptions more acute. Things which formerly passed without notice are now observed at first glance. Ordinarily when presented to a stranger we observe no peculiar characteristics and the person is only one among a multitude who seem very much alike; and is distinguished from the others only in name.

However, pursuing the study of Phrenology, our perceptive faculties are unconsciously on the lookout, and when we meet a stranger we instantly observe some peculiarity of face or head which stamps the image of the person in our memory with an indelible mark. Now it can readily be seen how this operative result of the study of Phrenology is a useful aid to the preacher in remembering new names and strange faces. It is of greater benefit than a note-book. The philosophy of this assistance to memory can be traced in two ways—first, we remember that which interests us; second, the association of ideas by which one thought suggests another, operates in associating the most noticeable peculiarity of the person with their name.

Having obtained this desirable vantage ground, Phrenology is also of much utility in developing a thorough acquaintance with the community. The pastor can accomplish little effective work till he knows the temper and character of the people with whom he is dealing. Every town has a distinct character of its own, differing from all others. No two communities are any more alike than two

individuals. Usually this essential acquaintance requires several months for its development. Men must be seen in their homes; at their places of business, in different moods, and in many circumstances; and the pastor must have abundant opportunity for observation and reflection, before he can safely feel that he knows them. Practical Phrenology changes all this. The preacher, being well equipped with a scientific knowledge of human nature, reads men at first sight. He is able accurately to measure their characters and determine their dispositions. He is not left to the labor of slow progress, for this science provides him with seven league boots by the aid of whose swift strides he surveys the new territory in a single day.

Necessity demands that the preacher meet people successfully. This is a more difficult task than it appears. The social requirements are no small part of the work. Each character requires different treatment. With some, one must be very dignified and formal, and with others very polite; nothing will answer but an extreme punctilious regard for all the vigorous requirements of an ideal etiquette. Some are hearty, happy-go-lucky, and one's manner must be adjusted accordingly. Others care little for the uncomfortable forms of social requirements, and are best pleased with a friendly familiarity. Some people expect one, in calling, always to go to the front door, and send in a card. At another home, if one attempted the same method of procedure, he would be accused of trying to "put on airs." To be conscious that these differences of disposition exist, and to possess no sure knowledge of them in detail, is a serious perplexity. To make a mistake by approaching the dignified man, without ceremony, giving his hand a hearty grasp, and saying, "How are you, Tom?" is to forfeit his esteem, and have him set you down as impertinent. To meet the friendly, sympathetic man with

the manner of a Lord Mayor, giving him a distant, polished bow, and addressing him with frigid dignity, is to make him very uncomfortable, and damage his regard for you with the cold front of a misplaced etiquette. Without a practical knowledge of human nature, a man will make mistakes, even though his intentions are the very best. Applied Phrenology saves him from such blunders, for it reveals character and shows him how to treat each man according to his disposition. Conversation, that is, what to say and how to say it, forms another perplexing study for the pastor. People's tastes are so different, that which pleases one disgusts another. One character has the esthetic elements strongly developed and being, of all things, most pleased with the beautiful, whether in nature, literature or art, desires them to predominate in the conversation. Another has little imagination, being very practical, and would be displeased if one spoke of the beauty of the landscape. Such a one desires to know of the fertility of the soil, rather than the color of the sky at sunset. Some are intellectual, others social, and ought to be addressed in a manner fitting their individual instincts. Some want mirth, others philosophy. Phrenology is the best guide in suggesting and directing appropriate conversation.

The pastor is the superintendent of the church. The responsibility and successful management of its affairs constantly rests upon him.

The ideal solution of this problem is the right thing at the right time, and the right man in the right place, which is very desirable in theory but difficult in practice. A certain beneficial measure may need to be hurried to completion in order to have it most effective. If allowed to rest by the way, it will become overripe for the time and thus lose its power. Another measure may need holding back because the conditions are not yet ready for its successful reception. To allow it to be forced to early prominence

would be to blast it. A suggested project, from a well-meaning but perhaps unwise brother, needs to be quietly suppressed, and something else put in its place. To know when and how to do these things requires a sagacious knowledge of men and an ability to read the signs of the times. Often these seem to be as difficult of interpretation as an Indian letter with its characteristic symbol writing. But Phrenology furnishes the key, and he who possesses the advantage of such knowledge may read the signs aright.

Who shall be elected to the church offices? Who shall be appointed on the various committees? These questions form another problem of which the chief responsibility rests upon the pastor. The right man in the right place is the object sought. The success of the finances depends upon having the proper man for treasurer. The unfortunate selection of an inefficient chairman, or member of a leading committee, may result in a blot on the whole year's work. The delicacy and importance of a right selection is apparent. In this matter Phrenology is a most efficient aid to the pastor through the knowledge it gives him of men and their adaptations.

The chief work of the minister is preaching. In this connection, numbers of questions come trooping into the mind. How can men be most powerfully influenced for good? What methods shall be pursued? In what proportion shall the different prominent elements in human nature be addressed, that is, how much shall be used of argument, of pathos, sentiment, beauty? How can we reach the will, or persuade men as well as convince them? How can the preacher control his own mind and body so as to develop his talents to the highest working power? A man's native ability, the advantages of an excellent scholastic training, that which he gathers by careful observation, instruction from the ex-

perience of older men, and the study and treasuring of his own experience are all needed to make him a success. But valuable as we know these things to be, they are an irregular mass rather than a well-organized force, if not accompanied by a thorough knowledge of human nature. The greatest acknowledged deficiency in the present method of training men for the ministry is that they know so little of the actual life. The long years spent in academy, college and seminary have been largely artificial and out of step with the throbbing life of the busy world. Phrenology,

rightly considered, is the best remedy for this defect, and is the most practical method of removing this deficiency. A thorough study of human science, other things being equal in his mental qualifications and education, makes the preacher master of the situation. The ability to read and understand men as well as books gives him the vantage ground for success, the desirable power of the practical application of truth to the uplifting of morals and the improvement of society, and that which under the blessing of the Master makes him "a workman that needeth not to be ashamed."

CHINESE CRUELTY.

THROUGHOUT the course of the present war there has been a good deal of misplaced sympathy with the Chinese, and they have been extensively eulogized as a patient and meek people, unwarlike almost to gentleness, who have been forced into an unfair and unequal contest by their aggressive neighbors.

This sympathy arises from an imperfect understanding of the most dominant traits in the Chinese character. As dwellers in a foreign land, it is true, they conform with singular pliability to the laws of the community, and, as a rule, acquire the reputation of being harmless and benevolent aliens, patient under persecution, and unobtrusively industrious. To do them justice, they certainly are peculiarly amenable to government, if that government is inflexible, but beneath their mask of passiveness they retain all their national characteristics unalloyed and unmitigated.

The Chinaman abroad and the Chinaman at home presents as many points of similarity as the mule and the tiger, and in drawing this comparison I am not sure that I am not libelling the tiger. No one who has not dwelt among the Celestials can fully realize how every relation of their life is tinged with the spirit of

grossest cruelty. Before it all other characteristics of the race pale into insignificance.

The Chinaman is cruel from the cradle. Children delight in torturing animals with an ingenuity which can only be accounted for by some diabolical hereditary instinct. I have seen children scarcely able to walk amusing themselves by catching the large green grasshoppers of the country, dipping their heads into pitch, and then igniting them. And this is only a random example. This savagery developed in childhood shows no diminution in after-life. To torture animals, to attend and to gloat over executions, and to gaze on human suffering in any form, afford the keenest delight to the Chinese youth.

Manhood comes, and with it subjection to the law, or rather that parody of justice which passes for the law in China. Her code combines the legalities of Judge Jeffreys with the practice of the Holy Inquisition. The law is delightfully simple. No man can be condemned till he confesses his guilt. If he happens to be innocent, and cannot see the judge to a higher extent than his accuser, he is presumed to be guilty. If he is then obstinate enough to persist in his innocence he is tortured till he

confesses, and is then convicted on his own confession. Of legal inquiry there is no semblance, and torture is the recognized form of cross-examination.

Some four years ago I spent four days in Canton, the metropolis of Southern China, on a special mission to investigate Chinese justice, and the results surpassed my most ghastly anticipation.

What I witnessed was nothing unusual, and is the daily practice of the country, but I am compelled to tone down the details to make them presentable for publication. Nothing but the strongest spirit of inquiry, supported by an iron resolution, carried me through the horrors of those days, and for weeks afterward I suffered from perpetual nightmare.

I first inspected the yamens, or police courts, where the dispensing of justice, or rather injustice, originates. Here, amidst surroundings of squalor, and under the direction of an apathetic mandarin, the laws of China were being administered. Of forensic eloquence there was none, but of barbarous cruelty, bribery, and corruption there was abundance.

The law moved with no sluggish strides. Prisoner after prisoner was arraigned and after the veriest farce of inquiry, adjured to confess. Those who protested their innocence and could not pay were handed over to the "yamen runners," or official torturers, while the trial of the rest proceeded, only disturbed by the groans of those undergoing cross-examination at the other end of the hall.

* * *

Almost enough has now been said on the subject of Chinese cruelty, but a full list of the atrocities perpetrated daily by this inhuman people would occupy volumes.

To every sojourner in a Chinese port the spectacle is a familiar one of those tiny bundles of bamboo matting which are continually washed up on

the river banks or seashore. They contain the bodies of female children, a large proportion of whom are thus disposed of by their inhuman parents, with the full consent of the law.

Returning to the subject of the present war, we read daily of the horrible atrocities perpetrated by the Chinese troops on their Japanese prisoners. Slow torturing of the wounded, crucifixion of women, burning alive of prisoners, are constantly practiced with the approval and at the instigation of the Chinese officials, and yet the sympathy of masses of educated people is on the side of the Chinese.

The cry now is that China is down, and that Japan should cease wantonly to trample on her.

Fortunately the Japanese statesmen understand the situation better than the wiseacres in Europe and America, and are strong enough to ignore threats of interference.

Should Japan stay her hand now and impose lenient terms of peace, within a year the report would be disseminated through every corner of the Chinese Empire that the Japanese had sued for mercy, and that the "Son of Heaven" had been graciously pleased to spare the "dwarf slaves."

Should the foreign powers intervene it would universally be published abroad that the "outer barbarians," vassals of the Chinese Emperor, had at his command, saved the sacred territory of China from violation.

Nothing but the humbling of China to the dust, and the imposition of penalties which must affect every corner of her empire, will break down her cast-iron attitude of insolvent arrogance, and render her civilization possible.

And if my judgment is not very much at fault, Japan will never halt until this good work is accomplished.

ARTHUR H. LEE,
Captain, R. A.

—*Harper's Weekly*.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

BY CHARLOTTE FOWLER WELLS.

THE REV. GEORGE SUMMER WEAVER.

THE Rev. G. S. Weaver was born December 24, 1818, in Rockingham, Vt. His father, who was a farmer, being necessarily much from home, nearly the entire charge of the business devolved upon him, while yet a boy, which required not only great care, but more manual labor than usually falls to the lot of boys. The hours not employed in work he spent in reading, for which he had early acquired a taste. Books were the only companions he sought; and being naturally of an inquiring mind, works usually considered adapted only to maturer years afforded him great delight.

In the latter part of his teens he first learned of phrenology from Prof. Nelson Sizer, who was then upon one of his early lecturing tours. At that time the science was new everywhere, and especially so in that isolated community among the foothills of the Green Mountains. The more thinking portion of the people heard the lecturer with consideration and young Weaver with rapt attention. Here was an attempt to get near the mysteries of mind, to find and explain the laws of its action, to interpret human life by a rational method, to give reasons for the differences of character and conduct, in a word to understand men. It was a new way of studying human nature. It seemed to him rational. He gave it hearty heed with a view to understand it and to study himself and others by it. The more he studied it the more satisfactory became the explanations of human nature. Youth as he was, he took it in and began at once to study it as he found it in the heads and

bodies of his associates. Later on he obtained books and studied it as taught by its masters.

It awakened in his mind great aspirations for knowledge. He wanted to know of men and their doings, of history, of science, of the world and what was in it. Men grew in his estimation and he soon coveted a larger acquaintance with them. By the influence of phrenology very largely, he became a student of the men and things about him and interested in language, science and learning generally. Little by little the interest in the farm decreased, and a desire for knowledge of books and men increased. There was a conflict for some years between the farm and his inner nature. Phrenology told him, his moral nature told him, his religion told him that his inner nature was the principal thing in life, and that its development ought to be the paramount object in living; so the inner nature gradually won the day, and he began to seek the helps of schools, of books and teachers. There being no favorable opportunity for him to continue his studies to his satisfaction in his native village, he entered, in 1841, an academy in the neighboring town of Ludlow. After remaining there about a year, he went to Meriden, N. H., where was located the school which at that time was considered the first in New England.

The history of his academic life is the repetition of that of hundreds who, by their own exertions, have fitted themselves for lives of usefulness. Not having been favored by fortune with a store of wealth, his time was divided between study and labor. The district school-house in

winter, and the harvest-field in summer were the sources from which, by arduous toil, he procured means to defray his expenses. He remained in the Kimball Academy, Meriden, for two terms. As a student, he was always energetic, diligent and perse-

sure him of the truthfulness of their laws. During his employment as a teacher, he had frequent opportunity to compare the capacities, the conduct, and general character of his pupils with their cranial developments; and the comparison only the more



THE REV. GEORGE SUMNER WEAVER.

vering, never allowing his classmates to surpass him, and leaving unattained no position that close application and strenuous exertion could reach.

Phrenology and its kindred sciences had early engaged his attention, and the study thereof only served to as-

firmly fixed the idea he had before received of the value of phrenological science in practical life. He shaped his teaching and his government very greatly by the principles of phrenology. He had intended, at the close of his academic course, to enter college, and there complete the educa-

tion, the foundation for which he had so well established, but uncontrollable circumstances prevented.

The year after leaving Meriden he took charge of a large school in Fonda, N. Y. While engaged here, by the advice of D. G. Lodell, the then state attorney for that county, he resolved to commence the study of law, and at once engaged in it with the vigor he had always shown in his previous undertakings. It was during his residence in Fonda that he made his first attempt at public speaking. A temperance lecture in his own school house was his maiden effort; and notwithstanding an excessive diffidence and timidity, he was so well received as to encourage him to continue; and soon after, in company with others, he canvassed the county and awakened the people to one of the most decided reformations ever known. As a friend and hearty supporter of the cause of temperance he has no superior.

The study of geology and the sciences connected therewith, next engaged his attention. He associated himself with The American Geological Association and had the advantages of one of its sessions and its books for many years. In all these pursuits he saw the application of phrenology to the mental activities of men. After leaving Fonda, Montgomery County, he spent a year in his native village and then went to Dayton, Ohio, where he continued his legal studies in the office of P. P. Lowe, an eminently successful lawyer. Having become fully qualified, he was very soon admitted to the bar, at Columbus, near the close of 1845. So great was the confidence reposed in his ability and talents that he was shortly after offered the editorship of the leading political paper in the vicinity, or a partnership in the business of Mr. Lowe, which was second to none in the city. But having become much interested in religion, and possessing the true reformatory spirit and a desire to

acquire a position where he could advance the welfare of those around him, he decided in favor of the ministry. He would preach Christianity as he understood it. Having been a constant student of theology while engaged in other labors, in a few weeks he was able to enter the work he had chosen.

He commenced his labors in Springfield, Ohio, where he remained two years, when he accepted an invitation to assume the pastoral charge of a society in Marietta. During a residence of four years in this place, he was constantly engaged in such works as he deemed for the benefit of the people under his charge. He there built an academy and became one of its teachers, taking the classes in mental, moral and social science. After two years' work with classes, at the request of his students he prepared and gave a course of lectures on mental science, phrenologically considered, which were open to the public. They were published in book form by Fowler & Wells, in 1850. A course of lectures given to his congregation the year before, was also published by the same firm two years later, under the title of "Hopes and Helps for the Young." Mr. Weaver continued his teaching of phrenology and kindred subjects in this institute for three years, the character and substance of his teachings being put into these books which have had a wide circulation in this country and in England.

His success in Marietta made him anxious for a wider sphere of usefulness. In 1852 Mr. Weaver settled in St. Louis, where he remained eight years. In 1859, Fowler & Wells, then on a lecturing tour, paid him a visit in that city, and suggestions were made to him regarding his becoming a co-laborer in the phrenological field, but feeling himself committed for life to the Christian ministry he declined and went on his way of winning men to the divine kingdom. During his residence in St.

Louis Fowler & Wells published for him "Aims and Aids for Girls and Young Women" and "The Ways of Life."

A Boston firm published for him "The Christian Household," which Fowler & Wells afterward purchased and still publish. About this time they published "Weaver's Works for the Young," consisting of "Hopes and Helps," "Aims and Aids" and "Ways of Life," put into one volume.

Forty years from the time they published his first book, they published his "Looking Forward For Young Men." Leaving St. Louis in 1860, Mr. Weaver settled in Lawrence, Mass., where he remained over twelve years. While there he published "Moses and Modern Science," and "The Open Way," both religious works. Going to Akron, Ohio, in 1873, where he labored six years, he wrote "The Heart of the World," and "The Lives and Graves of the Presidents," two large works which were published by A. P. T. Elder of Chicago, and sold as subscription books. He had a settlement of two years in Galesburg, Ill., and three years in Canton, N. Y. His last settlement as a pastor was in East Providence, R. I., where he wrote "Heaven," published in Boston.

Mr. Weaver at the present time has his home in Canton, N. Y.

In 1893 he wrote "The Life of the Rev. James Henry Chapin, Ph.D.," of Meriden, Conn., which was published by the Putnams of New York. Mr. Weaver has been in the ministry forty-eight years, and is the author of twelve published books, besides several pamphlets. He has been an industrious worker in the temperance, educational and woman equality and all reformatory and elevating movements; and in all his work has

given constant witness to the inspiring help he has received from phrenology, and has been a constant advocate of its essential truthfulness.

He says of the science: "I can scarcely express my views of the importance and utility of the science of phrenology. It is what its name imports, the science of the mind. As much as mind is superior to matter, so is its study above the study of the physical sciences. They are the objects toward which mind may be profitably directed. But mind is superior to them all, and stands as the object worthiest of our strongest, deepest, and most earnest attention. It has already given man a knowledge of himself that he never had before. . . . If phrenology has afforded the brilliant light which has enabled man to obey the great injunction, 'Know Thyself,' how important that it should be studied. He who does anything to extend a knowledge of this science is a benefactor of his race to the extent that he has spread the knowledge. . . . To the minister of the gospel I regard a knowledge of this science as indispensable to the performance of his whole duty."

Mr. Weaver possesses a decided character—intense, susceptible, ardent, and energetic, with the ascendancy of the mental temperament.

The head is broad and high, giving executive power as well as governing moral principles. The leading features of his mind are love of knowledge, imagination, sentiment, unbending integrity, will, stability of character and powers of intuition.

He claims to be governed by no sectarian dogmas. He takes the Bible for his chart in theology; Christ as his pattern in divinity, and phrenology as his guide in philosophy.



WHERE ARE WE?*

By H. S. DRAYTON, A.M., M.D.

PLATO, in his idealism of a republic, founded it upon a three-headed analysis of human faculty. Dividing mind into three parts or general functional powers he ascribed to these classes of men respectively, and thought his republic complete in the harmonious interrelation of these classes. There were categorized in his system, (1) the class in whom intellect predominated with its capabilities of clear reasoning, designated in Greek *to logistikon*; (2) the class in whom the ideal and sentimental feelings dominated, giving aspiration for the high ranges and excellences of philosophy and psychic emotion called *to thumikon*; and (3) the great common order of men, embracing the masses of the subjected, uneducated and laborious, in whom appetite and physical tendency dominated, *to epithumetikon*. It would thus appear that the great Greek philosopher apprehended those main distinguishing differences in the mental constitution of his fellows, and believing from the point of view of his experience that they were likely to persist in community life drew the plan of his Utopia accordingly.

We stand to-day at a distance of more than two milleniums from Plato, and may marvel at the wisdom of his vision of mankind; for do not the same categories of mind function and expression force themselves upon our notice now, and would it be wise for any schemer, dreaming on the possibilities of a perfected social economy, to neglect to make provision for these same three orders? Where modern government has failed and is destined to fail, so long as partisanship, selfishness, and machine politics control in municipal, State and National affairs, is in neglecting to

recognize, or in the want of capacity to recognize adequately, the character and place of these three orders of men and women in social life.

The scheme of Plato is a metaphysical deduction that has in this modern era of scientific induction its complement in a triple-headed classification of man founded upon the facts of physio-mental development. It is the average man that gives character to the community, the society, the State, so that if we are desirous of knowing *where we are* in this last decade of the nineteenth century, we have but to measure the mental capacity of the average man, and analyze the complexion of his feelings, aspirations and conduct. What is the common life of the aggregated community in relation to affairs civil, political, educational, domestic, dramatic, literary, esthetic, industrial, commercial, moral, religious? What faculties are chiefly exercised in this common life by the grown-up men and women? How does our mental expression in the mass to-day compare with the mental expression of the mass a hundred or a thousand years ago? In what stratum of facultative activity are we? Where are we?

A survey of the human race would include three general classes of cerebral and cranial development, distinguished respectively by:

1. A predominance of the posterior third of the head.
2. By a predominance of the middle third of the head.
3. A class with the predominance of the anterior third of the cranium.

The second class is distinguished by its numerical superiority over the others, while the third class is distinguished by its numerical insignificance; the individuals who possess this type of head have a *penchant* somehow to keep out of the way of

* Abstract of a lecture delivered before the Anthropological Society of New York, May 6, 1895.

general notice. Although we boast of our advancement to-day in matters of intellectual accomplishment, and although the history of the Caucasian brain is a history of growth in which the Latin and Teutonic and Scandinavian races are specially distinguished, the growth or enlargement of brain and skull is mainly, as concerns race in general, a relation of the middle region, or of the temporal, parietal lobes, and of the posterior parts of the convolutions of the frontal lobes. Mechanism, construction, executive-ness, material accumulation, and the economical application of physical resources of art and ambition are among the qualities that have become evolved coincidentally with the brain development.

CHILD BRAIN AND RACIAL TYPE.

There is a comparison to be made between the natural growth of the head of a child and that of the type associated with different races. What do we note in the infant head? A great preponderance of the posterior and basilar parts; those having cerebrally to do with the functions of organic life—the vegetative life. There is in the dawn of being an extraordinary intensity of vital function. The intellectual faculties so far as they act serve but as impulses to nutrition,—respirative, vegetative instinct. Little by little as this vegetative life comes to join itself to other forming aptitudes the members develop. The child exercises its arms and legs, and begins to understand, to speak; the uses of the senses expand in the degree of their expanding intelligence. Then we note a striking modification of the head, in the development of the lateral and middle regions; it is the period of parietal and temporal growth, and this process goes on until somewhat later the sentiments show themselves and become more apparent in the form of affection, sympathy, pleasure, generosity, etc., in the appreciation of the good and true, and in the form

of dislike, sadness, protest and repugnance in viewing the untrue and evil. The curiosity to see and know of intellect is awakening—it understands better what it hears and sees; it begins to compare, associate, infer. Later its powers are developed enough to have some continuity and coherence. In other words its power of attention becomes active and subservient to motive and judgment so that systematic education is thought of by its parents and the school career opens before it. The frontal lobes increase in size, so do the lateral and central parts, and the posterior convolutions appear to have been left behind in the race so great is the change in the shape by the time twelve years have passed. The child, the youth, the man, comprise thus three eras, and brain and skull in their growth mark them by the changes that appear in form and marking. First, cervical, or occipital—organic, vegetative life—impulses, instincts to nutrition, physical maintenance. Second, parietal or mesial—development of the senses—physical action, gestures of vitality, self-protecting—the psychophysical nature. Third, frontal—growth of intellect—cerebral aptness, the higher sentiments, the increment of education, self-culture.

So in looking at the different races of the earth, comprised in savage, barbarous, civilized, we find their heads to possess characteristics of marking and development analogous to those we have described in the evolution of the civilized individual. The inferior races, says M. Daubès, remain in the occipital period (witness the negro, Australian, Papuan, Carib, etc.). Those more advanced or semi-civilized have reached the parietal development, while yet the occipital is strongly influential—the Malay, Hawaiian, Chinese, Moors, etc. The civilized people have advanced into the frontal lobes. These have their sub-divisions according to intellectual activity and the use of the brain in lines chiefly mental.

Reduced to plain terms, intellectual progress, as expressed and proved in the enlargement of the frontal faculties, is at the expense of the lower or physical qualities of mind, and the appetites and propensities become less and less controlling in the conduct as these frontal faculties expand. As the head grows under the effect of education—it is the same with the Bushman or Congo when transported to the walks of civilization and subjected to the systematic discipline of mental training—the forehead extends while the bones of the occiput complete their jointure. The infant of Europe and the infant of the African jungle have a similar head contour in their early months, and their brains possess a similar simplicity of lobular marking, but the differences in their environment, as well as the differences of their racial quality and genius, ere long stamp their respective growth with sharply contrasting features. The modern German, French and Italian head appears to be approaching the cycloidal in form, while its coronal elevation is greater. In England and Scotland there appears to be a persistence of the long-headed (dolichocephalic) strain, but distinguished by its frontal extension. The American type has much of the same characteristic, yet the enterprise, restlessness, energy and ingenuity of the American, stimulated by an excitable temperament, to be sure, finds its origin largely in the lateral brain centers.

Our inquiry has to do with the great average mass of the community—must find its answer in the characteristics of disposition, pursuit, motive and habit that distinguish the mass. The character of the great majority gives tone to sentiment—be its expression what it may on the mental and physical sides. This expression finds a measurable reflection in the current press—the journals that everybody reads and supports. Did we take our cue,

however, with reference to the mental status of the community from most of the newspapers of American cities, our idea of that status among the American people would be depressing enough. There is a disposition in the journalistic fraternity to cater to the sensuous feelings of the unrefined million and dip their pens into the mixed ooze of an understratum of life, such as a great metropolis offers. The grotesque, the passionate, the suggestive of grossness, coarseness, and even of the licentious—for the sake of realism?—is employed in word and phrase and illustration. The curiosity of the Ephesian multitude, eager and tremulous to hear of novelty, whatever it may affect; the fascination of the half-formed mind of youth for knowledge of things within the danger line of vice and brutish propensity—these qualities are traded upon and made the unworthy reason for the enterprise, so-called, shown in the production and promotion of questionable effects in literature, in art, in the drama. I need not say that such a course is unworthy of educated men, and in contravention of the proper object of journalism, which is to instruct and improve the public. But in this discussion we must look for evidences in the reading of that public. On the other side of the water, where an older civilization is boasted, and their claim to do things “better” than we, despite our multifold imported notions, in England, for instance, what do we find from the newswriter’s point of view, the journalist who reports of current movements in the class of the bourgeoisie and of those who frequent the patrician salon? Here is what one tells us:

“LONDON, April 13.—[Copyright, 1895, by the *New York Times*.]—Again there is wonderful Easter weather, and no self-respecting person remains in London. Golf links, trout streams, boating river reaches, and the sands of Margate are all swarming with pleasure seekers. The mails are disorganized, the papers are

empty, and business, from that of the merchant prince down to the humblest greengrocer, is quite paralyzed, etc."

The movements of society on this side of the Atlantic are quite analogous. The interests that occupy the thought of upper tondom and lower twentydom appear to relate chiefly to the physical senses, whatever the department may be—business, politics and the avocations of leisure. How large a part of our current literature is occupied with the detail of those ephemeral gratifications of the animal man called by the inclusive term Sport! Witness the absolute craze at times exhibited by those who deem themselves the better class in relation to boat racing, ball games, horse and dog shows, the circus, etc., etc. Where do these people live mentally? Need I ask? How large a space, too, is occupied by that strife of parties and factions for office and public patronage which is commonly called politics! How much thought is given to the discussion of faithful service and duty in behalf of public welfare? Read the discussions and squabbles and counter-plottings of bosses and their pothouse heelers and tell me where do these people live mentally? Then, too, there is the attitude of nations toward each other, represented, of course, by their most astute officials, watching each other like bloodhounds in the leash or cats upon the garden fence, jealous, suspicious, vindictive, inquisitive, selfish, the strong intimidating and despoiling the weak, the weak cringing, hateful, duplicitous. Have we not in such a spectacle but a larger show of the strifes of boys upon the school campus? Only a broader manifestation of those propensities that lie in the base of the mind—and the lateral organs—managed or deployed, to be sure, with that skill that comes with experience and years of intellectual attention.

All these intimations but express the lively impressiveness of human

faculty during the period of activity, however prolonged it may be, of adolescence. From one point of view we might think that society was in the early stage of that period, so mercurial and transitional the conduct of many people in following the bent of sensuous inclination or temporary caprice. From another point of view we might conclude that the period was far advanced into the domain of reflective sagacity and mature judgment, so much of power is shown in the application of far-reaching principles, and so deep the apprehension of the significance of physical and psychic expression by the few who devote themselves to departments of scientific research and culture; and taking this and that together it does not indicate degeneracy, but rather improvement. The physical side of man is growing; the basis that must be strong for an even, broad, vigorous and creative mentality, for a clear psychic vision that will penetrate the clouds enveloping the greater truths of being and doing—is becoming more firm and sustaining. Moral improvement is slow—was ever slow. The age may be *fast*, but it is not so on the moral side. The mills of God grind slow here.

THE RACE NOT DEGENERATING.

Dr. Albutt, a distinguished observer, insists that the study of disease in all classes compels the conviction that there is a marked improvement in the physique and nervous stamina of the race; the young men and young women of to-day are stronger and more robust than their predecessors. Talk about the "new woman" as you may; laugh at, ridicule the eccentricities and pretensions of some, who, in their new found privileges and opportunities, are dazed by the very roominess of the situation, and would occupy the whole of it with the assistance even of preposterously expanded shoulder trimmings, affecting the broader shoulders

of men! But the *true* woman is higher, nobler, stronger to-day than ever before, and this must needs be if the race would rise in the scale of capacity and greatness. It is the enfranchisement of her mind, her soul, that is the source of her rise in place and power.

I am no pessimist; I can not be of the Schopenhauer or Nordau or any school. I believe that the world is better and stronger cerebrally and mentally to-day than ever. Its masses, the great bulk of the people, are higher up in the scale of development than ever before. The intellectual and sentimental organs and instincts have more influence in their life and conduct than ever before; and ambitions unknown in the times gone by, especially prior to the Renaissance, are rife and encouraged by social environment and physical circumstances. Dear me, were I to take all the *fin-de-siècle* nonsense of the day, the imported and the native phases, I should be inclined to think that I had mistaken after all the provings of anthropology, and that mankind had by no means advanced beyond the vagaries of the transition or semi-insane period that lies between childhood and adolescence.

We hear so much, too much, of "degenerate" humanity to-day in the discussions of those who assume to be observers and analysts of mind phenomena. Pray, we would ask, where is or was the type or state of perfection realized of which the degeneracy is predicated? At the most is not the term "degenerate" comparative? May we not have fairly harmonious interrelation of faculty and physical function in half a dozen classes of constitution? May not the peasant of the field, or artisan of the shop, show evenness and symmetry of faculty and character as well as the savant in his laboratory or study? What is this degeneracy in the real but defective function, unbalance of parts, excessive irritability, want of equilibrium,

inability of self-control—characteristics that may be set to no class or grade of organization or culture, and seemingly more strikingly exhibited by those whose privileges of birth and education are commonly regarded as enviable. Even Carlyle, dyspeptical cynic as he was—at one time calling Englishmen "mostly fools"—said: "I have great confidence in the common sense of the English people."

The race has not advanced fully into the frontal lobes; the centers that physiology has placed there in obedience to the edict of nature do not dominate in the cerebral functions as yet. We have yet to grow, to evolve, if you will, further, ere we as a race will reach the acme of expectation, that fullness of intellectual growth, that ripeness of sense perception and of reasoning that means balance of judgment, harmony of feeling, restraint of impulse and emotion, steadiness of action, control of self, comprehension of capacity and consequent ability to adapt self to circumstances, be they of ordinary import or of unexpected emergency.

Here and there, to be sure, a man or a woman, tall, suncrowned, of the class I have already named, delights our vision by the glory of their mental upreach. Of exceptional maturity, of splendid endowment, they are as guides in the gold-and-purple morning twilight pointing to what the future has in store for man in general. Their advance into the frontal lobes with all its potentialities of moral and intellectual excellence impresses us strangely. We feel in their glowing presence as if lifted up. We share their enthusiasm; the beautiful and true in their refined characterization fires us with an overpowering animation; we discern the divine soul that was given the human; we joy in being *human*, and exclaim in the fervor of our gratification, with the great dramatist: "What a piece of work is man! How noble in reason! how infinite in faculty!"

A STUDY IN CONCEIT.

BY THE EDITOR.

THERE are several different manifestations in human nature that are usually described by the term conceit, and it is impossible to

the world, among people who lack the feeling of pride or sense of self-hood, as there is among those who possess it in a considerable degree.



GRAVE CONCEIT.

associate these different qualities exclusively with any one primary element of the mind. Students of phrenology are disposed at first to refer conceit especially to the faculty of Self-esteem, but, as a matter of fact, there is almost as much conceit in

Surely there may be a great many mistakes in self-measurement besides those that arise from the sentiment of self-reliance. It is safe to say that a great majority of people who give themselves credit for more wisdom than they really possess are led to do

so from sheer ignorance or defective intellectual capacity.

One very common form of conceit may be said to arise from an extraordinary desire to possess certain talents, accomplishments, or other merits. An eager longing for any

thwart or in any way discourage the dominant feeling. As everybody has observed, some persons have a habit of telling certain lies until they themselves actually come to believe them. They indulge in these fictions to please their vanity, or for some other



GAY CONCEIT.

particular thing has a tendency to stretch the mental faculties, as it were, in the direction of the thing desired, and the result is a sort of prejudice in favor of its attainment. The mind becomes inhospitable to every suggestion that promises to

purpose, and as they take pleasure in contemplating the creatures of their imagination, they gradually eliminate from their memory and consciousness every antagonistic idea or item of knowledge, so that after a time little or nothing remains to contradict

the agreeable play of their fancy. In this phenomenon of believing one's own fabrications there is something very analogous to the mental process by which there is often developed the last mentioned form of conceit.

An overweening opinion of one's self is, of course, likely to be aggravated by large Self-esteem, especially when it occurs in an unenlightened mind. But if the intellect of a dignified individual is duly trained and thoroughly informed, he may estimate himself very accurately.

We present illustrations of two varieties of the quality under consideration that may be said to represent an erroneous self-estimate as associated with Self-esteem large in the one case and small in the other. In the grave subject it will be seen that the eyes have what is known as a supercilious look. This, as the word implies, is due to the peculiar position of the eyebrows and the upper eyelids, the latter closing down upon the eyes as if to shut out of sight the objects before him which, in his opinion, are all contemptible. He is evidently satisfied to confine his thoughts to the material already in the possession of his mind. He is not interested to add to his stock of information. He evidently does not consider it worth while to stretch his gaze. His look is as different from that of an eager knowledge seeker, as the lazily extended hat of a street mendicant is different from the busy hands of the enterprising manufacturer or merchant.

The features are strong, and indicate a degree of health and success that have no doubt been favorable to the growth of his self-complacency. He has been fortunate in having dropped into a sinecure, no doubt, where but little was demanded of him in the way of talent or effort. He has never had the conviction thrust upon him that he was a fool. He has been reminded of the fact quite often, but those who were frank enough to communicate this intelli-

gence were satisfied to convey it simply in forms of speech that always seemed to this self-sufficient individual to lack point and proof. His Self-esteem naturally discounts almost everything that is suggested by others. He institutes comparisons only to find himself superior, so that of course he would never accept evidence against himself unless substantiated by the strongest possible chain of argument and fact.

As a further explanation of this man's inability to see himself as others see him, and as he really is, attention should be called to his lack of reflective intellect. His upper forehead is quite retreating. This prevents him from calculating the consequences of his actions, or of justly measuring the relations he bears to others. He is able to observe facts enough, but he fails to consider their importance or bearing upon his own character. Experiences that seem to favor him he accepts and treasures in his memory, but he refuses to entertain thoughts that promise to be disagreeable. As a result of habit he acquires no profound or critical knowledge of his actual place in the world.

In the second portrait we have a volatile temperament as a basis for our calculation. This man is cheerful and happy. He generally has a good time. He is fond of society and is disposed to be affable and good natured. But his brain is like a sieve. It retains but few impressions or ideas. The world is new to him every morning and he never doubts that he will find it a good place in which to spend the day. But the element of seriousness is not in him. He a veritable butterfly, and his judgment is as fickle as his emotions. His eyes are open for evidences of approval, but he never takes the trouble to be accurate about anything, least of all concerning the depth or soundness of his views. He dislikes to assume responsibility, and would hate to be

compelled to probe himself or subject himself to any sort of test that might result to his disadvantage. He cultivates a habit of shirking all serious introspection. He loves the high wave of popularity and applause. Being devoid of dignity he cares not how cheap or trivial are the honors he receives. He is as much averse to putting a careful estimate upon the character of those who praise him as he is loath to put his own talents into the scale. Therefore it becomes a habit with him to estimate himself as he fancies he should like

to be. Naturally this leads him into many errors which his neighbors all perceive, but for which they rarely take him to task. Finally, as he is dominated by vanity, he necessarily bedecks himself with the trappings of distinction which everybody sees he has not earned. And, as he always brags of his achievements, and pretends to do more than he can, even when he knows he is stretching the truth, people imagine that he believes his over-estimates and hence naturally speak of him as afflicted with conceit.

WHO BIDES HIS TIME.

BY JAMES WHITCOMB RILEY.

Who bides his time, and day by day
Faces defeat full patiently,
And lifts a mirthful roundelay,
However poor his fortunes be,—
He will not fail in any qualm
Of poverty—the paltry dime
It will grow golden in his palm,
Who bides his time.

Who bides his time—he tastes the sweet
Of honey in the saltiest tear;
And though he fares with slowest feet,
Joy runs to meet him, drawing near;
The birds are heralds of his cause,
And like a never-ending rhyme,
The roadsides bloom in his applause,
Who bides his time.

Who bides his time, and fevers not
In the hot race that none achieves,
Shall wear cool-wreathen laurel, wrought
With crimson berries in the leaves;
And he shall reign a goodly King.
And sway his hand o'er every clime,
With Peace writ on his signet ring,
Who bides his time.



CHILD CULTURE

"The best mother is she who carefully studies the peculiar character of each child and acts with well instructed judgment upon the knowledge so obtained."

PRECIOUS TREASURES.

BY NELSON SIZER.

FIGS. 285, 286, Helen W. Von Volkenberg. Here is a strong character. A healthy face, harmonious in its development, indicating constitutional vigor and long life. The head is large and amply developed in the upper side region. Mirth-

genial sun comes out rejoicingly, and her friends have proposed to her a visit to the candy store and she has a lively recollection of favors to come ;



FIG. 285.



FIG. 286.

FROM GRAVE TO GAY.

fulness, Ideality, Cautiousness and Approbativeness are large. She feels neglected. She has not been courteously or cordially treated, and she has done something which she thinks may displease her papa. She is weighing the subject with earnestness and anxiety ; her face is fixed as marble and she seems sad, but not crushed.

Fig. 286 exhibits a different mood. The clouds no longer lower ; the possible storm has blown over and the

and so we have in this a good physiological transition. This girl will be a student and a solid thinker. She will show excellent memory ; a taste for art and for mechanism ; will be ingenious to do anything that needs to be done, from cooking a dinner to trimming a hat.

Fig. 287. This picture is entitled "The 'Judge' at Three." This self-nominated candidate for fame and fortune appears to have weighed anchor and is looking for the prom-

ised land with less anxiety about it than Columbus and his men had in their hunt for the unknown. This boy looks as if he were pretty sure

its fire-crackers and banners. He may eat heartily when he has nothing else to do, but he would rather have a gun, a drum or a dog than a dinner,



FIG. 287. "THE 'JUDGE' AT THREE."

of his cause; that he sees the game he is after and is bound to be a success. He has a nervous make-up. He is inflammable, intense, positive, plucky, enterprising and willing to take chances. He will accept and absorb knowledge, especially of the aggressive and enterprising sort. He will look out for roller skates, the bicycle, the boat, the fast horse, the balloon and the Fourth of July, and all that glorious word means, with

unless he could manage to make the claim sure upon all. He has much of the artist, the dramatist and of the orator, and there is a great deal of good in him if it can be regulated and guided, but rough treatment, injustice and coldness might spoil him. He will want a good many shoes, will wear out a good deal of clothing, and will incline to "tear a passion to tatters," if not his clothes. Life with him is on a high key. He looks as

if he wanted to say, "Hip, hip, hurrah!" and yet we do not get an idea of coarseness. If he has a good chance for culture he will take it rapidly, but he should have wise and gracious associates. He will never submit to meanness and injustice without a struggle.

Figs. 288, 289. These pictures come from Vancouver, British Columbia. The proportions of the head are favorable to general harmony of character. The head is broad, and he will manifest prudence, policy, the desire to acquire, the capacity for machinery, and he has a temperament which would relish metallic substances. He would prefer four quar-

bending stability. There is some tendency to be contrary and to hunt for a chance to differ from others. He is not easily driven and not very easily coaxed. He will have to be consulted as to what he would like or prefer, and people who have to deal with him get into the habit of finding out his preferences. He will emphasize the word "no," and if he utters a threat it will not be very noisy, but those who know him will expect it will occur. He may have been unwilling to sit for the pictures, as he has somewhat of a sulky expression. He will show strong affection when aroused and concentrated, but he is not very mellow or pliable in spirit.



FIGS. 288, 289. A. FRANKS, AGE FOUR YEARS.

ters to a dollar bill. The silver would seem to him more substantial—not liable to be blown away or burned by a lighted match. He will mend things with iron or other metal. Would work wood out of carriage-making and put iron in its place, and would do the same in bridges and buildings, and if he were to become a mechanic he would want to do something in the way of machinery, plumbing or manufacturing silverware; things that are not easily broken. He has the spirit and disposition which will give him un-

Figs. 290, 291. This is a specimen from Illinois. He looks brave; he has a broad head and is going to need more guidance than assistance. The front view shows breadth of head. It seems rounded out above the ears. The side view also re-impresses the thought. He has large destructiveness and combativeness, giving force of character and courage to struggle against difficulty and opposition. He has decidedly large secretiveness, which is shown in the fullness in both portraits, about one-third of the

way from the top of the ear to the top of the head. He can look calm and yet be anxious. He can tread with noiseless step when detection would be damaging. He can play a borrowed character if the play requires it. He has large acquisitiveness; he will be wide awake for the dollar and he will make money in almost anything. In the early mining regions in the golden West the methods of washing for gold were not complete, and the gravel and sand that had been washed were thrown into great heaps as the men worked onward. Some years later the Chinamen, who were willing to do more work for a given compensation than

though its appearance would indicate it. He does not to-day carry the countenance that would indicate his desire to use such a weapon, but whoever assails him and arouses his fire will find him loaded with the power of self-defense. He is not inclined to assail, but it will be unwholesome for his equal in strength to assail him. He has a fine intellect; he will reason and think. He has mirth and the sense of amusement. He has the power to imitate, and will make a good talker.

He would make a good mechanic and he will be a business man. He will make every dollar and every half dollar tell. What a back head!



FIGS. 290, 291. DONALD GREENE.

others, went into the gold regions and washed over these heaps of sand and gravel that had already been washed by the Americans, and they made a fine thing of it. So this boy will be able to follow other people's administration and gather up by economy what they by carelessness had left ungarnered.

He would make a fine surgeon. He has the requisite ingenuity, and will have the nerve to use the knife. The reader will not consider the implement that is shown in his side pocket as being a dirk handle, al-

How long from the opening of the ear! Friendship will make him want a long dining-room and an extension table, and he will make money enough to furnish the means to entertain. His Firmness is enormous; from the opening of the ear to the top of the head in a direct line the distance is great, and the ear is low down. He has a large middle lobe of the brain, and is likely to be tough, enduring and long-lived, and will be one of the most skillful, efficient and reliable characters to be found. He is worth raising.

Figs. 292, 293.—We have here a good study of physiognomy; the law of expression is admirably illustrated. In looking at these faces one would hardly suppose they could in repose look alike. There is as much difference in disposition be-

placid, restful and contented, and the other one exercised by the deepest sadness? Is it wondered why Serenity can be calm and happy when Sadness is suffering intense sorrow at his side. The photographic processes are a marvel. If not a



TWIN BROTHERS. 292, SERENITY, AND 293, SADNESS.

tween people who are good-looking as there is in the looks of these two boys as seen here. Left entirely to themselves, in their normal state they would look very nearly alike. The one in normal condition is serene, and appears bright, intelligent, thoughtful, cautious, ambitious, steadfast, thorough and prudent. The other, judged by his head, would give us about the same result, and of the two he is perhaps the stronger character. Does the reader wonder how two pictures could be taken, one looking perfectly

mystery they are an astonishment and yet a most wonderful triumph of science and art. These two boys were seated and were alike happy, and the artist or his assistant had something to exhibit to the boys at a distance which attracted and riveted their attention, and just when this was accomplished and the operator was ready to take the picture, by a concert of purposes a person was in behind and suddenly pinched Sadness and we see the result. The snapshot was taken just as the face came into instantaneous sadness, and Se-

renity did not know what was going on and did not have time to move or wink his eye after he heard the cry of his companion until the sitting was completed. If one thinks of this and the difficulties which seem to surround it, the wonder of photographic art is manifested. The poor little fellow did not have time to shift the grip of his hands, possibly it intensified it, nor did he have time to move his toes, but he put on the physiognomical expression which in the picture is as fixed as time. To have made this experiment perfect a picture should have been taken of the two boys in their normal state, and then afterward one of them manipulated for the abnormal expression. As we have them now one awakens our admiration and the other one arouses our pity. But something must be sacrificed to science and art.

Fig. 294.—If we were to say that this is a perfect organization, that in temperament, constitution and harmonious proportion there is nothing to be desired, we should have this consolation at least, that we have no idea who her parents are, or what friends of hers might suffer in feeling or feel happy and flattered with the description we give. Most of the children brought before the public in this series are utter strangers to us in name and residence. Many are rich in promise to the community and to their own friends and relatives. Some of them lack constitution and the elements of endurance and power. Some of them lack sufficient brain development on which to predicate fame and fortune. Some are hard to manage, some are mellow and pliable. Some are not as healthy as they ought to be and may probably join the angel-band before they have reached maturity, but this child appears to be pre-eminently fortunate in having a physiology above criticism. Look at those plump shoulders. How much health and beauty they bear! And look at that deep chest! What copious breathing power! And then

the face corresponds with it, indicated by the fullness of the cheek outward from the nose, and the marvelous health and vigor are sustained by one of the best vital temperaments we ever find. Then the head is large and finely formed, indicating the mental temperament.

We find in this child brilliancy of talent; language that is copious, elegant and ornate; memory that is unfailing, and the faculty of criticism which will be generally right, with moral sentiment enough to stand erect in the realm of temptation and be master of its own fate and fortune. She is wonderful in ambition; she has steadfastness, integrity, courage and determination enough to carry this eminent endowment with



FIG. 294.—CUPID'S DREAM.

skill, acceptance and moral worth.

Every loving mother and every proud father having the opportunities to give such a child its proper place and environment would rejoice in calling her daughter. Yet the mystery of human life shows that the weak and the wanting awaken in parental affection a degree of tenderness having no touch of pride to mar it and no element of ambition to pervert it. The little and the least in innocent childhood touch parental love more tenderly and completely than a glorious child like this, who needs nothing but guidance.

A MODERN MIRACLE.

AMONG the brightest "red-letter days" of a parent's calendar, especially that of a fond young mother with her first baby, is that well-remembered one when the darling, with silvery voice, utters its first articulate word.

What a marvel and a joy that word is! How baby is coaxed to repeat it again and again for the admiration of father, grandparents, uncles, aunts and friends. What a delight it is, one of the oldest in the world yet new eternally, to hear those tiny lips and tongue echo so quaintly the sounds of one familiar speech, and every fresh word learned is a fresh wonder, until the pretty baby vocabulary grows so complete as to be commonplace, and we marvel no more.

This is a blessing that comes into thousands of homes every year—comes so as a matter of course that few parents, perhaps, regard it as cause for any special thankfulness; yet here and there, alas, we know of one where it is apparently denied.

The baby grows healthy and bonny; it laughs and crows and looks at us out of intelligent, bright eyes. And yet is there not *something* wrong? Mother is the first to notice it. The mewling pussy, the barking dog, the jingling bell seem to have no attraction for the little one. It loves the sight of its friends but takes no heed of their voices; singing does not soothe it, nor the loudest noise disturb its sleep. A horrible fear seizes the mother's heart and blanches her cheek. Trial after trial she makes of the baby's hearing, and at last the dreadful truth forces itself upon her that her darling is *deaf and dumb*.

Or maybe it is after some accident or illness that the sad discovery is made. Disease has settled in the organs of hearing, and imprisoned the mind forever in the silence of a living tomb. Sadly soon in most cases will the habit of speech lapse

when the power of hearing is lost, and the deaf mute becomes passionate and intractable, or dully apathetic. Until comparatively recent times the only means of communicating with the deaf and dumb was by gesticulations, or by an elaborate system of manual signs which was known to so few that the sufferer was virtually debarred from almost all intercourse with the outer world. But in 1867, at the instance of the late Baroness Mayer de Rothschild, Mr. William Van Praagh publicly introduced into England the Pure Oral System, which has greatly revolutionized the education of the so-called deaf and dumb.

On any Wednesday afternoon at three o'clock, except during the usual vacations, a sight may be witnessed at No. 11 Fitzroy Square, London, which may well cause some of us to say indeed, that so far as results are concerned, the age of miracles is not past. Here, under the able directorship of Mr. Van Praagh, some fifty young people, varying in age from seven to twenty-one, or thereabouts, most of them "stone-deaf," and all unable to distinguish the human voice for any conversational purpose, are attending daily to receive regular school education. They read, recite lessons, write at dictation, and take down verbally given sums like ordinary hearing and speaking children.

In the lowest class are five or six little people in the first stages of training, and I may say at once that if any visitor comes prepared to see heavy faces, or the stupid stare of dull vacuity, he will be most agreeably disappointed. Never has it been one's lot to meet a party of brighter looking, more intelligent and attractive young folks than those gathered within these walls.

"Come here, Willie!" and Mr. Van Praagh, who is evidently on the best of terms with his little pupils, takes the hand of a shy-looking little boy, who has not been many weeks

at the school. He places one of the child's hands under his throat and the other against its own.

"A!"

"Ay!" repeats the child.

"E!"

"Ee!" echoes the little one.

"OO!"

"OO-o-h!" is the long-drawn response, while the boy's eyes are riveted upon the lips of his teacher with that intensity of attention which is the only difference that at first sight one notices between those afflicted little ones and ordinary school children.

The words "papa" and "mamma" having also been correctly uttered, the director beckons to a little girl.

She has been a year under instruction, and looks radiant with pleasure at being called upon to exhibit her newly acquired powers.

"How do you do?" asks Mr. Van Praagh.

"Quite well, thank you," answers the child, as intelligibly as many a hearing child of three or four years old.

"What is this?" pointing to our leather bag.

"Bag!" is the emphatic answer.

"Write 'bag' on the slate," says the teacher, handing her a piece of chalk.

Quick as thought it is done.

We may here mention that spellings, as such, are not taught in this establishment. The children learn to know every word as a whole in its written form, the sounds which they are taught to produce, and the names of the various familiar objects depicted in their illustrated primer, being all lithographed in ordinary handwriting, which the pupils copy. And the orthography as well as the caligraphy in all the classes being excellent, Mr. Van Praagh is amply justified in his recommendation that this system be applied in the instruction of hearing children as well as the deaf. These latter learn to speak, to lip-read, to read and to write sim-

ultaneously. Or, to quote from Mr. Van Praagh's admirable article on the subject in *Cassell's Storehouse of General Information*, "When the teacher pronounces a sound the child imitates it—that is, he *speaks*; he is taught to recognize it when spoken—he *lip-reads*; he is taught the sound in letters—he *reads*; and imitates them on the black-board, the slate, or paper—he *writes*."

In the next class we see children at a more advanced stage of development. Such sentences as "Give me the top," "Go to the window" and "Shut the door" being instantly read from the speaker's lips, and more difficult combinations of sounds are here practiced. One little maiden on being asked by the director "What is my name?" replied, "Mis-ter Van Praagh," with a ring of the "r" that was truly astonishing. Of course some of the children have better voices and quicker wits than others, but all appear most readily to understand what is said, and when witnessing their eager delight in uttering a new word, and the intelligent perseverance with which they repeat it again and again until perfect, it is almost impossible to realize that they have never heard a sound—do not even know what sound is.

But we must hurry on.

The next class consists of boys and girls of from nine to twelve or thereabouts. Two children here possess slight powers of hearing, and these are being carefully developed. They can distinguish the voice if anything is spoken very close to them, but would be at a great disadvantage in an ordinary school. They lip-read perfectly, which accomplishment will always be of great value and assistance to them.

In the various higher classes we meet with young people able to converse with one another and also with strangers. Their lessons are very interesting to listen to.

"John, who was born at Stratford-on-Avon?" asks the teacher.

"Shakespeare," is the immediate and distinct reply.

"Tell me, Henry, who succeeded Queen Elizabeth!"

"James—the—First."

A more or less marked division of the words in a sentence is the chief peculiarity of these "dumb" children's speech. Our colloquial, slipshod running of one word into another, with sundry clippings and shearings, having never been heard, is consequently unknown to them. I was told, however, by one of the teachers that scholars in the advanced classes sometimes express themselves too rapidly, and then make the same mistakes as hearing people who speak too fast.

"What do you mean by 'succeeded'?" asks the teacher further.

"You mean 'reigned after.'"

We are requested to speak to the children ourselves, or give out numbers for them to write down.

This is done, with the most satisfactory results, and the teacher proceeds to put questions to the class in compound fractions (we believe it was!) so difficult and complicated that we cannot attempt to describe them here.

Then we ask of one bright little girl—a "chatterbox" her teacher says she is!—"How old are you?"

The answer, distinct enough for anybody to understand, is "I am twelve and a half years old."

Yet the speaker cannot hear, and never has heard the sound of her own voice!

Before leaving we see the museums of interesting objects, including toys, models, stuffed animals, and articles of all kinds for familiarizing the children with the things which they are likely to meet with in everyday life; also their drawings, the neat and tasteful productions in needlework by the girls and fretwork by the boys—for a carpenter's shop is one of the adjuncts of the school.

Eight years, counting from the age of seven, is the period over which

Mr. Van Praagh considers it necessary for his curriculum to extend (a longer period being required for advanced instruction), and he expects at the end of that time, if the pupil be of average intelligence, that he or she will go forth into the world able to understand at once the spoken language of all those around, and as readily to make themselves understood; and possessed, moreover, of an education which will place them at an equal advantage with the hearing in most of the ordinary walks of life.

In addition to the wonderful advantages to the deaf-mutes themselves, the introduction of the Pure Oral System into England has opened a new and splendid field for the employment of women. Since the founding in 1872 of the Training College for Teachers and the Normal School at 11 Fitzroy Square, London, numerous students have been prepared for work among the deaf and dumb of all classes of society, and in both private and public spheres are usually able to command good appointments. The present work of the school in connection with the Training College is carried on entirely by late students, of both sexes, now assistant teachers; and the efficiency of their training is amply testified by its admirable results.

Before concluding we must mention that we also had the privilege of meeting a young person of fifteen or sixteen years of age, who had become suddenly and totally deaf about eight months previously. When first overtaken by this terrible affliction, the poor girl was driven almost frantic by despair, but after a course of some five and twenty lessons in lip-reading she was able to lip-read with such ease and accuracy as even to enjoy being read to from papers and magazines, and life once more becomes full of hope and interest to her.

Of all the miracles of genius—and how truly has genius been defined as an "infinite capacity for taking

pains" !—surely no triumph of love and patience is greater than this of making the deaf to hear with their eyes, and the dumb to speak.

JENNIE CHAPPELL.

BRIBING CHILDREN.

"IT is never wise to bribe a child to perform a plain duty," writes Elizabeth Robinson Scoville, in an article in a recent number of the *Ladies' Home Journal*. "There are many motives to be appealed to, and we should be cautious how we substitute a lower for a higher one. When bedtime comes, it is often a struggle for the small people to go off pleasantly and promptly. When we elders have to do things not at all more disagreeable to us, we indulge in some murmurs—audible or otherwise—and a good deal of self-pity. It is not to be expected that our juniors will take up their burdens with more cheerfulness than we do ourselves. Yet as soon as they are old enough to understand anything, they may be greatly helped, or hindered, in doing it.

" 'It is time for Charlie to go to bed now,' ought to be enough to persuade him to do so without difficulty. But just as we ourselves sometimes fail to respond to the call of duty, so there will be moments when Charlie feels that his desire to sit up longer entirely overpowers his wish to obey, and he refuses. What is to be done in this case? His mother can probably induce him to go to bed by means of a piece of candy or promised pleasure, but the next time the question arises he will be less able to do right unaided than he was at first. His mind will naturally revert to this bribe, and he will want another.

"A quiet talk, gentle arguments and persuasion, impressing upon him that everyone has to do disagreeable things sometimes, because they are right, will usually prove effectual; if

not, it becomes a matter of obedience that must be enforced even at the cost of pain. If we can enlist the will on the side of right doing, so that the child shall conquer himself and yield a willing obedience, we have accomplished much. Let us teach them by every effort in our power that virtue is its own reward."

PROMPT TO INVESTIGATE.

IN the *Sunday School Times* the editor puts it clearly. He says: "Discovery is the mother of knowledge. One who really discovers a fact or truth learns it, knows it, in its relation to other facts or truths. A man who knew all the definitions and rules of arithmetic in boyhood suddenly discovered one day, in middle life, just what "numerator" and "denominator" really mean. Had he been led on to make this discovery in his early days, he would have been spared much perplexity and unnecessary toil. A recent writer well says: 'It is as important for a child to discover a law for himself as though it had not been discovered a thousand times before. The child that does not do what has been done before, that does not rediscover what has been already discovered, will stand at his desk with a dozen thermometers about him and ask what the temperature is; he will ask the size of a wire with a gauge already in hand.' Nor is this charge to be confined to the schoolboy. Most homes of the educated classes contain works of reference. But how few of those who have them discover anything by them! A whole family will dispute over a question of spelling or pronunciation, and never think of opening the dictionary, which stands in full sight on the shelf. Whoever is content to let other persons do all the discovering for him may gather facts and miss knowledge. Lead the pupil to discover."

SCIENCE OF HEALTH

GARDENING AND ITS HEALTHFULNESS.

IN this full-leaved time, with its opulence of flowers, how easy comes the suggestion that garden work contributes to health and enjoyment as few other occupations may. Our neighbor of the *Journal of Hygiene* is moved to certain practical reflections in his own practical way that commend themselves to us. He says :

A small garden of only a few yards or rods in extent, or a conservatory filled with choice plants, might be made to furnish an endless source of amusement and also of health to many a brain worker, and of a kind that never dwarfs the intellect, because an acquaintance with the beauties of the vegetable and floral world tends to elevate the mind and heart as well as to instruct. There are thousands of wealthy men in every large city who would rejoice in the thought that their sons might some day be known as honored and celebrated naturalists. The first move toward creating or encouraging a taste in them for nature may be begun in the garden. Why do they not give them an opportunity of studying here some of the natural sciences? Do they subscribe for any of the horticultural or botanical journals? Are the works of Agassiz and Darwin purchased in preference to novels and poor stories? Are journals devoted to natural science and entomology found on their tables? We fear, too often, that science goes begging, while frivolous nonsense floats on golden wings by day, and flutters in the gaslight of a thousand homes by night.

Linnæus had far less opportunity

for the study of botany than thousands of the young men have to-day; yet he made this science the object of his life and greatly advanced the knowledge of it.

But not only may a garden be of use in educating boys and girls to a love of nature; it might be used far more by sedentary persons who need some out-of-door work during a portion of the time to preserve their health. Even the back yard of a city lot is large enough to grow many plants and flowers. It is, according to our experience, not always practicable to grow them from seeds, but it is better to buy the plants and set them out and cultivate them during the season. Happy the man—yes, the woman and child, who loves a garden and has one in which to make the acquaintance of plants, fruits and flowers and nature. While on this subject a friend at our elbow, Mr. Otto Reiner, says :

My back yard—I wish it were larger—but even with its small size it affords me a great deal of pleasure. Being of a nervous temperament, I find this watching of nature's work more than pleasure even. I find that it has a soothing influence on the mind full of business or household cares. Quite often I am unsuccessful with my plants, partly by being impatient, partly by lack of experience, sometimes by the extremes of weather. But such failures do not discourage me; contrarily, they teach many a lesson that can be applied to other things in life, as nature is a good teacher for all those who understand her.

All those that can work a few rods

of land in a big city may consider themselves much better off than the inhabitants of flats or apartments, where there is no back yard to speak of. Those that work in their gardens during leisure hours will undoubtedly derive great benefit; they will be more in the open air, and if the air is not quite so invigorating as in the country it is considerably better than the air in a city house.

Every morning, when spring sends the snowdrops and crocuses as messengers to you, go out and spend about half an hour in your little garden and then take your breakfast; you will enjoy it much more than coming from your sleeping to your dining-room without having had a breath of fresh air. Get up a little earlier, too, and think of it,

Early to bed, early to rise,
Makes a man healthy, wealthy and wise.

Too many women are, to put it mildly, indifferent to working in their yards; they love flowers, but if they would really love them they should try to raise some themselves.

ARE WE DEGENERATING?

THERE have been writers since the days of Zeno who have answered this question in the affirmative, and gone down among the disappointed, morbid and defective of humanity for their proof. Nordau's book reflects the spirit of a misanthrope, and yet it is much quoted in current literature by those who seem little inclined to observe for themselves the tendencies of society and form their own conclusions. It is, therefore, pleasant to read the opinion of one with a more healthy style, and whose outlook has encouragement for us in the hopeful expectation of a better future. This, from an editorial in the *British Medical Journal*, we commend to those who may have imbued "degenerate" notions:

Whether we are losing the delicacy of our literary and artistic tastes is too uncertain an inquiry, and if Europeans are diminishing in mental power they are certainly not diminishing in mental activity. The patience with which our studious youth submits to the often unreasonable exactions of examiners is a proof that at least they are willing and sometimes eager to labor under very heavy loads. But, leaving such difficult inquiries, let us rather take the data which the more exact observations of biological science have given us. Though the evidence is no doubt conflicting, the presumption that we are, on the whole, not degenerating seems to be strong. The working classes receive in the amount and purchasing power of their wages twice as much as they did fifty years ago; their food and their houses are more healthful. In points of food, sanitation and means of changing air and scene it may be safely said that every class now lives under better sanitary conditions than it did at the beginning of this century. Preventable diseases have much diminished; some, like scurvy and small-pox, have well-nigh disappeared; others, like syphilis, are milder in their attacks. The Registrar-General's reports also show a decrease in deaths from phthisis and scrofula.

Studies in anthropology do not confirm the legends of giants in ancient times. It has been inferred from the size of old armor that the men of to-day are bigger than their ancestors. Broca maintained, from accurate observations, that the Parisians of the present time have larger skulls than those of the Middle Ages, but some of the skeletons of primeval man, especially those found in the south of France, have large and well-formed crania. Dentists generally hold that the teeth are now more prone to decay than formerly; but this may be owing to some changes in the nature of the food, not entailing degeneration in other respects.

It is well known that the average duration of human life has much increased, but this may be owing to greater care, better hygiene, and increased skill in medicine, adding to the lives of the more weakly members without increasing the tale of years of the healthy ones. During the controversy actively carried on about fifty years ago, as to the efficacy of bleeding, by some eminent physicians in inflammatory diseases, it was asserted that the type of disease had changed. Men could no longer bear the loss of blood as they could in previous generations. It is, however, to be noted that this assertion was made only by the advocates of phlebotomy, and only after experiments had proved that blood-letting could be discontinued without any increase in the mortality or duration of inflammatory diseases.

A great surgeon, the late Professor Syme, used to say that he totally disbelieved in this change of type, because men could bear surgical operations as well as they did thirty years before. That this also holds of the present day is not wholly due to the mere improvement of surgical methods and treatment. We may safely say that men can bear up under severe shocks and injuries quite as well as they did in the last century. Considering the strain that modern civilized life exerts upon the nervous system, it would not be surprising if nervous diseases had become more common, though it has been found difficult to prove this by statistics. It has often been asserted that insanity is commoner than it used to be, but the studies of Dr. Hack Tuke and Dr. Rayner, which were noticed in these pages some time ago, tend to show that the increase in the number of insane is due to the accumulation of lunatics in asylums, where they live longer under care than they used to. It appears, however, that the average number of recoveries in asylums is less than it used to be—an unwelcome

piece of statistics somewhat difficult to explain. On the other hand, there are dangers to the healthy growth of some classes in our population, which would be foolish to leave out of sight. The diminution of the rural population and of employments which harden the muscles, and the prevalence of intemperance in food and drink, threaten to lower the tone of public health. In the large manufacturing towns we already see the results in a stunted and anemic population. These sources of degeneration must be combated by putting in operation healthy influences, and teaching the people to attend to the laws of hygiene.

On the whole, however, the healthy influences at work appear to be stronger than the morbid. So far from a general survey of society giving support to the belief that the rising generation are degenerating, the evidence appears to point to an opposite conclusion. The young people of our time are fonder of athletics than their parents were, and seem always to be creating more and more opportunities for outdoor exercise. Such tastes are spreading from the upper and middle to the working classes, and the achievements recorded in the journals devoted to athletics and outdoor sports show an actual increase in physical power.

Girls in their teens now take much more healthy active exercise than their mothers or their grandmothers did, engaging in games or sports, such as lawn tennis, golf, rowing and skating, which will have a good effect in the improvement of coming generations. The volunteer movement has had an invigorating effect upon our young men, and the prevalence of the military conscription upon the European Continent, though not without its evils, tends to cultivate physical strength, endurance and manliness of character.

Although causes are in operation which justly cause grave anxiety for

the future, there are as yet no serious proofs that the population of Europe is degenerating, and there are many gratifying signs of improvement.

TEMPERATURE OF THE FEET.

CONGESTION of the head, throat or any of the organs of the chest and abdomen is relieved by a good circulation in the feet and legs. Being far from the vital apparatus, and thus liable to become cold, they are, in addition, kept in the coldest part of the room. During the cold season the air at the floor is several degrees colder than at the ceiling. The anxious mother shows her familiarity with this fact when she says: "Children, you must not lie on the floor; you will catch cold."

Notwithstanding this marked difference the feet have less clothing than the body. Our chests would suffer on a cold day if they had but a single thickness of cotton and one of morocco. Warmth of the lower extremities is indispensable to health of the head and chest. Cold bathing, friction, stamping and other exercises, with proper clothing, will generally secure the needed temperature in these parts. But in many, whose vitality is low, and whose occupation compels long sitting, the feet, even with the measures suggested, will become cold. To such I advise the use of artificial means. A jug filled with warm water and placed under a stool which is stuffed and carpeted will diffuse a gentle heat about the feet and secure a temperature equal to that about the head. It may be said that such measures will produce susceptibility to cold. A hot water foot bath and other extreme measures will produce such susceptibility; but the gentle warmth radiated from the jug, so far from creating such morbid susceptibility, will, by establishing an habitual circulation in the feet, act as a preventive of colds. A tin reservoir,

which half a dollar will purchase, may be fitted between the legs of a stool, and prove more convenient than the jug. One of my neighbors has patented such a stool, but any tinman can make, at small expense, something which will answer nearly as well.
DIO LEWIS.

SUNSHINE AS A DISINFECTANT.

THE scientists appear to be finding out that the order of nature is about as nearly perfect as is necessary for the comfort and health of man. So much is said regarding microbes that one may think that poison and death link in every nook and by-path, to say nothing of the vast air ocean that surrounds us. Now it is being discovered that light and free air are sanitary agents of the most powerful kind known. Sunlight is potent to destroy poisonous gases and pernicious bacilli. So that no better method for disinfection exists than exposure to the sun's rays. How far such disinfection might go has been shown by experiments.

Arloing proved that anthrax bacilli are destroyed by the solar rays. Koch has shown that tubercle bacilli can not be exposed to the same for very long and survive. Fermi and Celli (*Centralblatt für Bacteriologie*, Vol. XII., No. 18), in a series of experiments, demonstrated that germs in aqueous suspension are likewise killed, and Raspe asserts that the sun is able to hinder the development and even destroy bacilli lying on the surface of the soil or submerged in water.

Esmarch used pillows, varying the contents, skins, etc., and bacteria, as pure cultures, or pus containing micrococci. He imitated the natural conditions as far as possible. The materials were contaminated with the solutions and placed in the sun, either at once or after drying. Control experiments were also made. He arranged linen, wool, cloth, etc., in layers, and in the first series of experiments to prevent the falling of

atmospheric microbes during the exposure he placed the pieces in a box covered with a glass pane, and provided at the sides with openings for ventilation. The temperature of the interior, however, rose much higher than that of the air (86°) and vitiated the results. In subsequent experiments the objects were always placed on the grass in the sun. Esmarch concludes that the sun's rays have a marked action on the surface, but that this speedily becomes lost when bacteria are protected by layers of material. The cholera bacillus, even in the deepest layers, were killed; but this is not surprising, since desiccation lasting but a short time is fatal to it. An exposure lasting eight to ten hours yielded but unsatisfactory results. After one day the diphtheria bacillus was killed in the interior of the pillows, but when protected by the woolly hair of the sheep's skin 39 hours were insufficient. Streptococci within the pillows and the skins withstood a five days' exposure. Esmarch then sprayed infested articles thoroughly with 2 per cent. and 5 per cent. solutions of carbolic, and found that the weaker acid is little better than the sun, and that 5 per cent. is not altogether reliable.

A DIFFERENCE.

A DISTINGUISHED lady of wealth and influence, noted for model specimens of children, was asked by a friend and mother, "Why are my children sickly and croupy, and yours always free from such conditions?" The reply was: "You rear your children indoors, I mine out; yours are educated to be waited on by your servants, I discipline mine to wait upon themselves; my children are early to bed, you give parties for yours with late hours, and allow them to attend parties and keep late hours from home, fashionably dressed; my children have plain, wholesome food, adapted to their years, yours eat sweetmeats, rich and highly-seasoned

dishes, and are overfed generally; I teach mine to love nature and to feel that there is nothing arrayed so finely as the lily of the field, the bees, and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth, and good temper come from plain food, proper clothing, plenty of sleep, and being good." — *The Medical Age*.

CIGARETTE SMOKING.

D R. C. A. CLINTON, of the San Francisco Board of Education, has made a special study of the effect of cigarette smoking among the public-school children of that city, and expresses himself in the following unmistakable language:

"A good deal has been said about the evils of cigarette smoking, but one-half the truth has never been told. I have watched this thing for a long time, and I say calmly and deliberately that I believe cigarette smoking is as bad a habit as opium smoking. I am talking now of boys, remember. The effect upon grown men is, of course, not so marked.

"A cigarette fiend will lie and steal, just as a morphine or opium fiend will lie and steal. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates and then stupefies the nerves. It sends boys into consumption. It gives them enlargement of the heart, and it sends them to the insane asylum. I am physician to several boys' schools, and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit. Every physician knows the cigarette heart. I have seen bright boys turned into dunces, and straightforward, honest boys made into miserable cowards, by cigarette smoking. I am not exaggerating. I am speaking the truth, that every physician and nearly every teacher knows."

NOTES IN ANTHROPOLOGY.

Meanings of Japanese Fans.—Everything Japanese is specially interesting nowadays. A word may be said about the fans made by that enterprising people, assuming that it will at least amuse our lady readers.

The study of Japanese fans is regarded in Mrs. Charlotte M. Salwey's book on the subject, as substantially the study of the history, religion, etiquette, daily manners and customs, peace and war, trade, games, and literature, in fact, of the whole civilization and art of the country. From the sixth century downward fans were a part of the national costume. Every fan belonging to every rank had its meaning, and was used in its own particular way according to a strict code of etiquette. The flat fan, or *uchiwa*, was introduced into Japan by the Chinese, and has been made in different shapes and used in many different ways. The cheapest and most usual forms are common objects in the West. One of its most curious varieties is the iron war fan, invented in the eleventh century for the use of military commanders, either for direction and signaling or as a shield for defense. It is made of leather and iron. The water fans are made of bamboo and thinly lacquered, so that they may be dipped in water to secure extra coolness while fanning. Another kind of *uchiwa* is the revolving white fan, which whirls around its stick and can be rolled up. Another strong, flat paper fan is used as bellows to blow the charcoal fire in the kitchen. The *agi* are folding fans; among them the *hi* wood fans are the most beautiful. They are painted with flowers and tied with white silk. Anciently they were hung with artificial flowers made of silk. These were the court fans, and different flowers were appropriated by different great families, so that a fan answered the purpose of armorial bearings. Folding fans also served the purpose of ensigns in war, and an enormous fan, *mita agi*, giant fan, was carried in processions

in honor of the sun goddess. Children and dolls have fans of their own. Dancers and jugglers carry peculiar fans. The tea fan, *Rikiu*, was used at the ancient tea ceremony for handling little cakes. The *agi* is now frequently made useful by being covered with engraved maps of the different provinces. Sometimes a fan case holds a dagger. Preachers make points in their speeches by sharply opening or shutting their white fans. Album fans, on which poems are written, are a curious feature in the life of Japan. An endless etiquette is involved in the use of fans. With the Japanese, in fact, the fan is an emblem of life. The rivet end is regarded as the starting point, and as the rays of the fan expand, so the road of life widens out toward a prosperous future. The *agi* is said to have originally taken its shape from the remarkable mountain Fusi-yama, which represents to the Japanese all that is beautiful, high and holy.

Measuring the Imagination.—Some interesting investigations have been made in this line, with results that when applied to current life will go far toward explaining much that average people consider mysterious. Mr. E. W. Scripture, of Yale, gives a brief account of one experiment, in the *Scientific American*, as follows:

Somewhat over a year ago I announced the discovery of a method for measuring the intensity of hallucinations. A research on this subject has reached a successful completion, and will soon be made public. In the course of these investigations it occurred to me that it might be possible to measure the intensity of an imagination also. The experiment was successful. The method is not difficult and is readily intelligible. In order to explain the method it will be sufficient to describe the first simple experiment made.

The apparatus used was shown in a figure. The screen, A, serves as a frame

for a piece of fine tissue paper, B. The tissue paper is illuminated by daylight in front and by a gas flame at the back. When the gas flame is turned down, the eye looking through the tube, D, sees a plain white circle illuminated by daylight.

The first experiment made was on a student accustomed to using the telescope. He was told to imagine hair lines on the white surface, like the hair lines seen in the telescope. This was successfully done. He was asked to describe them and compare their blackness. There is, he said, a horizontal line, which is the blackest of them, and three vertical lines of about equal blackness. He was told that the field of view was to be made gradually lighter by turning on a flame behind, and he was to tell how the lines behaved. As the gas was slowly turned on he described various changes in the lines. Finally he said he saw a slant line that he had not imagined before. It appeared just about as black as the horizontal line and blacker than any of the others. Thereupon the experiment was ended.

The slant line was a real line. This he did not and still to-day does not know. On the back of the tissue paper a slant line had been drawn, and as the gas was turned up of course it showed through. Thus we have a direct unsuspecting comparison of intensity between a real line and an imaginary one.

Evolution of Table Manners.—

On this subject a writer in *Lippincott's* pithily says:

How did table manners arise? Where do they come from? Like Topsy and other human institutions, they "just grewed." And it is surprising how slow of development has been the sentiment of cleanliness and neatness, which was the principal cause of the invention of the implements and dishes used in serving food and in eating.

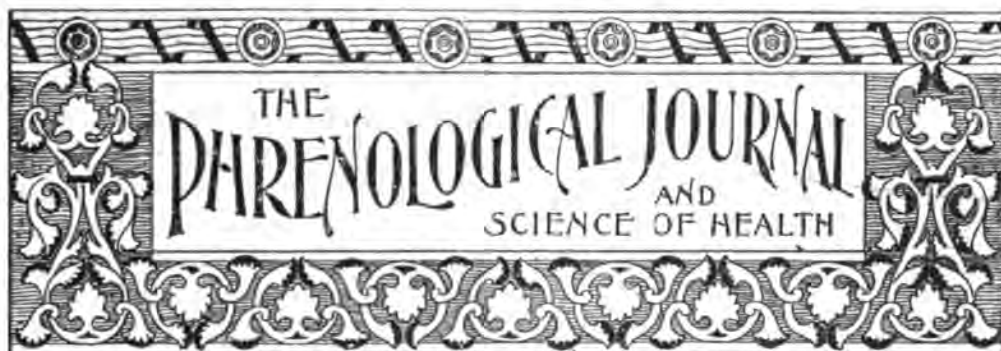
In good old palæolithic times, when human beings were always within twenty-four hours of starvation, man ate only with his fingers. He hunted for his food in the woods or by the seashore, and he picked the bones clean. Two table articles are found among uncivilized peoples—the knife and the spoon. The knife was origi-

nally a weapon of attack or defense, it was used for cutting and carving flesh, but its convenience in eating soon became apparent.

The origin of the spoon is uncertain. It must have been invented at a very ancient date, for it is found among people that have never come into contact with civilization. The necessity of having some implement for dipping water seems to have led first to the invention of the calabash, or the use of the cocoanut-shell, and later on to the spoon.

We must wait four thousand years before we find the fork. Or, as a French writer on table etiquette has said, "from the creation of the world to the beginning of the seventeenth century man ate only with his fingers." This is, however, a mistake of four hundred years; for we find forks as early as the thirteenth century, when they are mentioned as being kept for special purposes. Thus, John, Duke of Brittany, is said to have used a fork to pick up "soppys," and Piers Gaveston had three for eating pears with.

A Primer of the Mayan Hieroglyphics is a recent publication by Dr. Daniel G. Brinton. The study of symbolism as contained in the various charts, pictographs and ceremonies of the wild tribes, also contained in the sand paintings of the Navajoes and the dramatization of the Moquis and Zunis, and especially those contained in the codices and the hieroglyphics of the Mayas, has been followed by various gentlemen in this country and in Europe. Great progress has been made in interpreting the symbols and in identifying and naming the gods. The best work, at least the most interesting and the most satisfactory, is the one by Dr. Daniel G. Brinton. He brings out briefly the different opinions which have been advanced by Dr. Seler, Schelhaus, Fostemann, in Germany, Dr. Thomas, Dr. J. W. Fewkes, M. H. Saville and others in this country, about the Maya codices and hieroglyphics. There is no attempt at drawing a comparison, and yet the statements which are made have already proved suggestive to the writer in reference to the analogies. Very interesting to archæologists.



Ex fronte, ex capite, ex vultu, etiam in ipso oris silentio natura loquitur.—PLATO.

EDGAR C. BEALL, M.D., EDITOR.

NEW YORK, JULY, 1895.

ABOUT POINTERS.

THERE is a difference of opinion among phrenologists, chiefly, we fancy, among those of limited experience, as to whether a person coming to the phrenological consultation room should give any information as to his past experience, vocation, education, etc., before submitting to an examination. It has been urged by some that it is just as unreasonable to expect good work on the part of a phrenologist without the assistance of information imparted by the subject, as it would be to expect a physician to make a complete diagnosis of a disease without questioning his patient. We think there should be no question that, as a rule, or whenever practicable, the phrenologist should give his analysis of character without receiving any aid whatever from the subject.

The advantages of this plan are many. First, the person examined is then more likely to have confidence in the science and skill of the phrenologist. Second, the phrenologist is then enabled to form his opinions

without bias, and being compelled to rely upon the evidences in the organization before him, he is more certain to do scientific work. Besides, it should be remembered that the subject may not understand himself accurately. He may use the wrong words in describing himself if he undertakes to do so. He may say, for example, that he has a great deal of pride, when he means that he has great love of approbation. He may fancy that he has great talent for some profession in which he has dabbled, when in fact his ability in this line is only mediocre. Again, he may have had experience in a certain sphere to which he was not really adapted, but which his vanity encouraged him to attempt. The latter often occurs with stage-struck young people, who cannot be convinced until after several years of fruitless effort that they have made a mistake in trying to entertain the public.

Another individual may have been engaged for many years in a business for which he had no sympathy, and

which was really obnoxious to his instincts; so that, in any event, the phrenologist is at last compelled to rely upon his own judgment. As those of us who have had many years of experience in the practice of phrenology can attest, it is often necessary to analyze a character or advise a person directly in the face of his own opinions. Therefore, we think there is not much occasion ordinarily for the person examined to do any profitable talking until the phrenologist has had his say. Afterward, however, we do think it is not only proper, but quite essential to thorough work, that there should be a discussion in which both can take part. The phrenologist can then modify his advice, etc., according to the circumstances of the individual, such as health, capital, education, etc., and explain, or correct, if necessary, any of his statements, to the more perfect satisfaction of his subject.

THE USE OF CAPITALS IN PHRENOLOGICAL NOMENCLATURE.

ONE of our most esteemed friends has sent us an inquiry regarding a matter which is perhaps familiar to most of the older phrenologists, but which no doubt ought to be explained to each new generation, and indeed to all new readers of *THE JOURNAL*. We refer to the use of capitals in writing phrenological terms. From a want of uniformity in the usage of phrenologists, as well as from a lack of information on the part of our readers, some confusion has naturally arisen as to the rule by which we should be governed. For example, in some phrenological writ-

ings certain terms are capitalized, which in the works of other authors are written with small initials. In *THE PHRENOLOGICAL JOURNAL* no fixed rule has been observed at all times, either in the editorial columns or in the contributed articles, and it is partly to explain this apparent inconsistency that we now introduce the subject.

In the earlier works of Gall, Spurzheim and Combe there was no special capitalization employed differing from the general rules of literary composition; but later it was considered of great advantage to write with capitals the names of the primary or radical mental faculties to distinguish them from mental manifestations resulting from different faculties acting in combination or manifestations modified by temperament, etc. In the later editions of Combe's works, and in nearly all subsequent phrenological books, this rule has generally been adopted.

To make the idea a little clearer to beginners in phrenological study, we may say for illustration, that by the term radical or elementary faculty is meant a power of the mind which is not separable or divisible into parts, for which we find the best analogue in the material elements recognized in the science of chemistry. Thus, Cautiousness is a primary or root faculty, while prudence cannot be called a primary power. To be prudent requires the exercise of intelligence as well as the feeling of Cautiousness. The faculty of Size is a distinct mental power, which determines dimensions, magnitude, distance, etc., and it is one species of judgment; but we cannot speak of

judgment as a primary faculty, for the reason that there are a good many different kinds of judgment, such as of color, of music, of shape, etc. The word morality conveys to the mind an immense thought, but it does not suggest any one primitive mental faculty. Indeed, not only do many faculties contribute to the formation of moral character, but much also depends upon the relative development of the different mental powers. But when we speak of Conscientiousness or Benevolence we refer to traits of character which are so specific that a very profound distinction is at once apprehended by the mind as existing between them and such general terms as goodness, nobility, virtue, etc., etc. Selfishness is another manifestation of character with which we are all familiar, and yet it is traceable to no single elementary faculty in all cases. One man may be selfish from large Self-esteem or Approbativeness with small Conscientiousness and Benevolence, while another may be equally selfish as a result of dominant Acquisitiveness with small Benevolence and weak social qualities. When we consider the individuality, dignity and importance of such faculties as Causality, Veneration, Ideality, Firmness, etc., it certainly requires no stretch of fancy to see the propriety of distinguishing them by capital letters, and we heartily recommend the observance of the custom. It serves to fix in the mind of the learner the list of primary faculties, and is a convenience in many ways, and especially gratifying to one who has a strong faculty of Individuality.

As to whether this habit of capital-

ization should be carried further than in the designation of the elementary faculties is largely a matter of taste, and the custom has varied, and doubtless will continue to vary with different writers. We have no criticism to offer upon those who wish to write the names of the temperaments with capitals, or other terms which occur in phrenological parlance, except that in our judgment it is better as a rule to keep close to the conventional methods of the general literary profession, unless there is a special reason for departure, such as we have already pointed out in regard to the root faculties. We reformers often injure our cause by too much zeal or eccentricity. If we were really more conservative sometimes in our methods we might reach a larger audience. To be very original or odd attracts attention, to be sure, but at the same time often repels. We should seek to cultivate the golden mean of originality, which will attract notice and at the same time a sympathetic interest.

Finally we may say that we have often departed from the rule in question when writing descriptions of eminent characters for the eyes of the general public, who know nothing of our technicalities. In such cases we have long noticed that newspapers, for example, which copy our phrenographs, rarely if ever follow our capitalization in this respect, so that unless a phrenological article is written especially for phrenological readers, we should not consider the observance of the rule so important. It is certain that newspaper editors not only fail to appreciate our idea in the matter, but are liable to do us

the injustice to think that we do not understand how to write good English. Therefore it is well in this matter, as in all other dealings with people, to have some regard for circumstances.

TWO SUPER-EXCELLENT MEN.

W. JENNINGS DEMOREST—DR. JULIUS H. SEELYE.

ALL good people will share our sincere regret for the death of these two superior specimens of American manhood. Mr. Demorest, who died on the 9th of last April, was the founder of *Demorest's Family Magazine*, and very widely known as a promoter of various reforms. But it is chiefly as a worker in the temperance cause that he was most conspicuous and industrious. It is said that he distributed over fifty million pages of tracts relating to the subject. He was very active in the old Washingtonian movement, and was also one of the originators of the well-known order of the Sons of Temperance. He was very actively identified with the Prohibition Party, and for about ten years had been an enthusiastic worker for its success.

He was born in the city of New York, June 10, 1822, and was educated chiefly in the public schools. As a business man, he began in the dry goods trade at the age of 20, and in 1860 he entered the editorial and publishing business.

Mr. Demorest, as may be seen from the accompanying portrait, was a man of exceedingly active brain and body. He had a high degree of the mental temperament. His affections were strong, particularly love of children.

The latter produces the very conspicuous fullness in the backhead on a line with the ear. This quality must have influenced him very greatly in his capacity as a reformer. It gave him a strong paternal feeling toward the whole race, so that it became a pleasure to him to succor the oppressed and to place a torch in the pathway of the misguided of whatever class or nationality. This was shown



DR. JULIUS H. SEELYE.

in his labor for the abolition of American slavery as well as in his efforts for the emancipation of alcohol victims. His head was high at reverence. Any high ideal became a subject for his veneration. His face shows a literary cast of mind. The eye is keen, yet kindly; the nose is of the type that indicates penetration and quick judgment. His forehead was especially large in the perceptive.

It will interest our readers to know that Mr. Demorest and his wife were

warm personal friends of Mr. and Mrs. Wells. When these four good people met, as they frequently did, at public banquets, they always managed to occupy seats together at the table, and when the wine was served

who dealt with him at close range. He was a successful and popular president of Amherst College, and sat in Congress for four terms.

He was born September 14, 1824, and graduated at Amherst College in



W. JENNINGS DEMOREST.

it was noticed that their glasses invariably remained turned down.

Dr. Julius H. Seelye was a man of statesman-like mentality, immensely versatile, of high moral and religious enthusiasm, great patriotism, and possessed of an inspiring personality which made him loved by everybody

1849, and at Auburn Theological Seminary in 1852. He was pastor of the Reformed Dutch Church, Schenectady, New York, 1853-58; professor of moral and mental philosophy at Amherst from 1858-75, and president of the latter college 1877-90. In 1872 he made a voyage around the world, and while in India

delivered a number of lectures in defense of Christianity which were largely attended by Hindoos of the better class, and afterward published in their language as well as in Japanese and German. He has published numerous baccalaureate and other sermons, also many articles in magazines and reviews. He has translated, revised and published various works on philosophy, moral science, psychology, etc.

Dr. Seelye appears to have had a remarkable balance of all the temperaments. He had vitality for unlimited work, and his head shows that symmetrical development which enabled him to take large views of every subject and to look from nearly every point of view. He has the mouth of an orator, a highly executive nose, and the form of eye which suggests great discernment and analytical power. He was organically equipped for almost all kinds of public duties and his record and his organization seem to have been in perfect accord.

THE COMING SESSION OF THE INSTITUTE.

WE have good reason to expect that the next class will be the largest in the history of the American Institute of Phrenology, and we have equal reason to believe that the course of instruction this year will surpass anything of the kind ever attempted anywhere heretofore. A large number of persons have written to us expressing a desire to attend, and although it always happens that some of those who expect to come are detained, while others appear at the last moment without announcing their intention in

advance, we think there can be no doubt that the session this fall will be of unusual interest.

There are prospects that our accommodations for students will be improved, and that the faculty of the Institute will be reinforced by new facilities which will be of advantage to the class as well as a pleasure to the instructors. For lack of space, we will not try to go into details at present, but hope that our readers will note what we have to say on the subject in the August number of THE JOURNAL.

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.

ALL CONTRIBUTIONS MAY BE SENT TO THE GENERAL editor, Dr. Edgar C. Beall; but matters relating to CHILD CULTURE, SCIENCE OF HEALTH, or of a strictly medical nature, should be sent preferably to Dr. H. S. Drayton, who has special charge of these departments.

WE ALSO EARNESTLY REQUEST OUR CORRESPONDENTS to write as legibly as possible. Wherever practicable use a typewriter. In this way you will lighten labor, avoid misunderstandings, and secure earlier attention.

CULTIVATING TEMPERAMENT—J. A. R.—The temperament may be modified by special culture. In one possessing the motive-mental caste, who wishes to attain a better vital form, it would be necessary to adopt a routine of life that is not very active physically. A sedentary pursuit leisurely—i.e., with no pressure of work as a rule, but moderate in its demand upon

time and strength ; time should be taken for meals, abundant recreation, ample sleep, and the social amenities. The life should be, in fine, comparatively easy going, as distinguished from the energetic, nervous, hustling tendency of a bilio-nervous nature. Consult the work on "Temperaments," for more detailed advice in this line.

EFFECT OF FATIGUE—M. B.—You are not as young as you used to be, and the fatigue consequent upon all day work conduces to sleep. The quiet of the reading posture and the gaze contribute to drowse. When you attempt to write, however, it is different ; position, activity of the brain centers, movements of the hand, etc., conspire to wakefulness. To write you must concentrate thought, which means a stimulated brain circulation with associated excitability of faculty.

LIVER AND KIDNEY TROUBLE—A. C. Special.—In reply to your question we would say that the belt would probably do you no harm, but give your *faith* in a possible improvement something to *hold on*. Perhaps, if you would state your case in full, and pay a small fee, the editor of the medical department could advise you in the way of home treatment that would serve you better.

SUAVITY AND IRRITABILITY—QUESTION.—Is not undue pleasantry or hilarity (with a person you wish to "jolly" into good nature) apt to be followed by a reaction, causing fretfulness, peevishness and ill-will, where a more conservative yet pleasant manner would be the more effective?

Are not people who are overly "agreeable" or affable (given to flattery) as a rule quicker to be disagreeable through trifling matters than most others?

Although I believe both these questions should be answered in the affirmative, if by simply "yes" or "no," yet I think a more extended answer by a competent phrenologist could and would put a happier aspect on what may be or seem to be a disagreeable fact. I would be glad to have your views, believing that what you may say on the subject will be of general interest.—I. J.

ANSWER.—We can answer your questions

in the affirmative. As to an explanation, we think that in most instances of a tendency to great *suavity* with accompanying irritability it will be found that the temperament is emotional, probably the so-called nervous-sanguine, sanguine-nervous or sanguine-vital. In such people there is great sensitiveness. Much of their politeness is due to their *Approbateness*, together with a vivid imagination, large Imitation, etc.; hence the very elements which make them kindly desirous of pleasing others render them exceedingly alive to all antagonizing influences whether great or small. Again, in this constitution there is likely to be a lack of Order, Continuity, judgment, mental discipline and even Conscientiousness, so that with even kindly intentions such persons frequently fail to adjust themselves to their environment, and display an intractable disposition or some inconsistency which is a disappointment and an annoyance to their friends.

In dealing with such people it is necessary to have, first of all, a knowledge of their peculiarities, and then to act with a good deal of tact, being especially careful to maintain an even and consistent course, avoiding at all times any violent outbreaks. Excitable and sensitive people naturally gravitate to those who are comparatively cool and even tempered, provided the latter are appreciative and intelligently sympathetic. When sensitive persons are naturally refined in their instincts and have never been degraded by vicious associations or indulgence in unnatural stimulants, etc., it is comparatively easy to get on with them. A kind word or a little patient reasoning is all they need to set them right. But if they once become perverted in their appetites, or contaminated by low-toned conjugal partners or other intimate companions, they are often as incorrigible as lunatics.

QUESTION.—Will you tell me through the JOURNAL what height and extreme slenderness indicate?—M. M.

ANSWER.—It is difficult to ascertain very many traits of character from such "slender" indications as the above; but we may say in general that tall, thin people are likely to be very active both bodily and mentally. They will also be intellectual

and moral rather than social or passionate. Their judgment is good in science rather than art, and they are almost certain to be lacking in commercial sagacity. Such qualities as shrewdness, cunning or great enthusiasm are rarely present. They are likely to be rather cold and indifferent in love and friendship. These are some of the peculiarities that usually accompany a slender form when it is natural; but if an individual is well balanced by nature, and becomes emaciated from disease, the mental faculties might not agree with the description we have given. Your other questions we will try to consider at some future time, if possible, although they can hardly be answered in this department.

CONSCIENTIOUSNESS AND SECRECY.—J. W. C.—Keeping a secret in relation to conscientiousness, where that faculty were strong, would depend upon the sense of right and duty. If the person having large conscience were to promise not to impart a matter of confidence, the sense of obligation would operate to prevent its communication. The case mentioned scarcely applies, since it involves no recognized obligation. The lady's conjugal faculty is evidently strong, and as her act or purpose involved no third party, no idea of a trust reposed in her, she did not realize the influence of conscientiousness, and felt no restriction in doing as she pleased. Were a friend going to make the present mentioned and confided the purpose to her she would then find no great difficulty in keeping the matter to herself.

RHEUMATISM—CAUSE.—A. M.—The *immediate* cause may be of a various character, but is usually exposure to cold and dampness. Insufficient clothing to meet changes of weather and improper food have much to do with an attack. May be associated with febrile disease, and the eruptive affections and complicate injuries to the muscles or joints. The remote, or fundamental, cause is constitutional. There may be an hereditary predisposition—and in most cases we think this has been true. The constitutional state that exhibits rheumatismal symptoms is due to improper habits having relation to diet, social life or exercise. The nutritive

economy is disturbed, insufficient or abnormal changes occur in the elements that should feed the tissues. Tissues become charged with the products of decomposed albuminoids; the membranes of joints, the sheaths of muscles become engorged and swollen with plastic exudates, fibrinous deposits occur, and absorption may leave earthy remnants to irritate and inflame the parts on movement. Some authority claims that a specific germ occurs in acute rheumatism, but this opinion lacks confirmation.



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 TRUE SCIENCE OF LIVING—THE NEW GOSPEL OF HEALTH—PRACTICAL AND PHYSIOLOGICAL, ETC. By EDWARD HOOKER DEWEY, M.D. 8vo, cloth, pp. 323. Norwich, Conn.: The Henry Bill Publishing Co.

This is the era *par excellence* of new ideas. In the department of medicine, "popular medicine" especially, new ideas are as thick as leaves in the vales of Vallombrosa. Men and women have their pet theories "based upon personal experience," and exploit them on occasion, and here and there a new book appears that proposes to do great things for the sick and ailing, if its peculiar suggestion be only followed. This book is remarkable for one idea, a fundamentally revolutionary idea, too, that of *omitting* the morning meal or breakfast. Of course our fathers and our grandfathers, if living, would repudiate that proposition, because it has been so long regarded as necessary to activity and strength that a man should begin the day with his stomach well supplied with

rations. The other points Dr. Dewey urges are not new and are good in the main, such as taking two meals a day, eating when hungry only, drinking cold water only, and eating whatever the hunger calls for. He also takes the ground of some physicians that it is better to withhold food from the sick, advancing the reasons that the sick stomach cannot digest the food, and that nature has so provided that the brain shall be nourished at the expense of the easily-spared tissues of the body. We cannot but agree with the author that the current treatises on the practice of medicine do not point out clearly the need of withholding food from the sick when the nerve centers are in the grasp of opiates. These, as all lay people know, *constipate the bowels* and do this by checking the formation of the secretions and also by paralyzing their peristaltic action. Of course, the stomach is also similarly affected.

It may be safely asserted that no work on the practice of medicine enjoins a fast as the only means to create an appetite; on the contrary, they advise sea voyages, bitters and various drugs as peptic stimuli.

We agree with him in his views upon the injurious effects of alcohol in both health and disease, and also accept his animadversions regarding tobacco, while the general tenor of the advice on the management of health habits will receive the approval of the candid sanitarian.

TRANSACTIONS OF THE ANTISEPTIC CLUB.

Reported by ALBERT ABRAMS, a member of the San Francisco Medical Profession. Illustrated, 12mo, fancy cloth. Price, \$1.75. E. B. Treat, Publisher, New York.

A book redolent with humor, at the expense of certain medical fads of the day. In it the thoughtful physician will find much to awaken his curiosity and interest; from the organization of the club, the various papers read and discussed, the "testimonials" considered, the cases submitted, the hypoderm, and finally the dental clinic at its rooms, all will be found redolent with effervescent exuberance.

The hit at the testimonial business of the time is one of the best chapters of the book,

while that on "The Climate of California" is more richly set with genuine strokes of sarcastic fun. Our homeopathic friends would not be likely to relish certain insinuations in Chapter VI., but the manner of their serving in connection with the discussion of "organic secretions" would neutralize most of their "scholastic" displeasure. The medical men and women enjoy fun as much as any other class in society, and facetiæ at the expense of themselves and their art come most acceptably. The author of "The Antiseptic Club" evidently knows this and so has not hesitated to "rub in" his humor, vigorously, as an earnest patient may be supposed to rub in a dose of gray ointment.

TWENTY-FIFTH ANNUAL REPORT OF THE TRUSTEES OF THE METROPOLITAN MUSEUM OF ART.

This grand institution involves a large annual cost to the public-spirited of New York, but it is worth all that and more. The city has reason to be proud of so great a monument. Its function as a means of instruction to the people goes far beyond the mere money cost.

THE IMPORTANCE OF GOOD MANNERS. An address delivered at Vassar College.

Taking for his text Japanese life, the author, Mr. Edward S. Morse, points the moral with regard to American life. The decadence of politeness so marked in this era, does it illustrate the effect of so-called modern progress? If so, had we not, as a people, try to return to the simple routine of our grandfathers? Published by H. B. Hastings, Boston.

SKETCHES OF WONDERLAND. By OLIN D. WHEELER.

The country penetrated by the Northern Pacific Railroad is described in this decidedly attractive quarto, the numerous illustrations adding materially to the reader's interest. The marvelous variety of our country in the great Northwest furnishes an exhaustless field of observation and recital. Issued by Chas. S. Fee, G. P. and T. A., St. Paul, Minn.

PHRENOLOGICAL SOCIETY AND FIELD NOTES.

A PHRENOLOGICAL society, under the direction of Prof. H. O. Dudley, has recently been organized at Lamoni, Iowa.

PROF. H. E. SWAIN, class of '70, reports from Ithaca, New York, and sends quite an order for books.

VINTER F. COOPER writes from Burns, Oregon, of success in the field, and also orders a large bill of goods.

G. W. DUTTON, class of '87, has been lecturing at Thompson and Forest City, in Iowa, with much success. He intends to devote a large portion of his time from now till March, 1896, in the lecture field.

THE Minneapolis Phrenological Society holds meetings the first and third Monday of each month, in Normal College Hall, corner 17 and Franklin avenues, at 8 o'clock.

PROF. VAUGHT sends an order through his manager, Mrs. Vaught, for a large lot of "Self Instructors." She says that business is picking up, and hopes that their health will allow them to fill all their engagements.

K. S. FOSGATE, Emporia, Kansas, class of '94, although not in the lecture field at present, is interesting a great many people in phrenology. He hopes to enter the field permanently next fall.

WE have heard from Frederick W. Perkins, class of '89, of Kansas City. He says: "I am pleased with THE JOURNAL, and have no idea of doing without it. Renew my subscription. Good wishes to you."

WE are always glad to hear from Mr. A. B. Kieth, class of '77, who is now in the Governor's office at Helena, Mont. He is one of the brightest of our graduates, and is an honor and an ornament in any position he occupies. Of course we are always pleased to think that much of his success in journalistic and political work can be attributed to his knowledge of phrenology.

AT the last meeting of the Human Nature Club, of Chicago, which meets at

the rooms of the Chicago Institute of Phrenology, 505 Inter Ocean Building, Prof. L. A. Vaught addressed a crowded audience on the subject of "Human Pursuits and the Faculties for Them."

MR. B. F. BARNES, class of '94, after graduation last fall, took a course in architecture. He called on us this week. He is going to Ohio for a two months' stay at his home there. He is greatly interested in phrenology and intends to take another course at the institute this fall, and spoke very highly of THE JOURNAL, saying he "could not get along without it."

MR. J. W. CROOK, class of '94, since graduating last fall, has been industriously studying at home with considerable satisfaction. He has given a number of very satisfactory delineations. He leaves New York for a month or two, which he will spend at his home in Chicago, and expects to call on the resident phrenologist there. He speaks with pleasure of returning to take another course at the institute this fall.

PROF. FARISS writes from Lamoni, Iowa: "Have had a very successful season here. Have been here three weeks, and have given two hundred examinations. As I remember it, when here two years ago I made the same number of delineations. I am billed at Chariton, this State, and look for a pleasant and profitable stay there."

PROF. GEORGE MORRIS writes from Canon Falls, Minn.: "I have given four lectures in this place. Shall be in Kenyon, Minn., from June 18 to July 1. On July 12 I meet with the St. Paul Phrenological Society and help them that evening. July 15 I shall meet with the Minneapolis Society." We wish continued success to Prof. Morris.

PROF. AND MRS. L. A. VAUGHT gave a series of twelve lectures upon Phrenology at Sigler's Hall, Englewood, Ill., and as a result of these lectures organized a society of forty-six members for the purpose of studying human nature phrenologically. The society will meet every second and fourth Tuesday evenings at Sigler's Hall, 63d street.

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AUGUST, 1895

Number 2

THE

PHRENOLOGICAL JOURNAL

AND

SCIENCE OF HEALTH

AN ILLUSTRATED MAGAZINE
OF
HUMAN NATURE



SWAMI VIVEKANANDA.

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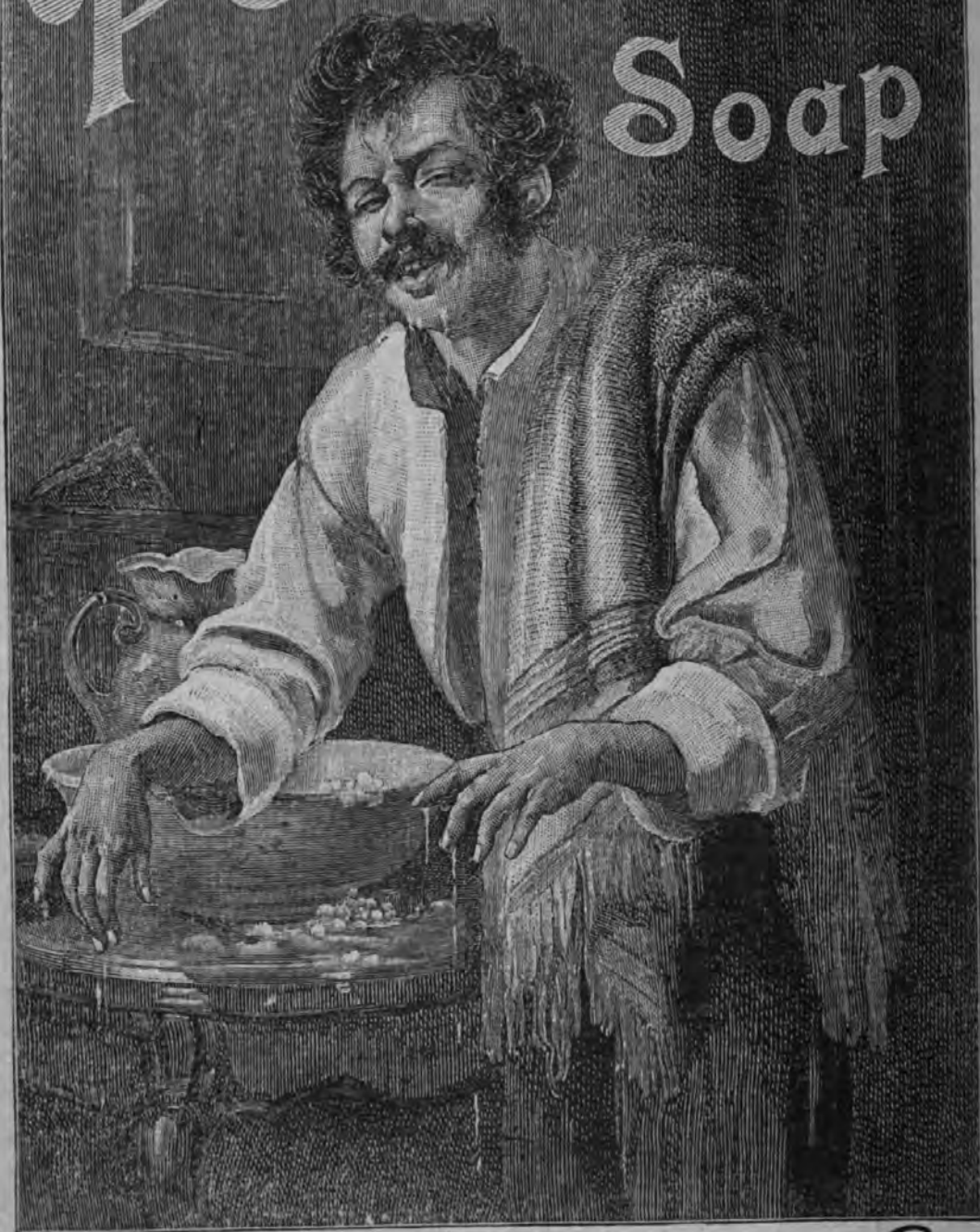
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SWAMI VIVEKANANDA.

THE
PHRENOLOGICAL JOURNAL
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AUGUST, 1895.

[WHOLE No. 680.]

SWAMI VIVEKANANDA.

A PHRENOGRAPH FROM A PERSONAL EXAMINATION.

BY EDGAR C. BEALL, M.D.

TO the average American of twenty-five years ago the idea of a Hindoo monk traveling in this country as a teacher of the old Vedaic religion would have seemed, if not presumptuous and ridiculous, at least in a startling degree unique. But as a nation we have been growing more and more cosmopolitan, hospitable, liberal, and enlightened, so that to-day we are rarely surprised at any new doctrine, and not only admit that there are good people outside the pale of Christendom, but that we may sometimes profit by hearing their own version of their beliefs.

As the Americans have broadened they have gained courage. As they have grown less suspicious of their neighbors they have become more generous. This was well illustrated in the Parliament of Religions held in Chicago during the World's Fair, where the subject of our present sketch first attracted attention by his eloquent and able presentation of Hindoo philosophy. Since that time he has made many friends in New York and elsewhere, and is now one of the most interesting figures in the constantly increasing circle of religious reformers.

There are many reasons why India should be the home of mysticism. It is a climate which invites repose rather than effort, and favors reflection and introspection rather than observation and analysis of nature's objective side. It is absolutely antipodal to America in this respect. Here everything is in motion. With us all is life, energy, ambition. To an American the idea of rest is scarcely intelligible. To the Hindoo our impatience and eagerness for place and power seem almost like madness. Renunciation is probably the most unwelcome thought that is ever forced upon the American mind, while for the natives of India it is often easy to sacrifice life itself. Even Nirvana in the old orthodox Buddhism meant extinction, and the later modifications of the term are said to be simply efforts to render the old idea more acceptable to occidental modes of thought. In view of these facts it is not in the least strange that the base of the Hindoo brain should be almost invariably narrow. Broad-headed nations like the Germans and English produce fighters and traders. Narrow-headed people are indifferent or averse to war and commerce.

This is particularly true of the believers in the Vedas.

There are many elements of character among the sects of India that corroborate the principles of phrenology and illustrate how religious opinions are formed and modified by temperament and brain structure. It has long been noticed by phrenologists that not only nations show instinctive preferences for religions that correspond to their predominant faculties, but that for the same reason the individuals of each nation differ in their biases and opinions. Thus the proud Spaniards, with their profound reverence and love of ceremony, have always favored Catholicism with its imposing ritual and uncompromising principles of obedience. The Germans, with their sturdy conscientiousness, large causality and moderate reverence, gave birth to Protestantism with all its ramifications of modern liberal thought. In our country Methodists are well known to be emotional, Presbyterians grave, Unitarians intellectual, and Universalists characterized by large benevolence and small destructiveness. The latter resemble the Hindoos as to the general form of brain, and the similarity of their views on punishment, the shedding of blood, etc., is certainly much more than a coincidence.

The Swami Vivekananda is in many respects an excellent specimen of his race. He is five feet eight and a half inches in height, and weighs one hundred and seventy pounds. His head measures $21\frac{1}{4}$ inches in circumference by 14 from ear to ear across the top. He is thus very well proportioned as regards both body and brain. His temperament is mental-vital or vital-mental, with considerably more of the lymphatic phase of the vital than the sanguine. In the old classification he would probably be called lymphatico-bilious. One of the most striking peculiarities of this man is the femininity indicated in nearly every contour of the figure, face, head and hands. He has probably as

perfect a conic hand as could be imagined, although it should be described further as a refined rather than a heavy instance of the type. The Oriental nations generally have been noted for the conic hand. These extremely tapering fingers are ill adapted for mechanical work. They serve the orator and the opera singer in manipulating the atmosphere, but the points are too narrow to contain the number of nerves which are so essential to success in dealing directly with material things. It would be difficult to find a woman in this country with a more typically feminine hand than that of this young monk. This means a great deal as a key to his temperament and the general direction of his mind.

The form of his head is also in keeping with the qualities to be inferred from the more general outlines of the figure, with the exception perhaps of the occiput. His back head is decidedly short. There is very little social adhesiveness of any kind, and the pleasure he finds in social life is due to the exercise of other faculties. He will be able to make his home wherever he can find agreeable employment for his intellectual powers, and such friendship as he manifests is chiefly the expression of gratitude for encouragement and appreciation of his missionary work. His instincts are too feminine to be compatible with much conjugal sentiment. Indeed he says himself that he never had the slightest feeling of love for any woman.

As he is opposed to war, and teaches a religion of unmixed gentleness, we should expect his head to be narrow in the region of the ears at the seat of combativeness and destructiveness, and such is the case. The same deficiency is very marked in the diameters a little farther up at secretiveness and acquisitiveness. He dismisses the whole subject of finance and ownership by saying that he has no property and does not want to be bothered with any. While such a

sentiment sounds odd to American ears, it must be confessed that his face, at least, shows more marks of contentment and familiarity with gustatory delights than the visages

hibit the negative rather than the positive phase of ambition; that is to say, he will be more sensitive to adverse criticism than eager for fame. Firmness and conscientiousness are



SWAMI VIVEKANANDA.

of Russell Sage, Hetty Green, and many other of our multi-millionaires. The upper back head is wide at caution and love of approbation. The latter is very strongly developed, and as self-esteem is moderate he will ex-

fairly developed. The central top head is somewhat depressed at reverence. Spirituality and hope are also but little above the average. Benevolence, however, is quite conspicuous. The temples are narrow at

constructiveness, which agrees with the form of his hand. He is not a mechanic, and will find but little to interest him in the arts of manufacturing. Imitation, which adjoins benevolence, helps greatly to expand the frontal top head.

The forehead is compact and gives evidence that the frontal brain convolutions are dense in texture and closely folded. The space between the eyes denotes accurate judgment of form, and the central arch of the eyebrow bespeaks a fine sense of color. He has only ordinary ability to estimate size, weight, time and number. The flattened outer angle of the eyebrow is an unmistakable sign of deficient order. This is also corroborated by the smooth, tapering fingers. Music is well indicated in the width of the temples. The prominent eyes betoken superior memory of words, and explain much of the eloquence he has displayed in his lectures. The upper forehead is well developed at causality and comparison to which is added a fine endowment of suavity and sense of human nature.

Summing up the organization it will be seen that kindness, sympathy and philosophical intelligence, with ambition to achieve success in the direction of higher educational work, are his predominant characteristics. As the doctrines of the Vedas are not generally understood among our people we will quote a few sentences from an address of this young Oriental philosopher:

"I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions to be true. I belong to a religion into whose sacred language, the Sanscrit, the word seclusion is untranslatable. I belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, a remnant which came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I belong to the religion which has sheltered

and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: 'As the different streams, having their sources in different places, all mingle their water in the sea, Oh, Lord, so the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee.'

"Sectarianism, bigotry, and its horrible descendant, fanaticism, have possessed long this beautiful earth. It has filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for this horrible demon, human society would be far more advanced than it is now. But its time has come, and I fervently hope that the bell that tolled this morning will be the death-knell to all fanaticism, to all persecutions with the sword or the pen, and to all uncharitable feelings between persons wending their way to the same goal."

BIOGRAPHY.

Very little has been published concerning the history of the Swam Vivekananda, and his own accounts of himself are very meager. He is about thirty-two years old, and is said to have come from one of the best families in Bengal. He enjoyed exceptional advantages in the way of schooling and might easily have risen to a position of prominence in other professions than that of a religious teacher, but he preferred to take vows of celibacy and poverty, and to renounce all secular interests for the sake of serving humanity. The word Swami in his language means master, or rabbi, and is pronounced swaw-mee. His name, Vivekananda, sounds almost like vee-vay-kan-an-da. Being a graduate of the Calcutta University, he speaks English almost as perfectly as if he were a native of London. He was a great favorite at the World's Parliament of Religions in Chicago, where he began his propaganda in this country. If he does no more than to continue the development of that splendid spirit of charity which was displayed at the World's Fair his mission among us will certainly prove eminently successful.

THE SCIENTIFIC RELATION, PAST AND PRESENT.—IV.

BY H. S. DRAYTON, A.M., M.D.

ALL the evidences, as shown in the previous numbers of this series, point to the principle of brain growth in consociation with civilized progress. The systematic anthropologist, whatever his department of observation, is not likely to offer any objection to this, but will go a step further, and point to differential proportions in the development of the heads of the different races as possessing a typical character. Not only is the Asiatic head smaller than the European, and the African smaller than the Asiatic, but there are notable variations in comparative shape—certain parts contrasting markedly in fullness or breadth or depth. In the June number I have very briefly designated certain of these contrasts, and illustrated them with crania.

One of the most striking of racial types is the form and special development of the head of the American Indian. This, as shown in the illustration, is distinguished for its great breadth between the temporal bones and the abrupt elevation at the cervix, presenting the form of a wedge of very wide base. Noting the heads of the negro, the Chinaman, the Malay, or any other racial class, the American aboriginal offers a variety that is complete in its departure from any of these. Professor Morton, in his "*Crania Americana*," says that there is a similarity in form of the head among all the Indian tribes of North and South America. Where we find the Indian unmodified by mixture or association with the European colonist this statement is true, and the special organization which it characterizes offers one of the most interesting studies in comparative psychology.

The fundamental differences between the races are involved in the

categories of physical and mental—but the mental are by far the more conspicuous. Hence we are prone to observe—first, when an individual of a foreign land is presented us, his cerebro-nervous constitution, the shape and style of his head. Nature has put her seal upon brain and skull, and marked the man with tendencies of thought and feeling, in which two orders dominate—1, those of race; 2, those of family. Further, are the special markings that individualize and so set apart man from man, these being accentuated by peculiarities of education and environment.

In the ancient philosophy of India there is a saying that "God has written the history of every man upon his skull"—an apothegm that applies as much to the modern man as to the ancient, since the same factors of origin and growth are operative to-day in relation to brain and skull as in the ancient days. If the ancient intelligence could discern the independent character of mental faculties, and perceive that differences of form and development were not accidental, and had their counterparts in the expression of mind and character, certainly we should not discredit modern intelligence by attributing to it less capacity for such perception.

The history and comparison of races then compels the conclusion that differences notable in contour and proportion of the head are significant in their bearing upon race psychology, and that a law of correspondence applies with normal accuracy. In savage and barbarous races the posterior parts of the head are more developed relatively than the anterior parts. What strikes the observer in the examination of this type of organization is that associated with it is the manifestation of special

strength and activity on the side of physical instinct and propensity. So La Cassagne, Cliquet and Duret attribute the dominance of animal nature in the uncivilized races and tribes to their quality and type of nervous constitution.

AN IMPROPER ANALOGUE.

The criminal of inveterate proclivities is described by Lombroso, Bordier and others as allied in character of brain constitution to the savage—a similarity being predicated in regard to the undue development of the posterior and basilar regions of the head. Dr. Maudsley speaks of a brutal head as one that is "badly formed," including "a narrowness and lowness of the forehead, a flatness of the upper part of the head, a bulging of the sides toward the base, and a general development of the lower and posterior part; with those grievous characters might be associated a wideness of the zygomatic arch, as in the carnivorous animal, and massive jaws. A man so formed might be expected with some confidence to be given over hopelessly to his brutal instincts."

It may be said here in passing that while some analogy may be seen in comparing such a brain development with that of the savage in his native wild, there are, however, considerable differences in the physiological markings. There is less of positive symmetry in the conformation of the criminal head, the disproportion of the parts is more salient, an index of perversion, and his temperament shows the unbalance of inherited organic weakness or the chronic degeneracy consequent upon a career of vicious irregularity. On the ground of health the analogy fails altogether, for the savage is vigorous and powerful physically, and according to his type of nervous constitution, a normal human product; in his own sphere, among his congeners, pursuing a career in keeping with the customs and genius of the tribe.

There is a difference in the brain markings, both as concerns the character of the convolitional relations and of the nerve tissue, that is impressive when examined by the experienced anatomist.

As a phrenological, physiognomical and anthropological study the criminal invites attention because he offers the spectacle of incoördinate cerebration. His faculties lacking in balance act in special directions, irregularly, yet forcibly and significantly, the stronger dominating in motive and will, and thus rendering easy the analysis that would disclose the sources of the mental perversion. An undue preponderance of breadth in the lower lateral parts of the head certainly indicates selfishness, pas-sional tendencies, excitable propensities, but there may be a fair degree of control, a good capacity for the expression of right motive and the spirit of manhood. A youth spent amid surroundings of lawlessness and vice, a lack of guidance and instruction in the concerns of behavior and the unrestrained faculties of selfishness and propensity become masters of the man; hurry him into the reckless commission of deeds against law and order and the safety of his fellows. In the criminal the departures from symmetry and hemispherical correspondence would present a contrast to the fairly regular structure of the cerebral lobes in the Indian. It is the difference between the natural and the unnatural. In fine, the criminal is an abnormal or morbid product physically and mentally, out of keeping with his kind, offensive to the laws written and unwritten of the community in which he is born, and hostile to the traditions and sentiments of his own social group. He would be as much out of place in a savage tribe as he appears to be in civilized society, because he would exhibit the same revolt against what of system or limitation is recognized by even savages for family and individual protection.

THE PROBLEM OF MARRIAGE.

BY PROF. L. A. VAUGHT.

THE constitution of the human mind indicates that marriage is an intention of nature. If it is nature's intention, then, there must be a natural basis for it. Again, man being organized to follow intellect instead of instinct, it becomes his necessity to find this basis. So far as I know, each organism in nature has inherent all the laws of its life. Therefore, the place to look for the laws of marriage adaptation is in the mental and physical constitutions of the two sexes.

I have given sixteen years of study and observation to this problem and have reached the following conclusion, viz.: That marriage to be healthy and happy should rest upon a *tenfold basis*, or five equalities and five differences, as follows:

Social,	}	Equalities.
Intellectual,		
Esthetic,		
Moral,		
Qualitative,		
Temperamental,	}	Differences.
Complexional,		
Lineal,		
National,		
Selfish,		

As may be seen, the equalities are chiefly mental, and the differences chiefly physical.

The mental differences should occur in two groups only, viz.: the selfish propensities and the selfish sentiments.

These are the only two divisions of the mind that can come *directly* in conflict. The four remaining divisions may be equally large in any two parties and *never disagree, if equally cultivated and the organic quality is the same in each.*

The Social Sentiments are the most negative in their nature of all the groups and therefore the most inca-

pable of living an independent life. They long for companionship. Of all the divisions of the mind, this is the one that both husband and wife should have the most nearly equal.

The Intellectual Faculties should be almost equal in strength. At least, so nearly equal that the one may understand the reasoning of the other. However, one might have the larger percepts and the other the larger reflectives, but as a whole the intellects of the two should be essentially of the same volume.

It is more important that the esthetic faculties be equal in both parties than the intellectual. The so-called semi-intellectual group, being largely esthetic in their nature, also desire similar tastes.

The Moral Sentiments should be nearly equal. This will depend largely upon which one of these five sentiments is the strongest in the party who has the larger degree as a whole. If Veneration and Spirituality are the two strongest in one party, the other should have a similar degree. If Benevolence is the leader of this group, then the party will be more charitable and forgiving with the other, and even take delight in helping the other to become more moral and spiritual.

By qualitative equalities, I mean equals in organic quality. This is one of the most necessary equalities of the five. As is the degree of organic quality, so will be the degree of fineness of the physical magnetism.

Coarse and fine magnetisms cannot possibly agree. If the hands of young ladies and gentlemen disagree magnetically they should never marry. Similarity in quality is also one of the first requirements of successful transmission, and should receive much more attention than has been given to it heretofore.

The Differences should be principally physical. One reason for this is the health of the two parties. A more important reason is the constitution of the offspring. Nothing is more certain than that there will be

parties to marriage. If not strong there is danger of great degeneracy in both mind and body of the offspring. For about the same reasons given for temperamental differences there should be differences in com-



JOHN DREW.

Angular features, adapted to smooth, rounded contours.

an increased tendency of the predominating temperament of husband and wife given the children, if both have the same constitution.

The Vital Temperament should always be rather strong in one of the

plexion. If two are intermediate in complexion they may marry without harm.

The lineal descent should, in every instance, be different. There can be a marriage only between a male and

a female. Nature never intended the marriage of two masculine or two feminine natures. So there should not be marriages of the same line of descent. One should be like the father and the other like the mother.

blending of the vital temperament of the Germanic people with the motive-mental of this country will be beneficial.

Inter-racial marriages I cannot sanction, for the reason that they



FANNY DAVENPORT.

Feminine features, adapted to a masculine man.

One masculine and the other feminine. A masculine woman should marry a feminine man.

In regard to national differences, I mean that it is well to have international marriages. For example, a

are the unions of opposites, which would prevent the necessary equalities.

I come now to the last, but not the least in importance, of the ten factors in marriage—the selfish differ-

ences. What I mean is that there should be a difference in the strength of the selfish propensities and the selfish sentiments. Under no circumstances should these two groups be in the lead in both parties. From

the human mind would be almost devoid of will—not that they constitute the whole of will, but that they are necessary to the formation of every degree of will. There is not a particle of determination in any of



VIOLET CAMERON.

Resembles her father; adapted to a man who inherits chiefly from his mother.

these two groups we may select the only four faculties of the forty-two that in and of themselves have any force. They are Combativeness, Destructiveness, Self-Esteem and Firmness. Without these four faculties

the others. Any faculty may combine with these and stimulate them to stronger effort, but without these the other faculties would be almost powerless to carry out their desires. None of the other faculties can

antagonize each other. All conflicts are carried on by means of these four faculties. The others never come in direct conflict. Caution and caution cannot quarrel. Friendship and friendship like to be side by side.

out one or more of these four faculties.

There could be no jealousy, profanity, punishment, brutality, hatred or revenge without them. I am well aware that they do not always insti-



EBEN PLYMPTON.

Resembles his mother ; adapted to a woman who inherits chiefly from her father.

Benevolence never antagonizes benevolence, for the simple reason that there is no antagonistic force in it. In fact, there could not be a conflict between two countries, two men, two women, or a man and woman with-

gate conflicts. The other faculties use them as instruments to execute their desires. Phrenologists should give this fact especial attention when advising people in regard to matrimonial compatibility.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

BY CHARLOTTE FOWLER WELLS.

THE REV. JOSEPH A. WARNE, A.M.

THE Rev. Joseph A. Warne was pastor of a Baptist Church in Philadelphia in 1839 and several years following. Previous to this he had been the pastor of a church in Boston. According to my recollection of him, he was a native of Scotland, and he said he learned phrenology from the British phrenologists. From this I infer that he was a resident of Great Britain at the time of Spurzheim's popularity.

When the AMERICAN PHRENOLOGICAL JOURNAL was contemplated and decided upon, Mr. Warne was engaged to become its editor, and nearly prepared the first number, when he changed his mind, and Nathan Allen was engaged in his place. He was, however, a contributor to the journal in the first volume, and among other articles, he wrote upon "Phrenology in Relation to Fatalism, Necessity, and Human Responsibility," "The Application of Phrenology to Criticism and the Analysis of Character," and "The Harmony between Phrenology and Revelation," which was appended to a Boston edition of "Combe's Constitution of Man."

Mr. Warne's chief work is one on domestic education, the foreign edition of which is described as follows: "Phrenology in the Family; or, the utility of phrenology in early domestic education. Dedicated to mothers. By Joseph A. Warne, A.M., late pastor of the Baptist Church in Brookline, near Boston. Afterward in Philadelphia; and author of "The Harmony between Phrenology and the Scriptures." Reprinted from the American edition. Edinburgh: Mac-lachlan, Stewart & Co.; London: Longman & Co., Simpkin, Marshall & Co., and W. S. Orr, 1843. Royal 8vo, pp. 46."

In reference to this work, the following letter to the editor of A. P. J. will be of interest. It was from Col. FitzGibbon, dated Toronto, March 13, 1840:

"SIR: On the first day of June last I embarked at New York in the packê ship which sailed that day for London, having that morning purchased, and carried on board with me, a small work on education, entitled "Phrenology in the Family," addressed especially to mothers and written by the Rev. Joseph A. Warne, of Philadelphia. From my youth upward my mind has been more earnestly employed in reflecting on the various modes of improving the human mind than on any other subject whatever. I have read with the most earnest attention all I found written on the subject for the last forty years, and I have exercised myself much in communicating knowledge to children and to adults during nearly the whole of that period. The value of this book appeared to me so great that after my arrival in London I went to an eminent publisher and offered him the book if he would republish it. After keeping it for twenty-four hours he returned it to me, declining to print it. From that day I offered it to six other publishers, the last of whom accepted the book and promised to republish it, and I have since learned that he did so. He was Mr. Hodgson, No. 111 Fleet street. On returning to New York in September I purchased another copy, and have perused it again with more interest than ever. Many months have since elapsed, and my mind has become more deeply impressed than ever with the vast importance of having this and similar books studied forthwith by every

human being at all capable of appreciating their value, and of acting in furtherance of the views of the benevolent writers. Should any of the readers of this letter entertain opinions unfavorable to phrenology, I nevertheless request of them to give Mr. Warne's book one perusal, at least, and this I very confidently hope will convince them that the writer is a sincere Christian; that the book teaches a truly Christian doctrine, and that the lessons given in it, if followed assiduously, will produce results the most happy and delightful to a fond parent."

Mr. Warne's book was one of the earliest to call public attention to the subject of education, and in particular to those views of education which are the direct result of phrenological philosophy. Its author was well qualified as an educated, reflective man, and as a sound phrenologist—in the best sense of the term a phrenologist from conviction—and a diligent student of the philosophy of the system he had adopted for the task he undertook. Mr. Warne was fully satisfied of the truth and paramount importance of the philosophical system of which he was an adherent. His style is concise and clear, his mode of arrangement good, and the general view he presented of the subject highly satisfactory. He was an earnest yet calm and judicious writer, concise, practical, simple and inviting in his style of writing. A few remarks about this work and quotations from it will be of interest to our readers. As the author justly said, it is not necessary that mothers to whom it is addressed should be skillful phrenologists or manipulators of heads. He did not

invite them to study the characters of their children from their heads; but he called upon them to observe that their children manifest, in their daily and hourly conduct, certain well-marked faculties, which require proper direction that education alone can give them. This may be observed and acted upon by a mother, who may, if she pleases, disbelieve or deny that each of these faculties has its organ in the brain. The author was a sincerely pious minister, and held the opinion that between phrenology and Christianity a beautiful harmony exists.

In commenting on the division of the feelings into animal and moral the author remarked: "The animal feelings are to be educated to obey, and the moral feelings to command. In the present fallen condition of human nature energy is the characteristic of our animal feelings, and feebleness that of our moral ones; consequently, naturally and antecedent to education, our animal feelings would rule and not serve, and our moral ones would serve and not rule. Hence in educating those, control is requisite, but in training of these, excitement. And it is in beautiful harmony with this system that we find the eternal mandates of Heaven directed against excess of the former in prohibitions, 'Thou shalt not kill,' 'Thou shalt not steal,' etc. But the moral sentiments are addressed in commands, 'Thou shalt love thy neighbor as thyself;' and the faculties are stimulated to the act of obedience, by the tenderest and most powerful motive we can conceive, 'Love one another, as I have loved you.'"

[*To be continued.*]



THE HON. M. W. HOWARD.

A PHRENOGRAPH FROM A PERSONAL EXAMINATION.

BY THE EDITOR.

PHRENOLOGICAL delineations of character, if written of people well known to the phrenologist, should be of great value as showing the sources of the talents described, by pointing out a correspondence between specific mental qualities and certain forms of brain. It is also of great advantage to study phrenographs made of persons unknown to the phrenologist, and which are presented to the reader with essentially the same literalness as if he had been a witness and an auditor of the proceedings in the consultation room. We therefore publish herewith a specimen of the latter kind of work, which was dictated to our stenographer at the time of the examination, and is here copied verbatim from her notes. We also copy extracts from a statement voluntarily contributed by Mr. Howard, although we have omitted many of his flattering words, retaining only what we thought might be of value as testimony concerning the possibilities of our art in determining the character of strangers. The statement is as follows:

HOUSE OF REPRESENTATIVES U. S.,
WASHINGTON, D. C., April 9, 1895.

I take pleasure in saying that I went to Dr. Edgar C. Beall for a phrenological examination, without any previous acquaintance with him, and that he knew nothing at all about me, and informed me that he did not wish me to give him a single "pointer" as to myself prior to the examination.

I have always been interested in the science of Phrenology, but the remarkable accuracy of his reading of my characteristics was a revelation to me. I could not have given as close an analysis of myself

as he did. In every instance he was absolutely correct.

M. W. HOWARD,
Member of Congress, Seventh Congressional District, Alabama.

PHRENOGRAPH.

You have reason to be very grateful, if not proud, on account of your endowments as regards the mechanism of thought, the fountain of sentiment, and the nutritive system which supplies your organism with the needed running force. Weighing two hundred and thirty pounds, with a head measuring $23\frac{3}{4}$ ins., you are certainly equipped to take a commanding place among your fellow-men where special duties are to be performed—labors requiring not only rare judgment, but the power to work without flagging for a long time—to meet great emergencies without hesitation or embarrassment—to assume responsibilities, and to execute everything with great dispatch.

If size were the only condition we take into account, we should at once pronounce you a very great man, but the quality of the brain and the relative development of its different parts must also be carefully estimated before we can be sure that the value of your brain is proportionate to its quantity. Your temperament is very favorable to both strength and activity of mind. Your fiber is closely woven, and yet porous enough to allow your feelings to travel from one part of your organism to another with considerable speed. Indeed, your emotions do not limit themselves to journeyings within your brain and body, but are very likely to walk out in one form or another, especially in a crowd, and in many subtle ways mingle with your fellows, sometimes to excite, sometimes to

soothe, and sometimes possibly to arouse antagonism, and oftener, we hope, to please.

You have the rich, thick growth of dark brown hair which indicates intensity of feeling, and also considerable susceptibility to culture. Your hair is both strong and fine. It corresponds to some extent to that

ings with people, for the reason that in the agreeable elements which come to the surface in personal relations, you are peculiarly rich. For example, you have a marvelous fund of friendship; you have an equal opulence of friendliness. You are pre-eminently adapted to come in contact with people of almost every



THE HON. M. W. HOWARD.

fine covering that we so quickly recognize on a superior breed of dog or horse. It means that you have what Southerners call "bottom" in the horse, and what some people call "blood"; but which may be summed up in the words, superior material, animated, of course, by an aspiring, perfection-seeking tone of mind.

Your brain and your character are not without certain contrasts of light and shade, but the shadows are not likely to appear in your usual deal-

class. You have words of strength and weighty import for men who are deep in science, philosophy and statecraft; you sympathize with the romantic hopes of a pretty school girl, and you can instantly stoop to gladden the heart of a little child by an expression of pity, encouragement or love.

No doubt you would enjoy traveling, but you are constituted to find pleasure in all the relations of home. If happily married you would be very

domestic in your tastes. You would be an especially affectionate parent. No doubt as a boy you were fond of domestic animals. You must have been able to make friends with every

ment for those you love. You are not satisfied simply to know that you possess friends, wife or children at a distance; you want them near you; you like to have them within reach



THE HON. M. W. HOWARD.

horse and dog in your native place. You ought to be exceedingly popular with all classes, for the reason of your genuine social feeling. Some men are polite, suave and courteous in demeanor, but cold, treacherous and selfish at heart. You can assume a kindly regard for others, but it is not often that you profess more than you feel. You have genuine attach-

of your arm, or at least of your voice. You are not only capable of strong social ties, but you have a love of doing good and making others happy, independently of any definite bonds of affection.

You are also favored in regard to your associations with people by a certain lack of egotism or pride, which renders it easy for you to get

on common ground with those you meet. It does not occur to you to institute a comparison between your value, power or importance and that of the humblest man to whom you may be introduced. If you do see any difference between your condition and that of a forlorn brother, it will simply set you thinking as to what you can do to help him.

Your love nature is also exceedingly strong. You might be true and constant to an affinity, but you can love more than once if the object of your affection should be removed, and should never marry a jealous woman.

You have so much general strength of body and mind that you will impress many people as being more belligerent and severe than you really are. You do not like to wrangle and strive for the sake of contention. You are not a fighter in the strictest sense of the term, although you could strive and struggle for an ultimate cause. I mean that you do not fight for the sake of fighting, but you will put forth an effort in the defense of a good cause, which, in point of effectiveness, will equal the energy of those who have no purpose in opposing except the love of strife. And when you conquer you are quite ready to quit. You do not follow up a victory with any act of cruelty or revenge. You are not likely to forget an act of meanness or cruelty in another. You can forgive and forget injustice perhaps so long as it does not involve tyranny. You can forgive a man who steals your money, and you may give him an opportunity to repeat the offense, but not the man who strikes your child or beats your horse, or who proves himself in any way an oppressor of his fellow-men.

You should have more self reliance, dignity, self-confidence and independence of spirit, although, while it would help you in some respects it might handicap you in some others. You look and talk like a native of

the South, but you have less pride than we expect to find in a Southerner. Still you have what probably many of your neighbors would call by the name of self-esteem. They would have in their minds, however, the same quality which we call ambition, or approbateness.

You intensely love the good-will and applause of others, and are especially anxious to please others from the fact that you are not always quite sure of yourself. You doubtless resemble your mother very strongly; at any rate you have more of the feminine nature as regards sentiment, than the masculine.

Your strongest executive element is persistence. You have quite a determined will, but chiefly in the pursuit of things that are congenial. You may be persuaded and influenced through your sympathies and affections, but in opposing ordinary, external adversaries you are very likely to stand your ground. One tear in a woman's eye, or on the cheek of a child would prove a more formidable obstacle than a river across your path.

You have scarcely a trace of the hoarding instinct, in which respect you resemble the majority of those below the "Mason and Dixon line." Money and property, to your mind, are merely conveniences. As soon as you accomplish a purpose by the aid of money, the money is immediately forgotten. The same is true of your propensity to conceal. You do not care to hide unless impelled by some other motive than the love of mystery; and unless there is some very strong reason for repressing your feelings and opinions, you will usually be very open and communicative.

As to moral character, you are so enthusiastic about doing good that you are likely in most instances to do the right; but you do not always proceed from the motive of justice in the abstract. It is the thought of happiness and goodness which impels

you rather than a thought of the precision or inflexibility of the moral law. In other words, you think of the results of justice rather than the idea. You enjoy the fruit of the tree of equity rather than the stiffness and solidity of its trunk and branches. Some people love to execute the law no matter who gets hurt. You want everybody to be comfortable first, and then attend to the law afterward if it can be arranged.

The same might be said in regard to your religion. You are far from being a spiritually-minded man. You are inclined to confine your interests to one world at a time. You may believe in a future existence and may respect the creed of your ancestors, but you are satisfied to wear the gross habiliments of mortality, even when occasionally patched, as long as they will hold out; and considering the make and fit of the suit with which you have been endowed, you will no doubt find them very comfortable for many years to come.

You have a great deal of genuine benevolence, and no matter what your creed may be you will be likely to do your share to better the condition of mankind.

Your intellect is quite well balanced. You have excellent literary abilities; superior powers of analysis and criticism; you have hardly the type of intellect that would adapt you to physical science. You are not very specific in judging the objects of the external world, but you are subtle in your discrimination of all that pertains to human thought and impulse. Of late years you have developed considerable philosophical power.

Causality in your upper forehead is especially active. Comparison is always strong. Your sense of human nature is a dominant quality. You are exceedingly sensitive to the motives of those around you, and seldom mistaken in your estimates of people.

The prominence of your eye shows verbal memory. You have also a fine

sense of color, but the outer corner of your eyebrow is much flattened at Order. You would be fertile in imagination in the line of human experiences, but not in the direction of art. You are not very esthetic. You would be graphic in your coloring of events, and intensely dramatic. If you had gone upon the stage you would have succeeded as an actor.

As to a vocation, your head is too narrow for commerce. The calipers show a diameter fore and aft of eight inches, while the width from side to side in the region of the commercial elements is only six inches. You would therefore have little sympathy or talent for the ordinary channels of trade. You are not mechanical enough for medical science, but with your social and sympathetic qualities, and your oratorical talent, etc., you would be fitted particularly for the law, the dramatic profession, or some sphere of life where your duties would bring you into direct association with people.

It will no doubt be interesting to you and your friends to know that you bear a most striking resemblance to the late celebrated William Gannaway Brownlow of Virginia, who was known as the "fighting parson." Mr. Brownlow was an editor, and had not only literary tastes like yourself, but was also deeply interested in discussions relating to human liberty, and various political problems which were agitated in his time. To one who has ever seen a portrait of Brownlow a glance at your face would almost certainly recall it.

BIOGRAPHY.

The Hon. M. W. Howard was born in Rome, Georgia, December 18, 1862. His parents emigrated to Randolph County, Arkansas, when he was only five years of age, where they resided until Mr. Howard's fourteenth year, when they returned to the State of Georgia.

Mr. Howard lived on a farm with his parents until his nineteenth year,

when he located in Fort Payne, Alabama, his present home, and was admitted to the bar, being the youngest man ever admitted to practice in the Alabama courts. His father was a Baptist minister and a cripple, and his extreme poverty prevented him from giving his son the educational advantages he so much desired. The subject of this sketch attended the "free school" for about two months each year between the finishing of the crop and "gathering time." Fifteen months would cover the entire period of his school attendance. Notwithstanding his lack of school advantages, he was a most diligent student and eagerly read and studied every book that came in his reach. At home, with the aid of his brief school training, he mastered the English language and acquainted himself with the Greek and Latin, and also acquired a fair knowledge of mathematics.

The last year Mr. Howard spent on the farm he worked in the field

during the day and studied law at night and on rainy days, so thoroughly mastering its principles that he was highly complimented on his examination. For four years he was prosecuting attorney of his county and for two terms city attorney. He is a prominent figure in the politics of Alabama, and the leader of the People's party. Last November he was elected to Congress over a Democratic opponent by 3,500 majority, and is expected to be the leader of his party in the Fifty-fourth Congress.

Mr. Howard is the author of a very popular sensational book which is remarkable for its revelations concerning the immorality and corruption in Washington political life. He has certainly exhibited not only in his writings, but in his lectures and in other ways, exceptional ability to make his influence widely felt. He enjoys a fine reputation as an orator and dramatic word-painter, and it is safe to predict for him a very brilliant public career.

SEEMING FAILURE.

BY THOMAS BAILEY ALDRICH.

THE woodland silence, one time stirred
By the soft pathos of some passing bird,
Is not the same it was before.
The spot where once, unseen, a flower
Has held its fragile chalice to the shower
Is different forevermore.
Unheard, unseen,
A spell has been !

O thou ! that breathest year by year
Music that falls unheeded on the ear,
Take heart, faith has not baffled thee !
Thou that with tints of earth and skies
Fillest thy canvas for unseeing eyes,
Thou hast not labored futilely
Unheard, unseen,
A spell has been !

ACQUISITIVENESS IN THIEVES.

BY THE EDITOR.

ONE of our correspondents in Harvey, North Dakota, writes us as follows:

"On page 83 in 'Brain and Mind,' in speaking of the organ of Acquisitiveness, the authors say: 'From finding this organ uniformly large in thieves, Dr. Gall named it the organ of theft.' On page 105 of THE PHRENOLOGICAL JOURNAL for February, 1895, in speaking of 'How to Prevent Dishonesty in Banks,' the editor says: 'It should not be forgotten that professional thieves are exceedingly deficient in Acquisitiveness.' Will you, through the columns of THE PHRENOLOGICAL JOURNAL, please reconcile these two statements, or if one of them is wrong please tell me which one is right, and oblige an interested reader of the journal?"

C. E. P.

To one who is unfamiliar with the subject there would certainly seem to be a contradiction in these two statements, but there is in reality an agreement. The authors of "Brain and Mind" of course did not undertake to incorporate into their work a complete history of the labors of Gall, and could not be expected in their limited space to enumerate every peculiarity in connection with the mental faculties. It would require a lifetime to collect and explain all the numerous shades and variations of character that proceed from the different faculties acting in combination, so that the statement in "Brain and Mind" is correct as far as it goes, but it is not complete. If the statement had been elaborated the authors doubtless would have explained that the thieves to which reference was made were individuals who stole as a result of a morbid craving for property, unrestrained by Conscientiousness. Such a motive in stealing is the primary one, and might be described as the true motive in a natural, or, if we may be allowed the expression, a normal thief. Gall, in his investigations, was chiefly concerned with manifestations

of excessive developments of the brain. He naturally encountered a great many rogues of the kind we have just described, and in his references to thieves he usually confined



BURGLAR.

himself to this class. A man who steals from hunger, vanity, licentiousness, or a lack of business education, must be classified in a somewhat different manner with regard to the vice in question.

The editor's statement in the February JOURNAL, "that professional thieves are exceedingly deficient in Acquisitiveness," is also correct, from the fact that *professional* thieves, as a class, are such chiefly as a result of deficient talent and taste for the regular, conventional methods of the commercial world. Thus, there are two kinds of thieves—both usually being devoid of Conscientiousness—those that pilfer from an abnormal Acquisitiveness,

and those that steal from utter impatience with the comparatively slow,

fied if not satisfied with very insignificant spoils. The other thief,



HOTEL SNEAK.



BANK SNEAK.

plodding course pursued by regular business men. A natural robber,

who steals in order to please some ambition or desire aside from the



PICKPOCKET.



HOUSEBREAKER.

that is, one who steals from a sense of property, is often grati-

acquisitive impulse, is rarely willing to take anything small. The former

is like a hungry man who will gladly eat a dry crust if nothing better secretive, while the crook of the other class is often foolhardy and



PICKPOCKET.



GENERAL THIEF.

offers, while the latter resembles an epicure who can be tempted only by reckless. There is almost the same difference between them that there



HOUSEWORKER.



PICKPOCKET.

the choicest viands. The acquisitive thief is usually cautious and is between a careful dry goods merchant and a bold speculator in wheat

or railroad stocks. The professional thief, whether forger, counterfeiter, burglar, pickpocket or pirate, as a rule, enters his criminal career because of an inherent lack of both honesty and the sense of property. He is thus utterly without regard for the law, and, as we said before, without interest in the legitimate channels of trade.

Another evidence of this view may

have especial occasion to watch. The other class seldom come to the notice of the police or the public except in cases of kleptomania, being usually sly enough to conceal their larcenies, which, indeed, are often committed under the cloak of an apparently regular manufacturing or trading business. The *professional* thieves are the ones that usually get caught.



PICKPOCKET.



BURGLAR.

be drawn from the fact that burglars, pickpockets, etc., rarely ever hoard their ill-gotten gains. They are notoriously lavish with their money while it lasts, which would not be the case if they had large Acquisitiveness. It should be borne in mind that by the expression "*professional thieves*" we mean specifically the class of criminals that are thus designated by detectives, and that the police forces of all large cities

Finally, we may say that the distinction hinges chiefly on the term *professional*, and to illustrate the idea we subjoin a number of cuts of notorious thieves selected from a gallery of criminals well known to the detectives of this country. The deficient Acquisitiveness is not peculiar to these cases, but is characteristic of the vast majority of the subjects in all the rogues' galleries we have examined.



CHILD CULTURE

"The best mother is she who carefully studies the peculiar character of each child and acts with well instructed judgment upon the knowledge so obtained."

PROMISING SPECIMENS.

BY NELSON SIZER.

MORSE DOUGHERTY AND HIS MOTHER.

FIG. 295. This may seem the wrong way to announce the subject, but we can see in those motherly eyes that her hopes are centered in her more than hopeful son. We can also see in him a tend-

manhood she will be prouder of him than she was of her liege on her bridal day. There is such an unselfish, sacrificing spirit in motherhood and such hope and prophetic joy in the contemplation of what the son is to be, and when he comes to show



FIG. 295. MORSE DOUGHERTY AND HIS MOTHER ADA.

ency to be steadfast, dignified, influential and masterful. He clings to her now, but when he has ripened she will be proud to cling to him. It is the strength and the weakness of motherhood to be devoted to the beloved son, and when he comes to

the measure of her joy, strength and success she will feel like saying, as one of old: "Now, Lord, lettest Thou thy servant depart in peace, for mine eyes have seen Thy salvation." Forty years ago the grandfather of this boy was connected with this

establishment and the family is flourishing in Winnebago City, Mich. That mother has a healthy, hopeful face and a strong character. The boy will be more like his mother than like his father, and if he has the opportunities for scholarship he will make a man of power in the learned world. He has a memory that does not forget, a courage that does not fail, a persistency that does not flag, and a dignity and ambition that will rank him where he belongs.

intellect rather than subjective; he will be an observer more than a thinker. He has fine imitation and he will show that by pantomime, actions, motions and gestures. He has strong benevolence; he will sympathize with suffering and he will aid it if he can, and he will make money and have the means by which he can aid the causes which he approves. His appetite is active and he should be trained in his diet and otherwise so as to have no false appetites de-



FIG. 296. HOWARD AND EDWARD WILKS.

Fig. 296. These pictures are supplied to us from Vancouver, British Columbia. The boys are aged four years and two years. There is considerable difference in their mental endowment. Howard, the elder, has a reasoning, theoretical mind. He has wit and he will lash or scourge or toy with it to amuse his friends. He will be inventive, philosophical, anxious for property and fame, and inclined to be moral and upright. Edgar will be known for observation, for the acquisition of knowledge, and he will deal with things, details, particulars and history. He will enjoy stories. He will be objective in his

veloped. He will be somewhere a good salesman, a good talker, and he will make a good physician. He will incline to be his own master. He is strong in his affections and he will make friends and be the life of the society in which he moves. He is not extra strong in caution. He has a strong temper and he will be a driver in whatever business he undertakes, and those who know him will give him half the road when they know who it is who drives the carriage they are to meet. He will turn out without slacking his speed, and he will be practically the master of those of his own age and opportunity.

FIG. 297.—OWEN L. CROSSLEY.

This young spectator of the good, the pleasant and the witty looks as if he had found everything in the world as he would have it. He appears as if he had not yet come in contact with any of the reverses and



FIG. 297. OWEN L. CROSSLEY.

contradictions of life. We do not know that he was born in the merry month of May, when all nature is glowing with beauty and promise, but his expression would indicate that the skies he first saw were bright, the earth beautiful and the friends kind. His attention seems to have been awakened and concentrated, and he is pointing at something pleasant and desirable with his tongue, as the setter dog points, and always has his eye and his attention on the bird he has sighted. This little fellow has health that will last him eighty years if his countenance can be trusted. Those little plump cheeks look as if they would hardly yield to the pressure of the finger, showing signs of good digestion and also plenty of breathing power. The crown of his head is very high, and he will want his plans carried out. A child with a head like that will acquire a potent influence with his friends and nurses. He will not peaceably yield to be tucked into his clothes as if he had no bones in his arms. If they hold his apron up and ask him if he can

put his two little hands in at once he will think it is fun and not object to being dressed, but if they undertake to force him into his clothes he will resist. He has large Conscientiousness, and ought to be honest and upright. He ought to be enterprising, energetic, frank and watchful, decidedly moral, but not timid. He will be a good scholar, a good talker and an energetic business man.

Fig. 298.—S. H. This subject is an interesting study. The temperament is quick as a flash and the motions rapid and accurate. The brain is large for the size of the body; the Mental temperament is preëminently indicated. The organ of Mirthfulness is decidedly strong, and, with such a temperament, keen as a razor. Mirthfulness and Ideality are on the upper and outer corner of the forehead and are finely indicated. The eyes are large and open, indicating wonderful facility in language. The



FIG. 298. S—H—.

top head shows strong moral feeling. The head is high and broad at the top and not very broad at the base. This child gives in this picture promise of brilliant talent for language, literature, for artistic skill, mechanical ingenuity and strong moral sentiment.

A MORAL ILLUSTRATION IN THE SCHOOL-ROOM.

IN the *School Journal* an incident was published by an "Ex-Teacher" which purports to be from experience. It fairly illustrates a proper course of action in dealing with a case of petty thieving, such as not infrequently occurs among children, and is sufficiently interesting to be given without condensation:

The children were waiting, hats on, for the signal to rise and file out at close of school, when a little girl discovered that a dime she had had in her possession only a few moments ago was missing. The bustle of preparing for dismissal had involved much moving about the room, and it was difficult to be sure in regard to any one child that she had not passed near the desk from which the coin had disappeared. A rigorous search of desks, books and floor was instituted. The children were examined as to what change they had. No one had a dime that could not prove she had had it before one o'clock.

The question how to proceed was full of complication. All the little faces looked equally innocent. The teacher was very confident of the honesty of some, but to let these go would be to express suspicion of all the rest. This would be undeserved by many, would wound, would do moral injury, and would excite parental indignation. The children were from eight to twelve years of age. The teacher decided to put the question to them in this way:

It may be, after all, children, that we shall find the coin in some crack of a desk or of the floor, though we have looked hard. It may be, after all, that it has not been stolen. If there is one child in this class that could do such a thing as to take what is not hers I am sure there is only one. I am very glad to be able to feel that I have an honest class. I know you nearly all so well that I be-

lieve in your honesty as firmly as if you were my own little sisters.

Now, if I had a little sister among you, do you know what I should want her to do? I should want her to come right out here before the class and turn out her pockets and be thoroughly searched, so that no one here could possibly think that she had the coin. How many of you think that would be the best thing for her to do? (Many hands were raised.) How many want me to search them and show the class that they are innocent? Those who would may step to the line. (Many went to the line. Some who had acquired, from talk overheard at home, a horror of being searched, clung to their seats. The teacher smiled kindly upon those who stepped out.)

Why, my best girls are out! Who could think for a moment that any of them could have done such a thing? (At this, two or three more left their seats.)

Now, while I am proving that these children haven't the dime that no one thinks they have, you children in your seats must sit as still as little wooden girls with your hands behind you. Tell me who shall watch you—for I am going to have you watched, for once, for your own sakes. After some parley a monitor was appointed, with the injunction to call aloud instantly the name of any child that moved hand, head, or foot.

The children on the line were examined, one by one. Their pockets were turned out, their hats and dress trimmings investigated, their books and school-bags looked into with the utmost care. The examination completed, each was sent to the other side of the room. When the entire line had thus changed sides, the teacher turned to the children in their seats and said, "If you would all ask to be searched but one, children, I should think that that one had the dime. Those who want to join these people who have cleared themselves so willingly may step out."

A few more children went to the side and the teacher said very gravely, Only six children left in their seats. Now, I think it must be one of these six. At this, one after another arose and went to the line, until the seats were empty.

The teacher had noticed an intent look upon the face of one of these last lingerers—an expression that suggested busy fingers, though the hands were behind and the body was held very still. Walking to this child's place, immediately after the child had vacated her seat, the teacher found the dime, pushed into a crack between the slats that formed the back rest and thrust as far out of sight as a long finger-nail would reach.

She extracted the coin, gave it to the owner, and dismissed the class, detaining only the offender, who kept up a voluble denial of all knowledge of the theft as the children filed out, and began to howl distractedly as the last of them left the room.

"As soon as we have talked this matter over," said the teacher, "I am going to let you go. But I shall not begin to talk about it until you are quiet. If you want to, you may help me put these things away and then we will sit down together and see if we can't come to some understanding." When the child was somewhat quieted, she went on:

"Now, Mary, you did a good deal of talking while the girls were going out, and I let you talk, though it hurt me very much to think they should hear you tell me so many stories. Now it is only fair that you should listen, and that is what I want you to do. Why do you think I went straight to your seat and took out the coin? It was because I knew you had put it there. So you see it was not just *finding* the coin there that made me think you guilty. I knew you were guilty before I found it."

"And yet you are not the girl that I should have expected to do such a thing, and I am at a loss now to

know how you came to do it. That is where I want you to help me out. I want you to tell me just what tempted you in the first place. Of course, having done the thing, you wanted to hide it. I am not surprised at the stories, for one wrong deed always leads to another. But how could you *do* it, in the first place? What temptation could have been strong enough and quick enough to make you reach out and take a coin that belonged to somebody else? What did you think you could buy with the money? It couldn't have been that you were hungry and wanted bread, like a poor woman who was arrested for stealing a loaf not long ago. What *was* it that could make the dime seem worth stealing, even for a moment? I must know all about it, so as to make it as easy for you with the girls as I can to-morrow. I am afraid they will not want to sit with you or play with you, and I want to make them feel that you might do this thing and even tell stories to hide it, and yet be a good girl and a good woman all the rest of your life. It must have been very sudden, this temptation. I know it took you by surprise; but you will know it if it should ever come again, this wish to take something not your own, and you will be able to put it out of your mind before any harm is done.

"Let me tell you, my child, what was the worst part of your sin, to my mind. It was the hiding of it. You were willing that I should suspect honest girls rather than that I should find you out. I don't believe you thought how mean that was. It was meaner than the theft. To rob Susie of her dime was bad, but to rob some other little girl of her good name would have been a good deal worse. The noble thing about George Washington in that true hatchet story I told you some time ago was that George was brave enough to bear the blame of his fault. He would not have had it laid to anyone else for the

world. I think when it comes to you how noble this feeling of justice is, that can give us such courage as it gave George, it will give you courage too, and no matter what wrong you do, whether it is great or small, you will be willing to take the blame and the punishment rather than have it fall upon some innocent child."

By thus talking to the child as one not wholly lost, speaking from a firm knowledge of the theft, expressing rather pity for the sinner's weakness and error than indignation and intent to punish, and evincing a desire to help the little criminal over this difficult place into which she had fallen, the teacher elicited a full confession, and much expression of sorrow. The next day she told the class how Mary had been suddenly tempted to do this dreadful thing, how in covering one sin she was forced to commit others, how fortunate it was for her that discovery had been made, and that Mary was now very sorry for the wrong she had done and wished too late that she could go back and live yesterday over again, an honest girl. She asked the children to help Mary up to goodness again, since she wanted to be good, and to forget the whole matter as soon as they could.

EXCELLENT ADVICE TO A "HOMELY" GIRL.

A LADY who in her girlhood was discouraged by her lack of beauty, but lived to become a leader in society, with hosts of sincere and loving friends, told the following story of the incident which gave her hope and inspired her to usefulness.

"If I have been able to accomplish anything in life, it is due to the words spoken to me in the right season, when I was a child, by an old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew

into myself, and grew daily more bitter and vindictive.

"One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying. 'What is the matter, my child?' she asked.

"'O madame, I am so ugly!' I sobbed out. She soothed, but did not contradict me. Presently she took me into her room, and after amusing me for some time, said, 'I have a present for you,' handing me a scaly, coarse lump covered with earth. 'It is round and brown as you are. Ugly, did you say? Very well. We will call it by your name then. It is you! Now, you shall plant it and water it, and give it sun for a week or two.'

"I planted it, and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight. 'Ah,' she said significantly, 'who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing? But it took heart when it came into the sun.' It was the first time that it had ever occurred to me that in spite of my ugly face, I too, might be able to win friends, and to make myself beloved in the world."—*Christian Herald*.

AT TWO YEARS OLD.

BY THE AUTHOR OF "FOR GIRLS," ETC.

"WHAT theory did you have about the training of children when you commenced raising a family?" inquired a young mother with a six months' old babe in her lap, of an elderly woman whose children were all grown and well respected in society.

"I don't know as I had anything that could be called a theory," answered the woman who was of the plain, ordinary, common-sense type, "but I was determined upon two things. One was that my children

should not be saucy and impudent to me, and the other was that they should mind me," said with a simple air entirely unconscious that she had put in every-day language the gist of what is spoken of in large worded discourses on family discipline as *respect* and *obedience*.

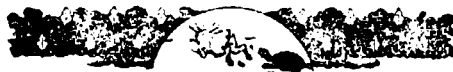
"I've just been reading a book," continued the first speaker, "which says we must begin with a child when it is only a few weeks old; must never take it up when it cries, must make it eat and sleep at a certain hour, and when it begins to creep never put articles it ought not to touch out of its way, but teach the child to let them alone; must punish it to make it obey, and break its will; and a lot of other things—it just makes me sick to think of trying all that on my baby. Your children were well raised and I was wondering if your—"

"I've read the same," interrupted the other, "but not until my children were partly grown. You can't always go by what you read. It is generally written by men to fit some theory—persons who don't know what it is to attempt to have your mind on a babe every minute asleep or awake, besides a dozen other things to see to. Some books of course are good and contain many helpful ideas, but you must never believe a thing just because a book says so. You can only take that which seems to your own judgment to be true. Books were scarce when I was young." Then becoming reminiscent—"I suppose one great help to me in starting my family right was some words I overheard an experienced mother saying to a friend. 'I always humor my babes and get along with them as easily as possible until they are done teething, for when

they are fretful we cannot be sure whether it is from willfulness or sore gums and feverishness, and it would be inhuman to be cross to a half-sick baby. Up to that age I never command it to do or not to do. When necessary to take out of its hands a thing it ought not to have, I merely exchange it for something more attractive. I set the coal hod and shovel inside the closet door, hang the scissors on a high nail and keep books and papers out of reach.

"But when they get their teeth, which is about two years old, I turn over a new leaf. I take them firmly in hand and make it a business to insist upon being minded. I never allow them to say 'I will,' and 'I won't,' or any other disrespectful words to me, and I do not hesitate to go on the principle of 'spare the rod and spoil the child.' I never scold, nor raise my voice in giving a command; never cuff and box, nor fret and jaw.' Now, that woman's children were models of good behavior and I resolved to follow her plan if I ever had a home and family of my own; which I did and with such success that I heartily recommend it to you. Children can be too much as well as too little governed. The idea underlying *government* is that children need to know that parents have rights which must be granted or respected by the child, while at the same time the parent is intent on securing to the child its rights. Failure to comprehend this principle of mutual rights causes the various failures in family life. But with this principle firmly established, the hygienic and other good ideas contained in books can be added at pleasure."

E. R. S.



SCIENCE OF HEALTH

RELATION OF DIET TO EDUCATION.

BY D. D. STROUP, B. E.

ALL states of the body affect the mind. The strong thoughts which have moved the world have not been sent forth by men who possessed sickly bodies. We can no more write or think effectively when sick than we can handle the ax or the scythe. Memory, reason, eloquence and morality are affected by disease. A disordered body involves disordered mental manifestations. "A sound mind in a sound body" is nature's law.

"*To learn how to live* is the great lesson of life," and too often is never learned or obeyed. To arrive near perfection there must be close harmony between the bodily functions and the faculties of the mind. A person is imperfect in proportion as he is out of balance with himself. Some individuals have naturally too much appetite, just as some have too much pride, or others too much ill temper. A man who leads a low life of dissipation has a much lower tone of mind than one who has been free from ill habits from his youth.

Many persons blunt their senses by improper diet. The matter with some sermons is they are "dyspeptic." I have listened to dyspeptic sermons and they were amusing to me from a scientific standpoint, although I felt much sympathy for the preacher. Clear thoughts in the pulpit are easily distinguished from the reverse. It is the same with the teacher when tainted with a dyspeptic cast of mind. The dyspeptic teacher should not be overlooked; he indeed needs careful attention. The pupils also need this atten-

tion, served out in a healthful manner. There will be something wrong—a lack of interest, sleepiness, slovenliness, sluggishness, weakness, bad breath, sour stomach, etc., etc. Gloom will pervade teacher and consequently pupils, and all may wonder what the matter is. "We cannot separate the condition of the body from that of the brain."

The appetite was not given to man to enable him to have an excuse to eat anything he can put into his mouth. Good Graham bread and oatmeal are healthful and nutritious. The taking of much butter and sugar is injurious to liver and kidneys; so are pasty substances. Meat when tough does more harm than good; it should be tender. Vegetarian diet should frequently and largely be partaken of. The strongest animals, such as the bear and elephant, are naturally vegetarians—not meat eaters.

Amount of diet need not be weighed; one constitution needs more than some others. Too much eating clogs mental manifestation and makes a person numb in nervous sensibility. Some persons do not discriminate between a natural and an abnormal appetite. A good old teacher, whose worth I recognize, said that whenever he went to a spelling match he would not eat anything in order to have a clear mind, and he usually proved one of the victorious. Overeating is as injurious as it is shameful. Indigestion is one of the causes of headaches. That more people die of food than of famine is true, and is well put. Many people

intoxicate themselves with much strong coffee or an inferior quality of the same.

That *diet* should be *clean* is evident from the plain laws of nature. Any impurities taken into the stomach affect the system for ill, and also tend toward a low, brutish animalism.

COUSIN MARRIAGES?

THE question is constantly recurring whether the marriage of cousins should be permitted. That the law is not prohibitive, in spite of popular notions, is a point in their favor, and intimates, it might be said, that the weight of evidence would not sustain special legislation for the prevention of such marriages. The fact is that investigation has not shown that the marital relation when entered upon by persons of such close consanguinity as cousins-german is any more likely to be productive of mental and physical defects in their offspring than marriage between persons unrelated, given similar conditions of health in both cases. In other words, consanguinity has had little, if any, influence in the production of disease of mind or body unless there be some inherited defects.

Upward of twenty years ago the writer took this position in a paper on the marriage of blood relations, that was widely circulated and received not a little censorious criticism from the professional and lay sides. Time has but confirmed the opinion.

If the health of cousins inclined to marry be good, and no neurosis—nerve disorder of a pronounced type—exist on either side, no evil results may be expected from marriage. Certainly in the family customs of the Hebrew race we find strong testimony of immunity from disease even where marriage in-and-in has been the rule for generations; the intermingling of pure blood giving only good results, as witnessed by a vigorous constitution and no infirmity of mind.

Some interesting data gathered by Burr are pertinent here, relating as they do to recent time. In Batz, a town of Brittany numbering about 3,300, five marriages occurred between cousins german, thirty-one between second cousins, and ten between those of third degree.

The issue of the cousins-german was twenty-three children, free from all disease both mental and physical. The second cousins had 120 children, normal in every respect; and the issue of the cousins of the third degree was twenty-nine children, also perfect. Two women were sterile. But insanity, idiocy and nervous diseases were unknown in the community.

A peculiar immunity from infelicitous consequences attending the marriage of Hebrews having blood connection has been alleged by some people. This, on comparison with the facts in the social life of other civilized races, is seen to be a mere notion. Burr traced the history of 1,044 idiots, finding but three and one-quarter per cent. of them in families where the parents were relatives. It is to be expected, however, that in consanguineous marriages where a taint of a neurotic sort exists the children will exhibit some deterioration in nerve organization. If the taint exists in both parents the force is but intensified, and idiots are likely to be produced with peculiarities accentuated. A notable example of this is found among the Alpine Cretins, a people secluded from the outer world in mountain fastnesses, and among whom intermarriage has been going on for centuries. Here, by repeated intermarrying, neuroses are preserved intact, and idiocy results.

Intermarriage frequently occurring tends to the persistence of special traits of character, as well as peculiarities of physical constitution, and in this way may be productive of a state of degeneration that finally manifests itself in positive defect.

It is on this line that objection may be made to a marriage of persons nearly related. Otherwise, and the health and adaptation being favorable, we should not be warranted to expect bad consequences from the union.—H. S. D.

THE PROBLEM OF CHEAP LIVING.

THE cost of living is always a serious matter with about seventy-five per cent of the average community; but how widely do people differ in their views as to what is necessary to comfort. Some are happy with one-half the income that others find insufficient for their needs. Up in the northern part of New York there is a young woman who has solved the problem for herself of living comfortably on a very small income. Tiring of city life, she took the savings of some years of clerical work and went up to the locality of her choice. There a few hundred dollars secured a plot of ground and her house of five rooms. A writer in *Harper's Bazar* says:

"As you approach the house a large tree seems to lean for support against the roof of the piazza and gives to that out-of-door place its ample shade. By way of a small square hall the parlor is reached, while opposite is the breakfast room, with its miniature butler's pantry, quite large enough for a single inmate. The bedrooms, although small, are charmingly furnished in old mahogany, and the smaller of the two is the author's sanctum. Three steps down from the dining-room is the kitchen, which has for its contents numerous saucepans, pails, broilers—all the paraphernalia by which a good meal can be served—while the broad windows allow the sun's rays to flood the floor at all seasons of the year. Stairs and halls are ignominiously discarded, but the windows of the house lend a picturesque charm on all sides. The house itself is quite a distance from the village and is in a lonely, out-of-the-way spot, yet

reached by tradespeople in regular rotation each morning.

"On the table in the breakfast room a book of debit and credit could be shown to the visitor or friend, if one cared to see this methodical system of housekeeping by which one person could live in a simple and comfortable way for one hundred and fifty dollars a year, the proof positive lying in the items which Miss C— showed with pride in her daily ledger. In this haven of rest she pursued her literary labors and reaped the benefit of that quiet and repose which shone as a bright color from her sweet face."

WHILE those who have made but a slight ascent of the hill of science may imagine that they are in possession of most of the mind-treasures which this little world can afford, exciting self-satisfaction, it may be, but as they ascend still higher, their vision being improved, they may be convinced that there are many things just beyond their reach. Seated on a still higher eminence, gazing abroad, having a far wider range of vision, they get glimpses of a domain far wider and broader than they supposed possible, outstretching in every direction, a realm filled with exhaustless treasures, wonders and beauties, free to all who will enter such mines of thought and research, being then convinced that what they are now in possession of is but a very insignificant part of the immense storehouse of creation. Great attainments scatter all thoughts of great progress in science. DR. J. H. HANAFORD.

SCIENCE IN NUTRITION.

A WRITER in the *American Analyst* considers this topic in a candid and judicious manner. By this we mean that the psychical or mental factors involved are regarded as much as the physical and chemical. He says:

It is undoubtedly true that the

science of nutrition is the most important of all temporal matters inasmuch as the physical welfare of man depends primarily upon the way he is nourished. It is undoubtedly erroneous to say, as a few recent writers on the subject have glibly declared, that this science is only fifty years old—that it owes its being to the researches of Liebig and Playfair. It would be as reasonable to assert that Edison had brought electrical science into existence. The science was known generations before these distinguished men were born, and great as the benefits are which they have conferred upon mankind, they are to be regarded as discoverers of details rather than of original principles. Neither is this derogatory to their great reputation. He who makes two blades of grass grow where only one grew before does as much for mankind as he did who first discovered the grass. The truth is that modern scholars—all honor to them—are following out the line which Adam began the first time he felt hungry. It is truly a science, and great strides have been made in knowledge within the memory of some now living, but it is not truly a modern science. Neither is it nor can it ever be an exact science, as some writers foolishly claim, seeming to think they are thereby exalting it. So long as human beings continue to have physical idiosyncrasies it will remain true that "what's one man's meat is another man's poison," and so long as that is true nutrition must remain outside the category of exact sciences. This, again, is by no means a reflection on the dignity and importance of the science, which, as was said, must always remain paramount so long as man continues to inhabit a physical body. No doubt enormous gain ensues whenever a scientist teaches mankind where to find food elements or how to prepare foods in such manner as to preserve the value of those elements or render them more easily digestible.

Such work can hardly be praised too highly, and it is entirely superfluous to attribute to it a character which does not belong to it. Into this error, however, nearly all "schools" of students in this science are apt to fall. Carbohydrates and fat and protein are certainly necessities of physical well-being, and they are as certainly to be found in some articles of food which are less esteemed by mankind generally than other articles of food. The mistake lies in supposing that because these constituents exist in any one article in greater perfection and better proportion than in another the first is therefore the preferable food for everybody. Too many other considerations aside from chemical constitution are to be taken into consideration to allow any such conclusion. It is this error that vegetarians, for example, fall into when they assume that beans are better than beef, dried codfish more valuable than good veal, and cheese one of the best, if not the very best, foods known to man. They are such to many individuals, but there are persons to whom these foods are positively injurious, and there are many more to whom they are far less valuable than other foods which chemically are greatly inferior to them. The question of food values is not one of chemistry alone, but of chemistry plus the physiological peculiarities of the individual. To this truth, almost self-evident as it is, the theorists appear to be blind, or if they acknowledge it they only allow that it is true in exceptional cases, whereas it is of almost universal application. Only by considering this question of idiosyncrasy together with the chemical part of the problem can any just results be attained. Nevertheless, the theorists, blind as they usually seem to be to those facts which go toward disproving their theories, are doing great good by insisting upon those facts which they accept. The common sense of mankind, and still more the natural appetites, which are

the natural guides, may be relied on to keep most people from going far astray in the matter of eating, and a general knowledge of any fact or set of facts is a distinct benefit to the race. All this is relative only to one branch of the science as it is classified, namely, that of the selection of foods. The other division—unnecessarily subdivided by most writers—is that of the preparation of foods. In this branch the work of the scientists is deserving only of praise. Not only does it advance the welfare of humanity by promoting economy of labor and expense, but it confers distinct benefits by showing how the really valuable elements of food are best treated, and how the best effects are to be obtained. This is of prime importance in the prevention of disease and the conservation of vital force.

GOOD NATURE AT THE TABLE.—If good digestion is to “wait on appetite,” it is important that the mind state should be favorable when we are eating. The habit that so many of us have of retailing our ills at the table is a bad one and should be severely condemned at all times. Wisdom can but approve what an exchange writer has to say in this regard:

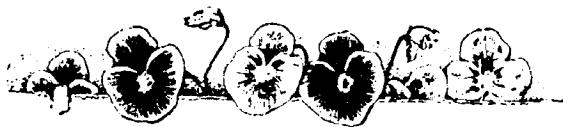
“Don’t bring your troubles to the table or allow yourself to think or speak of domestic cares during meal time. Half of the nostrums for the cure of dyspepsia, headache and neuralgia would disappear from the market if this rule should be followed. Silence and surliness on the one hand, querulous fault-finding and snarling on the other, are bad aids to digestion and convert a feast into a fruitful breeder of disease. Those who have

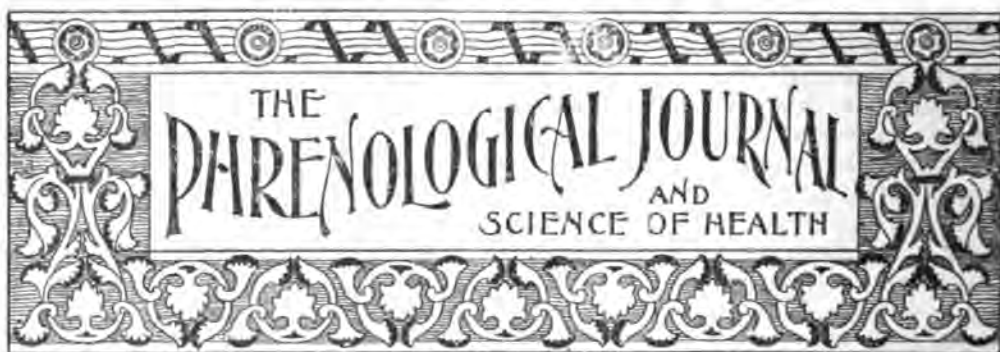
read ‘Southey’s Table Talk,’ and other works of the kind, may realize how greatly an agreeable, intellectual conversation can be made to conduce to physical benefit, and how a ready reply or happy repartee may convert a meal into a ‘feast of reason,’ as well as a moral agency for permanent mental and physical improvement. Try it. There is nothing like acquiring a habit in such matters. If you do not find a rich return in improved spirits, appetite and general bodily and mental comfort, the whole science and theory of hygiene is a delusion. Mr. Pecksniff’s belief that in setting his wonderful digestive machinery in motion he was a benefactor of society was not a very bad idea after all.”

A WALKING MATCH.

FLESH EATERS VS. VEGETARIANS.

LAST year in Germany, a walking match occurred which was participated in by thirty-nine persons, twenty-six meat eaters and thirteen vegetarians. At 6 o’clock in the morning they started, and in a forced march the meat eaters took the lead, the vegetarians going steadily and quietly on. One of the flesh eaters had a sausage round his neck, which caused great amusement, but he soon collapsed, and then another flesh eater had to take the train. Long before the termination the race had been won by the vegetarians, who took the lead half way on. The first in was the twenty-six-year old vegetarian, Mr. F. Bruhn; he covered thirty-six miles in seven hours and fifty-six minutes. Five flesh eaters collapsed totally. The vegetarians all reached the terminus, one being 60 years old!





Ex fronte, ex capite, ex vultu, etiam in ipso oris silentio natura loquitur.—PLATO.

EDGAR C. BEALL, M.D., EDITOR.

NEW YORK, AUGUST, 1895.

MORE ABOUT PHRENOGRAPHS.

AN editor is expected to please a good many kinds of people, and he is fortunate indeed if he does not make some enemies. No matter how high his aims, or how conscientiously he lives up to his standards, or how judiciously he may perform his duties, a certain amount of criticism is always expected and always in order; and so far from objecting to a discussion of our methods, etc., we are heartily glad to receive sincere expressions of opinion from our friends, however they may differ with us as to our work. We therefore take pleasure in giving space to the following letter from an esteemed old friend and subscriber :

NEW YORK, April 25, 1895.

To the Editor of THE PHRENOLOGICAL JOURNAL:

Recent improvements in the intellectual and esthetical as well as material qualities of your magazine prompt me to offer a few comments and suggestions in regard to its conduct. I have been a student of your special science for more than fifty years, having in my youth been

favoured with a copy of "Combe's Constitution of Man." From that day to this I have been a student of and believer in the doctrine of mental philosophy propounded by the learned German Doctors Gall and Spurzheim, and for the past thirty years I have read more or less of every number of your magazine that has been published.

Not the least noticeable recent improvement in THE PHRENOLOGICAL JOURNAL is the pure literary quality pervading its columns. The smooth, rhythmic flow of the sentences in many of the articles in which mental characteristics of well-known persons are analyzed and combined, makes it a pleasure to read of the distinguished characters delineated, even if the phrenology proper in the case were not considered. In this is evinced acute metaphysical discrimination, an indispensable prerequisite to an expert practical application of the science. Opportunities for this style of skillful work are afforded by the selection of well-known and popular persons, whose characteristics are of general repute; and when these analyses and combinations are shown to correspond to the contours and texture of the brain, temperament, etc., in the

same facile and cultured style, additional interest in the science itself is excited in the minds of thoughtful and refined people.

In the earlier years, when phrenology was struggling for recognition, and, like all efforts of reform, was subjected to the ridicule and contempt of the advocates of ancient theories, little thought was taken of elegance or beauty of style in the delineation of character. As the masters were conscious that the structure rested on a solid foundation, they built upon it a substantial framework with little regard to ornament or decoration. The leaders were men of stalwart intelligence. They stated and applied the facts they had discovered with great force and potency, and their apt illustrations necessarily arrested public attention. Their disciples have generally followed in their footsteps; and this obvious adaptation of methods to the appreciation and tastes of the generality of the people, has exerted a very marked leavening influence, so that the principles of the science are active in the community even where they are not understood or recognized.

But there are still many skeptics even among men of intelligence in regard to the verity of the science, and these recent publications in the *JOURNAL* of the characteristics of distinguished men, with their portraits, and the exhibition of phrenological indications as in harmony with their known history, will probably sometimes be explained as accommodating Phrenology to the character of the men, rather than indications of character by the phrenological signs, however skillfully incongruities may be explained. It would certainly be more satisfactory if the present improvement in verbal description were employed in methods that prevailed more frequently in the past, in the *JOURNAL*'s publications, where the examiner was entirely ignorant of the person under his hands, except as he

was presented before him. This method in the long past did much to attract attention, and to diffuse a knowledge of and faith in the science.

I recollect, about the year 1847, a gentleman of commanding presence, with features of the decided Roman type, and strong, vigorous physique, appeared at the rooms of Prof. L. N. Fowler in New York for examination. Of course the professor immediately concluded that he had before him no ordinary man, but he knew nothing of his history or identity. The delineation of the character was made in great detail, and it proved to be one of the most exact descriptions of facts in the man's history ever given. (See *PHRENOLOGICAL JOURNAL*, vol. 9, page 233, 1847.) The subject was Alexander Campbell, the distinguished president of Bethany College, and one of the leaders in a formidable religious reformation; the result of which in its present status numbers nearly a million communicants in the United States.

The description was published and extensively circulated among his adherents, and gave considerable impetus to the diffusion of phrenological literature among them. Indeed, I might say with propriety, that the leading minds among these people, with few exceptions, are phrenological in their views of mental science. Nearly every year one or more students of this religious faith may be found in the annual class of the American Institute of Phrenology in New York, and often they are ministers in the denomination. The reason for this is obvious. The Gallian doctrine is a potent agency in a scientific explanation of the numerous vagaries and delusive theories that have corrupted the religious thought of mankind, so that it becomes the handmaid of reformation. Religion is scientific as well as supernatural, and in both aspects harmonious.

The publication in the *JOURNAL* of character delineations by this lat-

ter method is still done occasionally, and as the work is always by a master in the art, they are much more effective in the advancement of the cause than in cases where the examiner is supposed to have a general knowledge of the history of his subject in advance. The case of Dr. B. B. Tyler, in the November number, 1893, and of the Rev. F. D. Power, in the January number, 1895, are in point. The writer is familiar with the history of both these gentlemen, and the coincidence in both cases, of the facts and the delineations, is quite remarkable.

M. C. TIERS.

We fully agree with Mr. Tiers that character delineations of persons who have come to us incognito are of especial interest, and we hope to publish such phrenographs more frequently in the future. We are aware that they serve to convince skeptical readers as to the possibilities of phrenological character reading, and possess a strong element of attractiveness from the fact that the conditions are somewhat in the nature of a test. The phrenologist in such instances appears to be challenged, as it were, to perform a supposedly difficult feat, and the interest in the success of his effort is somewhat similar to the interest people feel in a debate or a contest of any kind; and, as everybody knows, a fight always draws a bigger crowd than anything else.

We have never been disposed in the slightest to shirk anything of the sort in the past, and the only reason we have not given more such demonstrations of the phrenological art has been a pressure of other duties, and the difficulty of obtaining the proper subjects, since it requires the co-operation of one or more third

parties, as a rule, to bring about such an affair. Again, we beg to say, that while Mr. Tiers is quite right in his statements, it should not be forgotten that there are very great advantages in studying the delineations of individuals who have a national or world-wide reputation, and whose faces are familiar to everybody, but whose characters are not understood in detail. People have an excusable curiosity to lift the veil to some extent from the private life and character of the eminent personages whose names figure constantly in the newspapers, etc., and it is a great mistake to suppose that a public character, such as Grover Cleveland, the author of "Trilby," or Jim Corbett can be fully understood simply by observing his public acts. If a phrenologist gives a reading of an eminent man, it is assumed by some people that he is governed very largely by his knowledge of the man's public career. To those, however, who have had experience in phrenological character reading, the opposite is well known to be the case. With the single exception of the specialty in which a great man has become famous, the phrenologist will be compelled to judge by the organization presented as to every condition or trait of character.

Take, for example, the character of Henry George. Now it might be supposed that a phrenologist would know a great deal about Mr. George from the fact that he is a reformer, and that his special teaching relates to a theory regarding the taxation of land. But suppose we should inquire as to whether Mr. George is actuated by a sincere wish to benefit humanity, or by a selfish desire to make

money by his books? Suppose we inquire whether he is dominated by vanity or pride; whether he is an affectionate man in his family, or cold and tyrannical; whether he is a good judge of color or not; whether he is religious, or whether he has more generosity than sense of justice; or whether he has a sense of property; or is weak in the esthetical sense; or whether he is a good mechanic, etc., etc., etc., and so on with twenty or thirty other radical questions? How would the fact of his being a reformer settle these questions? Again, suppose that the phrenologist is called upon to give a delineation of Joseph Jefferson, the actor? Would he be safe in merely guessing that Jefferson is even a great mimic, and that his success on the stage has been due to his faculty of Imitation? Would the phrenologist be able to say from the newspaper accounts whether Mr. Jefferson was generous or stingy; whether he was fond of children; whether he had great taste for painting, etc., etc., etc.? Or suppose we examine a great musician like Patti or Joachim. Beyond the fact of being a musical genius, what could we tell from "hearsay"?

Experience has demonstrated to us for many years that we do not dare to give an opinion even as to a man's specialty from what we read of him until we have studied his organization, because even in a thing so apparently simple as music we may find upon examination of a musician that his success depends upon his mechanical talent rather than his sentiment for art; or we may discover that he has by nature more ability for something entirely different, and

which he was prevented from learning by the mere accident of poverty or parental interference. In our work in the consultation room we have often remarked to a subject in the chair that we preferred not to receive any intimation as to his character or pursuits, not that it would really influence us, but simply because it might appear to do so; and we have noticed in thousands of instances that the facts regarding an individual's organization were opposed to his opinions and experiences. For example, it often happens that a man may be successfully engaged in one profession, and yet have more talent for something else which he has never tried.

As an instance of unrecognized ability we recall the case of a very beautiful and talented girl who was once brought to our office by a well-known judge of Kentucky. The young woman was regarded by her family as highly gifted in music. She had been posing in her social circle as a musician, and had been led to suppose that music was unquestionably her special province. We do not now remember exactly what we said about her musical ability, but we did emphasize her superior talent for painting. She had a great deal more of the cool, steady, fibrous temperament than the emotional. She was a pronounced brunette with scarcely a trace of the emotional, sanguine temperament, and having a phenomenal development of Form, Size, Color, etc., in connection with certain other peculiarities, we did not hesitate to say that she would succeed very much better in painting than in any other line. But the girl thought

far differently, and on her way home, as she told us some months afterward, she indulged in a good deal of laughter at our expense. Still, for some reason, she began to think it over after a few days, and concluded that she would take up her painting again, in which she had dabbled a little in former years, and see what she could do. To her own surprise and the astonishment of her friends, within a very few months from that time she was painting beautiful portraits for which she received exceptionally high prices. She then launched out as an artist, established a studio in a large city, and continued to devote herself to that profession until she was married a few years later. In the meantime her music was almost dropped, and her friends admitted that her reputation was very much greater with the brush and palette than it had ever been as a pianiste.

However, we do not wish to appear to be arguing the question. We wish simply to be understood. As studies of the eminent people of the country are likely to occupy our first attention in this line, and as it is difficult to delineate their characters without knowing their identity, we shall be very likely to continue to present such delineations as we have done heretofore; but we shall be more than glad to introduce as frequently as possible the other kind of descriptions also, and trust that our friends will aid us in doing so when they have opportunity. We wish to thank Mr. Tiers for his kind words and friendly advice, and shall be pleased to receive communications from others in regard to similar questions.

THE APPROACHING SESSION OF THE INSTITUTE.

THE indications are favorable for an exceptionally large class this fall, and we think we can promise an equally exceptional course of instruction. The lecture room is being improved, and the large cabinet, consisting of many hundreds of casts, skulls, etc., has been carefully rearranged and the objects of interest all supplied with printed labels giving the name, history, etc., of each one, which will greatly facilitate the labors of the students. The lecturers this year are not only equipped with fresh material, but are arranging their work so as to cover a larger field than ever before.

Many inquiries come to us as to the necessary preparation for the course. The best answer we can give is that a willingness to learn with a general knowledge of the outlines of the subject are the chief requisites. Of course the more the student knows, if his knowledge is accurate, the better; but it is no disadvantage to come with comparatively little preparation. On this point Professor Sizer recently replied to one of our correspondents in a private letter as follows:

"Some men try to do too much in the way of detail before they come, and it often costs more time and labor to undo false theories and practices than it would require to teach correct ones. If you have studied temperament and the meaning and location of the organs, you are prepared to take the course of instruction. We teach the student how to teach, and, of course, how to understand the subject. Bad habits in studying heads, and looking in a wrong manner, are stumbling blocks which some

have and which we sometimes nearly fail in demolishing in the whole course. Some men knowing next to nothing of the subject go out lecturing on phrenology to earn money to come to the Institute to learn how to lecture and examine heads, and they get into awkward and wrong habits which stick very tenaciously to them, sometimes all their lives. I would rather have virgin soil and plant it as I wish than to grub among the rank weeds of error contracted and cultivated before they come. This year I am here, healthy and hearty, and may be for five years to come—and I may not. What the world gets from me it would better try to get before I am unable to confer it. Fix it if you can to come September 3, 1895, and what you lack you will then be all the better able to get by yourself. Experience under right rules makes a man successful."

TO WRITERS AGAIN.

WE wish to say a few more words regarding matter in *THE JOURNAL*. We want to be both charitable and just, but we feel that, although the beautiful principle of lenity should occupy the larger space in our thought, it should be preceded by the consideration of equity. First of all, we feel that it is our duty to our subscribers as a whole to give them the best material that we can secure and for which we can afford to pay. This, it should be remembered, is a larger duty than the one we owe to the individual writers.

We say this to explain our position in regard to the acceptance of some contributions that we are obliged to decline, although they are not especially faulty as to composition. We are placed, as it were, between two fires. If we refuse to print cer-

tain of these articles we give offense to the authors, who feel that we are hypercritical or partial. On the other hand, if we publish the cheaper sort of contributions, especially when they lack phrenological application and point, we call down upon our heads the criticism from a vast number of our subscribers that *THE JOURNAL* is deficient in force and attractiveness. Under these circumstances we feel obliged to favor the large *majority* rather than the small *minority*, although we mean to try to please as many as we can.

We have been pained, of late, to be obliged to return several manuscripts from subscribers for whom we feel a very warm personal regard. These writers have a sincere interest in phrenology and the success of our work, for which we are truly grateful, and we hope they will accept our assurance that we decline their contributions only when we feel that we must do so in the interest of a greater duty.

Finally, as to the nature of the contributions we need, we beg to repeat that we require more articles capable of pictorial illustration, and that deal with *specific applications* of phrenology. Almost daily we receive manuscripts setting forth in glittering generalities the broad fact that phrenology is valuable, important, applicable, useful, advantageous, available, practicable, indispensable, necessary, beneficial, etc., etc., etc. But this is not enough. Our readers are doubtless all satisfied that phrenology is a great science, and if we continue to repeat this statement without explaining *how* it is so, we may be accused of imitating the pat-

ent medicine advertisers, who simply announce that their nostrums will cure all diseases, without explaining the action of the medicines.

People like to learn things that they can apply in their own lives, and as the opportunities for using phrenology are almost infinite we ought to give more attention to this side of the subject in our literature. For example, we take pleasure this month in publishing an article that deals with the marriage question in a practical way. While it is by no means exhaustive, and while we cannot say that we might not like to add to it or modify it in some respects, it has the kind of point and definiteness that furnish material for thought. When the author says, for instance, that there ought to be five conditions equal and five conditions different, and specifies these conditions as he does, he gets right down to the practical plane on which every student can work. If the reader is a lover he will probably be interested in determining whether his sweetheart has the combination that would be desirable according to that scheme. And to those persons that are already married, but that feel the need of a more harmonious life, it will be almost equally interesting to subject themselves to a species of examination in the light of this new knowledge. Even in cases where it is discovered that there is an inextinguishable element of antagonism existing in both parties, such as an excess of Combateness or Firmness, it will still be of advantage thus to be reminded of the fact, and thereby stimulated to avoid the undue exercise of such a faculty when dealing

with the conjugal partner. Applications of our science such as this, relating both to marriage and choice of pursuits, will surely be both entertaining and profitable to our readers, and we repeat once more that we hope they will assist us in securing matter of this kind.

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.

ALL CONTRIBUTIONS MAY BE SENT TO THE GENERAL editor, Dr. Edgar C. Beall; but matters relating to CHILD CULTURE, SCIENCE OF HEALTH, or of a strictly medical nature, should be sent preferably to Dr. H. S. Drayton, who has special charge of these departments.

WE ALSO EARNESTLY REQUEST OUR CORRESPONDENTS to write as legibly as possible. Wherever practicable use a typewriter. In this way you will lighten labor, avoid misunderstandings, and secure earlier attention

ALCOHOL OR TOBACCO—W. A. P.—There is no doubt which of these accomplishes the greater harm. A little examination of the statistics of crime, vice and disease will soon convince any one that alcohol is the more serious evil. Tobacco is highly poisonous, but it is not so directly brought into contact with the vital centers as alcohol is, through drinking habits. The pathologists will tell you how this insidious spirit poisons and impairs organic function. No part of the human body seems to be able to avoid its approach. Tobacco affects the heart nerves and the respiratory passages. For the most part alcohol strikes at these, but also has a perverting

effect upon the organs of digestion, and through them the nervous system receives injury, and mind and character are enfeebled and depraved in time. You have but to look around you for a multitude of evidences in regard to the havoc wrought by liquor drinking. The secretary of the National Temperance Society, New York, will furnish you with abundance of printed testimony, and if that may not appear "scientific" enough you may apply to the editor of the *Journal of Inebriety*, Hartford, Conn., for further convincing data.

PSYCHOLOGY—S. B.—"Modern Psychology" has borrowed not a little of its method and principles from phrenology. It measures heads and bodies, considers size, weight, form, quality, temperament, etc., and in its application to education makes the physical characteristics necessary attributes in the determination of mental capability. Read James, or Sully, or Ziehen's "Introduction," and you will find that the "new" is a very different thing from the old mental philosophy, the "new" having so much reference to brains.

DELICATE FEATURES, ETC.—M. M.—You should explain the matter more at length, as we do not understand the purpose of the inquiry. What, for instance, do you mean by a "symbolical head?" Tell us something about temperament, conduct, etc. You may have struck an interesting case.

COMPARISON OF HEADS—M. B. N.—It would be much better for the satisfaction of the parties concerned, especially the examiner and you, if you would send photographs of the heads—side views being preferred, or views that give some idea of the long diameter of the head. Also, instead of noting organs by number mention them by their names, abbreviating to save space. Of course it will be understood that a description predicated of the chart markings by an examiner unknown to us must be regarded as a rather arbitrary affair. While it may be near enough to the facts of character and disposition, it may not be a fair exhibition of our capability. A skillful physician is not inclined to take the description of another physician as his only basis of judgment in a serious case of sickness; he would see the patient and ex-

amine him before offering advice as to treatment. It should be understood that the margin of error is wider in phrenological diagnosis than in medical, and the phrenological examiner should have as much opportunity for inspecting the head of the person who desires his advice as it may be possible to give. This course takes the matter out of the domain of conjecture, and is, therefore, more satisfactory to the intelligent and serious applicant.

DOG-BITE AND HYDROPHOBIA—P. L.—We are of opinion that your fears are unnecessary—that the dog-bite will not cause any such malady, as the dog is a healthy animal. Hydrophobia is considered a microbe disease, and the animal must have the disease to be able to communicate it. We are of opinion, further, that a so-called mad dog does not communicate the disease to all he bites. It happens sometimes that such an animal running loose may have bitten a considerable number of dogs and other animals before being killed, yet a small percentage of them show rabies. We have known fanciers to be bitten without serious result. Youatt, the great horse authority, was bitten very often. Although "hydrophobia" is now called by many a germ disease, its real nature has not been fully determined, and there are some good pathologists who doubt the specific nature of hydrophobia.

TEA DRINKING.—The much drinking of tea undermines the nervous stability. People may say that they do not use a strong beverage, but an inveterate habitué usually wants a mixture that he can *taste*, and that means a more than average infusion or decoction. The narco-irritant principle strikes at the nerve centers, the brain itself, and hence the restlessness, dizziness, headache, insomnia and imperfect circulation of which tea drinkers often complain. As one authority has said: "To speak of this beverage as 'the cup that cheers and not inebriates' must be regarded as an instance of poetic license. . . . Certainly it belongs to the realm of poetic fancy rather than to that of scientific fact. And it may be claimed that its author by his subsequent melancholia and suicide demonstrated the danger of indulgence in this direction." No, we do not approve tea drinking as a habit.



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.

DRUGS AND HEART FAILURE, a brief monograph by the well-known hygienist, Dr. Chas. E. Page, of Boston, points the moral of sudden deaths after the administration of drugs specially "indicated" in such cases.

THE USE OF ALCOHOL IN HEALTH AND DISEASE. By A LADY PHYSICIAN. Issued from the press of L. N. Fowler & Co., of London.

A little monograph of practical interest to nursing mothers especially, giving the facts of observation and experience in a clear, direct manner, and very earnestly showing the dangers of alcoholic drinking.

PHRENOLOGY APPLIED OR MADE PRACTICAL. By JOHN BRETHERTON. An essay, read before the Leyland Literary Society, January 25, 1894.

The author points out many of the uses and abuses of the mental faculties, and their relative positions and indications of development, interspersing his remarks with incidents of a humorous quality, mere colors illustrative of the point made. L. N. Fowler & Co., London, publishers.

REPORT RELATING TO THE REGISTRATION OF BIRTHS, MARRIAGES AND DEATHS IN THE PROVINCE OF ONTARIO FOR THE YEAR ENDING 31ST DECEMBER, 1893. Printed by order of the Legislative Assembly.

This interesting statistical account comes to us per the courtesy of our friend, Dr. Ross, of Toronto. It contains much material for economic reflection. In the main the growth of Ontario shows most favorably in comparison with the other

provinces of Canada. The same general preponderance, however, is exhibited in the flux of population toward cities and large towns, as in the United States.

THE EFFECT OF DILUTE SOLUTIONS OF CHROMIC ACID AND ACID URINE UPON THE RED-BLOOD CORPUSCLES OF MAN. By M. L. HOLBROOK, M.D., of New York.

This paper is the record of experiments that demonstrate the reticulated structure of blood corpuscles—a direct and clear statement of the method pursued—useful for histologists who may wish to confirm the results.

COIN'S FINANCIAL FOOL.—The book with this title is in answer to "Coin's Financial School." It discourses on the silver question in a semi-humorous vein, and shows up many misstatements and certain fallacies in the reasoning of the author of that book. It is well to view this silver question from both sides. Although a great bugbear, and made much more of than it deserves, candid people should be desirous of knowing what is involved. It is illustrated with designs by Dan Beard. Price 25 cents. J. S. Ogilvie Publishing Company, New York.

THE TREATMENT OF LARYNGEAL TUBERCULOSIS BY THE APPLICATION AND SUBMUCOUS INJECTION OF CREOSOTE. By WALTER F. CHAPPELL, M.D., M.R.C.S. New York.

This reprint advocates and illustrates the utility of direct local applications. In the experience of laryngeal specialists it is pretty well agreed that the most rational mode of treatment is by the direct application. We are of that opinion decidedly from our own private and clinical experience.

REPORT OF THE AMERICAN HUMANE ASSOCIATION ON VIVISECTION AND DISSECTION IN SCHOOLS. Issued by this Association for the purpose of showing the trend of opinion among our better educated people with regard to vivisection as a method of instruction.

We are glad to note so strong an expression of disapproval. Dr. Holbrook hits the fact when he says: "Study animals alive, acting naturally, and some good can

be learned. Studying them in the throes of pain cannot help teach hygiene." Pamphlet merits wide distribution. Can be obtained for four cents in postage stamps by addressing Dr. Albert Leffingwell, 62 Kirkland street, Cambridge, Mass.

THE CLINICAL DIVISIONS OF PNEUMONIA :
A Clinical Lecture Delivered at the New York Post-Graduate Medical School. By ANDREW H. SMITH, A.M., M.D.

This excellent monograph by Professor Smith is but an example of his method of clinical exposition. Somewhat adherent to the therapeutical views of a generation ago, he is nevertheless a frank, liberal and earnest student of disease, and his plain and carefully full statements, contrasting sharply with the veneered style of some New York instructors in the schools, always impress those who attend his clinics.

HOW TO MAKE MONEY ALTHOUGH A WOMAN.
By IRENE W. HARTT. No. 6 of the Peerless Series. Quarterly. New York: J. S. Ogilvie Pub. Company.

"Although a woman," the author deals with her subject energetically and shrewdly, giving excellent advice for the woman's use who would or must shift for herself. She has capital things to say about earning pocket money, getting over hard plans, adopting professions, literary and scientific, etc. You would think that she had been there herself as you read her practical words.

THE INTERNATIONAL ANNUAL AND PRACTITIONERS' INDEX for 1895. New York: E. B. Treat, publisher.

The thirteenth number of an undertaking by no means insignificant lies on our table—a volume of over six hundred pages. As a digest of the progress of medicine it certainly is "up to date," and

prepared in such convenient form as to be a ready reference for a moment's examination. Mr. Treat is to be credited with uncommon enterprise in his publishing of this annual. It is a book that comprehends features of more value than the ordinary medical cyclopedia, as would be inferred at once by the educated physician on glancing down the list of contributors. Of course a progressive volume would be expected to have much of its space filled with notes on recent treatment and new remedies. The "organic extracts" receive attention. More than usual space is given to certain forms of nervous disorders, especially in children. Antitoxine and the analogous serum injections are considered with some fullness. A well illustrated section on Sanitary Science is included, besides a condensed report on new instruments that have received much favor from the physician and surgeon. A casual examination shows that those features of late introduction and prospective value have been carefully included in the current text of the volume. A very complete index renders the work of more available service.

OUTING TRIPS AND TOURS. Supplement to *Bullinger's Monitor Guide*. 1895.

An attractive, interesting and helpful issue for those who tour or excursion in these genial days. Charminglly illustrated, and adapted to all purses.

HENDERSON'S MIDSUMMER CATALOGUE, 1895.
Advice and Aids to Summer Gardening. Illustrated. New York.

POPULAR SCIENCE.—July number tells its readers something of Natural History, The Development of the Candle, Mecca Pilgrims and sundry useful things for every day. Boston.



PHRENOLOGICAL SOCIETY AND FIELD NOTES.

THE Vancouver Phrenological Society, at Vancouver, B. C., is still in existence and has awakened quite an interest in the science in that city. Lately it has been discussing "The Temperaments and Their Effect Upon Character."

H. B. PARKER, class of '75, recently gave a lecture at the Institute at Jonesboro, Ga., on "The Utility of Phrenology to Teachers," which was exceedingly well received. He expects soon to lecture at Cumberland, same State.

PROF. LEVI HUMMEL, class of '77, writes: "I am getting nearer and nearer the lecture field. In the meantime I am still collecting physiological and anatomical apparatus, and adding to my already very large collection.

"I am glad to hear such encouraging reports from those who are in the field. It shows that the greatest science that the world has ever known is constantly gaining ground. I wish every good, honest and skillful phrenologist Godspeed in his or her work.

"Glad to see THE PHRENOLOGICAL JOURNAL still holding its own; each new number is better than the preceding one."

THE work of the Cincinnati Phrenological Society was quite successful at the Humane Bazaar lately held in that city. They turned in \$53 clear as their contribution from examinations. They were the rivals of the Gypsy Camp held at the other end of the hall, where Solar Biology, Psychometry, Graphology, Palmistry, cards and tea-grounds held the curious seekers after fate. The society adjourned for the summer June 14 to meet again the first Friday in September, 1895.

M. J. KELLER, Cor. Sec.

SINCE the beginning of this year the New York Society of Anthropology has held regular meeting on the first Monday evening of each month. In January Dr. Charles W. Brandenburg lectured on "Brain, which part do we use most?" In February Albert Bausch spoke on "What is Anthropology," in March the Rev. W. J. B. Daly on "Phrenology and the Human Soul," in April Prof. Nelson Sizer on "Man, His Make-up and Mission," in May Dr. H. S. Drayton on "Where are We? An Anthropological Vista of Modern Man," which last

lecture closed the course for the season, which will reopen on the first Monday in September. The subject and lecturer will be announced next month.

Corresponding members solicited.

CHAS. W. BRANDENBURG, M.D.,
239 East 14th St., N. Y.

DEAR FRIENDS: Since last September I have spent eight weeks at Lakewood, N. J., where I lectured and examined many fine-grained persons.

At Atlantic City, where I recently spent a few days, I found Prof. J. W. Rutter, who is prospering. During the time of my phrenological practice I have lectured no less than fifty times in hotels and branches of the Y. M. C. A., from whom I have commendatory letters for my scientific work in character delineating. Eighteen hundred and ninety-five is my seventh year in the study and practice of Phrenology, and it is my intention to do what old Prof. Newton told me to do, viz.: "Stick to Phrenology for life."

For some time I have interested myself in the anatomy of the brain and skull, and it is my purpose thoroughly to acquaint myself with these subjects, so that I can more ably handle the medical men, many of whom I have converted to Phrenology. As a matter of fact, it is hard for me to find a person who can dispute successfully the truth of the phrenological descriptions of their characters and talents as given by myself. Thus I have discovered that I really can delineate correctly (about as *correctly* as the best of those whom I have met) with few exceptions.

Last fall, while lecturing in a first-class hotel at Ocean Grove, I said among other things that I knew what I was talking about and intended to prove it. I asked that some one should blindfold me, and requested the audience to select their own subject, with the understanding that the person should not speak until the delineation was completed. I told the gentleman who had been chosen that he would make a first-class lawyer, author or a clergyman. I afterward learned from the subject himself that he was Isaac Franklin Russell, a professor in the University of Law, New York City, and an author as well, and that he had studied for the ministry.

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Volume 100

SEPTEMBER, 1895

Number 3

THE **P**HRENOLOGICAL JOURNAL

AND
SCIENCE OF HEALTH

AN ILLUSTRATED MAGAZINE
OF
HUMAN NATURE



ELIZABETH CADY STANTON

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In the author's preface he says :

"The subject of this work, 'How to Study Strangers,' needs no apology, though the manner of its treatment may warrant a word of explanation. I have spent fifty-six years in lecturing on human character and in making personal descriptions of the same. These were addressed to public audiences or to individuals and their friends, and of course, being strangers to me, they required language at once decisive and seemingly dogmatic. Patrons insist upon absolute statements and will approve and accept nothing else. The reader is requested, therefore, to remember that every page of this book has been dictated to a stenographer in the same manner as the descriptions of the personal character of strangers are uttered, and if the language seems too positive, egotistical or abrupt, it may result from the long and necessary habit referred to, or perhaps from the fact that I thoroughly believe every line in the book.

"In 1882, having completed man's allotted age, I wrote and published my third book, 'Forty Years in Phrenology,' and though being healthy and joyous, I closed it with a benediction to my friends and readers as my last contribution, and when a copy came from the bindery I wrote on the fly-leaf:

"'The first copy of my last book I devote to my beloved wife, this 11th day of November, 1882.'

"She urged me to promise that I would not write another book, but confine myself to the smooth sailing of professional office-work, but three years afterwards 'Heads and Faces' was launched, and 135,000 purchasers have sought for and sanctioned it; and now, ten years later, I am giving the finishing touches by writing the preface for 'How to Study Strangers,' designed to be my last book and a sequel and companion for 'Heads and Faces,' yet so different as to fill a place of its own.

"To the survivors and friends of more than 250,000 persons who have been under my hands professionally, and to more than 600 graduates of the American Institute of Phrenology, I hopefully commit this, my latest work, as a token of affectionate interest and regard."

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ELIZABETH CADY STANTON.

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[WHOLE NO. 681.

ELIZABETH CADY STANTON.

A PHRENOGRAPH FROM A PERSONAL EXAMINATION.

BY EDGAR C. BEALL, M.D.

WE expect reformers, as a rule, to be peculiar in some respects, and we are never surprised to find them even eccentric to a remarkable degree. People who are harmoniously balanced, whose digestion is good, who are happily situated as regards their business and domestic affairs, are likely to be of the opinion that this world in its present condition is a very delightful place. It is difficult for them fully to understand the misfortunes of others, or to discern the radical imperfections in the existing order which their ill-favored fellows so clearly perceive. Thus it happens that reformers are usually individuals who in their personal experiences have deeply felt the pressure of widespread evils, and who, to make their own surroundings agreeable, if not to increase the happiness of their neighbors, have arrayed themselves in hostility to some of the established institutions, laws or customs.

In some instances the motives of innovators and iconoclasts are not wholly free from feelings of revenge or selfish ambition; and it is only the truth to say that some of the greatest steps in the world's progress have

been due to the labors of men and women who, if not devoid of philanthropy, were at least far from noble. Catharine II. and Napoleon were characters of this sort. But it is pleasing to know that there have been and are objectors to many prevailing theories and practices—reformers in the truest and best sense, who sincerely believe that certain changes would greatly increase the sum of human happiness, and whose sympathies are so keen that they cannot refrain from taking part in the work they so ardently desire to see accomplished. In the latter class we may count Mrs. Elizabeth Cady Stanton.

Benevolence is the key to this woman's character as a reformer. She is no pessimist, and does not rebel against the existing conditions because they seem to her to be inherently faulty. She does not complain of the earth, its fertile valleys, rock-bound treasures and beautiful rivers, or even the constitution of human nature as it would be if released from the fetters of old mistakes. She sees how easily the human race could be happy if only made truly free, and her chief protest is against the injus-

tice, ignorance and usurpations of authority which, on the part of certain classes, curtail the liberties of the masses, particularly of her own sex. She likes the world, but she desires a better administration of its affairs. Her idea is not to destroy the social fabric, but simply to readjust its tangled threads. She has a phenomenal organization as respects the capacity to enjoy life, so that the only thing needed to complete her



ELIZABETH CADY STANTON AT THE
AGE OF SIXTY.

happiness would be to know that others were as happy as herself.

Unlike many other eminent people, Mrs. Stanton's personal appearance is quite in keeping with her remarkable career. Though not tall, she is certainly one of the most distinguished looking women in the world. Her figure has that plumpness which indicates superb health, and it would be difficult to find a more perfect facial sign of digestion than is shown in the fullness of her cheeks. She has also the rare power of sleeping at will

under almost any circumstances. Her eyes are clear gray, and her hair, which was naturally dark brown, is now of that peculiar quality of whiteness which, though as devoid of color as the purest snow, still in some mysterious way reflects a shimmer of vitality and youthful vigor as beautiful as it is rare in one so old. At first glance she reminds one of some grand European court lady of a hundred and fifty years ago suddenly come to life, and still no person could be freer from all affectation of pomp or power. Her manners are the perfection of simplicity and graceful ease. She disdains all the arts and wiles of those superficial minds that have no fountain of genuine character or talent. She pleases without an effort because the most spontaneous expression of her true self is quite as agreeable as any quality that she could assume.

As might be expected, Mrs. Stanton's head is of extraordinary size, measuring $22\frac{3}{4}$ in. around the base, and 14 in. from ear to ear over the crown. The occiput and cerebellum are exceptionally large. All the domestic qualities are very marked. Her affections are all deep, warm and tender. Her maternal love is great enough to extend in some measure to the whole human family. Her interest in people would be as unfailing and constant as life itself. To her senses there is sweet and holy music in every note in the gamut of human love.

Combateness is of only average influence. Destructiveness is rather large, however, and confers much of the energy she manifests in her work. She has a kind of courage which is a result of great enthusiasm and hopefulness, combined with moderate cautiousness. She has little fear of anything, and thus when obliged to engage in controversy or other forms of strife she is quite as efficient as other persons of greater combateness who lack hope or definite ambition.

The head is rather narrow at ac-

quisitiveness and secretiveness, in which respect she resembles the majority of great reformers. Her approbateness is strong, but the sentiment of self-valuation is decided-

the floor would open and permit her to drop out of sight.

Probably the reason why the sense of selfhood is so often deficient in superior minds is because their intel-



ELIZABETH CADY STANTON.

ly feeble. This is another peculiarity frequently to be found in people of genius. Mrs. Stanton says that she never rose to address an audience without a sensation of wishing that

lectual horizon is so wide, and studded with so many interesting gems of knowledge, that their attention is absorbed in things external to their personality. Self-esteem, when very

active, implies a consciousness of one's superior power in relation to the environment. Its exercise implies a recognition of one's personal worth. In its very essence it is opposed to all forms of self-abnegation. As its seat in the brain is in the most posterior portion of the crown, its function naturally antagonizes the elements of trust, submission, imitation, sympathy and charity, which occupy the frontal top head. Its influence upon the character, therefore, is toward an autocracy which in a degenerate form becomes tyranny. In the course of mental evolution the brain rises and expands in the direction of the upper forehead. The upward tendency of our race in philosophy, religion and æsthetics is shown in the great advances of recent times in regard to all forms of slavery, penal legislation, literature, music, etc. In short, the evidences are everywhere clearly visible that the old adamant of selfishness and hate is now melting in the sunshine of love. Altruism is the watchword of to-day. Naturally, men and women of genius from their high ground are among the first to see the freshest light. The prenatal influences that produce the truest genius are likely to be opposed to the conditions that breed selfishness. The possession of power and authority stimulates the desire to rule, and this often defeats itself in the end. Genius is more likely to be born of unrequited toil. The possessor of great wealth and power can afford to fold his hands and rest. The pendulum of his activity has reached its highest point and begins to descend; but behind the man of great philanthropic and intellectual power there is a tension of forces in which the thought of self as such is usually obscured. As the greatest modern word-painter has exquisitely said: "Adversity is but virtue's foil; from thwarted light leaps color's flame; the stream impeded has a song."

Mrs. Stanton's head is of only

moderate height on a line with the ear at firmness, but expands considerably at the sense of justice, and rises very perceptibly at hope. The central region at reverence and faith is only average, but the fullness at benevolence is very conspicuous. Imitation and mirthfulness are also large, and there is a very noticeable expansion of the temples at ideality and constructiveness.

The intellect is philosophical and literary rather than scientific. With the exception of talent for specific observation and memory of places, the percepts are quite large. Language is very marked in the fullness of the eye. The temporal diameter at music is also considerable, while the arching at the outer angle of the eyebrow affords an illustration of order which it would be difficult to equal.

Causality, comparison and suavity impart great fullness to the upper forehead. The sense of human nature, however, is rather weak. Her impressions and judgments of people are therefore liable to be mistaken. It is difficult for her to believe ill of anyone. She has that magnanimous confidence in human nature which never suspects without the best of reasons. No doubt she will sometimes be deceived, but in the main, as she lives in a superior social atmosphere, by thinking the best of people, she will usually attract to herself the best that others have to give, and thus in the end will reap a harvest of happiness which only those can know who sincerely seek the good and true.

BIOGRAPHY.

Elizabeth Cady Stanton was born November 12, 1816, in Johnstown, New York, and is consequently approaching her eightieth birthday, which is expected to be the occasion of a very noteworthy celebration. She was the daughter of the distinguished Judge Daniel Cady and Margaret Livingston, and her unusual talents and strength of charac-

ter are unmistakably a direct legacy from her father.

Her career as a worker in the cause of woman has been so remarkable that very few persons are unacquainted with its principal features. It is interesting to recall the fact that in the year 1848 she called the first Woman Suffrage Convention that was ever convened in the world, and from that time to the present her zeal, industry and enthusiasm for reform have never relaxed. She is a woman of varied learning and has been interested in a great many movements besides that of woman's political equality. It almost goes without saying that she was an Abolitionist and an advocate of temperance.

The following paragraph was written by Mrs. Stanton years ago, and explains some of the circumstances that led her to espouse the cause of woman:

"We lived in a Scotch neighborhood, where many of the men still retained the old feudal ideas of women and property. Thus, at a man's death his property would descend to his eldest son, and the mother would be left with nothing in her own right. It was not unusual, therefore, for the mother, who had probably brought all the property into the family, to be made an unhappy dependent on the bounty of a dissipated son. The tears and complaints of these women, who came to my father for legal advice, touched my heart; and I would often appeal to my father for some prompt remedy. On one occasion he took down a law book, and tried to show me that something called 'the laws' prevented him from putting a stop to these cruel and unjust things. In this way my head was filled with great anger against those cruel and atrocious laws. After which the students in the office, to amuse themselves by exciting my feelings, would always tell me of any unjust laws which they found during their studies. My mind was thus so aroused against the barbarism of the laws thus pointed out, that one day I marked them with a pencil, and decided to take a pair of scissors and cut them out of the book—supposing that my father and his library were the beginning and end of

the law! . . . But when the students informed my father of my proposed mutilation of his volumes, he explained to me how fruitless my childish vengeance would have been, and taught me that bad laws were to be abolished in quite a different way. As soon as I fairly understood how the thing could be accomplished, I vowed that, when I became old enough, I would have such abominable laws changed. And I have kept my vow."

It will also interest our readers to know that from a very early period in her history Mrs. Stanton was greatly influenced by phrenology. With a sort of intuitive impression that such must have been the case, the writer asked her if she did not regard phrenology as of immense value as an engine of reform and human development, to which she replied in the affirmative with great emphasis and warmth. The writer then exclaimed, "Surely you must have been familiar with Combe's 'Constitution of Man!' which led her to say that that book had literally lifted her up to the plane upon which she has stood during all the years of her active life as a reformer. It was a source of great relief and comfort to her as an explanation of many things that had perplexed her in the old interpretations of the Bible which were current in those early days.

Mrs. Stanton has been noted as a brilliant writer as well as a speaker; "The History of Woman Suffrage," published some years ago, and "The Woman's Bible," now in press, to which she was a chief contributor, having attracted especial attention. The latter is not exactly a new version of the Bible with certain passages expunged, as many have supposed from the title, but rather a series of comments and interpretations representing the advanced scholarship and liberal sentiment entertained by the most eminent American women.



HOW THREE PEOPLE DID EUROPE AFOOT.

BY GEORGE C. BARTLETT.

LETTER I.

SOME months ago, while at dinner, my younger sister asked me if I was through traveling, or if I might go abroad again. I replied that I had been thinking that very day that if no business prevented I should like to go by some cheap route to Switzerland, and on foot enjoy its beauties; wander along the shores of its celebrated lakes, climb its mountains, pierce its tunnels and passes, mingle with its people; in fact, mix and mingle Switzerland with me—me with Switzerland.

"What will it cost?" my sister asked. I answered that I thought I could make the journey for a few hundred dollars. "If you could do that," she said, "I would like to go with you." A few days later she mentioned the conversation to an elder sister, who replied that, having lived thirty years with her husband, she did not doubt that he would willingly hand over a few hundred dollars for the prospect of enjoying once again, for a few months, the blessings of singleness and freedom. She remarked afterward that she could not help feeling a little piqued at the alacrity of his favorable response. The upshot is that to-day, Monday, June 12, '93, finds the three of us as second cabin passengers on the "Maasdam" steamer, which belongs to the Royal Netherlands line and is bound for Rotterdam, stopping *en route* at Boulogne, where in about a week we hope to disembark.

We left East Twenty-second street, New York, on Saturday, June 10, at 12.30, and walked to Fourth avenue and Eighteenth street, where we took the blue car to Christopher street ferry, carrying our own luggage. We crossed the Hoboken ferry and there employed a boy to assist us with our traps to the extent of 15 cents. The expense from house to steamer, all

included, was 39 cents. The round trip steamer ticket cost us \$71 each, which is less than the regular fare, one of our influential friends having procured us a slight discount. A little tugboat, making a great pretense of its own importance by violently puffing, pulled us out from the wharf about midday, and then we started in earnest for the sea. All the berths were taken.

* * * * *

The Netherlands line does not cater for a wealthy class of people, as its prices are comparatively low; therefore the crowd that assembled at the wharf to bid us farewell did not resemble in appearance the "four hundred"; but their tears were as genuine, and the perfume of their roses just as sweet, although the handkerchiefs that waved us off were not of the finest cambric, and were scented only with *eau de cologne*. The Dutch band, a little rickety, perhaps, played familiar airs as we sailed down the stream, and passed the spires of old Trinity. We read the big signs along the way of Babbitt's Soap, of the French and White Star Lines—passing tugs, and all kinds of water crafts. We puffed our way to the Battery, then by the Statue of Liberty, the Old Fort, Governor's Island, Far Rockaway, Jersey Coast, Coney Island, and Sandy Hook. Finally, lost was the land, and we were out at sea. Slacking up we let the pilot drop into his little boat which soon floats away until it becomes a speck upon the water.

* * * * *

Several days we have been at sea, and are not at all disheartened by our second-class accommodations. My room at first seemed remarkably small, and does not now grow larger; but when I am in my berth, and at

ease in mind, I find myself as comfortable as in like berths for which I have paid five times the amount.

Our first meal aboard ship was supper at seven o'clock; the dining room appeared ordinary, but the service was not bad. The bread and butter are good, the puree of potatoes was excellent, so also was the chipped beef; and fairly good was the tea, suggestive of English breakfast. We had two kinds of cheese—one was abominable stuff, a tough, brown Holland cheese, spiced, yet tasteless. The lighter cheese was quite edible. The breakfast next morning was satisfactory, although the coffee was inferior, but the salted herring was good and appetizing; the beefsteak was thick, rare, and a surprise. We passed by the oatmeal, as the extract from the condensed milk in which it floated did not look inviting. At twelve o'clock we had lunch, which consisted of well-made chocolate and a kind of Dutch bun dotted with black currants. Dinner at two o'clock, when we had soup, two kinds of meat, superbly cooked potatoes, and three other kinds of vegetables, and for dessert a queer sort of cake, spongy and dry. After the cake, finely flavored and juicy oranges. With slight variations, this I think is a fair description of our daily food. No napkins are served except for dinner, and they are of paper, containing an advertisement of the steamship line. The smoking room we find a great comfort, large and spacious, and the wine, beer and liquors served therein are fairly good. From Rotterdam they procure the best Schiedam Schnapps which they serve at five and ten cents per glass. The Holland beer I do not fancy, still it is well patronized and sells for fifteen cents a large bottle, or by draught at eight cents for a large mug. As these ships stop at Boulogne, they are able to procure French wines and brandies; quite a fair brandy is sold at ten cents a drink, and good Medoc wine at thirty

cents per small bottle. It would seem that the ladies should have an equally good room, but they have not, although they have free access to the smoking room, of which not a few take advantage.

While I am now writing, a little insect drops upon my paper, and I soliloquize upon the wonderfulness of it. Where did it come from, why is it here, where is it going, will it stop at Boulogne with us to visit France, or will it go on to Rotterdam and visit the Dutch in Holland? Does it know where it is going, or (like ourselves) is it wrapped in a network of mystery? Does it love and suffer like a human being or does it ever remain happy by instinct? I do not know, do you?

* * * * *

Although several days out, the roses are still fresh on the dining room table, the sea remains calm, and the weather perfect. I am sure life averages just as well here as in different parts of the landed world—consequently we are content.

That same little Dutch band affords us much amusement. Their hours of scattering and of reuniting are mathematical. The bloated drummer is likely to be up in the rigging while the trombonist is emptying slops and the flute player setting the table for the noonday meal; and then in the twinkling of an eye they are suddenly bedecked in their blue and gold uniform, and are on deck discoursing melodies about "The Man in the Moon," or the things done in "The Bowery, the Bowery." There is one member of the band, a large blond Dutchman who plays a large brass instrument, and is troubled with sea-sickness when not playing; consequently he wishes to play all the time. His brother artists sympathize with him, therefore we are favored with an abundance of music because whenever he begins to feel slightly ill he insists upon his partners joining him in a concert. It is distressing to see

him between times. I have often noticed him in a quiet corner deathly sick ; and so far he has found but one remedy for his oft recurring illness, to hug his instrument, and toot without ceasing ; then only is he happy, for his imagination, we suppose, carries him away from the sea into beautiful Elysian fields where all water is turned into lager beer and Rhine wine ; but as soon as the music is over he becomes again the picture of woe and rushes off to battle with his distress.

The second cabin has no barber shop or bath room, but the passengers are allowed the privilege of the first cabin barber shop, and baths are also furnished for twenty-five cents to both men and women.

Sails are seen daily in the distance, seeming as much in the sky as in the sea, and as if made of white, transparent paper. A steamer occasionally heaves in sight, and some of the people now and then declare that they have seen a whale, but the backs of the whales so resemble the breast of the sea, and these so rise and fall together that whales may easily be mistaken for waves, and waves for whales. We have run in close contact with several families of porpoises. They were sleek and brown and lively, and jumped so far out of the water, and made such a lively motion with their bending bodies and tails, that there was no mistaking their identity. Their darting, graceful movements are always a pretty sight. Little black sea swallows girdled with a belt of white down follow us in mid-ocean day after day, and circle and dart about with a vitality and endurance not known to man. The seasick have mostly recovered, and the illusions of life are again filling their minds here as elsewhere. The little Dutch band furnishes native and foreign music every night, and I am quite pleased with the general good behavior of our second-class passengers ; I have heard scarcely a vulgar expression in the

smoking-room, and have seen nothing which approaches intoxication. Such a good account can seldom be given of the first-class smoking room on any of the fashionable lines.

* * * * *

We are now opposite the Scilly Islands, which indicate that we are twenty-four hours from Boulogne.

Our sympathies have been drawn out to one little boy who is one of four children ; the rocking waves and fresh air of the sea have brought only misery and almost death to him. The doctor prescribed champagne for him yesterday, which impressed me as rather absurd, as the father seems in too poor circumstances to purchase so costly a tonic, and if it were necessary, it would appear to me that the doctor might procure a wine glass full from some member of the first-class diners. The father, however, willingly gave up the money for the wine, as he would, no doubt, have given his heart's blood, but the little stomach was too weak, and it could not retain even such a delicate medicine.

As I wish to give as minute an account of the second-class passage as possible, I would note that there are no backs to the dining-room seats—merely long benches ; occasionally before the meal is through one's back becomes a little weary, and now and then a vulgar man may appear at the table in his shirt sleeves. Such are specimens of the petty discomforts we have to endure ; but the sea and the sky, the birds and the sunsets are the same to one class of passengers as to another.

Last night as the sun sank slowly into the ocean, it looked alive with fire, and one might have expected the waves to sizz as it touched them ; and when the outer rim showed upon the water, for a moment it looked like a fallen star.

We often hear that miserable expression on ship board, "to kill time" ; "let's do so and so, it will

kill time." The words almost give me a chill; it seems terrible in this short life that we should have any time we should wish to murder! What a suicidal act! How it shows our own deficiency, and of what poor substance our minds are composed! With this wonderful world to look upon and to contemplate, its books to read, its grand mysteries to solve, should we ever have any "time to kill?"—and still are we not all compelled to acknowledge that although we wish for life, we unconsciously long to end it, for it must be admitted that the best of us are afflicted with some hours of which we are anxious to get rid?

A little while ago the sea gulls came out as if to meet us and probably to pilot us along the channel into Boulogne. How graceful they are, how fast they fly, and with what little effort! how wonderfully they are made! Would that we could speed through the air likewise, but alas we are only men and must ever walk on the surface of the earth, being able only to fly upon the wings of our imagination.

It is wonderful how the sight of a little mountain of land, desert like in the distance, will lighten up the many faces on board ship, and cause a transformation that is as astonishing as it is pleasant! "Land! land! someone cries, and children and grown people take up the refrain as if they had all been shipwrecked for half a lifetime. How capricious are we; how little it takes to give us either joy or sorrow!—There is a young man on board who has recently been afflicted with blindness, and I could not help feeling sorry for him as the crowd about him joyfully cried out "land," "look at the ships," "look at the steamer over there," "see that and this piece of land," "oh, there is the light-house, look at the light-house." Alas! the light in his light-house has faded out forever. His was "The light that failed."

We have passed Lizzard point, where our ship no doubt has been sighted and will be reported in the New York evening papers.

During the last few days the Hofmeister has kindly furnished us with several bound editions of London magazines, and other literature. I brought Zola's "Downfall" with me, and was loaned on the steamer, "Guideroy," by Ouida, which I regret having read. In this book as in her other works she draws her immoral women from the best society. Indeed, to prove the nonchastity of well-bred women seems her principal object in writing. I can admire Zola and Theophile Gautier, for while they analyze the passions in a most realistic manner, they do not so much offend. They draw their characters from natural and more truthful sources, and no matter how plainly they speak, their speech is truer to life, while Ouida, it appears, would wish to besmear the virtuous and whitewash the guilty.

I found knocking about the smoking-room an old magazine called "The Idler," edited by Jerome K. Jerome. One of his own articles impressed me particularly. After giving the principal attractive resorts of the world, he closed as given below, and thus expresses my sentiments and accounts somewhat for my travels:

"I think it most unfair to try to worm out of a man, by the insidious subterfuge of a symposium, the earthly paradise he has discovered. Naturally, one does not go to the trouble of accidentally lighting upon an unsuspected haven, to give away the secret to ten million other Idlers. But, perhaps, even if I tell them the name of the place I shall not be giving away the secret. I know that I would have paid handsomely for the tip, myself, years ago, before I chanced on the great discovery which has made all my holidays real boons and pleasure trips quite a pleasure. For in those bad old times I used to go through all the horrors of preliminary indecision, which are still, alas! the lot of the vast majority. I used to travel for weeks in Bradshaw, and end by sticking a pin at random between the leaves as if it were a Bible, vowing to go where destin pointed.

Once the pin stuck at London, and so I had to stick there, too, and was defrauded of my holiday. But even when the pin sent me to the Needles, or Putney, or nicer places, I was invariably disappointed. Like the inquisitive and precocious infant of the poem, I was always asking for the address of Peace, but whenever I called I was told that she was not in, while the mocking refrain seemed to ring in my ears: 'Not there, not there, my child.' And at last I asked angrily of the rocks and caves: 'Will no one tell me where Peace may be found? Wherever I go I find she is somewhere else.' Then, at last, one nymph's soft heart grew tender and pitiful towards me, and Echo, hardly waiting till I had completed my sentence, answered: 'Somewhere else.'

'A wild thrill of joy ran through me. At last I had found the solution of the haunting puzzle. Somewhere Else. That was it. Not Scotland, or Switzerland, or Japan. None of the common places of travel. But Somewhere Else. Wherever I went, I wished I had gone Somewhere Else. Then, why not go there at first? What was the good of repining when it was too late? In future, I would make a bee-line for the abode of Peace—not hesitate and shilly-shally, and then go to Bournemouth, or Norway, or Antwerp, only to besorry I had not gone to Somewhere Else direct. In a flash, all the glories of the discovery crowded upon me—the gain of time, temper, money, everything. 'A thousand thanks, sweet Echo,' I cried. 'My obedience to thy advice shall prove that I am not ungrateful.' Echo, with cynical candor, shouted 'Great fool,' but I cannot follow her in her end-of-the-century philosophy. And I have taken her advice. I went Somewhere Else immediately, and since then I have gone there every year regularly. My wife does not care for it, and suggests all sorts of conventional places, such as Monte Carlo and Southend, but wherever she goes, be it the most beautiful spot on earth, I remain faithful to my discovery, and go to Somewhere Else, where Peace never fails to greet me with the special welcome accorded to an annual visitor. The place grows upon me with every season. Sometimes, I think I should like to stay on and die there. No other spot in the wide universe has half such charm for me, and even when I die, I don't think I shall go to where all the other happy idlers go. I shall go to Somewhere Else.

'For Cromer may be the garden of sleep, but you shall find sleepier gardens and more papaverous poppies—Somewhere Else. The mountain-pines of Switzerland may be tall, and the skies of Italy blue, but there are taller pines and bluer skies—Somewhere Else. The bay of San Francisco may be beautiful, and the landscapes of Provence lovely, and the crags of Nor-

way sublime, but Somewhere Else there are fairer visions and scenes more majestic.

It never palls upon you—Somewhere Else. Every loved landmark grows dearer to you year by year, and year by year apartments are cheaper—Somewhere Else. The facilities for getting to it are enormous. All roads lead to it, far more truly than to Rome. There can be no accidents on the journey. How often do we read of people setting forth on their holidays full of life and hope—yea, sometimes even on their honeymoon—and lo! a signalman nods, or a bridge breaks, and they are left mangled on the rails or washed into the river. And to think that they would have escaped if they had only gone to Somewhere Else! Too late the weeping relatives wring their hands and moan the remark. Henceforth, among the ten million idlers, who will be guided by me? There will be no more tragedies by flood or field. Railway assurance will become a thing of the past, and a fatal blow will be struck at modern hebdomadal journalism. To turn to minor matters, your friends can never utter the irritating 'I told you not to go there!' if you have been to Somewhere Else. And you need not label your luggage; that always goes to Somewhere Else of itself. There are no creditors in this blessed haven. Earth's load drops off your shoulders when you go to Somewhere Else."

* * * * *

As we approach Boulogne from the sea it is an attractive sight—a picturesque city. On board, the sailors are busy bringing the baggage out of the hold, and lowering the steps for the coming of the pilot. In a few moments we are anchored and are shaking hands and bidding good-by, with apparently much feeling of regret, to the passengers we leave behind, although we shall probably forget most of them in twenty-four hours. But Boulogne, picturesque, Spanish-looking Boulogne, we shall not forget!

The fishwomen display their bare feet and legs, some even above the knee, and the fish market women wear those peculiar plaited bonnets so immaculately done up, and framing some remarkably handsome faces. We remained at Flander's Hotel overnight; cost of the room, three francs and a half, and no one could wish for a better. The hotel fronted on the

quay, and as I gazed out of the window at night the city looked Venetian in appearance, so many long piers are built out far into the waters, and so numerous are the inlets and outlets and cutlets. I had heard but little of Boulogne Mer, and it was therefore the more surprising to find it such an inviting spot. It is but a little way from England, and many English people summer there. It was a favorite resort of Charles Dickens.

The next morning we left on a third-class car for Paris, the fare being twelve francs and a half, although the Netherlands Company publish in their schedule that the price, second class, was two dollars. They also published the time to be three and three-quarters hours. That probably refers to the fast express, as the third-class train took us between six and seven hours, which was no objection, as we traveled in

the daytime and preferred going slowly, in order to enjoy more fully the sights of the country. We stopped at Amiens, celebrated for its cathedral and as the home of Jules Verne. We had a compartment most of the time to ourselves, and the country was clothed in its richest verdure and bedecked with endless wreaths of flowers and variegated mantles of green; pleasant, indeed, to us were the breath of the flowers and the scent of the new mown hay.

The farmhouses of France are mostly built of brick and are one or two stories high, substantial and having the appearance of cleanliness and comfort.

Beautiful France—the garden spot of the world, and its people, the highest type of the human race! I feel thus now, for I am in Paris sitting in the Bois de Boulogne fascinated with the scenes around me.

(*To be continued.*)

THE FRONTAL LOBES UNDER EXPERIMENT.

THE observers who look to experiments upon animals for evidence of brain function labor under much difficulty still in obtaining satisfactory results from operations on the frontal lobes. This difficulty, it need scarcely be said, is due to the great uncertainty that must be connected with manifestations of phenomena essentially psychic or intellectual in the lower animals. Professor Bianchi, as the result of his experiments upon dogs and monkeys, is led to dissent decidedly from the views of Munk and Goltz that the frontal convolutions have no especial connection with the intellectual faculties. Hitzig believes that the frontal lobes are at least the center for abstract thought.

Prof. Ferrier holds that the frontal lobes have relation mainly to the in-

tellectual function, while Sir James Crichton Brown looks upon the motor centers as having to do with emotional expression. Situated as the motor centers are, it is but natural that the play of facial and body expression should evidence mental action that is pervaded with feeling. Bianchi, according to the *Berlin Klin. Wochenschriften*, finds that if that part of the cortex lying in front of the base of the frontal convolution in the monkey, and which is absolutely unexcitable electrically, is removed, no disturbance of motion or sensation results. If the base of the convolution be removed, deviation of the head, or of the head and eyes, toward the injured side takes place, but does not persist.

The principal symptoms that have been observed after removal of the

frontal lobes in the monkey are: Excitement, restlessness, with a continual running back and forth with but few and short pauses; absence of curiosity and of those gestures which are peculiar to the animal, with absolute lack of interest in the surroundings. The animals were also easily frightened by noises, or, for instance, by a dog which they did not know, and when once frightened it was very difficult to soothe and quiet them. The fright seems to be due to a lack

of reflection and psychical depression. There is also decided loss of reflection and judgment. They will pick up and eat a piece of chalk simply because it lies nearer to them than a piece of sugar, making the same mistake again and again. Gluttony and senseless hoarding of everything within reach, are noted, which might be attributed to the unopposed influence of the centers relating to appetite still remaining in the central convolutions.

IS THERE A SCIENCE OF CHARACTER?

BY STANLEY MERCER HUNTER.

WE have sciences of astronomy, botany, geology, chemistry, and indeed of almost everything with which we are acquainted. But there are comparatively few who are willing to admit that we have a *science of character*. Does it seem reasonable that the origin and development of the human mind should be left without rule and method, when almost every other department of life has its recognized laws and principles? Does it seem reasonable that the perfecting of self should be left to chance? When we consider the matter, there seems to be nothing more natural than that there should be a science of character. But the difficulty arises in this consideration, that if there is such a science, every individual must necessarily be a living example of it, and thus it is only natural to suppose that each individual will have something to say on this subject, especially if, in its analysis of himself, the so-called science does not exalt his self-esteem. *O vanitas, vanitatum!*

Now, if there is a science that will help the mother to train up her child; that will enable the father to choose for his boy the right vocation in life; take by the hand the educationist, in his endeavor to better the race; see fair play done to the criminal in the execution of the law; stand by the

side of the statesman in the business of legislation; nerve the arm of the surgeon to the successful relief of brain infirmities; prove a very present in the choice of friends; remove from the benighted eyes of the winged Cupid the band that has robbed existence for so many of its sweetest charm; that will, in short, bring one into the right relations with one's self, with the universe, and with humanity—if there is a science that will do all this, is it not incumbent on us to give it a respectful hearing? Phrenology claims to be that science.

Surely, every one should have his head examined by a competent phrenologist, and in this is involved a good deal. The importance of it centers in the word "competent." This implies that the phrenologist should be well read in the literature of his subject; that he should be a student of the anatomy and physiology of the brain and nervous system; that he should be familiar with the skulls (both internally and externally) of different nationalities, in their normal and abnormal conditions; that he should understand the application of phrenology, by having applied it to a great number of heads, and thereby having confirmed what before was to him only a theory. Over and above all this, the "competent phren-

ologist" is naturally a man of observation and calm judgment, being endowed with the truly scientific mind.

Do not go to the average physician for information concerning phrenology. The medical curriculum usually has a very superficial course on the brain and its functions. The average physician therefore knows very little about the brain. He can hardly name over more than half a dozen of its parts. And as to the skull, he has probably never seen it in more than two or three sections. And yet he will confidently tell us that he "takes no stock" in phrenology. There are quite a number of people who know a great deal less than the average physician, and their convictions, therefore, are, to say the least, on a no better footing.

Occasionally a man will go into a phrenologist's office for an examination, sit down, and never open his lips unless addressed by the examiner. He will expect the phrenologist to tell him his career from the day he was born until the present, and from the present until he shall "shuffle off this mortal coil." In nine such cases out of ten the man is sincere in his expectations; but he does not know even the rudiments of phrenology. He really believes that it is a sort of fortune telling, and that all the phrenologist has to do is to place his hands upon the man's head, whereupon the past, present and to come are revealed to him like a flash.

But phrenology is the application of definite principles, and the deduction therefrom of specific conclusions. As well expect the physician to make a thorough and satisfactory diagnosis of a case, without devoting a certain amount of time to the work. The more carefully a phrenologist studies his subject the more helpful will his advice be. There are many other things besides size of the brain to be considered; other things which tend to complicate the

labyrinth of character. In addition to heredity, environment and education, there are the three primary temperaments or physical conditions, the mental, motive and vital, all of which exist in different degrees in each individual. Now add to these the forty different faculties assigned to the mind by phrenology, all existing in different degrees of development in each individual, and we begin to catch a glimpse of the profundity of the science.

If phrenology has put but one man on guard against his weaknesses or excesses; assisted but one man toward self-control; shown but one mother the best way of rearing her child; made but one pair supremely happy in a life-long union—is it not capable of infinitely further applications? Phrenology does not claim perfection. It is open to amendment and revision. Like its sister sciences, it has expanded with new discoveries; but, unlike many of its sister sciences, it has never shifted the foundations on which it was built. It is often flung in the face of phrenology as a reproach that it has not materially altered its fundamental principles since the days of its founder. This is perhaps one of the greatest compliments that could be paid to it, for it tends to show that in the beginning its method of procedure, while novel, was the true method of scientific investigation. Observation and experiment were the instruments of its development. These instruments, faithfully used, have proved faithful servants in the cause of human progress. To say that phrenology is empirical is to give assurance of its stability. Some people try to draw the line between "scientific" and "empirical," with an invidious distinction against the latter. I have to acknowledge my inability to see how anything can be scientific that is not founded on observation and experiment. Which is the more scientific, a result obtained from a thousand observations of the

comparatively normal human being, or a result obtained from half a dozen experiments upon a monkey? Which of the results is likely to prove of most service to man?

Like all other new discoveries, phrenology has had to run the gauntlet of ridicule and scorn. We need only to think of Copernicus and Galileo to realize this unpleasant truth.

Gall and Spurzheim were two of the most eminent physicians and most skillful anatomists of their day. Their original method of dissecting the brain evoked the wonder and admiration of the medical fraternity of Europe and America. When such an educationist as Horace Mann said, "I declare myself a hundred times more indebted to phrenology than to all the metaphysical works I ever read," surely he was not deluded. When men who have large opportunities for studying and influencing their fellows, like Henry Ward Beecher, Joseph Cook, Horace Greeley, Richard Cobden and the Rev. John Pierpont, and acknowledge a lasting indebtedness to phrenology, surely it must be a profound truth.

Phrenology is an inductive science. Its conclusions are drawn from facts. The inductive method is universally admitted to be the court of final appeal in scientific controversy. Logically speaking, the argument for phrenology is an *à posteriori* argument. There are people who think that because phrenology does not stake out its faculties in the gray matter of the brain, like so many building lots, it thereby exposes a fatal omission, throwing the whole science into the limbo of chimera. These people, for the most part, hold to a *spiritualistic* philosophy, and yet they demand of phrenology that it shall show just where one faculty begins and another ends, forgetting, in their eagerness for ocular demonstration, what phrenology has never lost sight of, namely, the *impalpableness* of the mind. Phrenology has not said that the brain is the mind;

but that it is the organ of the mind. Gall himself has said, "I leave unsought the nature of the soul. I confine myself to the phenomena."

In estimating the brain phrenologically, it is not a question of elevations on the skull, but of distances; not of depressions, but of measurements. A head is gauged from a central point. That point is the *medulla oblongata*, or top of the spinal column. As is the distance between this point and the circumference of the brain, so is the power (other things being equal, i. e., taken into consideration) of any given organ. It is then a question of length of brain fiber. As the radii from the *medulla* differ in length, so will the manifestation of the corresponding organs differ in intensity in different individuals. It is not then simply a matter of tape measurements, either circumferential or otherwise; or, in other words, of bulk; it is a question of the disposition of the brain matter. Two men may have the same amount of brain substance. One may be a genius, the other an idiot. One may have a smaller brain than another, and still be the superior. Again, the man with the large brain may be the superior.

It is one of the beauties of phrenology that it applies the same standard of judgment to both man and woman. It sees no essential difference between the sexes in the fundamental factors of the mind; only a difference in degree; woman, for instance, having generally the social and domestic faculties more developed, relatively, than man, and the reflective and executive groups less so. Phrenology is the only science of the mind which applies to both sexes the same test of mental capacity. True, the average size of woman's head is relatively a little less than that of man, being about 21 in. in circumference, while that of man is 22 in. But, as we have seen, mere size is not the sole measure of power.

The competent phrenologist must be a man of much more than ordinary perception, patience and acumen. He must tally substantially with what Shakespeare makes Cæsar say of Cassius:

"He reads much; he is a great observer, and he looks quite through the deeds of men."

The value of a phrenological examination depends largely upon the ability of the phrenologist to make the proper combinations; to see which faculties work together. The unraveling of the mental skein is largely as if every mind were a combination lock, and phrenology the master-key. It throws open as by a touch the heavy covers which have for so long inclosed the intricacies of the mental mechanism. It brings to light the fine invention of the Mind's Artificer. The old metaphysics has done but little to drive away the dark incubus that hung for ages round the mystery of mind; but rather, like an eclipse of the sun, has added to the obscurity and confusion. The light of phrenology upon this darkness transcends the light of the old psychology as the light of the sun transcends that of the moon. The old Pauline figure of seeing as in a mirror "darkly," then "face to face," expresses it exactly.

If the phrenologist fails to work the "combination," he will acknowledge that it is his fault, and not the fault of the tools he is using. In other words, it is the difficulty of the task and not the inadequacy of the science. The tools are all right, but the man is not skillful enough.

It is a common mistake to think that the skull is like adamant. It is indeed almost like "clay in the hands of the potter." It responds to the molecular action of the brain. The law of growth is that the hard substance shall give place to the soft. There is an old Indian proverb which says, "God writes the history of every man upon his skull." The shell of the clam makes way for

the clam. As soft a substance as a mushroom can raise a flagstone, and "the flower in the crannied wall" can pry the stones asunder. By specific exercises one can increase the size of his chest; and if the ribs expand, why should not the skull?

The fact that phrenology is not so prominent among the topics of the present day, as it was some fifty years ago, has led some persons to conclude that it is dying out. Like Unitarianism, which some think has fulfilled its mission because its principles are being absorbed by other denominations, so the principles of phrenology have been, and are being, absorbed by the psychologists of the day. George Henry Lewes says, "People in general are little aware how that influence [the influence of Gall] is diffused even through the writings of the opponents of phrenology, and has percolated down to the most ordinary intelligences." One can hardly take up a book on modern psychology without very soon finding that its whole tenor is distinctively phrenological, although the author may take particular pains to disavow his belief in phrenology. But the analogy between Unitarianism and phrenology is not complete. The liberal religionists of other denominations generally recognize the leavening influence of Unitarian teachings. Not so with phrenology. The psychologists in whose writings it is most obvious generally repudiate all indebtedness to it.

The best way for a man to experiment with phrenology is to try it on himself. His own head he has always at hand. Having learned the functions of the different faculties, and localized them on his head, he can next begin to delineate himself. He will be seized with a new kind of pleasure in the revelations he receives. In a self-examination, by means of phrenology, one will often have to admit, not without a sense of chagrin, that, though phrenology may not flatter him, it is just.

PROPORTIONAL BRAIN DEVELOPMENTS.

By ALBERT ZIMMERMAN.

ONE of the first principles we are taught in phrenology is that "Size, other things being equal, is the measure of power." This law of nature is applicable to all else that exists as well. "Other things being equal" is a qualifying phrase, and takes within its range of application such conditions as organic quality, temperament, health, education, and so forth. This being true beyond a doubt, it must be perfectly in accord with the order of nature that a person of a certain age should have a certain sized head, and that it measure at different points its proper dimensions. With the use of calipers and tape known to be correct and the proper proportions understood examinations can be made much easier and more accurately.

Many phrenologists depend almost altogether on their judgment of character through human nature, the faculties of Human Nature, Form, Size and Weight, the hands and their general intellects for conclusions. Correct though they may usually be, their method does not always make them so. Circumstances may affect the judgment of an examiner in regard to dimensions, thus laying him liable to inaccuracy. As a result of my experience in phrenology, I have compiled the following table:

The foregoing measurements are not intended to represent the proportions that will necessarily be found as a rule, but rather to indicate my idea of the proportions which ought to exist in harmonious characters.

The texture of the nerve fibers being much firmer where the motive temperament is predominant than in the vital, the necessary allowance from the above figures must be made. In the vital temperament the head is usually wider and in the motive temperament not so wide. The shape of a model head thoroughly impressed on the mind and the proportionate weights and measurements thoroughly understood, the way for the beginner must be comparatively clear.

The opening of the ear being taken as the basis for nearly all measurements without regard to its position to the medulla oblongata will sometimes lead to serious errors. Excessive development of the organs of Alimentiveness, Destructiveness, Combative-ness and Vitativeness, particularly in the vital temperament, will crowd the ear down and sometimes make a difference of half an inch, so that in comparing the height with the width of a head this should be kept in mind. Measuring the circumference of a head with a tape line can give no idea whether it is too

Circumference of Head. Inches.	Adult Weight. Pounds.	Width of Head Through Destructiveness. Inches.	Opening of Ear to Opening of Ear over Firmness. Inches.	From Opening of Ear to Eventuality. Inches.	Width at Calculation. Inches.
19	100	4 $\frac{1}{2}$	9	3 $\frac{1}{2}$	3 $\frac{1}{2}$
20	120	5	11 $\frac{1}{2}$	4	4
20 $\frac{1}{2}$	125	5 $\frac{1}{2}$	12	4 $\frac{1}{2}$	4 $\frac{1}{2}$
21	130	5 $\frac{3}{4}$	12 $\frac{1}{2}$	4 $\frac{3}{4}$	4 $\frac{3}{4}$
21 $\frac{1}{2}$	140	5 $\frac{3}{4}$	13 $\frac{1}{2}$	4 $\frac{3}{4}$	4 $\frac{3}{4}$
22	150	5 $\frac{3}{4}$	14	4 $\frac{3}{4}$	4 $\frac{3}{4}$
22 $\frac{1}{2}$	165	6	14 $\frac{1}{2}$	4 $\frac{3}{4}$	4 $\frac{3}{4}$
23	175	6 $\frac{1}{2}$	15	5	5
24	200	6 $\frac{3}{4}$	15 $\frac{1}{2}$	5 $\frac{1}{2}$	5 $\frac{1}{2}$

wide or just wide enough. The back head may be short, and the tape measure may indicate a comparatively small head, yet the intellect or frontal head may be the largest one in a thousand. Since the selfish propensities and social organs cover

much more space than an equal number of organs in the intellect, in order to be under the control of reason the frontal head should be from three-fourths to one and one-half inches longer than the back head.



FAR WEST RURAL JOYS.

LINES TO CHARLOTTE FOWLER WELLS.

BY MARY A. BROWN.

THE air is so pure, and the mornings so balmy,
The grass is so green, and the sky is so blue,
All nature so happy, and peaceful and kindly,
All creatures so friendly and loyal and true,

The water so pure and so fresh in the brooklet,
That the trees hanging over, with tassels of green,
And the flowrets blooming so gaily beneath them,
Form the lovellest picture that ever was seen.

How sweet to reflect on the days that are passing,
So quiet, and peaceful, and enjoyable all,
That the busy old world, with its turmoil and clashing,
Seems left far behind with its wearisome thrall.

The trials that fret, and the cares that o'ermaster,
Have never a place in this quiet retreat,
And evil and crime, like birds of ill omen,
Find no place for shelter, nor rest for their feet.

A life that is spent amid scenes that are rural
May lack much that polishes, probes and refines,
But hearts *must* be purer, and purposes nobler,
Though their value be hidden, like gold in the mines.

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

By CHARLOTTE FOWLER WELLS.

THE REV. JOSEPH A. WARNE, A.M.

II.

THE author devotes his third chapter to a concise enumeration of the faculties, all of which the mother will find in the being she has brought into the world; and gives her a brief and very intelligible description of each. She will be called to deal with the Instincts of Food, Attachment, Opposition, Anger, Concealment, Property, Self-love, Praise and Fear—all of which require regulation and control; while the moral faculties of Conscientiousness, Benevolence and Veneration require assiduous cultivation and incitement. Besides other feelings recognized by phrenology, the mother will find faculties of observation and reflection in the intellect, each of which demands its own peculiar cultivation.

"In order," said the author, "to enable our readers to profit by this extended enumeration of the elements of human nature, or the materials upon which we have to operate, in the early training of children, it is indispensable that the following principles be constantly borne in mind; and we hope that mothers will work them into the very texture, so to speak, of their own minds :

"1. Every sane individual possesses them all; but yet

"2. They are possessed in every variety of degree by different individuals

"3. They belong to our nature, or are innate. They cannot be annihilated or created, though they may be controlled or modified and stimulated.

"4. They are capable of simultaneous or combined activity; and also of individual or separate activity.

"5. They are not all of the same rank or dignity or authority; the re-

flecting faculties are superior to the observing ones, and the moral feelings superior to the animal ones.

"The foregoing are principles which lie at the foundation or the philosophy and morality of phrenology; and their importance, in the application of it to education can scarcely be too highly estimated."

In the fourth chapter Mr. Warne briefly but happily exposes the practical errors, whatever may be the abstract admissions, which prevail in regard to education; the neglect of the home education of the feelings, and the erroneous belief that education is entirely intellectual, and limited, even as intellectual, to Language, Constructiveness, and Number; in other words, reading, writing, and arithmetic. He points out, too, the prevalent insensibility to the fact that the most important part of the child's education is found in the circumstances in which he is placed, in the example, the habits, the predilections, the conversation, the business, the society of his parents. These are all operating as means of educating—alas! how often of mis-educating—the young.

Mr. Warne concludes his treatise with the following remarks: "We have now finished the task we proposed to ourselves, of affording some hints on the education in the early periods of life, of human nature as it is. No element has been considered as belonging to our notice which an observant and reflecting parent will fail to recognize in the children of his own family. The elements which enter into the composition of that nature have been separately considered, at least so far as concerns the feelings, animal and moral, which belong to it; and in early

education it is principally with these that we have to do; and we have endeavored to show what kind of treatment each required, whether separately active, or acting in combination with one or more of the others. It is true, a very brief and imperfect sketch has been given, both of the functions of the several organs, and of the treatment which the manifestations of their activity should receive; but the design of the writer was rather to call attention to this subject, and excite inquiry, than to present a full and extended treatise on education. If the foregoing pages exhibit the education of the feelings in anything like a correct point of view, it must follow that some knowledge of the Science of Phrenology is highly important to all parents, and especially to mothers, because to them is committed the greater part of the education of children, while they are the subjects of feeling, rather than of intelligence and reasoning.

"The elements we have ascribed to the nature of children vary almost endlessly in the degrees in which they exist in different individuals; and to train them aright it is important to know before we begin not only what the elements are, but in what relative proportions they exist in the minds of the pupils. If we have not this knowledge at first, but wait to acquire it, till the children manifest both the existence and the degrees of these feelings, we shall lose time in experimenting upon them, and, perhaps, those feelings which are feeble and require strengthening may be finally overpowered by such as are too strong, while these last will have increased their power by the very experiment itself, which was intended to ascertain the degree of power, in order to bring them under discipline.

"It is not likely that, in a matter so important as the early training of children, our beneficent Creator would have left us without the means of knowledge. He has, in fact, im-

parted to us observing faculties, in order that by their means we might ascertain what, after the lapse of thousands of years, Dr. Gall *did* ascertain, viz., that the size and shape of the head in its several regions afford an index to the degree in which the several elementary principles of human nature are combined, in any single case, so that in our intercourse with the individual we adapt ourselves to the peculiarities he may present and operate on him to the greatest advantage. Now, it is in childhood, early childhood, and even infancy, that we can operate most advantageously; the material is then most plastic and most readily takes impressions and most tenaciously retains them. Of course, then, it is important to those who are destined to give these impressions and are most interested in giving and most concerned to give right impressions, to understand from the first in what relative proportions the elementary principles of human nature are combined in their own children, that they may not err in their treatment of them, and on this account it is, we had almost said, imperative on them to study it. Its importance in the department of education can scarcely be over-rated—and the sooner it is appreciated in the nursery the better—because the more efficiently will it be applied in the subsequent parts of education, in proportion as the subjects of education have been in early childhood treated according to its principles. Let parents, then, be admonished that, in the present state of knowledge upon this subject, they will not be found to have performed their duty in the education of their children, either as regards their animal, their intellectual or their moral nature, unless they make that nature the object of their own study, and this by the means of the lights of phrenology."

The Rev. Joseph A. Warne was well known and highly appreciated as a lecturer, his favorite topic being

"Aspects of Phrenology on Revelation." He was frequently engaged in discussing the merits of phrenology, and showing that its principles are not only not inconsistent, but in striking harmony with the truths of Christianity. It was the object of the lecturer to show that phrenology does not teach materialism, fatalism, or infidelity, either atheistical or deistical; but that, on the contrary, it furnishes arguments refutatory of each of these errors, and even affords advantages in assailing them, not elsewhere found; that this science does not deny or destroy human accountability, or teach the irresistibility of motives, but demonstrates man to be a free agent, by proving him to possess all the conditions of liberty—viz., will, plurality of motives, and power over the instruments of voluntary action; and, consequently, he is and must be accountable for his conduct.

Mr. Warne also showed that the scriptures agree with phrenology in classifying the faculties of man into moral sentiments, intellectual faculties, and animal feelings; that they invest, as phrenology does, the moral sentiments with the dominion, that they recognize and address the respective faculties which phrenology has ascertained to belong to our nature; and that the principles of this science are in harmony with the fundamental doctrines of Christianity. This was, to some extent, new ground, and as far as our knowledge extends, no person in Europe or in this country had at that time devoted so much attention to this part of the science as Mr. Warne, and he was always an honest and earnest advocate of truth.

In an early volume of THE PHRENOLOGICAL JOURNAL Mr. Warne contributed an interesting article on "Application of Phrenology to Criticism and the Analysis of Character," in which he gave an account of an experiment or test of phrenology

through my brothers, O. S. and L. N. Fowler. We quote briefly from Mr. Warne's letter to the JOURNAL on the subject, and give a condensed outline of the experiment alluded to: "MR. EDITOR:

"Among the great variety of departments to which phrenology is capable of application, though some may be more truly important, none, as it seems to me, is more interesting than that of criticism. To my mind there is no article in the whole series of the *Edinburgh Phrenological Journal* of more deep and absorbing interest than those comprising a series in the earlier numbers of that work on the application of phrenology to the anatomy of certain imaginary characters drawn by the great masters among English authors, in both prose and poetry—viz.: Shakespeare's and Scott's portraits of Macbeth and Iago, and Quentin Durward, etc.

"The second and third numbers of the *Edinburgh Phrenological Journal* contain each an article on the character of Iago, which I have repeatedly perused with great delight; the former being a phrenological analysis of the character derived from the careful study of it by one phrenologist, together with the synthesis by another phrenologist of the elements thus furnished to his hands—he being ignorant of the fact that he was operating on such material, and supposing he had been furnished with the elements of a *real* and even of a *living* character; and the latter being an exhibit of the considerations by which the second phrenologist had been governed in deducing the portrait of the character from the elements furnished to him in the analysis. This is accompanied by such extracts from the writings of the poet as were necessary to prove the correctness of the picture which the phrenologist had drawn. The pleasure I derived from the perusal of these articles suggested to my mind the idea of still further testing the science with the same character; and

I accordingly made the experiment of which I now communicate to you the result :

"I took two copies of the analysis of the character as given in the *Edinburgh Journal*, and sent them to two excellent phrenologists, neither of whom knew that the other was furnished with a copy ; and requested them to express with entire freedom their opinion of the character of the individual thus organized. I informed them that they might consider the person of middle age, with only a moderate degree of education—a soldier by profession of the rank of ensign—with a head of average size, but not much, if any, more ; and of an active temperament.

"In these particulars I followed the enumeration of circumstances given to the *Edinburgh phrenologist*; and it was necessary to do so to secure a correct decision as to the power of phrenology under different meridians, and at different periods,

and in different hands, to produce similar synthetic results, from the combination of the same elementary principles, in the same proportions. It was found, on comparison of the characters given of the individual by two phrenologists of America, that they corresponded in a striking degree with the one given in *Edinburgh*, thus proving phrenology to be a true science.

"Let any one capable of understanding the argument as here presented take these three independent portraits of a character drawn by three phrenologists according to the principles of their science, and remember that neither of them knew what he was doing—i.e., whose was the character he was describing—and let them compare each carefully with Shakespeare's *Iago*, as exhibited in his works, and let them say if that must not be a true science of which such extraordinary coincidences are the results."

" You who keep account

Of crisis and transition in this life,
Set down the first time Nature says plain ' No '
To some ' yes ' in you, and walks over you
In gorgeous sweeps of scorn.

" We all begin

By singing with the birds, and running fast
With June days hand in hand ; but, once for all,
The birds must sing against us, and the sun
Strike down upon us like a friend's sword, caught
By an enemy to slay us, while we read
The dear name on the blade which bites at us."

—E. B. BROWNING.

THE SCIENTIFIC RELATION, PAST AND PRESENT.—V.

By H. S. DRAYTON, LL.B., M.D.

LANGUAGE AND ITS BRAIN FACTORS.

THE profound impression upon physiology and psychology produced by Gall and Spurzheim had its sequel in a new impulse experienced by those interested in anatomical investigations. However much skepticism and prejudice might deride the system that ascribed brain centers to mental faculties of primary function, there were many serious observers who saw much of value in the teachings of analogy and phenomena, as exploited by the masters and disciples of phrenology. There were others who added to their serious notice of the new system the executive spirit, and they sought by personal examination and experiment either to verify the data of mental localization or to extend the field of discovery. Magendie, Tiedemann, Boilland, Dax, Broca, Sir Charles Bell are among the more eminent of the latter.

The history of the center for speech is one of the most interesting in the domain of localized faculty. It was the first to be confirmed by the methods of the physiologists. M. Boilland concluded from a series of observations that it was situated in the frontal lobes, and in 1836 Dax earnestly maintained that "lesions of the left half of the encephalon are coincident with forgetfulness of the symbols of thought." Prof. Broca is thought to have put the seal of fact upon the matter by his announcement in treatises published between 1861 and 1865 that the *gyrus frontalis inferior*, or the third frontal convolution, on the left side of the cerebrum, is especially concerned in the exercise of speech. It should be said in explanation that Broca associated with this definite statement the fact that people generally make more use of the left hemisphere than of the right for

the expression of thought with the right arm and hand in writing and in the industrial arts. The later developments in the pathology of speech, if we may use the term, have shown that in dealing with this property of mankind we have to do with a most elaborate combination of mental and physical elements, and that the center can not be regarded as a simple, isolated area of nervous potencies that cover the large field of speech disorders, but as possessing a coördinate function in the way chiefly of controlling the mechanism of articulation as it is found in the complex structure of larynx and throat. What is speech but the expression of thought, and varied in tone and color and significance as the different faculties of the mind are that employ it as their medium of communication in human interchange of feeling and idea. Professor Ladd, therefore, but utters the clearest of truths when he says: "There is no one 'faculty' of language which can, in any possible meaning of the word, be regarded as having its 'seat' or locality confined to some particular region of the brain. Speech involves, in a very complicated and large way, all the faculties;" . . . But that the phenomena of *aphasia* show some special connection of certain cerebral centers with the complex process of apprehending and expressing articulate language seems entitled to credit as an induction based upon a wide range of facts."

We have now several fairly-ascertained brain areas that contribute to language on the *quasi* physical side, for besides the coördinating center referred to above there are the centers for the memory, of words seen, of words heard, and for the

control of the hand in drawing and writing. Charcot, Ferrier and the later physiologists who publish the results of observations in nerve functions have given more or less extended reports of the action of these centers in normal and abnormal states. The writer in the later editions of "Brain and Mind" has discussed the subject in a brief review of the more authoritative opinion.

The voice organ or larynx has been the object of recent study by specialists, and its pathological disturbances have been found to show a variety and intricacy of neuro-motor phenomena, quite correspondent, as one might say, with the elaborate structure and relations of the speech centers. Two distinct groups of nerves control the motor apparatus of the larynx, one being "organic," wholly exercising a tonic influence upon the position of the vocal cords, keeping them in that state of active retraction necessary for the purposes of respiration; the other corresponds to the mental states—*i. e.*, the disposition to operate the glottis for speech purposes. The situation of the center of innervation of the first group has been assigned to the medulla oblongata, and that of the second, it appears to be now fairly conceded, is in the cerebral hemispheres. Dr. Rangé aptly says that the function of the larynx, "that which renders this organ the most perfect and most complicated of musical instruments, must perforce derive its nervous influence from a more elevated region of the encephalon. The control of the glottis during singing and the part played by the larynx in the articulated word are acts too superior and too eminently psychical to permit of a doubt of their cortical representation."

Differentiating this function from that of the center of Broca, and very properly, Ferrier in England and Duret in France, sought to find its brain site. By experimenting on the dog they thought to reveal that point

in the convolutions, where irritation would produce barking, not as a simple art, but as involving the general operation of the laryngeal mechanism. This method of study could not be other than tentative, for purely mechanical experiment could not on reasonable grounds be expected to evolve satisfactory results for the establishment of either a primary nerve lesion or centers one or more of the psychical nature included in the phenomena of barking.

Later observers, among them Krause, Semon, Masini and Horsley, who experimented on such animals as the dog, cat and monkey, were successful in arriving at a conclusion with regard to a primitive focus that innervates the delicate mechanism which operates the vocal cords themselves; that causes them to approach in those varying degrees of nearness and tension corresponding to the varying tones and qualities impressed by the mind upon the vocal expression. The localization of this center in the monkey enables us to look for its analogous center in the human brain, and its place appears to be fairly settled in the anterior lobe on the margin of the fissure of Sylvius relatively near the center of Broca. Nature has made careful provision that the cords shall act in concert, for their bilateral motion belongs to each of the hemispherical centers. Hence if one center be destroyed the other center is capable of supplying the requisite stimulus for their complete motion. Paralysis of the cords, which renders speech impossible—aphonia—of cortical origin, is, therefore, an exceedingly rare occurrence. When the history of this laryngeal center is examined we must be convinced that its discovery was the result of none but the most laborious study and care, and its situation as finally accepted adds fresh and important evidence to the truth of localized function. As with the different groups that subserve functions of psychical qualities, so

the sources of motor function that subserve the high processes of speech are grouped.

In aphasia the disturbance of speech is due to a condition of the brain which interferes with the co-ordinate action of the idea centers, or, as Prof. Ladd puts it, "the connection between ideas and articulate language is interrupted within the cerebral cortex." The examples furnished by the late Charcot generally show an extensive area of disease. Had Broca's center but the office of registering and co ordinating mechanically impulses from other parts of the brain, its profound injury would occasion much disturbance of articulation; but it is easy to affirm that mental inharmony or disease would produce aphasic symptoms without any true lesion in Broca's center.

Any brain disturbance, in fact, that might impair the relation of the intellectual centers, overexcite them, or suppress their activity, would be expected to have its reflection in the language of the person affected. We know how anger will obstruct speech, how fear or diffidence may render

one's talk incoherent or suppress it altogether. Exhaustion from severe labor or illness may so impair psychic action that there will be a failure of intelligent expression. The general systemic weakness that exists in such cases affects the brain as a whole, and both groups of centers, the psychic and physico-motor, are depressed and incompetent in function; not equally so, however, because the blood supply to the different convolutions seems to vary in a degree dependent upon the ratio of their activity. There are forms of insanity due to general enfeeblement of the vital organs, the expression of which, in jangled, discordant speech, that is colored by some dominant emotion, may furnish the clue to a particular diagnosis. The student of insanity who would arrive at a safe conclusion with regard to the origin and nature of a given case of mental disturbance must note carefully the word use and phrase expression of the patient; from these alone he may obtain sufficient evidence to determine whether he has to do with a temporary or permanent affection, and what should be the line of treatment to obtain the best results.

CULTURE.

CAN rules or tutors educate
 The semigod whom we await?
 He must be musical,
 Tremulous, impressional,
 Alive to gentle influence
 Of landscape and of sky,
 And tender to the spirit-touch
 Of man's or maiden's eye:
 But, to his native center fast,
 Shall into Future fuse the Past,
 And the world's flowing fates in his
 own mould recast.

—EMERSON.

CHILD CULTURE

"The best mother is she who carefully studies the peculiar character of each child and pets of several homes acts with well-instructed judgment upon the knowledge so obtained."

PETS OF SEVERAL HOMES.

BY NELSON SIZER.

FIG. 299.—Here is a well-proportioned body and a well-formed head and face and he will be likely to manifest bodily vigor and ample health. He seems to be broad through the head from ear to ear, and he will show force of character, mechanical ingenuity, artistic taste, accuracy of expression and a tendency to reason, think and theorize.



FIG. 299.—LUCIUS F. PAYNE, AGE SIX YEARS, KALO, IOWA.

He will be ingenious and skillful, careful in business matters, industrious, prudent in speech and in conduct, conscientious and dignified.

He will make a good mechanic; would do well in art, and especially well in medicine and surgery. If he does not feel an aversion for that profession I would encourage his adopting it as a life-work.



FIG. 300.—LINCOLN JOHNSON, AGE ONE YEAR.

Fig. 300.—This is a bright boy and he will make a good scholar. Will be hungry for books and have a memory that will treasure nearly everything that touches him. His ingenuity will be a trait. He would make a good surgeon and a good dentist. He has force of character, policy, prudence and stability, and he will manifest earnestness and enterprise. He appears to have naturally a strong hold on life. The opening of the ear is low down and the quality of fineness and intensity seem combined in him and will give him self-reliance and an influential spirit.

Fig. 301.—This girl has a large head for her age, size and weight. Her head measures twenty-one inches in circumference and thirteen and a half inches from the opening of one ear to that of the other over the top of the head. She weighs sixty-three pounds, and stands four feet four inches high. We call special attention to the smoothness and fullness of the entire forehead and the distance from the opening of the ear forward. She ought to be



FIG. 301.—W. H. JOHNSON.

a good scholar, a clear and constant thinker, a fair talker and capable of acquiring the requisite education to be a teacher. Her benevolence seems to be large, which is located on the front part of the top-head where the hair is parted. She is not quite large enough in firmness. She studies to agree with people and conform to their wishes. She appears to be fully developed in the back-head, showing rather strong social feelings. She has a keen sense of value, a desire for the control of what she owns, and is likely to write her name in her books and mark her linen and silver. She is generous in her feelings, but will show it more in works of kindly interest in others

than in financial charity. Her self-esteem should be encouraged. She has some misgivings in regard to the position she should assume and try to maintain. This is a feminine face and a feminine head.

MODERN EDUCATION AND MORALITY.

STATE government, in response to demand, has vastly enlarged the school privileges of the people. The hope has been, with some to whom the early Puritan idea of the province of education has been transmitted, that with the increase of facilities for education, there would result improvement in the morals and commensurately a remedy arise for existing evils. But the hope has not been realized. The burdens of society created by the necessity for maintaining institutions for the disposal of the unhappy results of vice and crime, have increased in greater measure than comparative growth of population. To put it in a more definite and interrogative form, Has the multiplication of district, grammar and high schools, normal and general colleges, offset or checked the growth of influence tending to corrupt and degrade all classes? Is it not true that in most of the large cities, especially those of the older States, potent immoral agencies are countenanced by law and social convenience?

In most of our cities a youth may pass a score of rum shops on the way to school, and the rare bit of ethical suggestion dropped by his teacher is likely to be lost in the fragments of coarse song and profane drivel that come to his curious ear from the boisterous groups at the bars, or are distinctly thrown in his way by the dissolute loungers at the saloon door or at the entrance of the "dive."

In an appeal to the Legislature of Pennsylvania made by Mr. Weber, one of the members at the session of 1888, he said: "The common school

system entirely fails to draw out the moral capabilities of children. An erroneous belief is prevalent of which we are realizing the consequences in our criminal increase. Cultivation of the memory does not elevate or purify the mind. The Pennsylvania statistics of crime in relation to population are in brief then:

Increase of population 1870 to 1880, 22 per cent.

Increase of schools 1870 to 1880, 31 per cent.

Paupers and criminals, 1870, 13,046.

Paupers and criminals, 1880, 18,439.

General increase, 41 per cent.

Pauper increase alone, 53 per cent.

Percentage of criminals who could read and write, 1870, 66 per cent."

Percentage of criminals who could read and write, 1880, 80 per cent."

We might expect better things in New England, but what do we find? In 1850 there was one prisoner in Massachusetts to 804 of the population; in 1890 there was one to 487. The ratio of the prisoners to the whole population nearly doubled in thirty years. But it may be claimed that this increase is due to the very rapid growth of the foreign population in Massachusetts. There would be small comfort anyway in this explanation, if it were the true one; but it is not the true one. The native-born criminals are increasing faster than the foreign-born criminals. In 1850 there was one native prisoner to every 1,267 native citizens; in 1880 there was one native prisoner to every 615 native citizens. The ratio of native prisoners to the native population more than doubled in thirty years.

The arrests made from day to day in our cities show not a want of intellect and sharpness so much as a great lack of moral discernment, a conscience devoid of normal sensibility because never trained to active exercise in the common relations of life. Moral training is the most efficient aid to motive; it supplies rea-

sons for usefulness in one's immediate sphere, and indicates opportunities for the employment of time and talent. "Morality when vigorously alive," Mr. Froude says, "sees farther than intellect, and provides unconsciously for intellectual difficulties."

In the New York Synod of the Presbyterian church at the meeting held in October, 1885, a resolution was discussed in which "the imperative necessity" is urged "of opposing the attitude of indifference to religion which appears in the School Manuals, and in the educational system of reformatons." The introducer of the resolution said that there are 50,000 children of school age in the State of New York who do not receive any form of religious instruction whatever, and it was manifest to every observer "what a prolific source of evil this young element in our body politic must soon become."

The verdict of all experience, like the conclusions of philosophy, is that man is a complex being; he is not all intellect, and mental discipline is not all he requires to develop a noble manhood. His moral nature is higher than the intellectual, and training that reaches only the mind and neglects the heart must produce moral monsters, in short criminals. Mental education is only complete when it instructs and develops the whole man. Mr. Lecky in his "History of European Morals from Augustus to Charlemagne" says: "It is one of the plainest of facts that neither the individuals nor the ages that have been most distinguished for intellectual achievements have been most distinguished for moral excellence, and that a high intellectual and material civilization has often co-existed with much depravity."

Now and then communities, driven to desperation by the extremity to which vicious and corrupt officials have carried affairs, may overthrow

the ring, or organization that has oppressed them, but the changes of policy thus brought about are not at all likely to be productive of more than a temporary benefit if indeed they be more than a mere transition from the ascendancy of one political party to that of another, unless, meanwhile, the moral status of the population is moved by methods of culture that impress upon it a substantial permanence. D. .

“BABY TALK.”

IN a breezy news letter Di Vernon has this to say on the above subject:

“Two ladies were engaged in a warm discussion. One insisted that it was an outrage upon a child's intelligence to talk ‘baby talk’ to it, and the other one maintained with equal warmth that there was something so sweet and innocent in the child's attempts to articulate that she liked to say the words over again, just as her baby had said them; that it seemed to be a special bond between herself and the child. To me it has always seemed a pity to fill a child's mind, at its most receptive period, with a lot of stuff which it must throw out later, and yet which will always leave a trace in the brain. Why should a child be told to ‘wash his *hannies*,’ when hands are meant? I have known people of more than ordinary intelligence to be mortified while in conversation by unconsciously using some word in its corrupted form, in the way it first had been given to them in ‘baby talk.’ A well-chosen vocabulary is not to be despised, and that a child should not be helped to attain one while in a receptive state is a hardship which none of us have a right to impose upon a child. Teachers will testify that the child who is the most promising pupil from the first is the one who has heard intelligent conversation, played with picture blocks and books before he was sent to school.

“It is not necessary that the child should understand every word uttered

in his hearing. Let him become accustomed to the sound of words uttered in a conversational tone, and gradually he will acquire the meaning. His vocabulary will grow without conscious effort on his part. This is now the acknowledged method for the acquisition of a foreign language—the ear must help the eye, and in some cases precede it.

“Let us protest against the use of ‘baby talk’ and of all writing or talking down for the comprehension of children. To an intelligent child, one of the chief charms of Jean Ingelow and our own Louisa M. Alcott is the fluent English which never seems to imply that the stories are being told to children who are not expected to know or to understand very much. A wise teacher can get more and better work out of even a dull pupil by judicious praise, and an evidence of being surprised and pleased that the child can do as well as he has done, than by fault finding.”

[The use of long words in conversing with children is unwise and confusing. Rev. Robert Collyer uses words of one syllable to the extent of eighty in a hundred in his sermons and orations; hence his popularity. All understand him.—ED.]

MY FRIENDS.

My many friends I love them
With love that is firm and true.
Life is love, and its purpose
The good that we can do.

They as mirrors reflect me;
I see in their faces mine.
Life is a glass, smiles we shed
In other faces shine.

The love, the faith, the kindness
Of human hearts is great;
The loving ties of friendship
With years accumulate.

Of life they are the sunlight,
The glorious daily rays;
Chasing the dews and shadows
Into forgotten ways.

Friendships and friends reflect me;
I love and they love me true,
Together we move and live for
The good that we can do.

MRS. S. L. OBERHOLTYER.

SCIENCE OF HEALTH

THE RELATION OF OPERATOR AND SUBJECT.

DOES not the operator exercise an influence of some kind upon the subject? Is there not a force exerted—a something that proceeds from the operator and is sensed or felt by the subject? Questions of this kind frequently come to the author. No matter what might be said in the way of a practical elucidation of the procedure and phenomena, there is so much of the surprising and wonderful about hypnotism, in the higher stages especially, that many people cannot be persuaded that there is nothing in the fluid, or force, idea.

At a meeting of the Psychological Section of the New York Medico-Legal Society, held in February last, the author, in discussing the subject of hypnotic control, used the language following:

When the sensitive hypnotee is observed to execute an unvoiced command of the operator the spectator naturally enough asks how could the subject perform with such exactness in response to a mental order unless there was something that impressed his sensibilities intelligently—a something that emanated from the brain of the agent? The experiments are enough to demonstrate the fact of mental transference, which does not require the intervention of magnetism for its exhibition, although the magnetized person is very much more sensitive to the impressions of this sort of mind communication.

Ochorowicz has pursued a line of inquiry in the attempt to account for the operation of one mind or will upon another without contact or vocal ut-

terance that is interesting, and which we will follow in the main. On its physical side thought is a product or phenomenon of brain; it cannot be evolved by any other organ, while its external manifestations are dependent upon other organs. There can be no expression of thought, ordinarily, without muscular action of some kind. Although we may stand apparently motionless and think of many things, yet on close analysis we find that when reflecting with any degree of intensity there is a form of incomplete speech, of which we may be altogether unaware, just as a man who is reading or talking on some matter of deep interest may keep his feet moving or his hands in constant action without knowing it.

If one's thinking have a visual character, the eye, although shut, follows the movements of imaginary objects, the pupil really dilates or contracts in accordance with the distance of the objects presented to the mental vision. So, too, the breathing is affected by the character and speed of the thought, and the muscles in response to the imagined movements experience contraction of, to be sure, a limited extent. Varied systemic changes will occur in correlation with the emotional states, the sympathetic functions acting freely in the production of sensations, with change of temperature, thrills, increased or decreased susceptibility of the skin and other phenomena according to the nature of the nervous constitution. In the magnetized subject the conditions of brain, nerve, muscle, skin, etc., conspire to render

him supersensitive, and being, therefore, extraordinarily apprehensive of whatever the agent may be doing or experiencing, he is enabled to detect and read expressions of feature and gestures of body that are extremely slight, even unconsciously made and unperceived by the operator.

The gradation of the success or results that may be obtained :

(1) Experiments with contact, gestures and looks, or physically objective suggestion.

(2) Experiments made with gestures and looks, and no *contact*.

(3) Experiments made with looks only, or the merest objective suggestion.

(4) Experiments made *without* contact, gestures or looks, in which the suggestion is mental or subjective only.

From this, as a point of beginning, so to speak, on the subjective side of the phenomena, the influence of the operator may go to almost any degree of control—given, of course, a subject of high temperamental impressibility and in advanced somnambulism. For remarks on this line see “Mental Suggestion,” Ochorowicz.

The magnetized subject, we know, will recognize at once a difference between the touch of the magnetizer and that of another person. It may be that the touch of the latter will prove very disagreeable, even painful, evidencing a marked difference of quality and degree between the influence of the magnetizer and that of the other. A variation of sensation is noticeable by many persons in the normal state as occurring in their relations with others; they have impressions agreeable or disagreeable in their presence, although there is no immediate contact. Such persons, however, when in the somnambulant condition will exhibit greatly exaggerated sensitiveness in this respect.

But we may suppose that the subject is so magnetized that he does not even feel the touch of any besides the operator; he will, however, exhibit

an extreme delicacy of apprehension as regards the latter. Let a person touch the subject with a lead pencil; he may feel it as an indifferent sense of pressure, but let the magnetizer touch the hand of the person holding the pencil when that is in contact with the subject, and he recognizes the magnetizer at once. The nicest exhibition of this appreciation of presence and touch is given by a subject who has been magnetized by one person only, and in this case indirect touch by another person usually causes annoyance; it may occasion severe irritation.

An attempt now to explain this peculiarity of sensation must start with the postulate of a medium of some kind that somehow comes into use through the agency of the *rapport*, which the impression is produced by the operator; but what does the medium (the pencil, rod or what not) convey? An influence of a certain character necessarily, otherwise the subject could not indicate so positively the origin of the impression.

We must with Ochorowicz concede the fact of a transmission of something—of will or thought, or both—whether or not we are able to explain the how of it. “There is no doubt that subjects can feel by transmission, by sympathism, by *mental imitation*, an impulse to perform a movement without knowing either why they do it, or what it means, or what it will result in.” Ochorowicz, however, believes more than that. Witness his analysis of the experiments of Donato with Miss Lucile, and his admirable discussion of the nature of *rapport*. Witness also the following statements in abstract, that appeared to us to be consistent with inductive reasoning. Taking the element of electricity as his analogue, or perhaps to serve the purpose of a medium of communication, he writes: “The normal action of a telephone ceases when the wire is broken. It is equally well for us when, though the wire is not broken,

the circuit contains only one telephone. Is it possible to transmit speech with one telephone? No; and yet the telephone works. The whole length of the wire is traversed by a current, which is not speech itself, but which is its correlative, though it is dumb. Take another telephone having only a closed circuit and like the first dumb. Bring it near the other, or only near the wire of the first telephone, or even simply bring the wire of the first near the wire of the second, and *the latter* will talk, will reproduce speech, though there is no contact between the two. It will talk by induction. It is this form of transmission that corresponds relatively to mental transmission or thought. *My brain does not act upon the muscles of the subject, but it may act upon his brain.* If instead of a second telephone we were to place alongside of the first telephone a different sort of instrument, an electroscope, for example, there would be no result; but we must not by any means infer that therefore there is no electric action all around the telephone, for in order to get a specific action we must employ a specific instrument, a telephone for a telephone, a brain for a brain."

Thus the mind of the operator by its instrument, his brain, impresses its correlate, the mind of the subject, rendering specially receptive by the magnetic *rapport* that has been established—through a medium not demonstrated (like the recently announced element discovered in combination with nitrogen), subtle in the extreme, yet adapted by nature to the transmission of will impulse.—*From "Human Magnetism," new edition, by H. S. Drayton, M.D.*

DYSPEPSIA AND I.

ONLY two weeks! And I felt so light, nimble, active, clear-headed, free and happy that I thought I had discovered the secret of

happiness. I was happy. In six weeks I had gained fourteen pounds. In two months I digested a good meal, carefully eaten, with comfort. No doubt my method of treatment may be improved, but it is good and may benefit others.

I am employed at night. On rising I took a few swallows of cold water. In a few minutes I took another drink, perhaps several more while dressing. Within two hours or less I took five to eight large tumblers, the last one warm if I could have it so, and sometimes I drank the juice of a lemon because I had eruptions of wind. Then when my stomach became sufficiently warm, which required nearly an hour, I took a lunch which consisted of a raw or baked apple and four or five oatmeal crackers, when at work; or when alone Saturday and Sunday nights, a full meal consisting of the coarsest graham bread, stewed apples and a fresh raw egg. Sometimes I had some lean roast chicken or beef, but here is the s-e-c-r-e-t: A light lunch, full midnight meal, little or nothing in the morning, no drink with food nor till digested, food chewed until seemingly dissolved in the saliva and literally drank. One-half, yes, one-third, the usual quantity satisfied me. After eating I felt as clear-headed, light and active as before; was not drowsy and enjoyed my newspaper or book as well as at any other time. I avoided sweets and milk because they caused eruptions and were hard to digest; but took the juice of a lemon after nearly every meal. Sometimes when digestion seemed difficult I took a sip of vinegar and pinch of salt; after eating I took a long, brisk walk every morning, threw open the blinds of my window and slept in the light, and sleep better now than before. I have accustomed myself to a quick sponge bath in cold water for several years on rising, my room being steam-heated. For several weeks I have practiced deep breathing, holding in the abdomen and expanding the

chest cavity, especially when walking, taking a long elastic step and sometimes allowing the abdomen to rise and fall with the breath.

In practicing this treatment I have followed the directions given by Dr. Dio Lewis in his admirable work "Our Digestion" and Checkley's "Physical Culture." Since six years of age, when I became hungry while at play and ran into the house with "Mother, can't I have a lunch?" and always got it, with an occasional remonstrance, I have been irregular in eating. I had a naturally strong appetite, and lunching inflamed my stomach, causing a morbid craving for food, and the early result of dyspepsia, which in years became chronic.

Constipation and improper food produced a virulent salt rheum humor that at times seemed almost unbearable, but it has entirely disappeared since I began to practice the teachings of hygiene. At the age of eleven I was left in the care of a farmer, the son of a half Scotch pioneer farmer, whose education was limited. He took me for what work he could get me to do, and I always felt that he was not satisfied unless I was working all the time and often he expressed dissatisfaction with the amount done. He had always worked hard on new land farms and was not in the best of health. His stomach troubled him, though he ate lightly; but he was a chronic grumbler. It was his disposition.

I was not afraid of him, but I was too independent to ask favors of him or his "good dame," as they usually refused my request. So, in order to bathe, I repeatedly took water from the pump, or snow, on a mild winter's morning, and bathed in it in the barn, using my stocking leg for a towel to dry with. It wasn't pleasant practice, but I wanted to cure my skin humor.

These folks ate warm bread and buckwheat griddle cakes. The buckwheats came about as regular as meal

time, and I learned to hate them so much that I avoid them now, although at first I liked them. Steele in his "Physiology" says that bread should not be eaten when fresh baked and warm, so I wanted cold or warmed bread and soon I had all the cold bread I needed; crusts and stale bread days' old were generously given me, and though it wasn't so palatable, especially when "our folks" rather insisted that I should eat the stuff; however, I believed 'twas best, and have kept up the habit of eating stale bread ever since. G. A. C.

FLESH-EATING AND BAD TEMPER.

—The vegetarians make a point of the tendency of a flesh diet to render one more subject to mental irritability. In this opinion they find some aid from an unexpected source, no less than Mrs. Ernest Hart, the wife of the editor of the *British Medical Journal*. This lady accompanied her husband on a trip made recently around the world, and one result of her observations appears to be that meat eating is bad for the temper. Certain of her remarks are far from flattering to her own countrymen. In the *Hospital* she says that in no country is home rendered so unhappy and life made so miserable by the ill temper of those who are obliged to live together as in England. "If we compare domestic life and manners in England with those of other countries where meat does not form such an integral article of diet, a notable improvement will be marked. In less meat-eating France urbanity is the rule of the home; in fish and rice-eating Japan harsh words are unknown, and an exquisite politeness to one another prevails, even among the children who play together in the street. In Japan I never heard rude, angry words spoken by any but Englishmen. I am strongly of the opinion that the ill temper of the English is caused in a great measure by a too abundant meat dietary, com-

bined with a sedentary life. The half-oxidized products of albumen circulating in the blood produce both mental and moral disturbances. The healthful thing to do is to lead an active and unselfish life, on a moderate diet, sufficient to maintain strength and not increase weight."

FOOD ECONOMICS.

The investigations of those who study the relations of the different articles used as food have a high value to society and the individual. Health and wealth are promoted by these studies in a way scarcely equaled by any other branch of science. "To be well is to be rich." Prof. Atwater of Wesleyan University adds his testimony to that of others on the subject. In a pamphlet he says: "A quart of milk, three-quarters of a pound of moderately fat beef, sirloin steak, for instance, and five ounces of wheat flour, all contain about the same amount of nutritive material; but we pay different prices for them and they have different values for nutriment. The milk comes nearest to being a perfect food. It contains all of the different kinds of nutritive materials that the body needs. Bread made from the wheat flour will support life. It contains all of the necessary ingredients for nourishment, but not in the proportions best adapted for ordinary use. A man might live on beef alone, but it would be a very one-sided and imperfect diet. But meat and bread together make the essentials of a healthful diet. Such are the facts of experience. The advancing science of later years explains them. This explanation takes into account not simply quantities of meat and bread and milk and other materials which we eat, but also the

nutritive ingredients or 'nutrients' which they contain."

The chief uses of food are two: To form the material of the body and repair its wastes; to yield heat to keep the body warm and to provide muscular and other power for the work it has to do. Dr. Atwater has prepared two tables showing, first, the composition of food materials, the most important of which are the nutritive ingredients and their fuel value; second, the pecuniary economy of food, in which the amount of nutrients is stated in pounds.

From these tables we learn that the greatest nutritive value in any kind of food of a specified value is found in cornmeal. In 10 pounds of cornmeal there are a trifle more than 8 pounds of actual nutriment. In 8½ pounds of wheat flour there are over 6½ pounds of nutriment; in 5 pounds of white sugar there are 4½ pounds of nutriment; in 5 pounds of beans there are 4 pounds of nutriment; in 20 pounds of potatoes there are 3½ pounds of nutriment; in 25 cents' worth of fat salt pork there are 3½ pounds of nutriment; in the same value of wheat bread there are 2½ pounds; in the neck of beef, 1½ pounds; in skim milk cheese, 1½ pounds; in whole milk cheese, a trifle more than 1½ pounds; in butter, 1½ pounds; and in smoked ham and leg of mutton about the same; in milk, a trifle over 1 pound; in mackerel, about 1 pound; in round of beef, ¾ of a pound; in salt codfish and beef sirloin, about ½ a pound; in eggs at 25 cents a dozen, about 7 ounces; in fresh codfish, about 6 ounces; and in oysters at 35 cents a quart, about 3 ounces. The points give us important facts bearing upon the economy of diet, in which a vast number in the community are chiefly concerned.



NOTES IN ANTHROPOLOGY.

Guatemala Antiquities.—The extremely interesting and valuable collection of antiquities formerly owned by Sr. D. Manuel G. Elgueta, of Guatemala, has become the property of the California Academy of Science, San Francisco, and has been installed in their rooms. This collection was exhibited in the Guatemala Building at the World's Columbian Exposition, and was taken to San Francisco and exhibited at the Mid-winter Exposition. It was made by Sr. Elgueta, among the ruined cities of the Quiches, in Northern Guatemala, the material largely being found in tombs, which were subterranean chambers, with either mounds of cemented debris or buildings erected over them. It comprises a small collection of vases of great value, as they bear hieroglyphic inscriptions and pictures painted in colors. In view of the small number of such vases to be found in our museums, these vases should be carefully studied and reproduced in color, in the same manner as Hr. E. P. Dieseldorff has reproduced a vase from Copan, Guatemala, in *Zeitsch. f. Ethnol.* (Verb. der Berliner Anthropol. Gesellsch.). Bd. XXVI., 1894. Such vases properly reproduced are miniature Maya or Quiche codices. In addition to the vases in the Elgueta collection are a number of jadeite heads, ear ornaments, and other ornaments, obsidian implements, household utensils and a few stone carvings.

Discovery of an Ancient City in Honduras.—The following notice appeared in *Le Nouveau Monde*, Paris, December 1, 1884: "Word has been received from Honduras of the discovery of an ancient 'Toltec' city in the depths of a forest near the Rio Grande. The remains of this city are very well preserved and reveal an advanced civilization. The city was well constructed; possessed three great temples, more than 150 feet in length and 35 feet in width; the streets are large and well paved." The Rio Grande mentioned is probably that which flows not far from

Tegucigalpa, the capital of Honduras. Squier is the only person who has given us any information regarding the ruins in Honduras, and with the exception of the ruins of Copan, which being but five miles from the boundary of Guatemala, more properly belong to the Guatemala group of ruins, no archaeological work has ever been carried on in the Republic.

The Choctaw Robin Good-fellow.—H. S. Halbert writes in the *American Antiquarian* on a curious bit of Choctaw folk-lore.

The Choctaws in Mississippi say that there is a little man, about two feet high, that dwells in the thick woods and is solitary in his habits. This little sprite or hobgoblin is called by the Choctaws Bohpoli, or Kowi anukasha, both names being used indifferently or synonymously. The translation of Bohpoli is the "Thrower." The translation of Kowi anukasha is "The one who stays in the woods," or, to give a more concise translation, "Forest-dweller." Bohpoli is represented as being somewhat sportive and mischievous, but not malicious in his nature. The Choctaws say that he often playfully throws sticks and stones at the people. Every mysterious noise heard in the woods, whether by day or night, they ascribe to Bohpoli. He takes special pleasure, they say, in striking the pine trees. A young Indian once told me that one night, while camped in the woods, he was awakened out of a deep sleep by a loud noise made on a pine tree by Bohpoli. Bohpoli, or Kowi anukasha, is never seen by the common Choctaws. The Choctaw prophets and doctors, however, claim the power of seeing him and of holding communication with him. The Indian doctors say that Bohpoli assists them in the manufacture of their medicines. Most Choctaws say or think that there is but one Bohpoli. In the opinion of others there may be more than one.

Can it be that this bit of Choctaw folk-

lore is a dim traditionary reminiscence of some race of dwarf people with which, at some remote period, the prehistoric Chocataws may have come in contact?

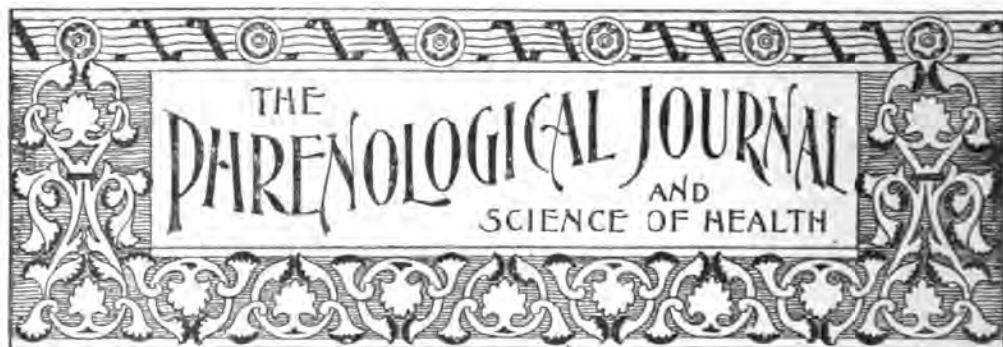
More Jewelry Found in Egyptian Tombs.—Mr. H. Villiers Stuart describes, in a letter to the Egypt Exploration Fund, another disclosure, which indicates that the children of Israel did not "borrow" of the Egyptians all their "jewels of silver and jewels of gold." He says:

A few days ago there were discovered at Dashour the graves of two princesses of the XIIth Dynasty intact. The coffins had moldered away, and the mummies lay each with a coronet on her head, and wearing other jewelry. When an attempt to move the mummies was made they fell to fragments. The jewelry is very beautiful. One of the coronets was, in fact, a wreath of forget-me-nots, made of precious stones mounted on gold stems. At intervals occurred Maltese crosses and precious stones set in gold. This lovely wreath was as perfect and looked as fresh as on the day it was made—a couple of centuries before the time of Abraham!—more than four thousand years ago. It illustrates a passage in the poetic epitaph on the funeral pall of Queen Is-em-Kheb, "She is armed with flowers every day." I visited Dashour and saw, *in situ*, the sarcophagus in which these treasures were found, as also that of the other princess. She also had a lovely coronet, fitted with a socket in which was inserted a spray of various flowers made in jewels, with gold stems and gold foliage. Besides these, there are necklaces, bracelets, armlets, anklets, daggers, charms, etc.

The Melungeons are a people of Tennessee who have been made more of a mystery than they really are. They live at Clinch Mountain, near Holston River, and when they have merchandise to trade they bring it for sale to the town of Rogersville, in Hawkins County, Tenn. The locality where their homes are is near the quarries in Hawkins County, where marble of a pink color is now quarried. They are small of stature and darker in color than their neighbors, and though they call themselves Portuguese, James Mooney, who investigated them, thinks they are a medley of some Atlantic coast Indians and of inland negroes. By all events they differ in race from the Anglo-

Americans, though they speak an English dialect, somewhat corrupted. They are known to have lived there for a century, says G. L. Babbitt, and will work only when under the press of hunger or other necessity. A short article on these people will be found in one of the more recent volumes of the *American Anthropologist*, Washington, D. C. (1889).

Modoc Songs.—During his talks with Modoc Indians, Mr. Albert S. Gatchett has been able to record from dictation a number of curious songs which these people highly appreciate, and frequently sing while at work and while sitting idly in their lodges. Only a few of them are lugubrious, but the majority are merry utterances of a mind free from care. There are erotic songs, dance songs, satiric and mythologic songs, all delivered in a way that is half spoken and half sung. Some, however, have attractive and elaborate melodies, which, if well arranged for the piano or string instruments, would doubtless produce a sensation in cultured communities. A specimen is given of a song which is introduced as sung or spoken by a prairie owl, which has the faculty of turning its head around and then turning it instantaneously to the normal position; while, when it draws its body up, it appears almost ball-shaped, and when traveling over the prairie seems like a light colored ball rolling over the ground. The man singing the song is supposed, after throwing off his garments and limbs, to appear also as a head only, and rolls on for many miles, when he may be seen partaking of food inside of his subterranean lodge. He has a dog who faithfully tries to gather up his discarded appendages and take them first to his master and then home. With this is coupled an idyl of a young man carrying his sister on his back to her bridegroom and leaving her close to a pine tree. A cradle song describes the habits of the robin, which is seen earlier than other birds flying toward the cedar to pick at the bark in search of ants; the mothers tell their babes that robin red-breast sings this song to its young, and also to its grandmother. A third song has a satirical application to another town than that of the singers.



Ex fronte, ex capite, ex vultu, etiam in ipso oris silentio natura loquitur.—PLATO

EDGAR C. BEALL, M.D., EDITOR.

NEW YORK, SEPTEMBER, 1895.

FELLOWSHIP AMONG WOMEN.

NOWADAYS while women are displaying an interest in their own sex the like of which has never been seen before, and at a time also when men as well as women seem disposed to grant to the fair sex more rights and privileges and to acknowledge in the female mind and character more talents and virtues than have ever been admitted hitherto, it is interesting, to say the least, to read, from one who signs herself "A Woman of To-Day," vigorous, not to say caustic, statements in denial of the idea that women in general are capable of co-operation in the interest of their sex at large, or possessed of any true instinct of loyal friendship among themselves. There has certainly been a great deal of poetry, not to mention other forms of expression, devoted to the adulation of friendship or fidelity of attachment as an attribute of the feminine character; and as we have been compelled in recent years to relinquish several of our cherished boyhood notions regarding the perfections and beauties

of the world and humanity, it may be that we shall have to modify some of our views regarding this matter of fellowship in femininity. But, as phrenologists, we are quite certain of the fact that strength of attachment in general, or at least the sentiment of comradeship or desire for companionship, is stronger in woman than in man.

Those writers who detect, as they think, the lack of cohesive power and true devotion among women doubtless consider the female sex on very broad lines. Of course if we take the broadest possible view of the human race as they appear in the history of all countries, we must admit that the male sex have displayed a great deal of brutality which has been matched by a disappointing weakness on the part of women. Such was the point of view from which Schopenhauer usually discussed the principles of human nature, and we think that the writer from whom we quote below will come in for a share of the same kind of condemnation

which has so often been heaped upon the head of the German high priest of pessimism. Let us not be disturbed by any of these criticisms. We shall certainly profit in the end by knowing the truth concerning both men and women. Unjust attacks are often the surest means of arousing discussions which lead to a knowledge of facts. If the majority of women—having now in mind those of Europe, Asia and Africa, as well as those of our own favored country—are narrow in their sympathies and views, we must remember that the great mass of the world's men are also far from adorable. The fact that should give us encouragement and satisfaction is that the superior minority, the aristocracy, so to speak, of intellect and heroism, is steadily growing in both sexes, and in comparison with the advance among men in point of all-around culture, women are certainly little, if any, behind.

In introducing this subject here it has not been our purpose to enter upon any exhaustive discussion, but we beg to remind our readers that in the study of human nature it is very important to become familiar with the fundamental or primary strata of human nature—those underlying beds of accumulated instinct and passion which, under the gloss and glamour of civilization, are so concealed as to be scarcely accessible to the psychological observer. No other method equals that of getting at the root of a thing. Perhaps the assertions of the writer in question will have the effect of bringing out a reply from some of our correspondents.

We quote verbatim from the *Literary Digest*:

THE SISTERHOOD OF WOMAN DENIED.

"The bond of fellowship* which exists between man and man simply by virtue of a common sex is entirely absent between woman and woman. That sentiment may sound mannish, but its author is a woman—'A Woman of the Day' she signs herself in *The Saturday Review*, wherein she discusses the question of 'The Sisterhood of Woman,' most emphatically denying that there is any true fellowship in her own sex. On the contrary, she declares that fellowship among women is replaced by a fundamental antagonism, a vague enmity, which renders the general attitude of a feminine creature toward her kind essentially different from that of the male creature in identical relations. She believes that in individual cases this feeling is counteracted by affection or by sympathy, but that apart from personal sentiment it remains, 'severing every living woman from the rest of her sex.' She says:

"To a great extent this arises from a woman's incapacity for impersonal feeling or abstract emotion. In life's fray she fights either for her own hand, or, more often, for some one man or woman whom she loves, but rarely for the welfare of her sex at large. Were it not for this strange lack of humanity in her nature, the emancipation of woman would not have been so grievously retarded. If the few women who suffered aforesaid under the restrictions which hedged in their liberty had been able to count on the sympathy and co-operation of all women, the time of their subjugation would have been enormously abbreviated. As it was, the first seekers after freedom met with more opposition from their own sex than they did from the other; nor, indeed, do they fare better to-day. . . . It is in fact this essential disunion, this lack of cohesive power, which makes the economic position of woman what it is. The work which she is now doing with her might she owes more to the self-interest of the employer than to her own energy. In many fields of labor women are ousting men from employment because their work is as well done as men can do it, and done at about half the price. The emancipation of the woman-worker simply means that the capitalist has found the road to the cheapest labor, and makes the best bargain

he can. When it is struck the woman wails that she is underpaid, apparently unconscious that the remedy lies in her own hands. If each woman who works were to adopt the tactics of man and combine for the common benefit, instead of standing alone and making her own terms, the value of her labor would soon be equal to his. But this is just what she cannot do. She cannot form an alliance with her own sex, either offensive or defensive, and respect its covenant. That is why trade-unionism among women is still almost a farce and its operation ineffectual, and why the associations formed by women for their betterment and governed by them are so apt to become disabled through internal strife.'

"While the writer admits that there never was a time when women were so interested in their own sex as now, she thinks it an open question whether this interest is due to an impulse of morbid curiosity or to a genuine human sympathy. She continues:

"It is certain that an increasing number of women who are morally stainless give evidence of an extraordinary absorption in the character and condition of those whose lives are notoriously and avowedly vicious. Formerly, the barrier which separated the virtuous among women from the fallen was absolutely definite and impassable. On the principle that to touch pitch is to be inevitably defiled, those within the fold held no communication with the outcast, whose very existence they were expected to ignore. Of late, however, the pharisaical passing by on the other side has been replaced by an abnormal attraction toward the gutter, and virtue's crown of virtue is won by devising schemes for the redemption of the fallen and the purification of the sinner through intercourse with the saint. There are those who profess to perceive in this association the germ of a brave humanitarianism, the inauguration of a new and fervent charity that presages an era of feminine fellowship and amity. To my mind it has no such significance, but is simply a form of hysteria based upon a morbid appetite for coquetting with sin, so characteristic of the modern woman. The kind of sin which she has neither the opportunity nor the desire to commit has a fascination for her perverse, *faintant* soul.'

"The writer next takes up the friendship of one woman for another when both stand upon the same moral and social level, and says that in nine cases out of ten such friendship is devoid of the obligations of loyalty

and honor which are inherent in the friendship between one man and another:

"Such relations [she says] never become stable or sacred between women, for they are apt to begin by chance, proceed with passion, and die at a breath. Even at fever heat a woman never gives as much to another as she gives to her lightest lover, and at any moment she is ready to sacrifice her friend at the behest of any man in whom she is momentarily interested. For his entertainment she will betray any confidence without a scruple or a regret, even if she refrains from denouncing her feminine friend to the first comer as soon as a shadow of misunderstanding has arisen between them. In the lives of most men there are only one or two friendship bonds riveted by years of intercourse, which nothing but undreamed-of treachery can sever. Women, on the other hand, make and discard friends with equal facility. If they are seldom true to men, their fidelity to their own sex is rarer far, for there are no Davids and Jonathans among women, no friendships founded on mutual faith and held in honor. Until woman learns to conduct her relations with her own sex on the same principles as that on which men act, the sisterhood of woman will never come within measurable distance of the possible."

TWO MOUTHS.

THE lower part of the face, that is, including the mouth and chin, reflects in a peculiar manner those activities of the mind familiarly called animal. It seems hardly fair, however, to apply the term animal to the manifestations of affection which in individuals of the human species are often so exalted as to call out our most intense admiration, excepting only the feelings excited by deeds of lofty moral heroism. Surely, then, we should think of the lowest third of the face as animal only in the case of individuals of inferior grade.

Volumes have been written and remain to be written about the human mouth. What marvelous associations linger about that word! From a mother's lips we received the first

and holiest kiss ; from a mother's lips we learned the first and humblest prayer ; and then as childish years increased, how anxiously we watched for parental words that were to determine our happiness for the day, or, as we sometimes imagined, our fate for life. The next period was in our



EDWIN BOOTH'S MOUTH.

teens. How well we all remember ! Years later when thoughts of philosophy came crowding into our minds we found still other and larger reasons for studying signs of character in the mouth, and for none of us can the subject ever lose its interest.

We present two drawings, almost opposite in character, from portraits of Edwin Booth and Adelaide Neilson. We cannot call Mr. Booth's lower face very characteristic of his sex, and we know all women, at least, will agree with us that the other is rather too heavy for a truly feminine mouth. In the first drawing there are signs of great refinement, delicacy and reserve, which would impress the most superficial observer. Edwin Booth was remarkable for exclusiveness. For instance, he was not an easy man to interview ; he was in no sense a society man ; he took

part in very few of the great political, philosophical, religious or other discussions which interested most of the prominent men of his time. There was nothing spontaneous or ebullient in his nature. On the contrary, he always seemed to be repressing something. His face usually looked as if he was trying to conceal a great sorrow. That he had some bitter, life-long griefs is well known, and that he had still others not definitely understood there has been good reason to believe.

He was a man who could be deeply pained at things which some men would scarcely notice. His temperament was inclined to pessimism. Fearing to bare his heart to an unfeeling world, he increased from year to year the tendency to secrete-



ADELAIDE NEILSON'S MOUTH.

tiveness with which he was endowed at birth. With the sensitiveness of a woman, he shrank from criticism ; but unlike nearly all women and most men, he was almost indifferent to applause. He was capable of love, but was not very ardent. His affections in the main were marked by refinement and reserve. All these

qualities are suggested by his mouth. In the compression of the lips, their thinness, and the delicacy of their curves, there are the unmistakable signs of a nature that is chiefly subjective; that prefers to dwell upon the past rather than to hope for things in the future; that doubts and distrusts the new and untried; that would

"Rather bear those ills we have than fly to others that we know not of."

In our second illustration for the most part the opposite characteristics seem to be indicated. Although the drawing is slightly unjust, perhaps, to the beautiful actress, the general form of the lips gives a correct explanation of the character, so far as this portion of the face can be expected to do. Here is the fullness that bespeaks an overflowing emotional life; here is spontaneity. We see warmth, enthusiasm, love of pleasure; in such a nature there is no doubt or hesitation as to the happiness preferred, and unless confronted with powerful deterrents, there would be a readiness in yielding to impulse amounting almost to abandon.

Here the affections are active; and it would be a wonder if such a woman did not love with more haste than wisdom. Coolness of judgment in matters of the heart are not likely to be found in the possessor of such a mouth. In the almost equal fullness of the upper and under lip are the indications of balance in the affections; such a mouth is demonstrative in affection, and equally appreciative of ardent manifestations from the person beloved. In this nature there will also be sympathy and friendship.

Love may be interrupted or an attachment severed by a prolonged separation, but such a woman craves and is likely to find some object to love every day and every hour. She must frequently receive or give some token of regard, if only a little flower; but she prefers a smile or a kiss. She will stand at the window and by a wave of her hand give a sign to her lover when he is too far to hear her speak. Such a woman, if wedded to the true king of her heart, in the right social atmosphere, would be as loving, no doubt, as any man could wish her to be, but she needs the influence of a good environment, and especially the aid of moral and intellectual culture.

CRANIAL PROPORTIONS.

A GENTLEMAN in Trenton, N. J., writes to know the proper breadth of the head through each organ as shown by the calipers for the average person—namely, that of 22 x 14. He says that he has looked through many phrenological volumes without finding what he wishes.

We are not aware that his question has ever been answered in any of the books heretofore published. However, this is one of the things which an experienced phrenologist learns in time, approximately, at least, by recording in his memory, unconsciously it may be, what might be called a composite picture of the various heads he has examined; and in this composite head there will, of course, be certain tolerably definite diameters; but the variations of certain nationalities, classes, vocations, etc., produce modifications of the idea in

the mind of the phrenologist which also have to be taken into account in an extended explanation of the subject. First of all is the very important distinction of sex. Certain diameters which would be normal in the male head would be somewhat different in the female. Again, in thinking of the German head we always think of a considerably greater diameter than we would in an Irish head. In thinking of the diameters among merchants and mechanics or manufacturers we should expect a considerable variation from the prevailing proportions among professional men, etc. But striking an average, we should say that usually the diameter in the male head at the temples, whatever it ought to be, is about four and three quarter inches or five inches; and at Constructiveness, or about where the hair begins, the diameter is about five and a half inches. Going back to Acquisitiveness there should be a gain of about another half inch; about the same diameter should be found at Destructiveness and Secretiveness. Rising to Cautiousness we should add another eighth of an inch. Going forward to Sublimity, Ideality and Mirthfulness we should expect about the same ratio of decrease, which would give a diameter of about four and a half inches at Mirthfulness.

Just after writing the above we were pleased to receive a call from Albert Zimmerman, President of the St. Paul Phrenological Society, who handed us for publication an article on the same subject, which we present elsewhere in this issue. If there

should be any important difference discovered in our views, it should be remembered that the editor has reference more to the proportions that actually exist, while Mr. Z. seems to have in mind particularly the developments which people ought to have. The subject is interesting and important. Let us hear more about it.

PHRENOLOGY AND PENOLOGY.

ONE of the very encouraging signs of the times may be found in the fact that people are growing more humane in their ideas of punishment even without the direct aid of a correct mental science. No doubt the influence of the phrenological philosophy promulgated by George Combe over half a century ago has had much to do with this. The more than 350,000 copies of the *Constitution of Man* which have been circulated have sown seeds of sympathy and suggested trains of philosophic thought in millions of minds, the beneficent effects of which are almost incalculable. As an instance of the growing recognition of the absurd policy which has prevailed hitherto of neglecting the study of moral disease, the following, quoted by *The Phrenological Magazine*, from a writer in *To-Day*, is very interesting and quite in accord with phrenological principles:

"When a criminal is convicted, he is then sentenced. The only merit that I can see in that system is that it saves time. After the man is convicted, but before he is sentenced, he should be made the subject of an inquiry; his antecedents, environment, character should all be taken into consideration. The First Offenders Act is really a step in this direc-

tion. Two men may commit precisely the same crime and receive precisely the same punishment; yet the guilt of one man may be much greater than the other, and the punishment may be really unjust. Last week I spoke of the frequent futility of short sentences and frequent injustice of long. A man sentenced to seven years may turn out to be really fit to be released in one; it may be certain that the remaining six years will do him more harm than good, and through him will do harm to society, for the protection of which the sentence was passed. After the inquiry I mentioned has been held, let the judge advise a sentence—not definitely pass a sentence—and let it be in the power of the authorities at the prison—or, as I should prefer to call it, reformatory—subsequently to modify the sentence advised, whenever, in their opinion, such modification is needed.

“The intellectually defective and physically defective are accustomed to receive individual attention from skilled men. But the present system of treating the morally defective is almost as absurd as it would be if every patient in a hospital were given exactly the same medicine, and that medicine had been prescribed by a lawyer and made up by a commissioner. . . . There would be work in the reformatories for those who cared to undertake it, and they would have to be men of ethical stability and intelligence, firm and sympathetic; this work would not be less noble than the noble work which is performed by doctors and nurses. They would do their best to keep alive in the criminal that self-respect without which there can be no improvement. Let a man be ashamed of going into a prison, if you will; but if you want him to do anything in the world, make it the business of the prison to give him back his self-respect.

“Convicts should work harder than they do now, but they should be given an interest in the work itself and its

results. The use of military drill and discipline might be tried; it would help to give that regularity and obedience which are rarely found in the criminal; and it would be no hard thing if the disgraced man, who once called himself a gentleman, had a chance of redeeming his character in active service. The question of moral insanity should be fully dealt with by men of science; the disease should be treated as a disease, instead of being punished as a crime, and the present legal definition of insanity in criminal cases should be revised. Side by side with a more reasonable treatment of the criminal we should have more reasonable methods adopted for the prevention of crime. The children of habitual criminals should be taken out of the control of their parents, and their environment arranged to counterbalance bad hereditary tendencies.”

••••• CHEAP TRAVELING IN EUROPE.

THE facilities for traveling have increased of late years along with nearly everything else, so that a trip to Europe is no longer a luxury in which only the rich can indulge. However, there are still a great many people who continue to think of an excursion to Europe as a pleasure involving very much more expense than it actually does. To those who are not aware of the possibilities of cheap living abroad, we can recommend the series of bright letters the first installment of which we publish this month. The author, Mr. George C. Bartlett, who is a much esteemed friend of the editor, is a brother of Mrs. Elizabeth B. Grannis of this city, and is a gentleman of exceptional culture and practical knowledge of the world, having been for many years an omnivorous reader and a very extensive traveler in all parts of the world.

He is very liberal in his views, of a philosophical cast of mind, and an extremely easy, graceful writer, by whom our readers will be both instructed and entertained.

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.

ALL CONTRIBUTIONS MAY BE SENT TO THE GENERAL editor, Dr. Edgar C. Beall; but matters relating to CHILD CULTURE, SCIENCE OF HEALTH, or of a strictly medical nature, should be sent preferably to Dr. H. S. Drayton, who has special charge of these departments.

WE ALSO EARNESTLY REQUEST OUR CORRESPONDENTS to write as legibly as possible. Wherever practicable use a typewriter. In this way you will lighten labor, avoid misunderstandings, and secure earlier attention

CLAIRVOYANT POWER—SEEING, THOUGH BLIND.—N. G.—There are instances of this on record; even scientific men of authority have attested its wonderful powers. The *Medical Times* refers to it, saying that enough has already been shown to demonstrate that no physician can afford to ignore this important factor in the treatment of his patients.

Closely interwoven with hypnotism is psychological study in clairvoyance, which has been defined as a faculty of acquiring supernormally a knowledge of facts concerning material things and the normal manifestations of embodied mind, such as we normally acquire by the use of our senses.

The case of Miss Mollie Fancher, as given by her physician for many years, Dr. S. Fleet Spier, and recently in a biography written by Judge Abram H. Dailey,

is a case in point. As a consequence of two bad accidents at the ages of 15 and 16 years, complicated by overstudy, she has now been a bedridden patient for over thirty years. She is totally blind, and yet has the power of seeing (mentally!) with great distinctness and reading sealed letters and closed books. Oculists have examined the eyes and found them sightless. The optic nerve is gray in appearance, indicating gray atrophy, which would render it incapable of transmitting light to the brain. This case has been investigated by several scientists, who are convinced there is no deceit. Other cases quite as wonderful have been published.

"ORIFICALIST."—A. C.—This is a term employed by certain persons who affect a specialty of treating diseases of the external openings of the body, especially the rectal. There seems to be a tendency to run the notion to a ludicrous extreme. We hear of all sorts of disorders being laid to "orifical" maladies; for instance, eye and nose troubles, skin affections and nerve derangements, by reflex or other operation. The orifical doctor does wonders, according to his own account. We know that a little thing in itself may set up a deal of mischief, through persistent local irritation, but we are not ready to subscribe to a tithe of the representations of some of these "orificalists," especially as every well-trained physician is fairly intelligent in the line of their pretensions.

INSANITY OF GENIUS.—HILCOMBE.—Many of the characters who have won fame for remarkable intellectual achievements were unbalanced, eccentric, and even unsafe as members of society. But these, as a rule, were not of the class that contribute to the permanent good of mankind. The greatest men, in the true sense of the term great, were not and are not insane, for real greatness of mind is inconsistent with that unbalance of the mental faculties—that dis temper of the reasoning powers—that is known as insanity. Charles Lamb writes on this subject: "So far from the proposition holding true that great wit or genius has a necessary alliance with insanity, the greatest wits, on the contrary, will ever be found the sanest writers. It is impossible for the mind to conceive of a mad

Shakespeare." Men of extraordinary mental caliber may be subject to nervous disorders in a higher degree than others, because of their greater delicacy of nerve sensibility, but the most of the instances to which we are referred by writers are found upon analysis to be due to indiscretions or abuses of habit that would be likely to throw any mind out of balance.

UNKNOWN.—Chula, Mo.—You sign no name, although you inclose an envelope for answer. Hence in this way we are compelled to say that we know nothing about the concern or "agency" you mention and would advise you to have nothing to do with it.

TEA AND TOBACCO *vs.* SPIRITS AND BEER.—W. W. C.—We are of opinion that such statistics as you give in your letter cannot be taken as conclusive. In England, it must be remembered, the people are in better financial state than in Ireland, and therefore better able to purchase the more expensive spirits and beer. Again, tea is used quite extensively by Irish women—and a good proportion of them smoke, thus bringing up the average of cost. In this country the association of tobacco with the drinking of spirit or malt liquor is more marked. Such are the associations of tobacco selling and tobacco using that the young man may be easily led to adopt habits of drinking that have their probabilities of physical and mental damage.

DARK AND LIGHT COMPLEXION HAIR, ETC.—M. M.—Diversities of complexion depend mainly upon temperament—the physical constitution. They have their correspondences in the phenomena of character, but cannot be said strictly to be causal in such phenomena. If you would read a good treatise on temperament you would obtain a deal of information bearing upon the questions that are involved in your inquiry.

VICARIOUS FORCE.—Question: Is it true that Combativeness and Destructiveness are necessary to an energetic character? Answer: Large Firmness or Continuity, together with a very active temperament, may incite to great effort, and thus accomplish a great deal.



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.

AEDŒOLOGY.—A Treatise on Generative Life: A book for every man and woman. By SIDNEY BARRINGTON ELLIOT, M.D. 12mo, cloth. Price, \$1.50. Boston: Arena Pub. Co.

Starting with the shibboleth that it is the right of every child to be well born, this author traverses the ground of physiology and psychology to prove the principles involved and to offer in terms suitable to the everyday reader the counsel that society much needs. Whatever may be the later outcome of scientific observation with regard to the operation or nonoperation of prenatal impressions or the molding influence of maternal condition upon the unborn child, it is certain that people for the greater part need instruction with regard to the hygiene of the parental functions. We are glad to know that the interest of the community is increasing in this subject, and from motives of a healthful sort. The author has employed much care in reviewing the field covered by his book, and furnishes a strong series of evidences for the operation of maternal impressions in the child organism. But while this is an important department of the book, we consider the chapters devoted to the analysis of the requisites of a well-born child to be of more utility, so also the chapters on miscarriage, chastity and avoidance of motherhood, physical essentials for marriage and sexual hygiene have their particular value. The author has consulted standard authorities on hygiene, temperament, phrenology in presenting his topic; and while his book is not an elaborate one, it is of that direct, concise,

untechnical order that is acceptable to the inquiring reader.

WELLS' NEW DESCRIPTIVE CHART FOR THE USE OF EXAMINERS IN THE DELINEATION OF CHARACTER. Fowler & Wells Company, New York.

There are charts and charts employed by phrenological lecturers and examiners, all of them having good points, and, of course, based in general arrangement and application upon a similar plan. Every energetic and ambitious exponent of the humanizing art of phrenology believes that he can prepare a manual that will suit his purposes better than any already in print; and so we have a great variety of books, large and small, in the hands of people who have sought the professional character reader for instruction and counsel. But after all the book with the title above given is unsurpassed for simplicity of arrangement and practical application. The work of a veteran examiner and of an accomplished writer, whose experience in the special line of character study has scarcely a parallel, it has features of utility that other similar books with any fair pretension to originality can scarcely rival. In fact this "Descriptive Chart" has been so much revised and issued in so many editions that it is rather the product of several brains than of one. The new edition, of which this little notice is given, offers itself in a neat form and at such a price, especially by the quantity, that it should be to the advantage of the professionals in the field to use it.

THE GAME OF CHARACTER READING—Illustrating the Effects of the Phrenological Organs upon Physiognomy. Published by C. W. Pottinger, Chicago.

This new device for social and home amusement deserves more than passing notice because of the great variety of features it includes. There are ninety cards with illustrations and explanations simple enough for the understanding of children. Several methods of playing them are given in the accompanying circular, in all of which the elements of amusement are coupled with instruction. A game such as this is well adapted to interest the young and impress them with those important princi-

ples that lie at the basis of mental science and the understanding of character. Price, 75 cents.

A SQUARE TALK TO YOUNG MEN ABOUT THE INSPIRATION OF THE BIBLE. By H. L. HASTINGS, Editor of *The Christian Mind*. Million-Scriptural Tract Repository, Boston, Mass.

Dr. Hastings has such a clear and crisp way of presenting religious truths that we cannot wonder his pamphlets and lectures and discussions find a broad area of circulation. His topics are just those that people who have a bit of religion in their souls want to know about. This is emphatically a square talk; it is full of meat, and answers so many questions in a straightforward manner that we cannot but commend it to our young folks—and old folks, too. The "Corruptions of the New Testament" is a good piece of straight analysis and characterized by the same frank dealing that we find in everything Dr. Hastings does.

PROCEEDINGS OF THE SIXTH ANNUAL SESSION OF ASSOCIATION OF AMERICAN ANATOMISTS. With a list of members.

An interesting document to a certain, but not very large, class of scientific men in this country. The studies involved in the titles are of high importance. The remark of Dr. Heitzmann, of New York, in discussing Prof. Wilder's paper on the "Cerebral Passions" is in a decided phrenological vein.

WOMAN: HER PHYSICAL CONDITION, SUFFERINGS AND MATERNAL RELATIONS. By J. C. PETIT, M.D. Illustrated.

The author has much to say regarding the ailments peculiar to the sex, and supplies advice of a popular kind that few hygienists would be disposed to criticize harshly. He has a form of pessary which is highly lauded as a method of applying electricity directly to the parts enfeebled by vicious habits or sickness. We have heard of such contrivances before, and there may be a degree of virtue in Dr. Petit's. Personally we should have more confidence in the hygiene and exercises he outlines.

PHRENOLOGICAL SOCIETY AND FIELD NOTES.

THE Rev. John Duke McFaden has organized a phrenological society at Hamlin, Kan.

PROF. GEO. MORRIS, class of '78, has recently given twelve lectures in Omaha, Neb., where he has been spending a few weeks.

ALBERT ZIMMERMAN, president of the St. Paul Phrenological Society, has been in New York City for some time, preparing for a course in the Institute. Herbert Simmonds, librarian of the society, is also expected here soon, to become a member of the class of '95.

MISS EDNA I. SEELEY, class of '94, is meeting with much success at Atlantic Highlands, where she has recently opened an office. She is also giving parlor talks two evenings a week, and makes delineations at residences, and has found many among those she has examined "highly appreciative of phrenology."

At the last meeting of the St. Paul Phrenological Society "Causality" was discussed by Miss Annie Loetscher and Mr. A. Anderson. The society meets every second and fourth Friday at Central Block. At the recent election the following officers were nominated: President, Albert Zimmerman; vice-president, Mrs. A. E. Johnson; secretary, Harry G. Lerch; treasurer, E. F. Berrisford; financial secretary, Miss M. Thorwarth; librarian, H. Simmonds.

At the last meeting of the Eureka Phrenological Society, which was largely attended, Mrs. Orr, Miss Price, and Mr. Sermin, class of '91, entertained the audience with very interesting and instructive talks on "Hope," "The Perceptives" and "Choice of Pursuits," respectively. The next meeting of this society, which meets at the Hall, North avenue, will be held on Saturday, September 15, at which Messrs. Drake, Alexander and Devlin will discourse on various phrenological subjects. The meetings are free, and friends of phrenology and the public generally are cordially invited.

DR. McDONALD might well ask the question in a recent number of THE JOURNAL, "What are the phrenologists doing?" Every practical phrenologist sees the great work remaining to be done and the apparent apathy of many even who are students of character in regard to it. There should be more sympathy among the graduates. Many graduates appear to be rather slack in advocating phrenology because they are not following it as a profession. This should not be. When a fellow graduate enters a town to give a course of lectures

why should he not find the local phrenologists ready to do all they can to help along the work? This is not always the case, I am sorry to say.

Phrenology to me is a glorious work, and I would do no other. There is a vast amount of pleasure in the propagation of this the grandest of sciences. People are hungry for phrenology. Every intelligent man wants to know all he can about himself if he can learn from a reliable source. There are scores of inquirers from every rank of life, and there is but little trouble to secure a full house after the first night. Almost all young physicians whom I meet take an examination, and though sometimes rather critical, quite a number of them are quietly advocating the science. A phrenologist needs the courage of his convictions, with all the force of character he can muster.

I entered a Minnesota town of about 5,000 inhabitants a short time ago and was advised by a certain minister not to stay there, as he was sure no one there wished to know anything of himself. But lo! on taking a hall and giving my lectures I had an audience of about 600 nearly every night for a week; and in private examinations they came for ten days as fast as I could delineate them.

I believe it is possible for a phrenologist to know more about a community in two days than some of the residents do in as many years. Let us learn all we can, but be cautious about taking the advice of certain persons who know nothing of our business.

A man said one day, "You talk as if you meant what you said." Another asked, "What would you say if a person knocked you down for telling him so straight?" I replied that a phrenologist is not supposed to be afraid of anyone. On the other hand, many continually say, "God bless you in your work." After being examined a professor of a school said to me the other day, "How I wish I knew how to apply phrenology to the children."

Some legislators in Montana and North Dakota have even told me that they were in favor of having a graduate phrenologist belong to and be paid by the State. A principal of a certain high school said to me, "We ought to have a phrenologist as superintendent of public instruction."

I often think that if the Institute were to publish a pamphlet giving the exact convolutions of the brain and all the faculties related thereto, it would be a great advantage. We meet with many queer people and need to be fortified as much as possible. Yours in the work.

GEORGE COZENS, Class '91.

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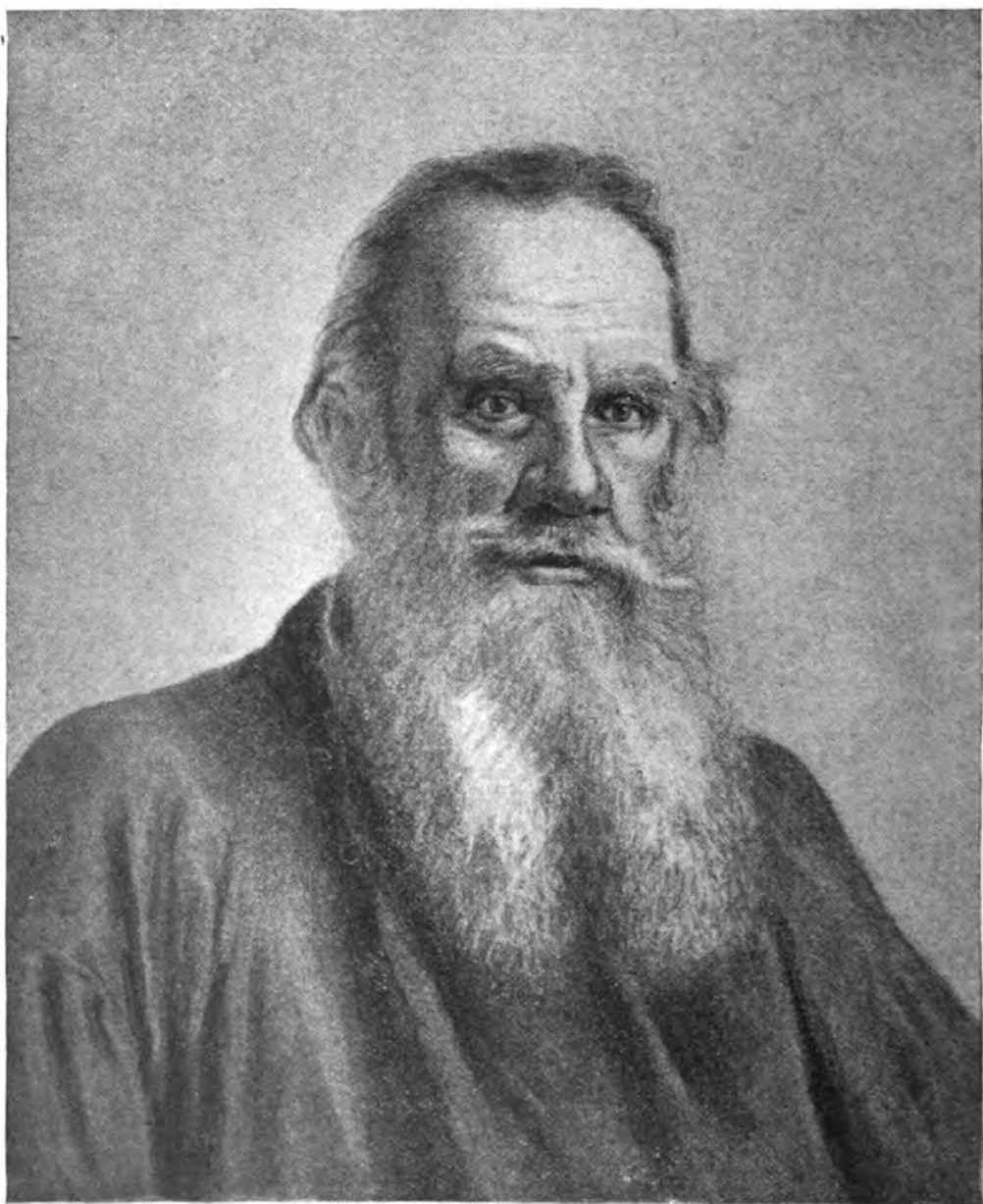
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COUNT LEO TOLSTOI.

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OCTOBER, 1895.

[WHOLE NO. 682.

COUNT LEO TOLSTOI, CHRISTIAN ANARCHIST.

BY VICTOR YARROS.

ONE of the most picturesque and remarkable figures of this century is unquestionably the great, "grand old man" of Russia, Count Leo Tolstoi. He walks among men like a true prophet of old, and his career and personality are alike strikingly exceptional. Until about a decade ago Count Tolstoi was known in Western Europe and America exclusively as a novelist, as the author of matchless works of realistic fiction. Competent literary critics had pronounced him the greatest novelist of all times, and the public was beginning to appreciate him. Soon, however, rumors of his alleged personal eccentricities gained currency, and interest was attracted to the man and his life.

Now Count Tolstoi is known everywhere as a great reformer and irreconcilable antagonist of modern civilization. He is an anarchist and a communist, albeit he founds his social creed on the teachings of Christ. Tolstoi wages war upon all established governments, all organized churches, all laws for the protection of property, and nearly all the features of our modern civilization. His books on the political, economic and religious problems of our day have been translated into many

languages, and everywhere men have been influenced by him. In Russia there is a "school" of Tolstoists, while in France and in the United States a large number of cultivated and wealthy people have espoused his doctrines, in a theoretical sense at least.

There is no other man among the living who can be at all compared with Count Tolstoi. Extremely heretical as his ideas on almost every subject are, he is recognized as a power and respected as a moral guide and authority. Even those who have absolutely nothing in common with him bow to his moral superiority and regard his judgments as of great importance.

Count Tolstoi finds nothing right or wisely ordered in our present system. He would "reform it altogether" and take a fresh start. He attributes all our present ills and maladjustments to our deliberate violations of the teachings of Christ, whom the Christian world professes to follow, but whom it would unhesitatingly crucify if he reappeared to-day and demanded obedience to his will. He believes that the teachings of Christ and the early Fathers of the Church are not only ideally true, but eminently practical and expedient. A

social order which deviates so widely from the Christian ideal as ours does has no right to be denominated Christian according to Tolstoi, and he accordingly treats with scornful contempt the pseudo-Christian ministers who acquiesce in the anti-Christian institutions and customs under which we live. The churches are merely formal bodies of men pursuing worldly objects, and anxious to disguise their essential nature. Gov-



The Literary Digest.

COUNT LEO TOLSTOI.

ernment, which is the embodiment of brute force, exists merely for the protection of the plunder of the rich. Private property is anti-Christian, asserts Tolstoi, and punishment of crime equally irreligious and immoral. Money, standing armies, navies, prisons and all such devices are repugnant to God's will, and should be done away with. The world ought to return to Christ and live in accordance with his injunctions. Property should be common. Evil should not be resisted except by moral means. Even marriage is looked upon as a failure; the beauty of woman

being regarded as an unwholesome influence.

But how would Count Tolstoi bring about such a state of society? In his methods he remains consistent and logical. An Anarchist he is, an enemy of all force and government, but not a revolutionist. He does not believe in fighting government with its own weapons. Unlike the Nihilists and revolutionary Socialists, Count Tolstoi confines himself to exposure and criticism of government and capital. He is not in favor of resorting to force for the purpose of overthrowing them. He merely seeks to change men's ideas and sentiments, and thus to induce them to repudiate everything that is violative of the true religion. He thinks that right and truth will triumph without the aid of force. In an atmosphere of true Christianity the existing system will gradually perish.

One of the vices of our civilizations which Count Tolstoi attacks with much vigor is the division of society into manual laborers and brain laborers. Such a division, he affirms, is detrimental and demoralizing to both classes. Science, art and culture generally may be fine things, says Tolstoi, but we have no right to devote ourselves entirely to them and compel the agricultural and other laborers to support us by their physical toil. The masses of the people derive no benefit from our sciences and arts, and yet they work for us and enable us to amuse and improve ourselves at their expense. This is unjust. Nobody ought to be exempt from his proper share of physical labor. We may do what we please with our own time, but the time necessary for the production of the necessities of life should not be appropriated to other purposes. He who does not work with his own hands shall not eat. Writers, preachers, artists, scientific investigators do not *earn* their means of subsistence by their mental labor, since the masses receive next to no benefit from it,

and hence they may not arrogate to themselves the right to refrain from manual labor.

Holding these views, it is no wonder that of late Count Tolstoi has come to regard his work as a writer of fiction with considerable suspicion. His greatest novels he considers worthless, if not mischievous. People read them for amusement, he says, and it is degrading for a true Christian disciple to ponder to low tastes. The writing of such "stuff" is almost criminal folly, seeing that the world suffers so intensely from its ignorance and perversity. The duty of every man having natural gifts is to work for the emancipation of humanity and to spread the light of religion and truth. Consistently with this idea, Count Tolstoi has not written anything in recent years save with the intention of "painting a moral" and enforcing an important lesson. He has written tales for the peasants because in no other way could he reach them and convey his message to them. In a word, literary art is to him now merely a means of spreading his gospel of repudiation of all worldly interests. He is a missionary and a prophet.

Count Tolstoi's private life, while not absolutely consistent with his philosophy of existence, comes as near being a faithful realization of his ideal as modern social conditions allow. Belonging to the highest nobility, he entirely ignores all arbitrary divisions of society and deals with all men on terms of absolute equality. Rank, titles are nothing to him, or rather worse than nothing, for he considers them to be un-Christian and demoralizing. He believes in simple, natural existence, and in spontaneous morality. He has profound faith in the moral worth of the peasants, "children of nature," whose lives are purer than those of so-called civilized men. Though a possessor of considerable wealth and landed property, Count Tolstoi refuses to derive any per-

sonal enjoyment from it. The Countess, his wife, manages his estates and disposes of the income. Count Tolstoi, true to his ideas, refrains from interfering with his wife's business methods, believing that he has no right to compel her to adopt his views, which she does not altogether share. His children (and he has several) sympathize largely with his theories and aid him in his work.

Count Tolstoi dresses like a peasant and lives in the simplest possible way. He passes most of his time in the country, where he works in the fields with the peasants, when his literary and charitable activities are not pressing. No man in Russia did more for the peasantry during the recent famine than Count Tolstoi. He secured funds, organized relief societies, established eating-houses and distributed seed.

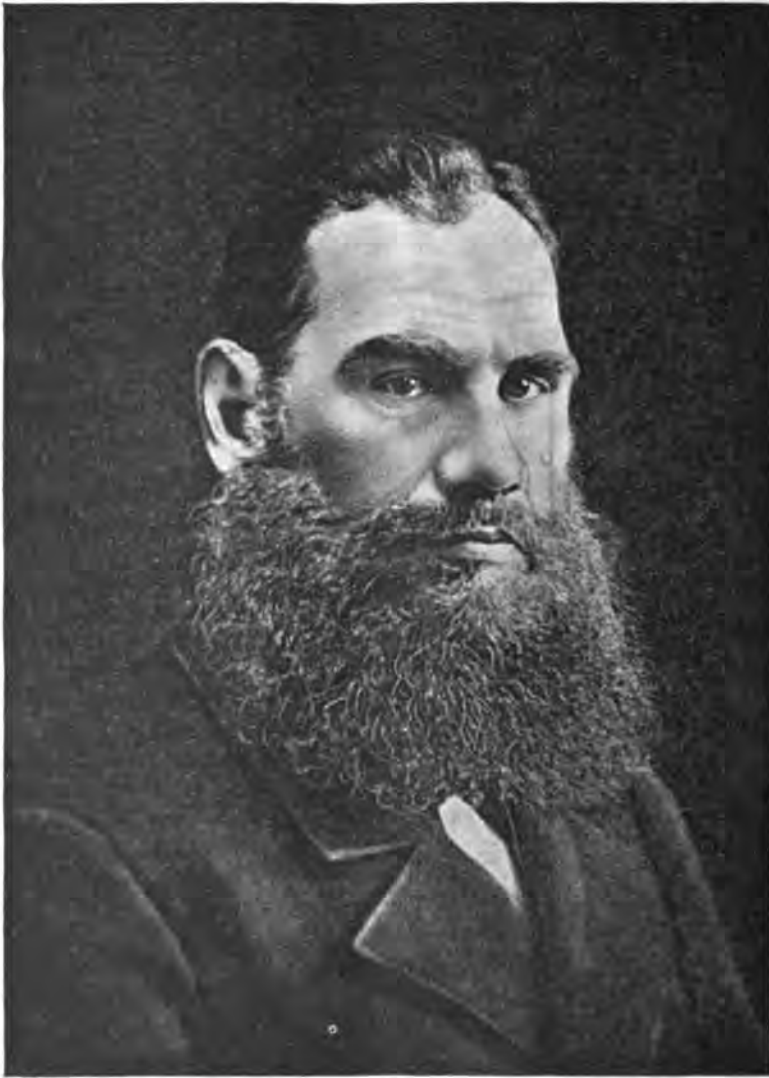
Count Tolstoi writes a great deal, not only in Russian for Russian readers, but in French and English. Some of his books and short essays are prohibited in Russia owing to their extreme anti-governmentalism. His attacks on the modern Church and State, which, he asserts, rest on brute force and shameful fraud, are printed outside of Russia and smuggled into that country by the Nihilists. The possession and reading of such a work is a crime in Russia, punishable by imprisonment. The only reason why the author, Count Tolstoi himself, who is known to the government as a powerful enemy, is permitted to spread his teachings is that all his influence is exerted to *prevent* violent revolution and forcible attempts at reform. He is a non-resistant, and the government sees no immediate practical harm from his abstract revolutionary teachings. Doubtless his high rank, his connections and his great fame in Europe and America also tend to shield him from prosecution.

Count Tolstoi does not now copy-right his writings. He does not even exact any pay for his contributions

to Russian periodicals. He does not believe that literary, scientific or artistic labor is entitled to pecuniary reward. Only by physical, manual labor, in his view, should a man support himself. The fruit of

glad to see his works freely translated and republished, and he regards copyright as piracy.

Count Tolstoi is against any use of intoxicants or tobacco. His explanation of the widespread craving for



COUNT LEO TOLSTOI.

his natural gifts belongs to all, and one's leisure should be devoted to the production of things helpful to humanity. The highest reward of an author or artist is his influence on his contemporaries, his service to truth and justice, his consciousness of performance of duty. Count Tolstoi is

stimulants is peculiar. Men smoke and drink, he says, because they seek to drive away disquieting thoughts. Their conscience troubles them and keeps reminding them of the sinfulness of their lives. To lull and silence conscience we resort to tobacco or drink. Men, declares

Tolstoi, are afraid to think. They know that they are hypocrites and criminals and they will do everything to forget themselves.

This brief sketch may convey to the reader a general idea of the life and work of Count Tolstoi and justify his appearance among the great reformers of the world.

REMARKS BY THE EDITOR.

It is difficult to procure photographs of this famous man that very accurately show the form of his head. The lower face is also so concealed by his heavy beard that the phrenologist is obliged to depend on a few signs only, and these are indistinct. However, a character reader should be prepared for emergencies of this kind. He should be provided with reserve power. No great general or successful worker in any department should expect to make constant use of all the means at his command. In reading the character of Tolstoi, therefore, from the public portraits, we proceed largely by an inferential, philosophical method. We must take the few signs that we have and consider carefully not only the elements of character that they indicate directly, but also the qualities which are likely to be associated with them.

We observe in the largest picture, first of all, a powerful frame. The bones are all developed to an unusual degree. Note the remarkably square shoulders. With so much solidity in the structure of the body we should expect great solidity and stability of character. Such an organization was evidently not made for voluptuous pleasures. There is nothing in these rigid outlines that would invite or respond to the gayeties of the fashionable world, and the fact that Count Tolstoi in his youth attempted to live a life of pleasure and finally revolted at the course he had pursued certainly

agrees with the general qualities of mind as suggested by his type of organization considered as a whole.

Let us next notice the eye as it appears in the largest picture. How perfectly honest it is! How serious, earnest, direct and unequivocal is that gaze! There is not a trace of cunning or cruelty. Both justice and mercy are strangely mingled in the expression. There is sadness also. The conscientiousness indicated in this eye is the love of truth rather than the demand for justice in the execution of law. This may be inferred from the openness of the eye and the absence of severity suggested in the position of the brows. Candor seems to be a dominant trait.

In the nose there are some indications of a rather rude and primitive type of mind. It does not show a high order of analytical intelligence, originality or refinement of sentiment. It is more indicative of animality in the feelings and general power of mind. With such a nose we should scarcely expect a man to be emancipated from the domination of sentiment and impulse.

Of the mouth little is to be seen, but it appears to be large and suggests great strength of character and doubtless powerful appetites.

It goes without saying that his head must be large. The frontal lobes are evidently massive, being especially high, which agrees perfectly with the philanthropic qualities exhibited by this wonderful man. The head also appears high in the center at the seat of reverence and faith. Such a development would suggest a religious character to the merest novice in the study of phrenology.

Acquisitiveness is evidently very deficient, as may be seen by the narrowness of the head back of the temples. Secretiveness is also apparently small. Here we have an explanation of many of the man's peculiar theories. Being so deficient in the sense of property, it is easy to un-

derstand why he should advocate a doctrine of practical socialism or anarchy. As his benevolence predominates over acquisitiveness, it is easy for him, in theory at least, to favor the abolition of private ownership. No man with large acquisitiveness ever becomes an enthusiast in teaching the doctrines that have distinguished Count Tolstoi. As a novelist we should expect from such a head as this most vivid and realistic description, and analyses of character chiefly on the lines of sentiment and passion. The perceptive intellect is strong, and there is probably much larger comparison than causality.

In the smaller picture, which was evidently taken many years before the Count developed his religious ideas, there is an expression in the

eyes so different from his later portraits that it seems difficult to believe that they belong to the same man. In his early days he engaged in many of the conventional pursuits of the Russian nobility, and, though by no means uncharitable or unsympathetic, his higher sentiments were for a long time comparatively dormant. In this third portrait there is nothing positively bad in the eye and nothing positively very good. The most unpleasant thing about it is that it is devoid of conjugal sentiment. After looking at the eyes in this portrait we are not so much surprised that their possessor should have written the unfortunate book that he called the "Kreutzer Sonata." Whatever else may be said of Count Tolstoi, he is sincere and consistent with his teachings.

HOW THREE PEOPLE DID EUROPE AFOOT.

BY GEORGE C. BARTLETT.

LETTER II.

PARIS I find always new, fresh and attractive, its charms increasing rather than diminishing. Although it is my fourth visit, I have enjoyed it this time more than ever before.

Many are the mistakes made here by those who speak United States French, as, for instance, upon our arrival my sister requested the *cocher*, as she supposed, to drive us to No. 10 Rue Poisson (private apartments). He took us instead to No. 10 Rue Croisson, a hotel miles from where we wished to go. I mention this little incident to show how easily, and consequently how continually, mistakes are committed by those who do not speak perfect French.

Not only the things of importance, and places of renown attract one's attention in Paris, but so do the trivial things also; the market wagons going along the streets at

night look like huge bouquets, so tastefully turned to the sides are the yellow, red and white vegetables; and in the cleanly meat markets their meats are so dressed in white linen or paper, that it seems not so much of a sin to eat flesh, served as it is from counters of the whitest marble. The fruit, cheeses, and in fact all things edible are displayed in the shop windows in the most tempting manner; peaches and grapes, currants and strawberries are so arranged as to make them pictures to delight the eye and seduce the appetite. The wearing apparel also, and knick knacks, bonnets and skirts, stockings, chemises and corsets—did they ever look so attractive anywhere else in the world, except, possibly, when worn by these charming French women! The French waist certainly does exist, and it is not so shaped by band or corset, for it is there when the clothes are removed as can be

seen by photographs from life and by the numerous paintings in the Salon, thus demonstrating the fact that a large class of French women are born with unusually small waists that have not been compressed by artificial means like the Chinese foot. I have recently noticed several of these French waists encircled with handsome belts, the buckles of which were studded with diamonds and rubies.

We are domiciled in a *pension* on Avenue de la Grande Armée; the price is six francs per day (\$1.20), which includes everything, breakfast *à la continental*; the second *déjeuner* at 12.30 consisting of meats, fromage, etc. Dinner at 6.30, regular table d'hôte. Tea is served at 9 o'clock in the drawing room. Unfortunately the family is Scotch, so we miss the French dishes which we had expected. The madam, at least externally, is very religious. At some of the meals she asks a blessing at the beginning, and says grace at the end, which custom I had never seen before. Such forms and ceremonies at a *pension* seem to me to be decidedly out of place. I believe more in internal devotion. If one desires to ask a blessing of God, or to give thanks from a grateful heart, I think it would be more natural to seek a silent corner. Some people wear their paste religion as others do vulgar jewelry. I have come to the conclusion, taking the world over, that one human being is naturally about as truly religious as another; that is, all call upon and depend upon the Infinite in some way—their way. As years roll by, each individual realizes sooner or later that all here is transitory; that all is dying around us, and he longs to find the one substantial, eternal God. It is as natural to pray to him as it is to sigh or groan or breathe; and although I have been praying for forty years, and have never, to my knowledge, had a prayer especially answered, or heard the

slightest whisper come back as a response, yet I shall continue to pray, disbelieving, but hoping. I ask as I did when a child, why does not God come and visibly visit us? We seem to need him so much more in this world than, so far as can be foreseen, we ever shall in any other. Why does He let us cry through the years of our lives for a solution of the mystery of our existence and of the future? But why ask why or wherefore? He does not answer; neither, satisfactorily, do any of His alleged prophets.

* * * * *

From the top of the Arc de Triomphe can be obtained one of the finest views of Paris. It is not too high, but just high enough to afford a complete view; the majority of the buildings appearing natural in size, and the twelve wide streets leading out into the far distance with their double and triple rows of trees giving evidence of a perfectly laid out city. The numerous parks of Paris are its paradise; they are the outdoor homes of the people, a place to rest and a place to play. Nurses abound there with healthy looking babies, whose natures freely bud and blossom all unmindful of the passing throng.

That which would appear shocking if performed by a single person seems not at all so when it is the custom of the multitude. The French are particularly rational, natural, and realistic. In our country, women allow their dresses to trail in the mud, and I have often seen their long seal-skin cloaks at the bottom thick with the filth of the streets. A French woman would hold her dress up to the waist and throw the folds over her shoulder before allowing her dress to be thus defiled. They think no more of showing their skirts (the handsomest in the world) than their dresses, and no more of showing their legs than their skirts. If only one woman in a thousand

were to do so it might seem immodest, but where every one does the same all immodesty disappears—then, the graceful swing of their skirts, the play of their hands, the music of their voices! They are all well dressed, both the poor and the rich. If one comes to France with prejudice against the people, it seems to me, in time he will be compelled to fall passionately in love with them all the same.

The dresses that are adopted here in Paris for velocipede riding would give some good suggestions, I think, to the women of America who were recently represented at the Woman's Dress Congress at Chicago. They are made somewhat to resemble the Turkish trousers; some are buckled below the knee, while others are shorter—cut off a little above. Taking this style of dress as a foundation, I think it would be easy to draw from the idea suitable garments for working women.

* * * * *

As we expect to walk through Switzerland we thought it well as a preliminary trial trip to walk out to Versailles which is about ten miles from Paris. We went down Bois de Boulogne avenue, through the Bois de Boulogne park, a most charming spot; through forests of dense pine, that shook from their heads upon us a shower of hair-pins; by beautiful little flower-fringed lakes upon which were swimming fowls, ducks and swans, some with their little families swimming hither and thither in the placid water which looked as green as the grass. In our walk we also reached a café now and then. Finally we arrived at the end of the park, and went through the gate out into the main road toward St. Cloud. Next we passed through a city called Boulogne, then into the village of St. Cloud, and into the gardens upon the hill where so often walked Napoleon le Premier!

It would be difficult to find a stretch

of country more beautiful to stroll through than from St. Cloud to Versailles. About two miles from Versailles we stopped at a small inn for lunch; I mention this to show how cheaply one can live in the country, and will give below our inexpensive menu:

Bread.....	.02 cents.
Wine.....	.10 “
Soup.....	.12 “
Cheese.....	.06 “
Butter.....	.06 “
Peaches....	.12 “

.48 Lunch for three!

We again took the road, soon passing a field of wild poppies on the right, and on the left a large family that resembled white tulips; and then came Versailles with its double rows of trees on either side of every street. Several little showers lasting two or three moments sprayed upon us, little French showers that dress up in dark clothes to come and frighten one, or flirt and play awhile and then disappear into sunshine. At shower time the big trees sheltered us and soon we were passing up to the great palace, and through its doors into the historical rooms filled with those paintings and relics that have so many times been described much better than I am able to do. We returned by train and were more than satisfied with our initial pedestrian trip.

* * * * *

On Sunday we attended service at the Russian Church. I should advise every one visiting Paris to go there; the music was phenomenally good. We thought we should miss the instrumental music, but soon realized that the boy choir needed no such artificial assistance. It was now as if a celestial organ were mingling its notes with their voices, and then it was like the echoing chimes of bells such as may be ringing in heaven! The decorations of the church are of gold both

inside and outside, and the congregation looked as if much of the same royal metal had been spent on their attire. Some of the children were exquisitely dressed, in such taste as only the French are able to display. A number of the little ones were given wafers and spoonfuls of wine by the priest; all behaved nicely, save one bare-legged little girl, a small picture in pink ribbons, that kicked in her nurse's arms, would not be hushed by her mother, and refused the offices of the priest. The sacraments and the whole external worship were very much modified from those of the Eastern Greek Church. While there was much crossing and bowing there was not any prostration or excessive kissing of the pictures of the Saints of the Godly family. The service was refined to suit the taste of the Parisians.

Sunday afternoon we attended the Salon (Palais de l' Industrie), admittance free. Friday is the artist's day, entrance five francs. Monday afternoon it is two francs; other days (excepting Sundays), one franc. We found the rooms crowded, and the crowd interested us as well as the pictures. How the poor as well as the rich of this splendid capital are favored by this Art Institute, and with the Louvre, Luxembourg, and the many other instructive institutions, some of which are open free every day in the week! As if alive, there are displayed within their walls all types of the human family of all ages and complexions. Every animal too is there set before us as if in its own home, and as realistic as it would appear in the native jungle, or valley, or mountain side. Monsters of the deep, fishes of the sea dive and sport before us; flowers bloom that never fade; corn fields grow ripe; meadows of wild poppies bloom. Portraits of good and great men and women that have passed away are there preserved to stimulate the living of to-day; horrible battles are fought; centuries of history that all may read are thrown

out for our benefit. Mythology, both Pagan and Christian, is brought before us, and for hours we were enraptured by viewing scenes depicted of the Holy Family, by visiting peasant and poet, by passing through fields of grain and dense forests, meeting dogs, cattle, sheep, chickens, etc. Nymphs and centaurs played in dense forests near placid lakes, and all the pictures were under such a kindly light. One painting comes to me now as I write; it is that of a hounded stag; two hunters are in pursuit, each with half a dozen large dogs; as the stag is about exhausted—its nostrils distorted with heavy breathing—an immense cross seemingly formed of white cloud suddenly appears before its extended horns. The hunters are represented as falling upon their knees, their guns lowered, the dogs stricken to the ground with an unknown fear, their noses close to the grass. The brutal sport is thus stopped, and the stricken stag, saved by the appearance of the cross, has no doubt many happy years yet to live. Would to God that such crosses could often appear in our pathway when we are pursuing a wrong course! Surely we appear to need it as did Saul, and I am sure we need knocking down as much; and when again risen we need the pillar of fire to guide us in the right direction. Some of these paintings are photographed and sold all over the world, but as they are colorless they are poor substitutes for the originals. The nude figures usually photograph well, and there is an abundance of them in every conceivable position of grace and beauty.

* * * * *

The wines of the country are comparatively cheap at small inns and ordinary cafés, but at the fine restaurants, on the boulevards and in the parks, they are nearly as expensive as with us. Beer is often dear; a glass of about half the size of those in our saloons costs about

six cents at the cheaper places, and ten at the dearer. Fine brandies and liquors are much cheaper than in America, fine chartreuse and brandies sell from eight to ten cents a small glass or pony.

The people of Paris live mostly in the parks and on the pavements. The endless number of round tables shaded by cool awnings are well patronized, and the multitudes gathered around them are pleasant to look upon. The waiters are remarkably polite and attentive; they anticipate one's wants; they bring little stools for the ladies to rest their feet on, and discharge many little offices which are peculiar to the French, for the French understand the art of living.

* * * * *

One night we devoted to the Café Chantant des Embassadeurs. It was somewhat on the order of our concert vaudeville shows. One sketch, introducing four beggars, was quite good; they came on the stage, one with a patch on his eye, another limping on his crutch—all with some deception to gain the public favor. Before the audience the crutch and patch were thrown to one side, and then they had a remarkably romping time with nothing ailing them except high spirits. They swung so violently in "hands all around" that the woman of the party was sent flying an immense distance into the air. For an encore they gave us "The Bowery, the Bowery," and it was such a good copy that we were quite convulsed. Another act was a woman imitating the Spanish style; she came in gracefully lolling, smoking a cigarette and dressed exquisitely, with a pretty white bonnet on her head, and black and yellow satin skirt. I could hardly tell the color of the waist, there was so little of it, and it was so overflowing with flesh billows of whiteness. She somehow hit the audience with electric sparks. After her came the dog orchestra; the dogs were handsomely dressed

and were supplied with big and little drum, violin, violoncello, trombone and brass cymbals. The orchestra was led by a human clown who played the violin and directed the orchestra; the act closing with the music of the bells performed by the clown and three dogs, one bell being attached to the foot of each dog and clown. They rang the bells in fairly good time; one dog, however, had to be touched up with the clown's foot once or twice as he was inclined to lag behind in shaking his bell. We left after hearing Yvette Guilbert, of whom we had heard before leaving America, but we found that our French vocabulary was insufficient to appreciate her; the dogs and clown were far more attractive to us.

* * * * *

Flowers delight to blossom in France, and the French take the best care of them, nursing them in the tenderest manner, sending them traveling from place to place in exquisitely arranged baskets, bowed with the richest ribbons exactly corresponding to each family of blossoms. Beautiful orchids hang in the windows, delicate and sensitive, looking like loving messengers from some celestial world.

Tuesdays and Fridays on both sides of the Madeleine is displayed a profusion of flowers, and a wonderful variety is exposed for sale at moderate prices.

* * * * *

Jardin de l'acclamation is one of the many parks of interest, and a good loafing place. A remarkably fine collection of dogs is there; generally a male and female kennel together, but sometimes the male, like the Mohammedan, is allowed three or four wives. There are also to be seen many kinds of fish, flesh and fowl. An ostrich harnessed to an English dog cart carries the children for a few centimes. A melancholy-looking camel does the same, as do also elephants, dogs, ponies and goats.

One of the oddest sights in Paris is the Fête Neuilly. It takes place along the end of the Avenue de la Grande Armée, and takes up both sides of the avenue for a long distance. It consists of a great variety of knick-knacks for sale, all kinds of oddities, ice cream stands, horses, dogs and asses of gingerbread dressed up in harness made of candy. Many games of chance are continually being played. Merry-go-rounds are kept busy, and bands play on enough brass instruments to cover the dome of a great church. One side of the street is mostly lined with shows that include panoramas, circuses, variety performances, Oriental dance houses, women performing in the water, swimming shows, monkey shows, the giant lion tamer, menageries, etc. Three performances I witnessed were truly good. The first one attracted me by its sign, which read, "Arretez-vous; c'est ici Louise foule l'air." The dress and the lights as thrown upon the dancer produced the best effect I have ever yet seen in that kind of skirt dance.

The second was half a dozen Oriental dancers, African, Caucasian, Morocco, etc. The third was a perfect Venus, but more modest than the original, for this one was dressed in tights; she had to be investigated at some distance and appeared as if floating in the clouds, and then suddenly diving down into an imaginary sea with spouting jets of water; real water it was, looking as if reflected by fire and falling upon her. It was one of the most remarkable feats I have ever witnessed. Great crowds assemble along this street at night, and many rich people continually drive slowly along the thoroughfare taking in this simple life of pleasantries.

Many are the parks around Paris similar to Marceau park, surrounded by beautiful villas. These parks are kept at the height of perfection; the flowers are ever fresh and charming, and greatly help to make Paris what it is.

Adjoining Trocadero is the cemetery of the same name. It is a peaceful abode and contains the tomb of Marie Bashkirtseff, the one woman of our century who dared to write, for others to read, her most secret thoughts. I remember in the preface to Rousseau's confessions he states that he is about to do what has never been done, and probably never will be done again, namely, to write his own life. It was certainly done, to quite an extent at least, by this brave little Russian girl. The world wears too deep a mask, and I doubt whether it will improve much until we are willing to unmask and tell the truth—the whole truth and nothing but the truth—until we are willing to pass for just what we are. Surely we must acknowledge our faults before we can hope to correct them.

As we expect to spend many days in walking, we have bundled up our wraps and sent them to Boulogne to be sent from there aboard our steamer upon our return.

* * * * *

After a nine days' stay in Paris, we engaged a cabriolet—the *cocher* charging us double fare as there was a strike going on among them—which landed us at the station from whence we started for Geneva at 10.10 P.M. It was our first experience in traveling third class at night; the car was crowded, and we were compelled to acknowledge that it was rather tedious until the breaking of day which occurred a little after three o'clock; then our attention was called to that. The cattle were lying in close companionship in the valley, while the horses were grazing, enjoying the cool grass made extra juicy with heavy dew. The morning was a picture in white and black, slowly running into the white until the sun made its first bright peep a few minutes before four. I am inclined to think there is nothing that occurs in nature more marvelous

than the battle of day with night, when the armies of the morning little by little gain their victory over the legions of darkness and finally burst into the light of full victory.

We felt that a long day was before us, but found that our minds were

completely occupied with new and startling little incidents along the way, and at four o'clock in the afternoon we arrived at Geneva, Pension Fleischmann, which, by the way, is the best Pension for the price, six francs per day, that we remember.

(*To be continued.*)

ONLY A QUESTION OF TIME.

BY CHARLES TODD PARKS.

TO those who understand and appreciate the great practical importance of the doctrine of Gall, which was so far in advance of his time that it is not yet properly understood by the masses of intelligent people, it is a matter of great satisfaction to note that so many points that verify the original observations of the founder of phrenology are just at this time being given to the public by modern scientific investigators through the columns of our most enterprising newspapers. One of these appears in the *New York World* of May 5, and is in line with the now generally accepted conclusions of those men who represent the opinions of our great universities.

The article referred to is headed "*This Is About Your Brains*," and calls attention to the localization of certain functions in the brain. Many of the observations are in harmony with well established phrenological principles. The assignment of various motor centers to the area long ago recognized by phrenologists as the seat of the most forceful faculties, is interesting as one of the many confirmations which modern science is giving to Dr. Gall's discovery "that the moral and intellectual character of an individual can be accurately estimated and summed up from the cerebral cortex."

Should any of the JOURNAL readers take interest enough in the article to send for it, I hope they will encourage others to follow up the subjects

The recently published "*Principles of Psychology*," by William James, Professor of Psychology in Harvard University, and president of the American Psychological Association, quotes Meynert's hypothesis as the one now generally recognized in scientific circles, namely, "The cortex of the hemispheres of the brain is the surface of projection for every muscle and every sensitive point of the body. The muscles and the sensitive points are represented each by a cortical point, and the brain is nothing but the sum of all these cortical points to which on the mental side as many ideas correspond."

Now, this was practically Dr. Gall's idea a century ago, and was given to the world in principles capable of being made useful in every day life. As it is now being rapidly received, we may confidently expect that the well authenticated phrenological facts concerning the localization of the mental faculties will in time be as popular as they are true.

The late eminent Dr. John William Draper, Professor of Chemistry and Physiology in the University of New York, says in his "*Human Physiology*" that "the localization of special functions, as observed by Gall, is among the few leading facts that have been determined by physiologists which foreshadow the attitude in which the whole subject of intellectual activity will stand when it becomes better understood."

A PHRENOLOGIST'S PREDICTION.

BY ANNA OLCOTT COMMELIN.

THE village of Ashmore combined the attractions of beautiful rural surroundings in a region diversified by hills, valleys and streams, with the benefits derived from proximity to a great city. It also possessed a large co-educational institution, which, with its influx of teachers and students, afforded intellectual opportunities and advantages for the sons and daughters of its residents. Ashmore and its principal stream were named for an ancestor of one of its prominent families, two members of which were now pupils in the college.

The last term of the year was drawing to a close. At the conclusion of the usual services in the chapel one morning, the principal, Prof. Richmond, informed the assembled scholars that an old friend of his, Dr. Clifford, a physician of great learning and culture, who had been traveling abroad for several years, engaged in scientific study, had returned to his home near Ashmore and his practice in the adjacent city, but by his invitation would visit the college and address its pupils on the subject to which he had given many years of special research—phrenology. Observing smiles of amusement on some faces, and expressions of indifference on others, while a few playfully placed their fingers on the heads of their companions, with symptoms of risibility, the Professor remarked: "This is a matter concerning which I do not consider myself competent to speak, for, having given so much of my time to other pursuits, there has been no opportunity for me to study phrenology. But I wish to make one statement: Any subject to which a man of the intellect and culture of my friend has devoted many years is worthy of your most respectful consideration."

The smiles were replaced by serious

looks, for Professor Richmond was a man who had the esteem and confidence of the pupils to a remarkable degree. At the intermission, however, a young man of great personal magnetism was talking to a little group that had gathered about him. "I am going to have some fun with this doctor," said he. "After the lecture we will have our heads examined, and we will get Harry Schuyler out of the 'Bastile,' and tell the doctor that Harry is at the head of his class, and see what he will say to him."

Harry Schuyler was the only son of a widow in Ashmore, whose overflowing spirits had made him the terror of the neighborhood. He had been the friend and admirer of Ruth Ashmore, the belle of the village, and she had for several years accepted his attentions and appeared to regard him with attention until Philip Burton came upon the scene and seemed to gain favor in her eyes. Perhaps Harry discerned what others did not see, for no one else had suspected any serious regard for Philip on Ruth's part, nor was she accused of coquetry, which was entirely alien to her nature. But, at all events, Harry had been wilder or more lawless than ever of late (without being guilty of any unprincipled conduct), so that his pranks had merited and received condign punishment. He was rusticated at the "Bastile," as the young men called the "House of Correction."

"Oh, do not," pleaded Ruth, in reply to the speaker, Philip Burton, a color rising in her transparent cheek, and the blue of her eye seeming to deepen in tint. "Do not; I beg of you, Philip!"

"Why do you care, Ruth?" said Philip.

"It is a shame! Harry is really so good!" said Ruth.

"You are the only one of that opinion," said Philip.

"No, she is not," said Paul, Ruth's brother.

"Do be reasonable, Ruth. We want to test this doctor and find out if there is anything in phrenology. I think it is a humbug," said Philip.

"I wish he would tell me what I am good for," said Hazel Rayburn, a pale girl, with regular features, great brown eyes and a mass of red-brown hair. One would think only of eyes and hair in looking at her, so white and thin and pinched was her face.

"I would like to know, too," said Paul Ashmore, a slender, fragile-looking youth. The group separated just at this moment, for an intellectual, thoughtful-faced man passed by and entered the lecture room, whither, the appointed hour having arrived, teachers, youths and maidens followed. The speaker prefaced his discourse with some remarks on the value of a knowledge of phrenology, in choosing pursuits in life, associates, and husbands and wives. He described the methods of investigation and the system followed in judging of the inner man by the entire outer one. He became eloquent, and his enthusiasm communicated itself to those around, and at the close he was surrounded by a cluster of earnest young folks who pulled him with questions on the subject. Philip Burton was foremost in the group, inciting his companions to try the skill of the doctor. Several did so, some of them being astonished that the estimates given were so correct, while others expressed surprise at being informed of capabilities of which they were unaware. Ruth Ashmore was standing near Philip, and, at his suggestion, she loosened and let fall her long blonde braids, and the Doctor drew attention to the height of her head, indicating moral development, faith, conscientiousness, and firmness, and then to the back, locating the domestic affections, together with the breadth at the temple, which expressed her love of music—a well-poised character, he

concluded, for the relations of life in the home. Ruth's beautiful face flushed, and Paul, who stood by, expressed delight at the correct interpretation of his sister's characteristics. The Doctor, looking at Paul, was struck at once with the height and breadth of his forehead, his ideality, spirituality, and with the width between his eyes, showing his perception of form. "You will never be a successful business man," he said, addressing him, "you should be and are, by nature, an artist." "But," glancing at his slender physique, "you should sketch out-of-doors and improve your physical health, by every means in your power." Paul smiled, for he had drawn pictures and likenesses ever since his baby hands could hold a pencil, and his little "den" at home was filled with sketches, and the walls covered with the creations of his busy brain.

Hazel Rayburn had been sitting near, listless and apathetic, as was her wont, but something in the stranger's remarks seemed to arouse a gleam of interest in her, and she took the chair by the Doctor, saying that she "had no abilities of any kind."

"You have not the traits for a domestic life, and you possess little order or idea of time," said the Doctor, indicating the localities where these useful qualities should be discovered. This statement was received with smiles, for poor Hazel was noted for her delinquencies regarding punctuality, and her desk was constantly criticised for its lack of neatness.

"But," continued Dr. Clifford, "your life may be useful and valuable, for your emotional nature is rich and your approbateness is large, and in the development of the expression of the former there is a future for you in dramatic art. You have little vivacity, and, if very unhappy or discouraged, you might even throw your life away, and your nature, if turned inward, with no

outlet for its powers, will wear on itself from its own excess; but, properly directed, you may give delight to thousands. It is with hesitation that I say this, although it is the truth, for while I hold that the stage has an ethical as well as artistic purpose to serve—while noble men and women honor the dramatic profession—too often its influence is pernicious, and I would advise you to consult your friends and think seriously before deciding on so momentous a step. If you have moral support in your home relations, this, too, would make the undertaking less hazardous than if you are alone in the world, and therefore less protected, in which case your associates would be entirely actors and actresses." Hazel appeared greatly astonished at hearing of the gifts with which she was endowed, but her attention was diverted by the appearance of Harry Schuyler, whom Philip now introduced with great *empressment* as the "scholar of the class."

"This young man," said Dr. Clifford, "has large conscientiousness," pointing to the height of his head, "love of justice, stability and strong domestic affections. He will be a man to be trusted. He will also be successful in business enterprises."

Philip Burton commenced to laugh, in which Harry good-naturedly joined, but his brown eyes had a serious expression, and he took up a pamphlet the Doctor had offered him and became absorbed in its contents.

"Philip, it is your turn now," said Ruth, and the young man addressed drew near, and in a contemptuous tone said to the phrenologist:

"Well, Doctor, what do you make of me?"

Dr. Clifford took no notice of Philip's manner of speaking, but, having taken the usual measurements with especial care, he said: "You have a keen sense of human nature, ambition, constructiveness, language (the latter in large measure), and also suavity, which will lend grace

and elegance to the power with which you are endowed by your great command and fluency of speech." The Doctor suddenly paused, and, taking out his watch and consulting it, he turned to Prof. Richmond and said: "My friend, the time is up, and I have an engagement. Besides, I have talked long enough. I hope that I have succeeded in arousing interest in my favorite study." Then, with a courteous bow to all, Dr. Clifford, in company with Prof. Richmond, left the room.

Teachers and pupils lingered awhile, chatting about phrenology, and the Doctor's interesting presentation of its claims. They were eagerly desirous of hearing more upon the subject, and learned with regret that the Doctor's speedy resumption of an active professional life would indefinitely preclude his continuance of the theme in the college. Paul Ashmore, in particular, had appeared very anxious to learn whether the phrenologist was to lecture again on this topic, but on receiving an answer in the negative from one of the teachers, he had left the group, and followed his sister to their home.

Ruth and Paul Ashmore lived with their father, in a small dwelling, with pretty grounds about it. Their mother was dead, but her memory had been the inspiration of their lives. In former days Mr. Ashmore had been a man of wealth, but through losses of various kinds his means were greatly reduced, and it was the ambition of his life that his son should build up the family finances, and his daughter make a wealthy marriage. In the latter plan there seemed at last to be a prospect of the realization of one of his dreams, for Philip Burton was greatly interested in Ruth, and she appeared happy in his company, and Philip belonged to a family in the city that was reputed to be wealthy, and known to be fashionable. Ruth and Paul had been singularly congenial in taste, and the latter had gone to the former

all his life for sympathy. In his little sanctum at the top of the house he drew and sketched and painted Ruth in different attitudes and situations. Then they were accustomed to long rambles in the field together, when Ruth took her book or work, and Paul sketched from nature. In turn, in the pleasant evenings at home, Ruth's trained voice was sweet to listen to, while Paul sat near with pencil and sketch book.

The following day Ruth went out for a long drive with Philip. Paul seemed uneasy and could not settle himself, as usual, to study. He seemed lost in thought. As he wandered through the empty house and passed the door of Ruth's room a photograph on the bureau attracted his attention. He had never seen it there before. It was the face of Philip Burton. Paul looked at the clock; it was early and Ruth could not be at home again from the drive proposed before supper-time. He took the photograph, put it in an envelope, left the house, and quickly made his way to the home of Prof. Richmond. Arriving at the handsome mansion, he asked, at the door, to see Dr. Clifford. Paul was shown into the spacious library, and almost immediately he was greeted pleasantly by the lecturer of the day before.

"I am heartily glad to see you," said Dr. Clifford, who had been drawn to Paul in an especial manner. It testified to an inherent respect for goodness in human nature that Paul was universally esteemed, and his appearance inspired confidence and trust in him from absolute strangers. Between him and the learned Doctor there seemed to be mutual understanding and friendly feeling established at once.

"I have sought you on a private matter," said Paul, "having been greatly interested in your lecture, and having tested the value of your examinations in Ruth's case and my own. But, for certain reasons,

which I know you will respect as confidential, I wish to inquire about this young man," and he drew out of the envelope the photograph of Philip. "Much of what you said about Harry Schuyler I know is true," he continued, "although, at present, for some reason which I fear may be connected with my sister's liking for this young man, he is not himself. You said nothing about the moral qualities of Philip Burton."

"It was fortunate that Philip Burton's turn came last," said Dr. Clifford, "and I had an engagement which forced me to leave at once. Otherwise I should have had to consult my tact to the utmost. In any event, I should have declined farther reading of him in public. I found no moral development, no domestic attachment, no constancy in love, and he is a man for women to beware of. There are possibilities in the development of organs, so that no large-minded phrenologist will deny that a character may be redeemed, which, on examination, seems very far from hopeful. There are some who 'rise on stepping-stones of their dead selves,' who, by their very mistakes and the suffering consequent thereto, may develop into finer manhood than some who have never erred at all. But in this case I have the gravest misgivings in reference to Philip Burton."

"It is because Ruth is interested in him that I ask what, otherwise, I should have no right to do, and no one but Ruth shall know what you have told me."

"Try, by every means you possess, to induce your sister to see as little as possible of this young man, for he has powers of fascination which it may be hard for her to resist."

Paul thanked his new friend, for as such he had seemed at once, warmly, and they parted with mutual desire for opportunities of seeing each other, but as "ships that pass in the night," and signal and take note of each other

and part on the ocean, so, in the voyage of life, it is often "hail and farewell" with its travelers. Dr. Clifford left the house of his friend the next day and Paul saw him no more.

Just at twilight Ruth returned, radiant, from her drive. When Mr. Ashmore, as usual, had gone to his club, and brother and sister were alone together, Paul ventured to speak about his consultation with Dr. Clifford.

"Do not drive with Philip again, Ruth," pleaded Paul. "Dr. Clifford has reasons for his opinions; and he thinks Philip lacking in domestic affections and moral qualities."

"Dr. Clifford is a man of learning, and no doubt he is honest in expressing his opinion, but he is greatly mistaken in this instance. His judgment is entirely at fault, Paul. And it is quite too late in the day to try to influence me, when I know Philip so much better than he does or you do. We are betrothed, Paul," and Ruth, blushing, displayed a jeweled ring on her taper finger. "It is not to be divulged at present, though. Ashmore is not to congratulate us, for there are reasons why Philip thinks it best not to announce our engagement. We rode on all the unfrequented drives this afternoon, so that no one should see us and fancy it. I am so happy, Paul! Philip goes to the city to-morrow to enter the banking house of Burton & Co. Papa is very happy, too, and says this betrothal has been his anticipation for some time past. So do not let the error of a phrenologist trouble you any more."

"It is strange, though, Ruthie, the true things that man said, in many instances, and I—I know that I shall never make a business man. I love art—art. Ruth, next to you, it is the love of my life!"

"But think of our altered fortunes now, Paul. However, as soon as I have the means, for Philip will be a rich man, I shall help you to be a

great artist. This is what I have planned to do, and Philip will agree with me, I am sure."

Paul smiled at Ruth's enthusiasm, but he made no reply, for he was determined in his own mind never to accept assistance that came, in any way, from the generosity of Philip Burton.

Harry Schuyler, having been released from imprisonment, returned to his home. His brown eyes had a serious look, unusual to them, and his face a more thoughtful aspect than it had ever worn. His better self had been awakened, and he had passed the previous night in wrestling and planning. His mother received him with open arms. She had never doubted that her boy would come out all right, for he had always shown himself tender-hearted to her. Many anxieties she had known about him, but her mother's intuition had not failed her, when every one else had pronounced the boy incorrigible.

"I've come to break your heart completely, mother," said Harry. "You know I have behaved very badly, and since Ruth seems to prefer Philip Burton altogether, I have been driven wild, and I was wayward enough before—I am going away—mother—far away."

Harry looked at his mother to see what effect his words had on her, but she maintained outward composure.

"I have a good opportunity to go to Japan on business. I shall make a fortune, and come back to share it with you. I am going to plunge into hard work, and new sights and scenes will be good for me. But—it almost breaks my heart to leave you!"

Mrs. Schuyler was silent. A flood of anticipation of lonely days and lonelier evenings without one sight of her "bonnie boy" (as she called him) swept over her. She choked an incipient sob, and a "Well, mother?" from Harry met no response.

"If it is too much of a sacrifice for you, mother, I will give it up,

but, please God, it will make a new man of me."

"I shall not ask the sacrifice, Harry, for it may be for your good to carry out your plan. Only—only, Harry—don't stay away too long!"

In the solitude of his own room Harry broke down. "Generous to a fault! How can I leave her? And yet—Ruth! Ruth! how can I stay here to see her caring for Philip Burton! If he were but worthy of her! No, I must go!"

Hazel Rayburn returned to the bare apartment where she lived with her aunt, Miss Lois Rayburn, in the only tenement house in Ashmore. It contained flats arranged for families, which had been occupied by the employees in the old days when "Squire" Ashmore was rich and his long disused factory was in operation. A little dressmaker, Miss Todd, lived in one, and opposite were three rooms, in which dwelt Miss Rayburn and her niece. When Hazel came in that evening her aunt noticed a look of interest in her face, which was usually apathetic and expressionless. Her eyes glowed, and as her hat dropped on the floor, and her red-brown hair fell about her white, thin face, Miss Lois started. "Lands, child! what a start you gave me! You look like a ghost or an actress (Miss Lois had never seen either), I don't know which, but something strange and uncanny."

"Oh, auntie, I have some news, wonderful, wonderful news!" Hazel was all out of breath with running.

"Well, sit down and tell me what it is. Will Mrs. Richmond take you on trial as a seamstress, and give you twenty-five cents a day to start with?"

"No, no, auntie! You know I detest needlework, and I never can learn to do it. When I try to hem I want to tear the goods to shreds, I hate it so!"

Miss Lois frowned severely. "I fear that you are one of the unregenerate," she said, and mentally she wished that her brother had never

married a woman so unlike his own people in looks and everything else, a woman who had even handicapped her child with a name which was, in itself, a sore trial to Miss Lois, as she feared it had given her niece unfortunate biases and predilections, the fact that it was one entirely unknown in the annals of the Rayburn family being sufficient to condemn it in her opinion.

"Dr. Clifford says I have dramatic ability, and he and Prof. Richmond have offered money,—just think of it! money! for lessons from Mackay, who teaches actors. I am to begin to-morrow. When I am well off I shall pay them back, but they say I am not to worry about that."

Miss Lois stood transfixed with horror, her small, light eyes looking smaller and paler than ever before beside Hazel's gleaming ones. Were all her faithful efforts,—the efforts of her life,—to make over a strange nature into a formed character, like her own, rigid in discountenancing everything of a dangerous tendency, to be upset by a stray talker and his mistaken zeal and generosity? Prof. Richmond, too, joining in such backsliding! It was reprehensible, and it behooved her to take a decided stand at once.

"Hazel Rayburn! I am your lawful and proper guardian. Never, never, with my consent, shall you become an actress!" With these words, poor, patient Miss Lois, worn out with a life of toil, hard economies, and scanty fare, fell in a fainting turn, from which it required all Hazel's care to restore her. Hazel devoted herself faithfully to Miss Lois for several weeks until the health of the latter was restored, when the girl again ventured to broach the subject of a dramatic career, only to find that no change could be made in her aunt's views regarding the stage. Many people in Ashmore, who were aware of Miss Lois' faithful services, pronounced Hazel Rayburn "irredeemable."

(To be continued.)

SKETCHES OF PHRENOLOGICAL BIOGRAPHY.

BY CHARLOTTE FOWLER WELLS.

DR. SAMUEL B. WOODWARD.

NO phrenologist, and few unprejudiced men of any other science, require to be informed that a knowledge and application of phrenology is indispensable in the successful treatment of the insane. Their malady—the most grievous that exists—is usually caused by a derangement of the brain, and can be cured only by restoring this disordered brain to healthy action. Furthermore, phrenology shows that different portions of the brain perform different functions, and therefore that monomania, the most common form of insanity, is caused by one of these portions, or one organ being inflamed, and can be cured only by reducing this inflammation.

Phrenology points to the precise portion, the disorder of which causes the mental aberration, and thereby shows just where to apply the remedy.

Dr. Samuel B. Woodward was for many years the superintendent and physician of the State Lunatic Asylum in Worcester, Mass.* He was an avowed phrenologist, and one of the first among the leading medical men that embraced phrenology in this country. He repeatedly acknowledged his indebtedness to phrenology for his success in treating diseased minds. To George Combe he “expressed his surprise how any man living in charge of a hospital for the insane, and capable of mental analysis and physical observation, reasonably acquainted with phrenology, could avoid its conviction.”

*To the persevering exertions of the Hon. Horace Mann our country is mainly indebted for this, one of its noblest institutions.

While George Combe was in this country he paid two visits to the institution under Dr. Woodward's care. I quote a brief account of his impressions of the asylum and its superintendent; he remarked of the latter: “Dr. Woodward, physically and mentally, is admirably adapted for his situation. He is in the prime of life, and has large limbs, a large abdomen, large lungs, and a large head. His temperament is sanguine nervous, bilious, with a little of the lymphatic. The organs of the propensities are well developed, but those of the moral sentiments and intellect decidedly predominate. In his countenance is the expression of benevolence and radiant joy, the natural language of those sentiments of tender sympathy and cheering hope, which he is habitually pouring into minds diseased, and which are the best antidotes to their affliction.

“This combination produces a powerful and commanding person, characterized at once by vivacity, energy and softness; and a mind in which intellectual power is chastened by the most kind and cheerful moral dispositions. I regard these qualities as of great importance in the superintendent of a lunatic asylum. If that well-spring of spontaneous vivacity which accompanies large lungs and a large brain be wanting, the individual will be more apt to sink under the depressing influence which the diseased minds of his patients will exert over his own, than to excite their faculties to more healthy and agreeable action. If he be deficient in the moral organs of the brain, he will want sympathy, softness of expression, and justness

of feelings; while if he be deficient in the reflecting intellectual organs, he will want sagacity to trace effects to their causes, and to discriminate character; or if the deficiency be in the observing organs, he will lack the power of attention to incidents and details."

Dr. Woodward established a high reputation for his professional skill, his admirable tact and judgment in his intercourse with the afflicted, his winning suavity of manners, his devoted faithfulness to the subjects of his care, and his uncommon probity and exactness in the transaction of business.

He was one of the first in this country to introduce the mild and humane treatment of the insane which is now adopted in all our public institutions for their relief. His example and influence had great weight. The correctness of his theories was proved by the success of his practice. The reports of the asylum at Worcester showed a proportion of recoveries which were then unprecedented in the records of medical science.

Dr. Woodward treated his patients as rational beings; he appealed to every ray of intellect that had survived; and he always made them his friends. The establishment over which he presided had the appearance of a large family under orderly but not severe regulations. It was pervaded by an air of comfort, of domesticity, of cheerfulness, from its rich and blooming gardens to the neat and spacious chambers devoted to the more aggravated forms of mental disease.

His personal character, kind, considerate, urbane, vigilant, with a rare union of gentleness and decision, contributed in no small degree to the distinguished success of the institution. Few men enjoyed so large a share of public confidence and private esteem.

The following extract is taken from the eighth annual report of the

institution under Dr. Woodward's care. He says:

"A generation has not yet passed away since insanity was regarded as synonymous with demonism; and hence the neglect or cruel treatment of the insane. The idea that human skill was unavailing in a disordered mind was not confined to the unenlightened merely. Physicians and other learned men either concurred in the sentiment or were controlled by it. Under these views the great object was to protect the community from those who were supposed to be 'possessed,' and confinement in darkness, dungeons and caves, away from the pleasant light of heaven, the beauty of earth, and the cheerful face of man—with terror, blows and chains. These were the means employed in those dark days of error and superstition. But more enlightened views, and the brilliant light thrown on the brain by modern science, and consequently on the doctrine of mental phenomena, have greatly dispelled these illusions, and a derangement of the intellectual functions is now regarded as disease—disease, indeed, involving the higher faculties of man—but yet susceptible of successful treatment by means in delightful accordance with the benevolence of the Divine Author of the mind, and means which he has graciously committed to his chosen ministers here on earth."

In another report he says: "We must not for a moment overlook the fact that insanity is a physical disease, that the mind, in the most deplorable case, is not obliterated; its integrity is only disturbed; it remains the same; its faculties ready as soon as the physical structure shall have regained health and soundness to resume operations and exhibit the manifestations which legitimately belong to them. If the senses are deluded, false impressions are conveyed to the mind, but the senses are physical organs, and the mind is

no more at fault if they lead it astray than it is in believing the false representations of another individual ; so of any other function of the brain ; false perceptions, morbid activity, or depression of the animal propensities, or of the higher sentiments, depend upon physical influences wholly beyond the power of the individual to control ; as soon, however, as the physical imperfection is removed and a healthy condition of the brain restored, reason again resumes its empire, and the integrity of the mind becomes apparent. It is only when the organic structure of the brain and its appendages have undergone such physical changes as to be permanent and enduring, that insanity is utterly hopeless. Death only can then cure insanity. The mind is still unharmed, and as soon as its connection with this diseased incumbrance shall be dissolved who can doubt that the author of its being will furnish it an immortal medium of action in another state of existence fitted for the sphere of its future enjoyments ?

The diseased brain in insanity, the wornout brain of the aged, and the imperfect brain of the idiot are the only reasons why the mind is not as active and intelligent in these individuals as in the rest of mankind ; in another state of existence all will be changed, ' this corruptible will put on incorruption, and this mortal immortality. ' "

In alluding to the introduction and influence of religious exercises on the insane Dr. Woodward thus speaks: "As I have elsewhere remarked, his whole mind is not always insane; there are chords in his intellect and moral feelings which can be made to vibrate by proper touches, and the response may change his whole character and influence his whole conduct. His moral feelings may be sound and healthy, if his intellect is disturbed by illusions; or his understanding may, to a great extent, be rational when his feelings are perverted and his moral nature es-

tranged. It is by appeals to the understanding and the sensibilities through the healthy avenues that the mind is reached by the moral influence which we exert, and this is also the avenue for religious influence."

Dr. Woodward argued with much earnestness the immense importance of a proper physical education, a subject which in his time was too much neglected. He said: "There is undoubtedly an intimate connection between education and insanity, especially between early training and that condition of the brain which is manifested in precocious mental development. One of the great defects, both of nursery and school education, is the neglect of proper training of the bodily powers during childhood and youth. Nature provides an excess of the principle of life, that all young animals may not only grow, but be active and frolicsome, so that the locomotive system may be healthy, strong and well developed.

"Noise is also as useful as it is natural to children, because the lungs and other organs of respiration cannot be rendered strong and vigorous without exercise any more than the muscles. An opposite system of management leaves the child effeminate and slender. But this is not the worst of the evil. If the child is deprived of exercise and kept at his study too early or too long the exercise of the vital principle, which is produced for the purpose of giving activity and energy to the digestive and locomotive system, is expanded upon the brain and nervous system and they become too susceptible or diseased. This course, if pursued, leads directly to precocity of intellect or to a train of nervous diseases, such as epilepsy, chorea, spinal distortion, etc., which often mar the brightest intellect or bring on insanity. * * * * The evil well understood, leads to the remedies which education must apply to counteract it. Firm and healthy bodies,

brains, lungs, stomachs and moving powers must be first secured. Care must be taken that none of them be overtaxed. The precocious and feeble must be taken from their books and put to active exercise. The robust and vigorous must be taken from cruel exercise and active sports and put to study and more placid employments lest, with vigor, they become unfeeling and pugnacious. Some of the mental faculties may need restraint and others encouragement. Active passions and propensities must be repressed and all kept under the guidance of the intellectual powers. Firmness and cheerfulness under trial and suffering should be daily cultivated. In this way the ills of life may be endured without repining, the source of many

diseases dried up at the fountain, and the causes of insanity be diminished both in number and severity."

After devoting the best years of his life to the asylum Dr. Woodward was, in consequence of declining health, obliged to retire. This occasioned unusual regret. He passed the closing years of his life in Northampton, Mass., where in the more private walks of life he won the same affectionate admiration which followed him throughout his official career. He was in his sixty-fourth year at the time of his death, January 3, 1850. He was greatly endeared to a numerous circle of friends in every walk of life and in almost every region of the country by the rare virtues of his private character.

AVERAGE BRAIN DIAMETERS.

BY GEORGE COZENS.

THE study of cranial proportions, discussed in last month's JOURNAL, is quite interesting; and, as I have have had some experience in phrenological work, I will tell the readers what I have found from actual measurements.

The average diameter of the head at Destructiveness seems to me to be $5\frac{1}{4}$ inches, that is, in the male head. The female head will measure $\frac{1}{4}$ inch less. Men whose heads measure 23 inches in circumference, and who weigh about 190 or 200 pounds, have a diameter of the central lobe of 6 inches (caliper measurement), and among some of the best characters the diameter at Caution will be about the same. The average length of the male head from Individuality to Parental Love would seem to be about $7\frac{2}{3}$ inches. I examined a person a short time ago whose head, taking the inferior part of the central lobe, measured $6\frac{1}{4}$ inches in diameter, and yet the head was scarcely 7 inches long. I

did not look with any great favor upon this person, but a few hours afterward I was told that he had killed two persons, and was running scot free. This was in Western Montana.

It is perhaps well to remember in connection with this, the thickness or thinness of the skull, for there appears to be an enormous difference in heads as to this. I have in my mind now several criminals whose heads are abnormally thick; however, I will not discuss the relation of the broad central lobe to criminal tendencies. The large diameter is doubtless not a bad thing, provided also the moral and intellectual developments correspond, otherwise it will probably be disastrous. Perhaps the diameters I give may be larger than others imagine, but the majority of the people that are being examined no doubt have heads considerably above the average size. I should be glad to see this train of study followed up by other practical observers,

THE SCIENTIFIC RELATION, PAST AND PRESENT.—VI.

BY H. S. DRAYTON, A.M., M.D.

PASSING reference may be made to the case of Prof. de Morgan, the eminent scientist and writer. He was eminent for acuteness of analysis and logical perspicuity; few men in scientific fields showing like power in handling topics that require a subtle quality of criticism and knowledge of word meanings. After death, examination of his brain showed extensive destruction of brain tissue in the convolution of Broca on the left side, while on the right side there were the evidences of unusual development and activity in the same region. De Morgan's life experience in relation to this status of the cerebral hemispheres is peculiarly interesting as demonstrative of the compensating properties of brain structure.

Laura Bridgman, who for so many years was the subject of much attention because of her mental capabilities, despite the lack from early childhood of the three common avenues of educational development—sight, hearing and speech—offers another instance of the relation of special brain function. After Miss Bridgman's death, in 1889, her brain was preserved and subjected to examination in detail, and the data obtained were published in the *Journal of Psychology*. The inferences that have application here may be briefly stated. Prof. Donaldson, of Worcester, who prepared the report, said of the speech centers that there appeared to be "a general lack of development" most marked on the left side. Commenting upon this statement and others, in a note that was published in this magazine early in 1891, I said: "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 center for vision (visual memories) 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."

It having been demonstrated that these gateways to the brain—sight, hearing, touch, have their centers in the hemispheres, the number of physiologists who would be inclined to investigations for the purpose of determining the place and relations of the central areas specially devoted to such sense functions, began to increase until every civilized nation has its corps of observers who are constantly adding to the already great mass of details. The variety in methods adopted by these observers is of interest, denoting as it does not only the motive but also their individual skill and intelligence. Mr. Elmer Gates describes in the *Monist*, of Chicago, a series of experiments made with dogs for the purpose of ascertaining the part of the brain devoted to the function of seeing. These experiments were of such a nature that they involved not only the sight centers *per se*, but also related centers of an intellectual nature, as color, number, order or arrangement, and those qualities that

have association to the instinct for food. Arranging his dogs in three groups Mr. Gates proceeded in this way: One group was kept in the dark from birth; a second was permitted to lead the average dog life; while the third group was trained with a special view to the stimulation of the sight sense. Quoting him:

"The hall leading into one room of my laboratory was covered with squares of metal, each square insulated from the others, and colored. These squares of metal were connected with an induction coil, with the exception of those of a certain color, which were not thus connected. It was so arranged that a dog might jump from one square to another of the same color and thus pass through the entire length of the hall without getting an electric shock. To do this the dog had to discriminate between that color and all the other colors tinted upon the metal squares. An attentive dog after having been shown several times would learn to avoid the slight shock which he would invariably get when he stepped upon the wrong color. This enabled me to know whether the dog actually discriminated between given colors, and also enabled me to compel him to practice this discriminating between colors several times daily for five months. I was thus able to determine whether the dog actually saw all the colors, and to exercise him in the function of seeing the colors and discriminating between them. It enabled me to compel other dogs to see only certain colors and to discriminate between certain colors only, and thus determine the functional localization of color functions. It enabled me to cause the dogs to associatively integrate their color memories with definite motor memories from the movements necessary to avoid getting shocks from certain colors on going through the hall.

"I varied this device somewhat

by feeding the dogs from under inverted pans, which they were compelled to turn over in order to get a mouthful of meat that had been previously placed under them. All of the pans were rubbed with meat to prevent the dogs from selecting those with meat under them by the sense of smell. Meat then having been placed under, say the yellow pans only, the dog was shown where to get his breakfast. For several weeks they would indiscriminately turn over all the pans without reference to color. By and by they would gradually hunt out the yellow pans more frequently than those of another color, and after about six weeks of practice (being then five months old) some of them would turn over only yellow pans. Then the meat was placed under differently colored pans until the dog had again learned his lesson, and so on, until finally several dogs were able to discriminate between seven shades of red (not purple and red), several greens, and so on. One dog learned to examine all of the pans as he came to them until he found meat, and after that he would turn over only pans of that color—he had made a generalization, had reasoned from phenomena to a principle applicable to his daily life.

"The brains of these three groups of dogs were examined and the following general results were established:

"The group which had been deprived of the use of the seeing function exhibited an undeveloped cortex in the occipital seeing areas; the second group, which had been allowed to lead a usual life, had a more highly developed cortex in this same region—it was thicker, more vascular with arteries, veins, and lymph channels, was more gray, and had a greater number of brain cells. The former group could not be said to have brain cells in the seeing areas, so undeveloped and few were they; while the second group had well developed brain cells in the usual

number (for a dog). The brains of the third group had a much more highly developed cortex than the second group; it was more gray, thicker, far more vascular, and had a much greater number of brain cells, and the brain cells were far more highly developed. The experiments made upon many other dogs besides these mentioned, and upon other animals, fully confirm these results. In all cases deprivation of a mental function was accompanied with a lack of structural development in the corresponding part of the brain, and excessive training of that function was ever accompanied with extraordinary development of the special structural elements of that part of the cortex."

By a process of this rational sort, much in the manner of Gall, we can reach conclusions of a positive and trustworthy type. It is patent that the method of the vivisectionist is vastly inferior to this, involving, as

it does necessarily, abnormal effects upon the nervous system of an animal that must either suppress function or materially disturb it, and so changes are brought about in the delicate structure of the brain that should be expected to interfere seriously with a clear and valid analysis of central function.

A method that is pathological in its nature can scarcely be expected to give results of so trustworthy a character that we may cite them in application to normal and physiological procedures. Making allowance for the disturbances induced by the chloroform, knife and galvanism of the experimenter, will not avoid the uncertainty of conclusions derived from such a course. Nature insulted in this way by the audacious observer does not yield her best secrets of organic function, especially those pertaining to that inner temple of the brain where she has throned the most noble of human attributes, reason and emotion.



FACES.

BY ANNA OLCOTT COMMELIN.

IN the eye that lights to meet us, and the face that smiles to greet us,
Are the shadow of the future and the impress of the past;
And the cheek that, in its dawning, flushed as rosy as the morning,
Shows the outline of its beauty as it fades away at last.

And the little children's faces,—'mid their dimples are the traces
Of the maiden's glowing beauty and of manhood's brow of care;
And the prophecy of gladness, and the shadow of the sadness
To the thoughtful eye that gazeth, are they lurking ever there.

But the faces that are nearest, and the faces that are dearest,
Are the true, the tender faces that our trust and loving win;
Then, when comes to them the shading, when the roses shall be fading,
Like the vase, with light illumined, shall we see the soul within.

IS CHEIROSOPHY A SCIENCE?

BY MARIA GAMBRILL.

WHAT is a science? According to Stormonth, "acknowledged truths and laws, in any department of mind or matter, digested and arranged into a system." The laws of cheirosophy are fixed, its truths are demonstrable by experiment; they are, however, wanting in general acknowledgment.

Cheirosophy is not an exact science; neither is medicine. Many sciences are still in the experimental stage. Some of them never will be exact. When certain conditions are universally followed by a certain result or accompanied by a certain manifestation, it is safe to establish a law upon their combined recurrence. In cheirosophy it is found by intelligent experiment, that certain forms indicate certain characteristics to an almost universal extent, the exceptions being explainable by other traits shown in the doubtful hand. The great authority on the form of the hand, D'Arpentigny, claims that he was never totally wrong in reading the character except in five cases, these being the hands of five actors; which circumstance he holds to be a confirmation rather than a refutation of the truth of his art, for actors sink their individuality in that of the persons they represent.

The public confidence in cheirosophy, however, has been largely shaken by dabblers in the art. It is easy to pick up an item here and there and proceed to read characters and fortunes without regard to mitigating and extenuating circumstances, indicated by signs known to the trained palmist. Another difficulty which tends to discredit the art, is the fact that comparatively few people are given to self-analysis; few people know themselves. They deny facts through ignorance. As an instance of this, the present writer

was once reading a woman's hand—a small hand, with a large thumb and lines of perseverance on the fingers. I said to her, "You dislike details; after you have conceived a plan and begun it, you dislike the finishing touches." Here the woman shook her head, saying, "I don't know about that." "But," I continued, "in spite of your distaste for them, you always carry out the details; you make yourself do that, for you have a strong will and you persevere." "Yes," she said, "you are right. I do not like the details, but I make myself finish up things." In this case, there was at first a lack of comprehension of self, which was subsequently acknowledged. The beginner in the study is easily discouraged by a negation on the part of a subject. But if one is perfectly sure that every sign has been studied, it is safer to believe the hand than the mouth.

Other things being equal, it will be found that the person with a small hand will be given to generalizing, to considering the whole rather than the parts, to the admiration of the grand and the large, in nature, in art, in personal matters. A man of my acquaintance, with a very small hand, wore the largest ring, admired the largest women, carried the largest cane and sat in the largest chair obtainable. A man with large hands can be trusted to do fine work, to carry out the details of a scheme.

One drawback to the serious and scientific consideration of cheirosophy is the circumstance of its being regarded as useless in the practical affairs of life. This is true, in a large sense; we may be perfectly happy and prosperous without it. At the same time, if applied to practical life, it might prevent a waste of time and energy. Many a person fails to make

a success in life because he starts out to do that which he is incapable of doing. The musician will insist upon being a doctor; the artist, a lawyer. One may have artistic appreciation, but at the same time a greater faculty for expression in the line of commerce. If one can discover in early life the pursuit for which he is best adapted, and will pursue that end through every difficulty, he stands a far better chance of making his way than if he chose a profession for no other reason than the fact that some one of his acquaintance had made a fortune in that branch.

The practical benefit that cheirosophy claims to confer is to inform one of his strong points. Then if the bad cannot be overcome, at least the good may be pushed to their best advantage and the bad or weak traits be lost sight of in the general result.

The accuracy of cheirosophy in the reading of character removes it beyond the domain of coincidence. Only a student of the science can fully appreciate its truth. Practical inquiry into the subject will do more to establish it than any amount of theorizing and arguing. The unbeliever is always startled at what he calls the lucky guess. As to the reading of fate, marriages, fortunes, etc., I have little faith. That branch of the art, however, may be further developed in time.

In the reading of character I have often myself been astonished at the result. On one occasion I was requested to look at the hands of a

pretty, stylishly dressed girl. I observed that her fingers were stiff; and on holding them up to the light no chinks were to be seen between them; her thumb was straight, on her palm the life line and head line met in a sharp angle. In short, there was avarice confirmed by many signs. "But," I said to myself, "that would be impossible in one so young and pretty." I ventured to say to her, "you are not fond of spending money; all that you get you wish to put aside and save." "That is true," the girl acknowledged, with the pleasantest of smiles.

I observed in one person the habit of sitting with his hands closed, the thumbs hidden beneath the fingers. On acquaintance, I found that he was absolutely devoid of originality or independent action, though capable of doing well things suggested to him by other people, he was apparently not in any respect deficient in mind, only so in will. The thumb, as is well known, shows will, logic, decision, originality.

Many instances might be adduced, but it is better that each one should discover these things from his own study. It may be said, however, that not enough time is spent upon the *shape* of the hand, which, to my mind, is more important than the lines of the palm; also, that cheirosophy deserves to be regarded as more than a clever trick for an evening's amusement. Those who deny it the right to be called a science should at least not deny its truth until the contrary is shown.

SELF-RELIANCE.

BY thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care—
Sing thou thy song, and do thy deed;
Hope thou thy hope, and pray thy prayer,
And claim no crown they will not give.

WHITTIER.

CHILD CULTURE

"The best mother is she who carefully studies the peculiar character of each child and acts with well-instructed judgment upon the knowledge so obtained."

A PROMISING SUBJECT.

BY NELSON SIZER.

FIG. 301. In this child's organic make-up there is the promise of solid judgment, quick perception, ingenuity, memory, economy, force of character, dignity, stability, ambition and uncommon force of character. The head is exceedingly high for its other

MASTER HAVENS.

Fig. 302. Here is a wideawake, eager child. He believes in himself and thinks he has the right of way. What an intelligent eye! What an open, earnest countenance! What



FIG. 302. A CHILD OF MUCH PROMISE.

proportions, and we think there are indications of long life as well as of brilliant talent. We congratulate the parents, whom we do not know, on the prospects embodied in this organization. A proper education and training will insure success and happiness.

push and positiveness, what keen intelligence and what memory, imagination and ingenuity are embodied in this handsomely dressed youngster! What under Heaven is more attractive, lovable, interesting and hopeful than a bright, promising child? Who

wonders that the ruling generation is always the servant of the rising generation? Who wonders that Napoleon when left alone with his darling boy officiated as horse and let the little fellow ride him around the room? And when one of his favored generals entered the room without being an-

boy? But he has extemporized the modern steed—the wheel—which unfortunately came too late for the writer, and is almost the only regret he has when he looks over the modern improvements in mechanism. I can imagine no more intense delight that a spirited young person can expe-



FIG. 303. MASTER HAVENS.

nounced Napoleon looked up and said: "Monsieur le Marshal, are you a father?" "Yes, Sire, I am," was the answer. "Then I will finish my journey around the room," said Napoleon. What father would not be willing to officiate as horse for this

rience than in passing fleet horses on the Boulevard on the magic wheel. The exhilaration, the enthusiasm and the joyous pride of outstripping the horse himself! We see all these enthusiasms in this boy's face, now ready for the sprint and the goal.

Fig. 303 Fortunately I knew the parents of these children. The daughter has the complexion and the features of the father; the son has a darker complexion and is a type of the mother. The children resemble crosswise, as they should. The temperament of the boy is of the Motive,



FIG. 304. PLATT BROTHER AND SISTER, BOY 14 MONTHS THE OLDER.

Mental, and that of the girl is more of the Vital and Mental. The boy has a broad cheek-bone and a massive forehead. The head is wide at the base, above and about the ears, giving him courage, thoroughness, force and fortitude, and he has, like his mother, large Cautiousness and Conscientiousness. He has the indications of reliability, steadfast morals and courage that can maintain the right and vindicate it. The girl should be known for memory, scholarly aptitude, criticism, knowledge of character and appreciation of truth as it is presented in outward life. She is wonderfully sincere and is not likely to joke and trifle on topics with her friends. Her Mirth-

fulness is not quite large enough. She is frank and not extra cautious; she is firm, dignified and thorough. The characteristics of these children as we look at them blend and produce a kind of moral and intellectual momentum. We see force, righteousness, duty, truth and sincerity that will not waver nor wane.

Fig. 305. Fred. Moore, 1 year, 9 months old.

The cap obscures something of the tophead, but fortunately that massive, brilliant, scholarly intellect looms up and gives promise of high attainments. He is witty; he is agreeable; he will make friends; he will enjoy music and mechanism; he will enjoy money-making and he will be energetic, pushing, positive and



FIG. 305. FRED. MOORE.

thorough-going. This is a fine side-head for force and skill, and a fine forehead for planning, scholarship, for wit and for brilliancy of talent. We congratulate him and his friends. He will need no help. Proper guidance and culture will insure him fame and fortune.

PARENTAL INJUSTICE.

ON this fertile topic, so unhappily, yet naturally, reflected in the conduct of children, a writer in an excellent monthly that was lately suspended, said :

When parents seriously undertake to understand their children they soon find that each little one is possessed of a distinct individuality. Not to respect it is a fatal mistake. In a family of two children, for instance, one was careless, easy to be entertained, dropping one toy for another, like a humming bird flying from flower to flower. The other was a serious, thoughtful, observant little fellow, who, though less than two years old, had already begun to study into causes and effects. One morning he saw his sister having great fun twirling a bright thimble on the end of a pencil. The sunshine made the thimble glitter and the slight click of its rapid motion was music to baby years. Sister soon dropped the plaything for other amusement and the boy patiently hunted the rolling thimble from its corner, picked up the pencil and began the task of fitting one to the other. His unsteady hands made it necessary to try again and again, for the pencil obstinately pushed one side of the thimble or the other and never rested inside. When at last the pencil was captured it took a still longer time to raise it and keep the thimble in position. Again and again it tumbled off and rolled away, only to be again hunted and mounted on the pencil end. At last it was raised upright.

All the time the boy's face had worn the most patient, serious and studious expression. No mathematician's absorption over a problem could have exceeded his. When the thimble executed the first twirl and click the little one's face broke into a rapture of triumph. The nurse came just then, big with importance, to take him to his bath. With no waste of words she snatched him up

by the shoulders, scattering his work and breaking rudely in on his rapture. Who does not know and pity the pain that followed, even if it was in a baby brain. The boy kicked and screamed, the only protest at his command. But a sympathetic observer of the scene inwardly declared that taxation without representation was small injustice compared to this.

A group of children were romping in the wide hall of their home. Not one was over six years old. An uncle—the most revered being in the world to the oldest child—came to the door of the adjoining library and impatiently commanded :

"Make less noise, children; I am writing; make less noise."

As he retired the children looked at each other in puzzled uncertainty. They understood the injunction, "make noise," but not the modifying adjective.

"He said, 'make less noise,'" cried the eldest merrily, "come, let's make less noise!"

Her companions eagerly accepted the supposed license and a tremendous hubbub followed. The gentleman, thoroughly exasperated, appealed to the mother, who quickly took the eldest child to task for her flagrant disobedience, repeating the uncomplimentary words of her revered uncle. The child was morbidly sensitive to blame and was cut to the heart. But she had no resistance in her nature and could not defend herself. Neither did she understand till years after where the real trouble lay. At the time she saw herself disgraced in the minds of mother and uncle and—well, fifty years have intervened and she recalls the incident with pain. Do you think it was a small matter? Our lives are made up of small matters. In later years each soul must stand alone and bear alone whatever fate brings, but while under the sheltering care of parents the child should be saved all unnecessary pain. *All unnecessary pain to children is rank injustice.*

A FATHER'S REWARD.

MR. DEWY was a farmer living in Dakota. One cold autumn morning he drove into town to dispose of some produce and purchase certain home supplies.

The middle of the afternoon saw him on his way home across the prairie. While in the little cabin his wife and four-year-old Helen were waiting for him. Almost without warning one of those terrible Dakota blizzards descended, and in a few moments he was nearly blinded by the fine, sharp snow. He pushed ahead, however, managing with great difficulty to keep in the road. A cry, far off to the left, arrested his attention. What could it be? Again he heard it.

"Probably an animal that had strayed from one of the farms around here," he thought, urging on his horses.

A third time he heard the cry, which sounded terribly human.

"Well, whether it is beast or child, I'm going to hunt it up," he said finally, jumping from his wagon and starting in the direction of the sound. His tender heart could not leave even an animal to suffer, although he knew that he might pay for this kindness with his life.

After groping and plunging about for some time he reached the spot whence the cry had proceeded. There lay a little child in the snow. He picked it up and tucked it under his coat. It was too dark to see the child's face, but a great wave of thankfulness passed over Mr. Dewy's heart as he realized that he should bring joy to some despairing father or mother. He was fortunate enough to find his team again, and a few minutes later a dark shape looming up before him through the darkness and snow showed he had reached home. Entering the cabin, he was

surprised at receiving no cheerful greeting.

"Helen is lost!" were the words his wife met him with; but, seeing the bundle he carried, she sprang forward. The goodness of God was evident to Mr. Dewy when, looking down upon the burden he bore, he found he had saved his own child.

THE TRAINING OF CONVERSATION.

—Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they think is drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of daily listening to the conversation of intelligent grown people. We sometimes meet parents who are the life of every company which they enter, yet are dull, silent and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people, a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant conversation, and what unconscious, but excellent, mental training in lively, social argument. Fathers and mothers should cultivate to the utmost the art of conversation at home.

REASONING FROM ANALOGY.—

"Mamma," said the baby, "what are you soaking your feet for?"

"Because my head aches, dear."

The baby was evidently puzzled, and remained wrapt in thought for a few minutes. Then he broke the silence again.

"Mamma, if your feet ached, would you soak your head?"—*Truth.*

LITTLE THINGS.

MOTHERS, be careful how you put too much stress upon little things. If your child steps aside in some trifling matter and you make much ado about it, as though he had done some wicked thing, if, in your mistaken zeal, you use strong terms to express your disapprobation, what words have you to use if you have need to fight against some great evil?

Suppose, for instance, your child is careless in the matter of dress, often coming home from school with a rent here, or a soil there, and you reprimand him severely. What words have you left to use in case you should some time be so unfortunate as to know he had told an untruth?

Light blame for light offenses is the better way. How else may the child learn to discriminate between a trivial mistake and a great sin? I once knew a mother who would often speak very harshly to her little child when she had torn her dress, calling her "a wicked, wicked girl." Careless the child certainly was, but not wicked. What stronger term have we to apply to a thief or murderer? Such language is uncalled for, unjust and cruel, and the parent who uses it is liable to lose the respect as well as the love of her child.

Perhaps it is wise to be a little blind to some of the children's faults, and they may in time right themselves.

I have in mind a lady who, seeing her young daughter very much given up to story-reading to the exclusion of nearly all solid matter, was greatly troubled and used every possible means to persuade her to desist. But all to no purpose. The girl read on and on, until at length the discouraged mother resolved to lay aside all effort and see what would come of it. This proved to be a wise proceeding. At seventeen the daughter's taste in reading had become all that even her ambitious mother could desire. Whenever a story was read

—which was seldom—it was not devoured as formerly, but digested and assimilated, the best parts commented upon and copied, and often turned into a story or essay of her own, and at this early age she began to do quite commendable work in that line.

Let us then try not to be discouraged at the troublesome little things, but believe that by judicious management—which often may be nothing more or less than a letting alone—all will be well in due time.

MRS. S. E. KENNEDY.

KISSED HIS MOTHER.

She sat in the porch in the sunshine
As I went down the street—
A woman whose hair was silver,
But whose face was blossom sweet,
Making me think of a garden,
When, in spite of the frost and snow
Of bleak November weather,
Late, fragrant lilies blow.

I heard a footstep behind me,
And the sound of a merry laugh,
And I knew the heart it came from
Would be like a comforting staff
In the time and the hour of trouble,
Hopeful and brave and strong,
One of the hearts to lean on
When we think all things are wrong.

I turned at the click of the gate-latch,
And met his manly look;
A face like his gives me pleasure,
Like the page of a pleasant book.
It told a steadfast purpose,
Of a brave and daring will;
A face with promise in it,
That, God grant, the years fulfill.

He went up the pathway singing;
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies.
"Back again, sweetheart mother,"
He cried, and bent to kiss
The loving face uplifted
For what some mothers miss.

That boy will do to depend on;
I hold that this is true—
From lads in love with their mothers
Our bravest heroes grew.
Earth's grandest hearts have been loving
Hearts,
Since time and earth began;
And the boy who kisses his mother
Is every inch a man.

SCIENCE OF HEALTH

HEART STRAIN AND ITS EFFECTS.

A GREAT deal is said regarding "heart failure," and but little regarding *heart strain*, which in a large proportion of cases of the former is but a sequence of the latter. The overstrained heart finally losing capacity for action, its muscles exhausted, it breaks down. Dr. Samuel Bell reflects upon this topic in the following manner:

When from any cause the heart is acting rapidly, as in violent athletic performances, running, jumping, swimming, wrestling, lifting, carrying heavy loads, etc., the direct and short route from the right heart and the extreme fragility of the pulmonary tissues renders the latter very prone to congestion. When an abnormal amount of blood is being pumped into the lungs from any of the above causes, not only is the blood regurgitated through the right auriculo-ventricular opening, but through the auricle into the vena cava. Overstrain as a cause of heart failure frequently occurs when from any cause the aortic opening is narrowed, impeding the outward current to such an extent that both ventricles become distended from intra-ventricular pressure, and the heart muscles become wearied and fail to completely empty its walls. The habit of filling the lungs with air and then holding the breath impedes the circulation and an enlarged limb is often the result, which only passes away when the heart resumes its normal contractility. Heart strain is often the cause of distention or dilation. In distention the cavities of the heart are over full, but they return to their

normal size when the cause is removed. Not so in dilation, however; the process has gone further, a change has taken place in the dimensions of the walls of the heart. This condition occurs most frequently on the right ventricle. All violent exercise spends its force primarily on the right heart and causes shortness of breath, as occurs when an individual runs rapidly. The venous blood is emptied into the right heart with such rapidity and in such an amount that the lungs cannot take care of it, and as a result the condition which is understood by the laity as "out of breath" exists.

But in all professional athletic performances, when begun gradually, the lungs will accommodate themselves and take care of the blood as it is pumped into them from the short, direct route *via* the right heart. This physiological fact is capable of demonstration, and is well understood by professional trainers, and great hopes are often based upon the second breath. When violent exercise or physical strain is begun moderately, the venous strain of the right heart is removed to the left heart and the equilibrium of the circulation established. The causes of heart strain or distention are a distending force or a weakened muscular wall or both combined. We have distention or dilation as a mere coincident to some disease, or we have dilation as a very prominent symptom. In all acute pulmonary diseases the latter condition is common. Every physician is aware of the importance

of maintaining the inherent or latent force of the central organ in pneumonia. Many cases seem to be doing well when the heart strain is so great that it succumbs, and we fail in our heroic attempt to carry our patient over the critical point.

We recognize three important elements in causing the blood to circulate which are interfered with or perverted in pneumonia. First, a deficiency of oxygen in the blood with the consequent retention of CO₂ (carbonic dioxide) in the tissues, and, secondly, the overloaded and overworked organ loses its irritability and its power of complete contraction; also the suction force of the chest which is so essential, and by some thought to be entirely responsible for the circulation through the liver, is interfered with. In all acute infectious or contagious diseases, where some poison has been introduced into the system and normal assimilation disturbed, whether the poison is from micro-organisms, ptomaines, leucomaines, toxine or some other unknown quantity finding its way into the circulation, the toxic element reaches the medulla oblongata or center of respiration, the blood becomes loaded, the chemico-physiological changes in the gases are interfered with, the lungs fail to perform their function, the heart receives additional work, it is continually beating with greater rapidity but with less volume and force, and as the disease progresses, whatever form it may assume. It may be an inflammation of a parenchymatous organ or some of the various forms of malarial fever. The toxic element first spends its force on the medulla oblongata and nerve centers, and secondarily upon the great central organ. The enormous mortality from heart failure in individuals in all stations of life, and especially in men who are frequently called upon to tax their mental capacity to its fullest extent, makes the subject one of more than ordinary interest to the physician.

AN OBJECT LESSON ON THE DRINK HABIT.

A DISTINGUISHED specialist in children's diseases writes in the *American Practitioner and News* that he has carefully noted the difference between twelve families of drinkers and twelve families of temperate ones during a period of twelve years, with the result that he found the twelve drinking families produced in those years fifty-seven children, while the temperate ones were accountable for sixty-one. Of the drinkers twenty-six children died in the first week of life, as against six on the other side. The latter deaths were from weakness, while the former were attributable to weakness, convulsive attacks or œdema of the brain and membranes. To this cheerful record of the drinking class is added five who were idiots; five so stunted in growth as to be really dwarfs; five when older became epileptics; one, a boy, had grave chorea, ending in idiocy; five more were deceased and deformed and two of the epileptics became by inheritance drinkers. Ten therefore of this fifty-seven only showed normal development and disposition of body and mind.

On the part of the temperates, as before stated, six died in the first weeks of infancy, while four in later years of childhood had curable nervous diseases. Two only showed inherited nervous defects. Thus fifty were normal-sound in body and mind.

It is patent enough to every rational mind that the major portion of the slaughter and ruin of innocent children is directly due to the drink habit. There are many who do not learn and profit by this and other living demonstrations. Why so many are addicted to the moderate use of alcoholic beverages is no doubt because they are ignorant of its bad effects and bane-

ful influence, or they have false ideas of its effects upon the human constitution. The truth is, and should be known by all, that alcohol is a *poison*. It is detrimental to health and physical vigor and stamina when used in extreme moderation. All use is abuse. It does not exist in the grain or fruit from which it is produced. These must ferment and decay before this new product is formed. It supplies no needed material for the nutrition of the body. It being a non-usable substance, there is a waste of vitality and vigor of body when it is used. This is why it causes such havoc upon the offspring of those who use it.

The results of the drink habit upon offspring as shown in the above comparison of drinkers with total abstainers is an important lesson. It gives us some idea of the cause of the increase of idiocy and insanity in this and other countries. It is an actual demonstration of the fact and the law of nature that the sins of the fathers and mothers are visited upon their children to the third and fourth generation. The law of self preservation is the first law of nature. The effects of the drink habit are only another proof of this law. This habit in moderation does not perceptibly affect the individual, but it tells with increased force upon the children of such a person. This is why so many persons cannot see that a moderate use of alcoholic drinks is an injury to them. They are not aware that their vital stamina is lowered and drained by the use of this poison. Apparently from their feelings they are all right and in fair health. Here is where they are deluded. They are guided by their senses and feelings. Man must rise above his sensations and be guided by reason and knowledge. The relation between this poison and living beings is one of antagonism to health. This is the truth which is proven by all the facts known to man. Man's moral sense must rise up and assert itself and guide

this course in life regardless of his perverted feelings and lower appetites and passions. To overcome the drink habit we must have more of the higher type of men; men and women who possess the moral courage and sense to do the right when they see it. Also the grasp of intellect to get a knowledge of nature and her laws. This type of the human species will not only know the truth and right, but they will, from an enlightened self interest, be guided in their lives by this knowledge. We do not so much need more knowledge on this subject—the drink habit—but we need more men and women of moral courage and conviction to live up to the knowledge already achieved.

J. G. STAIR, M.D.

THE INFLUENCE OF MIND.

HOW far the effects of thought or will may go in their operation upon body conditions it is impossible to estimate. In controlling tendencies to weakness, in driving away that which would undermine functional capacity, in producing changes of circulation, nutrition, etc., that will suspend the progress of destructive disease and really induce repair and cure, we know from overwhelming evidences that the mind is a powerful factor. In the *London Lancet* Dr. Wm. Dale has an article that offers certain interesting views with regard to the effect of mind state upon body. He notes that an early writer, Churchill, commemorated in verse the principle involved—for instance saying in one place:

"The safest way to health, say what you will,
Is, never to suppose we shall be ill;
Most of the ills that we poor mortals know,
From doctors and imagination flow."

The efficacy of strong emotion in producing, or in helping to produce, such conditions as diabetes, chorea, and epilepsy, is well recognized, and,

we venture to say, undoubted; but it is always difficult to estimate correctly the influence of such accidents, or to say how much may be due to them and how much to an underlying instability which such a disturbance merely makes evident. That a depressed physical and mental condition also renders the bodily organs more susceptible to the influence of some poison, such as that of the specific fevers, is well recognized; and when the inseparable connection between mind and body, and the profound alterations which fear or joy bring about in (for example) secretory organs, are taken into account, it is not surprising that violent emotion should, as it were, open the gate to allow the admission of sundry toxic influences.

It is an interesting question how much of the general—but by no means invariable—immunity which medical men enjoy from infectious disease is due to the calmness and unconcern with which they regard such diseases in relation to themselves. They forget to be afraid, and so they are clothed with an invisible and often an invulnerable cloak.

It appears, then, that Faith and Hope are the two great principles which the physician must encourage or seek to evoke in his patient. The diseases to which man is liable may be looked upon as so many enemies which lay siege to the citadel of his life, and often he is so fiercely assailed by them that he finds no help or defense in himself; and it is then that the physician, coming to his rescue with the powerful allies Faith and Hope, may perchance create within him a courage which will enable him to make, at least, a brave stand against his foes.

The following incident related by the *New York Times* illustrates the same conditions:

"In how many cases restoration to health has been the result of faith in a supposed remedy which existed only in the imagination of the

patient! Faith in the physician or his methods seems to have been the essential element, and having once secured that, the doctor is assured that the cure in many instances has already begun.

"A domestic in the employ of a prominent family went to an uptown druggist in great haste with a prescription which called for two ounces of aqua pura—that is, distilled water—and two grains of morphine, the accompanying directions reading: 'A teaspoonful every hour until the pain is allayed.' The patient for whom it was intended was the head of a family, and he was suffering severely from nervous neuralgia. It so happened that the family physician who wrote the prescription was behind the counter chatting with the druggist when the messenger arrived. The druggist put up the prescription, or thought he did. He filled a bottle with water, corked it carefully, and labeled it properly. When the retreating form of the domestic had disappeared he discovered the two grains of morphine on the prescription scales. 'Doctor,' he ejaculated, 'I've given that girl nothing but distilled water. The morphine is here, look at it. What shall I do?' 'Why, nothing at all. The aqua pura will work as well without the opiate as with it.' 'Agreed,' said the other. 'And do you know,' concluded the pharmacist, 'the doctor was right, and the patient with the nervous neuralgia—an exceptionally intelligent and college-bred man—was sleeping as peacefully as a babe after the second dose of the mixture.'"

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EVEN PEPSIN.—One of the standard remedies in stomach ailments, pepsin, has lately been questioned. After all the wonderful work done by this extract of pig's stomach (or chicken's) to have it thrown in the face of the profession that pepsin is N. G.! Yet recent study—notably

that of Dr. Kellogg, editor of *Modern Medicine*, who has tested 4,000 stomachs—shows that even weak, enfeebled gastric conditions rarely exhibit a want of pepsin, but that the chief defects are hydrochloric acid and motor sufficiency. The trouble mainly is a depressed nerve tone that affects the organization generally. The conclusion from this is that it is not a chemically prepared substance the digestive apparatus needs when weak, but a properly administered hygienic food and stimulus.

THE GREELEY COLONY.

WE do not hear as much now of the colony in Colorado that was formed something like twenty-five years ago, and took the name of the distinguished editor of the *New York Tribune*, as we did formerly. It, however, still lives. Certain important principles were embodied in its organization, notably that of temperance. Mr. Meeker, the founder, did not appeal to the instinct of speculation. He pleaded for new institutions and aimed at high ideals; and he found that men of culture and of means were ready to co-operate heartily in such an undertaking. This lends encouragement to those who are hoping for great things to come from the development of the arid region.

The site of the Greeley colony was not well chosen—or, at least, it did not in all respects meet the expectations of those who selected it. They were, therefore, unable to realize all their plans. They made some serious miscalculations. For instance, they estimated the cost of their canals at twenty thousand dollars, while the actual cost was more than twenty times as great. Fruit culture was mentioned in the prospectus as certain to be an important industry, but the soil and climate

proved unsuitable. The dream of an improved household economy, based on a plan for co-operative bakeries and laundries, also proved delusive. There were other disappointments; but the fundamental claims of irrigation were all vindicated at Greeley, as they have been whenever and wherever brought fairly to the test.

A few years of intelligent labor brought a high degree of average prosperity, based upon substantial foundations. Even the severe panic of the summer of 1893 did not materially disturb these foundations. During those trying weeks, when mines and smelters shut down, and banks and stores closed their doors, water, soil and sunshine continued to do their perfect work in the Union Colony, Greeley seemed like an oasis of prosperity in a desert of despair. The farmers received as the reward of the summer's labor more than a million dollars in cash for the single item of potatoes. But this is the chief crop at Greeley, after the necessities of life have been provided for, and the wide reputation and handsome financial returns won for the Greeley potato illustrate the wisdom of a surplus crop of the highest quality.

Greeley's civic institutions are like her potatoes. They represent the best standard available and are the pride of the people. To sell any kind of intoxicating liquor within the boundaries of the Union Colony invalidates the title to the soil. This is one of the original plans which worked well, and the schools, churches, libraries and lyceums are all in keeping with this high standard of public morals.

Of Greeley it must be said that it has been a success in the better significance of the term. Peace, order, mutual sympathy have been there associated with real growth. Moral forces have developed with the physical.

NOTES IN ANTHROPOLOGY.

The City of Tokio, Japan, has 800 public baths, where some 300,000 persons bathe daily, at a cost of about one half-penny, while almost every house in the city has its private bathroom. The baths are taken generally at a temperature of 110 degrees Fahr. The Arabians, like their kinsmen, the Jews, completely adopted bathing into their manners and customs; and Mahomet enforced it by connecting it with religion. Islam enjoins on its believers a careful preservation of corporal purity, and for this purpose prescribed repeated ablutions. Of European cities, St. Petersburg is famous for its vast vapor baths, to which Russians flock by thousands on Saturday evening, carrying their own towels with them. The finest public bath is in Vienna; it can accommodate 1,500 persons, and has a basin 578 ft. long by 156 ft. wide, varying to 12 ft. deep. Notwithstanding its enormous size, the water is changed thrice daily.

Soap Money in Mexico.—A recent traveler in the Gulf country writes this for *Harper's Bazar*: "In one of the small towns I bought some limes, and gave the girl one dollar in payment. By way of change, she returned me forty-nine pieces of soap the size of a small biscuit. I looked at her in astonishment, and she returned my look with equal surprise, when a police officer, who had witnessed the incident, hastened to inform me that for small sums soap was legal tender in many portions of the country.

"I examined my change and found that each package was stamped with the name of a town and of a manufacture authorized by the government. The cakes of soap were worth three farthings each. Afterward, in my travel, I frequently received similar change. Many of the cakes showed signs of having been in the wash-tub; but that I discovered was not at all uncom-

mon. Provided the stamp was not obliterated the soap did not lose any value as currency. Occasionally a man would borrow a cake of a friend, wash his hands, and return it with thanks. I made use of my pieces more than once in my bath, and subsequently spent them."

Older Than Egypt.—An article in *Popular Science* states that Professor Petrie announces the discovery of a new race in Egypt. He has just returned from a three months' search in the district between Ballas and Negadeh, thirty miles north of Thebes. There he uncovered the remains of several successive dynasties, of great classical interest, in the ruins of Nubt. They were discovered less than a quarter of a mile away from the remains of another city. If the town had been found in Syria or Persia no one would have supposed it was connected with Egypt. Not only was the town found, but also a series of cemeteries of the same race. Nearly two thousand graves were excavated. Every object was noted in position, and everything was preserved and marked by Professor Petrie and his assistants.

Not a single Egyptian object was found; not a scarab, hieroglyph, Egyptian bead, god or amulet, such as are abundant in the neighboring Egyptian town. Not a body was mummified or buried at full length. All were contracted, with their knees bent up to their arms. The age of these people was the next problem. Little by little the explorer limited their epoch until he can definitely say that they lived between the seventh and the ninth dynasties, or about 3,000 B.C. They probably were the people who overthrew Egyptian civilization at the close of the old kingdom, and produced the dark age of the seventh and eighth dynasties, when the Egyptians seem to have been oppressed by disaster.

It is clear that the physiognomy of the

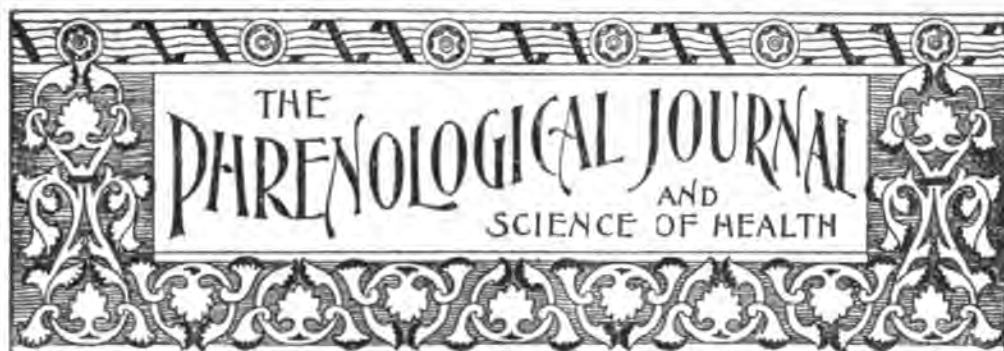
race was fine and powerful, without a trace of prognathism. Their stature was remarkable, some being over six feet in height. The great development of the legs points to their having been a hill race. Their hair was brown, wavy, and not crisp. The prominent, aquiline nose and long, pointed beard gave them a strong resemblance to the Libyan and Amorite type.

Central America and Primitive Man.—And now we are treated to a diversion from the common current of discussion on the place where man first dwelt. M. le Plongeon has spent twelve years in exploring and excavating the ruins of lost cities in Yucatan, and is thoroughly familiar with their antiquities. As a result of these investigations, he has become convinced that Yucatan is the long-sought "cradle of the human race." The *Popular Science Review* publishes Dr. le Plongeon's speculations for what they are worth, but his laborious research is certainly commendable, and has brought to light much valuable material; it is to acquaint American readers with the wonderful remains of prehistoric civilizations that lie across our Southern boundary that attention is directed to his discoveries.

An Interesting Siberian Race.—The Buriats, according to an account given by a Russian physician, Dr. Shendrikofski, are a race inhabiting from time immemorial the regions round Lake Baikal, in Siberia. "They are an entirely pastoral race. They all, men and women, practically live in the saddle. In summer they dwell on the plains; in winter, when the snows come, they retire to the hills and live in *yurts*, huts built of wood or felt, small, rickety and dirty. They drink sour milk and 'brick' tea. They seldom eat meat, but when they do they eat it in enormous quantities, without salt or bread. They are insatiable smokers, the men and women, even children, indulging inordinately. There is scarcely any social life among them. Each *ulus* of five or six families, generally related, lives its own separate existence. Their religion was formerly Shamanism, but about a century and half ago the Mongol Llamas were permitted to preach Buddhism among

them, and Shamanism has now but few followers. The Buddhists have a Llama of their own, appointed by the Dalai of Tibet, in a monastery near Selenginsk. In this monastery is a school of divinity and one of medicine. According to the medical teaching of the Llamas most diseases arise from disorders of the liver, which is looked upon as the most important organ of the body. Diagnosis, however, depends solely upon the condition of the pulse. The Buriats suffer mostly from scrofula and scurvy. Skin diseases are rare, notwithstanding their want of cleanliness. Idiotism, cretinism, malformations and mental disorders are not uncommon, but the race is not dying out, as is shown by the fact that between 1863 and 1895 their numbers increased by 20.4 per cent."

Electrical Marvels.—I have not felt much interest in metallic transmission because the psychic transmission is just as practicable without the aid of wires, as is shown by psychometry. Friends or conjugal partners may know of each other's death (like Lord Brougham), no matter if on the other side of the globe. The late Dr. Gray of New York had this power with his patients, so have several hundred practitioners in this country, and I have realized the illness of a friend at the moment, in one instance two hundred miles away. From Louisville I sent a letter to a friend at New Orleans, writing in it three words by touching the pen lightly without ink or mark. In her reply she gave me the words. Any good psychometer can catch the impression that another would give through a wire, and perhaps there will be less disposition to doubt this since it is proved that electricity can be sent in any direction through earth, water, or air, and Mr. Stead has shown that messages can be sent without any apparatus whatever. Wires are not necessary—the atmosphere does not hinder. A few days ago, about 9 A.M., Mrs. S. said to her friend: "Mrs. G. is talking about me, and she knows that I know it. She is thinking of going to the seaside!" The friend wrote this to Mrs. G., who lived about eighty miles away, and Mrs. G. brought me the letter and said it was all true."—J. RODES BUCHANAN, M.D., in *Arena* for September.



Ex fronte, ex capite, ex vultu, etiam in ipso oris silentio natura loquitur.—PLATO.

EDGAR C. BEALL, M.D., EDITOR.

NEW YORK, OCTOBER, 1895.

ADVANTAGE OF KNOWING THE PRIMARY FACULTIES.

THERE are comparatively few people who appreciate the philosophical side of phrenology, and in our capacity as teachers it becomes necessary for us to remind our students of principles more frequently than of facts.

This is due chiefly to the predominance of perceptive intellect that may be found in most individuals, or to a lack of training in correct methods of thinking on the part of many that possess a good natural endowment of the reflectives. Thus the majority even of people that study phrenology continue to show one mistake of those that do not study it. We refer to the almost universal notion that phrenology is merely a species of physiognomy; in other words, that it differs from the physiognomy of the face only in the fact that it teaches additional signs of character in peculiar forms of brain that modify the shape of the skull. The idea that it embodies an analysis

of the radical mental powers is entirely overlooked. But just here is a wide field for consideration; and as very many advantages flow from this branch of the subject, we wish to call attention to one of them at least, which may stimulate thought in the direction of others.

In the study of the mental elements as they are explained by phrenology, one comes to think of the faculties very much as if they were persons in an allegory; and they stand out in our thought as vividly as the characters of Mr. Great-heart, Hopeful, Giant Despair, Timorous, Sagacity, Mercy, etc., in our memory of "The Pilgrim's Progress." Again, we might say that one becomes acquainted with the faculties much in the same manner that one learns the personalities of great public characters. That is to say, each faculty acquires an *individuality* in the student's mind, just as each person of his acquaintance is

usually associated in his mind with some predominant characteristic. For example, we think of one man as a musician, and the moment his name is mentioned we recall what he does in music, and perhaps do not think of him with reference to any other talent or characteristic. We think of another man as a merchant. It may be that we have never seen the man. We have only heard of him as a great merchant, for instance, like A. T. Stewart; and we do not naturally stop to consider whether he liked oysters, whether he was a Democrat, whether he was a Catholic, or whether he was fond of the theater, or whether he was born in Ireland or not. We simply remember him as a merchant. But in thinking of a great merchant we are reminded of the enormous and intricate world of commerce. It brings to our mind a great variety of ideas, nearly all closely connected with the central thought; and all questions of religion, art, literature, etc., are naturally, for the time being, excluded.

In like manner, when we are acquainted with the primary mental faculties, such as Conscientiousness, Benevolence, Approbateness, or Secretiveness, the mention of any one of these elements recalls to our minds in an instant a great many manifestations of character in a specific line. The study of phrenological literature makes us familiar with an immense amount of information relating to those faculties which we could scarcely secure in a lifetime by our personal observation alone; so that if a phrenologist discovers simply by hearsay that an individual possesses the faculty, for example,

of Continuity, without looking for any sign, either in his head, face, walk or talk, he knows a great deal more about the person than he could possibly have known without the aid of phrenology—that is to say, without the knowledge derived from phrenological literature. What we wish to say is that phrenological literature is of enormous advantage to a student of human nature, whether he ever touches a head or not; and this applies to the reading of character of individuals as well as to the general philosophical application of the Gallian system.

We will try to give one or two illustrations of the idea. A friend perhaps introduces to us a certain man who, he thinks, would be of great assistance to us in our business relations on account of his influence in the community. Incidentally our friend tells us that the individual never saves money even under circumstances when he might easily do so. A remark like this reveals to us that the man lacks Acquisitiveness; and as we have learned from the study of phrenological text books what the faculty of Acquisitiveness does for a character, we are instantly enabled to infer a great many peculiarities of the man which must arise from the deficiency of this one radical faculty. Whereas a person who knows nothing of the phrenological system of mental philosophy would find himself merely in possession of the one idea that the man did not economize. We should be reminded of the fact that the man would probably charge high prices for his services in most cases. We might be reminded that he would

probably favor us very much in a deal if he happened to like us personally; or that it would be necessary in trading with him to appeal to his admiration for our goods, independently of their price. We might say to ourselves, "This man is more likely to forget to return articles he borrows than he would be if he had the sense of property. He will probably fail to appreciate the value of some things that we prize very highly, and we must be on our guard about lending him such objects. Again, he will be inclined to adopt methods of speculation in business which we should consider very unsafe," and so on to the end of a long chapter.

Suppose we are made familiar with the functions of Causality by reading standard phrenological works, and we hear a reliable statement that a certain person can never be interested in a philosophical book or induced to engage in any form of abstract discussion. On the contrary, we are told, he says that he can read nothing but books of travel, history, works of fiction or newspapers. This will suffice to assure us that the individual is deficient in Causality, and, if we expect to meet him in any intimate relation, we know in advance that it will be useless to discuss philosophy with him. If we have any cherished ideas that involve a comprehension of abstract principles, we know that in the presence of this individual we would do better to talk of something else. If we allow our zeal to outweigh our discretion and attempt to argue such a person into an appreciation of our philosophical views, no matter how accurate or

sound our opinions may be, we shall probably succeed only in appearing conceited.

If we engage in business with such a person we must not expect him to be a good planner. We must not trust him to manage affairs where great forethought is needed. We know that the lack of Causality will show itself in a great many peculiarities of reasoning and also by affecting the character in many ways which would not be suggested by the word Causality alone. These incidental or remote effects we learn from phrenological writers, and are thus saved the labor of digging out the knowledge by the slow and painful process of personal experience.

To repeat the idea in still another form, we may say that a knowledge of the radical faculties includes a familiarity with a great many mental manifestations besides those indicated merely by the names of the faculties; and that a wide range of information comes to a phrenologist from the simple knowledge that a man possesses a certain faculty in a high degree of development, no matter by what means the great development is revealed.

PHRENOLOGY AND CHEIROSOLOGY.

WE are very sorry to say that a few persons misconstrued the short editorial in the June number of *THE JOURNAL* entitled *The Science of the Hand*. We had not the slightest intention to disparage the value of cheirosophy. On the contrary, our only thought was to call the attention of our readers to an article on the subject which we thought would "certainly be inter-

esting and entertaining, to say the least." We thought that we were saying a good deal in favor of the subject, but we did not feel like vouching for the article as scientific. We meant that our readers as a matter of course were at liberty to accept it if they chose, but that we did not wish to influence them in the matter. Our feeling was entirely that of hospitality. We believe in giving a friendly hearing to all sides of all questions that promise to be of interest or value, and all readers of THE JOURNAL for the past year must certainly have noticed the frequent references to the hand as an index to temperament, character, etc.

The article by Cheiro, the palmist, we thought was very well written, and exceedingly interesting, although it was an argument chiefly in defense of cheiromancy, or what is commonly known as palmistry or fortune-telling. Surely the editor of THE PHRENOLOGICAL JOURNAL might be pardoned for a few words of comment upon an article so radically different from anything probably ever published before in the history of our magazine. Our readers are doubtless for the most part unacquainted with the subject, and as we do not practice or teach cheiromancy we felt perfectly justified in taking the neutral ground that we did.

It seems that our comparison about the "sun" and the "star" was regarded as somewhat unkind, but we never dreamed that anyone would question the idea that the hand is subordinate to the brain, and consequently that the science of the brain and its functions must be superior to the science of the hand. No system

of physiognomy, so-called, cheirognomy, cheiromancy, graphology, astrology, psychomancy, haruspicy, myomancy, hieromancy, or any of the other old or modern systems of divination, aside from phrenology or psychology, have so much as pretended to establish or define the radical mental faculties, and hence never were and never could be the basis of a definite system of mental philosophy. In this respect phrenology stands absolutely alone. Some of the writers on psychology have attempted to define the elementary faculties, but have never succeeded. Therefore, phrenology as the science of the mental constitution, considered independently of the art of judging individuals, is certainly entitled to rank as the fountain or source of all departments of character reading exactly in the same sense that the sun gives light and vitality to the planets.

We wish to repeat without the least ambiguity that we are truly and sincerely hospitable to the investigators that are adding to our knowledge of the hand as an index to character, etc. We have been interested in this branch of study for years and believe that our interest will increase rather than diminish in the future. Our editorial function, as it seems to us, should be especially to teach the things in which we have won a reputation, and not to assume to speak *ex cathedra* of matters with which we do not feel thoroughly familiar. But even if we did feel that we had mastered cheiromancy we should not consider it our place to dogmatize about it to our readers. We have no hesitation in fully recommending and in-

dorsing cheirognomy, because we feel that we are familiar with this branch of the subject, but cheiromancy we prefer for the present to leave to those that make a special study of it.

Another and perhaps our final motive in writing that editorial was to disclaim any jealousy on our part of professional cheirosophists. We wished to speak more kindly of them than they are accustomed to do of us. In their books they usually discredit the practical value of phrenology as a means of reading character. For example, in one recent book by an English writer, the author says, "Cheirognomy especially is worthy of attention, for whilst the submission of the person to be experimented on to effect a phrenological or cheiromantic examination, the student of cheirognomy has only to glance at the hands of his neighbor, whether they be occupied or quiescent, to arrive at a complete analysis of the general outlines of his character." Such objections to phrenology are both unfair and absurd, for the reason that a glance at those portions of the head not concealed by an ordinary hat, considering the temperament, is often sufficient to judge the "general outlines" of a man's character, whether he is "occupied or quiescent," and the circumstances under which the hands are concealed by gloves or otherwise are probably quite as numerous as the conditions that prevent inspection of the head. In the drawing-room, theater or church the student of human nature will certainly be able to observe half a dozen heads to one pair of hands. However, we repeat that we regard the science of the hand as a beautiful study, and

one that we think should receive careful attention from all phrenologists.

CRIMINAL ANTHROPOLOGY.*

WE take pleasure in calling attention to an English translation of *La Donna Delinquente*, by the celebrated Italian anthropologist, Dr. Caesar Lombroso. It is published under the title of "The Female Offender," and has awakened a great deal of interest in scientific circles. It does not contain all the matter of the original work, much pertaining to conditions of morbidity and insanity having been omitted. But the general reader will doubtless find quite enough for ordinary purposes of investigation in this direction. Only special students of anthropology will need or care to become familiar with all the contents of the original book.

The author proceeds upon the strictly phrenological principle that mental processes are closely related to physical conditions. Accordingly he takes account of the most minute organic peculiarities which distinguish the criminal class, particularly malformations of the skull, brain and face.

Prof. Lombroso's work contains a great deal of information of practical advantage to phrenologists, although many of his ideas are already familiar to our profession. The book is supplied with a number of plates showing criminals of various types, and the statistical matter is of exceptional value. We expect in the near future to write a more extended review of this very interesting volume.

* "The Female Offender," by Prof. Caesar Lombroso and William Ferro, with an introduction by W. Douglas Morrison. Illustrated. New York: D. Appleton & Co. Price \$1.50.

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.

ALL CONTRIBUTIONS MAY BE SENT TO THE GENERAL editor, Dr. Edgar C. Beall; but matters relating to CHILD CULTURE, SCIENCE OF HEALTH, or of a strictly medical nature, should be sent preferably to Dr. H. S. Drayton, who has special charge of these departments.

WE ALSO EARNESTLY REQUEST OUR CORRESPONDENTS to write as legibly as possible. Wherever practicable use a typewriter. In this way you will lighten labor, avoid misunderstandings, and secure earlier attention

"INVENTIVE FACULTY"—L. D.—The general idea seems to be that the inventor is particularly endowed with a *faculty* that enables him to formulate the mechanical schemes that give him notoriety. But this is not the case. The inventor is one who has a good endowment of the faculties that belong to the mental operations relating to planning, combining, analyzing, organizing, etc. The "mechanical" organs are well developed, and the intellectual perception of the relation and adjustment of physical forces is active. The brain faculties that enter into the inventive process are possessed by every normal person, but their quality and degree of development greatly differ in different persons. Every pursuit of a positive character employs invention to some degree, and the ingenuity and skill shown by one man more than another in originating new methods are a part of the "inventive faculty." Knowledge of the principles and methods involved in the line of work a man is occupied with are essential to success in invention. It is this knowledge that his mechanical and imaginative faculties employ in the observations and experiments that may lead to the produc-

tion of some new process or device by which labor and time may be saved in a useful art.

FROM OBESITY TO AVERAGE SIZE—J. A. R.—To explain fairly the change of bodily condition you describe we should require an account of her life and habits from early childhood. Such an experience is not so rare as to occasion wonder, and there is usually a physiological reason for it that is revealed on examination. Temperament may be much modified. Read the treatise by Jacques.

NECKS AND SINGING POWER—W. I.—You will find that as a rule women of experience in singing have full cheeks and well fleshed necks. This gives them the appearance of a short neck. Comparing many sopranos with as many contraltos it is probable that the latter will show more necks *relatively* long than the former because of the difference in temperament. In the contralto and basso there is more of the osseous and muscular constitution, so that the latter may have or appear to have a longer neck. As for the head or brain indications, we must take into account the general development of the forehead and lateral parts. A temple region that is largely organized may make the region of the crown appear smaller than it appears in the head that is but moderately developed in the side parts.

SYMMETRY OF MOLD AND EXPRESSION—M. M.—It is the irregular head and face that impresses by its expression rather than the regular, harmonious, even cast of features. When we look at a face of which the nose or chin or cheek offers a marked contrast in size and prominence to the general cast of the other features we are at once struck by its individuality, and especially so if associated with the physiognomy is a complexion of the sanguine or bilious type. Strength of expression depends upon the characteristic of emphasis given by one or two features that stand out in marked distinction from the others. A face, to be sure, may be generally large and strong; is associated in such case with a large frame and intimating the motive temperament in dominance. Where we find symmetry of cerebral constitution in an unusual form we usually find symmetry of face.



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.

SHUT IN.—A Story of The Silver Cross and other Stories. By MATTIE M. BUTLER. 12mo. Cincinnati: The Standard Pub. Co.

This neatly made duodecimo illustrates the principles involved by that neat symbol often seen in the bodice of some of our women with the letters I. H. N. The stories are simple in style and natural enough to be photographs of actual incidents. The great company of The King's Daughters includes a variety of persons, but to none will this come more acceptably than to those whose relation to the world is so significantly characterized by the term "shut in." It is a forcible argument in behalf of their value to society that none are so debarred from active participation in the affairs of life beyond the threshold of house or home as to be incapable of exciting some influence of an important nature by word or deed, of sowing seed in thought or by example that may produce a tree that may blossom and fruit for the comfort and joy of a whole community.

SWAIN COOKERY WITH HEALTH HINTS. By RACHEL SWAIN, M.D. New York: Fowler & Wells Co. Price \$1.50.

In Swain's *Cookery* is condensed a world of reference and practical good sense. In the book there is not a superfluous word. The recipes are admirable for simplicity and clearness of form and wholesomeness of compound. The menus are plain and, for that very fact, commendable. An added value—more than most persons realize—is the serving together of just those nutrients that most readily assimilate. This book is excellent because it follows out the

plan—only lately put before the public—of care in combining the elements of various foods taken at one meal.

In old-time cook-books there were recipes enough, but no attempt was made to balance the nitrogenous goods with the starches and the salts. It marks a great step in advance when the author points out those goods that go together.

A long experience in a sanitarium has given Dr. Swain a practical knowledge of the subject of which she treats. While she gives directions about cooking all varieties of meat, her remarks thereon afford little comfort to flesh eaters.

HESTER M. POOLE.

DOLLARS OR WHAT?—A Little Common Sense Applied to Silver as Money. By W. B. MITCHELL, of Chattanooga, Tenn.

Another pamphlet on the silver question. Its chief aim is a criticism of "Coin's Financial Fool." Mr. Mitchell is a banker, and writes, therefore, from the banker's point of view. It must be said that he has a way of putting things clearly. Let the people read on this subject and weigh the issues. It strikes us that after all the silver question won't cut so large a figure in the next presidential election as was thought. "Free silver" or not, people don't want to carry much of the metal around with them; they would rather trust the government's money symbols after all.

ECLECTIC MEDICAL COLLEGE OF THE CITY OF NEW YORK. Announcement and catalogue for session of '95-'96.

This institution is among the progressive schools of the city. A very complete course of study is furnished. Students of both sexes are received and the terms are liberal. We learn that all the graduates at the late commencement passed the State Board examinations successfully. Geo. W. Boskowitz, A.M., M.D., Dean.

VITA.—The Prolongation of Life and the Perpetuation of Youth. By HAVILAH SQUIRES. Chicago: Purdy Publishing Company.

The author discusses his topic from the point of view of the thought-life of a man. The mind is the chief thing. Its elevation, purification, etc., will promote all that is desirable physically.

PHRENOLOGICAL SOCIETY AND FIELD NOTES.

THE Milwaukee Phrenological Club was organized recently, and they have already subscribed for THE PHRENOLOGICAL JOURNAL.

MR. GEORGE MARKLEY, formerly of Penn avenue, Pittsburg, Pa., class of '92, has moved his phrenological office to 2038 Forbes street in that city.

THE CINCINNATI PHRENOLOGICAL SOCIETY will hold the first meeting of the season on September 20, at 230 West Seventh street, and will be pleased to see all friends of the science.

PROF. GEORGE MORRIS, writing from Nebraska, says: "I expect to be back working in Minnesota this month in south-east part of State. To-night expect to finish organizing the 'Omaha Phrenological Society.'"

MISS EDNA I. SEELEY, class of '94, reports very favorably from Atlantic City, N. J., where she has had her office during the summer. She takes much pleasure in her work, and finds a great deal of interest manifested in our science.

LEE FRANCIS LYBARGER, Lakeside, Ohio, has been very successful in phrenology in that city. He recently took part in a debate with Dr. Nelson, of the Ohio Wesleyan University, and in the near future he expects to write out the propositions he maintained.

G. G. BROWN, class of '92, has been working through the Muskoka region of Canada and the district of Parry Sound. He has met with much success, having well-attended lectures, and averaging fifteen delineations a day. He expects to remain at Front Creek, Canada, for another month, and will go from there to Ohio. He proposes to continue in the phrenological field, as he says: "I enjoy it and believe it is more remunerative than any other line of work I can take up."

PROF. F. A. FARISS, classes of '85 and '87, has been giving a series of lectures at

Tabor, Iowa. He has been working in that State for the past few weeks and sends us many orders for charts, etc.

Later Prof. Fariss writes: "I have worked three towns in Nebraska, and have been quite successful financially. The prospect for fall work is good as far as I can learn. I am billed at Wissner Opera House, Wissner, Neb., for four nights, beginning September 13."

R. E. WARREN, Unionville, Mo., has just closed a course of six lectures at that place and reports crowded houses. After ordering a large lot of Wells' charts the following encomium was received:

"I am much pleased with the new arrangement of the Wells Chart. Also with the quality of the paper and color of cover, which is bright and cheerful. The arrangement of the matter of the chart is such that the examiner will be greatly aided in his making of the chart."

During the past year The Human Nature Club, of Brooklyn, have had ten public lectures, with an average attendance of one hundred and fifty. In addition to this they have had a class for the scientific study of phrenology, taught by Prof. Bausch. There were twenty weekly lessons. The membership now numbers sixty-four. To promote sociability among the members and friends the club gave an entertainment and reception in the hall, and a "Salmagundi party" at the class rooms.

The work is very promising, and the club is disseminating a strong interest in phrenology in that section of Brooklyn. It will open its fall season at Phoenix Hall, South Eighth street near Bedford avenue, on the fourth Friday in September, with a lecture by Mr. A. F. Dennett. A number of other eminent lecturers have been secured for the winter. The lectures are free, and the public is cordially invited.

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Number 5

THE

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AN ILLUSTRATED MAGAZINE
OF
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MADAME FRANCESCA JANASCHEK.

THE
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VOL. 100. No. 5.]

NOVEMBER, 1895.

[WHOLE No. 683.]

MADAME FRANCESCA JANAUSCHEK.

A PHRENOGRAPH FROM A PERSONAL EXAMINATION.

BY EDGAR C. BEALL, M.D.

DRAMATIC artists are generic-ally described as players, but they might with much justice be called workers. There is a good deal of genuine labor incident to the performance of a great tragedy, or even a comedy. It is play for the audience, but work for the actors, and probably few people are aware of the amount of vitality and strength of constitution that are necessary to sustain the great exponents of thespian art. Certain it is that most of the eminent actors and actresses have been superbly endowed with physical and mental strength, and that Madame Janauschek is an excellent illustration of the rule.

This famous tragedienne is five feet five inches in height, and weighs 170 pounds. Her temperament is a combination of nearly all the elements that insure health and long life. She has the dark brown hair that we associate with power. Indeed it is almost impossible to think of flaxen or golden hair in connection with tragedy. How often it has been remarked that the "heavy villain" is always made up dark! This dark pigment in the hair or skin denotes the presence of a positive current in

the system that stimulates, braces and sustains under circumstances of great bodily or mental strain. It is therefore possessed not only by the majority of distinguished statesmen, scientists, reformers, etc., but also by those who are great in simulating greatness on the stage.

Madame Janauschek has blue eyes which mirror the poetic sentiment, candor, affection, tenderness and sensitiveness that belong to the artistic, feminine nature. Her hand is of medium size, well formed, but inclined to the square type, which denotes mechanical skill, executive talent in music, and histrionic ability rather than poetic. It agrees also with the general strength and positiveness of her character as contrasted with the more limited, negative and impressionable phase of mentality that we find associated with the small, conic hand.

Her head measures 22 inches in circumference and $14\frac{1}{2}$ from ear to ear over the crown. Whether due chiefly to heredity or to her comparatively nomadic life, the occipital or rear portion of the brain is rather short. In a typically feminine woman the head extends backward

from the ears in a manner slightly suggestive of the poll of a hammer, but in the present instance the back head approaches more nearly in form to the face of a cube. This type of head is so common among the Germans as to have led the French to call it *la tête carrée*; and although Mme. Janaushek is not of German birth, her long residence among the Germans and familiarity with their language may have contributed to this cerebral formation. However, another and a better reason may be found, perhaps, in the fact that she doubtless resembles her father; and as she has a great deal more ambition and physical energy than are usually encountered among women, it is not surprising that her brain should to some extent resemble the masculine type. Thus in her head the distance from the ear backward to the love of home is short, and the same is true as to the faculty of concentration. Those who know her history will appreciate the agreement between many events of her life and these facts concerning the development of her brain.

Her cerebellum is very large, and imparts a wealth of magnetism and so-called animal spirits, in addition to intensity of love. A similar organization may be observed in nearly all eminent dramatic artists. Vitativeness, or love of life, is strong. Combativeness, or courage, is fully developed, and the twin faculty of destructiveness, or severity, is of about average strength. In a tragedian or tragedienne we might easily imagine that the love of violence would need to be large, but such is not always the case. A temperament capable of profound emotion, with superior vocal powers, and a talent for imitation, will be able to imagine a considerable degree of destructive passion, and thus easily counterfeit enough energy to make up for the difference between an average and a large development of the destructive faculty. Stage vil-

lains are very often personated by individuals whose private lives are marked by amiability and gentleness. And as to aggressiveness, it will be observed in the accompanying portraits that the facial expression is not belligerent or cruel. The nose is devoid of the elevation in the upper part of the bridge which betokens a contentious disposition.

Madame Janaushek is not a good financier. It almost goes without saying that an artist, whether in painting, sculpture, poetry or the drama, will be found to have a relatively narrow head a little above and forward of the ears at the seat of the acquiring impulse. The sense of property is almost incompatible with the artistic temperament. It implies, at least in its positive manifestations, the necessity for strife, effort and labor under myriad forms in overcoming the difficulties of nature or in opposing the rapacity and greed of competitors in the mad struggle for wealth. The true artist creates and then loves to give to the world the beautiful products of his brain. But avarice begrudges the time required to build. It is impatient of the long, dreary wait between seed time and harvest, and prefers by shrewd barter to acquire and selfishly keep the values created by other more patient, unambitious toilers. The artist chafes under the bonds of restraint imposed by economy. In the world of art, boundary walls, rusted bars, or thorny hedges checking the passage from field to forest, or from snow-capped mountains to flowery dales, are utterly unknown. In that world of beauty all measurements, rulings, reckonings and accountings seem purposeless and out of place. "No trespassing allowed" is to the artistic soul a most hateful sign. To compel an artist, therefore, to save money, and live within the fixed and precise rules of a definite income, would be so difficult that nature has evidently regarded the task as hope-

less, and in endowing the artist has neglected to plant in him an instinct so greatly at enmity with the spirit of his mission.

Secretiveness is another faculty that is usually subordinate, if not weak, in actors. As it confers a

danger or impediments of any kind that threaten to interrupt her happiness, or the success of any labor in which she may be greatly interested. Thus she would be careful in guarding her reputation, or in maintaining a high degree of excellence in her pro-



MADAME FRANCESCA JANAUSCHEK.

species of restraint, it is also opposed to that freedom and spontaneity of expression which constitute the very life of art in all its protean vehicles. It is rather feeble in Madame Janauschké. But her head is wide at the seat of caution. It is a habit with her to consider elements of

fessional duties but without a great degree of prudence in financial matters.

We are accustomed to find in celebrated people, especially those who are distinguished in music and literature, great sensitiveness to approbation or blame; an almost dominant desire to excel, to achieve fame, and

to secure approval even from their humblest friends; a longing unsupported, however, by the sense of self-valuation.

In our present subject these two peculiarities are present in a degree which is almost surprising even in one of her profession. Her ambition is of the kind that never sleeps. The love of distinction, glory and honor is her most conspicuous quality. A mere tyro in the practice of phrenology would be able to determine this by the fullness of the rear top head at the points which in a cube we would call the corners; but just between these developments there is a very perceptible hollow, which reveals the deficient sentiment of self-esteem. Few persons in any walk of life are more anxious to shine and yet more inclined to distrust their ability to do so. Very few of the many thousands who have been thrilled by this woman's powerful acting have ever suspected the secret diffidence with which she has made her appearance upon the stage. With such a deep, magnetic voice, the tones of which seem especially adapted to command, it seems strange that at heart its possessor should be as modest as a child, yet such is the case.

Naturally, some one may ask how such a woman could attain so great a height in her profession where she is subject to constant criticism; where she is obliged, in her performance, to attend carefully to the pronunciation and inflection of each word, and the manner and direction of each gesture; where a single slip might provoke comment that would sting her to the quick. The explanation is easy. Her desire to succeed is so eager, so absorbing, so overmastering that she is impelled to step to the front regardless of any misgivings as to the result. Then her experience gives her a certain confidence of opinion or judgment as to her ability, which sustains her in great measure. But she requires constant reminders through the

memory of former triumphs to enable her to do with confidence what another person would unhesitatingly undertake simply as a result of the stimulus imparted by the sentiment of self-reliance.

The moral elements are well developed in the superior portions of the head, but with rather more sense of justice and sympathy than reverence or faith. She has in a marked degree the quality commonly described as a tender heart. All the upper frontal portion of the brain is well developed. The upper temporal region of the forehead is finely expanded at ideality, or the love of beauty and perfection. Constructiveness is also large. She is a born mechanic, and could accomplish almost anything requiring manual expertness. Imitation is also strong, and the somber depths of her intense, passionate feelings are illuminated and enlivened by scintillant gems of wit.

The intellect is vigorous as regards both the power to gather materials for thought and also to design or weave extensive abstract mental operations. She has talents for both science and philosophy, and could have excelled also in literature, music or painting. Her judgment of size and weight is shown in the fullness of the inner eyebrow, and the central height of the arch bespeaks a remarkable perception of color. At the outer extremity of the eyebrow, however, there is a very noticeable lack of order. The temples are wide at music, and the prominence of the eye affords an unmistakable sign of fluency in speech.

The sense of motives, or the character-reading faculty, is rather weak, and is indicated by the depression of the upper central forehead where it joins the hair. This will expose her to some misunderstandings in her social relations. Altogether the combination is a strong one, the few shadows only giving greater effectiveness to the

points of brilliancy. She has extraordinary versatility, and might have become distinguished in almost any sphere.

BIOGRAPHY.

Madame Francesca Romana Magdalená Janauschek is of a Bohemian family and is a native of Prague. While still a very young child she manifested a passionate fondness for music, and in her seventh year she executed very difficult compositions. At the age of ten she was familiar with Beethoven, and at thirteen was preparing for a professional debut. At this time an accident occurred by which one of her hands was injured, so that she then determined to cultivate her voice, which was a fine mezzo-soprano. She entered the conservatory at Prague, expecting to become an opera singer, but on the advice of friends devoted herself especially to dramatic study, and at the age of sixteen made her first appearance in the Royal Theater of her native city in a comedy, and her success was instantaneous. After re-

maining a few years at this theater she made a tour through Germany. Later she became famous throughout all Europe, and finally came to America, where she achieved the same success that had previously crowned her efforts in the old world.

Madame Janauschek has not risen to her present position without meeting many serious and discouraging obstacles. It was no small matter for her to acquire the German language, in which she performed in Europe, but it was a still greater task for her to master the English language as she did in order to play in this country. She is one of the few women who have been able to present with classic beauty and marvelous power such heavy roles as Iphigenia in Tauris, Medea, Phedra, Deborah, Maria Stuart, Meg Merrilies, etc., and she deserves great credit for her efforts to maintain the dignity of her profession and to encourage in the public mind taste and appreciation for the legitimate drama.



THE ACTOR'S LOOKS.

ACTORS' and actresses' faces are of great interest to the physiognomist. An actor's art must of necessity involve the stimulation of both the muscular and trophic factors of expression. Not only has he to emphasize the facial movements which are appropriate to his part, in order that his expression may be plainly seen by the pit and gallery, but he is as a rule obliged to change his rôle frequently, and to assume a succession of characters requiring very different facial renderings.

As a result all his expression muscles are exercised as thoroughly

as are the body muscles of an athlete who is undergoing a systematic course in a gymnasium; hence in a typical actor's face when seen at rest no one group of expression muscles outpulls the others, and as a consequence of this state of muscular balance there is about it a peculiar aspect suggestive of a mask. Moreover, this impassive and almost wooden look is enhanced in many cases by an even layer of subcutaneous fat—the result, probably, of emotional stimulation of a constantly varying character. — *Blackwood's Magazine*.

HOW THREE PEOPLE DID EUROPE AFOOT.

BY GEORGE C. BARTLETT.

LETTER III.

THE principal attraction to me in visiting Geneva is the lake, and the child of its bosom, the prancing river Rhone that flows out of it like a deluge of blue champagne, sparkling and joyous. The lake is strikingly beautiful, as is witnessed in the fact that it has been the subject of poetry and prose by such men as Voltaire, Rousseau, Byron and Dumas. We took long walks on both sides of it and admired the many villas and the extensive and well cultivated grounds along its borders. A source of pleasure to all who look upon it is a jet of spray mechanically thrown up nearly two hundred feet. Numerous boats, private and public, add to the scene.

While walking beside this transparent lake with hardly a ripple upon its surface, suddenly we heard an outbreak as of waves surging against the shore as do heavy ocean billows; leaving the road, we went close to the water, and while the body of the lake was calm we perceived a noisy flutter coursing along the edge; a peculiar phenomenon of this lake—an inward voice of the under-current, liable at any time to break upon the stillness with its own mysterious language.

Excursion boats run to the castle of Chillon, and in the hands of several of the passengers we noticed Byron's Childe Harold.

One is apt to forget the venerable age of Geneva; that it dates back before the Christian era; but no one forgets that Calvin found a home here for the exercise of his theological zeal, and that thence the doctrines which bear his name permeated, to a certain extent, all Europe; but whether his teaching was for good or evil will be under discussion in the future as in the past. Calvinism is,

at the core, religious fatalism; that is, people are predestined for such and such a future by an all-wise creator, and therefore the non-elect cannot change their destiny. Come what will, they must be damned, and the elected must be preserved in glory. When you first arrive at Geneva you should at once proceed to the cathedral and be seated in Calvin's chair; afterward you are sure to feel at home in the city, for you have thus been initiated.

Rousseau was born here, and a little island in the lake is dedicated to his name, where he can be studied in bronze while one is sipping absinthe at the little café close by. Voltaire also walked the streets of Geneva and studied the mysteries of life while reclining on the banks of the lake. The city remains century after century, decade after decade, but the illusions are more and more short lived, appearing, as it were, for a moment of time to make room for others to come and flutter in their places.

The river Rhone divides the city, and is spanned by many bridges which when lighted up at night give to a part of the old town a slight suggestion of Venice. We were amused while looking into the water of the Rhone from these bridges to see such strange sights at the bottom; the water being perfectly clear it revealed different families of seaweed, and brilliantly colored ground-work as if paved by precious stones and coral. One is tempted to stay for hours fascinated with this weird water world; in the shallow places the bills of the swans can be seen pecking away after some unknown food and occasionally sending the sand twirling up to the surface of the pure stream. The mirroring of the water

also discloses their legs and shows us how gracefully and easily they paddle themselves about in their crystal home, each foot a perfect oar.

We spent a little time in the Musee Rath hunting for the portrait of Mme. de Stael and of her renowned father, Necker, who was a native of Geneva. This city is celebrated for its excellent schools. During our stay the children and students were celebrating the close of their season; the streets and parks were crowded with them, and their bright faces were pleasant to look upon and caused the old city to renew its youth.

The Swiss air is invigorating without even a suggestion of humidity, and every one lives out of doors, when he can. The public cabs may be here mentioned, as they surpass those of most other cities in good looks; the drivers seem to take pride in their immaculate appearance, and the white linen shades that cover most of them help to make them look cool and inviting. The Swiss way of serving wine is in carafes, little, medium and large. I like it.

The Fourth of July we spent here, and the American flag floated from several of the windows. At night the Hotel Metropole was handsomely illuminated with Japanese lanterns; a concert was to be given in the park *d'Englair*, where the principal feature was to be the singing of Hail Columbia; but it rained instead to the music of varied thunder, which caused the patriotic gatekeeper to flee, neglecting to return the entrance money. I am sure that each one's thoughts were of America as we walked or rode homeward that night through the sobbing rain.

* * * * *

We enjoyed our stay in Geneva, but all places must be somewhat insipid after leaving Paris. Late in the afternoon we left by rail for Cluses, a ride of an hour and a half. We spent the night in Cluses, an uninviting railroad

town, stopping at a large, greasy, pretentious hotel where everything was represented to be first-class, but in reality was only high priced and thoroughly bad. The next morning bright and early, having previously sent our baggage by diligence, we were on the road to Châmonix, a distance of twenty-eight miles; it proved our pleasantest day so far, and without particular weariness we walked twenty miles through a country of superb grandeur; the narrow passes and charming valleys were an inspiration and a continual delight. Occasionally we found ourselves in a circus-ring of mountains with one narrow outlet in the distance, a pass through which we might expect at any moment the entrance of a host of wood nymphs, satyrs, mountain pigmies and other strange beings that live between heaven and earth, to perform for our edification and their amusement, so favored were we this one day.

In order to see the top of some of the mountains, while traveling through the passes, we had to rest our heads on the backs of our necks, and even then bend backward to see the top-most peak.

Refreshing were the rests by the wayside while watching the slim, swaying trees bowing to their partners as if dancing a minuet; graceful creatures they were, bending over and whispering one to another, their leaves rustling like silken dresses. Fragrant was the new mown hay, and pleasant to lie on at mid-day, with Baedeker for a pillow; and about us what a profusion of wild flowers, varieties not seen before, whose tendency was to keep us as fresh as themselves! We passed hedges studded with morning-glories, and fields of pansies, wild pansies only in name, for they certainly looked cultivated, and were beautifully shaded, though their family name was unknown. They had for neighbors blue-bells, and bells that were not blue; alpine roses, moun-

tain pinks, forget-me-nots, red poppies, and our daisies and our buttercups and ragged robins. Suddenly looking upward we discovered Mont Blanc covered with snow ; a little farther in our walk a glacier appeared—a frozen water-fall. At the same time we picked wild strawberries for a light lunch. We pulled along rather slowly as the sun went down, and were glad to reach unexpectedly a little inn where we were shown clean beds with linen sheets as white as snow; and we congratulated one another on our first day's walk of twenty miles.

We were on the road next morning about seven o'clock with only eight miles to do—about thirteen kilometers—and we noticed that we left the stones that indicated the kilometers much faster than during the hour or two before stopping the previous day. When one becomes weary on the road the kilometer stones seem far apart, but when one is fresh and in good condition they are left behind rapidly. In a few hours we passed into the "Vale of Châmonix," sung of and talked of in our school days. We had finally arrived at the foot of Mont Blanc, and were encouraged with the belief that we could now walk through Switzerland.

The village of Châmonix takes from, rather than adds to, the lovely valley. Trade and traffic, barter and sale make a discord in such a spot, and the town has the appearance of one of the catch-penny places. The large hotels and pensions have runners and porters at the corners of all the streets dressed up in tawdry uniform, to beseech and annoy every stranger who is passing by ; the proprietors delight to overcharge, and think it clever to deceive. The excitement of the place is the arrival of the diligences from Cluses and the surrounding country ; they appear at all hours of the day, sometimes with two horses attached, and sometimes with three, four, five and six ; they are instantly surrounded by a mob of

excited hotel runners, each one crying louder than the others the name and special advantages of the hotel he represents.

To enjoy the valley one must leave the village. Our best day there was that on which we commenced by winding our way up the mountain *en route* for Hotel Montanvert. We were somewhat short of breath before we arrived, but the sight from there was grand beyond description and in all directions. The Mer de Glace was in plain sight, only a short walk ; we had not intended to cross the ice, not having alpine-stocks or woolen socks, both of which were supposed to be necessary, but as we looked at the others crossing, the temptation grew upon us and we were unable to resist. I think it is Oscar Wilde who says that the easiest way to overcome a temptation is to yield to it.

A young Englishman, accompanied by the most beautiful sister that a brother ever had, joined our party ; we procured a guide for six francs, and crossed without accident, all of us declaring that it was the most novel and satisfactory excursion we had ever made. We stood spellbound before this great eternity of ice ; avalanches and mountains of cracked ice ; some sections gray and dirty, partly buried amid rocks, other parts white and sparkling like crystal ; noisy little pools circled around, and occasionally a big stream pounded its way against the ice and fell roaring into a huge white dungeon thousands of feet below. It was all on such a large scale, everything big but ourselves.

After crossing the Mer de Glace we descended by the *mauvais pas*, and it surely proved a *mauvais pas*, at least that portion, and it seemed to us a very hazardous portion, where we skimmed along the rocky mountain, with a very limited hold for our feet and one hand against an iron rail which had been cemented into the rocks. People are warned to keep their eyes upward and never look

down, for the depth of the abyss is likely to daze them; a false step and you would be lost forever; down, down, down you would go until you were a tiny speck in a sea of ice. Part of the way we crawled along snake-like but sure, and felt a great relief when we were safely over the danger and realized that our future descent would be down a comfortable path; but I say to every one, take the trip, as there are portions of it which make one's heart fairly bubble with delight.

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Early in the morning from Châmonix we started for Interlaken, a long way off, but we intended to make several halts between. About noon we reached Chatêlard, the largest suggestion about the place being its name. We began to feel a little tired and hungry, and failing at several places where we inquired for refreshments, we finally procured a pitcher of goat's milk and some bread at a half finished hotel; we found the task of disposing of the milk rather difficult; it was our first trial, and it will surely be our last; the taste and flavor were more suggestive of billy goats than of their wives. Usually, however, we have found good refreshments along the country roads, and only occasionally have we been served with stale and pestilential cheese; yet we must confess that we felt refreshed and our strength returned after having been nursed on such strong diet, and quite willing we were to walk the hour and a half that brought us to Fins-hauts, the sudden beauty of which so impressed us that we all exclaimed, "Let us remain here!" And there we did remain for several days in that superb hidingplace, not excelled probably in the world for its grandeur and picturesqueness.

A horse drawing a light load attached to a small cart appears now and then on the narrow roadway; but nearly everything to eat, drink

and wear is carried upon the heads or shoulders of the mountaineers, and their tramp, tramp, tramp is to be heard all day and far into the stilly night as they bear their burdens hither and thither. I noticed one woman carrying a heavy weight of lumber upon her head, while at the same time she made a cradle of her arms and rocked her little one to sleep.

There is scarcely a level spot where one may take a single step, and the farmers often enter their houses and barns (for they are usually built together) by walking up the mountain side and stepping into whichever story they choose. Their finely cultivated garden patches are often cut on the bias and form an attractive cluster of colors as they cover the slopes and steepes. Their hay fields are quite diminutive, and often women and girls, with sickle in hand, can be seen clipping the high grass from small level spots that appear between the rocks and in solitary nooks; they fill their aprons and then carry it to the barns to be fed to the cattle during the winter months.

Every hour in the day or night nature hangs out a new picture to look upon. The clouds are frequent visitors and move into many different shapes in the valley and over the mountain tops. It is a new show to us and is run on a large scale, a continuous performance of magical wonders. A string of bells encircles the necks of all working horses, and a large, broad leather band holding a single bell is placed upon the necks of the cattle and sheep, the jingling of which makes merry music. The cattle and horses here are usually gentle, the people kind, all living together peacefully as one human family, as if a dynamite bomb had never exploded, as if an anarchist shell had never burst, as if a warlike gun had never been fired, and as if "peace and good will to man" had always existed. Oh, for more such

places and a decrease of cities! "God made the country and man made the town."

While at Fins-hauts the only rough thing I experienced was a shave; a stalwart hillman who attempted the barbarous operation possessed a heavy beard of his own, which might account for his dull razor. After I had loitered half an hour outside waiting his return from the fields where he was at work he took me in and seated me in a little hard chair, twisting his face this way and that to show me how I must twist mine in order to have him shave me properly. After he gave me the first scrape I would have given any ordinary bribe to be released from the situation, but as he had come all the way from the field to shave me I felt compelled to endure the agony. It was worse than the suffering of a dentist's victim; but even while being hacked I was glad to have the opportunity of scrutinizing the plain, humble home of one of these mountaineers. I have often wished that I had taken notes of the many different shaves I have had in different countries, that I might describe their various peculiarities. One of the cleanest shaves I ever had (outside of Wall street) was in my cabin, while on a rough sea, near Bombay, an Indian barber performing the operation while I was seated on a trunk. He pressed my face against his breast, dipped his hand in a pail of hot water and rubbed the palm across my face, then immediately applied his razor, and although the ship rocked and he used only warm water minus soap, he shaved me without a scratch. This was an artist. In Odessa, Russia, after a shave, while smudges of soap are still upon your face, you are taken to a little fountain in the center of the room, where your head receives a spraying which is quite exhilarating—but this does not interest the ladies.

At Fins-haut we stopped at the Pension Mont Blanc at a cost of

four francs per day, and to show my readers how cheap one can live in certain parts of Switzerland I will give below the diurnal bill of fare. First *déjeuner*: fair coffee, fair butter, good bread and excellent honey; second *déjeuner* (twelve o'clock): soup, fair; boiled beef, with cabbage, carrots and potatoes, all good; roast mutton with lettuce salad, excellent; and lastly, delicious cherries and cheese. Table d'hôte at six: a very good soup, fresh fish with drawn butter, a vegetable well served, roast chicken with an excellent salad, a tasteful pudding, closing with nice Swiss cheese; at a cost for each meal of one franc, or in our money, twenty cents, leaving one franc for lodging.

Some of the patches of wheat and vegetables along the mountain sides are not larger than a good-sized bed spread, and some are cultivated where it is so precipitous that the wheat has to be cut kneeling, and with a small sickle; men and women usually dig their potatoes also kneeling, as such places are too steep to trust a standing position.

Honey is served at all Pensions at breakfast, and it is delicious, clear as the clearest amber. Bee culture is an important industry, and some of the bees are given very pretty Swiss cottages to live in, their family shield hanging above the entrance, nature supplying them with an endless variety of blossoms in which happily to buzz their industrious hours away.

The cows at this season of the year are absent, having been driven high up the mountains where the soil is not cultivatable, and numerous boys and girls with tin cans strapped upon their backs can be seen night and morning going up to milk them. The cows return from their summer vacation about the first of October and enter their warm homes which during their absence have been well furnished with hay and other fodder.

In first approaching one of these mountain villages it is likely to ap-

pear small, and you think there are but few inhabitants because your eyes fall only upon the church with its white steeple and on a few prettily painted houses; but the majority of the dwellings are not painted, and age combined with heat, wind and rain have so nearly impressed upon them the color of the soil and rocks in the background that they are distinctly perceived only gradually, the roofs and the rocks so blend together; but as you become acquainted with the place the small village after awhile turns into a large town.

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There lay before us a good day's walk when we left Fins-haut, for we desired to take our table d'hôte at Leukerbad that night. The first little town that we passed through was Triquent. In turning the corner when we first spied it we were in the shade, and the sun was throwing bright beams upon it, making it as pretty and as full of choice colors as a rainbow. We passed through and came to the Gorgés du Triège, a free exhibition to be seen by anyone who is so fortunate as to pass along this highway. Watkins Glen in New York State is somewhat similar. Its grandeur thrilled us as with electricity, and we sped on our way feeling that if such sights might continue to be seen we should prefer to walk rather than travel in any other way. Through the town Salvan we continued and then went zigzagging down the mountain where the road can be seen in its remarkable loops in seven different places at once. Soon we were able to catch a glimpse of the valley of Vernayaz, which grew larger and larger as we descended. It looked almost too beautiful to be real, and if real, one would suppose farmers had been working on it for a thousand years, walling with white stone the banks of the Rhone, growing the green shade trees along the roads, perfecting the growth of grass and grain. An ar-

tist was the creator of Switzerland.

As we looked back upon the mountain we had descended neither road nor pathway could be seen. It looked like a straight wall impossible of ascent, although an hour or two before we could often see six or seven of the windings where men and women and mules with luggage were passing up and down. We broke our pedestrian rule here and rode in the steam cars for an hour, and then a four hours' walk up the Dala Valley brought us to Leukerbad. We enjoyed the walk, but it was hard work. The scenery was perfect, and this kept us stimulated. The Gemmi Mountain could always be seen, with its crown of dark rock, and the tops of the adjoining mountains that looked like old castles on the roofs of which snow had been falling. As the road twisted here and there we were constantly given a view of some unexpected town, only to lose it when we turned a sudden corner. It was like a game of hide and seek. While traveling through this country one sees many little brown villages perched far up on the shoulders of great mountains, looking as if a heavy gust of wind might slide them down into the valley below.

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We at last saw Leukerbad, with its tall spires and white houses; it appeared quite near, but we were weary, and as we walked on and on it seemed not to come out to meet us. We gained on it very slowly, but knowing that the longest walk is ended by steadfastly putting one foot before the other, we continued to do so until we arrived at Hotel Bellevue. A good table d'hôte and a carafe of the excellent wine of the country refreshed us, but at 8 o'clock we were quite willing to lie down to rest, and, oh, the delight of rest after such a thorough day's work of pleasure!

Leukerbad can boast of but two special attractions, its mud baths—mud only in name—and the walk to

the ladders. The baths, directly and indirectly, are the support of the village, as people come here from all parts of Europe to be healed of their pains and aches. The baths are more especially renowned, however, for their cure of cutaneous diseases. Bathing houses are free for the inspection of visitors, but while the patients are bathing a little basket is passed in front of you as soon as you make your appearance, and you are expected to throw in a small coin, to be used for the relief of the poor. Each bather has a folding table, minus legs, upon which when open will be served, if ordered, coffee, wine, fruit, newspapers, etc. Some of the bathers are required to remain in the water several hours, the floating refreshments tending to break the monotony.

At the commencement of the "walk to the ladders" we pass under handsome shade trees which line each side of the pathway and embrace each other overhead; then we proceed along the lower slope of the mountain and through several wooden gates as if going from one private estate into another; then steeply ascend through a deep forest, when suddenly we are abruptly stopped by coming in close contact with a mountain of rock. There we perceive ladder after ladder hanging to the side of the precipice and attached to each other at their ends up and over which the country

folk must climb, for there are a number of fertile farms on the other side; and to see the people ascending and descending the ladders is such a novel sight that the walk is taken by all strangers at least once a day. The path leading to these ladders is a pleasant one; benches are placed at short intervals where babies are held in their nurses' arms; children are playing about, and a few persons are gathering wild flowers. In what profusion all flowers bloom throughout Switzerland! From the Edelweiss—a strange, sad, rare flower whose family is superior and lives alone, acknowledging neither kith nor kin, loving best the remote mountain top and desolate places, delighting to hang over precipices and to hide away from all human contact—to the little wild violets that peep out from the lowly valleys. New varieties we have never seen before sprinkle our pathway daily. Boys and girls in the public square sell wild flowers all the day long; they bring them in quantities packed in wooden boxes, from mountain, hill and dale.

Seated upon one of the above mentioned benches, just at the entrance of a pine forest, one gets an excellent view of the Gemmi, the lower body with its skirts of green, and the upper a massive, majestic head of rock.

(To be continued.)

HEROISM.

RUBY wine is drunk by knaves,
 Sugar spends to fatten slaves,
 Rose and vine-leaf deck buffoons;
 Thunder-clouds are Jove's festoons,
 Drooping oft in wreaths of dread,
 Lightning-knotted round his head;
 The hero is not fed on sweets,
 Daily his own heart he eats;
 Chambers of the great are jails,
 And head-winds right for royal sails.

—R. W. EMERSON.

PHRENOLOGICAL PROBLEMS.

By C. M. ALEY.

IN my experience as a student and examiner I have frequently been impressed with the necessity for that knowledge of phrenological science which can only be secured by extended practical acquaintance, coupled with deep thought concerning underlying principles. Surely if one is to prove worthy of this splendid vocation and expects to place mental science high in the estimation of the masses, something more than a superficial acquaintance with the subject will be found indispensable.

Perhaps no feature of phrenology presents a more important problem than that of the legitimate or primary sphere of the faculties. Given a certain impulse or action, what is its origin? To what faculty shall we trace such action through the preceding impulse from which it receives its immediate birth? Practical ability of a high order is necessary to the successful examiner, but there must be coupled with it a clear comprehension of the relative as well as absolute influence of each mental power. In the action and inter-action in the relative influences of the various faculties the possibilities of combination are almost infinite, and one mind, however capacious, and one life, however long, are insufficient for their complete mastery. Failure to understand the true source of action is a fruitful cause of misapprehension and lack of confidence in phrenology. A case in point occurs to me as I write:

In examining the head of a gentleman in Utah I remarked that his Inhabitiveness, or Love of Home, was deficient, and that, as a natural result, he cared little for home, *per se*. To this statement he instantly and emphatically objected. Said he: "Well, now, you are away off, for when I am absent from home I am constantly and powerfully drawn back, nor can I be at rest till I return." To this I

quietly replied: "Your head declares an unmistakable deficiency of this faculty, and I must so assert. Where were you born and reared?" I asked. "In Wales," he replied, without the exhibition of a particle of that home feeling arising from the action of Inhabitiveness. "Have you any desire to return to the land of your birth and early association?" I next inquired. To this he answered, with absolute indifference, "I would not give ten cents to go back and visit the old country." His replies, by word and intonation, completely sustained my position that he lacked development of the home-loving instinct. I then proceeded to explain to him why, although deficient in Love of Home, he constantly yearned to return thither when absent therefrom. Said I: "You are well endowed in Acquisitiveness, Parental Love and Conjugality as well as Adhesiveness. You have, at the place you call home, property, children, wife, friends, to all of which and to whom you are strongly attached. Naturally, when severed from wife, children, friends, houses and lands, you desire to return to them, being drawn by a fourfold cord. Surely you can here find abundant reason for the constant and almost resistless inclination of which you speak." The gentleman's face lighted with a smile of appreciative comprehension as he exclaimed: "That's so, but I'd never have thought of it in that light, and had you not explained the matter so clearly and beautifully, perfectly vindicating phrenology, I should have said either the science was baseless or that you did not understand it."

This man was entirely satisfied; the science of mind rose grandly in his estimation, and he learned certain valuable facts, while at the same time I was duly credited for my understanding of the principles involved.

Had I said to this gentleman, "Your Inhabitiveness is deficient," instead of "Your Love of Home is lacking," it is altogether probable

we should have failed to bring up and discuss to a satisfactory conclusion the true philosophical principles embraced in the problem.

TEMPERAMENT AND THE TEETH.

BY ALLISON R. LAWSHE.

AS an evidence of the remarkable harmony existing between the different parts of the physical organism in relation to character expression a study of the teeth is both interesting and useful, especially in determining temperament. It often happens that the form of a person is



NERVOUS.

concealed by clothing, and the hands covered by gloves, but, in conversation at least, the teeth may be observed in most instances without difficulty. However, even where all the signs of character are visible, it is better not to be dependent upon one class alone. If several different kinds of indices are observed we shall be the more certain of our conclusions, and consequently much less liable to error.

In people of the nervous or mental temperament the teeth are characterized by great length in proportion to the breadth. They have long, cutting edges and cusps; are pearl blue or gray in color; inclined to trans-

lucency, and have brilliant surfaces with slight depressions and elevations. Their articulation is very long, the gum margin fine, delicate, shapely, and oval in curve. In this constitution the frame is slight, the head large, the features expressive, denoting great mental activity, and a tendency to early exhaustion from too close application and insufficient exercise.

In the bilious or motive temperament the teeth are large and rather angular; relatively long and of a strong, dark yellow color. They are usually marked by transverse ridges and strong lines and have



BILIOUS.

none of that brilliancy of surface found in the nervous temperament.

In articulation these teeth are firm and close; the gum margin is heavy and firm and rather inclined to angularity. These characteristics are associated with a large, bony, angular figure, dark, coarse hair, a dark complexion, and a countenance somewhat

harsh in expression. Energy, endurance, determination and self-confidence are the leading traits of character.

This temperament naturally forms a very marked contrast to the nervous or blonde constitution. Indeed no one could mistake the difference in character between these two temperaments, as indicated in the teeth. The whiteness and brilliancy in the one case suggest sensitiveness, delicacy and refinement, while nothing could be more suggestive of strength,



SANGUINE.

positiveness and power than the dull color and peculiar overlapping or crowded condition in the bilious subjects.

Where we have the sanguine or sanguo-vital temperament the teeth are well proportioned, abounding in curved outlines, with rounding cusps, of a cream yellow color, and inclined to translucency. Their surfaces are fairly brilliant, smooth or nearly so, with the cutting edges and cusps translucent. The articulation is moderately firm, and the gum margin is round and full as regards both breadth and depth. These peculiarities are in keeping with a figure rounded and graceful, eyes light, generally blue, chestnut or red hair, and a ruddy, fair complexion. Fickleness, versatility, a jovial, happy-go-lucky nature are some of the attributes of the sanguine temperament.

When the lymphatic or lymphaticovital constitution is in excess the teeth are large, but not shapely, the breadth being somewhat greater than the length, and the cusps not conspicuous. They are muddy-white in color, smooth, opaque, entirely lacking in brilliancy and are wanting in surface elevations and depressions. The gum margin is thick and undefined in shape. Accompanying this state of the dental anatomy are the round form, fair hair, pale skin, dull eyes and unexpressive face. The body is slow in movement and the mind sluggish, totally lacking in the vivacity so characteristic of the sanguine, as also the mental acuteness found in the nervous type.

Caused probably by an excess of animal matter, teeth classed as lymphatic in character are usually quite sensitive, and are more easily acted upon by corrosive agents than the sanguinous. We have in these structures the index of a weakly constitu-



LYMPHATIC.

tion. The blood is too serous to furnish material for the building up of a healthy body, while the reverse is true in the sanguine temperament, with its abundance of rich blood, and consequently teeth excellent in quality, as the mineral constituents of these organs are believed to be principally supplied by the red part of that fluid, and the gelatine from the white or serous.

A PHRENOLOGIST'S PREDICTION.

BY ANNA OLCOTT COMMELIN.

CHAPTER II.

SIX months had passed since the visit of Dr. Clifford to the Institute. Harry Schuyler went to Japan, but his mother was cheered by the letters she received from him, telling of new life, without and within. Paul Ashmore was in the city, in business, and Ruth missed him in the home, and looked forward to the end of each week, when he returned to spend Sundays with her. When Paul had any spare time he employed it in taking lessons in his art, for Prof. Richmond had loaned him money for this purpose. Being a man of means, it was one of his pleasures to co-operate with his friend, Dr. Clifford, whenever the latter found powers which should be developed. It was Paul's ambition to paint Ruth—Ruth, whose beautiful face seemed to grow more lovely each day in happy cares. She was fitting over some rooms in the old home, for she could not think of leaving her father when she was married, and Philip was to go to the city every morning from Ashmore. Then what pretty gowns Miss Todd was making for her, and what girl does not appreciate becoming and appropriate garments? Philip desired to have his future bride's dresses made by Redfern, but Ruth was obstinate on this point, as her father's purse would not warrant such expense, and besides she really wanted to see Miss Todd a proud and happy woman in all the importance which belongs to the maker of a bridal trousseau.

Hazel Rayburn was growing handsome. Some thought that her health had improved on a more generous diet, as Mrs. Richmond had invited her so often to her home, where good food was served at regular hours. Hazel herself thought that the sympathy she had received had been of benefit to her. How else could she

have endured her lonely, narrow life, and her bitter disappointment in being forced to decline the proffered lessons? Mrs. Richmond had pleased herself in arranging pretty toilettes for Hazel, which set off the girl's great eyes, and lent a tinge of color to her pale cheeks. Prof. Richmond's house had been a rendezvous for all his pupils, for whom his regard was almost paternal. Philip Burton had acquired the habit of dropping in often, especially since Hazel Rayburn's visits were of so frequent occurrence.

"You really must have a new gown for my reception, Hazel," said Mrs. Richmond. "Try on this ivory crêpe. It is just the shade for your eyes. It was made for me, but the Professor prefers something more matronly, and wishes to see me in ruby velvet. The crêpe will fit you with slight alterations. Just a little taking in to suit your slim figure. Now, then," as Hazel fastens the last hook, "come into the drawing-room and see yourself in the long glass."

Hazel did as she was bidden, and in the gleam of the lights she made a dazzling picture. So thought Philip Burton, who emerged from a corner. It was strange that, living in the city as Phillip was, he found it convenient to visit Ashmore and drop in at the Professor's so frequently. He came forward and expressed his admiration in a courtly way that was quite fascinating.

"It is all Mrs. Richmond's gown," said Hazel, blushing in spite of herself.

"Pardon me," said Philip, "I think it is the woman in the gown."

Hazel wrapped a scarf about her head when ready to go home, and Philip was struck again with the beauty and brilliancy of her eyes, as

they gleamed out from the white folds. He offered to escort her, as it was lonely around the deserted factory, and the handsome girl on Philip's arm was not surprised when he poured in her ear a confession of love, for she had noted his admiration for weeks past, and her starved, dwarfed nature was only too ready to give forth the treasure of her pent-up emotions. One blissful hour and her troth was plighted. Hazel went to bed, in her tiny cell of a room, too happy to sleep. She rose and looked out at the moonlight, and thought it flooded the brown earth with radiance, just as her dreary life had been transfigured by love. When morning came she dressed and resolved to tell Aunt Lois as soon as the work was done and the time for the routine of sewing arrived. Surely her aunt would not object to marriage and thwart her purpose as she had done before. A light tap was heard at the door. Hazel answered the summons, and saw Miss Todd, who, with her finger on her lip, said, "I want to show you something, but you must tell no one. It is a secret!" Hazel followed the dressmaker across the hall into an inner room, about which were boxes and gowns. Miss Todd removed a white drapery, and Hazel beheld a dressmaker's form, on which was an elegant wedding robe of satin and lace. Hazel started, and then exclaimed, "What a beauty! Whose is it?"

"Sent as a present from her rich aunt in the city. I am to alter it a little. Will she not look like an angel in it?"

"Who? Who?" said Hazel. "Why, Ruth Ashmore, to be sure. Whom else would Philip Burton *think* of marrying? The wedding is to be next month. It's the strangest thing that no one knows about it. Why it is kept a secret I cannot imagine. But I wanted you to see the gown, Miss Hazel."

"Thank you," said Hazel, "it is

beautiful — but — but I must go back!"

"Has Miss Lois a spell?" called Miss Todd, but no reply came. Hazel rushed to her room, seized hat and wrap and then went out—out, into the air, anywhere, anywhere! only to get away from everybody. Thwarted before in her wish to rise above the stagnant dead level of her life, now in the new, sweet hope that had come to her to find such baseness revealed! What was Philip's motive in making love to her, when, all the time, he was preparing to marry Ruth? Her surging emotions bore her on, whither she neither knew nor cared in her blind passion of grief and dismay. Her course was arrested at length, miles away from Ashmore by Ashmore stream, now swollen by recent storms to a rushing river. The thought of plunging into its seething torrent seemed a relief to the whirl and fever in her brain. A moment, and in she dashed, the cool waters closed over her, and down, down the swirling foam she felt herself going, hoping only for the oblivion of its depths, and that the agony might be brief.

CHAPTER III.

The disappearance of Hazel Rayburn had been the tragedy of Ashmore, and the one topic in the minds and on the lips of its people for weeks. It had cast a gloom over the whole place. The mystery had never been unraveled, but the solution, by common consent, was that, for some unknown reason, Hazel Rayburn had drowned herself or had accidentally fallen into the river. The last person who had seen her was a butcher boy, who visited Miss Lois about twice a month, who said that he had seen the young woman, walking rapidly in the direction of Ashmore stream. Miss Todd recalled her sudden flight from her showroom, but had supposed that Hazel was alarmed about Miss Lois. Poor Miss Lois! she had mourned her loss sincerely and truly,

great as had been her trials with her niece. Now, in her black dress, she looked quite pathetic, with her thin form, scanty hair and eyes faded with weeping. Miss Todd had been kind and friendly, and the two women took to compassionating each other. In the Richmond home there was genuine sorrow, for the girl had greatly endeared herself to the Professor and his wife. The reception was given up, and Hazel's loss was mourned by all in the household.

But Ashmore had revived again, in the last week, at the prospect of a wedding. "All the world loves a lover," and all the world is interested in a wedding.

There was a bustle and stir in and about the house of Squire Ashmore. The wagon of a caterer from town had been standing in front of the door, and a florist was seen to enter the house, followed by a boy carrying flowers and pots of ferns and palms from a large wheelbarrow outside. Miss Todd had just gone in with a big box, and presently she emerged without it. To everyone she met on her way home she gave the most interesting details about the wedding, which was to take place at noon next day.

Paul had come home looking very fragile, but trying hard to appear pleased, and to rejoice in his sister's happiness. The Squire was beaming, and had spared no expense in the wedding preparations of his only daughter. Paul went up to Ruth's dainty room, newly furnished according to her taste.

"Oh, Paul, I am so glad you are here even before Philip comes," said Ruth.

"Ruth," said Paul, "I have the outline of your picture sketched, and it is a good likeness. When I can color more perfectly I shall finish it."

"My first lover!" said Ruth, kissing him. She was so happy that for once she did not notice how pale Paul was.

"I am going to try on my wedding-

gown," said Ruth. "Philip will be here by the nine o'clock train, and it is already half-past eight. To-morrow his father and mother, and his sisters, Juliet and Henrietta, will come."

Ruth gave a few touches to the little curls on her forehead, and then she went into her tiny dressing-room for a few moments. She emerged in a sheen of satin and film of lace, lovely as a poet's dream.

"Ruth," said Paul, "somehow I cannot give you up. My sister, my own!" Paul dashed away the tears he was too manly to allow to gather.

"Your sister just as much as ever, Paul," said Ruth.

"Then, too," said Paul, with hesitation, "if it—were only Harry—and not Philip!"

"Paul Ashmore! You know I have a great affection for Harry. Why, we have been friends—the best of friends—for many years, but I never thought of marrying Harry, for he seemed almost like a brother. But compare him with Philip for a husband!"

"I do not like Philip," said Paul.

"Paul, the only trouble that has ever come between you and me is the fault of Dr. Clifford. I wish he had never set foot in Ashmore," and a deep flush settled in Ruth's cheeks. "Our last evening by ourselves, and it is spoiled by his cruel speech! Hark! Is that the whistle? Yes, the train is in. Philip will be here in a few moments. Forget the phrenologist and his evil motives, and clasp me in your arms again, Paul, before Philip comes."

They sat together on a low, cushioned seat, Ruth at first glancing occasionally at the clock, but as time passed on she listened nervously for the familiar click of the gate and the well-known step on the walk. None came. Ten o'clock, eleven, and twelve! Ruth exchanged the wedding robe for the one she had worn before, and paced the floor in intense excitement. Paul sat, pale and stern, with arms crossed, trying, however,

to soothe Ruth, but inwardly remembering a latent fear that had never wholly vanished from his mind since his interview with Dr. Clifford, to which some inward monition or intuition of his own added gravamen. No word, no telegram had come, and it was midnight. Squire Ashmore determined to keep up the courage of all.

"Something has happened, of course," he said, "but morning will make everything all right. Ruth, go to bed and get rested for to-morrow."

So the household settled down for what remnant of the night was left. Ruth slept at intervals, her father's words giving her the hope that all would be right in the morning. Paul, however, paced the floor until

morning, when a telegram came from Philip announcing that he was ill, and later a letter arrived informing Ruth that he and his father were involved in financial difficulties, the only possible way out of which was his marriage with a rich heiress, and he begged Ruth to release him and save his family from ruin. Ruth sent three words in reply. They were, "You are free." After she had sent them a deadly pallor came over her face, but there was no time to think about her own wounded love and pride and awakening from the illusion of happiness, for her father was seized with an attack of heart failure, brought on by the excitement of the day, and before a physician could be summoned he died. Ruth and Paul were alone in the world.

To be continued.

PRACTICAL PSYCHOLOGY.

I.—A RETROSPECT.

BY H. S. DRAYTON, M.D., LL.B.

THE term psychology, from the Greek *ψυχή* (*psyché*) and *λογος* (*logos*), signifies literally discourse or treatise of the soul, and is applied to that department of philosophy which treats of the nature of the mind.

Physiology strictly relates to the structure and growth of the material parts of living organisms, while pure psychology deals with the subtle phenomena of mental action, defining them according to the special properties or qualities which they indicate.

As pure psychology does not deal with material objects, things subject to physical manipulation, its position among the sciences has been much disputed by thinkers and observers in accordance with the various methods which they have proposed or laid down for its investigation. The mind not being a substance which may be taken in the hand, sliced, boiled, solved in acid, viewed

through the microscope, but whose extreme tenuity foils the most delicate of physical tests, resort has been made to the phenomena of consciousness and self-investigation for the determination of the primary elements of thought, feeling and sentiment, and for the formulation of a system which should represent fairly the laws and processes of mental action.

The differences in intellect and characteristic disposition between one author and another, whose contributions to metaphysical philosophy are extant, are impressed upon their opinions, and although a general similarity exists in writers of a given school, be it the Platonic, Aristotelian, Cartesian, Scottish, or any other, it consists mainly in a deferential imitation of the grand formulary laid down by the eminent father or founder of the school; but in the application of that formulary wide departures in

opinion are found among its disciples simply because the testimony of the self or inner consciousness of a person with regard to an object is individual, a fact certainly natural enough, although the old writers as a whole do not appear to have discerned it. The inevitable tendency of this mode of observation was toward dogmatic criticism and *quasi* absolutism in deduction. The impressions, the thoughts, the feelings of each self-observer were very real and conclusive to him, hence his inferences from their study were positive, and being written down in the seclusion essential to mental contemplation it is not strange that, there is so much of dogmatic and arbitrary statement. Hence the history of metaphysical philosophy is a record of systems and opinions, indicating much diversity and interminable disputation. This is specially the case with the philosophy of the past century or two.

Until the time of Descartes the study of philosophy covered a wide range of subjects; religious, intellectual, political and physical relations being generally deemed its legitimate province; indeed, whatever challenged the effort of reason to discover primary causes and trace with certainty the fundamental principles of human knowledge was deemed a part of philosophy. Descartes may be credited with introducing a new era in thought, and prescribing a definite sphere for philosophy, viz.: the observation of the laws and methods of mental action. Metaphysics, or the science of *being*, as being may be determined by its manifestations, and as distinguished from concrete or external things, was thereafter considered the proper domain of philosophers. Later metaphysics (*μετα* [*meta*] *φυσικά* [*phusika*] beyond the physical) became identified with the scientific observation of mental phenomena and synonymous with mental philosophy—while philosophy applied in accordance with its meaning, “the science of first princi-

ples” (Morell), has become greatly diversified according to its connection. Thus we have the philosophy of history, of government, of mathematics, of chemistry, etc.

Psychology as a term employed in philosophical speculations even previous to Socrates was not so applied in a technical sense until near the beginning of the seventeenth century, when thinkers used it to designate that branch of philosophy which treats of the soul as distinguished from the *pneuma* or spirit and the faculties which it employs in the mental life of man, and their modes of operation. Early in the Christian era thinkers were much given to discussions concerning the nature and destiny of the soul; the doctrine preached by the great founder of Christianity and his disciples contributed to stimulate inquiry and speculation on the subjects of life and mind among all classes of philosophers. These were appropriate to psychology but lacked the definiteness and perspicuity belonging to scientific formulæ.

When observers in the last century began to note the phenomena of thought, sentiment, emotion in others, especially under abnormal conditions, they were able soon to discern parts, faculties, functions, powers in the constitution of the *psuche* or mental principle, and as the data accumulated psychology took on the character of science, and to-day, with the general recognition of the brain as the instrument of mind, the inductive method is considered necessary as much to the elucidation of mental action as it is necessary to the analysis of physical things.

What mind is in itself we shall not attempt to define. It is a problem that, like the origin and nature of life, has thus far proved the despair of the acutest intellects, and will probably continue for ages, if not forever, to foil the inquirer.

We find it impossible to define mind without resorting to those facts

and experiences that are involved in the term, because this principle can not be resolved into anything more fundamental than itself. But this method of definition is no sooner entered upon than it is seen that we have to deal with a most complex entity. Intellect, emotion, sentiment, will, etc., are recognized as belonging to the mental function of every individual and each includes several constituents or faculties which, according to occasion, may exhibit a variety of power and influence. No two individuals can be found whose properties of intellect, sentiment, volition, etc., are entirely alike, hence the attempt to trace their constitution to final elements becomes an undertaking which demands the closest scrutiny. Genius has essayed the task and with the result of discovering sufficient community of nature in many of the phenomena of mental action to enable a classification to be made.

Thus, there are the two grand divisions of pleasure and pain which are universally recognized; some degree of either entering into the action of every quality or power of the mental organism, be it intellectual, emotional, volitional, etc. The gratification which ensues in doing a kind act is very different from that which we experience on the accomplishment of a purpose which adds to our pecuniary gains; the distinction, however, which lies between these two grades of mental enjoyment is traceable to the faculties that are employed; the act of kindness, like the business operation, must use the intellect, but in the one case that is stimulated by high and generous sentiments, while in the other selfish and personal feelings control.

The experience of pain is greatly varied also according to the faculties or powers in exercise. Disappointment is a term applied to one class of painful sensations that arise in consequence of failure in the realization of our hopes or purposes.

Grief is another term applied to our sensations in view of misfortune which has occurred to others or to ourselves. Anxiety is another, with its many shades of difference, dependent, like all other classes of emotion, upon the nature of the faculties brought into combined activity and the degree of their excitement.

A brief consideration of phenomena like what we have suggested will show how broad and complex is the nature of mind and how difficult it would be to define it in terms at once positive and inclusive. A common attribute may be discerned pervading all its phenomena, but even that must be explained by a reference to *matter* as the opposite or contrast of *mind*. "Who ever knew mere matter to understand, think, will?" Charnock says: "And what it hath not it can not give. That which is destitute of reason and will could never reason and will." This is in accordance with the usual manner of metaphysicians in their explanation of the common attribute or character of all mental manifestations. It may, however, be of service to the reader if we succinctly review this explanation.

Matter is extension or the *extended*; whatsoever may be its condition this characteristic can be predicated of it. When, then, we are conscious of anything possessing the property of extension our consciousness is occupied with the external or object world, something that is not mind. But when we are feeling pleasure or pain, desiring, remembering, imagining, we are not conscious of anything extended, and are said to be in a state of subjective consciousness, or manifesting phenomena of mind. Hence metaphysicians speak of the "inextended mind" as distinguished from the outer or object world.

Besides this effort on the part of philosophers to define with logical precision the nature of mind there is the appeal to personal consciousness or intuition, which must have its

weight with the candid thinker. "We know the knowing mind to be different from the material object known, whether this be the organism as affected or the object affecting it. Not that we know by intuition wherein the difference lies, not that we are in a position to say whether they may not, after all, have points of resemblance, and a mutual dependence and a reciprocal influence; on these points our only guide must be a gathered experience. But in every art in which we know a bodily object we know it to be different from self, and self to be different from it. . . . Man may mistake the external object for another, but it is not possible that he should mistake an external object for himself, or identify himself with any other object." ("Intuitions of the Mind."—McCosh.)

We notice a sharp contrast between the methods of treating matter and mind since the laws and phenomena of the extended, or matter, are set forth in those sciences commonly termed exact, as mathematics, chemistry, mechanics, while mental philosophy, psychology, etc., seek to trace the laws and relations of mental manifestation. It is the office of psychology as a science to observe wherein there is an agreement or difference between states of the mind as apprehended by consciousness and to classify and interpret the phenomena thus observed.

When the inductive or scientific method finally became the method employed by advanced students of

psychology, as it had been that of the physiologists, and its results were applied to the conclusions of the metaphysicians, a new era was opened and we were enabled to make clear and certain many things in the analysis of mental phenomena that were previously quite unintelligible.

For instance, it was attempted to explain by the old method that the diversity of talent and acquirement shown by individuals was due to their difference of association, habit, surroundings, but when that method was confronted by the great diversity of character and capacity often met with among the children of the same family that were subject to the same training and influences, it utterly failed to solve the problem thus presented. A great school of thinkers, like that of Locke, would never have insisted that the character of men and women was dependent altogether upon training, the mind in childhood being passive and merely recipient of impressions, if the variety of character shown by children in their earliest years had been noted by the leaders of that school. Many skillful and accurate analyses of states of consciousness were made by the metaphysicians, especially by those of the eighteenth and the first quarter of the nineteenth century, and they served a most useful purpose to those modern observers who have studied mind in the scientific manner, because they helped toward the definite making out of faculty and function.



THE AMERICAN INSTITUTE OF PHRENOLOGY.

OPENING OF THE ANNUAL SESSION.

THE thirtieth annual session of the American Institute of Phrenology was opened in the Hall of the Institute, Tuesday afternoon, September 3, 1895. Notwithstanding the continued financial depression that has so seriously affected nearly all professions, the present class numbers thirty-five, and includes several bright women. This is only one less than we had a year ago, and is an increase of five over the number we had in 1893. Considering all the circumstances, this is an exceedingly encouraging sign as to the vitality of the science we teach, and as to the efficiency of the Institute.

A few members of the faculty, Dr. N. B. Sizer, Prof. Hyde and Dr. Beall, were unable to be present at the opening exercises, but the audience was entertained by speeches from the older professors, notably Prof. Nelson Sizer, Dr. Drayton and Mrs. Wells. A number of graduates of former classes also made interesting remarks. We give the following synopsis of the addresses :

PROF. SIZER.

Ladies and Gentlemen : A year seems short. I remember when I looked up the hill of life and the years seemed long. I wanted to get there, to realize, and thought to myself, when would the blessed birthday come? When would Christmas come? But birthdays come and Christmas comes, and the years rapidly slide away from us, and here we are with another new class, and it seems a short time since we closed the last one.

We seem to have some good material here to work upon or to work with, and our duty and our pleasure unite in girding us for the work. It is always a little hard to start with a new class. I do not know that other people feel it and know it as we feel it and know it, but here you are from the ends of the earth. We have one from the old country ; we have some from Canada, and have had them from Australia and New

Zealand, and last year we had four from Los Angeles, Cal., and we have a friend with us whom Brother Rowan of last year's class sent to us as a pupil. You are from everywhere, and I suppose in the course of two months you will be from this place to go everywhere, and make your home in a cosmopolitan way wherever you may be ; but there is this that you have to hope for, to look for, and to expect, and that is that you are going to work in life on the best subject there is within the knowledge of man. "No man hath seen God at any time" ; but man is called the Son of God, and he "is made in the image of God," and that is the material you have to work with. You are not to work with silks and satins, with pork, beef and beer, and get your living out of that, but you are going to do good and get paid for it. I have sometimes seen a man sell to people that which would do them damage. They could not afford to buy it in the first place, and it would only be a damage to them when they got it.

What you are going to give people will benefit them. The truths you tell them will do them everlasting good, and if you take pay for that which does a man good, and for which he will bless you the longest day he lives, it is all right. A man came into the office a few days ago and said to me: "Thirty nine years ago you examined my head and you told me many true things that have been a mercy and a blessing to me and I want to shake your hand." So he took one of my hands in both his and looked at me as if he had something to say which he hardly could say. It is a great while to wait—thirty-nine years—for the good to come, but as long as it exists it is all right, and it will come by and by, and when we get through working for the body and working for board and house room we shall get the thanks that we have earned after we have suffered and labored.

I have already said that it is a little difficult to start with a new class. You come from everywhere, and you have all the different kinds of culture and habit, and you have not been accustomed to think together and with each other. A congregation of people who worship under one roof, hear the same sermons, recite the same ritual and listen to the same music, get so that they almost breathe through the same tube ; that is, they think harmoniously. But here you are, and everyone has his own thoughts and his own amount

of information, culture and knowledge, and you do not as yet harmonize with each other; consequently, if a man rises to speak, half of you do not know whether to believe and accept it one way or another, and, therefore, you sit separately without unity of taste, belief or judgment, and you do not know exactly what to think of it all. But, brethren, after you have been here two weeks you will "see eye to eye" and you will think in unison. Did you ever see them reel silk? I suppose you have not. Well, they take a tub or pan of warm water and throw a pailful of cocoons into it, and the cocoons become soaked until their winding ends become free, and then the operator takes a stick which is a little rough and stirs them, and when lifting the stick there are perhaps 150 fibers attached to it, from as many different cocoons, and then they start to wind this for a thread on a spool, and that is how they reel silk; and if any of the cocoons do not start to begin with they are kept tumbling about until the fiber is attached to the threads going to the reel, and as one lot becomes exhausted they put in more cocoons. Now, do you see the drift of all this? What I mean is that we shall get every one of the lines of your thoughts to a common center, and before we have lectured to you for a month everyone of us will be united to one common purpose, like the many fibered silk thread, and each of you will be like a musical instrument and all attuned to one common choral of harmony. It is always hard work for a Methodist minister to preach for the first time to a new congregation (for Methodist ministers are sent frequently to a new parish), but after awhile the minister gets his congregation so that they will shout "Amen" to what he says. He reels the silk, coördinating all its individual fibers so that he is master of the situation. I remember lecturing at the University Building; Dr. Drayton and the rest of us were there, and a man used to come in and sit at some distance from the platform. He came early and took the same seat. His hair was parted in the center and fell in ringlets on both sides of his head. He was about 40 years old, tall, dignified and stately, and looked like a man of high breeding and education. He had auburn locks and beautiful blue eyes, and he was very handsome and nice, as I thought; but he was so dignified. He came to the first lecture, he came to the second, and sat through the whole lecture and looked like a frozen Sphinx; he would not even wink if he could help it. He would not nod his head in assent or approval; he would not shake his curls; he would not do anything but just sit there and keenly scan me. He was too much of a man to smile at or approve anything he had not been taught when he was a

boy; and so I set to work to break down his frozen dignity, and I am telling you about it now so that when you come to do it you will know how. I do not know how much ability you have to do it now, but I am reeling the silk now, gathering up its separate fibers, and I know as little about you as you do about me. But about this man: I would warm up to my subject and spread it over the whole congregation, and leave him sitting there in his cold silence, and then, when I got ready to crack the joke, I would drive it straight at him. I saw him straighten up once, and I said to myself, "Well, I am getting him." So I looked away from him and labored at the rest, and when I got another story red-hot I would explode it, as it were, right under his nose, and at last he broke down, leaned forward and shook his head so that his curls rustled with merriment, and I had cured him for all future time. After that he was ready to applaud and laugh with the rest at every good thing that might be said. I do not know whether we have any long curls here, and I do not know whether we have to roast you in order to mellow you; but what I want to say is that in a little while you will all think together, and then matters will work smoothly.

But if I do not stop I shall begin to lecture before I know it. This talk is only incidental, and what I am saying is accidental, for I was too busy this morning to think of any speech or to eat my lunch until just before I came up here. What are we going to do? In the first place, we are going to work together and to tell you what we know on this subject called phrenology, and you might call it Human science. As I have already said, we are going to deal with the best material the world has ever seen or known—manhood and life in human form, striving for the higher life that is to come—and that is material that is worth a great deal. Some people hammer horse-shoes. That is good work, to be sure, and necessary, but it is hard work, and then there are some that work at other shoes, and some do glorious work in various ways, and then there are some who do inglorious work; but we have the material to work on that is worth saving. The material that we work on is that which "doth not perish." Somebody has said, "Money invested in obtaining useful knowledge is on interest forever." That which we do, and become in this life is to make as much difference with us and the life that is to come as the amount of study which the schoolboy does will make a difference with him and his future prospects when he begins to struggle with the world in his own interests. So we have something to work for that is worth the task, and something that can respond. Then there is another

point; I believe that nowhere have we told you that we know everything. We have not invited you here to listen to a lot of mysteries and marvels. Some of you may know as much about the subject as we do, although you have not been battling in the field with it as long as we have, and I wish that you all knew more than we know, and then it would make you feel good to sit and listen to the old veterans, and it would be a gratification to you to think that you knew more than they did. I once told a man, "I think you could afford to come. You may know more about the subject than we do, but if you come and find out that you do know more, it will afterward be a gratification to you to think that you were so well posted"; and he laughed over it and said he thought that was right. Now, there is another thing I want to say to you, and that is, I wish you not to prey upon each other. Do not argue with one another, and "tear each other's eyes," as Watts' old hymn hath it. We have invited you here to tell you what we know and, if possible, to tell it to you so that you will know it as well as we do. A man came to the class once; he was a smart man, and he had secured success in the lecture field before he came, but he pleasantly sat and listened, and never got into any arguments with anybody. He antagonized no one. He never expressed an adverse opinion, and he never tried to convince anybody that he knew something better than they knew it. He was satisfied with everybody, and he treated everybody with courtesy, and, finally, someone said to him: "Why don't you ever argue a point?" And his reply was: "Because when I came here to the Institute I laid on the shelf at home all that I supposed I knew on the subject and I came here empty ready to hear anything that anybody could tell me that was better, wiser and richer than I knew myself." So, while he was here he listened quietly to all we had to tell him, and he was thankful for it; so he said, at least, and it was polite in him to say so. But they were not all like that. I have sometimes come into the lecture hall and seen a couple of brethren arguing and discussing with their faces red, and I have also seen chickens arguing when they became old enough to fight, and when I saw the men arguing it always reminded me of that.

There is another thing I want to ask you to do, and that is to let utterly alone two important subjects, viz.: sectarian religion and party politics. Now, I know the religious preference or persuasion of every member of the class; at least, all those who have registered have told me that; but as soon as I finished registering one I turned over the leaf, so that there was nothing but a blank leaf for the next one to see. Nearly everything in the way of religion has a specimen here, and I do not

want any of you to say anything on religious subjects that would harass any person of any religious faith. No one comes here for instruction on religion. A man has a right to be a Jew or a Gentile, a bondsman or a freeman. His religion, whatever it is, is not a question to be discussed here, so do not discuss it. If a Bedouin Arab were to come here as a student, and act in a gentlemanly manner, you would have no right to scathe him on account of his religion; we come here to study phrenology as we would go to another school to study chemistry, so religion is not a question to be discussed here, and I do not want you to jostle against each other in the way of politics or religion. Another thing you had better do, or not do, and that is, you had better not set up as a standard what you know yourself in phrenology. Some know more than the rest know, but it is always a good plan to try to find out what the rest know; so do not set yourself up as a ruler among your brethren. You know Joseph had some trouble with his brethren, because they thought he wanted to rule over them, and in his dream he saw their sheaves of wheat bow to his sheaf and there may be some of you who have a sheaf of wheat, and it may be strong and ripe, but do not try to rule over the others. I have known a man who after the second lecture wanted to make arrangements to deliver a course of lectures to the class on what he knew about the subject, and another one wanted to lecture on anatomy and physiology, because he was an M. D., but before he had gone very far the M. D. who was appointed to lecture on those subjects came, and the class soon found out that their medical classmate did not know half as much as they supposed he knew to begin with, and so he quietly subsided before long. You did not come here to teach this class, and therefore you should not try to do it. Let us teach the class, and if you know more than we do it is all right, and that which we do know we will tell you honestly, and, as I said before, do not cause any friction by arguing on denominational religion or politics, and do not set up your own views on phrenology as a standard. I have known of men with six followers on each side to argue on some abstract question in phrenology, and when I got through with my next lecture I would ask if there were any questions, and one of these champions would say: "Yes, professor, I would like to ask a question." So he would present his side of the question which he had been arguing, and hope I would side with him against the others; but I saw what they were up to and said: "We shall discuss that subject later on. We have our own way of presenting it, and therefore we will not argue it now."

Some students incline to ask after we

have made the second or third lecture: "When are you going to teach us to examine heads?" And our answer is: "When we have taught you the principles on which we examine heads." There are some people who want to jump right into the senior year before they have finished the freshman, but that is not the best way to do it.

Now we will invite Mrs. C. F. Wells to say something, and she will talk much to you before the session closes, and you must remember that she taught the first class in phrenology that was ever taught in America, and now she is ready to work for the latest one.

MRS. C. F. WELLS.

Dr. Gall was the discoverer and founder of the science of phrenology. Dr. Fossati said "To Gall alone belongs the glory of having discovered the true physiology of the brain." He did not give it the name of phrenology. He called it the science of human nature. His theory drawn from facts was that the brain is the organ of all the propensities, sentiments and faculties, and that the brain is composed of as many particular organs as there are propensities, sentiments and faculties, which differ essentially from each other. This theory of his was founded on facts, so called, for which he diligently prosecuted the search for thirty years before he attempted to present his conclusions to the public. Being convinced that those conclusions were true he resolved to turn his whole attention to the finding of means which, in the least possible time, would enable him to accumulate the greatest number of facts to substantiate his theory. He observed men's acts, and the peculiarities in the shape of their heads, then took casts of them and placed dissimilar ones side by side and studied them. He was an apt student and keen philosopher, and feeling as sure of the philosophy as he was of his facts he at length presented them to the public in the form of lectures in Vienna, in 1796; ninety-nine years ago.

Whether or not Dr. Gall, with his prophetic vision, looked forward a hundred years and discerned the progress, the extent of the dissemination of his philosophy and the benefits to the human race, let us hope that he has not only witnessed from his place of abode in "the next life" enough to make him thankful to the All Father that he was enabled to exert so great and good an influence for the elevation of mankind, but also that he has guided his disciples in their labors in promulgating these truths since he left this world. He was ridiculed, persecuted, misunderstood and misrepresented, but he knew the solid foundation on which his teachings were grounded, and persevered to the end of his life. The growth of his

science may seem to have been slow, but like the strong oak, it has been sure.

In the assemblage in this small hall today we see evidence of earnest searchers for truth, and trust that the students of the American Institute of Phrenology for 1895 may plant good phrenological seed in soil that shall produce not less than a hundred fold of fruitage of the right kind. In order to do this, see to it that yourselves, physically, mentally and morally, are in proper condition for that position.

Dr. Gall said of himself, "I do not imagine myself sufficiently great to establish anything by bare assertion; I must endeavor, therefore, to establish each one of these facts by proof."

He had been lecturing in Vienna five years, when on the 9th of January, 1807, the Austrian government issued an order that his lectures should cease; his doctrines being considered dangerous to religion. This prohibition stimulated curiosity and he had more inquirers than before the interdiction. He had a large medical practice in Vienna and did not see the necessity of leaving the city for the mere cause that his lectures were prohibited; therefore he remained and continued in his usual routine of business, but after about four years his father wrote to him, saying, "It is late, and night cannot be far distant; shall I see you once more?" This meaningful letter served to the opening of a new life to Dr. Gall, who, with his now partner Dr. Spurzheim, left his patients and friends for a few months' tour to Northern Germany with the intention to communicate his discoveries to the learned men of that region. Invitations to visit universities led these disseminators of newly discovered truths to extend their travels more than two years and a half. They reached Paris in November, 1807, in which city Dr. Gall remained most of the time till his death. In Paris he flourished for a time, met with opposition from Napoleon who threw obstacles in his path for a time, but could not prevent his researches and the accumulation of a mass of facts, the publication of his books and the giving of lectures. Napoleon's influence was not everlasting, or omnipotent for opposition while he was the ruler, and Dr. Gall continued his writing, publications and lectures, some of which he gave in his own home. He also gave two public courses gratis.

In 1819 Dr. Gall commenced lecturing for the benefit of the medical students in Paris, by request of the Minister of the Interior. These lectures also were delivered gratis. In 1820 I think it was he attempted to give a course of lectures on his discoveries, with dissections of the brain, in London, but had not sufficient patronage to defray his expenses. Perhaps his imperfection in the use of the English language was the chief impediment to his success.

From 1822 to 1826 he published an edition of his work on the Functions of the Brain, in six volumes.

At the conclusion of one of his lectures in March, 1828, he was seized with a paralytic attack from which he never fully recovered, and which caused his death, August 22, of the same year.

He had made an imperishable name for himself, exerted a great influence on the minds of men of note, and was eulogized at his grave in Pere la Chaise. To him we owe much as our phrenological father. In person he is said to have been well developed; he was 5 ft. 2 in. in height, with a large chest, strong muscles, a firm step, and a vivid and penetrating look. His features had a pleasing expression and every part of his head was strikingly developed, measuring above the eyebrows and at the top of the ears $22\frac{1}{8}$ in. in circumference, and $14\frac{1}{8}$ in. from the root of the nose to the occiput.

Dr. Spurzheim, who was at the beginning of this century a student of Dr. Gall, the founder of phrenology, became Dr. Gall's assistant or coadjutor and finally his partner. After a few years of association with Dr. Gall he studied the English language with the intention to visit England and introduce the new science of mind there, which purpose he carried into effect in 1814. While there he made himself so famous that Americans who were educated in Europe and had there become interested in phrenology and in Drs. Gall and Spurzheim as its teachers, invited and urged Dr. Spurzheim to come and lecture in America. Finally, having lost his wife, to whom he was very much attached, and for whose loss he deeply grieved, he was induced to accept the invitations. After a tedious voyage of six weeks on the Atlantic he reached New York on the 4th of August, 1832, the summer of that terrible scourge, the cholera. In his exhausted physical state from the uncommonly rough sea voyage, his New York friends advised him not to remain here, hence he went first to New Haven, August 11, which was commencement week at Yale, the exercises of which he attended. While there he dissected the brain of a child who had died of hydrocephalus. This dissection was made after the plan instituted by Dr. Gall and perfected with the united and practical wit and wisdom of these two great men. It was a revelation to the medical men in New Haven who witnessed it, being the first dissection in America, as far as we know, by the unfolding of the convolutions of the brain instead of slicing across them. (Is this one of the lost arts?)

From New Haven the doctor went to Hartford, August 16, where he visited various public institutions and made many friends and admirers. On the 20th of August he proceeded to Boston, where at

the request of the American Institute he spoke on education before an immense audience. This was his first public speech in this country, and he received the most profound attention. On the 17th of September he commenced a course of lectures at the Atheneum Hall, Boston, and soon after another course in Cambridge. In these two courses he lectured six evenings each week, besides which he gave five lectures—one every other day—on the anatomy of the brain, to medical and other professional gentlemen in Boston. What time he was not engaged in his lectures or with his many callers he spent in visiting schools, asylums, prisons, etc., giving himself no needed rest. Indeed, he had so much faith in his physical power of endurance that he did not recognize its need of repose. He had indeed a powerful physique, standing six feet or more in height, and was very abstemious in his habits, diet, etc.

Dr. Nahum Capen, who was with him much of the time, said he was one of the *pleasantest* companions he ever knew. I had not the pleasure of knowing him personally, and am not sure that I knew of him until that summer when he was lecturing in Boston. He had not become acclimated or accustomed to the east winds of Boston while he was so overtaking his capability of endurance, consequently on going from his lecture room when glowing with warmth and enthusiasm a chill seized and prostrated him. On the tenth of November he breathed his last. It seemed as if he had captured the Bostonians at once, on coming among them, and now their love was turned to sadness and mourning, and they were repeating to one another the words of wisdom that had dropped from his lips, some of which reached a little teacher of district schools in sparsely settled towns in the State of New York. Those fitly spoken words or some of them fell on receptive soil and growth commenced at once, for the explanation that the brain is the organ of mind met with a responsive thrill never before realized, and continues to this day. That little teacher stands before you and is rejoiced at every accession to the phrenological—*army, shall I say?*—yes army, for it has been a constant contention with and overcoming of obstacles, the majority of which have risen from sources from whence aids instead of hindrances might be expected. Thanks be to the source from which all blessings flow that our cause has grown and prospered notwithstanding all the trials with which its early apostles met until it has been disseminated to all quarters of the globe.

Dr. Spurzheim seemed at times to rise into an inspired prophetic mood. One of the prophecies related as his is as follows: "It was his opinion that the time would come when phrenology, in common with

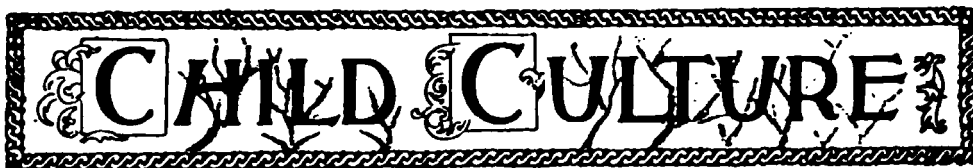
medicine and law, would become a regular profession, having not only its professorships in our seats of learning, but its regular practitioners in our cities and villages, who would be consulted by parents touching the education and choice of occupation adapted to their children, and by persons employing apprentices, servants, etc., as much as is the physician now in sickness."

Those who have been longest in the field must soon vacate their post, and then the graduates of this Institute will be expected to do their best to fill the vacant places and continue the work. It will be not a small responsibility. Fit yourself for the position, *not* for expected emoluments in money or fame or notoriety, but for the love of the science and for the benefits it will help you to wield for the human race.

DR. DRAYTON.

Ladies and Gentlemen: Consider the vast body of literature which belongs to this subject. It may surprise you when I say that if I could collate all the treatises and all the different writings bearing upon this topic I could fill these shelves quite readily; and yet there are some people who ask sometimes: "Are there any books bearing on this subject that I could read?" Go to some of the old libraries in Europe and some of the libraries in this country, and you will find in certain recesses, where they keep the older books, treatises bearing upon certain departments of phrenological science. Now, all this vast body of men and of literature certainly means something. These great men, and you will find by looking back over the hundred years from the time when Doctor Gall commenced his lectures, that there were a great many strong men who concentrated their minds and devoted their lives to this kind of work; and do you think they would have taken it up unless they had answered these questions affirmatively? There are one or two other points that have a more personal character, perhaps, one of which is usually suggested when I look at the faces of the group that confronts me for the first time at the opening of a session—that is, the personal experience of each student as obtained through study of this subject. I feel that it would be interesting to know the personal experience, the impressions obtained by each of you, and how the enthusiasm was aroused, the feeling of earnestness to know more, the determination to find out something and to do something in this particular line of noble endeavor. It must be about forty years ago when this matter of phrenology was first introduced to me. A lady came from central New York and visited my mother for a few days, and while with us her main talk was in regard to phrenology,

Gall, Spurzheim and the Fowlers. I was a boy then, and had never heard anything about these men or their teachings, and I treated the matter simply as a passing incident of no interest to me. But this lady, I learned afterward, had come to New York almost expressly for the purpose of seeing some of the men who had introduced this grand doctrine into American life. Then another point which might be mentioned at this time, and which is a point which none of us realize, namely, the extent of this work; so tremendous in its importance; so tremendous in its reach; of course just as important as the mind, because it treats essentially of the mind. Sir Isaac Newton, you remember, after many long years of study and hard work, said that he had only picked up a few pebbles on the shore of the great ocean of knowledge; so I have no doubt that if we could take the testimony of our friends here, these veterans, who for fifty years or more have been working constantly in this particular field, would say that they had not accomplished so much because of the vast extent of this work, and the necessity remaining for so much effort. This is an electrical era. The atmosphere is full of electrical energy; what we hear of chiefly to-day is in regard to what men are doing with that peculiar and subtle force called electricity. We are simply upon the margin of its evolution, as it were. We hear scientists, those who devote themselves largely to the study of the brain and the mind, claiming that electricity has something to do with mental evolution. I may have something to say about this in the course of the session, so I will not anticipate it now, but I can feel that you, ladies and gentlemen, somehow possess an electrical spirit, and that your enthusiasm with regard to phrenological investigations and work will partake of the intensity that belongs to things electrical. There is a department of literature which I suppose may be regarded as the highest of all, viz.: poetry. I remember that Emerson said somewhere that there were three elements in true poetry, viz.: comparison, symbolism and suggestion. Now phrenology covers all those three points. In the studies that you are called upon to make you will use comparison, and you certainly will have a great deal to do with symbolism; and when you come to work among men in a practical, useful manner you will have very much more to do with suggestion. Now, it was not my purpose to make anything like an extended series of remarks and to anticipate what I may have to say later in the regular course of my lectures on the physiology and psychology of brain function. I simply wished to make your acquaintance in a rather informal way and to join in this afternoon's exchange of pleasant courtesies.



"The best mother is she who carefully studies the peculiar character of each child and acts with well instructed judgment upon the knowledge so obtained."

THE EMPEROR OF GERMANY'S CHILDREN.

BY NELSON SIZER.

THE COUNCIL OF SIX.

FIG. 306.—If we could not see the tender, precious object of interest which has called together this fraternal group of six, sympathetic and graceful solicitude could be seen in every face. This loving brotherhood appears to have as much claim to royalty and to honor as any group we might find anywhere. The eldest son of the Emperor, wearing the military epaulettes, has a mellow, kindly look. He has a soft, genial face. He has a high moral top-head. The crown of his head is large enough to indicate dignity. His intellectual faculties appear practical rather than theoretical. His side-head is not as broad as is frequently seen among Germans, and if he were to succeed to the throne there would be gentle, sympathetic consideration in the administration. His subjects would regard him as a kind of a father or elder brother.

The second one, with his military boots, has a more robust constitution. He is brave and earnest and would command an army or a ship with more of the push and pluck that belongs to a commander than the elder brother. He is orderly, a good talker, has an excellent memory, is fond of wit and of humor, is cautious, honest, ambitious and earnest, and while he has much of the gentleness of the elder he appears to have more courage, force, fortitude and power.

The third son, standing at the head of the crib, wherein the mythical

"Stork" has left its precious burden, has an interesting face and a frankness of development, dignity and determination that command respect. He has not a selfish head. His desire for property and his tendency to be severe are not very great, but his love of truth, duty and honor are very strong.

The boy that the Crown Prince has his arm over has a sturdy, stocky, substantial look. What a leg he has, how strong his hips are and how broad his shoulders! His face is also broad, his head is wide and his complexion is of the enduring, brunette type. He is the tough, hard worker and the pushing personage of the lot, and he will not yield his rights to anybody without valuable consideration. The brothers will learn to pay respect to him; not because of seniority, but because he has the characteristics of courage, fortitude and force.

The next in order is the girlish, sisterly face with the blonde hair. What a beautiful face! What gentle qualities, what intelligence in the face and how different in some respects from the other four!

The sixth little boy, with his chin raised upon the infant's crib, standing on tiptoe, doubtless is trying to see the blessed messenger that has come from the unknown land. See those great eyes trying to take in the whole subject and with what hearty faith he gazes!

The tender sleeper in the crib, the

object of all the attention of the others—the mysterious stranger brought from the land of mystery—will never have bending over it more innocent and anxious curiosity than now; and when we study the intelligence and the strength of character

asties would be elevated, humanized and purified.

The innocence of childhood is beautiful, and it makes one sad to think it possible that the strifes and rivalries of life may furrow the fair brow and lead to controversy



FIG. 306.—THE COUNCIL OF SIX

possessed by all the others, this one, as far as we can judge, will be the equal of any of them. It has a massive head—the head of a financier and an engineer. He will have as much wit as the second son and possibly the sympathy of the kindest of the group. If all royal families had in their expression and make-up as much of the gentleness and kindness as depicted in these heads and faces the history of dyn-

and hatred among brethren who should dwell together united in the bonds of peace and love.

DOUGLAS GARDNER.

Fig. 307.—This is a remarkable boy. He is seven years of age and his head measures twenty-one and a half inches in circumference, enough, indeed, for a man of ordinary size of thirty years who turns the scales at one hundred and forty pounds. Be-

sides, from the opening of one ear to that of the other over the top of the head it measures fourteen and a half inches, which is large enough for a man who is forty years of age and whose head measures twenty-two and a half inches in circumference. His

make a man who would do credit to any family. The type of his head is that of the thinker, the philosopher and the reasoner. He gathers knowledge readily because he is so hungry to get it, but his thoughts are ripe and old. His wit is keen and



FIG. 367.—DOUGLAS GARDNER.

head is too large for his body, considering his weight, fifty-six pounds, and his age, seven years. He weighs well for his age, but his large head ought to be sustained by a larger physique. His complexion is light, his eyes blue, his health is good, and if it can be so continued and if he can be kept from overstudy and from over excitability he will be likely to

he readily sees the salient points of merriment and mirth. He appreciates poetry, has a fertile imagination and will be a logician in every line of study which he adopts. He will exhibit talent for engineering, construction, invention and creative fancy. He has wonderful powers of imitation and he conforms promptly to that which surrounds him if he likes it.

His caution is too large; he will always be more anxious than is comfortable or profitable. He has the financiering ability and if he has a chance he will make money, unless he devotes himself to literature and to science out of the reach of the financial phases of life. His Secretiveness enables him to say nothing when it is not wise or prudent to talk and caution renders him extra prudent. He is ambitious to excel. He is ardent in his friendships and cordial in his affections. He is imita-

think he will study as much as he is capable of bearing, and he will take rank with thinkers and among scholars.

THE HAPPY CABIN PASSENGER.

Fig. 308.—It is doubtful if this child in later years will be happier behind a coach-and-four than in this willow basket; yet his organization indicates a tendency to be happy irrespective of his environment. With such a vital and mental temperament he will make his own happiness and shed it abroad upon his environment.



FIG. 308.—CHARLES G. VOGELL.

tive, adopts the ways and usages of older people, and he does not imitate downward toward childhood and infancy, but upward toward manhood and achievement. We hope he will refrain from excipients, from tobacco and from the enthusiastic topics that would exasperate so excitable a nervous system. He needs the open air, plain, wholesome diet, warm clothing and not too much study. We

Such a child does not need floral decorations nor elaborate surroundings to produce happiness, but is himself a point of light, happiness and beauty.

The head is large and handsomely developed; has a keen and massive intellect which will grow under the light of scholarly culture. Mirthfulness and ideality will bring the bright and beautiful into view.

There is enough of economy to make a success in the financial world, enough of caution to comprehend danger and avoid it, enough of approbateness to give relish for elegance and popularity. Has large Conscientiousness, which will need only a guide-board where two ways meet to induce the right choice. There is large Hope, which brings sunshine and emits it. Veneration and benevolence are strong, language is large, and with the strong social development will be likely to occupy a central field of observation in every desirable circle. Companionship, affection, intelligence, brilliancy in conversation, music and mirth will lubricate and illuminate the life wherever its lines may lead. If the willow basket, labeled "Cabin," brought wine to our shores its present contents is quite as likely to cheer, but not inebriate. We congratulate the mother and the "cabin" passenger and heartily wish him *bon voyage*.



FIG. 309. BARTON V. SYKES.

Fig. 309.—This five months' old boy will make his mark wherever he roams or rests. He has the head of a historian, and a memory which will hunger for everything that is worth

gathering and be able to tell it when the occasion requires. The center of that forehead is very prominent and indicates a keenly historic memory. He will show the powers of analysis and criticism, ability to think clearly, brightly and rapidly. In him there is the organization of the scholar. He has talent for mechanism and art. He has indications of financial skill and wisdom, of energy, force of character; power to fight life's battles without help and to make his mark clear and high. He has firmness enough to be steadfast and dignity enough to hold him to his work. He will love truth because it is truth, and will not be afraid of anything that is true. He will be an independent thinker, but not necessarily skeptical. He has in him the temperamental and mental qualities of the investigator, the scientist and the scholar.

SYSTEM IN CULTURE.

ON child training Mr. J. G. Oakley in *The Outlook* considers this matter from the point of view of sound principle. The insistence of the necessity of educating the young much in the line of animal training will finally obtain a hearing we think.

I read lately an interesting account of the means by which Signor Blitz, a once noted exhibitor, trained canary birds to do unnatural things at his bidding. To teach one little bird the trick of lying motionless on the back when placed there, the bird was caught and placed in this position the first day one hundred times in succession before it would remain so, and then it was through mere exhaustion. For a number of days following the tiny creature was subjected to the same discipline, only yielding by slow degrees. At length it would lie still at once. No methods of terror, as we are apt to think, were used; but, on the contrary, the flattery of a reward, in the shape of a sprig of bird-weed; it was the per-

sistence and determination of a being of superior strength and intellect brought to bear on one definite point after another. This produced that set of habits, contrary to nature, which we call training. Such things can be done with birds and with beasts. The men who wish to teach pigs to count and horses to dance do not stop short of success.

But how is it with those who have in hand the habits of children, or are responsible merely to guard them against bad habits, or to rectify some of the strange twists which children seem instinctively prone to? The stolid child sucks his thumb, the nervous one twitches his facial muscles, rolls his eyes, bites his fingernails, stammers, refuses to talk plainly. One of the commonest of these physical habits, and most tormenting, is that of biting the fingernails—usually a girl's misfortune, and contracted while she is reading stories. Sometimes the habit lasts through life; the girl becomes a helpless victim, but she would be forever thankful to anyone who could help her conquer it. The mother will pour out voluble complaints of the trouble it has given her, and relate the tremendous efforts she has made to break it up. But did she ever follow up a remedy a hundred times a day, like the bird-tamer? It would seem altogether reasonable and worth while to have a week set apart to accomplish a cure, just as a week is set apart for extraordinary household tasks for the autumn sewing or the spring packing.

Unconscious influence does its work upon all the deep undercurrents of nature; and it is true in a broad sense that each life is predetermined by the character of the lives that fostered it, however carelessly. But let us suppose that a determination to get higher possibilities of conduct and character could constantly stimulate a parent; that he or she could feel as the exhibitor does who makes his living depend upon teaching his

bird to lie still—how soon would there be a real advance of a race? Mothers, by taking a great deal of pains with the first child, particularly if that is a girl, often secure for themselves a line of lieutenants in the domestic realm who carry their best influence all along the line. The worst neglected children are those who get their ideals and habits from hirelings. From these they are passed on to teachers, and so into life, with so much to learn and unlearn. Sensitive natures, brought finally into contact with women and men with a much higher standard of manners, suffer keenly from a consciousness of deficiency. Parents can discipline their children without alienating their affections; but a proxy of any kind, an aunt or teacher who shall try to smooth away some of the rough knots of behavior, can easily seem hateful to an undisciplined nature.

“NOBLE” BABIES ON EXHIBITION.

A BABY show was lately held in England under the management of a lady, Mrs. Robert Crawshay, prizes being offered for the best specimens of physical infancy. We are told that the first prize for weight and general excellence for babies under 1 year of age was awarded to Dermot Browne, son of Lord and Lady Castlerosse, who, though but 11 months old, weighed thirty-three and one-half pounds. The prize for weight and general excellence of development for babies over one year old was awarded to Angela Mildred Baring, daughter of Lord and Lady Ashburton, who was 18 months old, weighed 28 pounds, and had 14 teeth. Information as to the feeding of these children would have been interesting. Details of the management which produces such results should be published, and we should also have some trustworthy notes of the temperamental qualities of the parents as well.

SCIENCE OF HEALTH

THE IMPORTANCE OF WATER.

BY DR. J. H. HANAFORD.

IT has been estimated that the water supply of the earth is sufficient to form an ocean, entirely encircling it, nearly two miles in depth, from which we are able to judge something of its vast importance in the promotion of the comfort and health of the race. Indeed, water occupies a conspicuous place among the necessities of life, it being possible for man to abstain from ordinary food for a much longer time than from water. This fact is well illustrated by the many experiments, like that of Dr. Tanner and others, who have excelled him in this regard, Captain Atwood, of Chatham, Mass., having fasted for *eighty days*. While Dr. T. supposes that such a fast, once in ten years, would be promotive of general health, it may be questioned whether such long fasts are really useful, though they prove the great value of water, practically ranking it with man's food.

The appropriateness of such an ample supply is indicated by the fact that the human body is composed largely, very largely, of water—the bones containing about one-tenth of it—and the same being true in the general animal kingdom. Our natural food also affords us a generous supply; the grains containing the least, while the average animal food has about seventy-five per cent.; fruits have a still larger amount of this constituent. On the supposition that animal food is not an actual necessity for the sustenance of man, it is fortunate that the fruits, so delicious, are so rich

in palatable juices, to be freely used with the highly nutritious grains, which are our most nourishing food; wheat, according to the best authority, containing all of the elements of nutrition actually needed by man. With such a valuable article as wheat, etc., we may well be satisfied if some of the melons do not contain more than five per cent. of solid matters, these well representing both food and drink.

It must be admitted that water is the natural and the best beverage for man and beast, and that tea, coffee, cocoa and the whole range of intoxicants must be regarded as among the luxuries at most, rather than the necessities of life. I well know that it will be claimed that these intoxicants are necessary in medical treatment, but I know of no advantage in using any poison—such as are so labeled in the drug store—while I would sooner recommend them as beverages than as medicines, since, in health, one is better able to resist the natural effects of the use of poisons than when debilitated by disease. (I will add that, with a free use of the fruits and vegetables, and the disuse of salt, the spices, all of the mere irritants, the salt being used only very sparingly, if at all—I believe that it is unnecessary in its usual form, while its elements, chlorine and sodium, are in our ordinary food, and that, aside from these irritants, there would be but a very little of unnatural thirst, a part of it being simply artificial.)

A very important use of water is in

medical treatment. As one of the most valuable of the solvents, water enters into the blood and other liquids, making the entire round of the system in a very brief period, coming in contact and dissolving the effete matters, which are thrown off by the decaying parts of the body, as useless and putrescent offal, to be thrown off by perspiration and by the general excretories, doing more in the matter of renovating the body than all of the "blood purifiers" ever produced. While there is a constant tendency toward the accumulations of irritating deposits, free drinking of water prevents an excess, proving a very important means of the preservation of the health. At no time is this more efficacious than when the stomach is empty, as early in the morning and at night, when there is generally an accumulation of mucus on the membrane, interfering with the oozing out of the gastric juice, the water, particularly if taken quite warm, a half hour before the meals, dissolving this and passing it into the bowels, materially improving the digestion of the following meals.

Free water drinking is very beneficial in fevers—when the appetite is mercifully suspended, and thirst is substituted—to the extent that perspiration is restored, and the excretions are kept active, these two agencies, during the fasting, rapidly removing the disturbing accumulations, materially shortening the duration of the fever. It is highly probable that fevers would be diminished in intensity if nature should be followed in all of her intimations, in the absence of all treatment, with absolute fasting, satisfying the thirst, with the aid of cleanliness in all respects, aided by an abundance of pure air and sunlight. Two or three sips of quite warm water just before the meals, or cold only when there is considerable heat or feverishness, will aid the stomach in its digestive labors, and any time afterward, if

there is an inactivity, a feeling of "goneness" or any disagreeable sensation, since the temperature may have been lowered, a half goblet being safe and judicious, raising the stomach to its normal temperature. Such a drink will ordinarily act as an actual stimulant, affording relief and comfort. While cold water is generally harmful during the digestive process, it is safe ordinarily to drink very freely of warm water when the stomach is empty, removing its harmful deposits, and aiding in the secretion of the digestive juices, of course improving digestion, a matter of great importance.

ANIMAL AND VEGETABLE FOODS IN APPLICATION.

D R. H. F. STIFER says in the *Christian Advocate* as the result of much careful study :

"Animal food, being identical in composition with the structure of the body, is therefore exceedingly well adapted to minister to the growth and nutrition of the body ; but little chemical alteration is required for its assimilation, consequently it is easier of digestion. Animal food has the advantage of concentration, which frequently renders it preferable to vegetable food, by reason of its smaller bulk. It also has a more delicate shade of flavor, for which many of the meats are so highly esteemed.

"Under natural conditions instinct guides us in the selection of food, but in many disordered conditions reason must dictate the kind, amount and quality. Meat should be used in moderation in asthma, diseases of the brain, liver, stomach and kidneys ; abstained from in gout, gravel and rheumatism. On the other hand, meat is indicated in obesity, diabetes and disease of the heart ; fat meat is especially indicated in anæmia, scrofula and consumption.

"From the vegetable kingdom we derive a great variety of important

foods. In this class of foods the carbon is in excess of the nitrogen. In constructing a vegetable diet, in order to furnish sufficient nitrogen, there is evidently a great loss of carbon. This defect can be supplied by selecting such articles as are rich in nitrogen, as nuts, beans, peas, buckwheat, etc.

"Vegetable food differs from animal food in being less digestible, and involves more effort on the part of the system for complete assimilation. It is less concentrated, therefore, requiring a larger amount for nutrition, which may be objectionable in case of defective digestion. Vegetable food has the advantage of being much cheaper than animal food, and is more easily preserved, which is an important desideratum. It is indicated in gout, gravel and rheumatism, and in all acute inflammatory diseases.

"Greens are desirable in scurvy and diseases of the liver and kidneys. Sugar and starch should be abstained from in diabetes, obesity, and flatulent dyspepsia. Fruits are esteemed for their agreeable flavor rather than for their nutritive value. Analysis shows that fruits generally are rich in potash salts. They also contain lime, magnesia and iron. The apple and strawberry are rich also in soda salts. The chief nutrient ingredients are starch and sugar. The organic acids give them their characteristic taste. Their agreeable aroma is due to the presence of essential oils. They all contain a gelatinizing substance, pectin, or vegetable jelly. Malic acid is found in apples, pears, peaches, gooseberries and currants; tartaric acid in grapes, and citric acid in lemons and oranges.

"Fruit is a refreshing kind of food, and, eaten in moderate quantity, exerts a favorable influence on the nutrition of the body. stimulates the secretions by virtue of the acids and essential oils, and thus altering the character of the blood and acting as an admirable blood purifier. The

proportion of nitrogen and carbon is too low and of water too high to be of much nutritive value. It is chiefly of service in furnishing vegetable acids, salts and water. It is important in counteracting the unhealthy state induced by too much dried and salted food; it is therefore advantageous to consume moderate quantities of fruit during the winter months.

"It is at all times a useful addition to the dietary, agreeable and refreshing, tends to promote intestinal action and correct tendencies to constipation. Fruits are indicated in fevers, diseases of the kidneys, gout and rheumatism.

INTEMPERANCE AND SUICIDE.

THERE is a close relation subsisting between the habit of drinking spirituous liquors and the disposition toward suicide. This our temperance advocates should understand and make use of in their reformatory work. Intemperance breaks down a man physically and mentally—on the side of the latter weakening his moral sense, disturbing that balance which is essential to self-control. In a work published by Dr. Prinzing, of Ulm, with the title "Drunkenness and Suicide," the author shows from statistics that intemperance is the most prevalent cause of self-murder in Germany. What is true of the German people is true also of other civilized people, for the effect of alcohol upon the nervous system is very similar, whether the man be a German, an Englishman or an American. The same narcotic, benumbing, depressing effect upon the nerve centres occurs. Dr. Prinzing says in one place:

"Aristotle says that 'many men commit suicide during a drunken bout, and others become nervous and melancholy.' During the Middle Ages little attention was given to the subject. Few people asked what caused suicide, and still fewer had

any theory as to the proper method of stopping it. It is only in our own century that the subject has become one of considerable inquiry. Statistics relating to suicide are, however, seldom very reliable. Often a 'temporary insanity' is invented to account for the deed; disgust with life in general, physical ailment, insanity, repentance, the pangs of conscience, debt, etc., are often mentioned as the causes of suicide in cases where drunkenness has originally caused the misery, either in the suicide himself or in a relative. There are so many ways for drunkenness to lead to suicide. Many people commit suicide while drunk. Actual or fancied poverty and distress, whose ills appear magnified to the brain of the drunkard and cause hallucination, may easily produce that melancholy state in which suicide is committed. This is specially the case with absinthe drinkers."

"A man will commit suicide in a state of drunkenness without proper realization of the importance of his act. Cesare Lombroso tells of a man who jumped into the Po with the avowed intent to commit suicide. He was fished out, and when he became sober he knew nothing about the whole matter. Brierre de Boismont relates the case of a Parisian laborer. During a drunken fit he complained that life was unbearable, and that his mind was made up to escape its misery; but the limb of a tree on which he hanged himself broke; he was found with the rope around his neck and taken to the police station. When he sobered up he could not imagine what led him to attempt suicide; he was very glad of his escape, and preserved the rope as a warning. The curious animals which appear to persons in a state of delirium tremens cause such terror that drunkards often jump out of the window to escape them. Then there are such hallucinations as the hearing of insults, the fancied unfaithfulness of the wife, the idea that the execu-

tioner is waiting—all these are very common.

"From 1883 to 1891 an average of 138 persons committed suicide in Prussia while in a state of delirium tremens. Mostly, however, the drunkard commits suicide while sober. He loses all pleasure in life, blames himself for having fallen into this vice, believes that he cannot give it up (which is very often a wrong conception), and thus takes his own life in a state of hopelessness. His stomach is out of order, and after a while liquor refuses to brace up the nerves. Business declines, positions are lost, and thus worry is added to physical ills. As long as there is sufficient credit to obtain liquor, the drunkard holds on; when he cannot obtain his customary quantity of alcohol, he takes to a rope to escape his creditors. The abuse of liquor produces hypochondria. A drunkard cares very little whether his family is clothed and fed, and will commit suicide because he cannot bear to see their misery, but he cannot bear the thought of being unable to procure liquor. Indirectly, therefore, drunkenness is often the cause of suicide committed by the drunkard's relations. A drunkard regards the parents whom he ought to maintain as useless appendages, and everyone knows how badly the wives of drunkards are treated."

COUSIN MARRIAGES IN FIJI.

IN regard to the question of cousin marriages, of which there is an editorial note in the August number of *THE JOURNAL*, I find the following in a paper contributed to the reports of the Anthropological Society of England by Dr. Basil Thompson, who has made the marriage system among the natives in the Fiji Islands a subject of close investigation and study. Dr. Thompson writes:

"In the Fiji Islands children of brothers are not permitted to marry,

neither are children of sisters. But children of a sister and a brother are compelled to marry each other. That is, John and Charles Smith have children, which under no circumstances are allowed to marry each other, but the marrying to each other of the children of John Smith and Annie Jones, *née* Smith, is compulsory by law.

"The statistics from twelve native villages go to show that marriages between the children of a sister and a brother result in by far the healthiest and largest families. Where the above rules in way of intermarriages are not observed, as among the converted Christians in the Islands, the results have in every case been in evidence as to the advantageousness of the native marriage system."

The general opinion is that cousin marriages should not be permitted, as the offspring is likely to suffer from mental and physical defects. But in Fiji we have a people that, as far back as can be traced, has made one kind of cousin marriages compulsory, and from the results we are led to believe that such marriages are regarded by those people as specially desirable. O. A. L.

THE "BICYCLE FACE."

AMONG the many side comments anent the growing use of the bicycle is that regarding the so-called "bicycle face." Attention is thus called to the earnest and grave expression usually worn by the rider while making his paces, and various suggestions are ventured as to the nervous effects that it forebodes. We presume that people who read such talk are more than half impressed that there is a peculiar expression acquired by the wheelman and that it will distinguish him from those who are not riders. That there is nothing specially new in what of set expression the wheelman's face may assume we are well satisfied, and

one who has uttered an opinion in the *New York Tribune* approves such a view with something of explanation of the matter. He writes:

"It is indeed singular that the learned persons who have discovered this bicycle-face come from the ranks of the vast army who ride in either cable or trolley cars. For centuries it has been known to close observers that all men and women who ride horses, camels or elephants have set faces. When Alexander commanded his orderlies to face Bucephalus toward the sun that he might not see his shadow, and mounted the fretful charger, does anyone believe that the king's features were relaxed and that the face of the mighty conqueror wore a grin? A hundred times no. The great general wore the so-called bicycle-face. Did not Julius Cæsar say that the stern, warlike features of his cavalry were a host when his troopers confronted the infantry of Pompey?

"Down through the ages every rider bears the set face of the cyclist. Nobody can ride any animal or any machine that requires the centralization of thought without his features reflecting the concentration. Railroad engineers, sailors, drivers of trotting horses in races, jockeys, cavalymen, and all other equestrians have the bicycle-face. The boys who ride or exercise thoroughbreds acquire the bicycle-face in a few weeks, as their minds are on their safety, even if their fancy runs riot, and they imagine that the horses they ride are future Derby or St. Leger winners. They must be alert and quick to act in an emergency. Consequently all successful jockeys have the bicycle-face. In the Russian Cossack the bicycle-face is hereditary, as the race is practically born in the saddle. Nobody ever saw a negro of South Africa with a bicycle-face." As we ride the wheel ourselves we can subscribe to the above from the point of view of experience.

D.

NOTES IN ANTHROPOLOGY.

The Exposition at Atlanta, Ga., has been formally opened, and its extent and attractiveness deserve more than passing mention. A Southern enterprise intrinsically, it shows in a most impressive degree the growth of the Southern States in the material of commercial power. International in scope of exhibits, it nevertheless is strongest on the side of products that the Southern States give to the trading world. In this respect the successful accomplishment of its managers in bringing together so grand an array is altogether beyond any previous attempt of a section of our country. As a contributor to the display the United States Government is prominent, and the legislatures and commercial organizations in the Southern States, with many in the North, have provided for their generous representation. Many foreign countries have also been attracted by the advantages offered by the fair to advertise their products and to stimulate trade, both the European and Central and South American States making a large and varied display.

Significance of Human Variation.—The Shattuck Lecture, delivered by Prof. Thomas Dwight at a recent meeting of the Massachusetts Medical Society, was on the Range and Significance of Variation in the Human Skeleton. In it the author, who is convinced that every bodily difference between man and non-rational animals is of degree and not of kind, expresses himself "astonished and perplexed by the great network of analogies extending throughout Nature. No one can ignore them without willfully shutting his eyes. But the very multiplicity of these resemblances assures me that some other law than that of heredity must be invoked to account for them. They cannot be represented by a treelike figure. They spread out every way. The opinion is daily growing stronger among serious scholars that, if man's body came

from a lower form, it was not by a long process of minute modifications, but by some sudden, or comparatively sudden, transition. The fabulous missing link, once so accurately described by Haeckel, "is retreating to the limbo of worn-out hypotheses."

A Hindoo Ascetic.—In an article entitled "Hindoo and Moslem" appearing in the last number of *Harper's* monthly the writer describes the Hindoo fakir in two or three phases. One is strikingly pictured thus:

An ascetic with whom we had the honor of a personal interview had invented an original method of attaining that elevation of spirit, through maceration of the flesh, which all must compass before they may hope for endle's rest. We saw him on the road from Ajmeer to the sacred lake of Poscha, dwelling alone in the wilderness. The fine road by which we descended a steep declivity among the hills made an abrupt turn at the bottom of the slope, and the driver had to rein in his horses, which were rearing and plunging at the sudden apparition of a small white tent, with a silent figure squatting at the entrance. With three broad white stripes chalked across his forehead, and hair toned to the deep and streaky bronze hue so prevalent at the Concours Hippique, he was like a Japanese monster carved from a knot of wood. Just inside the tent stood an elaborate iron bedstead, and there was neither mattress nor sheet to conceal the framework of the structure, with transverse bars thickly planted with long iron spikes, on which, for eight hours out of the twenty-four, the fakir was accustomed to stretch his emaciated body. At that moment he was taking a rest, and his eyes, the only signs of life in his wooden countenance, were fixed on us. The bedstead had been constructed in Ajmeer at the expense of one of his dis-

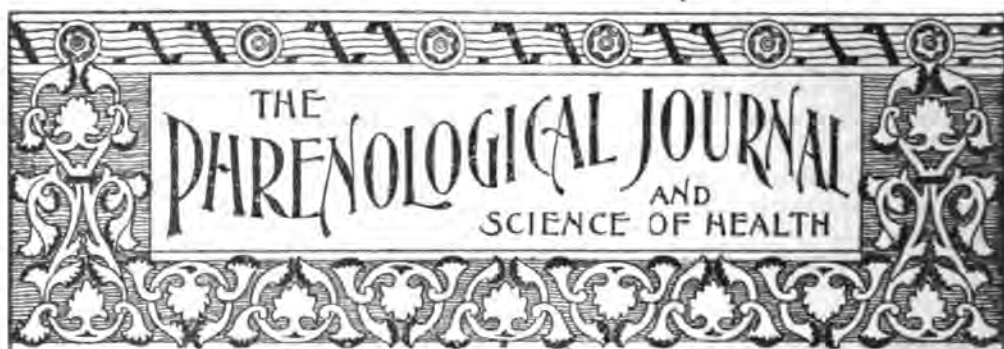
ciples, a wealthy Hindoo merchant. This valley was the playground of divers striped and spotted brutes of the cat family, to such an extent that iron-barred refuges for goats and goat herds had been built at intervals along the road, and we have often since thought, with a certain uneasiness, of the lonely fakir, whose only defence was his sanctity, and wondered whether he had been rewarded with the martyr's crown.

The Foot Trained to Use as a Racial Feature.—The traveler who walks in the native quarters of the cities of India can easily study there all industries in their beginnings, as they were probably practiced in Europe in the middle ages. The shops are usually open, and the workmen can be seen inside; textile industries, pottery, shoemaking, joinery, armoring, jewelry, confectioners—all can be observed in a single street like Chitpore street, Calcutta. If we take pains to examine attentively the methods of working we shall be struck by the enormous function played by the lower limb. Whatever the industries, the Indian, squatting or sitting on the ground, works with his feet as well as with his hands; and it might be said that all four of his limbs are in constant exercise. The joiner, for example, has no assistant to hold his plank, but makes his great toe serve that purpose. The shoemaker does not employ a fixed clamp for the shoe on which he is sewing, but holds it in his feet, which change position to suit his convenience, while his nimble hands do the sewing. The metal-worker holds the joint of his shears on his feet in cutting copper.

In the making of wooden combs the comb is held straight up by the feet, while the workman marks the teeth with one hand and with the other directs the instrument that cuts them. The wood-turner directs the hand-rest with his great toes; so, generally, do Egyptian and Arabian turners. In smoothing twine or sewing a bridle the Indians hold the article between the first and second toes. When the butcher cuts his meat into small pieces he holds his knife between the first and second toes, takes the meat in both hands and

pulls it up across the knife. Children have been seen climbing a tree and holding a branch between their toes. These are enough details concerning the constant, universal use of the foot.

Similarities in Culture.—As noted in the *Popular Science Monthly*, Prof. O. T. Mason closes a somewhat critical discussion of similarities in culture—on which, he suggests, more is sometimes built than can stand—with the conclusion that such similarities may arise through a common humanity, a common stress, common environment, and common attributes of Nature; through acculturation, or contact, commerce, borrowing, appropriating, between peoples in all degrees of kinship; and through common kinship, race, or nationality. Generic similitudes arise by the first cause; special and adventitious similarities by the second cause; and the more profound, coördinated, real, and numerous similarities by the third cause. Similarities are partly natural, such as sounds of animals, forms of pebbles, qualities of stone, clay, and the like, but most of them are fundamentally ideal. Where the same idea exists in two areas, a simple one may have come to men independently. One containing two or more elements in the same relation and order is less likely to have so arisen, while a highly organized idea could not often have come to two men far removed from one another. Furthermore, a complex idea is never the progeny of a single mind, and that embarrass the question further. The generic and adventitious similarities are most striking and most frequently called to notice. The error is in taking them for profound and real similarities. Those similarities that are imbedded in the life of peoples and logically coördinated with the annual circle of activities are of the family and stock, and beyond any reasonable doubt proclaim the people to be one. "Furthermore, they exist for the trained and patient eye and hand; they elude the gaze of the superficial observer. The identification of them is the reward of long years of patient research, and the finder is the discoverer of a pearl of great price."



Ex fronte, ex capite, ex vultu, etiam in ipso oris silentio natura loquitur.—PLATO.

EDGAR C. BEALL, M.D., EDITOR.

NEW YORK, NOVEMBER, 1895.

ECONOMICS IN MENTALITY.

WONDERFUL achievements have been made in economizing the forces employed in nearly all industrial arts. In navigation, agriculture and manufacturing, great ingenuity is displayed in saving time, space and material. An enterprising American has recently invented a pneumatic lock to be used in a canal connecting the Atlantic seaboard with the great lakes, which, it is estimated, will reduce the expense of freight transportation seventy-five millions of dollars per annum. This is the result of appreciating water, steam, etc., as forces in commerce.

Now one of the great needs of the age is to economize moral and intellectual force. The almost universality of every form of vice and crime indicates only too clearly that the elements of human character have not been utilized and controlled in a degree equal to the advance in other directions. Why should the world march forward with giant strides in every depart-

ment except in the regulation of human mentality? We reply, simply from the fact that people have studied trees and flowers, earth and sky, stones and stars, birds and bugs, water, steam, electricity, etc., while they have ignored the true science of mind.

When people study the external, or physical, world they usually proceed in a rational, consistent and logical manner. Hence they accomplish great practical results. They deal with actual conditions and facts, consequently they are rewarded by discovering valuable truths. But in the realm of metaphysics, theory, speculation and superstition have too often taken the place of observation, experiment and demonstration, and the result has been that the usual philosophical diet has been one of husks. Mental science, in the conventional educational institutions, is still so vague and impractical that the most gigantic blunders are still constantly made in the education and government of man-

kind. If our leaders understood the constitution of the mind as it is explained by phrenology this state of things could not long exist. If the people were educated up to a knowledge of the mental tools with which they work they would not be so heedless in their methods, or answerable for so many failures. In that case one of the first improvements would be a general obedience to the laws of heredity. People would know something definite about the production of genius. There would be also such an appreciation of the better elements of human nature, that true genius would not be allowed to starve, as it so often is to-day, while arrogant ignorance is fostered and fêted in the high places of the world. If people had a sense of economy in the use of goodness and intelligence they would waste less brain and money in efforts to do the impossible among the obstinate and degraded nations of Africa and Asia. But they would give more money and time to the development and encouragement of geniuses among our own race who, if protected, would be able to become missionaries for the whole world.

Most people do not appreciate the advantage of breeding and multiplying virtue and intelligence in human nature, because the superior elements of the mind are not, as a rule, scientifically understood. Phrenology analyzes the mental elements as no other science can, and thus points the way to an intelligent development of the forces most needed in the improvement of the race. Phrenology should therefore be made a guide not only in the schools and colleges, but also in determining the

adaptation of any individual to labors of such importance as to interest the community at large. Let the valuable geniuses be sought out, and, if need be, pensioned by the government as they are in Germany. Let us have fewer expeditions to the North Pole; fewer explorations among the prehistoric rocks; or less contemplation of the stars, if we can thereby gain time to explore the world of human mentality and bring to light its hidden treasures. Let us crown with laurels the men and women who have the genius to find genius, and who are good enough to protect it. Let us all vie with each other in making goodness and intelligence more popular. Let us emphasize in religion the sentiment of charity, and put a premium upon all that augments moral and intellectual force.

ANOTHER WORD ABOUT TOLSTOI.

DR. ALICE B. STOCKHAM, of Chicago, the well-known authoress, who was interested in our sketch of Tolstoi last month, wrote us a private letter about him which we thought would be very acceptable to our readers, and so obtained her permission to publish it. It is especially valuable as a statement of the great reformer's remarkable view as to personal immortality. It will probably surprise many of his admirers, to learn that he believes in the annihilation of individuality at the change we call death. On this point his belief seems to be essentially the same as the doctrine of the materialistic school. If Tolstoi is a true Christian prophet we may well wonder what further interpretations are in

store for us. As to his opinions in regard to marriage and individual ownership of property, we cannot help thinking that he ought to study the natural constitution of the human mind as revealed by phrenology.

Dr. Stockham's letter is as follows:

I regret that I did not know you were going to write of Tolstoi. I could have given you several important hints concerning him. I spent two days at Yasnia Poliana, his country home—two days that were the most wonderful of my life. I have pictures of him and of his wife. His entire family is very interesting.

Tolstoi has heavy, thick lips, denoting very passionate amativeness; heavy set brows—one may say stern looking—but his eye is as sweet and pure as that of a child. To me he illustrates a great conquest over inherited tendencies through a knowledge and recognition of the spiritual life. This is why you detect a difference in the eyes in different portraits. The eye is truly in his case the window of the soul. Tolstoi told me that "mind, or spirit, is all; my body is only an expression of what I am." He does not, however, believe in continued individualized existence. The *non resistant* doctrine taught by Christ has the greatest interest for him. He is truly a great soul, but in his greatness as simple as a child.

Tolstoi's greatness is mainly in his fidelity to his convictions. He is the most genuine, honest follower of what he believes to be the teachings of Christ that I ever met. I believe if all, or even half, could and would follow Christ's doctrine of non-resistance, and put absolute trust in their fellow men, we could remove all bolts and bars from our doors, and in an incredibly short time jails and penitentiaries would become unnecessary. The power of trusting the *good* in man has never been fully tested.

Yours sincerely,

ALICE B. STOCKHAM.

DEATH OF PROF. WILLIAM H. GIBBS.

THIS early and popular advocate of phrenology, who entered the phrenological field with the late P. L. Buell in 1838, while George Combe was making his American tour, passed away on the 15th day of September, 1895, at his home in Lyons, Iowa. His age was seventy-six.

In 1839 Mr. Gibbs invited Nelson Sizer to join him in phrenological work, and they traveled together for about a year. Mr. Gibbs followed phrenology as a traveling lecturer for eight years.

He was born in Coxsackie, New York, February 2, 1819. His father was a native of Blandford, Mass., and a year after his son's birth returned to his native town, and established himself as a merchant.

At the age of nineteen, William commenced lecturing on phrenology, and was attractive, popular and exceedingly enterprising and industrious in that field. In 1845 he and his brothers succeeded their father in the mercantile business at their home in Massachusetts; but becoming imbued with the desire to go West, William disposed of his interests in Massachusetts, and in 1854 located in Lyons, Iowa. A year later he married Miss Julia E. Shepard, of Blandford, who died three years ago. One son was born to them, Eugene S., who survives.

Prof. Gibbs accumulated considerable property in handling real estate, and for many years he has been devoted to study and to literary work. He became so well informed in the science of astronomy that he was in-

vited to deliver public lectures on the subject, and became connected as astronomer with a neighboring university, in which he delivered lectures, and that relation continued until his death.

He had the faculty of making whatever he touched popular and profitable, and was able to present it in such a way as to bring the sunny side of it to view.

His social qualities were strong, and he had hosts of friends, and not one enemy. He became a thirty-two degree Mason, and was also an active working member of the Methodist Episcopal Church.

Thus the elderly phrenological lecturers are, in the order of time, closing their work and leaving the field to the cultivation of younger heads and hands, and we are reluctantly obliged to say, "Friend of our early days, farewell." N. S.

THE PHRENOLOGICAL CENTENNIAL.

IN an editorial last January we used the following words: "It is now ninety-nine years since Gall began his lectures in Vienna, and when the phrenological centennial arrives we hope to celebrate the occasion in some fitting manner."

Within the last few weeks we have been reminded of this matter by the editors of *Human Nature*, of San Francisco, and *The Phrenological News*, of Chicago. These wideawake Western friends suggest that we hold some sort of national phrenological congress next year in honor of our centennial anniversary. There can be no question as to the immense advantages that would follow from such

a convention. We ought to begin to prepare for it immediately. Let invitations be extended to a number of the ablest members of our profession to prepare special addresses for the occasion, so that representatives of the press and other visitors may carry away the most favorable reports of our work, and publish to the world an amount of truth about us that will arouse profound public interest in our cause throughout the entire country. We should not miss such a splendid opportunity to vindicate our noble science and extend our influence into numberless new channels. As to the place of meeting, of course we shall have to be governed by the wishes of those who participate. Naturally, we in the East would prefer to hold the congress in New York, and we hope that this city will be selected. Let us hear from friends who are interested in the project, and without delay.

A DELAYED PHRENOGRAPH.

WE trust that our readers will not be disappointed on account of our failure to publish in this issue a phrenograph of the famous merchant Charles Broadway Rouss, of this city. It was announced on the cover of the October number, and we can safely promise to introduce Mr. Rouss to our readers in the near future, when we hope to have some better portraits than we would have been able to present this month.

Mr. Rouss is one of the most remarkable conquerors of difficulties ever known, and we hope to explain to our readers the secret of his success.

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.

ALL CONTRIBUTIONS MAY BE SENT TO THE GENERAL editor, Dr. Edgar C. Beall; but matters relating to CHILD CULTURE, SCIENCE OF HEALTH, or of a strictly medical nature, should be sent preferably to Dr. H. S. Drayton, who has special charge of these departments.

WE ALSO EARNESTLY REQUEST OUR CORRESPONDENTS to write as legibly as possible. Wherever practicable use a typewriter. In this way you will lighten labor, avoid misunderstandings, and secure earlier attention

HYPNOTISM AND WITCHCRAFT.—E. M. H.—The extreme and illogical notions that tend to become current to-day regarding hypnotism should be earnestly opposed by those who know from careful experience what hypnotism is. Coupling it with witchcraft, obsession and divers hysterical and insane phenomena is unworthy of modern intelligence and science. There are great possibilities of benign achievement in the use of hypnotic suggestion with understanding and discretion. Its mischiefs are due to ignorance and a morbid mentality for which we have no apology to make.

IS IT PHYSIOGNOMICAL?—J. A.—In a sense the readings of the phrenologist are physiognomical. He studies the form of the head and the physiological features of the general make-up in order to determine the mental disposition. It is externals he has to deal with directly, and he must be guided by their indications. Dr. Gall, in speaking on one occasion of the various names that had been given to his theory and teachings, said: "I am a physiognomist," thus recognizing the relation of the outward form and

character of the head and body to the mind. It should be remembered, however, that the brain in its growth imparts peculiarity of form in general to the cranium—see Holden's "Landmarks, Medical and Surgical"—so that in interpreting cranial forms we are discussing brain forms and the central agent of faculty. Phrenology covers the physiognomy and physiology of mind.

A CRIMINAL TYPE OF MAN.—S. E.—We do not believe in a class or order of men and women who are criminals by nature, although so much is said about it to-day by certain anthropologists. The condition of mental defect through which temptation or suggestion to evil acts may operate is more the result of imperfect and vicious training than of any natural propensity. Children, by reason of their imperfect development, are easily led to commit acts of serious impropriety and wickedness. They will lie and steal and do other things condemned by the law of morality, yet we do not class them as criminals. If, however, a child does not receive judicious training, it will grow into maturity with that moral imperfection and intellectual unbalance that renders the adult prone to do wrong and incur the odium of society and the law's punishment for offenses.

ANTITOXIN-SERUM-ORGANIC EXTRACTS.—M. D.—This seems to be an era of fads in medicine. Many concoctions, derivatives, extracts, cultures, etc., have been introduced with loud trumpeting, only to be forgotten in a short time. Strange how forgetful the profession seems to be of the principles of physiology and hygiene. Otherwise most of the new "discoveries" would not be tolerated for an hour. Rational treatment is what the world needs. The best results are obtained where the patient is comfortably kept, has good nursing, careful feeding, good air, clean surroundings and cheerful consideration. Consumption, for instance, is best treated with good food, lung gymnastics, baths, massage and mental hygiene. The wonderful success at Graefenberg and Woerishufen were and are due to the hygiene, mental and physical, applied there.



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.

HOW TO STUDY STRANGERS BY TEMPERAMENT, FACE AND HEAD. By Nelson Sizer, Author of "How to Teach," "Choice of Pursuits," "Forty Years in Phrenology," etc., etc. Illustrated, 8vo, pp. 367. Fowler & Wells Co., publishers, New York.

The appearance of another book by the veteran phrenologist and lecturer so well known in America, Prof. Nelson Sizer, will be cordially welcomed by a very large class of people. Especially will this be the case because it was assumed that his "Forty Years in Phrenology," which appeared in 1882, would be his valedictory, so to speak, in the book-making line. But now in his eighty-fourth year he has completed a work that shows no failure of mental vigor, but rather that freshness of view and alacrity of spirit which belong to the man who keeps in the front of thought and knows what others are doing in matters that have aught in common with his own sphere of work. The fifty chapters of this book cover a broad range. The stranger, whether child or man, is analyzed on all his sides. The study of temperament is exhaustive and forms in itself a notable addition to the literature of human physiology. What talent consists in and its differentiation from culture are taken up and fully exhibited. What capacity signifies and how it may be brought out through appropriate training and applications; the culture of children, exemplified by numerous examples and portraits from life; the professions and their requirements of organization and culture; success and what it means to the man and society, are

among the topics that receive the careful and efficient consideration that an experience of sixty years in observing human nature from many points of view renders the author competent to speak of with authority. The work is specially interesting in its character studies, most of whom are of people eminent in their individual spheres. And those not eminent or widely known have some peculiarity of organization and mind that renders the phrenographs worthy of attention and value as subjects of analysis. The many illustrations, 315, add their interest as object lessons, and here and there is one with a flavor of quaintness or humor that is impressive. Taken as a whole, should the author write no more, this last volume must be regarded by all who have the privilege of reading it as a book fit to round up the long list of his outgivings to the world of science and letters.

PERPETUAL YOUTH. By ELEANOR KIRK, author of "The Bottom Plank of Mental Healing." 16mo, cloth. Brooklyn, N. Y.: Idea Publishing Company.

Not quite in the line of "Mental Healing" as generally understood, and with more real, satisfying truth for the average reader. We are sure that out of the fiber of an experience by no means all sunshine E. K. has evolved the sweet encouragement that glows through the crisp lines. An excellent little book for those people to read especially who are embittered by the anxieties and ills of life—for those who tread a path hard beaten by the feet of drudgery and servile function. Good advice for tired mothers, dejected daughters, misanthropic sons. It is what the mind can do for us in maintaining mind and body fresh and cheerful that forms the text and spirit of the volume. Really we are grateful to E. K. for her wholesome talk and counsel its wide reading.

ISRAEL'S GREATEST PROPHET. An excellent discourse in the graphic and incisive manner of Dr. Hastings, editor of *The Christian*. The persona propetia of whom he speaks is Moses. Boston, Mass.

PHRENOLOGICAL SOCIETY AND FIELD NOTES.

PROF. COZENS (class of '91) will lecture in the Red River Valley through November and December, and will be glad to see his old friends again.

DE L. SACKETT commences a course of six lectures under the auspices of the Modern Woodmen of America, at Belvidere, Ill., October 10, '95.

GEORGE W. MOYLE writes from Salt Lake City: "I am now with Prof. Alexander. Just returned from an experimental trip through Idaho and southern Utah, and expect to join the professor on the following Saturday in a trip to Montana."

PROF. C. A. GATES, class of '88, will be at West Salem, Wis., for some time to come. He sends us orders for charts, and also gives some good suggestions for the columns of THE PHRENOLOGICAL JOURNAL. We wish him success.

We have just heard from H. E. Swain, class of '70. He has been indisposed, and had to give up the lecture field for awhile; but, after much needed rest, he hopes to keep in the field for the season. He has our good wishes.

PROF. MORRIS has given two lectures at Owatonna, Minn., and expects to give twelve more at that place of five thousand inhabitants. He is doing very well. In about a week he expects to visit the phrenological societies in St. Paul and Minneapolis, and in November hopes to commence lecturing in Faribault. He contemplates staying in southern Minnesota all the winter. He writes that one day he worked from 8 A.M. to 11.50 P.M. Had a crowded house that night and a full house the night before.

PROF. W. G. ALEXANDER is now at Butte, Mont. He has been having crowded houses, according to the reports of the local papers, and his lecture on "Love, Courtship and Marriage" was a decided success. The Professor is doing good work in that section of the country; he obtains good prices for examinations; he retains the respect of the community; is an able examiner, and we only wish that more of our graduates would follow such lines of presenting the subject as does Prof. Alexander.

MRS. JEAN MORRIS ELLIS, class of '94, writes from Frederickton, N. B., that she has just finished a course of lectures at St. John which the best people of the town have attended. She paid \$35 a night for the Opera House. She left St. John with very pleasant reminiscences of the place and people. The press were particularly courteous to her.

DR. MARTHA J. KELLER, 27 Arcade, Cincinnati, Ohio, writes: "The Cincinnati Phrenological Society opened October 4, with very flattering prospects for a successful year, locating themselves in the new Odd Fellow Temple, corner of Seventh and Elm streets. A large number were present. Six new members admitted, and several names given in as candidates for membership. Meetings are to be held on the first, third and fifth Fridays of each month. The president elected was J. B. Bienz; vice-president, Dr. Oscar Todhunter; treasurer, D. Dennon; secretary, Mrs. M. Youngson; corresponding secretary, Dr. Martha J. Keller. It is hoped that all Cincinnati will avail itself of this opportunity for improvement, as the invitation is extended to all to attend these meetings."

BEFORE this number of THE JOURNAL reaches our subscribers the class of 1895 of the American Institute of Phrenology will doubtless have been graduated. This eight weeks' course of instruction we hope will be serviceable to each and every one of the thirty-five graduates, in their several walks in life. At the gathering in the class room with the preceptors for the last time on the 26th day of October, diplomas will be handed to the students to aid them in new fields of thought and occupation. Of course we shall miss their faces here, but trust that they will not allow us to forget them. We hope they will keep us informed of their whereabouts, their prospects, and their doings, always remembering as has been frequently mentioned in these columns, that there is room for *every good phrenologist* in this great world. Let them see to it that their names appear as often as possible in the "Field Notes" of THE PHRENOLOGICAL JOURNAL. The Fowler & Wells Company is always ready to receive and answer correspondence from its co-workers.

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DEER PARK PARSONAGE, SMALLWOOD P. O.,
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R. T. BOOTH, Esq., New York.

DEAR SIR: I sent you one dollar about ten days ago for one of your pocket inhaler outfits. It came to hand last Friday morning.

Mrs. Honey had been suffering severely for three weeks daily with asthma. As soon as the inhaler came she began using it, and after a few inhalations the asthma ceased, and now (Tuesday) it has not returned. She has had this trouble ever since she was seven years old, and is now forty, and we have spent hundreds of dollars in search of relief, purchasing everything we saw advertised. When you consider all this, I think it is the most remarkable thing that once using the inhaler should remove the trouble entirely.

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Volume 100

DECEMBER, 1895

Number 6

THE

PHRENOLOGICAL JOURNAL

AND

SCIENCE OF HEALTH

AN ILLUSTRATED MAGAZINE
OF
HUMAN NATURE



DR. WILLIAM J. O'SULLIVAN.

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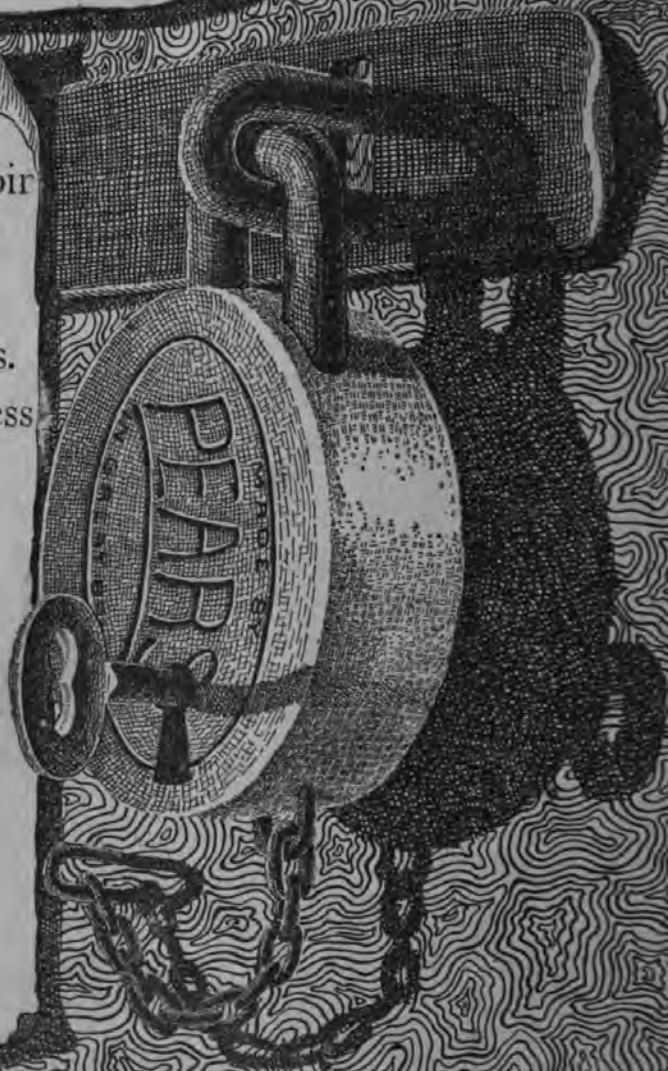
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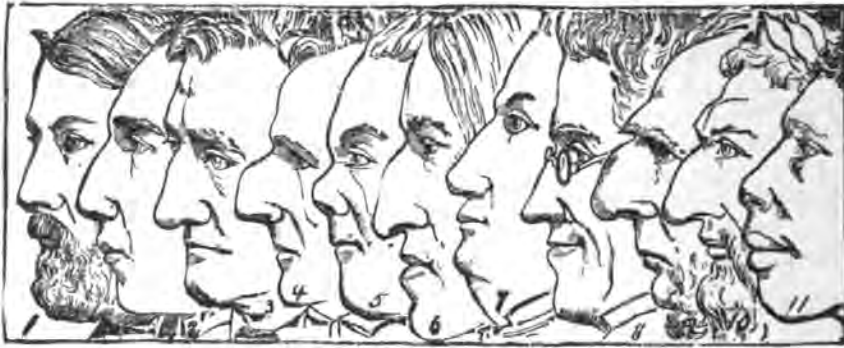
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THE
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VOL. 100. No. 6]

DECEMBER, 1895.

[WHOLE No. 684.]

WILLIAM JOSEPH O'SULLIVAN, B.A., M.D., LL.B.

A PHRENOGRAPH FROM A PERSONAL EXAMINATION.

BY EDGAR C. BEALL, M.D.

THE individuals who are most typical of a race, creed, profession, trade or sex are not likely to be the highest representatives of their class. The marks that render them typical are, as it were, the scars they have won in battle. They are hedged in by a narrow environment, and they have been warped to fit it. Impressions stamped again and again on the same spot leave deep furrows. The draught horse is bony; the carriage horse is sleek and smooth. In the humblest strata of life people depend upon physical force. On the next plane cunning is employed; then philosophy, and finally love.

The typical lawyer, as we picture him phrenologically, is something like the draught horse. He has to work hard, and the sinews of his character are salient and rugged. He has to deal with belligerent opponents, and he naturally fights them. Combativeness is therefore one of his dominant faculties. He must circumvent tricksters, hence he employs secretiveness. We fancy him also as possessing the gift of gab. He must make up in words what he lacks in ideas, and when facts are weak he must wax eloquent. Finally, as he

is shrewder than his clients, we think of him as having the larger justice and sympathy for himself when he demands his fees.

But in great lawyers these typical marks are usually indistinct, and in some instances they are not only wholly invisible, but actually obliterated and replaced by the very opposite traits. To be a great lawyer one must be a great man, and a truly great man is neither a usurer, a lover of war, a trickster, nor a chatterer of empty words. The great lawyer's chief weapon is pure intelligence, while the greatest lawyer has a wealth of both brain and heart.

Among the members of the New York Bar that stand above the pettifoggers as a Pegasus soars above the poor jade at the plow, one of the most brilliant and promising is Dr. W. J. O'Sullivan, who has recently leaped into fame almost at a single bound. He is a handsome man, and it requires no expert to see that he comes of excellent stock. He is five feet nine and one-half inches in height, and weighs 185 pounds. His hair is a sort of golden alloyed with silver, very fine in texture, and naturally wavy. His eyes are so

deeply blue that unless seen in a strong light they appear almost black. His mouth and nose are very refined, and he has a well-formed ear.

His hand is remarkably flexible, rather long, and approaches the conic variety. He wears a $7\frac{3}{4}$ glove. The

enough to constitute a perfectly conic hand, we should infer that the qualities of this type, while exerting considerable influence upon the character, are by no means dominant.

His temperament is one of the most interesting, and as it is essen-



DR. WILLIAM J. O'SULLIVAN.

conic hand betokens sentiment, impulse, poetry, eloquence, sympathy, music, intuition, faith, occultism, and art rather than science. But as in the present subject the palm is not broad enough or the fingers short

tially feminine, we might even call it fascinating. It is known as the sanguine-nervous, or that phase of the vital-mental in which the blood is especially warm, and the entire nervous system from head to foot so

supersensitive as to enable its possessors almost to think with their knuckles and elbows. Their nerves seem to be more than transmitting wires, and we can fancy their blood strangely magnetized as well as vitalized. This is a temperament

actors and barristers of that fertile-brained Hibernian stock. Its most important modification of mental action is in imparting great ardor to the sentiments, and brightness and celerity to the judgment.

Dr. O'Sullivan has a large head,



DR. WILLIAM J. O'SULLIVAN.

often found among the Irish, and seldom seen in this country, except as an importation. It was the constitution of Thomas Moore, and has been characteristic of numberless poets, priests, orators, statesmen,

measuring $22\frac{3}{4}$ inches around the base, and $14\frac{1}{2}$ inches over the top from ear to ear. The frontal lobes are decidedly predominant, as may be seen by the length of the development forward of the ear. In the

back head the strongest element is the love of children. The cerebellum is rather large, but if he had a family he might be more devoted to his children than to his wife. But even then his wife need have no fear of not receiving abundant affection. Friendship, of the clinging, tenacious kind, that can never endure separation, is not present in a high degree. But on account of his genial manners he will be reputed to have more attachment than he really feels. Continuity was naturally deficient, but has been considerably developed as a result of studious habits. This is evident by the taut condition of the cranial integuments; the distance from the ear to the upper back head being short.

Combateness is well indicated, but with his combination of other faculties and temperament he will not manifest the attacking or contentious phase of it. He will have courage without quarrelsomeness. Destructiveness is moderate. Cruelty is almost impossible to him. The head is narrow in the whole region just above the ear. Secretiveness and love of property are both feeble. This is a nature in which candor and spontaneity of expression are among the most noticeable traits. Rigid economy in the use of money would actually give him pain. Cautiousness is the strongest of the faculties that might be called self-protective. Approbativeness is quite active. He will crave recognition, appreciation, and sympathy. As his intelligence creates high standards of merit, he will be ambitious to achieve colossal success, and as he is generous enough to assist others in climbing the ladder of fame, he cannot justly be accused of selfish vanity.

As is usual in this combination, the sense of self-valuation is weak. In this respect the Doctor is, perhaps, a typical Irishman, if not a typical lawyer. He needs more confidence in the stability and worth of life in

general as well as in himself. He is disposed to think his own triumphs of too little importance, and he is thus led to explore many new fields in the hope of discovering or doing something that will seem to him really great. He has, however, a sort of instinctive sense of his ability to discharge the duties of leadership, probably as a result of ancestral independence, or from an intellectual measurement of his power. Thus, if present where a panic should strike an assembly of people, he would remain cool, and by a few words would restore the composure of the crowd. But after it was over he might reply to those who thanked him, "Well, I am glad I helped you—but what of it?"

As to moral faculties, the principal top-head developments are in the region forward of a line upward from the ear. This upper frontal territory of the brain is especially feminine, while the rear crown is masculine. The frontal top head is an added or advanced growth beyond the rear, just as Eve was a later and more beautiful product than Adam. The difference in the moral quality of these two brain regions is the same as the general distinction between the Old and New Testaments. One is the gospel of law, the other of love. One is a plea for justice, the other for mercy. Dr. O'Sullivan has, therefore, a great deal of the "milk of human kindness." The writer remarked to him that he would not succeed as a prosecuting attorney, and he emphatically replied that in such a capacity he would be worthless.

A glance at this forehead shows a massive intellect, although it has not yet reached its full maturity. What a diameter through the temples! Here is enough constructiveness for a naval architect. This is a fountain of expedients. It suggests a thousand methods and contrivances. A legal process may become under his hands a vast structure

with as many compartments and intricate accoutrements as a modern war ship. He can organize and mold into shape almost any material, from watch springs to the wires and wheels of government.

Music is also shown in these temples, though chiefly of the listening phase. Ideality is large. This is a poetic forehead. Observe, also, how the lower portion juts out beyond the cheek bone. These percepts are, for fact harvesting, to an ordinary brain as a seine would be to a hook and line for catching fish. They sweep the whole face of nature, taking impressions with almost the accuracy of a camera, and by the "instantaneous process."

All forms of memory are in this forehead—all perceptions of space, configuration, motion, time, place, sound, color and number—with the one exception of order. The man has too much genius to be orderly. In the landscapes of his thought, cultivated gardens alternate with rich, uncut pastures, stately oaks and drooping willows—now a stretch of woodland, here a mighty rock, and there a gentle stream. He can talk profoundly of the Vedas, the cerebral ventricles, government bonds, hypnotism, ophthalmology, phrenology, the tariff, or the latest opera, all in the same breath. Versatility is a somewhat feeble term to apply to him. He is not only at the front in the legal profession, but he is said to bewilder the experts in medical science by his familiarity with their technical lore.

As a philosopher, or in the domain of abstract thought, he will accomplish less than in the analysis and classification of facts. He cares but little for the arts of speech. His power as a lawyer is largely due to his marvelous appreciation of the springs of human sentiment and passion. He is a deep student of the human brain. He knows the profound truths discovered by Dr. Gall. He is a thorough anthropologist.

He has studied all that the conservative colleges have to teach, and much more besides. He does not wait for a great fact to make its fortune in a strange land. He is at the wharf when it arrives to meet it with a welcome hand. He knows the frailties, the helplessness of humankind. This gives him charity, and with it



DR. WILLIAM J. O'SULLIVAN.

the power to scale the heights which no selfish man can ever reach in more than name.

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Dr. William Joseph O'Sullivan was born in the city of Cork, Ireland, and comes of a fine old Celtic family. His father was a distinguished physician, and at one time very wealthy. Political revolutions, however, led to the confiscation of a large portion of the family estates, so that after the son attained his majority there was only a remnant of the old fortune left, which with his extravagant tastes he soon exhausted. He received his collegiate degrees in

the universities of Edinburgh, London and Yale. His coming to this country was almost accidental. For some time he attracted a great deal of attention as a specialist in veterinary surgery, having also received a degree in this department of

science. He has been in New York only two or three years, and as he is only thirty-six years old, in view of the great reputation he has already acquired it is probable that his future will be one of great national usefulness and honor.

HOW THREE PEOPLE DID EUROPE AFOOT.

BY GEORGE C. BARTLETT.

LETTER IV.

WE left Laukerbad with the feeling that we had made a good investment of our day. From there we ascended the Gemmi, a walk of about two and a half hours up a well-trodden pathway that was first laid in 1736. It began to rain before we reached the top, and we were soon completely enveloped in clouds. We climbed through them, however, and occasionally emerged into a light open space. We found a good hotel after our climb, where we refreshed ourselves with a glass of milk, and at once started to descend to the village of Kandersteg, which lies in the valley on the other side. Summer had left us long before we reached the mountain top, and before we had crossed the Gemmi it seemed that we were in the midst of winter. Our fingers were like icicles, and the rain that fell upon us felt like drops of ice water; we frequently passed patches of ice and drifts of snow. A lake lying chilled among the rocks seemed strangely out of place, as if it had gone astray from its home in Italy, and stunned by the cold was imprisoned there.

By wrapping my younger sister in my overcoat and incasing myself in a woolen nightshirt we escaped being frozen, and were soon over the Gemmi and jogging down its other side, where all again was green and summery. As we dripped and tripped down into the valley of Kan-

dersteg, along by its river made of flowing waterfalls, the sun smiling on its sloping green hills so quiet and restful, we could hardly realize that a few hours before we had passed through winterland.

The valleys here differ very much in appearance; some are variegated with fields of grain and vegetables, while others seem a continuation of sloping lawns where numerous cattle tinkle their bells at each nibble of grass. An occasional patch of potatoes spreads out on the hillside in the far distance, appearing as if a heavy Turkish rug had been laid out on the grass. In passing over the mountains and through the passes, we meet many persons who are continually saying "*bonjour madame*;" "*bonjour monsieur*." We feel a kindly fellowship for them, and in response jabber a few friendly words.

We meet German students and artists, and travelers from all countries, each carrying his or her baggage in some peculiar way, the most common being the knapsack resting against the back, supported by shoulder straps. In many cases a kind of game bag was carried over one shoulder.

* * * * *

We spent last Sunday in Frutigen, where late in the afternoon, as the sun was setting, there passed through the town an ideal tourist; he was probably an Italian; strikingly hand-

some, six feet in height, and straight as an arrow; he wore a soft hat of white felt, with a colored feather at one side. His whole costume was in excellent taste, as if by accident, and the conveniences which he carried upon his shapely person showed him to be an expert traveler. He was so majestic and attractive that boys and girls alike followed him through the town, and the older people stood still as he passed them with a smile and a wave of his hand to his hat. He covered the ground rapidly and looked as if weariness was unknown to his springy step. I think his home must have been in Venice.

We expected to spend the night at Kandersteg, but not liking the hotel, it being early in the afternoon, we concluded to add another ten miles to our day's tramp. So on we went toward Frutigen, passing through valleys of rolling farms with hills back of hills, and the houses on them running up and over like a prolonged stairway. Diligences pass us frequently, and we peer at the tourists thinking we may see someone from our own country. We thought we recognized Dr. Parkhurst the other day, but were not sure.

We reached Frutigen at five o'clock, concluding a hard day's work, having left Laukerbad at 6.30 A. M., walking up and across the Gemmi in the rain, down on the other side to Kandersteg, and on to Frutigen, a distance, we were told, of nearly thirty miles.

The next day being Sunday, we attended the little Lutheran Church, which shows far above the graves that lie around it, and is surrounded by bushes and flowers and clinging vines. It was a primitive building, indeed. Long beams of squared trees were used as seats, and the gallery looked like a hayloft minus the hay.

We have visited numerous towns similar to Frutigen where the people have remarkably comfortable homes surrounded by fertile, well-cultivated little farms. Everyone appears contented and is comfortably clad; but

more ignorant-looking nonentities I have not met in any part of the world. The women are gross and by no means possess the French waist; at church their special dress-up appears in clean calico aprons; they usually wear a folded handkerchief wrapped around their ears, their hair being bunched about the back of their heads looking like plaited rat tails; most of the men's clothing is homespun and homemade. They wear the most ridiculous looking frock-coats that end just above their hips where the tails ought to have commenced. At the top their trousers are about a yard wide, gradually growing smaller until they reach their hob-nailed brogans. After church the people assemble in the public square, where the news of the week is read aloud to them from the steps of one of the public buildings.

I have heard of pigmies that live in the mountains of Morocco. I think the same species can be seen in Switzerland. In the play of Rip Van Winkle, the hobgoblins of the Catskills make their appearance. Surely their counterparts may also be seen here; faces distorted; big heads on small bodies; overgrown boys and undergrown men; bent-over women, and women with goitre and wens; men and women with distorted and twisted limbs; one-half of the community looking as if they had fallen down from the top of Mont Blanc or the Jungfrau. I should suppose that in a town like Frutigen we would see some men and women of intelligence and culture, who dress tastefully. One would imagine that from a town of its size some boy or girl would have been sent to college, and have returned with some intelligence—a graduation look upon their countenances—but no; they all appeared of the earth, earthy, and they, the earth and the rocks all blend together and will not be separated, Sunday or week days.

The dwellings and stables are built together, and the families sleep, eat

and associate with the hens, pigs, goats and cows, rolling around together in nasty comfort. An odd feature is the burning into the dwelling houses, when erected, the family name, date, etc.; and on the side of nearly every home two bears are represented standing on their legs facing each other. The bear seems to be the national coat of arms.

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From Frutigen we walked to Spiez, a distance of nine miles, and from there took the boat on Lake Thun for Interlaken. The view from the boat all along was charming. Interlaken is prettily situated between the two lakes, Thun and Brienze, fronted and backed by mountains, the chief of which is the celebrated Jungfrau. A perfect view of the village and its environments may be had from the chalet a short distance up; it is a very enjoyable walk and takes you through a romantic forest, where the trees grow so thick that the sun cannot penetrate them. Benches are stationed along the pathway, and rustic bridges span narrow streams that go jumping down the rocks. The chalet is called Heimwehfluth.

Interlaken, like Laukerbad, has also two attractions, Jungfrau Mountain, and one decidedly attractive street named "The Höheweg," shaded by venerable walnut trees. On one side of this avenue is situated a long row of hotels, each one trying to excel the other in the beauty of the grounds and in the growing of plants and flowers; creeping vines and playing fountains also add their respective charms. The opposite side of the street is one continuous open park, well patronized by natives and strangers by day and by night. The avenue is particularly attractive at night, when it is brilliantly lighted, and the nicest couples in the world are walking and chatting that same old chat, while the music comes floating over from the different hotels

and circulates through the nodding, sleepy trees, over the avenue and far into the park.

Switzerland is one great show country, and I have seen enough Baedakers in the hands of travelers to pave the roads from Geneva to Schaffhausen. Wood-carving is one of the artistic occupations pursued here; the shop windows are crowded with choice specimens, and bear-hunting is pursued with vigor, nearly every one investing from one to twenty francs in a wooden bear. German is the principal language spoken in this part of Switzerland.

The one particular attraction, however, which makes Interlaken famous, is the dazzling, eternal, snow-crowned Jungfrau! It excels in magnificence all other mountains in Switzerland. Mt. Blanc, which is probably better known than any other, does not compare, in my judgment, with the Jungfrau. Mt. Blanc lacks individuality. It is so like its neighbor mountains, that if one has not a good memory he is apt to forget which particular peak is Mt. Blanc. But there is no mistaking the Jungfrau. She stands distinct and alone, robed in white. Her sister mountains close by are contrastedly dressed in sober-hued garments, in green and brown and sometimes in bronze. The Jungfrau stands just back of them, the others appearing to have drawn aside their clothing that they might show to the lower world their Queen in all her glory. Frequently at the close of day the sun acts as a calcium light upon Queen Jungfrau, and she modestly changes her white clothing right before our eyes, and appears in bright yellow or red, or other choice and dainty tints manufactured while we wait. Sometimes her white shoulders lean against the sky, and they so blend that the eye cannot separate them to tell where earth ends and heaven begins. She can be seen from every part of the town, but always in a different pose. Without doubt she



is "a thing of beauty and a joy forever."

The native Swiss dress is attractive, and is worn principally by the barmaids; one costume that I noticed particularly was made with the sleeves and bust of white muslin, the bodice and collar of black silk velvet, with hanging chains of silver fastened in the back, and in front with rosettes of silver. A black skirt and red silk apron were also in the combination. The wearers of these costumes seemed imbued with the true spirit of patriotism.

I like to watch the St. Bernard dogs that are largely employed here in all kinds of go-carts, especially in small milk wagons; they are harnessed and hitched to one side of the cart and jog along beside their masters, master and dog pulling together, the dogs wagging their tails and looking up wistfully as if conscious of the service they are rendering, and longing for acknowledgment in the face of their superior side partner. They lie down as soon as the wagon stops, and with one open eye watch the delivery of the milk. If in serving it the man passes out of sight the dog remains quiet, but the moment he emerges from the doorway the dog perceives him and signifies his pleasure by a wag of the tail and a joyous bark.

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From Interlaken we took an afternoon walk to Lauterbrunnen. The word Lauterbrunnen signifies "nothing but springs;" and as we passed through the valley we were reminded of the suitability of the name, for waterfalls were showering down from heights thousands of feet above, and at every turn of the road the water was gushing and foaming out of picturesque rocks.

The Trümmelbach fall is the greatest, but we enjoy most the gauzy dance of the Staubbach, and this is apparently formed by a stream flowing across the mountain and falling

over the edge. On reaching the edge the water is, no doubt, surprised at the distance it is compelled to fall—980 feet—and as it plunges over it flies to pieces and is blown and whirled into myriad fantastic shapes. By day the sun colors it, and by night the moon silvers it. It sprays the grasses and trees far and near, and appears like a veil of cloud draping an invisible spirit. It varies in size and form as the mother stream increases or diminishes, but it is always fascinating, morning, noon and night.

Diminutive Switzerland, chosen by nature for its exposition, bunches its best specimens in this small country, glaciers, wonderful combinations of snow-covered mountains, beautiful lakes, graceful waterfalls, tempestuous gorges, refreshing springs and peaceful landscapes!

A unique town is Lauterbrunnen; one can hardly realize that it belongs to this world when viewed from the veranda of a distant hotel. Nature did some of its finest work when it constructed and put together this portion of the country, and man has been polishing it off ever since; like one step rising above the other the houses stretch up the mountain side, most of them having been for years washed by the rain, and dried in the sun, standing amid the grasses and trees. Just at twilight a barking little engine, pulling its train, moves up the steep mountain, looking in the far distance like a toy, unreal; but it is a genuine train of cars actually going up the mountain mile after mile. It will cross the top and reach the other side, and then down and down and down it will cautiously move until it stops at Grindelwald.

A feature of some of the public roads is seen in the lace-making done by both women and girls. They choose a shady nook and industriously work away until the traveler appears; then they gather up a dozen bunches of lace, and all smiles and

graces come running after you soliciting you to buy.

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One of the pleasant incidents of mountain travel is an occasional rest at the little wayside inns called *canteens*, which you usually come upon unexpectedly and often after walking for miles without meeting anyone or seeing a habitation. A small summer house, shaded with vines, usually adjoins the main building, in which tables are spread. Fruit is displayed for sale, also milk, wines, etc. Every foot of the walk was interesting, from Meiringen to Lucerne. For a space of four miles we loitered along the bank of the Sarner See, also by the Lake of Lucerne. We rested awhile at Sarnen, a large village. Our bench was near a Catholic church, from whence we heard some good music and watched the children courtesy and cross themselves as they passed the door of the sacred edifice.

We notice when nearing Lucerne and going through these towns an improvement in the people. Their faces are more intelligent; the houses are finer in appearance, and we realize in many ways that we are approaching a better part and nearing the heart of Switzerland. Just after leaving Alpnach Lake we came in sight of Lake Lucerne and walked close by its side as we wound our way to the city. At Lucerne we were assigned rooms in a little chalet on a steep hillside at the edge of a pine forest, a dependence to the Pension Suter. Our small chalet was 300 feet above the town, and the view was superb. We were so pleased with our little Swiss cottage, and so weary, that I think had it been deeded to us we would have agreed to remain there until the day of our funerals. In the summer months the people here appear to be mostly occupied in entertaining foreign guests. The lake is spread out before them, fringed with excur-

sion boats; the large hotels are tastefully furnished and surrounded with beds of flowers that do credit to the artists, so beautiful are the built-up mounds of plants and blossoms a perfect blending of all the colors.

At the Hotel Schweizerhof an orchestra plays afternoon and night, and the quay in front is thronged with people—walking under the chestnut trees or seated on the rustic benches. It commenced to rain the first night of our arrival in Lucerne and continued through our stay of four days; it had a dampening effect not only upon our clothes but upon our enthusiasm, and we fully realized that unpleasant weather visits Switzerland as it does other countries, and forms the same theme of disagreeable conversation.

The mist dimmed the view of the glorious scenery, but the famous lion of Lucerne was as impressively seen through the rain drops as in the sunshine; he lies within a solid rock from which his maker Thorwaldsen chiseled him as in the agony of death caused by the thrust of a sword in his side, the broken blade of which still remains. In the expression of his face are depicted the sorrows of an entire nation. Thorwaldsen placed him there to commemorate the officers and soldiers of the Suisse Guard who uselessly fell in the defense of the Tuileries.

Lucerne is a walled city with nine watch-towers erected in 1383, giving the town an antiquated appearance resembling a city of the Orient. The only busybody that I noticed about Lucerne was the River Reuss, which continually babbles through the city at great speed. Two very old wooden-covered bridges run obliquely across the stream; they are odd curios with painted representations inside of Swiss history. Ducks and swans and other kinds of bird swimmers enliven the borders of the lake and river. A splendid view of the city can be had from the Gutsch, an eminence on which is built a magnificent hotel.

Poplar trees are quite fashionable in Switzerland and line most of the roadways like tall sentinels. Another special tree whose name I have not learned is shaped exactly like a feather duster, and is remarkable for its different shades of green, from the lightest to the darkest.

The churches of this country, when contrasted with the grandeur of the churches elsewhere, amount to but little; in fact, it is nature and nature alone that makes Switzerland the most attractive country in the world; what man has accomplished seems of small importance, and one's interest and enjoyment are away from the cities.

Besides harnessing the dogs the farmers appear to utilize all the other live stock that may be about the place. I noticed a single steer—with drooping horns that came around under his chin like ribbons to a bonnet—pulling a double wagon. One often sees bulls working singly and in couples, and the other day I saw a horse and a cow harnessed together, while in another direction a steer was pulling a load of hay to the barn.

In Lucerne, as in many other foreign cities, you see advertised "American Bar," which signifies that an American or another can there procure a sandwich and a whisky cocktail. Foreigners seem to think that sandwiches and cocktails are necessary to the life of an American, and that Bass's ale and mutton chops are indispensable to an Englishman; this, I think, is a mistake. When strangers visit a country they naturally desire to drink the drinks of that country, and eat its food. That to which they are accustomed at home they do not wish abroad; at least it is so with me. The "American Bar" especially is an abomination, and in no other country in the world do men rush up to a counter and pour down their liquor while standing. In all other places people are seated at tables; they drink slowly and enjoy their beverages

while conversing with their friends or while reading and writing. Let there be started abroad no more "American Bars."

Rowing is much in vogue on Lake Lucerne, and the family dog is often seen in the bow of the boat, looking as if he enjoyed the sport as much as any other member of the family.

One of the most popular excursions from Lucerne is to Fluelen, the principal attraction being Tellsplatte, where a romantic little chapel stands in honor of the myth. Myths often teach wise lessons; but it seems lamentable that the ignorant often bow down and worship them as idols.

The number of artists that are continually painting in the open air of Lucerne testifies to the beauty of the scenery.

Standing upon any of the bridges which cross the Reuss one can form an excellent idea of a street in Venice, save that the backs of the houses face the water; but here, as there, they rise out of the water. The ripples lap against them as in fair Venice. Several times I saw people fishing from the windows of their homes, and one little girl—I like to remember her—threw out a line from a third-story window. I left her standing there, patiently waiting for a bite, her face framed in scarlet geraniums.

Much attention is paid here to the trimming and fantastic shaping of trees. Several walk-ways I have seen entirely covered at the top by shade trees whose branches had all been trained to form a thick and continuous canopy. In this country they perfect their walks immediately after a rain. The water standing in the uneven places shows where the gravel is most needed for maintaining a smooth surface, and thus their walks are preserved level and hard. Wood-carving is practiced as a fine art; choice articles are displayed in all the principal streets, and the voice of the cuckoo is heard from thousands of curious clocks.

THE DUKE AND DUCHESS OF MARLBOROUGH.

A STUDY FROM PHOTOGRAPHS.

By THE EDITOR.

WE Americans delight to speak of our democratic institutions, and not without justice. We love to think that here all men are free and equal, and that titles and rank have no part or place in our social life. But underneath our theories and pretensions, human nature fre-



THE DUCHESS OF MARLBOROUGH.

tions, and not without justice. We love to think that here all men are free and equal, and that titles and rank have no part or place in our social life. But underneath our theories and pretensions, human nature frequently asserts itself, just as it does in the Old World. We have our aristocrats, plutocrats, and autocrats, as well as democrats, and the

fact that the government does not officially recognize them neither destroys their power nor renders them less interesting. Hence it is not surprising that the recent marriage of the

as to whether it was a love match. The morals of the Duke and the beauty of the bride have been the themes of frequent discussions, and many have been the surmises and



THE DUKE OF MARLBOROUGH.

young English Duke of Marlborough to the multi-million heiress, Miss Consuelo Vanderbilt, should have awakened widespread curiosity and comment. People naturally wonder

predictions as to the future happiness of the young couple.

It is said that this wedding surpassed in elegance and lavish expenditure every previous affair of

the kind in the history of America, the cost being estimated at considerably over half a million dollars.

We are indebted to the courtesy of the bride's mother, Mrs. W. K. Vanderbilt, for the handsome new photographs reproduced herewith.

In the picture of the Duke, there are indications of two rather distinct currents, one of which is much superior to the other in point of refinement. He seems to resemble both the paternal and maternal ancestors. The sloping shoulders and narrow lower face are particularly feminine, and bespeak gentleness and a negative rather than a positive character. He is, evidently, rather adaptive, and on this account will conform without much difficulty to the social standards he encounters, and will attract a good many friends.

He appears to be a blond, which suggests activity and sensitiveness. His affections are doubtless very ardent, and the curves in his lips and drooping of the nose, and a certain expression in the eyes, betoken certain traits said to have been very conspicuous in his father; but the narrowness of his chin promises refinement in the expression of his love nature. If mated to his affinity, there is probably no reason why he should not be constant in his attachment.

As titled Englishmen are frequently interested in pugilism and other rough sports, no doubt the Duke of Marlborough has been suspected of similar tastes; but to judge by his portrait, he would prefer amusements that relate to imagination and æsthetic sentiment rather than to physical courage or strength. No doubt it would require a great deal of money to support such a man in the style that he would like to maintain, and if he had great wealth he would spend money very freely; but if thrown into business and compelled to make his own way, he seems to have elements of character that would make him successful in traffic. The

length and height of his nose leave no doubt as to his ability to claim all that belongs to him. With the experience of a trader he would be able to make good bargains. The length of his nose denotes penetration, apprehension, caution, sense of human nature, shrewdness, and perhaps suspiciousness, with not a little irritability.

The crown of his head is not remarkably high for an Englishman. He seems to have rather more approbateness than self-esteem, and rather more benevolence than conscientiousness. This is shown also in the rather short upper lip. The forehead is wide in the upper temporal region at the boundary line of the hair. This indicates desire for beauty and adornment. Width of the forehead in this region is one of the marks of an aristocrat; a narrowness here is a peculiarity of savage or other unæsthetic races.

The intellectual faculties all seem well developed. He should have good memory, powers of observation, and also breadth of mental view. He would not be likely to focus his attention upon many details. He would use neither a microscope nor a telescope. He would care neither to inspect an infusorium upon the table before him nor the largest star beyond the reach of his naked eye. But he would be very alert in learning everything within the range of his normal vision. With such a forehead he will quickly balance the facts and conditions that fall in his way. His judgment will be good in striking averages; and though not cool enough in temperament to be a scientist, he will display superior intelligence in general matters pertaining to practical life.

* * * * *

We seldom have the pleasure of seeing a more perfectly feminine face than that of the young Duchess. Every feature reflects simplicity and sincerity. The mouth, chin and nose

are all very girlish and guileless. This is a tender, affectionate mouth. Both active and passive love are legible in the full and evenly balanced lips. There is no trace of malice or cunning, and not even a great deal of vanity in this mouth. It is very refined, and while adapted to enjoy the good things of this world, it cannot be associated with the utterance of an unkind word, or an appetite for anything not sweet or wholesome.

Here is a thoroughly feminine nose. It is not the nose of the "new woman." It is rather weak in all the signs of self-assertion, aggressiveness, commercial tact, or the other elements that confer ability to take the initiative in large enterprises or even ordinary affairs. Whatever women may think of this nose, it will satisfy all the men—at least the manly men. There is nothing of Xanthippe or Mrs. Caudle about this nose. In this feature she doubtless resembles her mother.

The eyes are rather deep set and probably a paternal inheritance. They are speaking eyes with their own language, but they do not care for words. There is a considerable distance between the eyes, which indicates perception of form. This, in an organization of such fine quality, is an almost certain mark of artistic taste, especially in the direction of drawing, sculpture, etc. As the eyebrows in this young woman are perfectly arched in the center at the seat of the color sense, she will also greatly admire painting. The forehead very decidedly expands as it rises in the temples. Music and ideality are thus announced; but with the comparatively flattened lower forehead it is not likely that her talent for artistic execution will equal her appreciation.

This woman will bear acquaintance. She will be more and more admired when intimately known, but will not make much display of her abilities before strangers. The form of the

top head is concealed in the portrait, but very much can be inferred from the eye as to the quality of her moral brain. Sincerity, truth, frankness, loyalty, constancy and gentleness are all expressed in these eyes. The roundness of the eye opening, notwithstanding the depth of the eye ball, bespeaks fidelity in love. There is no jealousy here. Her devotion will never falter. Few faces express more natural purity of character.

An unusual feature in the young Duchess is the exceptionally long neck. This is a mark of female beauty according to some standards, but it is not a guarantee of much vital power. A long, slender neck rarely accompanies a sagacious mind, and is more natural to those that spend money than to those that make or save it. It presupposes timidity and a non-resistant character. In this subject the narrowness of the nose, just above the nostrils, agrees also with the slender neck as a negation of commercial instinct. It is thus evident that the great-granddaughter of the old Commodore Vanderbilt is a very different sort of person from her distinguished, money-making ancestor.

There seem to be many reasons for believing that the union of this young pair is not a mercenary one as far as they are concerned. There is a difference of temperament, the Duke being light haired and the Duchess dark, therefore it is probable that they will be magnetically congenial. The Duke is rather self-willed and impatient, while the young woman is evidently amiable and yielding. The Duke is also likely to be the more fluent talker, hence he will naturally prefer a good listener, such as this young woman unmistakably seems to be. Each is complementary to the other in many ways, and if their heads are only equipped with a wholesome philosophy of life, they may be very happy and useful as well as ornamental.

PRACTICAL PSYCHOLOGY.

By H. S. DRAYTON, LL.B., M.D.

DEFINITIONS.

TO understand any statement we must know the meaning of the words used in it. Already several terms have been employed that necessarily enter into the consideration of our subject, and of which a clear idea should be possessed, and there are others that will be frequently used, therefore it is proper at this time to define them.

First let us consider

THE NATURE OF MIND.

If we turn to a dictionary for a definition of this term we will find the statement that *mind* is the intelligent principal in man; or that which thinks, feels, desires, remembers, etc. It is an active force that imparts to man his individualism, and through that individualism its variable nature is reflected. Going back to the early Saxon and Gothic languages, and much further back, even to that "mother" of languages, the Sanscrit, we find that the words *man* and *mind* have an identity of meaning, and show that the power to think and feel was considered a special attribute of human nature.

The literature of all ages shows that much attention has been given by the wisest men to the study of the mind. A thousand guesses and theories have been ventured for the purpose of explaining its nature; great folio volumes have been written by ancient and modern writers on the modes of mental action as shown in human language and conduct; many important truths have been revealed that are of use in the exercise and training of the mental faculties; but of the source or essential character of mind no positive knowledge has yet been gained. That it is the immaterial counterpart or correlative

of the material body, the active, emerging element that gives to man his peculiar superiority in the world of nature, his wonderful capabilities of intellectual and moral advancement, demands our assent.

In its activity the mind exhibits certain powers, qualities or faculties that appear to be common to man as an order of being. Just as the body is made up of systems and organs, each of which has its special work or function in the economy of life, so the mind seems to be constituted of many distinct faculties, each having a part of its own to play, and all in combination forming a complete, symmetrical character. Observation and study have very clearly settled the function of a large number of these faculties and thus enabled us to understand the causes of the wonderful variety of human conduct. We cannot analyze mind *in itself* any more than we can analyze electricity in itself, but we can study the phenomena and effects of mind, and trace them to the operation of certain properties. Through long-continued study and experiment the subtle fluid of electricity has been found to possess qualities of a most valuable kind, and while we may not examine these qualities as a chemist can a bit of chalk or quartz, observation of their effects has finally so adapted them to precise mechanical uses as to promote the convenience of business and social life in a most remarkable degree.

Analogously, yet in a much more careful manner, the facts and phenomena of human life have been observed: how expression is given to the senses, feelings, desires, passions; how men think, speak and act in their varying relations to each other; how

events and circumstances impress them, and give bias or direction to conduct; how mental states affect the body, and how bodily conditions affect mental expressions—all these have been examined and compared by scholars and conclusions reached that form the data for a definite system of mental philosophy or psychology.

Man has been compared to a "harp with a thousand strings," each string being an organ, yielding its special tone, and, when broken or impaired, not to be replaced by any other. The mind is certainly compound in its operation. We may not be able to say how many faculties in all it has, because more differ so much in their expression of mental power; but we know that there are many and that they differ intrinsically from each other. To reason, to imagine, to hope, to fear, to perceive shape, color, number, time, location, to worship, to love, to be courageous, vain, proud, honest, secretive, cruel, friendly, kind, are each fundamentally different manifestations, and the mental character of individuals is known by the way in which these and other attributes are mixed in them. Hence the study of mind on its practical side is the study of character, and we are enabled to understand the great difference in disposition and capability that exists among people by noting the influence of special faculties in their mental development.

No branch of study is more important than this; none is more attractive to the earnest student. Dr. Abbott says rightly, "every man ought to know his own nature; his bodily strength and weakness; his mental strength and weakness; his moral strength and weakness. A knowledge concrete, not abstract, practical, not theoretical, of human nature, is essential to the best and truest success in life—to health, to development, to usefulness."

Prof. E. J. Hamilton says, in his

recent treatise on "The Human Mind," that we have "a well ascertained body of mental science," and that "no other employment contributes so effectually to develop those powers of penetration and discrimination, which are the chief elements of intellectual manliness and maturity."

It is not too much to claim, we think, that when a youth is old enough to study history, grammar, chemistry, algebra, he is old enough to study the principles that govern in mental action. To-day, indeed, children are instructed in the elements of physiology at public schools, and for the proper understanding of that important part of human knowledge they need to be instructed with respect to the workings of the mind, its needs and the conditions of its development. As self-knowledge is the condition of true culture, so at the start it certainly is wise to impress upon the young mind correct ideas of its constitution. Moral development in the right direction requires moral self-knowledge; so, too, intellectual development to be true must have for its guidance intellectual self-knowledge. Society is burdened with thousands of people who have grown up in a hap-hazard, ill-directed fashion, and live unbalanced, unhealthy, useless lives, because their parents and teachers never understood them, and they never understood themselves. This fact is becoming known more and more among intelligent people, and they are beginning to insist that more attention shall be given to the study of personal character in the schools, that our youth shall be better prepared than they usually are for the practical duties and work of life.

In this short treatise no attempt at elaboration is made, it being the author's object to set forth the principles of mental action in a concise and simple form, avoiding as much as possible the technicalities so abundant in the writings of metaphysicians,

and which often throw a veil of mystery over subjects that would otherwise be clear to the average intellect.

THE SENSES.

Through five physical organs or sets of apparatus—sight, hearing, smell, taste and touch—a knowledge of the qualities of material objects is obtained. Each of these organisms has a particular office, and their combined activity appears to be essential to completeness of mental growth. The impressions given by sight are totally distinct from those given by taste, touch, hearing and smell. Taste supplies the mind with impressions totally distinct from those obtained through all the other senses, and the same positive language can be used with reference to touch, hearing and smell. One blind from birth may be instructed so as to distinguish most of the common objects by touch, but if sight were given him suddenly he would be unable to say what it was that he saw, although such a simple thing as a hat or table, until he had felt of it. This fact has been repeatedly demonstrated. The senses are called sometimes the "Gateways of knowledge," because they introduce man to the external world and enable him to exercise his powers for his instruction and enjoyment in an infinite variety of forms.

WHAT IS FACULTY?

Faculty is a natural, independent power of the mind, that is shown in a particular manner. Through the faculties the mind works in receiving, reviving and adapting perceptions. Through the faculties man shows capacity for understanding, reasoning, feeling, etc., and according to their energy and training in special directions he is strong or weak. Dr. Porter says: "Faculty is properly limited to the endowments which are natural to man and universal with the race."

FUNCTION.

This term is derived from physiology, where it is applied to the action of the bodily organs, and its use in mental science is similar—the normal operation of a faculty is its function.

PERCEPTION.

This is the process by which we obtain a knowledge of external objects. Two stages are notable in the process:

1. The reception of impressions of the qualities of objects through the senses.
2. The formation of definite ideas of the objects through the operation of intellectual faculties.

CONCEPTION.

This is a power of the mind that succeeds perception, and is of a higher order. The meaning of the term itself, coming as it does from the two Latin words *con* (with) and *capio* (I take) indicates its application. The ideas of particular objects, obtained through (*per*) the senses, are taken by the intellectual faculties and grouped or combined, and we have conceptions or *general* ideas as the results. The names of objects having common properties, as river, house, fish, bird, are products of conception, and these objects come into the mind, when mention is made of them, with distinctness. They are usually simple, requiring the exercise of but few faculties for their production. But conceptions may be complex, made up of many different ideas, and not merely represent an object that we have seen. In this case the exercise of many faculties is required. Men differ much in their range of conception with regard to the same objects; and this is due (1) to the different degrees of energy that their faculties naturally possess, and (2) to the kind

of training which opportunity or necessity has imposed upon them.

JUDGMENT

Is the power of finding the agreement or disagreement of two or more objects of thought. Usually the

term is applied to the result obtained by a comparison of the relations of ideas. A "proposition" is a judgment expressed in words. The higher or reasoning faculties are chiefly concerned in the process that leads to the forming of a judgment.

WHAT YOUR PALM TELLS.

BY DORA M. MORRELL.

NOT truer was it a thousand years ago than it is to-day that many there be "who, having eyes, see naught." But it is fortunate for mankind that all are not satisfied to walk in darkness, and that the torch of science is now held higher than ever before.

Until the time of Cuvier, it was not believed that from a single strange bone a facsimile of the entire skeleton could be constructed and the habits of the animal thereby determined, but to-day this fact is familiar to almost every schoolboy. Is it, then, any less reasonable to assume that the hand, supplied with nerves, controlled by the brain, and being its most expert servant, should show a man's nature, his manner of thought and feeling?

One may say the lines of a hand cannot foretell one's future, and have in his favor all the arguments, except the fact that they often do; but it is otherwise with the indications in the form of the hand independent of the lines of the palm and fingers. It is not without reason that no two human beings have hands alike.

Palmistry is a science, but it is not to be learned by everyone who is interested in it. It requires good judgment and observation, and those qualities are not common. There are books written on this science which date back to 1480. One thing that has brought discredit upon it is the readiness of each person who has learned

the main lines of the hand to consider himself a palmist. As well might one who had only mastered the alphabet pose as a savant. Were the knowledge of the alphabet no more general than that of palmistry he might escape detection save by the few.

Some things are told by the palm alone, and they are worth memorizing. First, examine it as to size in comparison with the whole body; its length in proportion to the fingers; its color, and whether the latter varies; its hairiness, its pliability and texture.

The length of the palm is a difficult matter for a beginner to estimate. The hand as it should be has palm and fingers of the same length. Excess of this either way makes the fingers long or short, the palm large or small. The perfect hand should be firm without hardness, elastic without flabbiness, of medium texture and of a decided rosiness which is not redness. D'Arpentigny, Desbarrolles, and Heron Allen are authority for these statements, which the writer has seen repeatedly verified.

The palm denotes the physical attributes of a person, and should not be too slim, nor should it be thin. A thin palm denotes want of strength. Slim, narrow and feeble it indicates a weak and barren temperament. There may be a love for art or music, but there will not be vigor or aptitude for developing it.

Such persons love little, but content themselves with the love that is near. They will never be slaves to a great passion, because their natures are too weak.

It may be slim, but shapely and rather thick; then, if pliant, it shows that the subject has an aptitude for the pleasures of life, but not to so great an extent that its duties are forgotten. The same is indicated even in a hand which is not slim.

The hand that is thick and horny belongs to a narrow-minded and conceited person. Very thick and soft, it shows the sensualist. The hard hand indicates energy; with some other signs borne by the fingers, it marks the athlete. It is not the hand of the sentimental or the sympathetic. It shows a disposition to lean toward strict justice rather than to mercy. It accompanies a reasoning mind which works rather slowly.

The soft hand belongs to him who feels others' woes; to him who is capricious, generous, lazy, and who acts upon impulse. If the hand is firm as well as soft, these characteristics are improved by the determination which overcomes the tendency to laziness, and the firmness which controls one's caprices. The worst hand is soft, flabby, cool and damp and never takes a grip on anything. A person with a hand like that can never be reformed if he needs it, and is never to be depended upon. Hands which are moist without suggesting perspiration are those of a loving nature. The dry hand indicates avarice, and the clammy, treacherous or cowardice.

Large hands belong to the strong who delight in perfection of detail. Small-handed people prefer everything on a large scale. The large hand with unduly large, pliant palm marks the egotist and sensualist. Large and hard it indicates decided animality; with excessive development it shows brutality of instinct. Fine-grained skin will always be found on a person of great natural refinement, whatever the social position. It is by no means a prerogative of the rich. A coarse texture marks those who laugh at culture, and those who like their pleasures highly spiced. This class is not sensitive enough, while the former is disposed to be super-sensitive. The mean between these is the best for everyday associations.

Much hair on the back of the hand betokens inconstancy, while a quite hairless and smooth hand denotes folly and presumption. A slight hairiness bespeaks prudence and love of luxury in a man. On a woman a hairy hand always denotes cruelty. Complete absence of hair upon the hands indicates effeminacy and cowardice.

If the hands are continually white, never changing color, or only in a slight degree, with heat or cold, they denote egoism, selfishness, and an unsympathetic heart. Redness of the skin—that which is natural, not induced by hard labor—denotes a hopeful temperament. Darkness of tint is preferable to paleness; pinkiness is the best of all, showing a just disposition and good health. If the hands are tanned or discolored by labor the skin on the arm shows the natural color.



A PHRENOLOGIST'S PREDICTION.

BY ANNA OLCOTT COMMELIN.

CHAPTER IV.

Give me to drink mandragora.

—SHAKESPEARE.

HAZEL RAYBURN had plunged into Lethe, as she imagined. She had floated downward, borne by the rapid current, swiftly toward the river in which, a few seconds more, and her trials in this life would have been over. But the force of the water hurled her against one of the abutments of the bridge which crossed the stream at a point on which a man was walking. His attention was at once arrested by the dark blue of Hazel's dress, and looking again intently, he saw a human face and form. Taking off his coat and vest he clambered as best he could down one of the supports of the bridge far enough to seize Hazel's skirt, by means of which he drew the light form near enough to get hold of it and climbed to his place above. Then quickly putting the girl on her face on the ground, with other efforts at resuscitation, he was relieved to know that she was breathing. As soon as possible after the forces of life had returned, or rather revived again, he ran with her in his arms to a commodious looking residence on the slope. He carried her in, pulling off her outer wet garments. A gentleman appeared in the door, hat in hand, ready to go out. "Dr. Clifford," said the man, "I found this girl in the water here."

"Bring her in," said the Doctor, opening the door of a pleasant library, and calling "Priscilla" in a tone which at once brought a sweet-faced, middle-aged woman into the room. She seemed at a glance to take in the situation, and left the room, returning almost immediately with blankets, in which she proceeded to invest Hazel as quickly as she dis-

robed her. Then stimulants were brought and applied, and it was not long before they had their effect. The color came into lips and cheeks, and Hazel endeavored to thank her rescuer and benefactors.

"Don't talk yet," said the Doctor, as he scanned her face, which seemed strangely familiar, for he never forgot a physiognomy he had once studied, and his kind heart prompted him to spare no effort in her behalf, but as Hazel turned her head the lover of phrenology, glancing at its formation, said, "Vitateness small, I knew it. We must develop it. Priscilla and I have increased our organs of benevolence by our care for others. Priscilla is always doing something in that line. Now she will take you in hand and see what she can do for you."

Priscilla smiled. "Don't think that brother is absorbed in his theories. He is always studying phrenological developments, and their relations to actions, but his heart is as sound as his head."

A comfortable-looking negress, with clean white apron, came in, and said that a room was ready, and Hazel was carried by the strong arms of the man who had found her in the water, Dr. Clifford's coachman, a faithful fellow, who had been in his service many years, into a sunny chamber opening out of the library, into which she was first brought. It was spotless in its neatness, and on the open hearth, Mahala, the colored woman, was starting a fire with little pieces of wood she called "fat pine." It was delightful to lie in the sweet linen, fragrant with the clover which had lain in its folds, and watch the crackling logs, now all alight, and the flames of different

colors, and feel a sense of homelikeness she had never experienced with Miss Lois.

"All this for a stranger," Hazel thought. Every little while the Doctor or his sister came in to see if anything was wanted, or to bring hot broths at appointed times. Whenever Hazel tried to explain her situation she was told "in a week or so we will talk over your affairs, and plan what is best to do."

Hazel was glad of the postponement. Each day some new thought for her welfare was shown, the Doctor never leaving for his day full of engagements in the city until he had first seen his now convalescing patient at home. Hazel grew stronger and better, the very atmosphere of the home seeming to re-create her.

At the end of the week, however, Hazel spoke of seeking a shelter elsewhere, but her kind benefactors would not listen to the proposal. She must remain with them until some better prospect opened. It was plain that they were deeply interested in her, yet their delicacy asked no questions. At length she told them of her pitiful, barren life, of her disappointed hopes in being obliged to abandon her plans for study, but she made no mention of her discovery of Philip Burton's baseness. The Doctor remembered his advice to Hazel. "Stay with us," he said. "Have you thought seriously of all the objections to the life of an actress?"

"Yes," said Hazel, "I thought of them all, after I saw you in Ashmore. But the pursuit of dramatic art would fill all my thought with interest as nothing else can do. Surely a good life may help to elevate the stage, and I know the ideal I have before me would elevate me. You yourself spoke of the many good men and women in the profession."

"It is true," said Doctor Clifford, "and if you will remain here with us, in our home, which, of itself, will give you protection, the offer—my

offer—it was a joint one with Professor Richmond (but it is best, for some reasons, that at present even he should not know your whereabouts), is still open to you. Parents and guardians often make innocent mistakes in thwarting strong predilections or talents for special pursuits in life, forgetting or ignoring the laws of individual growth. A letter from Prof. Richmond to-day informs me that you are dead, and your aunt is wearing mourning for you. Under the circumstances I think you are justified in leaving your friends under that impression for the present, for to return to your aunt would be but a living death to you, and your temperament requires a life full of absorbing interests. Now remain unknown until you are advanced in your art. 'Nothing succeeds like success.' When you are famous I shall invite Miss Rayburn to come to see you. This letter also give some account of Ashmore affairs, and contains bad news. Ruth Ashmore was deserted by her lover on her wedding day!"

"Philip Burton!" said Hazel, in horror at the double perfidy of the man who had deceived her, recalling every word he had spoken to her in their last interview, which added poignancy to the climax, "Philip Burton! He must be base, indeed!"

"Yes, Philip Burton," said Dr. Clifford quietly. "When I made an examination of that young man I knew that he was unworthy, and when Paul Ashmore privately consulted me about him I said, 'Let women beware of him.'"

CHAPTER V.

Ten years have passed since Hazel Rayburn found a shelter in the home of Dr. Clifford and his sister, and she is still an inmate of it, and a happy one it has been to her. She has received from them the affection and care which parents bestow on their children, and in return she has given them the devotion of a daughter.

She has found her place in life. This is the great secret of her success and happiness. She has become a fine actress, and is doing good to thousands, to whom her art is an instrument of ennobling instruction, and necessary diversion and relaxation. She has been a hard student of Shakespeare, and has been especially successful in her Portia, in the Merchant of Venice. The good Doctor has planned a little surprise. He has invited Miss Rayburn to visit in his home, telling her that his sister would make her welcome, and that they were interested in Ashmore people since his stay there some years ago, and that they had special reasons for wishing her to come. It was a great event for Miss Lois to go from home, but she decided to do so, and prepared for it with a due sense of its solemnity and importance. When she arrived Miss Clifford greeted her cordially, and the Doctor made her heartily welcome. When he was alone with his sister, however, the phrenologist remarked: "Miss Rayburn is a very good woman. She has continuity and firmness well developed, with other excellent qualities; but she has no sympathy, and, therefore, she can never understand our Hazel!"

After the evening meal it was proposed that Miss Lois should accompany host and hostess to the theater. At first it was difficult to persuade a woman who had never seen a play in her life to go to one, but on Miss Clifford expressing a desire to do so Miss Lois agreed to go, feeling that at her time of life no danger to her morals would be incurred, yet inwardly troubled at the effect of such example on others. She was, of course, astonished at everything she saw, and when Hazel appeared on the stage she neither could nor would anyone else recognize in the brilliant woman the pale, miserable girl who lived with her aunt at Ashmore. The slender form had gained roundness,

the cheeks, once too thin, showed lovely curves, soft outlines, and the great, glorious eyes seemed to contain unfathomable depths of meaning. The Doctor and Miss Clifford were proud of their *protégée*. When she recited, "The quality of mercy is not strained," with her distinct utterance and perfect enunciation, even Miss Lois, who was a little hard of hearing, lost not a word, and she said, "It does beat all. Why, that is as good as a sermon."

At the close Miss Clifford told Miss Lois to prepare for a great surprise, and with much circumlocution and tact and preliminary paving the way for the *dénouement*, in which the Doctor assisted, Hazel was introduced to her aunt, who found it almost impossible to believe in the truth of their statements, for her eyes seemed to contradict their testimony that the Hazel of the stage had ever been the Hazel of Ashmore.

A man in a private box who was seated by a disagreeable-looking woman, richly dressed and wearing a great many jewels, had thrown a bouquet of flowers to the actress. At the close of the play he sent his card to the green-room and requested an interview. Hazel read the name. It was Philip Burton. She was about to decline the proffered call, but Philip, who had followed close upon the steps of the messenger, appeared at the door. Fortunately Dr. Clifford had gone to the green-room also, with a wrap for Hazel, when the latter, drawing herself up to her full height, and splendid in her beauty and her scorn, presented Clifford to Philip as her adopted father. The phrenologist looked Philip Burton in the face and said, "Scoundrel! I recognized you at Ashmore."

CHAPTER VI.

In the old village, the scene of the commencement of this story, there had been great changes. Paul Ashmore had become an invalid,

and lived with Ruth in the quietest manner. Mrs. Schuyler had grown to be an intimate friend of the Ashmores, and hardly a day passed that she did not go to see them, and carry flowers and fruit to Paul, from her own garden and farm. Her home had been greatly improved, evidences of wealth and prosperity abounded, and all her good things came, she said, from "her boy over the sea."

"Sister, the portrait is almost done," said Paul, one morning. He was very feeble, but his eyes shone brightly, too brightly Ruth thought, and his thin fingers trembled as they took up the brush to put in the last touches. "It is beautiful, but not as beautiful as you are," said Paul.

"It is far more so," said Ruth, "for your love flatters me. We will send it to the exhibition to-morrow," but even as she spoke the brush dropped from his hand, his head fell back, and his rare and gentle spirit had flown. Paul had finished his work on earth.

Two months later the portrait, with *crêpe* twined about it, attracted the attention of all who went to see the pictures at the academy. "Honorable Mention" was on the frame, but the form of the artist who had painted it was lying at rest, and the spring violets that he loved were blooming on his grave.

"You cannot stay here alone, Ruth," said Mrs. Schuyler, who had never left the stricken girl since Paul had been taken from her. "Come home with me."

"Ah, it is so sad here," said Ruth, whiter and thinner than ever before, "yet I cling to the old memories and associations."

"Come for awhile," pleaded her friend. Ruth yielded. She closed her house, wrapped her veil over her face, and with Mrs. Schuyler walked through lovely Ashmore, where every spot was familiar, and yet all was sadly changed. They arrived at the Schuyler homestead, and as they

crossed the piazza, where roses and honeysuckles climbed and bloomed, a bronzed, noble-looking, brown-eyed man opened the door.

"Mother! Harry! Ruth!" were the happy exclamations. Yet glad as was the occasion, Harry was tender as he was strong and true. He would not wound Ruth, in her sorrow, with boisterous gayety. But the old affection was in him, and he showed it in a hundred ways for her welfare. It grieved him to see Ruth so changed and her pallor alarmed him. He would suggest driving and riding and all sorts of outdoor errands to restore her health, tone and color.

"We cannot take Paul's place, and you would not wish us to do so, if we could," said Harry, "but perhaps we may make other places for ourselves."

"You have—you have always had—your own," said Ruth.

Harry had come back with a fortune, just as he had predicted he should do, and, true to his word, his first care was for his mother's comfort.

"This place is yours now, mother," said Harry one morning, handing Mrs. Schuyler a legal paper giving to her the deed of the "Schuyler" property, as it was called, although it had been in their possession only through a lease of many years. "It is time you owned the home you have cared for so long."

Harry Schuyler was a lion in Ashmore, where there were some maneuvering mammas and marriageable daughters, as elsewhere. When it was known, however, that he had given the home to his mother the said "mammas" thought his generosity exceeded his judgment. But Harry was untroubled by their opinions, and their daughters smiled on him in vain.

Weeks passed and lengthened into months, and still Ruth did not return to her home, for whenever she spoke of going there were urgent

reasons proposed for her remaining. It was not difficult to prolong the time indefinitely, and to linger on where each morning there was some special service for her to render, and when it seemed harder all the time to dispense with the little cares which Harry constantly took upon himself for her. Ruth was only too glad to drift on from day to day without a thought beyond the present.

One morning a letter which came from Japan was beside Harry's plate at the breakfast table. After he had opened it and glanced over its contents Harry looked very grave, and hardly tasted the coffee that was prepared for him. Saying that he had important business in the city which would detain him until evening, he hurried away. Mrs. Schuyler and Ruth were not a little concerned, and when evening came and Harry declined his favorite game of chess, and did not seem desirous of hearing music when Ruth offered to sing, his mother said :

"What is the matter? You are not like yourself at all, Harry."

"It is true; I am not," said Harry. "I have been considering two offers all day—one, which is very desirable, to return to Japan; the other to establish a branch office in the city nearby, which will not be so lucrative."

"Oh, Harry," said his mother, "stay here if you make no more money. We have enough."

"I am restless, mother, and the first opportunity would give me power to do many things I can never expect to accomplish here."

"I was willing before, but not now—not now," said Mrs. Schuyler. "We might never meet again in this world. Ruth, help me to dissuade Harry. Ruth!"—but Ruth had disappeared, and Harry, going to look

for her, found her in a corner of the bark parlor, weeping bitterly.

"Why, Ruthie, what is the matter with *you*?" said Harry. Then a sudden light came into his grave face, and a glad look in his eyes, and he said :

"Ruth, do *you* want me to stay?"

When, a few moments later, Harry and Ruth emerged from the parlor, hand in hand, there were traces of tears in the eyes of the latter, but there were blushing roses in her cheeks the like of which had not been seen there for many months.

"Mother, I am not going to Japan," said Harry, "that is," with a comical look in his eyes, "if you will ask Ruth to live with us."

"Stay always," said Mrs. Schuyler to Ruth.

"It is rather necessary," said Harry, "because she has promised to be my wife."

"Ruth," said Mrs. Schuyler, delight and astonishment in her tone, "how pleased, how glad I am!"

Ruth was most glad and happy, for she had learned, through suffering, the value and strength of Harry's affection. "I am sure it would—it *will* please Paul," she said.

When the engagement was known at the Cliffords' home there was rejoicing in that family. Hazel was pleased to hear of Ruth's happiness, and Dr. Clifford said, "I remember Harry Schuyler," and taking an old book from his desk he found the summary he had made of the traits of character of the young man. "Ruth Ashmore has every prospect for happiness with Harry Schuyler," he said.

"It is only a pity," said Hazel, "that she did not understand him sooner."

"Everyone has not studied phrenology," said Priscilla, smiling.

HOW TO TREAT CRIMINALS.

BY THOMAS A. BLAND, M.D.

THE criminal classes are children of rebellious disposition. Punishment will not reform them. Some can be restrained by fear of punishment, but others cannot. How can they be reformed? The answer is easy. Appeal to their better nature. Cultivate their moral faculties. Arouse in them the native, but dormant, consciousness of self-respect, firmness of character, honor and honesty.

This is the lesson which mental philosophy teaches, and without which any system of social science is very imperfect. The primitive plan of treating criminals is an inheritance from a barbarous past, and is a disgrace to the semi-civilization of this age.

Our State prisons should become in fact what the popular name implies, *penitentiaries*, places of *penitence*; *reformatories*, *hospitals* for the cure of these unfortunate members of society who are morally imbeciles, or moral mono-maniacs

The success which has been achieved in the attempt to educate the class of imbeciles known as idiots, demonstrates the fact that mental deformity, and mental disease, are no less amenable to scientific treatment than deformity of the physical system, and for the reason that mental action whether intellectual, moral or passional, is dependent upon the brain for its power and its character. If the brain of a person is deformed or diseased, the character of that person will correspond to its condition. *Kleptomaniac* is a word of modern coinage expressive of the true mental state of the inveterate thief. It is in line with the idea of this article. But a kleptomaniac is a person, usually a woman, of good family, who steals. It is never used

in connection with a thief of low degree. This fact is due to the survival of the barbarism of caste. Distinctions of that sort should be abolished, not by calling the wealthy kleptomaniac a thief, but by applying that term to all who have a mania for appropriating property belonging to other persons.

But how can the kleptomaniac or the homicide be reformed?

Insane persons are confined in public institutions for two reasons—to protect society against their possible violence and to cure them of their insanity.

Thieves and murderers should be confined in public institutions for the same reasons. I do not mean to say that criminals should be confined inside of walls; on the contrary, I would have all institutions for the treatment of insane persons, or the reformation of criminals, located in rural districts and comprising, besides the necessary buildings, ample gardens and farm lands, which should be cultivated by the inmates. There should be shops and factories where mechanical arts could be taught and pursued. But there should also be school rooms, lecture halls and play grounds; work and study should be compulsory, yet work should not become laborious, nor study irksome. Work, study, lectures, amusements, recreation and rest should alternate at intervals so short that each in turn would be a pleasure. The work should be varied; every variety should be productive, and, all income above the expenses of the institution should be placed to the credit of the inmates in proportion to the earning capacity of each, to be paid to them, with interest, when they should be discharged from the institution and restored to society as free men or

women. The educational curriculum should embrace the primary branches of an English education, also physiology, hygiene, phrenology, domestic and political economy and social science.

Phrenology, as I use the term, covers the whole field of mental science and moral philosophy. In this view I am sustained by George Combe, Prof. Siliman, Dr. Caldwell, Horace Mann, and many other eminent educators, as well as by Gall, Spurzheim and other masters of that science. Horace Mann said :

"Let a young man become familiar with the twin sciences, physiology, and phrenology, and society has a strong guarantee of his good conduct and unselfishness."

The period of confinement of criminals should not be a definite number of years, but until, in the opinion of those in charge of their education, they are thoroughly reformed. The incorrigible characters being confined for life, not as punishment for their crimes, but for the mutual good of themselves and of society.



THE STAR SONG.

TELL us, thou clear and heavenly tongue
Where is the Babe but lately sprung?
Lies he the lily-banks among?

Or say, if this new Birth of ours
Sleeps, laid within some ark of flowers,
Spangled with dew-lights; thou canst clear
All doubts, and manifest the where.

Declare to us, bright star, if we shall seek
Him in the morning's blushing cheek,
Or search the beds of spices through
To find him out?

Star,—No, this ye need not do,
But only come and see Him rest,
A princely babe, in's mother's breast.

HERRICK.

CHILD CULTURE

"The best mother is she who studies the peculiar character of each child and acts with well instructed judgment upon the knowledge so obtained."

TREASURES IN EARTHEN VESSELS.

BY NELSON SIZER.

THIS is an interesting pair. The boy appears to be the larger. top of the head, and her head measures nineteen inches in circumference



FIG. 310.—TWINS. VINSON AND GLADYS MERRITT, AGED 23 MONTHS.

His head measures nineteen and a quarter inches in circumference and thirteen inches from the opening of one ear to that of the other over the

and thirteen inches from ear to ear over the top of the head, and yet it will be observed that her shoulders are about as high as his are. He has

a more brave-looking face. There is more resolution and absoluteness in it, but her head is relatively broadest at the base ; and although he has a resolute look, he will find as they advance in years that she will seek to maintain her rights and her interests, and he will not find it easy to maintain ascendancy over her. He has the more Self Esteem and will think he ought to be boss. She has the larger Destructiveness and she will resist and resent any encroachment. She can be persuaded easier than she can be driven, and he will incline to drive and command. She will manage to get her purposes and plans served smoothly, if possible, and secretly, if necessary. She will use her Cautiousness and her Secretiveness and be sustained by Firmness and Destructiveness in the maintenance of her rights. He inclines to think and to reason. He has a good memory and rather strong Conscientiousness. Our estimate of their dispositions is inferred as much from a pair of pictures at three years and five months old as from the pictures before us. In the later picture the hair is short in both cases. The girl will be artistical and she will have a good memory of history and of stories. She will be ready as a scholar and retain what she learns. She will be financially wise and she will look out for her rights of property. He will look out for rank, for standing and for authority, but he will not be as severe in his temper as she will be, although he will make more noise about it. Both the children appear to have good Veneration, large Firmness and rather large Benevolence. He will incline to make more display in respect to his personal rights, and she will take care of her property rights and seek to maintain and to preserve her personal rights. He can lead and persuade her more easily than he can command and control her. If the girl gets a good education she will be able to teach whatever she knows

and she will make a good writer. When she is old enough to write, her letters will be full of incident and interest.

JACOB BOLLINGER.

Fig. 311.--This boy had a twin sister, who lived three months. He has dark hair and eyes, and is high-strung, nervous and mental. He has a well-formed head, and has evidence of having a strong hold on life. The ear is low down. The back-head is large. He will show ardent love, very strong friendship and much interest in pets. He is cautious; he will be excitable, a great driver, energetic, pushing, positive and determined. He will be frank, impulsive, prudent, ambitious, hopeful and more earnest than dignified. He will manifest intense interest in acquiring knowledge. He will want to see all that can be seen, and he will insist upon explanations or hunt for them until he finds them. His wit will be keen, and his power of appreciating the beautiful and the elegant will manifest itself vividly. He has faith, and he will believe what he is told unless it looks inconsistent. He ought to be allowed to sleep all he will, for his trouble in life will be a tendency to work too hard and to carry too much of a burden, especially under excitement. Therefore the less he indulges in the use of tea, coffee and other stimulants, and the simpler and plainer his diet is, the better it will be for him, especially in regard to the seasoning and the sweetening. He will incline to be bilious in his temperament and nervous in his spirit, and wrong diet will promote difficulties in those directions. In the training of this child the parents, the teachers and the friends should try to be calm and patient, and not speak loudly or fiercely and not give positive orders too frequently, but rather ask him if he thinks it is proper to do this or that. Such management will train him to think in that direction

when he discusses questions by himself, and when there is no one present to say, "Stop, do not do that." Where the training of children is mandatory they are not taught to guide themselves, and so when the superior is not present they are at a loss what to do. On the same prin-

little behind it, where the team does not see him much, they learn to find their own way and feel safe. So, if a child depends upon mandatory dictation, or permission to do whatever is to be done, when left to himself he will feel confused and lack self-reliance. This boy will make a



FIG 311. JACOB BOLLINGER, AGED 2 YEARS, 10 MONTHS.

ciple that when a horse finds himself without a driver he is alarmed and often runs away; depending upon the driver for guidance, when he is left to himself he has no self-confidence. Whereas, if a man in driving a team walks by its side, or walks ahead or a

bright man; he will be full of fire and force and full of hope and of faith. He will be loving and affectionate, but high-tempered, and may easily be led to be religious. To him the social side of life will mean much, and through his social feelings he will

be pretty easily led; and according to the character of his associates, the influence will be favorable or otherwise. He will make a scholar; he might be an artist or an orator.



FIG. 312. WALLACE NELSON,
AGED 8 YEARS.

Fig. 312.—The side view shows a long head from the opening of the ear forward, therefore the intellectual development is extended. From the ear directly upward the head seems to be high, showing good moral development. From the ear backward the head is long, showing an ample endowment of the social qualities. The organs in the middle line of the head, from the back of the neck clear over to the nose, all seem to be well developed. Parental love especially is strong. He will be fond of pet animals and he will keep on good terms with them. He will be kind to them and anxious to call them his own. He will have something for them to eat when he is where they are, and they will learn to believe in him and to follow him around. Children will also take a liking to him. He is not likely to be cruel, hard or selfish with persons

younger and weaker than himself. He will love home and he will be fond of society. He will be ambitious and enterprising; he will be prudent, conscientious, firm, respectful and sympathetic.

Fig. 313.—The front view shows rather a narrow head. Above and about the ears the head is not largely developed. While he will be thorough and steadfast he will not be vicious, tricky or cruel nor very anxious about the dollar. He will be likely to study in the direction of educational culture, but he will also be anxious to learn facts and historic incidents. He will enjoy the reading of stories on account of the historic statements. The upper angle of the eyebrow shows a squareness and indicates a systematical and orderly disposition. He will want everything systematized. He will want a place for his things and he will look in the proper place for them, and will be annoyed if they are missing, for then he will be sure some one else



FIG. 313. WALLACE NELSON,
AGED 8 YEARS.

besides himself has been there. He has large Mirthfulness, as shown in the front view at the upper and outer

corners of the forehead. His wit will not be cruel or rough, nor remarkably cunning. It will be rather brilliant, open and enjoyable. He will not be selfish in money matters and he will not be severe in his temper. He may be sharp in his reproofs because they will be open and frank, but the frankness will consist more of directness than it will of severity. He has a healthy face, and if he is fed rightly he will be sound in constitution and of good size. He is a clear thinker; rather practical in his intellect, strong in his moral feelings, strong also in the social side of life, but not very strong in what we call the selfish propensities. He might become a writer if he could have a good education, and he might also become a public speaker. He will be likely to show himself to better advantage in intellectual pursuits than he will in money-getting.

ON THE CULTIVATION OF SELF-CONSCIOUSNESS.

BY THE AUTHOR OF "AN AUNTIE'S NOTIONS ABOUT CHILDREN."

EXCESSIVE self-consciousness, it is generally agreed, partakes of the nature of moral disease. The person who cannot enter a room in which strangers are assembled without feeling himself the object of every one's scrutiny may well be pitied as sincerely as a sufferer from any real physical disability, and that nervous bashfulness is a serious drawback to the successful performance of duties otherwise well within one's power, incapacitating many a good worker and depriving the world at large of much valuable service, cannot be denied.

Blushing, incoherent speech and a horrible fear of presenting an awkward figure to spectators may doubtless be sometimes caused by sheer bodily or nervous weakness and occasionally by too poor an estimate

of one's own abilities; but we also believe that self-consciousness is often a subtle form of selfishness and the natural result of an overweening desire for approbation. One of the most wretchedly self-conscious persons we ever knew, who could not enter a public assembly or meet a friend in the street without trembling from head to foot, and who was unable to write her own name with any one looking on, was a person remarkable for her strenuous endeavors to always speak and act "becomingly," and produce an impression of immaculate propriety upon all with whom she came in contact. Her painful nervousness was the penalty paid.

It is a singular psychical law that an excessive craving for the admiration of those about us should so often bring about a precisely opposite effect, and that a burning aspiration after distinction in any public act or performance should result in miserable incapacity if not downright clumsiness or ignominious failure. While on the other hand may we not take it as a humble illustration of the great law that "he that loseth his life shall save it" when we note the charm and grace of manner, the freedom and calm capability of those in whom self is wholly forgotten in the interest of the work in hand, or a desire for the pleasure of others?

The cure for self-consciousness and its train of attendant discomforts is plainly self-oblivion. But the habit of a lifetime is hard to eradicate. Better would it be to check the earliest tendency to this weakness exhibited by childhood, and to avoid all training by which so dangerous a failing may be fostered. To afford a few modest hints on this point is the object of the present paper.

It is remarkable how persistently, and in how great a variety of ways, parents, and sometimes teachers, endeavor to instil into the young this miserable contemplation of self. To "forget yourself" has actually come to be the equivalent of ill behavior,

instead of being, as it should, the normal attitude of the mind.

This training begins when the little one is scar ely out of arms. Of course every baby is a perfect beauty in the estimation of mamma and aunties, and they can scarcely be expected to keep their opinion entirely to themselves. But is it wise to be continually praising Daisy's "lovely eyes" or Bertie's "pretty curls" in the hearing of the little folks themselves, or to set them to "say so-and-so" or "do such-and-such" as an exhibition to every admiring friend? Still worse is the practice, which we have known to be kept up until a girl was eleven or twelve years old, of quoting in her presence all the queer or clever things she said, even echoing, for the purpose of calling others' attention, her every exclamation or remark, and audibly commenting on her every gesture or change of expression. "Oh, that little scream of delight!" or "Dear, dear, *what* a long face!" or "There's a deep sigh!" or "You need not color up, my love, there's nothing to blush about," etc., until the unfortunate child becomes perpetually aware of herself and of the probable effect of every insignificant thing she says or does upon the spectators. Derision, or unfavorable criticism if made in public, is quite as bad, the one producing conceit, the other a painful self-depreciation. Audible remarks, indeed, are not solely to blame; the eloquent glance and whisper, the smile and nudge, are not unnoticed by the subject of them, and growing self-consciousness must be the result.

How should *we* like to be served as many children are? How should we like to be hauled out from behind a curtain or captured when peeping in at a door to have our points exhibited to every chance visitor?—whether it be the color of our hair, or the peculiarity of our thumbnails. To be told to shut our eyes that the length of our eye-lashes might be

criticised, or commanded to trot across the room that the queer twist of one left leg might be displayed; to be requested to smile that our dimples might be admired, or to "say" this or that because we do say it so funnily! Even to have to stand and be stared at while our latest delinquency was detailed would be painful or demoralizing according to our degree of moral development. No wonder that some little ones under such treatment become hopelessly shy, others sadly conceited, while all have the lovely bloom of unconsciousness, chief grace of childhood, rubbed off years before it need be.

In the case of the little girl above-mentioned an extraordinary artificiality of behavior was the result. She was perfectly self-possessed, but though no one could find fault with her deportment every word and movement had a cut-and-dried air that made its actual propriety unpleasing. There was not a trace of spontaneity about her; every action gave one the impression of being practiced and prepared. For even in her little gushes of would-be childish glee there was an evident consciousness of glee, an awareness, so to speak, that such gushes were charming, and she plainly expected one to be charmed accordingly.

Some delicate children are made self-conscious by perpetual comments made in their hearing on their symptoms and general appearance. We have known a child never to cough ever so slightly without glancing round to note the effect upon a sympathizing audience. This is the commencement of that absorption in self which makes some invalids so unnecessarily disagreeable to those about them, the especial error into which the ailing are liable to fall.

But the worst form of self-consciousness is doubtless the consciousness of one's own superior virtue. This is the essence of priggishness. Those who are too prone—and which

of us is not?—to bask complacently in the approval of conscience and the comfortable belief that we are adorning our profession, would do well to remember that consciousness of meritorious conduct is a danger signal, marking the edge of that precipice called spiritual pride. The glow of satisfaction in having done good, which contemplates the happiness or benefit of someone else and forgets one's personal instrumentality in the matter, is quite another thing. We may also reflect, if inclined to admire our own good example, that the moment we become agreeably aware of our own distinguished rectitude of behavior it is likely to become offensive to others.

Certain smart juveniles are peculiarly liable to the fault of priggishness. They should rarely be praised, for they cannot bear it, and never at the expense of another. The exhortation to "See how good Tommy is, and how well he behaves," will only result in making Tommy as much detested by others as he is beloved by himself. But children are such transparent little beings that self-satisfaction should be easily detected and quietly snubbed on its earliest manifestation. Let us teach them instead to forget themselves in some object outside themselves, to lose all thought of self in whole-hearted absorption in others; to behave well, not because of a continual recollection of their manners and what people will think of them, but because their minds are humble, and their hearts full of love.

JENNIE CHAPPELL.

BABY'S RIGHTS.

BABIES are human, and, like grown-up human beings, have their rights. But few people appear to think so. How would any man enjoy having nearly everyone who entered his house tickle him in the ribs and "keechee" at him and not expect him to protest against such

treatment. Yet in such a way are most babies treated to make them laugh; and because they are unable to speak they have to endure it. Babies should be kept free from all nervous excitement and as quiet as possible. They should not be made to laugh immoderately, because it induces wind to gather within the stomach, and many a violent fit of crying is occasioned thereby.

When my second child was an infant of some five months I had, one day, a houseful of company. I was busied with waiting upon them and the babe was passed about from one to another, each guest trying to outdo the last in making him laugh.

I did not find time to pay much attention to my child until the company had left, when I found him, limp and weak, pulse a feeble flutter, and a cold perspiration covering his body.

The babe had not been fed for some time, but would not nurse, only lying perfectly motionless, with wide open eyes. Becoming alarmed, a physician was called, who said: "The child has the appearance of having passed through some undue excitement, which has brought on nervous collapse."

I told the physician the events of the afternoon, and he thought that sufficiently accounted for the baby's condition. After that night of anxious watching and my baby's slow recovery, I forbade all tickling and undue tossing of him.

Perhaps few children would have been thrown into the same condition, yet those who are of the nervous temperament should be protected against such danger.

R. ROSALIE SILL.

CHILDREN will learn bad habits from the unwise treatment they receive which will mar their health and happiness for life. The same children under wiser treatment might be patterns of all that is good and useful.

SCIENCE OF HEALTH

A STUDY IN SOCIOLOGY.

BY HARRIET E. B. LOOMIS.

THE deductions drawn from a pursuance of that most interesting subject, heredity, while necessarily more or less theoretical, become, after patient gathering and comparing of evidences, recognizable laws, the varying of which is so noticeably in degree, rather than in fact, that we may safely guide our acts thereby, and be enabled to contribute our quota toward helping our fellows.

The accompanying table was the outcome of a passing curiosity regarding a group of our foreign-born population with which I had been familiar for many years, and the lessons it carries of cause and effect so manifest that it seemed worth reporting.

The theory that vices or virtues are inheritable is true in a measure, although not nearly so much so as many people imagine. But that like begets like is unquestionable; by which I mean that the cause of the apparently inherited result is searched for too far back. It should be looked for first in the pre-natal period. And even at that time sudden happenings are not nearly as disastrous as is commonly supposed. It is the long-continued processes which bear results, and it is this point which my account illustrates.

MARY AND JOHN.

1. Mary married Frank, a German, and had:

Mary,
Frank, died aged 23 years.
Annie, " " 23 "

John, died aged 25 years
Nellie, " " 23 "
George, " " 24 "
Kate, " " 22 "
Fred.

2. Ann married Edward, Scotch-Irish, and had:

Mary,
Kate,
Annie, } twins,
Nellie, }

Edward, died aged 24 years.

3. Ellen married Thomas, Irish, and had:

Boy, died in infancy.
Mary, died aged 6 years.
Susan, " " 4 "
Thomas,
Mary,
Susan, died aged 19 years.
John, " " 6 "
Nannie, " " 5 "

Mary and John, and their three daughters, emigrated to America from the north of Ireland, early in the fifties. They were of the better class of laborers, large-framed, healthy and vigorous, blue-eyed and brown-haired, excepting the father and second daughter, who were nearly black-haired and were also somewhat shorter and thicker than the others.

The eldest daughter had rather fine features, an especially good head, was very pretty, and of a very pleasant disposition, perhaps indicating a more perfect temporary adjustment of moods at the time of parental union than the others were favored with, they returning to the original type of contracted foreheads, and

large lower cranial developments—the second daughter being of a gloomy disposition, and the younger, sullen.

The daughters were very skillful in fine embroidery, and learned to read soon after arriving. They found situations as domestics, and prided themselves on performing their duties quickly—also well—and thus getting time to earn extra money by embroidery. The father was accidentally killed a few years later, and the mother supported herself for many years by laundry work. She lived to a great age, continuing well and active to the last.

At about twenty-one years Mary married a German farm laborer, three years her senior, and much above her in education. He was healthy, short, and thick-set, blue-eyed and flaxen-haired, had a fine forehead, nose and upper lip, a coarse under lip and chin, a very heavy jaw, large, coarsely built hands, and small shapely feet. He was industrious, sober, kindly in prosperity, greatly depressed in adversity, and inclined to be just, but not generous, as evinced by a welcome to the aged mother-in-law one year in three, and an utter indifference during the other two. He succumbed, in middle life, to pneumonia.

Ann married at twenty a Scotch-Irish laborer of twenty-five, who could read and write. He was healthy, short, stocky, blue-eyed and red-haired, had neither any fine or coarse features, but was simply of an even ordinariness. He was sober, industrious, thrifty, kind, cheerful and generous, as evinced by an affectionate welcome to his mother-in-law for his apportioned year, frequent invitations to visit during the other two, an final insistence on her living in his family altogether, where she was an honored member. Soon after marrying he became gardener, and his wife laundress, for a wealthy family, where they continued for many years.

Ellen married at nineteen a North of Ireland laborer of twenty-five,

healthy and rugged, an occasional but never excessive drinker, illiterate, tall and spare, gray-eyed and black-haired. His forehead and upper cranium were thin, low and misshapen; eyes, close together; nose, thin and “knuckly”; mouth, coarse, with repulsively large teeth, and a large, heavily-built jaw.

He was tricky, witty, obscene but never profane; doggedly rather than intelligently industrious, a kind neighbor, but brutal in his family, and of a shirking, cowardly disposition.

Here were the foundations of three families, which apparently would justify expectations of health and sobriety, industry and thrift, and at least passable intelligence. Mary and Ellen had eight children each, coming at intervals of not more than two years; having only neighborhood care at childbirth, doing all of their housework and a large share of the farm work on their small farms, while their husbands went out as day laborers; their food being of the cheapest and coarsest kind. Later Ellen's husband went into specialties on his own farm, compelling her to work with him in the field and hiring no other help.

Ann had five children inside of six years, doing only her own house work meantime, and having suitable care at each birth, and living plainly but generously.

Mary's children were all flaxen-haired but Frank and Kate, all short but John, Kate and Fred, and all very lean and scrawny but Fred. The girls were all industrious, frugal, gloomy in disposition, and exceptionally bright in the public school. Two became teachers, and two, clerks. The boys were all exceptionally dull in school, pugnacious and of low propensities, especially Fred, who seemed to develop sensually at the expense of every other faculty. Mary and Kate married but were childless. The deaths were all from consumption.

Of Ann's children, Mary was red-

haired, Edward light brown-haired and the rest black-haired. The two oldest and one twin were of average height and well developed. Nellie was small and lean, and Edward tall and lean. All were of pleasant dispositions, and the boy was a shallow wit, with a strong leaning toward obscenity. They were of ordinary intelligence in school. Nellie became a teacher, and when her health allows, follows it, but is consumptive. Edward was given a college education, and soon after completing it died of consumption. It should be stated that his education was more to gratify the ambition of his family, than from any capacity on his part. The others married early, are healthy and vigorous, and have growing families of healthy children.

Ellen's first child was very feeble and died in a few months. All of her children were puny, stunted and scrawny. All were light complexioned but Thomas, whose hair was black. Those who died in childhood had scarlet fever. Of the others, Thomas is almost an idiot, has no low propensities, is honest, and an untiring worker in the heaviest farm labor. Mary married, is childless and consumptive. Susan died of consumption. None of the children ever showed any liveliness of disposition except John, who was so precocious in trickery, vulgarity and general viciousness that it was accounted a mercy—outside of the family—that he died young.

The three mothers are all in good health and circumstances at present. The sons-in-law are all Americans of good standing and education. A peculiarity common to the sons, beside their innate vulgarity, was a most uncouth gait. It had been somewhat overcome in Ann's son, by environment and persistent training, but in the others was very noticeable.

This little group of statistics shows several points. The constitutions of the mothers enabled them to sustain

severe hardships, not to say abuse, and come out of the battle uninjured. But while their vitality was sufficient for themselves, they had but little to impart to their offspring. It is probable that if there had been longer intervals between the births of Ann's children she would have had no feeble ones, the other conditions being good. The children of the other sisters had little vitality to start with, and while growing were simply "filled" with the cheapest food obtainable.

There appeared to be a slight hereditary mental, moral and physical deficiency in the mothers, to judge from the similarities in the sons. These peculiarities were strengthened in the case of Mary by her morally deficient and physically ill-balanced husband; counteracted in the case of Ann by her husband's mental and physical balance and his moral excellence, and intensified in the case of Ellen by her husband's mental and moral obliquities.

Inherited tendencies may remain undeveloped, or modified, or even become almost entirely eradicated, by environment; or, again, may overpower all environment by some complication of forces. But when a woman is called upon constantly to fulfill all her functions, however overworked, exhausted, underfed she may be, or discouraged and disgusted, her children will almost surely lack vitality, health beauty and mental strength. There will be a lack of fiber in every direction, or a concentrated lack in one direction.

A woman may habitually work hard, even to utter weariness, while bearing children and yet her offspring be perfect and entire, wanting nothing. But she must be generously and suitably nourished, and, what is equally important, loved and cherished. For the children of a happy wife, however hard she may work, will be immeasurably superior, morally, mentally and physically, to those of an unhappy wife.

ANOTHER "DRINK CURE."

WE have cures and antidotes for the alcoholic *ad nauseam*, but now comes one who tells the story of his emancipation in so simple a form that we are led to repeat it, especially as it is no secret or patented remedy that is exploited. This brave fellow says: Two months after I had signed the pledge I had a craving for a drink of whisky so strong that I could see nothing else but drinks about me and felt as if I must have at least one. I told a friend my state of mind. He said: "You need not drink. I can tell you a substitute that will stop your discomfort. Get a bowl of ice water and a raw potato; peel it and cut down one end of it to a size convenient to take in the mouth. Dip the potato in the ice water and suck it every time you think you must have a whisky." I did as he advised. I took the bowl of ice water and the potato and placed them on a table at the head of my bed, and would dip the potato in the water and place it between my lips every few moments till I went to sleep. I awoke free from my desire to drink whisky, and have been free from it ever since. That one treatment eradicated my craving for whisky for all the time that has since elapsed.

A GAME THAT CULTIVATES
COURTESY.

WHILE the tendency to the indulgence in games and sports, athletic and otherwise, appears to be on the increase, and certain forms of sport that are very much indulged in by college boys are characterized by too much rough and tumble, there is one game that seems to have a moral influence in the right direction. We do not refer to the social croquet of course; everybody knows that somehow this game has an element in it that provokes disputation and ill-humor. We never saw a game of this kind played through

without some display of "temper" on the part of one or more of the players. But the game we have in mind is comparatively new, and is an importation, we think, from bonnie Scotland—golf. A writer in *Harper's Weekly* has observed the moral side of it, and is led to commend it on that line. He says:

"Golf is a good game, in spite of the fact that it bids fair to become a mania, and not the least of its qualifications is the serious and dignified attitude toward creation, both animate and inanimate, that it imposes upon its followers. Golf is a school of good manners as well as a contest in skill, and a knowledge of its etiquette is fully as important as correctness in "addressing" or ability to loft a ball neatly over a bunker. The "hazards" encountered in the rules of the game are quite as real as the actual 'Walkinshaw's Grave' or 'Hell' bunker, and the novice who disregards them will quickly be made sensible of his mistake the first time that he tees his ball upon a first-class course.

"The American temperament, accustomed to the ferocious hurly-burly of a Yale-Princeton football match and the noisy saturnalia of an 'America Cup' race, meets with something like a shock when it runs up for the first time against the awesome solemnity that pervades the 'putting-green.' A whisper is in bad form, while an unguarded laugh would be sacrilege. Were it not for the red coats one would feel constrained to take off his hat, and it is only under cover of the most perfect and respectful silence that the interment ceremonies are finally completed.

"Let all things be done decently and in order," is the golfer's text, and the discipline should be worth something to Young America. Golf is preëminently a game of good society, and it rests upon the foundation stones of courtesy to and consideration for others. The player who speaks or moves during his

opponent's stroke, or who drives to the putting-green when it is already occupied, or who fails to replace the divot of turf cut out by an iron stroke, has committed a capital golfing sin; and while ignorance may meet with some measure of forbearance, there is no mercy for the habitual offender or the incorrigible boor. Unvarying respect for the rights and feelings of others, in which is included all due care for the preservation of the links themselves, is the essence of the true golfing spirit. Add to this the cultivation of patience under discouragement, fortitude under misfortune, coolness in adversity and moderation in victory, and golf means something more than merely walking three miles to knock a quinine pill into an empty tomato-can."

All hail noble golf (pronounced *goff*)! we say, and would advise that it be taught our boys and girls generally.

TO WOO SLEEP.

SLEEPLESSNESS is always annoying, and that it is exhausting everyone knows. When it is occasioned by worry the only way to find relief is by stopping the current of thought. There is power enough in each one of us, if we know how to use it, to suspend the brain action and to force back the crush and hurry of the thoughts that are tormenting us. The process is simply to insist and persist, by a strenuous action of the will, in fixing the mind upon a single object, however insignificant it may be, and the more so the better. Then hold it there determined not to let go, and seeing nothing but that one object. It may be a nail driven in the wall, a hole in a wall or any other fixed object. This is so simple a thing that the reader may doubt its efficacy in overcoming and relieving the wearing and distressing suffering of insomnia. Let him try it and be relieved as

others have, times without number. Let the reader try this simple experiment carefully, and if it does not send him to sleep then there is some trouble in the brain that needs the physician's care.

ONE ADVANTAGE OF THE PHRENOLOGICAL SYSTEM.—While the thoughtless may look upon the mind as one grand whole, the ruler or subject of the individual, as each may determine—too often an abject slave of the propensities—the phrenologist dissects it, classifies its various propensities, faculties and sentiments, with due regard to their relations to the brain-throne, assigning to each its appropriate sphere of activity, so classifying and systematizing all that they may well represent a science, giving the mind its legitimate pre-eminence in the animal economy. While the one degrades the mind, making it the victim of sensual gratifications, dragging it down to a low level, brutalizes it, the other makes it worthy of study, investigation, research, a source of much happiness, presenting the true and intelligent man a noble being.

DR. J. H. HANAFORD.

STEEL GRINDERS AND CONSUMPTION.—According to the *British Medical Journal*, "out of 100 deaths among all adult males in England, 13.8 are due to consumption; out of 100 deaths among the grinders in the cutlery trade who are specially subject to the disease, 33.1 are due to it, while the proportion for the telegraph operators is 46.6 in 100. More than half of them die of diseases of the respiratory organs, against 24 per cent. only in all other occupations."

All industries involving exposure to dust and fine particles of matter thrown into the air surrounding the worker, have some injurious effect upon the breathing apparatus.

NOTES IN ANTHROPOLOGY.

Archæic Thermometers.—A short time ago Mr. Maze described what was probably the first mercurial thermometer, and he now gives (*Comptes Rendus*, cxxi., 230) particulars of the first alcoholic thermometer used in Paris. During the year 1657 the Queen of Poland sent an envoy named Buratin on a mission to Italy, and he brought back numerous presents from the Grand Duke of Tuscany, among which there were several thermometers. One of these was afterward sent to Ismaël Boulilian, of Paris, and is described as being like the modern form, but with a somewhat flattened bulb. The alcohol was not colored, and the tube was exactly a decimeter in length, being graduated with marks in black enamel. Every tenth mark, however, was larger than the rest and in white instead of black enamel.

Huxley as a Scientist.—In an excellent review of this distinguished observer and critic republished in *Littell's Living Age* this occurs: It is commonly said of Huxley that he was a naturalist by the accident of events who should have been a statesman and leader of men. I do not believe it. It seems to me that, like all great men, he shaped his own career and made it congruous with the leading activities of his mind. In all his multifarious pursuits his methods were those that made the young surgeon of the "Rattlesnake" famous among men of science in his day. His natural gifts were a careful and patient habit of observation, the keenest discrimination of differences, and a swift judgment of resemblances. His literary style, his brilliant rhetoric and acute disputation came to him slowly; they were the outcome of laborious effort and continual practice. He became the apostle of Darwin from resolute conviction. He became a leading exponent of science to the non-scientific, not from any inborn craving for the excitement of the successful orator, but from the fervent conviction

of the scientific man, that science could be best advanced by interesting people in its methods and conclusions. He found in science the real vocation, and in scientific investigation the chief interest of his life. He gave, and gave generously, work and time to problems and pursuits outside his branch of knowledge, and he achieved a commanding influence in regions generally beyond the sphere of men of science.

Typical New England Woman.

—The *Boston Transcript* is responsible for this characterization:

The typical New England woman is the most devoted of mothers, but in that, as in everything else, she is a Martha. The typical American child is very bad, and it is a wonder that so many of them escape hanging before they are twenty-one. The New England child is not bad, though, in the commonly accepted sense, but he is extremely apt to be so preternaturally good that he deserves hanging. He is read to and talked with and prayed over, until all the latent priggishness in him is developed, and he becomes a little monster of virtue. The conscientious mother explains everything to him as far as she can, and the child naturally thinks he knows it all. He reasons solemnly between right and wrong, and has convictions on all subjects before he is in his teens. Of course the great majority get over this in time, but that does not make the system right. There is an unruly age in a boy which is no more wickedness than the sprouting of his moustache. But one often hears the conscience-ridden New England mother mourning over these lads as if they were all well started on their way to State's prison. Anything will serve a really good, pious, upright, self-sacrificing New England woman to borrow trouble on, especially if she is well-to-do in the world. If she has a carriage she can contrive to get more trouble out of that carriage than any other woman could get

out of a fire, an epidemic, and an execution in the house, all at the same time. What with the physical condition of the horses and the spiritual condition of the coachman, and the awful doubt whether she has taken her poor relations driving as often as she ought, she can have a regular orgy of doubts and reproaches and questionings over what never was meant to be a trouble at all. Her failings lean to virtue's side—but she will certainly inherit some of the judgments foretold by Dante in regard to those who "willfully dwell in sadness." If a whole generation of New England women could be born without consciences it would be a blessing—and it would certainly improve their looks immensely.

Recent Discoveries in Egypt.—

Under the auspices of the Egyptian Exploration fund, work of excavation of great importance has been carried on during the past three winters near Thebes. The most interesting object lately unearthed is the temple of Der-el Bahri (der-el-bah're), which stands on the opposite side of the Nile from the temple Amon at Karnak, at a point where the great limestone cliffs of the old river bank fold back into the western desert. At the base of the scar and dove-tailed into a corner of the rock, the architect has planted the temple. When work was begun this lovely ancient edifice was covered with a mass of rubbish in some places no less than forty feet in thickness; this has been cleared away.

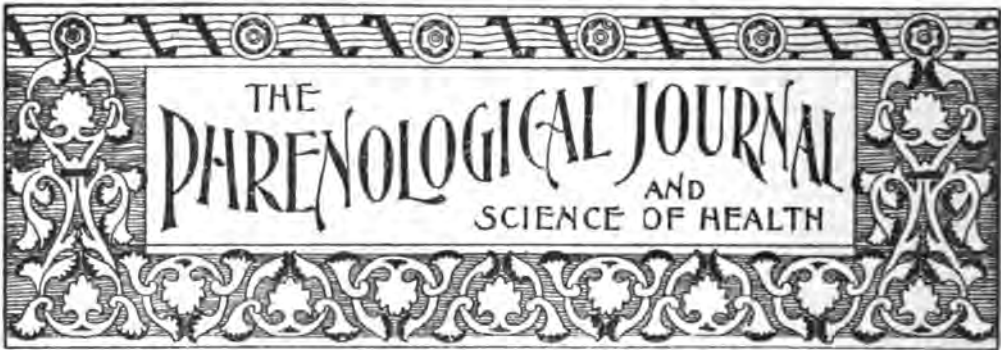
The temples of Egypt were of two kinds—those standing freely upon the plains, or gigantic caverns hewn into the cliff's side. The temple of Der-el-Bahri is a combination of both. The great platforms, no less than three in number, rising like three gigantic steps, one higher than the other, are merely the approach to the temple. The holy of holies, the sanctuary of Amon, to which great god of Thebes the building is dedicated, lies in the cliff side, and for no less than sixty feet the visitor penetrates the solid rock to examine its features. In addition to the temple there are many rock hewn halls and shrines to which entrance may be found from the platforms.

The architect of the temple was Senmut,

a statue of whom is in Berlin. He lived in the reign of Queen Ramaka. On this statue is an inscription in which an attempt has been made to combine the actual and assumed sex of this kingly queen: "I was a great man who loved his *lord*, and I gained the favor of my *queen*. He exalted me before the face of the land to the rank of overseer of *his* house and purveyor of the land. I was chief over the chiefs, head of the architects; I executed *his* orders in the land. I lived under the lady of the land, Queen Ramaka living eternally." This queen reigned fifteen hundred years before Christ, two hundred years before the Hebrews fled from Egypt.

The Story of "Primitive Man"

is the title of a recent book from the press of Messrs. Appleton & Co., of New York. In the space of 190 pages the author, Edward Clodd, tells in a very attractive style what is fairly known regarding the prehistoric races, what has been gleaned by students from the old river beds, lake bottoms, caverns, sepulchers, and refuse heaps concerning man's doings before there were any writers. Mr. Clodd is well known as the author of "The Story of Creation," "A Primer of Evolution," and "The Childhood of Religions," and is well acquainted with the subject which he here epitomizes. After discussing the place of man in the earth's life history and the earth's time-history, he describes the implements and other remains of primitive man that have been found, and states what may reasonably be inferred from them concerning human life at the time they were laid down. He divides this ancient period into the customary ages, but records his conviction that no hard-and-fast line can be drawn between the two stone ages. "The revolution wrought by metals," he says, "is the greatest that the world has yet seen or that it will ever see." Mr. Clodd takes frequent occasion to call attention to the workings of evolution in human affairs. There are an abundance of instructive illustrations, and for frontispiece the author has chosen the well-known picture by Gabriel Max showing the appearance of the "ancestors of man."



Ex fronte, ex capite, ex vultu, etiam in ipso oris silentio natura loquitur.—PLATO.

EDGAR C. BEALL, M.D., EDITOR.

NEW YORK, DECEMBER, 1895.

TO THE FRIENDS OF PHRENOLOGY.

WE have just reached the last number of our Journal in the last year of the first century in the history of the great discovery of Dr. Francis Joseph Gall. The occasion naturally awakens our retrospective vision and directs our thoughts to the future. THE PHRENOLOGICAL JOURNAL has passed through the last three years of general financial panic without receiving a fatal wound, but to say that we have not met with great difficulties would be untrue. We are deeply sensible of our inability with limited capital to compete in point of display with the great literary magazines which are sustained by millionaires. But we are equally convinced that the material is abundant in the domain of phrenology to render a periodical as attractive as it is possible for any publication of a scientific character to be.

If there is beauty and a poetic suggestion to the botanist in the leaf of

a flower, surely there is beauty and infinite suggestion to the phrenologist in the contemplation of the human eye. If there is aught of interest to the geologist in the cold, rocky crust of the earth, there is also material for a life study to the phrenologist in the structure of the human frame. If the astronomer is awed and hallowed by the sublimity of his theme, and in the distant stars presages some wondrous future for our earth, the phrenologist can see in the arches of the human brain the potencies that some day will lift our race into the unbroken sunlight of universal intelligence and love. If chemistry can specify the elements that compose all substances in earth and air, phrenology can explain the elements that stud the mental firmament with stars of thought and hope, and so lead us to understand the springs of wish and will in our fellows and ourselves that our lives may be rounded in usefulness and joy.

Surely no other science deals more

directly with the most vital human interests, and we have no need to consider phrenology of inferior rank because the world at large does not appreciate it. Its isolation is a sign of its dignity rather than the reverse. It is no mark of superiority that a subject should be understood and accepted by everybody. If it is ever justifiable to be proud of any possession, we should be proud of our knowledge of the science founded by Dr. Gall.

This is a science whose objects extend far beyond the pleasure it gives to individual students. Its fundamental purpose is no less than the rational, moral and intellectual education of the race. Therefore, in asking our friends to promulgate phrenology we are really asking them to benefit themselves. Anything that improves the tone of the community at large will reflect credit and advantage to every individual whether he directly perceives the benefit or not.

We hope in the coming year to introduce more variety in the JOURNAL than it has ever contained before. We hope to discuss human nature in all its phases, but particularly practical character reading and the application of phrenology to choice of pursuits, adaptation in marriage, training of children, etc. We hope to have many more illustrations than we have had heretofore. We hope to continue the phrenographs from personal examinations of celebrities, and also to illustrate character and talent as shown in special features of the face, by cheirognomy and by handwriting. It is a part of our plan also to make the hygienic department more largely advisory, so that our readers will need

few if any drugs. In a word, we propose to bring the magazine more fully *up to date* as to methods and quality of subject matter. We ask your friendly coöperation, for we need it, and because it will reflect to your own advantage and to the welfare of future generations. If we do not fulfill our duty in the matter it will not be for want of enthusiastic effort on our part, but rather because we are hemmed in by the cold, hard wall of apathy in the public mind. We wish you all a Merry Christmas.

MRS. WELLS' SKETCHES.

THE series of biographical sketches of eminent phrenologists contributed to the JOURNAL by Mrs. Charlotte Fowler Wells is drawing to a close. These brief histories taken together will form a unique and valuable addition to the literature of phrenology, and it is probable that they will appear next year in a handsome volume. Mrs. Wells, who exhibited remarkable vigor of body and mind for a person of her age in her lectures before the Institute this fall, is resting a little, as it were, and will not favor us with another of her sketches until the January number. She has presented the phrenological pioneers in alphabetical order, and has now reached W, so that next month we may expect the beginning of some interesting facts concerning her distinguished husband and herself, together with her famous brothers, Lorenzo N. Fowler, of London, and the late O. S. Fowler, so universally known in this country.

THE DEATH MASK OF NAPOLEON.

A NUMBER of southern and south-western papers have recently published accounts of an alleged discovery in Matamoras, Mexico, of Dr. Antomarchi's death mask of the first Napoleon. Naturally enough the unearthing of this important relic has awakened a great deal of interest, and the family to whom it is said to belong are receiving many congratulatory expressions from the press. Now we certainly do not wish to rob Mexico of any glory that may attach to the possession of this death mask, but in justice to the American Institute of Phrenology we beg to say that an authentic copy of the same mask has been in our cabinet for over fifty years, and is in a perfect state of preservation.

Mrs. Wells states that this cast was obtained in Philadelphia, she thinks, from George Combe, who brought it from Scotland. Col. McKinney, who was once an Indian agent, well known in those days, brought an elderly Frenchman to the office, one day, and requested Mrs. Wells to show him the cabinet, and when he came to the cast of Napoleon's head the old man burst into tears and cried like a child, saying that this was the first true likeness of Napoleon he had seen since he left France. That was good evidence that the cast was genuine. He also said that all the English portraits of Napoleon were caricatures. This old Frenchman had been a body servant of Napoleon and loved him like a brother. This cast was taken at St. Helena after the General's death, by Dr. Antomarchi, who was

an opponent of Dr. Gall, and yet this mask which he gave to the world was corroborative of the truth of phrenology.

A WORD TO THE SKEPTICS.

THERE are still a great many "disbelievers in phrenology," to use their own expression. We should prefer to say that the trouble lies in their lack of information, or in their natural inaptitude for judging the evidences of our science. For example, in the two accompanying drawings there is a contrast in the development which ought not to escape the eye, as we think, of the most ordinary and untrained observer. Surely no one should need to study phrenological books or make a series of examinations of heads in order to perceive the difference here. We beg the reader to dismiss for the time being even the memory of the vulgar and utterly inappropriate word "bump," but to remember that in physics there is the idea of mass, of extension, of length, of breadth, of thickness, of diameter, etc. What could be simpler than the fact that the brain mass in one of these heads is high in the crown without forming a knob on the surface, and that the brain substance is very deficient in the same region of the other head without producing a pit in the skull? By keeping in mind the *position of the ear*, the whole mystery of practical phrenology is cleared away. Why is it that even the great college professors cannot grasp a thought as simple as this? It often reminds us of the German adage, "*Je gelehrter, je verkehrter.*" Certain it is that the

men most deeply learned, under the old system of education, are often the slowest to appreciate a doctrine based upon common sense.

In the boy's head with the high crown we have an excellent illustration of great self-esteem. A dozen years ago or more this lad was known to the public as the "Boy Preacher." He addressed large congregations and discussed profound questions in

profession, and one whom we have always greatly admired, it always seemed to us that he was never so happy or perfectly at ease on the stage as when romping with a troop of children, or mimicking an awkward, rustic youth.

Some day we shall doubtless give an extended phrenograph of this famous comedian, but for the present we wish merely to ask the skeptics to



"THE BOY PREACHER."
LARGE SELF-ESTEEM.



SOL SMITH RUSSELL.
SMALL SELF-ESTEEM.

theology without the least embarrassment or diffidence. As a young child he had infinitely more self-reliance than Mr. Sol Smith Russell ever had after he was a man thirty years old. Mr. Russell, whom we have examined personally, is naturally one of the most modest of men. He betrays this peculiarity in a manner we have observed also in Mr. Joseph Jefferson, by appearing chiefly in plays that afford no opportunity for the display of dignity. Although Mr. Russell is a genius in his

step out into the full glare of simple facts like these when they state their objections to phrenology. In view of cranial differences like these, how small and absurd is the talk about variations of a tenth of an inch in the thickness of the plates of the skull! Then there is another class of objectors who say, "Oh, well, we believe in regional phrenology; we believe in the grand divisions you make on the brain, the continents and states, so to speak, but not the counties." This is about as irrational as it would

be to say to Paderewski before hearing him play, "Well, I believe your fingers could run over those white keys fast enough for 'Old Hundred,' or 'Pleyel's Hymn,' but I don't believe you could ever skip over those black keys fast enough to execute one of Beethoven's difficult sonatas."

It should be remembered that phrenological character reading is a science and an art that requires years of study and practice, and that no one who has not looked into the matter should expect to be able to understand how many ways there may be for us to do with ease what to him seems an insurmountably difficult thing.

THE CLOSE OF THE INSTITUTE SESSION.

THE concluding exercises of the Institute Class of 1895 were well attended and evidently enjoyed. The excellence of the students' addresses was a great surprise to the members of the faculty, in spite of their facilities for previously judging the talents of the speakers. The students took full advantage of this opportunity to "talk back," as it were, and we are sure that if they go before the public with as much eloquence, elegance of diction and earnestness of purpose as they manifested before us, they will become shining lights in the profession. These addresses will be published in a few weeks in pamphlet form.

In accordance with a custom of the JOURNAL for several years, we publish a photo-engraving of the class and the instructors, which appears this month as our frontispiece. It is perhaps needless to say that in so

large a group few if any of the individuals look their best. But we believe that this array of new faces will forcibly remind our readers that, so far from being on the wane, phrenology is really constantly increasing its army of friends.

THE PHRENOLOGICAL CENTENARY.

WE have received a few letters regarding the proposed celebration next year of the one hundredth anniversary of Dr. Gall's first lectures, but nothing very definite has yet been determined. Let us hear from others. The British phrenologists, we learn from Prof. L. N. Fowler, of London, are making preparations for a commemorative congress. Surely we should not be behind the old world in this.

FINANCIAL GROWTH.

THERE are many wonderful and startling things for political economists to consider in the financial affairs of our country, and it is well for those who have mathematical talent to keep an eye open to the accumulating problems. Our friend, Henry C. Backus, has just handed us the following paragraph, which we think will be of interest:

"In 1840 there was in the savings banks of the State of New York less than five millions and a half of dollars, and it is expected that by the 1st of January, 1896, there will be in the one hundred and twenty-six savings banks and the trust companies of the entire State, one thousand, two hundred millions. In the forties of this century the whole taxes of the State of New York were less than four millions of dollars per annum, and at the present time they are between sixty and seventy mil-

lions per annum. Taxes have grown fifteen times, but the population has not grown to that amount. In 1840

we had nearly three millions of people, and now we have between six and seven millions."

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.

ALL CONTRIBUTIONS MAY BE SENT TO THE GENERAL editor, Dr. Edgar C. Beall; but matters relating to CHILD CULTURE, SCIENCE OF HEALTH, or of a strictly medical nature, should be sent preferably to Dr. H. S. Drayton, who has special charge of these departments.

WE ALSO EARNESTLY REQUEST OUR CORRESPONDENTS to write as legibly as possible. Wherever practicable use a typewriter. In this way you will lighten labor, avoid misunderstandings, and secure earlier attention

THE MOON AND THE WEATHER QUESTION.
—Does the moon have any effect upon the weather? J. G.

ANSWER.—We think that the old folks notions on this subject are largely mythical. From our own observations there certainly appears to be little or no relation between the appearance of the crescentic horns and the character of the weather following. Besides, astronomers who study the moon discredit any such relation. M. Flammarion, for instance, says that "the moon's influence on the weather is negligible. The heat reaching us from the moon would only affect our temperature by twelve millionths of a degree; and the atmospheric tides caused by the moon would only affect the barometric

pressure a few hundredths of an inch—a quantity far less than the changes which are always taking place from other causes." Changes of temperature are essential causes of weather changes. If the moon's influence be so extremely slight upon the earth's atmosphere in that respect, then little or no change could be expected to follow the progression of her light change.

HEREDITY AND EDUCATION—J. N.—*Question*: We are so much treated with the argument for heredity in the case of good and bad people, and people's physical ills, will you explain the case of O. E. Bradford, now conspicuous as a counterfeiter, which offers a problem for the heredity savants to solve. Of him it is said that not only was his family one of the most influential in the State, but he was a direct descendant in a double line from Governor Bradford. He is one of the most subtle, daring and dangerous rogues in the country. In 1878 he was arrested on charge of causing the death of a young woman by malpractice, and sentenced to a long term of imprisonment in Sing Sing. But he was pardoned out to begin a fresh career of crime.

ANSWER.—This is certainly an interesting case. We have no doubt that the early (child and youth) life of this man would go far toward explaining the cause of his degeneracy. We should also like to know the intimate history of his parental relations. Such a case thoroughly analyzed would prove very instructive.

MIND TRANSFERENCE—S. B. C.—In certain periodicals that discuss occult philosophy, theosophy, spiritualism, etc., this topic receives more or less attention. The London Society for Psychical Research has given a large share of its consideration to the matter, and in the proceedings of that society, published, we think, quarterly,

will be found the results of experiment and observation. Hudson's "Psychic Phenomena" and Rauhé's "Psychology in Relation to Occult Phenomena" devote chapters to the matter also.

ITCHING SCALP—J. W. H.—The trouble complained of is probably due to a subacute form of eczema of the scalp. There may be a faulty state of nutritive supply which would have its effect upon the nervous sensibility. Proper attention to the hygiene of the hair and scalp, and slightly stimulating application, would be likely to improve the condition and relieve. A weekly shampoo with good tar soap is recommended.

MODERN PSYCHOLOGY—M. C.—"Modern Psychology" differs from the old psychology in the importance given to the physical relation. The body with its apparatus of nerves is studied; sensory conditions, special organic functions, the differential perception of mental impressions as interpreted by sensory susceptibility, are taken into account as instrumentalities upon which mental consciousness is largely dependent. The old psychology views mind as one entirely quite by itself, and formulates a system in which body is made to play an insignificant part. In the light of modern physiological research the reasoning of the old psychology is arbitrary, vague, discursive and indefinite. The new psychology by founding its premises in physical structure leads to the formulation of clear and determinate principles, and the satisfactory explanation of the action of the faculties. The writer of the series on "Practical Phrenology" will be glad to answer as far as he can questions bearing upon the subject.

"UNFORTUNATE CORRESPONDENT," M. B. N.—The editor of this department does not remember having received any communication heretofore from Mr. N., of Nebraska, and must assure him that his inquiry will be considered at the earliest opportunity. Some correspondents forget to include the State in their letters, and probably feel somewhat unkindly toward the editor because they do not hear from him.



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 GUIDE TO SYSTEMATIC READINGS IN THE ENCYCLOPÆDIA BRITANNICA. By JAMES BALDWIN, Ph. D., Author of "The Book Lover," etc. 12mo, cloth, pp. 317. The Werner Company, Chicago and New York.

A great compilation of universal information on the plan of the Britannica can scarcely be examined profitably by anyone who would be thorough in his reading unless he has made himself familiar with the topical relations of the work and can systematically and orderly pursue the studies he has purposed from the beginning. No one can appreciate the value of the work except by that careful examination which must occupy a great deal of time. The purpose of this Guide is to abbreviate the time and trouble that must be expended without a definite knowledge of the arrangement of the subjects discussed. For young people, of school or college, the book is a mentor, enabling them to consult the giant reference volumes with satisfaction.

SYLLABUS OF LECTURES on Human Embryology. An introduction to the study of Obstetrics and Gynecology. By WALTER PORTER MANTON, M.D. 12mo, pp. 125. Philadelphia: THE F. A. DAVIS COMPANY.

The physician and others who would have a fundamental knowledge of human physiology must possess some clear views with regard to the primary development of the human body. This *fin de siècle* period is markedly distinguished for its careful study of beginnings and of minute structures, and for the definite results that have

been obtained through such study. The processes of embryonic growth in man and the lower animals have occupied the time and thought of a large class of observers. A more interesting field of study, to be sure, cannot be found, and its rewards for patient research have been sufficient to compensate for the expenditure of effort. Dr. Manton has in this epitome quite covered the field of late acquirement and contributed a book well designed for use in the classroom or private study. Divided into nine sections, the evolution of the human being is described from the first formative stage to the final touch that the great artist nature puts upon her plastic creation. The illustrations are many and drawn with a faithful approach to the living forms. A glossary of words and terms used in the text forms a convenient appendix.

A VOLLEY OF GRAPE SHOT FOR THE ARMIES OF THE ALIENS.

Short and sharp sketches on topics like these: "The Book that Makes Things Safe," "The Price of a Man," "Creation and the Creator," "A Word to Business Men," "Playing with Gunpowder," etc. By H. L. HASTINGS. The third hundred thousand is the edition of which we now take note.

THE HIGHER CRITICS CRITICISED—A Study of the Pentateuch for Popular Reading. By RUFUS P. STEBBINS, D.D. With preliminary chapters on The Higher Criticism and an appendix concerning The Wonderful Law, by H. L. Hastings, editor of *The Christian*, Boston. 12mo. Scriptural Want Repository, Boston.

A survey of the field of Biblical criticism, such as has been evolved in the past ten years or so by such writers as Kuenen of Holland, Toy of this country and others, cannot fail to be of interest when presented in a form that the general reader finds suited to his idea of the practicable. The essential features of what has been a very elaborate occasion regarding the age of the "so-called books of Moses" form a large part of the volume, very properly, as the relation of Moses to Jewish history has furnished so much occasion for warm debate. We think that the religious world

in America, at least that part of it which styles itself Christian, is indebted to Mr. Hastings for this condensed restatement of the case "for and against" Moses, and for other condensed readings anent religious and moral things. The spirit evinced is conservative to be sure, but a conservatism that does not resist valid science or true progress.

PUSSY AND HER LANGUAGE. By MARVIN R. CLARK. Paper, 50 cents.

Here is a plea for the cat that the serious reader must confess to be strong. The author, a well-known member of the New York press, appears to be well satisfied that on the line of genuine intelligence the cat should rank above the dog. He has collated a goodly number of stories of cat conduct that help his argument. On the language side he has a system of sounds which are reputed as the conclusions of observations by which the domestic feline communicates her feelings and opinions on sundry topics. Certainly Mr. Clark shows not a little ingenuity, and we think has put his ideas on the cat in more available shape than one Garner, of monkey-talk fame. Admirers of the cat, and Tabby has many, will read the book with pleasure. The addition of Monsieur Grimaldi's paper on the "Wonderful Discovery of the Cat Language" is a fitting close.

AN IDEAL PILGRIMAGE TO THE ORIENT. Circular of a trip organized for the early spring of 1896. An attractive and handsomely illustrated outline. Issued by Henry Gage & Sons, the well-known excursion managers.

PERSONAL.

OBITUARY.—It is with much regret that we record the death of Mrs. Holbrook, wife of Dr. M. L. Holbrook, the eminent writer on sanitary subjects. We esteemed this lady highly. She was known to all acquaintances for many qualities of head and heart that attract and endear. A true and noble woman, she will be greatly missed in that circle whose center is 46 East Twenty-first street, New York.

PHRENOLOGICAL SOCIETY AND FIELD NOTES.

MR. ALBERT ZIMMERMAN, class of '95, president of the St. Paul Phrenological Society, expects to go in the field at the end of November.

L. J. BARKER, of Sweet Home, Ind., class of '95, has since his return home been interesting his friends in phrenology, and anticipates fair success in making examinations.

PROF. GEO. MORRIS and H. Simmonds, class of '95, of St. Paul, have gone on a lecturing tour together for a short time, after which they intend to separate and each work distinct fields. We hope to hear further from these Western friends.

PROF. OWEN H. WILLIAMS, class of '93, is still devoting his time to pushing the claims of THE JOURNAL and has met with fair success. He has lately been lecturing in Brooklyn and has received some very high testimonials.

E. W. PENNEY, of Kanosh, Utah, has been quite busy in phrenological fields. Since graduating in 1893 he has given about two hundred charts. He expects to enter the lecturing field this winter, and we wish him success.

We have heard from Miss Alice Rutter of the class of '95. A clipping from one of the local papers mentions the formation of a class under her direction for beginners in phrenological study. She says that it is quite successful.

GLOBE HOTEL, Halifax, N. S.—J. J. McClellan, class of '95, is teaching classes in that city, where he can be addressed for lectures, etc.

PROF. E. E. CANDEE lectured at the last meeting of the Human Nature Club, of Brooklyn, on "Practical Phrenology," after which a discussion by Dr. C. W. Brandenburg and others followed. A class for thorough and scientific study meets every Thursday evening at 365 Bedford avenue. The Program Committee has been very fortunate in securing a rare treat for the members—Dr. Edgar C. Beall, editor of THE PHRENOLOGICAL JOURNAL, has promised to lecture for us in the near future.—B. B. CONRAD, Sec.

We are continually asked if a good phrenologist, a graduate of the American Institute of Phrenology, can be seen at different places. For instance, a friend writes from British Columbia asking us if

he could meet a good phrenologist in Cleveland, Ohio, and asks us to give the name, etc. We trust that our graduates will see the necessity of keeping us informed as to their whereabouts, so that we can at once locate them when parties write as above, and in that way help themselves and phrenology also.

THE Chicago Institute of Phrenology has planted itself in fertile soil, as is evinced by the report of its able directors, Professor and Mrs. Vaught, who write that in addition to the regular daily examinations and the issuing of their monthly, *The Phrenological News*, they have a beginners' class, which meets every Monday evening, and also a private class for instruction in phrenology, and they intend soon to issue books—in addition to which Professor Vaught lectures and makes examinations at clubs, etc., and Mrs. Vaught attends to the business end.

A CORRESPONDENT from Salt Lake City, sending his second order, adds: "I had been desirous for some time to see a phrenologist to have an examination. I first thought that I would send portraits, etc., to Professor Sizer. At last Prof. W. G. Alexander came here and delivered a course of lectures. He left a shining mark behind him. People spoke of him in high terms of praise. I feel that the American Institute of Phrenology at New York has sent good men into the field. I wanted to know my right position in life and what I really was. I am fully satisfied with phrenology. May the institute at New York qualify many more graduates.

THE New York Society of Anthropology meets the first Monday of each month at the Hall of the American Institute of Phrenology, 27 East Twenty-first street. The meetings are well attended and new members are added each month. Dr. George F. Laidlaw on October 7 gave a lecture on "The Fissures of the Brain: Their Life and Function." On November 4 Dr. Charles W. Brandenburg spoke on "The New Education, Anthropologically Considered." Both speakers were well received and their subjects brought our considerable discussion, which will help spread the knowledge of phrenology. On December 2 Prof. Nelson Sizer will lecture before the society on "Phrenology as an Art." Tickets procurable from Fowler & Wells Co.

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All Letters should be addressed to Fowler & Wells Co., and not to any person connected with the office. In this way only can prompt and careful attention be secured.

Any Book, Periodical, Chart, etc., may be ordered from this office at Publishers' prices.

Agents Wanted for the PHRENOLOGICAL JOURNAL and our Book Publications, to whom liberal terms will be given.

CURRENT EXCHANGES.

Cosmopolitan Magazine for June has much seasonable reading for our leisure, viz.: Bathing at the Continental Sea-Shore Resorts. The Chautauqua Movement. The Pleasant Occupation of Tending Bees. The Paris Salons of '95. Whist in America. How Successful Plays are Built. Published at Irvington, N. Y.

Lippincott's for June, as full as usual. Notable especially are: Galdós and His Novels. William Shakespeare, His Mark. Improving the Common Roads. Thoreau. The Referendum and the Senate. Philadelphia, Pa.

Harper's Magazine, June, has: House-Boating in China. The Grand Prix and Other Prizes. A Frontier Fight. First Impressions of Literary New York. A Familiar Guest. Personal Recollections of Joan of Arc.—II. Rome in Africa. The New Czar and What We May Expect from Him. Golf, Old and New. Some Questions of the Day. Finely illustrated of course. New York.

Frank Leslie's Monthly has the following themes popularly presented: Richard Wagner and His Featspiele in Bayreuth. The Scilly Islands. The Sailors' Snug Harbor. Sun Dance of the Taos Indians. The Hospice of St. Bernard. Kite Flying Extraordinary. Following the Hounds in Southern California. In the Redwood Forests. Human Phosphorescence. June number. New York.

Medical Age.—Semi-monthly.—Digest of medicine, etc. Detroit, Mich.

Clinique.—Monthly, Chicago.—Monthly reports of proceedings in homeopathic medical lines, as related to the metropolis of the lakes.

American Medical Journal.—Monthly.—E. Vonkin, M.D., editor. St. Louis.

Gaillard's Medical Journal.—Monthly.—One of the older medicals of the country and a vigorous veteran. Has good advice in its abstracts and editorials. A strong corps of editors. New York.

Metaphysical Magazine, June number, has talks on occult topics, including death, the devil, religion, moral forces, Indian speculations, etc. New York.

St. Nicholas for June has many things for the summer young folks. Tennis, the birch, camping-life, country scenes, and vacation recreations. With engaging stories, and nicely illustrated in the bargain. Century Company, New York.

Literary Digest makes its welcome visits weekly, and is always full of capitally selected and well-condensed matter, relating to current life in the world, whether political, or educational, or scientific, or religious. New York. Funk & Wagnalls Company.

Eclectic, Foreign Literature, June, has eighteen titles of as many articles, besides notes on foreign matters of literary interest. E. R. Pelton, New York.

Delicater.—Journal of Fashion, Culture and Fine Arts. June and July. A representative of the "styles", feminine, and standard, certainly. Butterick Publishing Company, New York.

Popular Science Monthly.—June.—New Chapters in the Warfare of Science. No. XX discusses the Divine Oracles, in the light of the old and new criticisms. H. Spencer treats on Professional Institutions, and Pleasures of the Telescope, Psychology of Women, Sun-worship, and Timothy Abbott Conrad are other important numbers. D. Appleton & Co., New York.

June number of *Annals of Hygiene* has a decidedly practical comment on the athletic craze of the day. Milk as Food, Whole Wheat Flour vs. Superfine Flour, Results of Teaching Physiology in the Schools, besides Notes on Microbes, Tooth Picks, etc. New York.

American Art Journal.—Weekly.—Current number received promptly. W. M. Thoms, editor. New York.

Good Housekeeping, June, has a good deal to say about cooking. A housekeeping magazine should, of course, so much does society dote on the food supply. Other topics are discussed in the well-filled pages, that concern home life. Well, it may be said, does the editor keep within the sphere of his publication, and well does he meet the many needs of our home women and home folks generally. Springfield, Mass.

Never, since the days of "hoops of monstrous size," was the need of such a book as "THE WELL-DRESSED WOMAN," by Helen Gilbert Ecob, so urgent as at the present time, when ladies' sleeves have grown to mammoth proportions and extravagance has reached a climax in the amount of material required for them and for the pyramidal skirts with expensive hair cloth to keep them in position, which, with all the costly decorations used beside, form the make-up of the dress of the fashionable dame or maiden of to-day. If every woman would peruse Mrs. Ecob's book an improvement in various particulars might be hoped for. While many may dissent from some of the author's views, all who read this work carefully ought to be stimulated to desire a reform in dress from hygienic, ethical and artistic standpoints. Mrs. Ecob considers the causes of ill health in women the compression of vital organs resulting from wrong dressing, by which grace of form and freedom of motion are destroyed. Conventional dress is decried, and a reform which shall be based on a trinity of health, art and morals is proposed. The book is especially commended by Miss Frances Willard and Lady Henry Somerset, and intelligent and thoughtful women everywhere will find in it much to approve. The work is almost entirely in accordance with my own views, which were expressed in an article on "Dress," which was published in *The Christian Register*, and if many women would plan a concerted movement a radical change might be effected. There is absolutely nothing artistic in the dress of a fashionable woman of to-day, in which the symmetry of form is entirely lost. There is an ideal perfection in dress dependent for its realization on underlying principles of art. These are absolutely ignored in the dress of the woman of to-day.

This volume is pleasingly illustrated, containing a design for a school-girl's gown, home dresses, some suitable for stout women, an evening robe, a sensible business suit, which is modest and attractive, while short enough for neatness and comfort, the Syrian dress which was adopted by the English Rational Dress Association, and pictures of Jane Hading and Lady Somerset, which, with others, add greatly to the interest of the volume.

Too much praise cannot be awarded Mrs. Ecob for her efforts to substitute the study of *sculpture* in artistic dressing for that of fashion-plates, and Park's Sappho and the Venus of Milos in their grace are shown opposite modern distortions. It is true that the "slavish following of fashion plates stifles all originality and inventive and esthetic perception."

Dressing according to individual requirement is another point herein discussed, as well as the selection of colors which are in harmony with eyes and complexion.

The use and place of ornament and the great significance of appropriate dressing for children are treated in this volume, the latter on the high plane of thought in which this work is entered on, as the fitness, the beauty, the morality involved in right dressing are expressed in a line of the author's—"when we have caught the truly artistic thought we see that it is one with the spiritual."

ANNA OLCOTT COMMELIN.

Graphite Paint.—Twenty-five or thirty years ago the Dixon Company, Jersey City, N. J., who even at that time were known the world over as the largest manufacturers of graphite products, began the manufacture and introduction of graphite paint. Ticonderoga flake graphite was used and thoroughly ground in pure boiled linseed oil. Roofs well painted with this paint did not require repainting for ten to fifteen or even twenty years. In time all this became a matter of record, and people recognizing the economy, as well as the durability of Dixon's graphite paint and its great superiority over mineral paints, demanded that their roofs should be painted with it. This demand, however, has led many painters to resort to sharp practices, or to make a graphite paint which they claim to be equal to Dixon's. Some painters are unprincipled enough to offer as graphite paint a compound having the color of graphite, but composed of stove-polish, cheap black lead, or even foundry facings, mixed with oil. So wide, however, is the difference in results, that experienced buyers insist on seeing the label on the package, or buy the paint themselves and have the painter apply it.

Physical Culture, founded on Delsartean Principles, by Carrica Le Favre, contains an explanation of the principles of Delsartean Philosophy, and many useful and valuable practical suggestions. The book is psycho-physiological, showing how largely corporeal conditions may be controlled and dominated by mental ones, which is formulated in a line of Delsarte's—"Form is the plastic art of the ideal." Life, soul and mind make up the trinity of this philosophy.

The work treats of relaxing, expanding, pointing and development, with instructions for exercises which are useful to classes or to individuals at home. Directions for different kinds of breathing, mental, moral and physical, are treated of in Lesson VII. Lesson IX. is on The Thermometers, giving the language of the shoulder, elbow, wrist, hip, knee and ankle. The body, as the clothing of the soul, must be given its highest and best development, and be trained to express the sway of its inmate.

The Miscellaneous Items, at the close of the pamphlet, are also very valuable, with directions about air, food, sleep and clothing. The decrying of starch, which is offensive to every artistic eye, and which, by preventing ventilation, is detrimental to health, is also of interest to all who regard sanitary and esthetic dressing.

ANNA OLCOTT COMMELIN.

Fruits and How to Use Them, by Mrs. Hester M. Poole, is the title of a useful work for housekeepers, as well as for all who are interested in the subject of the proper support for man, and contains, besides nearly seven hundred recipes, information about every variety of the most delicious food for human beings. The book is especially timely now, since so many thoughtful people are discussing the question of a different diet for the human race, which shall eliminate from civilization the taking of animal life, with its attendant barbarities and demoralizing influence on those whose avocations force them to this practice. Without entering on this subject, which has its advocates and its opponents,

with reason on each side, there is no doubt that to many people a more liberal use of fruits and less meat and pastry and pudding would be of great advantage in the benefit to health.

Practical Typewriting, by Bates Torrey, which is now in the third edition, is still having a constantly increasing sale. It has been very acceptably received by reviewers all over the country. Old, as well as new operators, no matter of what machine, find this book invaluable, and their expressions of commendation are extremely gratifying to both author and publisher.

Among the many notices of this book which we have received, we quote the following extracts from *Public Opinion*, of New York:

"It is fortunate that a man of Mr. Torrey's ability has had the courage of his convictions to the extent of expressing them so well and forcibly in this exceedingly useful book. It contains many valuable features, such as fac-simile examples of titles, legal forms, court testimony, tabulating fancy borders, etc. The publishers, also, deserve the thanks of many future operators for their enterprise in placing this volume before the public."

We will send this book, postpaid, to any address, for \$1.50.

We are repeatedly asked "How can I obtain a knowledge of Phrenology?" In answering this we suggest that the best results can be obtained from a careful perusal and study of the "Student's Set of Text-Books," on the subject.

In addition to this suggestion the practical knowledge and application of the subject can be obtained by taking a course in the American Institute of Phrenology, an advertisement of which appears in our columns. Some persons have an intuitional perception of character, inherited largely from the mother; cannot say why they like or dislike; why willing to confide or unwilling to do so. Phrenology reads character scientifically. *It gives reasons*, therefore the student of phrenology knows why one man will *not* answer for a given position.

Regarding Our Advertisers.—We do not indorse any advertiser. We are unusually careful in the selection of those who use our columns, but each advertiser must stand on his own merits. We have always refused, and still refuse, to admit to our pages anything which we believe to be of an injurious or fraudulent nature.

The G. A. R. Hand-book is now ready. Its publication was unfortunately delayed, but we think that as a diary and hand-book it will be very acceptable to those obtaining a copy of it. It contains, as previously mentioned in our columns, the various army organizations in the United States, facts about the American civil and European wars and wars of the world, chronological history of the rebellion, etc., etc., being the most compact and convenient book of reference. It is certainly indispensable to those interested in military matters. The size is 4 in. wide by 6 in. long, adaptable to the pocket. In fact, it will supply a long-felt want, and at this moment most opportune, when all matters connected with the late rebellion are experiencing such marked revival. The price is 25c. postpaid.

Swain Cookery, with its neat enameled cloth cover, is a book intended for practical, everyday use, and not only is the cover a most desirable one for kitchen use, but the contents will be found to be equally so. All the receipts have been carefully tested by the author, Dr. Rachel Swain, and have been used with success in a large sanitarium. This book is a *family* cook book, par excellence, and all families following the recipes given cannot fail to be benefited. It is comprehensive, concise, and pre-eminently practical in every way.

An earnest desire is now pervading the community for a better christianized society, and to sweep away paganism. We mean by this the low sexual practices now sweeping to destruction so many of our young people. A book called "COUNSEL TO PARENTS ON THE MORAL EDUCATION OF THEIR CHILDREN" is on our list. Parents who wish to give a pure and noble standard of life to their children may well welcome this essay, which deals plainly with the subject, yet with such elevation and refinement that no hesitation need be felt in placing the book in the hands of their young people. Our suggestion is to purchase it, study it, and lay it before the youths and maidens, thereby furnishing them with a wise and experienced guide. Price, \$1, postpaid.

The Humboldt Publishing Co., New York, announce the publication of the "SPORTING DICTIONARY," by GEORGE J. MANSON. This book will contain the professional and technical terms used in all popular sports and games, and all games of playing cards. At the present time, when so many thousands of young people are interested in sports of one kind and another, this vocabulary of terms will prove of exceptional value. The price of the book (35 cents) will place it within the reach of all. Sent postpaid on receipt of price.

Prof. Vaught says: "There seem to be so many without a knowledge of the existence of the American Institute of Phrenology. If they all were readers of THE JOURNAL it would give them invaluable knowledge. There seems to be a revolution of the science with ministers and doctors here the way they come in for examinations and instruction. We have a booth in the May Fête of the Y. M. C. A. four nights this week. The president of the Royal League at Englewood, Ill., was very kind, and distributed many copies of the last issue of our *Phrenological News*."

We call attention not only to our catalogue of general publications, but also to recent subdivision of subjects treated by the different writers. Those on Education, Physical Culture, Hygiene, Hydropathy, are arranged with a short description of each book, so that our customers can determine for themselves which ones they are particularly looking for. Of course an additional letter will always be gladly dictated. Our idea is that a general knowledge of the books published by the Fowler & Wells Co., and of their special teaching, should be disseminated.

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The Australian ^{DRY}_{AIR} Treatment

A NEW DISCOVERY

HAVING discovered the germ or bacilli that causes consumption, hay fever, catarrh, and that attack all the respiratory organs of man, our scientists and especially our bacteriologists have been exhausting the resources of the laboratory to find the means of destroying them. Catarrh, asthma, bronchitis and hay fever are the names given to some of the diseases affecting the air passages. Practically they are one and the same thing, and they are all caused by that one particular bacilli that finds its most congenial conditions in the respiratory organs. A superior vitality confines the milder forms of the disease to the nose, throat and bronchial tubes, but it only requires a sudden congestion of the lungs, or a general lowering of the system, when the greater and more dreaded form, consumption, is developed.

The mistake hitherto has been made in trying to reach these germs through the stomach, or hypodermically by way of the blood. Recognizing the futility of all such methods of treatment, and believing that

THE ONLY WAY OF DESTROYING THE GERM AND SAVING THE PATIENT'S LIFE WAS BY INHALATION

Mr. Richard T. Booth some years ago set out to discover a perfect bacillicide that should be purely vegetable, volatile, and that could be inhaled. He found the specific for this distinctive specie of bacteria, and named it **HYOMEI**, "I heal, I cure." It is Science's latest and greatest triumph over the germs that find a lodgment in the air passages.

The air thoroughly charged with Hyomei is inhaled through the pocket inhaler at the mouth and, after permeating all the respiratory organs, is slowly exhaled through the nose. It is aromatic, gives immediate relief and is inexpensive, the pocket inhaler outfit costing only one dollar. With this convenient device charged with Hyomei, catarrh and chronic bronchitis have been permanently cured, asthma almost instantly relieved, and for hay fever is an absolute specific.

WESTFORD, MASS., January 30, 1895.

Your Hyomei cured me of hay fever in one week's time. I consider it a duty to tell others who suffer.

A. HAMLIN.

BROOKLYN, N. Y., February 8, 1895.

The pocket inhaler works like a charm. The first inhalation gave relief. *It is a blessing to humanity, and I am sorry it is not better known.* I add my name to the "Pass-It-On-Society."

Sincerely yours, J. M. FARRAR.

A pamphlet giving full particulars of Hyomei, the Australian dry-air cure, free to all.

Pocket Inhaler Outfit by Mail, \$1.00

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Because, it is antiseptic and a constant protection against contagion.

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Because, bathing and shampooing with this good tar soap is a

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THE JOKER'S DICTIONARY.

Thousands of men, when in the society of ladies or gentlemen, want to be entertaining and amusing companions, but too often find that they cannot.

This great and original book comes to the aid of just such people; it does for the man who wants to be witty what Webster's Dictionary does for the man who wants to be wise in the use of words.

It is a perfect cyclopedia of wit and humor.

It contains 326 pages, six illustrations, and is arranged according to subject, alphabetically. That is to say, it is in the style of a dictionary. You can find Jokes, Stories, and clever bits of repartee, brilliant jests and flashes of merriment, on almost every subject likely to come up in social intercourse.

Price, 25 Cents, post paid.

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CURRENT EXCHANGES.

The Popular Science Monthly for July contains the third paper in Herbert Spencer's series on Professional Institutions and Mr. Balfour's "Dialectics," in which he discusses the position of Balfour's foundations of belief as to things supernatural; "Beginnings of Scientific Interpretation," "The Bowels of the Earth," "Climate and Health"; Studies of Childhood concluding the subject of "Fear," with a discussion of fear of animal and fear of the dark; "The Armadillo and Its Oddities," "A Medical Study of the Jury System," etc. New York.

Chautauqua, July.—Among the titles are "A Story of Plantation Life," "Chinese Life," Handling Other People's Money," "My Ideal Woman," and some details concerning the Chautauqua Assembly. Good reading and useful for the most part, but a little inconsistent with the prominence given to the patent medicine business.

Poultry Monthly, July.—Current authority on interests affecting domestic feathered animals, and well sustained. Albany, N. Y.

Review of Reviews, July.—Comments on progress of the world—changes in national and international affairs, important movements at home, etc., for instance, the present status of the silver question in politics, United States and Spain and Cuba, the

progress of American universities, Russia's relations with China and Japan, the prospects of Pacific cable construction, the opening of the Kiel Canal, the recent Italian elections, the fall of Count Kalnoky, anti-semitism in Vienna, British politics, the future of Chitral, the Armenian question and various other timely topics.

Medico-Legal Journal.—Late number received. The new department on Psychology improves in quality and quantity. Medico-Legal Convention of September next announced, and promises to be an interesting and valuable assembly. New York.

Cosmopolitan Magazine for July has "A Century of Fashions," "Foreign Orders and Decorations," "Bathing at the American Sea-Shore Resorts," "The Myth of the Four Hundred" and other illustrated articles. Irvington, New York.

Harper's Round Table.—For young people. Its colored illustrations are taking with little people certainly, and its sketches read by older heads. New York.

Frank Leslie's Popular Monthly, July.—"An Artist in London Town," "The Russian Church in America," "By the Tideless Sea: A Memory of Shelley," "Tuscan Fishertalk," "Down Cape Cod," "Kangaroos and Kangaroo Hunting," "A Chinese Banquet," "Rhône Sketches," "Roman Mosaics." The new management shows progress. New York.

Metaphysical Magazine.—Occult, mento-physical, psychological, optimistic, transcendental, reincarnative, etc. On these lines may be commended. New York.

Peterson's for July has a good deal of national spirit in its pages. Washington and Revolutionary reminiscences occupy a large share of the contents. Good illustrative effects. Asbury Park, N. J.

American Medico-Surgical Bulletin, semi-monthly.—Digest of current thought and result in the medical profession. Illustrated. New York.

Youth's Companion.—Familiar weekly, as vigorous and entertaining as ever. Boston.

Arena.—July at hand. Earnest and radical in its presentation of thought and purpose. Wendes Phillips and money issues discussed. A certain "reverend" dissents from Mr. Hudson anent the duality of mind. Boston.

Harper's Magazine for July maintains the full complement of attractions usually found in the periodical. Special mention: "Some Imaginative Types in American Art," "In the Garden of China," "The German Struggle for Liberty," "Personal Recollections of Joan of Arc—II," "Bear Chasing in the Rocky Mountains," "Where Charity Begins," "Americans in Paris," "The University of Pennsylvania." New York.

Lippincott's for July has, besides the customary novelle, "The Railroad Invasion of Asia," "The Whole Duty of Woman," "The Tea Ceremony of Japan," "Our National Extravagance," "The New Womanhood," "Fact in Fiction." Philadelphia.

Congregationalist, weekly.—Besides its "organic" function, contains a digest of general church and secular news. New York.

Bachelor of Arts, monthly.—Appeals to the post-graduate collegian and collegienne because of its devotion to college interests. New York.

Gaillard's Medical Journal, July, has a good paper on the nervous element in disease. This shows a tendency in the right direction of intelligent medical thinking. New York.

Brooklyn Medical Journal, July number received. Has several good and practical papers representative of the science in the great city across the bridge. Brooklyn, N. Y.

Literary Digest, weekly.—Comprehensive and generally useful. Funk & Wagnalls, New York.

Phrenological Magazine, July, has a notable article on the Pauper Lunatics of London, and also discusses criminal responsibility from the point of view of brain constitution. The minor notes are worth attention. London.

Human Nature, for July, is a crisp number, well suited to the masses. The "Twenty Thousand Phrenologists" idea obtains our hearty sanction. So does the plea for the non-badness of the organs and faculties primarily. Editor Haddock shows a hustling spirit. San Francisco.

Fruits: How to Use Them. By Hester M. Poole. In the body of this book all the fruits of the earth are discussed. Each one is marshalled before our eyes. First, as the poet sees it, then we are told its color, growth and hygienic value; when we should pick it, and how to eat it. Then a fair line of recipes follows. The author does not pause in her masterful work till she has taught us how fruit should be served. She does a good many things well. That she is a mistress of detail is at once recognized, the book being an epitome of all that is worth knowing about fruits. To quote a few lines: The value of fruits as food is far from being generally understood; fragrant, toothsome and pure fruits, with their more solid cousins, the grains, afford every element needed for the nourishment of the human frame. Price \$1. *Household News*.

We take pleasure in acknowledging receipt from Dr. Caleb S. Weeks (the author of "Human Nature" and compiler of notes on Pope's "Essay on Man," etc.) of a basket of animal skulls, which we have added to our collection, in the American Institute of Phrenology. We are always ready and glad to add to this collection, which students and others find so valuable in their researches. This is not the first time that such additions have been made by those interested in Phrenology.

"In regard to PHRENOLOGICAL JOURNAL, yes, we have been constant readers of the JOURNAL since 1830. Have had them nicely bound, and we take every opportunity of showing them to our friends. No one interested in Phrenology can afford to be without them." MRS. S. C. T.

The "Indiana Farmer" says Dr. Rachael Swain, of this city, has just published a cook book on health principles. Dr. Swain has for a number of years had charge of a sanitarium, and has personally superintended the preparation of many of the dishes for her patients. She does not repudiate meat, but thinks, if used at all, it should be used sparingly. Citing the peasant classes of all countries, who eat but

little meat because they cannot afford it, yet they are stronger and healthier than meat-eating neighbors. Also the Japanese, who, living on rice, are fine illustrations of strength and endurance. We give a couple of recipes.

Cherry Roll.—Make a nice baking powder biscuit dough, roll out a large oblong piece, a little thicker than for ordinary pie, and spread with seeded cherries. Roll up very carefully, pressing the edges together to secure the fruit. Curl this roll carefully around the stem of a large cake pan, and place in a steamer, over plenty of boiling water. Cover close and do not lift the cover for an hour and a half, or until the pudding is done through. Serve with sugar and cream or lemon sauce.

Any fruit, either fresh or canned, may be used in this way and the juice used for sauce.

Human Magnetism: a new edition with an appendix has just been published. The demand for this compact and practical treatise has led us to revise and add 40 pages of matter of great interest. Questions of recent introduction into the discussion of hypnotic phenomena are considered from practical observation, and valuable suggestions are given bearing upon the direction or impression of the trance state. Among the addenda treated are the field of Suggestion, the Moral question; Compulsory Hypnotism; The Danger Phase; a Further Consideration of Somnambulism. The price is \$1.00 postpaid.

Chafing

and

Prickly Heat

are in most cases caused by the corrosive action of acid

Perspiration

and are often aggravated by friction of the clothing with the skin.

Relief may be obtained quickly by applying a lather of

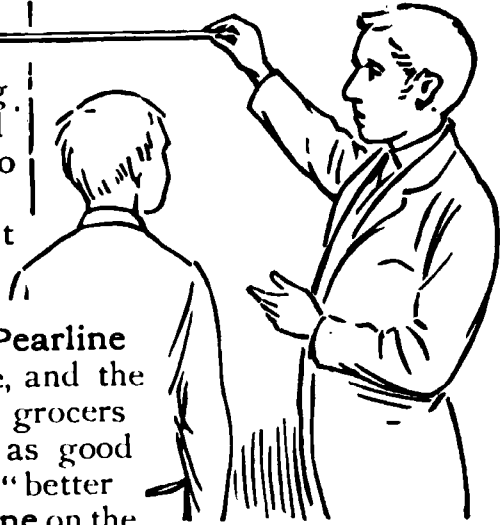
PACKER'S Tar Soap

and letting it dry in.

Try this!

Not Up to the Mark

—that's the way with the imitations of **Pearline**. It isn't surprising that so great a household help in all washing and cleaning should be so largely imitated; it isn't surprising that these imitations fail; and it isn't surprising that they make still more popular the article on which the fraud is attempted. The merits of **Pearline** alone would make its sales increase, and the claims of peddlers and unscrupulous grocers that they have "the same as" or "as good as" **Pearline**—mind you, never "better than" **Pearline**—have placed **Pearline** on the top notch.



Beware

and it back.

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, if your grocer sends you an imitation, be honest—**JAMES PYLE, New York.**

352

Two Points of View.

A war veteran says, **Komchacin Caloric** is the greatest remedy I ever heard of; I wish I owned it. I had little faith when I began its use, and my faith was not increased by the use of the first box, but my wife was anxious for me to continue it, for, said she, *it is such a clean, wholesome, and reasonable method, it must help you.* So I continued and soon began to improve. I used four boxes when the trouble wholly disappeared and has never returned. If one in a thousand of those who are afflicted with Piles, Fissure, or Fistula could only learn of its wonderful virtues, the proprietors would reap a good reward, and they deserve to. I wonder that they don't advertise it more.

I wouldn't give a rap for a financial interest in a remedy that sells for a dollar, when one package will cure a whole neighborhood, said a man the other day. I have tried everything I have ever heard of for twenty years to rid myself of Piles, *which I inherited.* Two years ago I bought **Komchacin Caloric**, used it three times, and have had no trouble since. My grandmother, eighty years old and most of her life a sufferer from the same complaint, was cured from the same package, and there is some left.

Our new principle, wholly unlike any other heretofore used, for the cure of Piles, Fissure, and Fistula, sent post-paid for \$1.00. Particulars and proof free.

KOMCHACIN CALORIC COMPANY, 133 LINCOLN ST., BOSTON, MASS.

ADDRESS ON IMPROVING THE
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MEMORY LIBRARY 243 BROADWAY NEW YORK

KINDERGARTEN SUPPLIES
SEND FOR CATALOGUE.
at Schermerhorn's, 3 E. 14th St., N. Y.

The "Critic" says, in speaking of Emily Faithfull, who died recently: She early became interested in improving the condition of women, and founded in London the *Victoria Press*, where women were employed as compositors. The Queen appointed her Printer and Publisher in Ordinary. In 1863 she started the *Victoria Magazine*, advocating the claims of women to remunerative employment, and afterward published a novel, "Change Upon Change," beginning at the same time her career as a lecturer. She was on the staff of the *Ladies' Pictorial*, and advocated the claims of women in many periodicals. In 1872 she first visited America, and after her last trip here she wrote the book "Three Visits to America." We published this book for her. A few copies still remain on hand, price of which is \$1.50, postpaid.

A New Hygienic College.—We were delighted to receive a visit a few days ago from our old and highly esteemed friend Dr. Oscar B. Todhunter, of Cincinnati, professor of psycho-therapy in the Hygeia Medical College of that city. In our advertising columns may be seen an announcement of this new institution, which, we judge from our knowledge of the excellent faculty, will prove to be one of the finest, most liberal and advanced schools of the healing art to be found anywhere. We hope the new college will meet with the success it certainly deserves. All who are interested in the matter should write to Prof. Todhunter, the dean of the college, from whom they will receive full information.

Prof. Reinhold has removed, on account of increased patronage, to more spacious quarters, and is now at 60 Lexington avenue, New York City, and extends invitation to all to avail of his perfect facilities. See advertisement in another column.

WHAT THEY

The Nose

The Eyes and Eyebrows

The Mouth and Lips

TELL

A pamphlet, **The Face Indicative of Character**, price 40 cents, will give the information desired. Or, for a consideration of them separately, see "Chapter on Noses," "Chapter on Mouth and Lips," and "Chapter on Eyes and Eyebrows," which can be furnished at 15 cents each.

The "Veteran's Advocate" says of George J. Manson's *Hand-book of Military Information* that "It will prove of great value as a date-finder. It is a book of reference for all interested in military matters. An interesting and valuable feature is the chronological history of the Rebellion, the assassination of President Lincoln, facts in regard to armies of the world, statistics of European wars, soldier's home, State militia, army organizations, etc., every proper name mentioned in the book, including the name of every man who held a position in the G. A. R., can be quickly referred to." 25 cents by mail, postpaid.

A SPECIAL OFFER

To Students, Clergymen and
Authors who are about to
start on their vacation. . .

Through July and August we will supply a copy of Torrey's *Hand Book of Type-writing* for \$1 postpaid. This work was lately enlarged by some forty pages, and the price advanced to \$1.50. Should a party of three order, we will send three copies to one address on receipt of \$2.

FOWLER & WELLS CO.

27 East 21st Street, - - New York

THE JOKER'S DICTIONARY.

Thousands of men, when in the society of ladies or gentlemen, want to be entertaining and amusing companions, but too often find that they cannot.

This great and original book comes to the aid of just such people; it does for the man who wants to be witty what Webster's Dictionary does for the man who wants to be wise in the use of words.

It is a perfect cyclopedia of wit and humor.

It contains 326 pages, six illustrations, and is arranged according to subject, alphabetically. That is to say, it is in the style of a dictionary. You can find Jokes, Stories, and clever bits of repartee, brilliant jests and flashes of merriment, on almost every subject likely to come up in social intercourse.

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Letters of Inquiry requesting an answer should inclose a stamp for return postage, and be sure and give name and full address every time you write.

All Letters should be addressed to Fowler & Wells Co., and not to any person connected with the office. In this way only can prompt and careful attention be secured.

Any Book, Periodical, Chart, etc., may be ordered from this office at Publishers' prices.

Agents Wanted for the PHRENOLOGICAL JOURNAL and our Book Publications, to whom liberal terms will be given.

CURRENT EXCHANGES.

Phrenological Magazine, August.—A live number. The reports from the field show general increase of lectures. One event, of which proper note is taken, was the birthday celebration of Prof. Fowler on his attaining the ripe maturity of eighty-four. May he live to be a hundred.

Special features in *Review of Reviews* are Theodore Roosevelt, a gentleman who is suffering much malignity to-day because of fidelity to official trust. The Clearing of "Mulberry Bend," The Third Salisbury Cabinet, etc. Current progress in affairs everywhere reported on with usual literary digests, etc., etc. New York and London.

Sanitarium, August, has good points on school athletics, the "New Woman," drainage, and additional lists of the mineral springs of New York State. Dr. A. M. Bell, New York.

Pacific Medical Journal.—Dr. J. W. Robertson's review of "Suggestions as a Therapeutic Agent" is a clear, intelligent expression that will be approved, we are sure, by all experienced observers. San Francisco.

Harper's Weekly, Bazar and Round Table, current numbers.—Abounding in seasonable topics and apt illustrations. New York.

Gaillard's Medical Journal.—In its LXI. volume,

and as progressive as it is veteran. Editors: Drs. G. T. Harrison and Simon Baruch. New York.

Amateur Sportsman, conducted by the M. T. Richardson Company, is well adapted to its purpose; sketches of forest life, hunting, fishing, canoeing, etc., etc., fill the pages. Suggestions for the game-keeper, for collection, etc., are rife. The young gunner who would excel can learn much about the use of shot gun and rifle in this publication monthly. New York.

American Medical Journal.—Abounds in practical suggestions for the appreciation of the practitioner. If the editor will permit a suggestion we think that the generally excellent spirit of the monthly would not suffer if less space were allotted to the discussion of what "regulars" think and say. St. Louis.

Popular Science Monthly, August, has a fourth installment of Mr. Spencer's "Professional Institutions—New Chapters in the Warfare of Science," besides "Art and Eyesight," "The Motive for Scientific Research," "Pleasures of the Telescope, VI.," "The Nervous System," and "Education," etc. A well illustrated number. D. Appleton & Co., New York.

The Arena for August has a portrait of Governor Morton of New York for the frontispiece. Helen H. Gardener gives a review of recent "Age-of-Consent Legislation in the United States." Other contributions are "An Arbitration Treaty Between Great Britain and the United States," and "The August Present," by B. O. Flower. A symposium of women discusses the question, "Is the Single Tax Enough?" "Human Destiny" is discussed from the point of view of orthodoxy. Boston.

August St. Nicholas is fresh and breezy. Prof. Brander Matthews contributes of "Oliver Wendell Holmes." In the serial, "A Boy of the First Empire," Napoleon is forced to abdicate by the Allies after the battle of Paris. There are stories of animals, fairy stories, etc., etc., to please the young folks.

Annals of Hygiene.—Good points are made in the August number with regard to eating habits, nervousness, athletic exercises, degeneracy, etc. University of Pennsylvania Press, Philadelphia.

Human Nature, August number.—Haddock is "forging ahead." This number is a decided advance on all previous attempts. San Francisco.

Progres Medical.—Weekly. Comes regularly, and is an excellent digest of foreign medicine. Bourneville, editor. Paris.

Keynote.—Musical reporter. Of use to the profession represented. Two vocal compositions in late number. New York.

Cosmopolitan for August has among the contents "A New Sport in the Rocky Mountains," "Bicycling for Women," "Bathing at the English Sea Shore Resorts," "The Whitehead Torpedo in the United States," "The Egyptian Thief," and other attractions. Well illustrated. Irvington, N. Y.

In the August *Lippincott* we find a complete novel and other features. For instance: "The Bicycling Era," "Caricature," "The Passing of the Cow-Puncher," "The Pleasures of Bad Taste," "The Mystery of Sound," etc. Philadelphia.

Harper's Magazine.—Among the more notable in August are "The Comedies of Shakespeare—XIV.," "Cracker Cowboys of Florida," "Everyday Scenes in China," "The German Struggle for Liberty—VI.," "Roundabout Boston," "Personal Recollections of Joan of Arc—V." The fiction installments are of inferior interest to these finely illuminated features. New York.

In the *Chautauquan* some instructive reading is obtained by the subscriber and occasional. For instance these titles: "Santa Barbara Floral Festivals," "Life and Its Environment," "The Southern Exposition at Atlanta," "The Dominion of Canada," "Pilgrimages to Mecca and the Propagation of Disease," "The Individual Standard of Living," "Land Wrested From the Sea," "Constantinople." Meadville, Pa.

Wells' Chart is Now Ready.—Our Professor Sizer has made a new set of plates for marking and added a few pages of business adaptation, etc., which with the new title page, and change of the cover color, makes a very neat and attractive chart. We think the body of the Chart, in its explanations of conditions, etc., one of the best, if not the very best chart extant. Are prepared to supply these to lecturers by the hundred, five hundred or thousand, and at very low rates. See lecturers' catalogue for description of this and other apparatus used by lecturers and phrenologists in the field.

The attention of agents is called to the new book, "Swain Cookery," advertisement of which appears in another column; further review here is hardly necessary, considering the extended notice given in previous numbers of THE PHRENOLOGICAL JOURNAL, but we must call attention to the very complete general index of fruits, vegetables, grains, mushes, macaroni, soups, fish, meat, fowl, sauces, salads and salad dressing, pastry, desserts, and last but not least drinks for the sick. We are prepared to furnish this \$1.50 book to our agents at special prices, on application. It is an up-to-date book, one which should be in the hands of every housekeeper, with its home-made dishes, of sanitariums, with its varied menus, of hospitals, with its nourishing and delightful food combinations and refreshing drinks. The work is dedicated "to those who love the largeness of life and the bounty of good living." It is a book which agents would do well to make themselves familiar with and then present it to their clients with a feeling that they are offering honest and practical recipes.

For Mothers and Daughters.—"Beauty is woman's power as much as sensation. While remembering that there is nothing new under the sun, this volume claims only the preserving conviction of woman's need of physical knowledge." It is well worth reading. Its light and guidance may help those groping in darkness to find the road to health; it insists upon obedience of nature's laws. Pain, disease or premature decay come of ignorance; a knowledge of this subject embraces and underlies every other. Price, \$1.50.

After several years of rest from book writing Prof. Sizer has again penned a new book, "How to Study Strangers by Temperament, Face and Head." The theme appeals to every one, whether in business, in the profession of teaching, preaching or nursing. We call attention to the

advertisement in another column. A copy will be sent, postpaid, on receipt of \$1.50.

In answer to many inquiries for books on mesmerism, psychology, etc., we would call attention to a book called "Library of Mesmerism," which contains "Philosophy of Mesmerism," "Fascination," "Electrical Psychology," "The Macrocosm," and "Science of the Soul." This work we have been selling for \$3.50, postpaid. From now till the first of November we will send by mail, on receipt of \$2.50. This is a special price, and to prevent any mistake or confusion here we must ask our correspondents to mention the advertisement as appearing in the September number of the JOURNAL.

We have occasional inquiries for location of sanitariums, health resorts, etc. We call the attention of our readers to the advertisement in other columns of Drs. S.W. & M. Dodds, 2836 Washington avenue, St. Louis, Mo., and Prof. Aug. Reinhold, 60 Lexington avenue, New York City, and others which may be had on application. Shall be very glad further to place our readers in correspondence with them if they so desire.

We have had many inquiries for the Dry Cell Battery. Your attention is invited to this useful, economical and reliable battery. It is made not only for physicians' use, but also for that of the home. Price \$7.

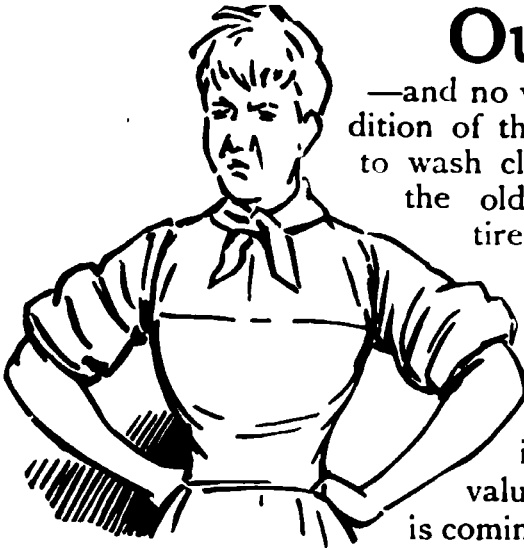
Bathing and Shampooing with

"That pure, antiseptic and emollient Tar Soap of Packer's" refreshes, purifies, and allays irritations of the skin, and

Wards off Contagion

A hygienic soap so pleasant and beneficial to the hair and skin, so useful and comforting to invalid or traveler, is worth remembering—

Packer's Tar Soap



Out of sorts

—and no wonder. Think of the condition of those poor women who have to wash clothes and clean house in the old-fashioned way. They're tired, vexed, discouraged, out of sorts, with aching backs and aching hearts.

They must be out of their wits. Why don't they use **Pearline**? That is what **every** woman who values her health and strength is coming to. And they're coming to it now, faster than ever. Every day, **Pearline's** fame grows and its patrons increase in number. Hundreds of millions of packages have been used by bright women who want to make washing easy.

481

Two Points of View.

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We call the attention of our readers to the Electrolibration Company; an open letter, as it is called, furnished by the advertisers from the Rev. W. H. DePuy, D.D., LL.D., author of the People's Cyclopaedia, and late assistant editor of the *Christian Advocate*. This letter indorses the apparatus of this company. Attention is called to the very explanatory advertisement contained therein.

Swain Cookery. This book has met with success. Several hundred copies have already been disposed of. Being of a handy size makes it convenient for every day use; the author being a practical woman, she furnishes recipes which will be acceptable to all. Agents, write to us for particulars in regard to special terms, which are very low.

The advertisement of Best & Co. is always an attractive feature in our columns. It is an emporium for children's garments. Mothers can go there and obtain complete outfits for boys and girls and therefore save the arduous running around in shopping.

Attention is called to the Eclectic Medical College. Write to them for information and catalogue.

Pearline seems to be up to the mark. It is not surprising that the manufacturers sell such quantities.

Chastity, by Dio Lewis. This book is as popular as ever. We have inquiries from agents, publishers and others for descriptive pamphlet, etc. On another page an advertisement of the same will be found.

Fruits: How to Use Them. By Hester M. Poole. In the body of this book all the fruits of the earth are discussed. Each one is marshalled before our eyes. First, as the poet sees it, then we are told its color, growth and hygienic value; when we should pick it, and how to eat it. Then a fair line of recipes follows. The author does not pause in her masterful work till she has taught us how fruit should be served. She does a good many things well. That she is a mistress of detail is at once recognized, the book being an epitome of all that is worth knowing about fruits. To quote a few lines: The value of fruits as food is far from being generally understood; fragrant, toothsome and pure fruits, with their more solid cousins, the grains, afford every element needed for the nourishment of the human frame. Price \$1. *Household News.*

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We have still on hand a few of the cabinet photographs of Gall, Spurzheim, O. S. Fowler, L. N. Fowler, Samuel R. Wells, Prof. Sizer, Mrs. Wells, Geo. Combe and Dr. Drayton. We will send any of these by mail postpaid on receipt of 15 cents, or the nine for \$1.25.

Richert's Physiology and Histology of the Cerebral Convolutions. A book of about 170 pages which to advanced students in Phrenology gives a knowledge of what has been done in other lines to determine the functions of the brain. Price \$1, postpaid.

Another valuable book to our students and to those interested in an anatomical knowledge of that complicated organ, the brain, is *STUDIES OF BRAINS OF CRIMINALS* by Prof. Benedikt. Price of this is \$1. Both of these books are profusely illustrated and will be sent postpaid to one address for \$1.50.

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CURRENT EXCHANGES.

New England Medical Monthly, August, makes prominent discussions of rheumatism and skin affections. W. C. Wile, M.D., editor, Danbury, Conn.

In the *Cosmopolitan Magazine* (Irvington, N. Y.) for September we find "In the Realm of the Wonderful," "The Ancient Capital of Cuba," "Brigham Young and Modern Utah," "A House-Party at Abbotsford," and "A Famous Crime" are strikingly set off with description and illustration.

Review of Reviews for September gives prominent place to certain industrial enterprises of the day, viz.: "The Electrical Outlook," "Niagara," "Wind as a Motive Power," "Weather Forecasts and Agriculture," "Water-ways and Commerce," and has among other special features "The Poster in Politics," and "Archbishop Croke of Ireland," a character sketch. New York.

The Arena for September is as ever plethoric with bold and liberal principles. Witness the following titles: "A Battle for Sound Morality," "The Telegraph in England," "Arbitration Treaty between England and America," "The People's Lamps," "The August Present," "Women on the Single Tax," "Public Health and National Defense," "Napoleon Bonaparte—II.," "Human Destiny," "The Brotherhood of India." Boston.

Lippincott's for September has a readable table of contents, especially these numbers: "Napoleon and the Regent Diamond," "Moliere," "Crabbing," "The Decadent Drama," and "The Survival of Superstitions." Philadelphia.

Harper's Magazine for September has: "Three Gringos in Central America," "The Story of a Song," "Mental Telegraphy Again," by Mark Twain, "The German Struggle for Liberty.—IX.," "Personal Recollections of Joan of Arc.—VI.," "A Fifteenth-Century Revival," "Notes on Indian Art," "The Evolution of the Cow-Puncher," "Arabia—Islam and the Eastern Question," among its best features. New York.

Homiletic Review for September in the "Review Section" discusses "The Preacher and the Preaching for the Present Crisis. The Preacher and His Furnishing," "What a Preacher may Learn from the Writings of Dr. Oliver Wendell Holmes," "The Natural History of the Conflict of Religion and Science," "Church Methods and Church Work: Criticisms and Suggestions by Laymen," "Light on Scriptural Texts from Recent Discoveries. Chaldaea and Chaldeans." Other departments are well furnished as usually. Funk & Wagnalls, New York.

Medical Age, Detroit, Mich.—In its editorial management for the most part liberal and independent. We like its recent views on the serums, nucleins, alkaloids, and other evanescent fads of the profession.

Frank Leslie's Popular Monthly for September has "Mishaps and Mysteries of the Sea," "The Factory Towns of England," "The Story of the Samovar," "The Death of Professor Huxley," and other features that command themselves in style and treatment to the average reader. New York.

Werner's Magazine, September, well meets expectation as a periodical devoted to vocal culture. The series of papers on Voice, Song and Speech is well sustained by practical suggestions in this number. New York.

Texas Health Journal—In later numbers much improvement is notable, and the editor, Dr. Elmore, is to be congratulated. We remember that a few years ago Dr. Elmore was an assistant in THE PHRENOLOGICAL JOURNAL office and proved an energetic and competent aid. Dallas, Texas.

Popular Science Monthly, September, has more in the series on the Warfare of Science. Mr. Herbert Spencer discusses "The Biographer. Historian and Litterateur," "Trades and Faces," "Dr. Daniel Hack-hike," "Material of Morality" (in the Sully "Studies of Childhood"), "Bird Study," and "Only a Match" are specially attractive. D. Appleton & Co., New York.

Eclectic.—Devoted mainly to selections from the best foreign periodicals; has about nineteen titles in September edition covering a broad field of thought and event. New York.

Leisure Hours, September number, besides its social literature, has many hints and advice for the homebodier, masculine and feminine, of domestic life. A capital drawing entitled "Telegraphy" occupies the front flyleaf. Philadelphia.

Good Housekeeping, September number, chockfull of good sketches and items of service to the house-keeper and home lover and those who are homeless. Clark, Bryan & Co., Springfield, Mass.

Merck's Market Report, semi-monthly, contains much of interest to the pharmacist and hints of use to the physician. New York.

Boots and Shoes Weekly, current numbers at hand. Certainly one of the most enterprising and striking of the trade papers published. Every number has its novel features. The "Practical Talks on Advertising" are full of suggestion; for instance Mr. Richardson is very happy in his management. New York.

St. Louis and Canadian Photographer, monthly.—Another admirably conducted trade publication by Mrs. Fitzgibbon Clark, St. Louis, Mo.

How to Study Strangers by Temperament, Face and Head.—The author of this work has for more than half a century been engaged in the study of human character, and as the result of such long and varied experience has produced a book the object of which is to teach one how to read the character of the stranger, or the friend, how to discern the human mind, how to unfold the nature of man that one may read him as he is. It is eminently practical in its teachings, simple and pointed in its language. The three leading features of the book are:

I. "The Analysis and Illustration of the Human Temperaments." No one can thoroughly understand physiology or read character without understanding the temperaments; for the temperaments embrace the whole body and brain; they are here so clearly presented that, in connection with the copious illustrations, the common observer can readily assign to a person the temperament and peculiar constitution with which he is endowed.

II. "Child Culture." One of the greatest advantages connected with the science of phrenology is that, when rightly understood and applied, it enables the parent to educate the mind of the child to the best advantage. Many infantile heads and faces are shown, illustrating the peculiarities of children, and advice is given to parent and teacher how to guide, train and develop these little men and women.

III. The third important theme of the book is that of "Character Studies" and the adaptation to different professions and trades and the qualifications necessary for success in them. These chapters give invaluable advice and suggestions which, if followed, would prevent the square pin from getting into the round hole, and vice versa. In short, man and his make-up, his talents and dispositions are presented in so many lights that all readers will be benefited by the perusal of "How to Study Strangers." Price \$1.50.

Drs. S. W. and M. Dodds, of St. Louis, cure all diseases, acute and chronic, without medicine. Their long practice insures successful treatment, and further information is offered on application.

Now that vacation is over, many of our young people are considering where they can obtain typewriters. The catalogue of the "Typewriter Exchange," which will be sent by applying to them at 1½ Barclay street, will give necessary information and perhaps save dollars to the applicant.

The 1895 session of the American Institute of Phrenology opened its doors on the 3d of September. A very enthusiastic class greeted the professors. While not as large in numbers this year as last the intellectual caliber is certainly not lacking. The thirty-three who are here make up all pursuits and occupations and come from all parts of the United States and Canada, and from London. We predict for them a bright outlook after graduation, and trust with the launching of the class of '95 "that humanity will be the wiser and the better for the dissemination of the information this class has obtained here."

The attention of our readers is again called to the increasing circulation of our excellent practical instructor, by Bates Torrey, called "Practical Typewriting." "It is a work that has been, and will continue to be, highly commended as a most thorough exposition of the technique of typewriting. The author's instruction is not limited to any one of the fifty or more machines now in use, but applies to all of them that have the universal keyboard. The mechanics of the typewriter are exhaustively treated; the lessons are carefully graded; in fact, it is a complete text book on the subject." Price \$1.50.

A copy of THE PHRENOLOGICAL JOURNAL for November, 1891, is wanted.

We would call the attention of our readers and agents to the error made by us in quoting "Chastity," by Dio Lewis, at \$1.50 postpaid. The price of this book is \$2 postpaid. The error referred to was made on page 12, September number of the JOURNAL, in the advertising department.

Packer's Tar Soap

"Antiseptic, Soothing and Healing."

—*Medical Chronicle*, Baltimore.

For the Complexion

healing properties.

Its use prevents and cures blackheads, chapping, chafing, etc.

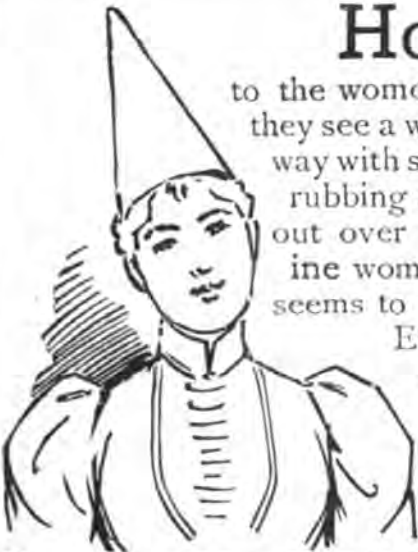
For Shampooing

Packer's Tar Soap is pure and bland and does not dry the hair. It removes dandruff, allays itching and promotes healthful growth of the hair.

"—And it stands at the head of all others for

Bathing Infants and Invalids"

—*New Eng. Med. Mo.*



How it looks,
to the women who wash with **Pearline**, when they see a woman washing in the old-fashioned way with soap—rubbing the clothes to pieces, rubbing away her strength, wearing herself out over the washboard! To these **Pearline** women, fresh from easy washing, she seems to "wear a fool's cap unawares."

Everything's in favor of **Pearline**—easier work, quicker work, better work, safety, economy. There's not one thing against it. What's the use of washing in the hardest way, when it costs more money? 489

MILLIONS NOW USE PEARLINE

Two Points of View.

A war veteran says, **Komchacin Caloric** is the greatest remedy I ever heard of; I wish I owned it. I had little faith when I began its use, and my faith was not increased by the use of the first box, but my wife was anxious for me to continue it, for, said she, *it is such a clean, wholesome, and reasonable method, it must help you.* So I continued and soon began to improve. I used four boxes when the trouble wholly disappeared and has never returned. If one in a thousand of those who are afflicted with Piles, Fissure, or Fistula could only learn of its wonderful virtues, the proprietors would reap a good reward, and they deserve to. I wonder that they don't advertise it more.

KOMCHACIN CALORIC COMPANY, 133 LINCOLN ST., BOSTON, MASS.

I wouldn't give a rap for a financial interest in a remedy that sells for a dollar, when one package will cure a whole neighborhood, said a man the other day. I have tried everything I have ever heard of for twenty years to rid myself of Piles, *which I inherited.* Two years ago I bought **Komchacin Caloric**, used it three times, and have had no trouble since. My grandmother, eighty years old and most of her life a sufferer from the same complaint, was cured from the same package, and there is some left.

Our new principle, wholly unlike any other heretofore used, for the cure of Piles, Fissure, and Fistula, sent post-paid for \$1.00. Particulars and proofs free.

THE CHICAGO INSTITUTE OF PHRENOLOGY

Inter-Ocean Building, cor. Madison and Dearborn Sts.

Conducted by Prof. and Mrs. L. A. Vaught.
Fall Term begins September 1.

BORINE
ANTISEPTIC, NON-TOXIC,
PROPHYLACTIC, NON-IRRITANT,
IN FERMENTATIVE
DYSPEPSIA AND INTESTINAL
DISORDERS.
SEND FOR PAMPHLETS. BORINE CHEMICAL CO. N.Y.

The Apparatus Catalogue. To the many inquirers as to prices of charts for phrenologists, books for lecturers, pamphlets for advertising purposes, cuts for illustration of pamphlets, lecture posters, circular dodgers, etc., rubber stamps, sets of portraits for lecturers, collection of casts, phrenological specimens, anatomical models and plates for manikins, physiological diagrams and plates, charts for lectures to ladies, magic lanterns for illustrating lectures, electro-medical batteries, home exercisers, breathing tubes for general use; and other supplies in the way of phrenological busts, casts, of brain, tape measures, callipers, surgical instruments, skeletons, skulls; in fact, everything that is needed by an up to date lecturer can be supplied by us. The above-mentioned catalogue will be sent on receipt of a two cent stamp and correspondence is solicited.

The Phrenological Magazine for September comes to hand with usual good things, leading with a character sketch of the Marquis of Salisbury and some members of his cabinet, with portraits; an illustrated article on "Responsibility of Crime," the third paper on "Phrenology and Recreation," and serials on the "Physiology of the Brain," and "The History and Progress of Phrenology." These articles have no doubt been read with interest by those who have had opportunity to see the magazine, and we shall take pleasure in sending on application, with accompanying 15 cents, a copy of this number, or a yearly subscription at \$1.50 per year. Would call attention also to the general information given as contained in the Children's Column, "Phrenology for Children;" "What Phrenologists are Doing," etc.

To all readers of *The Journal*. We have for a year continued the Field Note Department in our columns, which we think has been of general interest not only to the persons actively engaged in disseminating phrenology as lecturers and teachers but also to our graduates. We invite short, pithy correspondence to be inserted in this department and should always receive copy by the 12th of the preceding month to insure prompt insertion and be of timely interest.

The attention of our readers is called to the announcement of the coming "Phrenological Annual" for 1896, which is to be published by L. N. Fowler & Co., of London, England. They claim to have many excellent articles and delineations in hand and promised, to be fully illustrated, and with its articles of phrenological interest, etc., should be gladly welcomed by all. Price of this to be 15 cents per copy. Orders received at this office.

We have just received from the binders a fresh supply of the useful pamphlet, *Accidents and Emergencies*, which is a guide to their proper management by way of directions for treatment of cuts, sprains, broken bones, burns and scalds, sunstroke, inflammations, cholera, poisons, lightning, drowning, etc. Further comment here is unnecessary. The low price of 10 cents should place it within the reach of all.

The Union Book Co. calls attention to "Shorthand Without a Master," which pamphlet should be of value to those interested in the subject.

Another important notice to American phrenologists comes from Prof. Fowler, of London, that those who wish to register in *The Phrenological Annual* for 1896 must send in their names not later than September 30. This register is open to all phrenologists possessing such a standing and moral character as in the opinion of the editors will entitle them to a place therein.

Now is the time to secure subscriptions for the coming year. We make this special offer: To send *THE JOURNAL* for the three remaining months of this year and all of next year on receipt of \$1.50. This offer is open to new subscribers, and will bring *THE JOURNAL* fifteen months for \$1.50. In other words they receive fifteen copies at 10 cents a number. *THE JOURNAL* is full of valuable information, being of interest to the phrenologist with its photographs of prominent people, articles on brain developments, phrenological biography, the scientific relation series, with sundry articles on physiognomy. Useful to the parent for illustrated papers on child culture, to those in poor health for the "Science of Health Department," treating as it does on hygiene and food and diet; to the student of anthropology for its "Notes in Anthropology," articles on criminology, modern education and morality; and interesting to the public for its scientific notes on insanity, clairvoyance, right selection in marriage, etc. Those who are subscribers now can, we think, readily awaken the interest of friends and others to become interested in this magazine, which stands alone in its particular field of usefulness.

THE JOKER'S DICTIONARY.

Thousands of men, when in the society of ladies or gentlemen, want to be entertaining and amusing companions, but too often find that they cannot.

This great and original book comes to the aid of just such people; it does for the man who wants to be witty what Webster's Dictionary does for the man who wants to be wise in the use of words.

It is a perfect cyclopedia of wit and humor.

It contains 326 pages, six illustrations, and is arranged according to subject, alphabetically. That is to say, it is in the style of a dictionary. You can find Jokes, Stories, and clever bits of repartee, brilliant jests and flashes of merriment, on almost every subject likely to come up in social intercourse.

Price, 25 Cents, post paid.

FOWLER & WELLS CO.

On February 29, 1884, the FOWLER & WELLS CO. was incorporated under the laws of the State of New York as a Joint Stock Company, for the prosecution of the business heretofore carried on by the firm of FOWLER & WELLS.

The change of name involves no change in the nature and object of the business, or in its general management. All remittances should be made payable to the order of
FOWLER & WELLS CO.

The Subscription Price of the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH is \$1.50 a year, payable in advance, or \$1.75 when premiums offered are sent to subscribers.

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Letters of Inquiry requesting an answer should inclose a stamp for return postage, and be sure and give name and full address every time you write.

All Letters should be addressed to Fowler & Wells Co., and not to any person connected with the office. In this way only can prompt and careful attention be secured.

Any Book, Periodical, Chart, etc., may be ordered from this office at Publishers' prices.

Agents Wanted for the PHRENOLOGICAL JOURNAL and our Book Publications, to whom liberal terms will be given.

CURRENT EXCHANGES.

Popular Science Monthly, October.—Contains Dr. White's chapters in the "Warfare of Science." Mr. Spencer discusses the "Man of Science and Philosopher." Recent Superstition, Professor Huxley, Pleasures of the Telescope. Material of Morality (Sully) and War in Civilization are very interesting features. D. Appleton & Co., New York.

Self-Culture.—Devoted to interests of the Home University League. September number discusses Huxley, The English Republic, Good Roads, Human Progress, etc. The Werner Company, Chicago and New York.

Annals of Hygiene, October.—Discusses human health, garbage disposal, the management in relation to consumption, will and impulse, the "Health of the Pope," and many other topics of sanitary interest. A useful monthly and bad for the practicing doctors if much read. Philadelphia.

Good Housekeeping has a full list of topics on domestic methods and manners, with certain literary effusions sandwiched between. Springfield, Mass.

Journal of Hygiene, October.—Talks plainly of vivisection, overeating, bad breath, human perfection, parental duties, etc. Always crisp and suggestive. New York: M. L. Holbrook, M.D.

Harper's for October is an attractive number. Among the best things are "At the Sign of the Balsam Bough," "Alone in China," and a pleasant article describing the British royal family at Balmoral. "The Future in Relation to American Naval Power," "The Gift of Story-Telling," "Three Gringos in Central America" and Charles Dudley Warner in the "Editor's Study" should be mentioned also. New York.

The October **Arena** is unusually well stocked. A fine portrait of the new Tennessee authoress, Will Allen Dromgoole, forms the frontispiece, and an illustrated paper on "Chester-on-the-Dee," from the pen of the editor, opens this issue. Mr. Flower gives a vivid description of this quaint old city. Helen Gardener talks of "Sound Morality." A good paper discusses the vaccination question, and other more or less rational topics are presented with force. Boston.

Lippincott's has "My Strange Patient" for its leading feature, and a dozen titles follow that are readable. Philadelphia.

Boots and Shoes Weekly.—Current numbers at hand. Certainly a trade periodical that should content well those interested in the lines it represents. Every number has some fresh and "catching" feature. M. D. Richardson, New York.

Merck's Market Report concerns pharmaceutical interests. Is liberal in tone, and yet represents as an organ the manufacturing druggist. Contains much matter of value to the general medical profession. Bi-weekly. New York.

American Med.-Surgical Bulletin.—Semi-monthly. Late numbers show increasing activity on the part of the editors to make their digests serviceable to the practicing reader. The departments are usually well furnished with careful gleanings. New York.

Critic.—Weekly review of literature and the arts. The criticisms on current publications that constitute the chief *raison d'être* of this fifteen-year-old weekly are as a rule carefully and candidly written, and guide the book-buyer in his choice. The letters on books and book-writers and things are very pleasant and informing, and so are the many brief comments that fill niches in every issue.

Eclectic.—Foreign literature. October number has a goodly list of excellent selections covering a wide field of topics. E. R. Pelton. New York.

Review of Reviews.—October. In its regular department digests the prominent events of the day—political, social, industrial. Among special features are "Religious Journalism" and "Journalists, Matableland under the British South African Company," "The Maori" and the "Manitoba School Question." The literary section is usually well filled. Albert Shaw, editor. New York.

Frank Leslie's Popular Monthly.—New York. October has "Derpene," "Monte Oliveto," "Women as Athletes," "Burmese Women," "The Town and Cloth Halls of Flanders," "Alpine Soldiers," "The Last Days of Torquato Tasso," and "Light Givers," that deserve mention.

The Three Months' Trial Offer of the PHRENOLOGICAL JOURNAL for the small sum of twenty-five cents is meeting with fair demand. The offer to supply fifteen issues of the JOURNAL for the yearly subscription price of \$1.50, twelve numbers, should certainly be a great inducement to both subscriber and agent, and we trust that many more will further avail themselves of it, as it is special and the offer will be withdrawn with the closing of the year.

How to Study Strangers by Temperament, Face and Head.—The long-promised, much-talked of book, the last and greatest work of our Prof. Sizer, who has been for over forty years the home examiner of this house, is now ready. It is a companion and sequel to "Heads and Faces," which latter book in its general information and practical teachings at once attracted public notice and attained to public approval, and to-day has reached a circulation of nearly 200,000 copies. It makes its bow with the title "How to Study Strangers by Temperament, Face and Head," and which title appeals to every professor, scientist, teacher and clergyman. With its 382 pages of interesting matter it is offered to the public at the low price of seventy cents in paper and \$1.50 in cloth binding. The latter contains two excellent portraits of the author, one at the age of 58 and the other at the age of 83, and to all his friends and admirers these portraits should be of great and sufficient value for everyone to obtain a copy of the cloth bound book.

Comparative Phrenology.—One of the editors of THE PHRENOLOGICAL JOURNAL, H. S. Drayton, M.D., LL.B., A.M., the author of many practical books and brochures on phrenology, mesmerism, etc., has penned some pages which we think will be of interest to the earnest student and to the practical mesmerist. Further descriptions of this book will appear in succeeding numbers of THE JOURNAL. We think in its treatment of the *physiology of the brain and comparative phrenology* it will fill a long vacant field in this branch of literature.

We are about to bring out another edition of The Temperaments; or, The Varieties of Physical Constitution in Man as Relating to Mental Character and the Practical Affairs of Life, by D. H. Jacques, M.D.

This work has long been before the public, and stands alone in its able treatment of the subject title. The chapters treat on "The Human Body and Its Functions," with such outlines of anatomy and physiology as are necessary to the right understanding of the temperaments, ancient and modern theories being described as well as the general classification; Temperament and Configuration; Temperament and Color; Temperament and Mentality; Temperament in Age and Sex; Domestic Relations; Health and Dress; Races, Nations, and with concluding chapters on Studies in Temperaments, with illustrations of the great tragedienne, the Mormon leader, a savage chieftain, a working bishop, a literary lady, an American soldier, etc., etc.; and Temperament in the Lower Animals, showing the effect of domestication on horses, cattle, sheep, swine, dogs, etc. \$1.50, postpaid.

To phrenologists, lecturers and agents.

By the many and continuous applications for certain books from our catalogue, our attention has been brought to your side of the question, and on the theory that the "laborer is worthy of his hire," we have made a *special collection* of exhaustive *circulars* of these books, and are prepared to furnish them to the above mentioned applicants who may send us orders for one or more of the following books:

Heads and Faces.
The Temperaments.
New Physiognomy.
Chastity.
Science of a New Life.
Creative and Sexual Science.
Practical Typewriting.

Swain Cookery, by Dr. Rachel Swain, in its valuable hints advocates more grain food and a vegetable diet, with meat in a subordinate place; that the latter is less nutritive and more irritating. Her idea is to give healthful, palatable, and delicious menus for everyday use. The author shows that the meat-eating races are not long-lived or capable of great endurance, by pointing to the rice eaters of Japan. The receipts are not theoretical, but practical, and she has studied to make them simple for everyday use.

UNDOUBTEDLY

Packer's Tar Soap IS THE BEST SHAMPOOING AGE

known. It does not dry the hair, but leaves it soft and glossy. It allays itching, removes Dandruff, and prevents Baldness. It is pure, antiseptic,

—"And stands at the head of all others for Bathing Infants and Invalids."

—New England Medical Monthly



Water

—nothing but water. That's all you need with **Pearline**. Don't use any soap with it. If what we claim is true, that **Pearline** is better than soap, the soap doesn't have a chance to do any work. It's only in the way. Besides, some soaps might cause trouble—and you'd lay it to **Pearline**. You'll never get **Pearline's** very best work till you use it just as directed on the package. Then you'll have the easiest, quickest, most economical way of washing and cleaning. 477

Millions NOW USE Pearline

Two Points of View.

A war veteran says, Komchacin Caloric is the greatest remedy I ever heard of; I wish I owned it. I had little faith when I began its use, and my faith was not increased by the use of the first box, but my wife was anxious for me to continue it, for, said she, *it is such a clean, wholesome, and reasonable method, it must help you.* So I continued and soon began to improve. I used four boxes when the trouble wholly disappeared and has never returned. If one in a thousand of those who are afflicted with Piles, Fissure, or Fistula could only learn of its wonderful virtues, the proprietors would reap a good reward, and they deserve to. I wonder that they don't advertise it more.

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PROPHYLACTIC, NON-IRRITANT,
IN FERMENTATIVE
DYSPEPSIA AND INTESTINAL
DISORDERS.

SEND FOR PAMPHLETS. BORINE CHEMICAL CO. N.Y.

The "Tasmanian Mail" in speaking of Fanny Armstrong's "Children of the Bible" commends the book to the public, and especially to the great army of school teachers who work the soil which is here dealt with. It is plain and simple in its analysis, historical narration and in its deeper teaching. It indorses the author when she says: "Written not to instruct grown people, neither to please merely, but for the spiritual good of the children." Its useful glossary of biblical terms makes the volume additionally acceptable. The reviewer adds that "the book may influence the progress of the world affairs, and make the more modern of its creatures better characters for eternity."

We recommend this book to agents. Many thousand copies of it have already been sold. Further explanation here seems uncalled for. Circulars and terms can be had on applications at this office.

Household Remedies for the Prevalent Disorders of the Human Organism. By Felix L. Oswald, M.D. This useful work still lays claim to the quotation on title page, "If the right theory should ever be proclaimed . . . it will solve many riddles." The author teaches that *nature, logic and experience* solve many riddles. The chapters treat of Hygienic Instincts, Climatic and Other Influences, Malnutrition, with essays on Asthma, the Alcoholic Habit, Enteric Disorders, Nervous Maladies, Catarrh, Pleurisy, Croup, and gives many remedies. The author and his writings have long been before the public. He has written on Physical Education, the Bible of Nature, and is also a continual contributor to the *Popular Science Monthly*, *International Review*, etc. Price of this book is \$1, postpaid.

The Voice of Missions, published monthly and bi-monthly, at Atlanta, Georgia, by Bishop Turner, of the A. M. E. Church, comes to us with interesting articles, among which are "Our African Letter; or, Liberia's Every Day Life," and which is, in the letter by Dr. McKane, of Monrovia, W. C. A., full of news. He shows the life of the people there, the resources of the country, mentioning militia, government, church, education and legal matters; its commerce, mining, hunting, fishing, etc. He shows us a country that has been wrongly written about. He writes a series of articles; says that the average intelligence in this community is fair, while the life is somewhat of a pioneer one. The return to "the honest worker," as he expresses it, "in this heaven on earth" is very satisfactory.

Attention is called to the Health and Massage Rollers and Developers. The accompanying Manual of Massage by Dr. E. W. Forest gives directions for their use in various forms of disease. The object of this roller is to make massage practical, to bring into the home the easiest and pleasantest methods of cure and exercise. It can be used with little fatigue by one's self or by an attendant, and entirely without exposure or even undressing, and avoids what is often so unpleasant, the hand touch of the operator. It is a reliable treatment for cold feet; to bring the blood from congested brain; to take the sense of fatigue and languor out of tired and stiffened muscles at bedtime. Read over the advertisement, which appears in another column.

The October number of the *Phrenological Magazine* contains a character study of Lord Wolseley, the new Commander-in-Chief of the British Army, by L. N. Fowler, and a short biographical sketch by the editor. The article on "The Brain of Man, Its Architecture and Requirements," bespeaks an interesting chapter. The serials, as usual, are interesting. The articles on "The Primitive Child" and "Injuries of the Head" are timely. The Notes and Queries, Members' Notes and Children's Column show considerable thought in trying to have every subscriber retain his interest. In other words, everything in the way of reform seems to be mentioned or hinted at, even the "Ideal Bicycling Costume."

Special List of Useful Books for the family, for the treatment of hygiene, and for general information for the doctor, the professional nurse, the mother and the child. On receipt of a two-cent stamp a copy of this list will be sent free. Give your name and address plainly, that no mistake may be made.

Packer's Soap in its purity, etc., should be a great addition to the toilet room, also for bathing and shampooing. It is a hygienic soap, beneficial to the hair, skin, and comforting to the traveler and the invalid. This is not a new preparation, but one of long standing and high reputation.

Wanted—Volume 9, 1847, of THE PHRENOLOGICAL JOURNAL. We shall be glad to hear from anyone having this volume in their possession.

The attention of our readers is called to the three months' trial offer as advertised in this number of the JOURNAL. This will give you all an opportunity to interest your friends in the JOURNAL and in phrenology. We will send the remaining numbers of this year as issued to any address upon receipt of 25 cents, and we are sure that many will accept this offer to become acquainted with the merits of the JOURNAL, the truths disseminated in which are of vital importance to everyone.

The Diary of the Grand Army of the Republic is the most complete hand-book of military information that has been made. Though filling but 122 pages (pocket size), it will be difficult to find an important fact concerning the great wars of the world which is not recorded, and this is especially true of the late Civil War. It presents a complete chronological history of it, and also information concerning the Grand Army, its organizations, badges, meetings, principles, etc., and as a book of reference it is compact, convenient and indispensable. Price 25 cents.

Wells' Chart, with its new title page, improved table and attractive covers, is being used more largely than ever before. We receive many orders for this excellent chart, which is the best one now made.

January, 1895, numbers of THE PHRENOLOGICAL JOURNAL wanted.

FOWLER & WELLS CO.

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CURRENT EXCHANGES.

Mother's Friend, November, has a suggestive article on "Work as an Element in Character Building." What the "First Work" of a baby is receives consideration from the energetic editor, Dr. Wood-Allen. It is a neat and helpful little monthly guest, published at Ann Arbor Mich.

Good Housekeeping, November, has a good "bill of fare," with several side dishes of poetry served by a variety of literary cooks. Bryan & Co., Springfield, Mass.

American Art Journal, weekly, represents the literary and business sides of music and art industries. Illustrated. W. E. Thoms, New York.

Humanity.—Dr. Jennings has returned to the city, and the evidences of her hand are conspicuous in the material of this earnest and helpful monthly. The spirit of the title is seen in every page. New York.

Outlook.—Successor of the old *Christian Union*.—Excellent for family use. Its briefs of civil events are always interesting. New York.

Appleton's Popular Science Monthly.—In the November number we find a scholarly treatment of the

principles of taxation and other papers of a strong character, viz.: "Consumption as a Contagious Disease," "The Aims of Anthropology," "Studies of Childhood—XII," "Tendencies in the Education of Women," etc. New York.

Review of Reviews.—In the November number of this blanket monthly "Louis Pasteur" and "Recent Progress of Italian Cities" are the specials. The usual "Editor's Review of the Month" and "Record of Daily Events" are crowded with topics of interest to the up-to-date man and woman. International sport is also a rich department. Illustrated. New York.

Georgia Eclectic Medical Journal discusses questions of microbic relation, fecal impaction, treatment of Asiatic cholera, nervousness, etc., with its usual directness and practical applications. Atlanta, Ga.

Scientific American.—Old weekly gazette of industrial and scientific progress. Illustrated. New York.

Treasury of Religious Thought, November, describes the McCall Mission in Paris with views of certain phases of its work. Outlines of sermons, leading thoughts, and "Sunday Liquor Selling" are topics to which attention should be given. E. B. Treat, publisher, New York.

Therapeutic Notes.—Under pharmacal management, so to speak, yet in many respects a practical and useful visitor at our medical office. Lets one know what the better class of drug and mixture dealers are doing. Detroit, Mich.

Women's Magazine.—The recent articles on voice production and mimetic's in relation to expression are notable. The editor keeps the upper level in his discussion of specialties. New York.

Brooklyn Medical Journal.—November number well represents the current activity of the corporate and several events in the local profession. Brooklyn, N. Y.

Harper's Bazaar.—Current weekly numbers at hand. An advanced representative of social customs and abounding in hints often by no means mere vagaries, but useful and healthful to the follower. New York.

Cosmopolitan.—November.—Gives a vivid picture of the terrible gale at Samoa in 1880, when several warships were wrecked, including the U. S. "Trenton." "Constitutional Liberty in Germany," "Identifying Criminals," "A Tragedy in South Carolina," "The Discovery of Altruria" are among the special attractions. Irvington, N. Y.

Harper's Magazine, New York, for November has "Men and Women and Horses," "The German Struggle for Liberty—XVI," "Literary Boston Thirty Years Ago," "Personal Recollections of Joan of Arc," "Recent Impressions of Anglo-Indian Life," "Out of the World at Corinto," besides Julian Ralph's story with its special illustrations, and Mr. Warner's studies and the "Editor's Drawer," full of fancies.

We find in *Lippincott's* for November these numbers worthy our particular mention: "Medical Education," "A Dead City of Ceylon," "A Hundred and Twenty Miles an Hour," "The Pet Meanness," "Our Fullest Throat of Song." Philadelphia.

Frank Leslie's Popular Monthly, New York, has a good description of "The Cotton States and International Exposition," Cooper, besides "Our Exotic Nobility," "Stage Shop-Talk—On Lightning," "Garshine and His Writings," "A Glimpse of the Immortals," "The Scenic Panorama of New York," and "The Boomerang." Improvement noted in general make-up.

Eclectic Magazine, November, has eighteen articles from nearly as many foreign publications, discussing Prof. Huxley, Chinese questions, the Armenians, Italy, Mouth Gesture, etc. New York.

These poems, in "Of Such is the Kingdom," by Anna Olcott Commelin, display considerable poetic feeling, felicity of thought and command of expression.

They are evidently the product of a tender, earnest, sympathetic nature, and as such must appeal to many hearts. The "Poems of Sorrow" especially will undoubtedly prove comforting and soothing to those bereaved of loved ones.

In daintiest of binding, the book is well adapted to serve as an acceptable Christmas gift, and as such should find a ready sale. A. Marie Merrick.

The book "Marvels of Our Bodily Dwelling, or Physiology Made Interesting," will be ready for delivery by the time this number reaches our readers. The work is suitable for schools as a text-book and for home reading. It teaches allegorically the truths of human physiology. The way in which the house human is put together, the frame, walls, machinery, the plumbing, the roof, the cupola, the kitchen, dining-room, the heating apparatus, electrical apparatus, the clock, windows, music room, library, picture gallery, etc., the unphysiological and dangerous habits of the occupant and its guests. In fact, this is the best written book to date, with its exhaustive details, important elements and suggestions, admirably suited to instruction of the young in the principles of their physical being, and it includes views of the best scientific authority on alcohol and tobacco. Price of this book is \$1, postpaid.

The November *Phrenological Magazine* of London has the familiar face of Rev. Dr. Amory Bradford looking at us from its cover, and the character sketch of him is given by J. A. Fowler. The African chief Khama, in "Notable Men," receives biographical, as well as phrenological, notice. Papers on "Anthropology," "Physiology of the Brain," continue to be an interesting feature. "Members' Notes" and "What Phrenologists Are Doing" have the right ring to them.

As one has said, "A man with a family should study its needs." The publishers feel that in the catalogue of books on health, character study, choice of pursuits, and general adaptability, they have something to offer which should be of special interest to the man with a family. Send a two-cent stamp for our catalogue.

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In looking over our outside books, which we have ordered at different times to supply to customers, we found the following:

"Heart Melodies," by Mrs. Lydia F. Fowler. This writer, who traveled extensively over Great Britain, published there a volume of poems which should be welcomed in every household. Among the poems are "Michael Angelo and His Masterpiece," "Nelly Gray," "A Domestic Story," "My Island Home," as related to it at the time she lived at Nantucket, "Working Women," "The Nightingale; or, Instinct and Reason," "The Roman General and the Future of His Country," "The Lady Fern and the Seaweed," etc. Price of this has been reduced to 50 cents.

"Familiar Lessons in Phrenology," by the same author, designed for children and youths, has reached its eleventh edition. Price, 15 cents.

"Phrenology Vindicated," by A. S. Vago, being a debate with Dr. Andrew Wilson, and the "Old Phrenology and the New."

Price of this is 30 cents.

"The Phrenological Annual for 1894," with its articles on phrenology and psychology, phrenological delineations of Col. Cody, Henry Irving, Walt Whitman, Harriet Beecher Stowe, and "Phrenology to Date." Price, 15 cents.

"The Phrenological Annual for 1895" has already been spoken of in our columns. It contains an article by Prof. L. N. Fowler on the "Science of Man," and several sketches of American writers, Mark Twain, Capt. Charles King, etc., and some interesting information regarding the Fowler Phrenological Institute of London, mentioning other phrenological societies abroad, which will be of interest to our American readers. Price, 15 cents.

"Woman in the Talmud," by Alfred T. Story, is a sketch of the position held by women in the old Hebrew days. Price, 15 cents.

"Facts about Mesmerism," by Prof. L. N. Fowler, gives some interesting data for phrenological and other students. Price, 10 cents.

A delineation, given by Prof. L. N. Fowler, of the late President and Mrs. Garfield, showing their phrenological character and biographical details. Price, 5 cents.

"A Manual of Phrenology," by Alfred T. Story, written for the use of teachers, students and others. Illustrated. A chapter on the sentiments is particularly entertaining. Price, 50 cents.

"Forty Lessons in Punctuation and Capitals," by Milton Quay, teacher in the Pingry School, Elizabeth, N. J. Price, 10 cents.

"One Hundred Valuable Suggestions to Shorthand Students," being a compilation of important facts relating to every branch of the study of shorthand and typewriting. Prepared by Shelby A. Moran, of Ann Arbor, Mich. Now in its fifth edition. Price has been reduced to 50 cents.

"Hand Book of Stenotypy," being a formulated system of abbreviated orthography for the use of

typewriters and others. The exhaustive list of abbreviations should be very useful to anyone interested in abbreviated writing. Price, 35 cents.

We have a few copies of Louis Kuhne's "The Science of Healing, or the Doctrine of the Oneness of all Diseases," forming the basis of a uniform method of cure without medicines and without operations. This is translated from the third German edition, and should be of universal interest to those interested in hygienic home treatment. The chapters treat of The Discovery of the New Science of Healing, How Diseases Arise, What is Fever? Science of Facial Expression, Vital Power, the Cause of Disease, Heart Disease, Lung Diseases, Poverty of the Blood, etc. On receipt of \$1.25 we will send a copy post paid.

A Special Offer.—To those who subscribe or renew their subscriptions to the JOURNAL before the first of January we will send a *fac-simile* of a water-color painting called the "Jewels," mounted on heavy bristol board, 12 by 17, suitable for framing or easel, with a monthly calendar in pad form to be attached or not, as desired. This we will send on receipt of 20c. This amount does not cover the cost of making this beautiful work of art.

Dr. Wittlinger's book, "The Evils of Vaccination," has been called for lately on account of a revival of interest in the subject of anti-vaccination, and we still have a few copies left, which can be had on application for 50 cents.

We have received the prospectus of the Phrenological Annual for 1896. The publishers announce this annual greatly enlarged, to be ready by the 10th of next month. We expect to fill all orders so far received by that time, postpaid on receipt of 25 cents. Further information can be had by reading the announcement in advertising columns.

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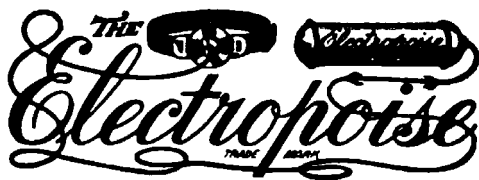
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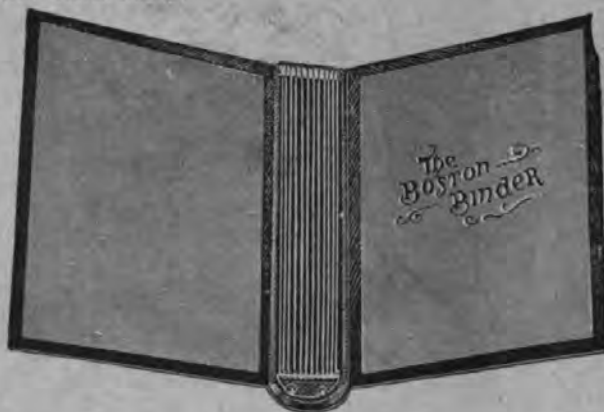
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