

THE
Phrenological Magazine:

A JOURNAL OF
EDUCATION AND SELF CULTURE.

EDITED BY
ALFRED T. STORY,
AUTHOR OF
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THE
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JANUARY, 1889.

MR. WILLIAM BESANT.

THIS gentleman has a most favourable organization to enjoy life, his cup of vitality is full and running over. He is very susceptible to surrounding influences, and has also many internal sources of enjoyment. Nature has dealt very bountifully with him, and his stock and parentage must have been good. He has a good



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foundation in having a strong body, a large neck, and a very fully developed base of brain. All his physical and animal forces are distinctly represented. He appears to be well qualified to defend life and to supply animal stock, for he has strong alimentive and digestive powers. His broad head at the base through from ear to ear indicates force and executive power, enabling him to put much meaning into words, and to have strong likes and dislikes—is a positive friend or

B

enemy. He has a full side head, which would give a full amount of conservative power in speech and action when not excited, yet subject to some extremes especially in speaking his mind. He should be characterised for ambition and desire to excel and gain popularity rather than for pride and dignity. Yet cautiousness and conscientiousness being fully developed have a regulating influence which would modify tendencies to extremes.

His coronal brain is fully and evenly developed, which aid much to give tone to his mind, and strength to his character. He has sufficient development of the moral feeling to give him a strong emotional nature, and to be possessed with a great variety of feeling and sentiment. He has a flexible nature, and can easily adapt himself to the ruling sentiment that the circumstances might bring into action. He has a strong spiritual nature, which opens his mind, and gives great relief to his imagination. If he is not religious he has the qualities to make him so. His sympathies are quickly awakened in certain directions, and he can easily act upon the sympathies of others. He is able to present his thoughts and sentiments in full relief, and make them tell to the best advantage. He is pliable in mind and manner, and can adapt himself to various conditions and labours, and has the power to imitate and mimic.

He is youthful in disposition, and well qualified to entertain company and make himself agreeable. He has an available intellect, and remarkable perceptive and intuitive powers; his ideas come easy, and multiply fast; he sees things at a glance, and it is difficult for him to restrain and keep back his thoughts while he writes or speaks them. He has superior creative and inventive ability, and his mind is very suggestive, which renders him quite original. He takes much into account in making up his mind, and he seldom has to change his opinion either with regard to persons or things; he has a good general memory, and accumulates knowledge easily, and knows how to use it to a good advantage—he does not have to hunt for something to say, and wait for ideas to come. He can be thoroughly practical and scientific, but his great creative power and strong imagination detract somewhat from his love of a purely scientific sphere of life. He is a great student and admirer of nature as well as art; is very fond of colours and flowers, and should be particularly fond of the pure white lily. He knows how to make the most of time, and is methodical in mental operations, though he may not be very good in figures. His mind is very retentive, and he can make good use of his past experience. He takes great delight in

studying nature generally, but more especially human and Divine nature. Although when out in the fields he is a close observer of certain things, and takes great delight in them, yet he is particularly interested in animal life and in the study of mind ; and he has more than an ordinary desire to know as much as possible about the Divine mind and government. As a whole, he is a "level-headed," all around sort of man ; and can enjoy himself about equally well in the social, intellectual, or moral sphere of life. But his special gifts are his ability to acquire knowledge and make good use of it, and his power to elucidate and embellish his knowledge so as to make it appear to the best advantage.

His head is like a storehouse, full of rich goods ; but he does not know what is in it until he has pen in hand and a problem of life before him to be marked out and illustrated ; then all the doors are opened, and there is a free outlet of a great variety of thought.

L. N. FOWLER.

THE EDUCATION OF MAN.

BY JOHN GEORGE SPEED.

VII.

WE decorate our churches with all the beauties of architecture, and sculpture, and painting, and profess that we do so in order to provide a becoming habitation for the Supreme One, by ensuring that His eye shall behold in it only what is beautiful. But we shew how little sincerity there is in that sentiment by taking great care to beautify only those parts conspicuous to the human eye, and leaving those which are hidden from it, but, equally with the former, visible to the Divine eye, unfinished and uncared for. This usage, indeed, is strikingly symbolical of our average religion, which is a mere matter of externalism and show, a thing of outward beauty, but of utter absence of that inner beauty of the heart for which the other to the pure eyes of Him from whom no secrets are hidden is but a sorry compensation—of which indeed it is but an insulting mockery. But the old Greeks finished off with reverent care and perfect elaboration the least exposed parts of their temples, and even placed their most exquisite statues on the pinnacles of these edifices, remote from human sight, thus dedicating them exclusively to the gods. The practice of the antique Greeks showed that as the god of artistic beauty, Apollo was a far more real divinity to them than our Jehovah is to us.

Ah ! passionate, dreamful children of nature and of light, whose souls were like harps attuned to diviner melodies than aught of which our dull insensate perceptions can have ken ! Vain is it for us to endeavour to emulate their works, to realise the dream of beauty which they realised, to catch the secret of their high inspiration, unless we comprehend that to be as they were objectively, we must first be as they were subjectively—must come back to our primal divinity, and be re-harmonised with the universe and with the great Spirit of Beauty, by being charged, instinct with, and polarised to every divine influence, as they were, through the full interpenetration of their lives with the one all-informing element of soul.

But, you will say, if a man shall cultivate the imagination, and cherish the conceptions of beauty, which point, though sometimes through much earthiness, it is true, to the higher, the more divine life, he shall be called a dreamer. Ah ! but so was Christ called a dreamer ; so no doubt were Plato and Shakespeare styled ; such has every reformer, every inventor, every genius been pronounced. But who are the real dreamers : the few who dream from within to without as Christ did, and as every true dreamer does, dream the way of the soul, and thus into all truth, or the multitude who dream from without to within, and as the result dream all into confusion, dream the grovelling dream of avarice, and materiality, and sensuality, dream all beauty, all joy, all exuberance out of life, and call this realism, call it practicality, call it common-sense ?

It has been said of military conquerors that they make earth a desolation, and call it peace. But those material-minded subjugators of mankind whose aim is to crush out of him all impulse, all sentiment, all aspiration, all soul, make life a desolation, and complacently call it matter-of-fact-ness. And they make their desolation as the butcher of battle fields makes his—by a holocaust of human lives—ay ! and of human minds and human souls also.

Dreaming is discontent, it is true, but in the sense of the higher contemplation, not of the mere idle, listless, vacuity, which dissipates the soul and demoralises the dreamer, it is a divine discontent, which makes for our eternal good. Carlyle continually thunders forth throughout his writings, Work, as though obedience to that injunction were a universal and never-failing panacea for all human ills, a translation of all our dreams. But though it is eminently necessary and useful to dispel sickly and morbid sentimentality and prevent men from becoming womanish and mawkish, mere work, work of

the body, or of the mind, that is mechanical or requires no abstract thought, can never solve the problems of all-encompassing mystery that ceaselessly press upon us for solution, any more than Alexander solved that of the Gordian knot by cutting it through with his sword. The work of the soul, which consists in silent contemplation, or as some would call it, dreaming, can alone solve them ; and this industry of the soul is infinitely more necessary to be inculcated than that of the body, because the former involves the latter, and, moreover, would make that immeasurably lighter by introducing into it a higher power of inconceivable magnitude which would relieve man, to an incalculable extent, of the dead weight of his, for want of this unused force, at present strenuous and oppressive material life. Ah ! man, thou hast applied this, that, and the other motive power, and talkest of using this, that, and the other in addition to help thee in thy industrial progress ; hast thou never dreamt that there is a motor which is not only infinitely greater in itself than all these put together, but would also impart to every one of these individual forces an infinitely manifold power, if thou wouldst but use it—the so much despised, but transcendent, motor of soul ?

Dreaming in the true mind, is not, as dreaming is commonly considered, a loss of mental balance : it is the attempt to recover that balance ; to recover that centre of spiritual gravity which has been lost through untruthfulness to the Divine monition in the soul. This it should be the first aim of every man to find, for when he finds it, all those difficulties about which he so energises and agonises, with such un-beautiful straining and strenuousness, with such infinite toil and talk, friction and resistance, to overcome, will right themselves easily and naturally, in harmony with his own rectification. In saying this I am simply putting into other words the passage, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

The true dreaming is not, as the world would call dreaming, the diseased desire to be somebody or something which we are not. It is just the reverse : it is the desire and aspiration to be that which we primarily are, to be most truly ourselves, our own divine selves. It is the immersement of the common world in its worldliness and materiality, that is the true dreaminess, the true abstraction from real life ; and it is from this atmosphere of sense-delusion, sense-enchantment, in which men

Glance and nod, and hurry by,
And never once possess their souls
Before they die—

that the so-called dreamer would seek to emancipate himself so that he may breathe the air of immortal truth.

But here I desire to make a few remarks about that expression common-sense, to which I have frequently made allusion. I have in another article employed this phrase myself in the usual manner, in a moment of concession to conventionalism; but, abstractly speaking, it must be considered a mere expression which implies the existence of something that really does not exist. It assumes that sense is a common thing; but, on the contrary, sense is a most uncommon thing indeed, perhaps as rare as genius. Did not St. Anthony say, "The time will come when if they see a man who is not a fool men will ridicule and revile him as if he were the only idiot in the world?" And did not Helvetius assert that if a man could exist who should permit himself to be guided in all things by the light of reason and of truth he would universally pass for a fool? Has not experience amply verified these declarations, and does this fact prove the commonness of sense? Carlyle did not consider sense common in the United Kingdom when he declared that it consisted of thirty million people, mostly fools. Ah! but you shall have every nincompoop of a fop who struts in Piccadilly, every stupid and ignorant hodman, blessing his stars that he is not as those dreamers and geniuses are—that he has common-sense. This is simply implying that there are two kinds of sense, the common and the uncommon, each opposed to the other; but how can there be essentially two kinds of sense thus opposed? That philosopher who would say that common men have one kind of sense, and men of genius another, would commit by analogy the same capital error in metaphysics as the divine does in theology when he says there are two kinds of wisdom, that of God and that of man. But as we learn the community of men of genius with all mankind, and the community of God with all mankind also, we shall realise that the difference in both cases is one not of kind, but of degree. And as God's wisdom is higher than that of man, so the sense of men of genius is greater than, though with less disparity, that of common men, let the Piccadilly fop or the stupid hodman talk what nonsense they choose. To assert that a man of genius is deficient in common-sense, even supposing the phrase to be a philosophically true one, which it is not, is like saying that a man of learning does not understand his alphabet. Genius is but the development of sense to its highest power; and if we analyse what sense means, and realise that it must mean perception of truth or mean nothing, and that man is an immortal and divine being with capacities for all things,

we shall perceive that the geniuses, the poets, and the so-called dreamers, are the most sensible men of all ; that they are the prospectively, if not the presently, matter-of-fact men of every age. The astronomer can foretell the eclipse that is to happen at a certain moment a hundred years hence, which ordinary men cannot ; and knows also that the sun rose this morning, as every child does : but the astronomer also knows much more about that same familiar phenomenon of sunrise than the common world does. So the man of genius and the inspired dreamer can discern the facts of ages yet to come, which the multitude cannot ; but the former also have a fuller grasp, a more analytical perception, than the latter have of the common facts of to-day, let the silly praters who would set up their pitiful taper of miscalled common-sense against the divine light of genius say what they will.

I will now revert to the subject of the emotions, and endeavour to show how their cultivation conduces like that of the imaginative and aesthetic faculties to the educational advancement of man. The Rev. F. W. Robertson, who has commented sorrowfully on the deficiency in the English people of the perception of beauty has also mourned bitterly over the fact that "nowhere is feeling met with so little sympathy as here, nowhere is enthusiasm so much kept down" as in England ; and he adds :—"Nowhere does a young man so easily fall into the habit of laughing at his own best and purest feelings." Ah ! could we realise the terrible import of these sentences, their full suggestiveness as to the present and future of this country, methinks we should be struck with consternation. Could we conceive the consequences in the suffering, now and in coming time, of our children and our fellow-countrymen and fellow-countrywomen involved by our cast-iron system of dealing with human beings as though the soul in them were an excrescence to be ruthlessly and relentlessly crushed and destroyed wherever it dares, by virtue of man's inherent immortality and divinity, to assert itself, we should be more horrified and appalled by the realisation than we are by our reading of all the martyrdoms and massacres recorded in history.

We denounce as inhuman, and ridicule as absurd, the usages of the Chinese, and the American Indians in imposing torture upon their children, the former in order to compress the feet, and the latter in order to compress the heads, of their offspring. But do these practices bear the most remote comparison in point of execrable cruelty and monstrous absurdity, to our universal and excruciating practice of compressing our children's souls by crushing out all the

exuberant emotionalism, the dawning aspiration, the bright impulsive joyousness which make their young lives beautiful, crushing them out too, in order that these children may be harmonised with our preposterous and gloomy notions of propriety and self-control, that they may become examples of that soulless and abnormal being whom Englishmen adore as the incarnation of what they call practicality and common-sense? We, it is true, produce by our hateful system a being as uniform with the racial type amongst whom he is born as is the small-footed Chinese woman, or the flat-headed red Indian, but though he is so, he is none the less a monster; and we produce by immeasurably more torture an immeasurably more stunted and deformed being than either, while we flatter ourselves that we are moulding the child into a true Englishman of the precise regulation pattern.

Who can conceive of the agony, the torment, the frightful distortion, that is inflicted upon each poor child who is subjected to this spiritually murderous system? I use the expression, spiritually murderous, because I consider that to attempt systematically to break the spirit of a child or a man—and the world has machinery enough to complete the process where the parents have not accomplished the work—to seek to crush out of that being all emotion, all imagination, all love of the beautiful, is murder in its direst, most atrocious phase—spiritual murder. It is a worse crime than the slaying of the body; it is the murder of the soul, by attacking the secret spirit of life, attacking life at its subjective roots.

The plea by which the hellish theological persecutors of past ages justified their crimes was this, that the propagation of heresy as they called the divinely-inspired utterances of the noblest men, was in its effects the murder of the soul; and therefore the greatest iniquity that could be committed. Their false plea had in it this much truth, that there is such a thing as soul-murder, and that this is more criminal than the murder of the body. But the free expression of thought can never be destructive of any soul, while the infernal priestly miscreants of old themselves, by destroying that free expression, slew countless myriads of souls, since they slew that which but for their devilry of cruelty and tyranny would long since have emancipated mankind from the mental and, spiritual thralldom with which he is cursed, and have made a heaven of the earth which they have made a hell.

To destroy free utterance of thought is to murder souls; and to destroy free expression of emotion is to do the like to a still greater extent. And just as it is better to have error than to crush the former, so it is better to have excess

than to crush the latter ; for I believe firmly with Herbert Spencer that such coercive methods are much more calculated to produce excess than to prevent it. It is probable that where a naturally enthusiastic nature which has been thus repressed in youth, becomes corrupt in later life, it is because that nature has received such a check that the momentum of enthusiasm which unchecked would have carried the man far beyond immorality, has just been sufficiently reduced to cause him to fall into it. I would desire it to be distinctly understood that I have not used the expression, murder of the soul, in the sense of everlasting damnation, or of annihilation ; for belief in such a fate as that for any human spirit forms no part of my creed. The soul of man has in it the capacity for all things, and though just because of that divine capacity it must suffer exquisitely, and terribly, and long, for all misdoing, still soon or late it must overmaster all evil, all suffering, in every individual immortal being. But by the habitual repression of the exercise of that soul, in our human life, through its natural and heaven-ordained channels—the emotion, the imagination, and the contemplation of and aspiration after the beautiful, we may and will destroy that capacity of self-renewal for an indefinite period, perhaps for ages upon ages hereafter, during which inconceivable anguish may be inflicted upon that unhappy soul. For hell is nothing more or less than conscious arrested spiritual development ; even heaven itself, if we could cease to progress there, would soon become a hell. This consciousness of arrested spiritual advancement constitutes in itself a sublimity of suffering which only that which is divine, as is the human soul, can feel ; and those who experience it will realise that hell fire is but fabulous in the letter and not in the spirit.

Ah ! could we but conceive what havoc among human hearts, among human lives, among human souls is created by that cold, dull absence of all enthusiasm, all emotional community of soul, all true ardent human sympathy, which is the curse of existence in this country, where innumerable pestilential and weak-minded bores and busybodies are allowed extreme license, while hardly one enthusiast, however noble his aims, however grand his soul, is tolerated. It is marvellous that in the icy and stagnant atmosphere which permeates all our social life, enthusiasm, and emotion can exist at all, but, for the most part, they wither and perish in it in their very inception, as at the blast of death. How many a bright genius has been prevented from lighting this his unappreciative country with the rays of his resplendent intellect, because to him that country in its cold, unappreciative,

and heartless callousness to everything but the material and the animal, has proved but a bleak and barren coast in the ocean of space on which his spirit has been thrown, in its bark of clay, to be pitilessly and remorselessly wrecked. Ah ! and how many thousands with noble aspirations and dreams have been driven by the coldness, and deadness, and soullessness which characterise this unhappy land, and by the conditions of life they create in it, to dissipation, to heartbrokenness, to madness, and to death. Alas ! in what innumerable cases in England does the following beautiful passage of Moore, applied by him to just but unsuccessful rebellion, apply with an even more eloquently mournful bitterness to divinely-born but humanly-crushed enthusiasms :—

Exhalations when they burst
From the warm earth if chilled at first,
If checked in soaring from the plain,
Darken to fogs and sink again ;
But if they once triumphant spread
Their wings above the mountain head
Become enthroned in upper air
And turn to sunbright glories there.

The excessive mortification of the material nature, produces, according to Swedenborgian theology, a melancholy and a morbidity which are fatal to the enjoyment of heavenly delights hereafter ; and this theory seems to me only in accordance with the moral law ; but the suppression of all emotional and imaginative life is a mortification of the soul, which, in my opinion, is infinitely more condemnable than that, in undue measure, of the body ; and will bring about infinitely worse results both in material and spiritual life. The ascetics of old were, many of them at least, really spiritual men, who only carried out to a fanatical extreme a divine injunction. But the mortification of the soul is nowhere enjoined upon us by divine or human law ; and it is immeasurably worse than the austerity practised by the ancient monks, because that was consecrated by a high motive, but the former has for its animating principle the desire to deaden ourselves to any suggestion of our higher nature, so that we may dedicate ourselves with less compunction and with more exclusiveness to our material aims. It is worse in its effects, moreover, than the old monkish asceticism, because that was confined to a comparatively few individuals, who kept apart from the rest of the world, and was destructive only of their own happiness ; but the other is something which is carried constantly into the world, and which through action and reaction, is destructive by incalculably far-reaching and ceaseless agency, of the happiness,

spiritual and material, of the whole human race.

I have asserted that the soul has in itself the capacity for all things ; and I am convinced that the enthusiasms, the emotions, and the imagination, are in themselves the all-in-all necessary for man's enjoyment ; that the free exercise of these will procure for him the purest and most abundant pleasures, and that if these were cultivated as heaven intended them to be we should not require the multiplicity of external and extraneous and artificial aids that we do in order to obtain recreation and recruitment. Let us take example by the child, observing as we do, how, if the free play of its feelings, the natural buoyancy and exuberance of youth, be not checked, it will with a few cheap elements make a hey day of existence. Indeed, from this standpoint, I think I discern some true philosophy after all in the paradoxical saying of the French moralist that life would be tolerable but for its amusements. But, as it is, there is no nation that is so dependent upon external means for its recreation as ours ; and is there any nation so proverbially gloomy and dismal ? The very gaiety and hilarity of Englishmen is not whole-souled, is not hearty : there is something ghastly in it, as in the phosphoric light that is born of putrefaction and decay. Montesquieu says that self-destruction is with the English a disease, and Cobbett declared that there were more suicides in this country than in any other. I fear that statistics would prove these assertions to be even more mournfully applicable now than they were when penned.

(To be continued).

CHARACTER AND ORGANISATION.

Man is, above all his attributes, an organic being. His organs are indicative of the primary elements of his nature. The organs of the brain indicate the primitive faculties of the mind ; while the bodily organs modify their actions and aid to their direction. Character as well as organisation is two-fold in direction : toward the mental and the physical.

Firstly, let us take character as affected by the bodily organs, that is, the physical—and, if prevailing, downward—direction. The functions of the body are capable of four general divisions, having their respective influences on the mind. These are, nutritive, and the circulatory, the locomotive and the nervous ; all again sub-divided. The mental powers, as affecting character, come also under four general

divisions. They are the selfish, the social, the intellectual, and the moral faculties; subject to several sub-divisions. Considering the influences of the different functions and organs of the body on character, we meet, first, the secretions. When the secretions predominate, persons are easy, gentle, graceful, good-natured, pliable, and disposed to acquiesce if no labour is required, and to believe and take for granted when enquiry can be avoided. They all love comfort, ease, and luxury—typified in soft cushions, low armed chairs, and the corners of the sofa, retired and reserved places, and warm firesides. They will be rotund in motion, rolling and swaying to and fro when walking: will be easily fatigued and require to be waited upon rather than to wait on themselves or others. They are opposed to hard work, desperate battles, and long hours of work with little sleep: to do anything in the way of exertion, in fact. They will prefer to oversee and direct others, than to work and be directed. As musicians they will have flexible, soft, melodious voices, of a soothing nature, and a gentle touch on the instrument; as orators they will be as “sons of consolation”; but they will not awaken the intellect or start inquiry. They will not go far for a new idea, but are content to let well alone; and are consequently easy and tolerant in their theology, believing in a good rather than a just God—one who will make “great allowances.”

People having a predominance of the nutritive and digestive condition of the body will have a fully developed abdomen, a large mouth, face, and lower jaw, with flesh under the chin. The skin will be filled rather with fat than muscle. Their bodies will be heavy and wanting in elasticity; they will object to going up to the fifth storey to sleep. They will delight in a plentiful harvest: to see the orchards, vineyards, gardens, and hot-houses, loaded with the bounties of life. People with this temperament will live to eat, drink, and fill up the cup of life; they enjoy physical pleasure and are therewith content. They will encourage a good cook, and a full market, and will delight in being where there is excitement, and much going on of a physical nature, such as fairs, cattle shows, horse races, suppers, and the like. But they are not disposed to studying, close reasoning, or plodding investigation; they are not fond of confinement, seclusion, or detailed work. They are rather indolent and timid: inclined to sensuality and vulgarity—to the low and purely animal pleasures, the lower portion of the animal nature having the ascendancy. They are not self-sacrificing, or enterprising, but content with enough to eat and drink regardless of appearances.

These strictures chiefly apply to the predominance of the faculty, combined with want of culture. This combined with the arterial temperament gives impulse. With the muscular, it gives the love for an active life and for positive enjoyments; with the bony structure, powers of endurance; and with the nervous, great power, great susceptibility and elasticity, and capacity to enjoy and suffer, and to labour.

The thoracic temperament embraces the functions half-way between the lower animal and the higher man natures, gives a full deep chest, round form, large neck, broad nostrils, red and full lips, and a sandy complexion. People with large development of this nature are warm, ardent, earnest, excitable, impulsive, and though variable, very positive for the time being; and anxious to come in contact with other warm, active, arterial people. They like an active, out-of-door life; are not much given to close study, or protracted thought. They are plentiful among agitators, orators, reformers, pioneers, radicals, democrats, and communists.

Those who have all the thoracic powers largely developed have a love for a roving, unsettled, mountainous, or sea-faring life; they are fond of notoriety, and of doing bold courageous deeds. They will fight desperately on the spur of the moment. They are fond of the hunt and the chase, of election days, enthusiastic gatherings, and the paraphernalia of the battle-field. They will have a strong hold on life, frequently living to a good old age. They will be prodigal of life, strength, and money, when they have an object in view, and are liable to make great havoc when not necessary. They are polite, attentive, caressing, and subject to strong, passionate love without much self-control or self-denial.

Circulation has a threefold influence. The food taken into the stomach is converted into chyle, which is taken up by absorbent vessels, and carried to the heart with the venous blood, and thence to the lungs, where it comes in contact with the oxygen taken in by the breath, and becomes arterial blood. The blood as it flows from the lungs is conveyed to the left side of the heart, and from the left ventricle is forced into every part of the body, carrying with it nourishment from the stomach and heat from the lungs—thus giving vitality to the whole system. People with a predominance of this blood are fond of active exercise, such as walking, climbing, sporting. They will be sailors, soldiers, traders, hawkers, etc. The venous blood is what remains of the arterial after it has made its deposits of nutrition and heat; and it acts somewhat as a scavenger, cleansing the system of its impurities. Those in whom the venous predominates have a great quantity of

impure blood in their bodies. If influential it tends to make individuals cold, somewhat coarse, and rough in conversation; unsympathetic, and not tender or obliging. Combined with the bilious temperament it induces people to have their own way, even at the expense of others; to endure pain heroically, and to think others who are more tender can do the same. People in whom the secretions of the liver predominate, with an abundance of gall, will be plucky, enduring, hard, intense, vigorous, and concentrated in their efforts. They will endure such severe torture as surgical operations, and will repeat severe tasks without signs of fatigue or pain. They are physical in their pleasures, passionate in their attachments, and will not brook denial. They are in sympathy only with those who administer to their selfishness; are cold, hard, unsocial, and negative, and can hate to desperation. They are tyrannical, desperate, and cruel; and strangers to delicate, tender, or modest feelings. Such are those who make highwaymen, robbers, libertines, and murderers.

The osseous, or bony structure, is the framework of the body. This framework shows great variety in quality and size. Some are coarse and porous; others compact and fine. And these various conditions have a powerful influence on character. Large boned men are generally open, plain, frank-spoken; and, if guided by right principles, true and honest. They are not, as a rule, cunning, crafty, artful, or hypocritical; but are positive in their position and opinions, whether right or wrong. They are slow and strong in both body and mind; patient and enduring; thoughtful, yet practical. They are prudent, and slow to believe; are methodical and systematic; ingenious, and given to invention; steady, careful, penetrating, thorough, sagacious, and scientific; and much more given to action than to conversation. They make preachers of the Boanerges' type—revivalists, evangelists, and reformers. They are domestic, fond of home and country, and will defend them to the last; true to nature and to their own feelings, and are easily understood; for they mean what they say, and say what they mean.

The muscular organization gives a full form, compact build, a stiff neck, strong back, and square shoulders. Those possessed of it are resolute, spirited, energetic, courageous, and self-relying. They make the fighters and workers—machinists, miners, and tunnel-borers; the Milos, Sampsons, Hercules. They are disposed to have strong tempers, and to throw their whole force into what they do. If in authority, they are liable to be despotic and tyrannical—Napoleons. They are rigid and positive in their views and opinions,

especially religious and theological ; they will believe in a hell as well as a heaven, and in a devil as well as a Christ. They will fight deperately, if need be, for country, opinions, and friends, or the love of them. People with equally strong developments of bone and muscle are generally self-possessed, and have plenty of presence of mind ; they are not easily frightened at danger, but are ever ready to come to the rescue of the weaker.

Turning now to the brain and mind—people we find with a predominance of brain power will be characterised for mental manifestations, and for clearness and distinctness of thought and feeling. The cephalic nerves extend from the medulla oblongata to the eyes, nose, ears, tongue, &c., and give sensation. The nerves of motion and of sensation radiate from the spinal column to every portion of the body, making them susceptible to action and sensation. They are the telegraphic wires that inform the mind of the conditions of the body ; and the servants to obey its commands of defence and protection. Persons whose nerves of motion and sensation are highly susceptible, are keenly alive to the conditions of the body and its environments ; they are capable of great enjoyment and suffering, can feel pain acutely, and are easily disturbed by unplesant conditions of the body. Persons whose predominating powers are the brain and nerve will have heads larger than their faces, with forehead smooth and high, eyes bright, and speech distinct and rapid. Their motions will be quick and prompt ; and they will be given to study and thought. Such men are artists, inventors, editors, authors, musicians. They are very susceptible, easily educated and developed in mind, and are wideawake to all surroundings. They are sharp-minded, clear-headed, penetrating and quick to discern thought and motive. They do the thinking, writing, and news-gathering for the world ; and are its intellectual and moral guides. The brain and nerve powers of man are the summit of organic development ; they give him the greatest importance and value. Mind as such is developed in proportion to the increase of good brain and nerve power. Strong brain allied to great bone power makes people strong and steady minded, and likely to exert a controlling influence over others. Such will do the hard thinking and working of the world ; they will get hold of the widest and broadest ideas, and thus become leaders. They use strong, forcible language, and are not easily misunderstood. A predominance of brain power with arterial blood gives excitable, impulsive, oratorical, radical, reformatory natures ; it makes agitators, fond of sensational subjects, and delighted

to be where much is going on. The influence of strong brain with muscle makes industrious, vigorous, executive, inventive, and exploring men. The alliance of predominant brain and digestive and secretive powers makes people full of animal life, susceptible to physical pleasure and mental sensation; fond of nature, flowers, and scenery, of music, oratory, and wealth. Such are conservative and aristocratic—unwilling to disturb existing affairs for dubious advantages. Where is found a predominance of the bony muscular and arterial organizations there will be turbulent spirits, subject to extremes, difficult to control, and unwilling to be subjected to law or restraint.

It is easy to infer that when we act according to our organization we are most natural; yet, as one great object in living is to perfect that organization by cultivating the weaker and guiding the stronger powers of our natures in order to secure greater harmony and perfection, it is not only necessary for us to understand our strength and our weaknesses, but to know how to live so as to bring about the desired result. Our functions and organs of secretion and digestion sustain life, and give growth and emotion. Our bones and muscles give us form, action, and strength. Our nerves of motion and sensation give us consciousness of pleasure and pain, and the spirit of self-preservation. Finally, the brain is the centre of operations, enabling man to supply all his wants, and discharge all his obligations.

“Truly, man is fearfully and wonderfully made!”

L. N. FOWLER.

THE PRINCIPLES AND PRACTICE OF PHRENOLOGY.

THEORY and practice are not always combined; but little success can attend the application of a knowledge of phrenology where the two are separate. Experience of this fact led me to become a class teacher in practical phrenology, and as some surprise has been expressed that I should resume the office at 85 years of age, it seems to me desirable to explain the reasons for advocating a thorough knowledge of practical phrenology.

A student may become intimately acquainted with the principles of the science, and be well-read in its literature, and yet be unable to read or duly estimate the results of given developments in active life. I have been repeatedly consulted

by professional men, well acquainted with the principles of phrenology, who were unable to apply their theoretical knowledge in the diagnosis of tendency and capability in particular cases. The late physician to the York County Asylum was an excellent theoretical phrenologist, but he invited me, in 1842, to visit three prisoners in York Castle, who were committed for trial on a charge of murder. I was requested to visit the Retreat, at York, and report on certain peculiar cases. I have frequently met with men familiar with the doctrines of Dr. Gall, who were unable to form a consistent delineation from the developments of the head.

Now the most important aspect of phrenology is its practical applicability to every-day life. It is often of the greatest use in unexpected circumstances to those who are practically familiar with the relations between organization, tendency, capacity, and character. The late Dr. Black, of Chesterfield, had a patient suffering from a white swelling in the knee, and as amputation above the joint was necessary, it was proposed to apply chloroform, or suspend the function of feeling. He consulted me as to the young woman's fortitude. On examining the head I found her endowed with a high moral region and large firmness, and I declared her capable of enduring the operation with great self-control. I was requested to be present during the operation. I held her hands, and, although she suffered great pain, all she said was "Don't let my mother come into the room!" She thus showed more anxiety about her mother's feelings than she did about her own suffering.



PROFILE OF THE HEAD OF THE
YOUNG WOMAN.

Duly qualified phrenologists will be necessary and available to the public, but these will only be consulted by the comparatively few, whereas the vast importance and practical power of the science should be made generally available, and at all times when required, both in relation to educational ability for special studies, the choice of trades and professions, the selection of associates, and in being able to form some general and sound opinions of trustworthiness or otherwise. How many lives have been wasted and ruined, and fortunes lost, through the absence of the anchor of practical knowledge, and skill in the estimate of character, dependent upon the cerebral combination and the nervous power! I have known

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many instances where the whole career of a life has been influenced by the decisions of experienced phrenologists in relation to special aptitudes in the young, and often with the most satisfactory and happy results. When occupied as a phrenological lecturer, in almost every town in England, and some in Scotland and Ireland, I found that while I made many thousands of converts to the truth of the science, very few had the resolution to study the subject practically. To acquire my own skill, I had to visit schools, workshops, prisons, asylums, and men of special powers of mind and talent. Few have had the opportunities created for them that I have, as when in County Clare, in 1831-2-3, I undertook to live and dwell among the peasantry in a state of rebellion against the cruelties and sufferings they endured. I went to show them a better way out of their difficulties. I found them in the wildest state of confusion and distress. Practical phrenology was of great use, and I had the rare opportunity of witnessing in active life the varying play, feeling and passion, skill and intelligence, which were object lessons in practical phrenology.

After a few years devoted exclusively to expositions on the public platform, I found that lectures and demonstrations did not make practical phrenologists. I therefore determined to open classes for instruction at a moderate fee, for a course of six lessons, and found the most remarkable results.

At a soirée held by the members of the Nottingham Phrenological Society, at the Arboretum, on June 13th, 1861, they presented the following address:—

“Wishing to express our satisfaction at the phrenological instruction we have received from Mr. Craig, we, as the members of the first class formed by him in Nottingham, append our names as a signification of our satisfaction and confidence in him as a sound practical teacher of the science. We also desire to testify to the pleasure as well as the benefit and large amount of instruction we have derived by attending his class.”

This class was composed of six gentlemen and four ladies.

I hold practical instruction essential to maintaining a continued interest in the existence of the British Phrenological Association. I have been a member of many phrenological societies that have passed away through the absence of the renovating power of enthusiasm, which class teaching can alone effectually impart—hence my determination to open a free class for practical instruction at Hammersmith; and the result is equally successful with other efforts in earlier years.

At the close of the lessons, the members signed the following acknowledgment of the benefits derived :

"We, the undersigned, having just received a course of lessons in the science and art of phrenology by Mr. Craig, take the termination of the course as an opportune moment to express our complete satisfaction with the valuable and lucid instruction which Mr. Craig has with so much ability, information, and enthusiasm imparted to us. We heartily thank Mr. Craig for his masterly instruction. His method is admirable, and we believe that through attending his class we have been soundly initiated into a foundation knowledge of practical phrenology.—Hammersmith, November, 1888."

These are testimonies to the possibility of teaching practical phrenology, and show the appreciation of the skill acquired. It is by the extension of practical phrenology that we must rely for the continued support of our Association. This practical instruction should be extended to all our schoolmasters, for it is impossible that satisfactory progress can be made in education until the varying degrees of development of the brain, and the functions, are clearly understood. The teacher can never develop a feeble organ by corporeal coercion, nor can he discover the most susceptible faculties of a pupil until he knows well the principles and the practice of the science of mind and character.

E. T. CRAIG.

A STUDY OF DR. ROSSVALLY, THE CHRISTIAN JEW.

DR. ROSSVALLY, who has gained eminence as "The Christian Jew," affords an interesting study for the phrenologist,—in that his character is a combination in which phrenology reaches a most useful point in delineating and improving. Nothing else could show the doctor his gifts and his requirements, and teach him how to direct and economise the forces of his nature, with the highest advantage to himself and his generation, as phrenology. Such a character is also interesting in the fact that the mental and moral natures appear to be so approximately blended in with the physical, as to attain a distinct expression through the means of a genial organism. The character is not therefore a very difficult study, and we at once discern the characteristics of the Jew to be very distinctly marked. Yet if we proceed to examine the phrenology we soon discover other qualities, which in their nature of function and strength, imply something of a de-

parture from the ordinary Jewish type, giving him great individuality, and explaining to some extent the appellation, "Christian Jew."

In the physiognomy, the large perceptive, large language, the wide side head, and the veneration, the Jew is prominently marked; but a step higher, from the material to the spiritual, there is such a height in the frontal lobes of the brain as to imply the "Jew-Christian," or the "Jew-Spiritual." Call the organ of spirituality, wonder, marvellousness, or what you will, it is the opinion of the writer that this organ plays a very strong, if not indispensable part in the reception of Christianity. It is well known that the phrenology of the Jews reveals more of a materialistic than a spiritual turn of mind; those organs having to do with the acquisition and enjoyment of the physical being generally predominate; while those which refer to the spiritual, and give a creative and idealistic tendency, are much less marked. Veneration may be large; but the nature of the object worshipped, or at least the mode of worshipping, is pursued more through the perceptive combined with the moral, than with the spiritual and reflective faculties combined with the moral. This considered, gives more sympathy with them in the yearning to return to their flesh pots, in setting up the golden calf, and in still clinging to the rites and ceremonies of their ancient religion. From the shape of their brains they cannot help believing, as Shelley puts it, that "There is a deep meaning in old customs." Veneration in the Jewish combination adores the antique. Nationality may, to some extent, modify the character of the Jew; yet, as a "Man 's a man for a' that," so with a Jew. It is true that in the case of our subject the temperament may modify the more abstract manifestation of spirituality; but the temperament, though affecting its nature of expression, does not discount its size.

From a front view of the head, however, and making all necessary comparisons, the deduction is that, apart from any supernatural influence, it seems just the head that would be likely to accept Christianity from an intellectual standpoint, and to impart a desire to base the religious faith upon a rational conviction.

Dr. Rossvally's head measures twenty-two inches, and his chest forty-two. He has a high emotional-looking head. The chest is not so deep as broad, and he could not endure physical so well as he can mental exertion. The abdominal portion of the body is large: he has a good appetite; and, in fact, there appears to be every facility for the generation of heat force. The vital temperament seems to take the lead, but there are

good proportions of the mental and motive. Although all parts of the body appear to be well nourished, he requires to take great care of his health, there being tendencies to inflammatory disease.

Taking the brain measurements, we find a great amount of force and vivacity. We should especially point out the necessity of attention to the directing influences of self-control, as there are tendencies to impulsiveness, and a great deal of emotion, excitability, and restlessness. With such a combination, therefore, the problem does not appear to arise so much from any necessity to give impetus or motive to the machinery, as to direct or control its movements.

Apart from the prominence of the eyes being due to the nature of the physiology, there is still very large language, and no common ability for verbal memory, verbal expression, and the acquisition of foreign tongues. As there is large language then, his force finds a wide outlet in this direction: he can use the gift in many ways; and in talking it enables him, joined with his large sympathies, to be very pathetic, and to make his hearers weep with him. When his destructiveness is though even slightly roused, he can be extremely sarcastic; and again, moved by approbateness, he can be most persuasive. He can one moment talk as gently as a woman, and the next, roar like a wounded lion. For all that, he always talks in earnest, as though he thoroughly meant what he said. Though no word painter, he throws a deal of feeling into what he says, and has considerable dramatic force. He talks generally more from his perceptive intellect and his eventuality than from his reflectives and imagination; he does not attempt to gild over the truth, but fearlessly states his own opinions and convictions.

He would have done well in the study of medicine; the treatment of disease would have come to him naturally, though he would have made perhaps a better physiologist than anatomist, for he would scarcely excel so much in arranging the various parts of a body, as in describing their functions. He would also have made an excellent salesman, as he would have plenty to say about his goods. He is ambitious, not satisfied with small results, and likes to work out his plans on a large scale. He is not inclined to ask advice from others, relying thoroughly upon his own resources, and there is no want of executive force to push his plans forward with success. Though impulsive, he has policy, and ability, to take advantage of the simplest opportunities for the execution of his schemes. He is rather awkward if one gets in his way, or tries to oppose him; but he can lash out

very smartly when properly roused. He shows himself off to better advantage when allowed to take the lead. He would arrive at spiritual truths, and logical sequences respecting them, rather through his ability for acquiring facts from history and the study of human nature, than through any abstract reasoning. He sees a good way into the future : he may sometimes predict what is going to take place, and is not frequently mistaken. Generally speaking he would never do wrong for want of knowledge, yet he may not find it so easy to always work with force through his higher faculties. He is no æsthete or dreamer ; he likes to give information adequate to the requirements of the present. Nor is he a timid man ; he will not apologise for his ideas and opinions, being taken up too much with facts. He likes property, because it enables him to be independent of others, and to do as he likes.

He would make a better lecturer than preacher, because, for one reason, he could not well endure the restrictions of any creed. When he reasons it is not on dry dogma, but on well known facts ; his only complaint must be that he is not questioned sufficiently to enable him to give more information, for he loves to instruct. Though generally speaking more to human experience than to the imagination, there is, nevertheless, more poetry in his soul than one might give him credit for. The magnificent, and the solemnly beautiful and sublime have something of inspiration for him ; yet he cannot find such easy and fluent expression to state what he feels and conceives on such subjects as on commoner. He never neglects detail ; he gives not only what his subject said, but where, when, and how he said it. He delivers the whole drama with every look and every aside. His social brain is full ; he can thoroughly enjoy himself in the social circle, and can make people feel at home in his presence. Philoprogenitiveness is very large, and he has more affection for children than patience to manage them. Music has a most inspiring influence over him, and would stimulate him as it would a thorough actor.

In conclusion, then, we should say that Dr. Rossvally is in his right place as a lecturer on Jewish rites and ceremonies. When he is explaining the function and significance of his elaborate paraphernalia, he is doing what phrenology would have him do ; because he has more ability to teach with objects than with principles, and through this channel he can lead his hearers more effectually to the comprehension of spiritual truths than by any other method.

THE ANIMALS OF AUSTRALIA.



SOME of the following facts recently given in a lecture by Prof. Spencer, in Melbourne, may be interesting to the readers of the PHRENOLOGICAL MAGAZINE.



It matters not what country you visit, you will always find two kinds of animals—the one introduced, the other indigenous. Just fancy, only a century ago there were no sheep, cows, or horses, and, what is of more importance to Pasteur just now, no rabbits, in any part of Australia. These were introduced by Europeans.

As you travel in the different parts of the world, you find animals peculiar to that part or country. The species of the animals surrounding the world, Prof. Spencer stated, are divided into six large zoo-geographical regions, namely, Holo-Arctic, Neo-tropical, Ethiopian, Oriental, Polynesian, and Australian.

In the Holo-Arctic region, which embraces the greater part of North America, Central and Northern Europe, Northern Asia, the characteristic animals are sheep, goats, badgers, reindeer, Polar bear, cats, skink, and racoon.

In the Neo-tropical or South American region, you find the characteristic animals are the minx, tapier rhea (a kind of ostrich), trojons, and humming birds.

The Ethiopian or African region embraces the hippopotamus, giraffe, rhinoceros, gorilla, and chimpanzee.

In the Oriental region, the characteristic animals are the deer, elephant, squirrel, peacock.

The Polynesian region includes a majority of the Pacific Islands, and is characterised by having no mammals except the bat.

Australasia, including New Zealand, New Guinea, and the adjacent islands is the most distinctive of the regions, and differs very markedly from all other parts of the world, as nearly all its characteristic animals are, in many cases, almost entirely confined within its limits.

Australia is particularly rich in birds, which are interesting, not only for their beauty, but also for their scientific relation, and curious examples, such as the birds of paradise, honey scones, lawyer birds, cockatoos, paraquets, lyre birds, bush-tongued lories, mud birds, cassowaries, emus, and the apteryx of New Zealand. Australasia is *par excellence* the home of the pigeon, and possesses as many species as any other two regions of the world combined. Of greater interest are the struthious birds, the emus, and cassowaries, together with the

huge bird recently extinct—the moa, or *dinornis*. The allies of these, the ostrich and the rhea, are now found respectively only in Africa and Arabia, and in South America. Maori song and tradition are rich in reference to the moa, and the Maories seem to have hunted it for food, and really to have exterminated it. There is a splendid specimen of a moa skeleton in the British Museum, eleven feet long. But among the birds there are no finches, wood-peckers, or vultures in Australia. You find that among the three classes of mammals the two lower divisions are almost confined to Australia, the third and highest group being very rare; those commonly found here being of the monotremes and marsupial group. It is interesting when examining the mammalia in different parts of the world to find they are modified to fill their different places in nature. Some are carnivorous, or flesh eating, like the thylacinus, or native tiger-wolf, and native cat of Tasmania; others are herbivorous, like the kangaroo of Gippsland, Victoria, where some curious stories are circulated about the intelligence of these animals. One day, a “new chum” was riding through the fine Gippsland country, on the box seat of one of the coaches, beside the coachman, who,



desirous of telling a big yarn, said, “We train our kangaroos to carry the mails out here.” “How is that?” said the “new chum.” “There, you see Jackoo, seated a little in front of us, waiting for me to deliver them to him.” As soon as they came alongside of him, the coachman called out, “No mails to-day, Jackoo,” so off he trotted. The coachman, further desirous of deeply impressing the visitor to Australia, said, “There are such large mosquitoes here that they run up the trees, and bark.”



There are also the insectivorous mammals, for example, the bandicoot and the little myrmecobins. The monotremes, comprising the platypus, and echidna, or porcupine, are the most primitive mammalia known, and special interest is attached to them because they afford a link between birds and reptiles, and the higher mammals. It has been proved lately that they lay eggs with

defined shells, by which they resemble birds and reptiles, but they suckle their young like mammals. These are not found outside Australia. The platypus, being horny beaked like a duck, shows that the species is degenerate. The marsupials are found in great varieties of form, and, with the exception of the opossums of America, the whole group is quite confined to Australia and the isles of the Malay Archipelago, there not being a single mammal in New Zealand. These animals are distinguished amongst other points by the possession of a pouch, or marsupium, in which the young are carried. During the middle geological period, the western part of Australia was completely separated from the east by a great arm of the sea, the western being much larger than the eastern portion, which reached farther north into tropical regions. When examining the plants of Australia, they are found to be partly tropical and partly temperate in character. The latter are the most typical, and, it is supposed, were developed in the western part whilst it was separated from the eastern, and only spread over this after the sea had receded from the central region. It is also thought by Prof. Spencer that a submarine bank unites New Zealand at the present time with the north of Australia. Probably this has once been dry land, as we know that continuous upward and downward movements of the earth's surface take place. This is a very interesting and important, as well as probable, supposition, and accounts for the fact that New Zealand was once connected with the tropical part of Australia, and throws light upon the reason why very many tropical plants are common to New Zealand and Australia, while comparatively few of the temperate ones are. This union of the two countries may therefore be supposed to have taken place whilst the eastern part of Australia was separated from the western, in which temperate forms of plants were being formed. Across this stretch of land, doubtless, passed the ancestors of the moas, and the riwis, or apteryx to New Zealand. This is the more probable, because the rivers of the present day wash away, and change their course. A gentleman told me, only the other day, that a fine bridge had been constructed over one of the principal rivers in New Zealand, at a cost of £6,000, and by the time the bridge was completed, the river had so altered its course that the ground under it was left dry. Travelling by coach in New Zealand is often attended with much danger and delay, on account of the ever changing floods of the river currents. One coach, he said, was passing on the edge of a mountain cliff; the driver advised the passengers to get out, and pass along higher up, while he sounded the road along which he

had to take his coach—a swift and surging river had encroached on the path. After sounding sufficiently, as he thought, he ventured over with his coach, but down he went, much to his consternation; the horses plunged and struggled, and the coach was pitched down the side of the bank, and carried with the terrific force of the water. The coachman swam to *terra firma*, and the two front horses broke loose and saved themselves, but the coach and the other horses were lost.

Among the fishes of Australasia, we find the mud fish, or barracuda, is only found in Queensland rivers, though two similar species are found in the Amazon and Gambier rivers. These three fishes are interesting for two reasons; first, because they can breathe by lungs which they possess, as well as by gills; and second, because their fossil remains have been found in various parts of the world. The teeth have been found in mesozoic period in England, Germany, India, and elsewhere, which indicates to us that once the animal was very widely known over the earth's surface. It is the same with the Port Jackson shark, which is now only to be found in this part of the world. It feeds upon a little mollusk, called trigonia, which, strangely, is found in fossil side by side with the fossil fish, whilst now it lives only together with the shark in Australian waters. In fact, fishes, birds, or mammals now inhabiting the Australian region are scarcely found anywhere else alive on the earth's surface; yet in past geological times they existed in other parts, for the remains of fossil birds, allied to the cassowaries, emus, and moas, are found in England, America, Germany, Africa, and India.

The earliest fossil mammalia are marsupials, which have been found in the mesozoic or secondary geological formation in Europe. In the case of marsupials in the Southern Islands, the remains of large forms, such as giant kangaroos, diprotodon, and thylacinus—which has been called the marsupial lion, though it was probably only a peaceful vegetarian—and giant wombats have been found in deposits in caves in Australia. Opossums, which are now characteristic of America, have been discovered in fossil in England and France before the period at which they first appeared in America, so that this evidence goes far to prove that the mammals now characteristic of Australia, were once widely distributed. Probably they were first in the northern continents, and then spread southwards, and entered Australia, which was then connected with Asia. Later still, Australia lost the union, and since then none of the higher forms of life, subsequently developed in the northern regions, and which have spread wave after wave of

different forms southward into other parts of the world, have ever reached this country, which has thus preserved in its animal life a curious and most interesting relic of a fauna once probably spread over the whole land surface of the globe.

J. A. FOWLER.

PHYSIOGNOMICAL NOTES OF THE EAR.

(Continued.)

THE rule in man is that a large ear goes along with large hands, large feet, a large heart, and large features generally ; while a small ear commonly accompanies small hands and feet, and a small heart. When large hands and feet, and large features generally, are not accompanied by large ears, there is very likely to be a weakness of constitution, if not of character : weakness of character, because character and constitution are so nearly allied. (See Figs. 28 and 29.)



Fig. 28.—Good Constitution.

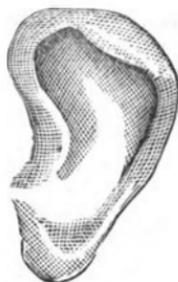


Fig. 29.—Weak in Vitality.

The size of the ear is a good indication of the stamina of the constitution. A large compact ear, especially if well set against the head, is a sign of strength of constitution. When the ear stands out, although large and well formed, it is not so good a sign, because such an ear indicates less compactness of organisation, and less equability of nature. There is more tendency to irritation, to extremes, and to violence of temper.

A long substantial ear is a good sign of length of days, and it will generally be found that in families noted for longevity, the long type of ear, with a prominent lobe, prevails, and is the most marked in the longest livers. This length of ear is generally accompanied by a strong, well formed neck, that is, one neither too thick nor too long ; by a good chin ; and by a high head in the region of the occiput.

These are all good indications of long life; but the long ear, with a good lobe, well set against the head, neither too fleshy, nor yet too tenuous, is the best sign. (See Fig. 30.) It indicates that, on the whole, there is harmony and balance of function, and that one part of the organisation does not live at the expense of another.

Apropos of the subject of long life, Francis Bacon, amongst his philosophical works, has a curious chapter on the "History of Life and Death," wherein he describes the sort of people likely to live long as well as those unlikely to do so.

"Fair in face," he says, "or skin, or hair, are shorter livers; black, or red, or freckled, longer." Too fresh a colour in youth is less promising than paleness.

Hairs like bristles, hard curled hairs, hasty grey hairs without baldness, tallness of stature with an active body, short waist with long legs, and "leanness where the affections are settled, calm, and peaceable," are all signs of long lives.

It is a sign of life "to be long and slow in growing." "Firm flesh, a raw-boned body, and veins lying higher than the flesh, betoken long life."

"A head somewhat lesser than to the proportion of the body; a moderate neck, not long, nor slender, nor fat, nor too short; wide nostrils, whatever the form of the nose may be; a large mouth; an ear gristly, not fleshy; teeth strong and contiguous, small or thin set, foretold long life."

The best way, however, to live long is by a well-ordered diet, he adds, telling a story of a man over a hundred years old who was witness in a law suit, and of whom the judge asked how he came to live so long. The old man answered, "By eating before I was hungry, and drinking before I was dry."

In the same chapter Bacon gives instances (improbable instances, we are inclined to think) of long lives. Johannes de Temporibus lived above three hundred years; "he was by nation a Frenchman, and followed the wars under Charles the Great." Petrarch's great-grandfather "arrived at the age of an hundred and four years." The most memorable case, he says, is that of Louis Cornaro, the Venetian, "who being in youth of a sickly body, began first to eat and drink by measure to a certain weight." The consequence of this regularity in diet was that Cornaro lived a "hundred years and better." He tells also of a May-game or morris-dance that was held in the county of Hereford in his time, and in



Fig. 30.—Long Life.

which eight men engaged "whose ages computed together made up eight hundred years." One would imagine there must have been some long ears there, or else some long tongues. But, as we know, in those times, ages were not kept with scrupulous accuracy.

It is a fact, which has been frequently observed, that the greatest, and most generous of men, reformers and innovators, are generally endued with large ears. Men like Luther, Knox, Cromwell, Hampden, Bright, Lincoln, Garrison, Gladstone are almost certain to have good ears. Men of smaller natures, and narrower sympathies, on the contrary, have frequently small or even insignificant ears. The reason appears to be that the large ear represents, or rather goes along with, a large heart; and a large heart, sending large streams of the vitalising fluid to body and brain, gives a large and generous tendency and disposition.

A large lobe to the ear, however, is more particularly indicative of a high degree of vital power.



Fig. 31.—Large-hearted, Generous.

Sometimes the ear in youth and early manhood, or womanhood, is destitute of lobe; but when the constitution becomes settled, then the lobe begins to grow. It will be remembered by some that at the time of the great Tichborne trial, an ingenious person alleged that the claimant could not be the real Roger Tichborne, because the latter had an ear without a lobe, whereas the pseudo Tichborne had a large appendage of the kind. But if the author of this theory had given a serious study to the "Human Face Divine,"

and particularly to the human ear divine, he would have been spared the absurdity of arriving at such a theory; because he would have known that the young Roger, at the age when he disappeared, with his physique, would not have been likely to have developed a lobe, although he might have done so later.

It is said—though with how much truth I cannot say—that an ear which is long between its upper margin and its lobe is best adapted to judge of the elevation, depression, and intensity of sound; while an ear of considerable breadth, on the contrary, will be able to appreciate more diffused and less decided sounds. It is further said to be a physiological fact that these forms of ear generally accompany correspond-



Fig. 32.—The Ear of a Young Man.

ing forms of the organs of voice ; and as such forms of the organs of voice always produce elevated and depressed in the one case, and broader tones in the other, the ear is thus adapted to receive such sounds as the voice emits. This may be so. But hearing is a very complicated function, and has to do with more organs than the ear alone. It is well known to aurists that deafness is often caused by a stoppage in the nose. Latterly, also, it has been discovered that stammering and stuttering are frequently the result of a similar cause, and the removal of the obstruction ends in cure of the impediment of speech. This will account for the stupid look which deaf people frequently have ; because, the nose being blocked as an avenue of sound, they have to open the mouth in order to help them to hear. A specialist who devotes himself to the diseases of the ear and of the nose can tell a deaf person at once, partly because of this tendency to open the mouth, and partly because of a more or less rigid condition of the sides of the nostrils. Thus, the physiognomist, in judging of hearing, will look more to the nose than to the ear. When the nostrils are somewhat wide, thin, and mobile, they are generally accompanied by a keen sense of hearing, and a sensitive appreciation of sounds.



Fig. 33.—Delicate, sensitive.

But, to return to the ear, Alexander Walker says that an ear presenting numerous elevations and depressions, and finely elaborate, is always the most delicate in its appreciation of sounds. An ear, on the contrary, which is unelaborate, and presents rather one general concavity than many well-defined elevations and depressions, or convolutions, is rarely possessed of such delicacy. This is well illustrated by the difference between the ears of animals and men.

THE BRITISH PHRENOLOGICAL ASSOCIATION.

The usual monthly meeting of the British Phrenological Association took place on December 4th. Mr. Webb was in the chair, and among those present were Mr. Morrell, Mr. Hollander, Mr. Cox, Miss Oppenheim, Miss Fowler, the Misses Baker, Mr. Melville, Mr. Billyield, &c.

Mr. Fowler read a paper on "Character and Organization," which will be found in another part of THE MAGAZINE.

Mr. Cox has supplied the following notes on the discussion :—

Mr. Webb said : During the time Mr. Fowler was speaking I have had one man in my mind, and I was struck with the remarks which he made as to the explication of the character of this person. I refer to a man in the House of Commons. I had some year or two back to pass my hands over his head. I told him he was extremely incautious, always likely to be in trouble, very careless as to what other people thought of him, and only careful to say on the spur of the moment what was in his mind. I told him he was the very opposite of George Peabody (who did everything for his own benefit, even when he came to make provision for his name to be in everlasting remembrance after he had gone). He says anything in his mind, offends his friends, and gives opportunity to his enemies to take advantage of that. I think he is altogether too honest and straightforward ; and if we had more people in the world like him, we should be all the better for it. They are a nuisance to themselves and everybody else. I refer to Cunningham Graham.

Mr. J. F. Hubert suggested the possibility of phrenological advice as to physical developments and harmony of mental action leading up to a difficulty in the future. All will want superior work, and none will be found to do the rough with which plenty are now happy and contented.

Mr. Fowler replied that there is not much fear of too many becoming climax men and women. We all have to start at the bottom. If all were equally advantaged and had equal opportunities for education, and disposition for it, then there might be some danger of a little too much sense in the world. As it is I don't think there is much danger. We might as well go on and encourage development and education as much as possible. With reference to the temperaments, we are not in any danger of having any one temperament. A man must have more or less of all. Some have a little too much of one and not enough of another. It is the same with the brain. The gentleman who last spoke has small secretiveness, and rather small destructiveness, but he has intellect, so that he has sense enough to regulate himself if he would. If he had little intellectual capacity he would be always saying and doing indiscreet things ; but his common sense will guide him there. Usually when there is a great defect there is something else in the nature which makes up for it. I find small destructiveness and large combativeness. I find rather small causality with rather large cautiousness, that puts the individual right till the mind can act. If causality were predominant it would act itself ; but with it rather small, and cautiousness large, specially large conscientiousness with it, there is a

restraining power which prevents action from first impulse. So individuals with small self-esteem, they put low value on themselves when compared with other people. At the same time there is a moral sense in their nature which puts a high value on themselves as moral beings. You will seldom find a person so weak all round as not to be able to regulate himself by one power or another. I hope more will be brought out on the importance of temperaments as affecting character. As I said : predominance of digestive and secretive systems makes an individual content to live, eat and drink, and put the work off. For one favour done they want a dozen back again, because it is a great work for them to do anything, and so with small self-esteem and large moral brain, there is a high, moral sense elevating the individual ; but with a weaker moral sense and large self-esteem there is pride, dignity, and that sense of our own importance which comes from pride to a certain extent. I think the most unfortunate organization is strong self-esteem and firmness, a large slope down in conscientiousness and cautiousness and circumspection. Such are always fiery. Their gun goes off before they have anything in it. Such persons ought to be guarded—on their guard always.

Mr. Warren said that while it is not likely that people will change their natures directly it is very useful to warn them. Warn a man that cautiousness is large, and it will take him a long time to get off the effects of its natural action : at the same time the warning will help him a good deal. Mr. Fowler's paper was so full that it was difficult to take it all in. We want knowledge to get knowledge. We must remember that the brain is the organ of the mind and of the body too. We do not exactly feel with the hand or taste with the tongue. It is by the brain that we are conscious of these sensations, and it is the same with our physical movements : they originate in and are controlled by the brain, for the brain is really the organ of the body and of the mind. With the mental temperament of course the connection is very acute, and the movements are naturally quicker.

Mr. Fowler said : So powerful is the brain over the body that when we have cultivated ourselves to a high degree and given the brain full power it will cure the body. It is within ourselves to cure ourselves. We have the medicine chest within ourselves in our will power to cure ourselves of physical difficulties. A woman was sick unto death. She said, "I won't die now, I am going to live," and she got well ; She was ill a second time and about to die, and she said, "I won't die now," and she did not. She was ill a third time,

and she said, "I am going to die now," and she died in two days. Her will at first would not let her die, and we can often continue life or shorten it if we will learn our powers. We can throw off the cholera or fever if we have only full power within ourselves; and we can regulate ourselves without a doctor, because there is the power within ourselves to heal and continue existence.

Miss Oppenheim remarked that Mr. Fowler's theory might prove right in cases of mental disease but not in organic, anything wrong with the bodily system. Any part perished could not be brought back through the mind.

Mr. Fowler replied that it would be a hard task to explain some of the things which have occurred, where local physical difficulties have been removed without any treatment, and simply by the exercise of the mind over the body, controlling them, where crutches have been no longer needed. The mind will do a great deal to bring back that which is gone. We can do a great deal to throw off our ills, and diseases even, by the exercise of the will.

Mr. Morrell said, this an intensely interesting subject; the more we think about the subject do we feel the importance of a thorough study of the effects of the temperaments. I feel more and more convinced that I can gather the character of an individual from the temperament, from the general configuration of the body, and the state of the organization, irrespective almost of the brain itself. Without looking at the head, I get immediately a very strong impression of the character of an individual. And this leads me to believe, as I have noticed again and again, that the brain is simply in harmony with the whole body. Given a certain body, there is a certain form of brain. With a certain predominance of certain faculties, we have a certain form or configuration of body. Many people will say this is against phrenology; but we do not read character only and simply from the head. It is only as we realise the harmony between mind and body that we can read character. Mr. Fowler must have had considerable experience on this point.

Mr. Fowler:—Yes, for instance, a man with large destructiveness will generally masticate his food better, and has better digestion. The organ works with the digestion. The individual throws more spirit into the business. A person with large self-esteem, and less approbateness and caution, will go almost anywhere, and into any disease, and all kinds of climates, and not be affected by the change, can go among yellow fever and cholera, and not take the complaints, but let a person be large in caution, and small in self-esteem, and he

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will be more susceptible to foreign influences. A good healthy brain keeps the body in health.

Mr. A. Hubert: I have watched every paragraph of Mr. Fowler's paper with interest. I quite recognise the fact that different parts of the head preside over different parts of the body. There is a centre from which we can diagnose the condition of the heart near to destructiveness or cautiousness. The heart beats quickly under fear or stimulated cautiousness. Large cautiousness and quick beating heart I have found generally go together. I have also watched and found marked connection between the condition of destructiveness and the heart. I would like to be enlightened as to whether mind controls matter, or whether brain controls body. I say mind should control body; but, unfortunately, too frequently the body controls the brain. Where the head is of a normal shape, and the body of normal condition, then, I think, the mind usually controls; but if any organ becomes abnormally large, or where the temperament is very marked, does that extreme or abnormal condition control the mind? We cannot arouse a sympathetic system. The body has the better of the mind. The nerves are certainly connected with every organ of the body; therefore, every disease may be called a nervous disease, although I do not say that every man has within himself the power to control every part of his body. Possibly some have greater power over one function than another.

Mr. Fowler: It is very much in the capacity of a man to grow and develop so as to manage himself. We scarcely know how much there is of us. We act like babes, when we are actually giants if we could only learn what our power is. We are linked to the Divine. We should do anything in proportion as we have cultivated our powers and got the mastery of our natures. We can do much more than we have done. We can accomplish much more than we have any idea of. A woman, bedridden for years, was startled at seeing a child climb out on to a window sill, in danger, and there was no one there. The woman sprang up, saved the child, and went back again to her bed, although she had no idea she could walk. We can do superhuman things, if necessary. The mind has the control of the brain. The brain controls the body. The body is, or should be, servant to the mind; and that is the destiny of mind—to grow to that extent to have the controlling power of our nature. As to the indication of heart condition, it is more in the neighbourhood of destructiveness.

Mr. Webb said that, as to the question of a person changing his temperament, the temperament is changing every moment,

according to the action, training, and conduct of the person is his temperament changed. In the case of Washington for instance his temperament was certainly different in each of his conditions, as a soldier, as a leader, and in later life. Take Napoleon also. The changes go on in brain and body alike. The two are complimentary. If you will improve the brain you improve the body. You cannot do one without the other. The whole man is one. About the medicine within us. There is no doubt about it. A man may control largely his health. I have much to be thankful for in this respect. I am seldom poorly, why? because somehow or other the body says you are going wrong, and I adjust myself. It is quite a godsend to me. My body seems to have this power of adjustment like the governors of a steam engine, so that a few days run somewhere for the good of my health does not come to my share.

Hygienic and Home Department.

HINTS TO BUSINESS MEN AND WOMEN. INDIGESTION.

NOTHING is more common than to hear people say, "Yes, I do not believe in either wine or beer or spirits, and I have tried to give them up—more than once I have tried—but it is of no use. I felt so ill that I was obliged to take them again, and I suppose I am one of those peculiarly constituted people who really must take alcohol."

Now, in answer to these people, it may be said with all the force that truth and experience can bring to bear on the subject, that there is no "must" about it at all, and that in the whole wide world those peculiarly "constituted" people do not exist who cannot do without taking alcohol. Even drunkards, used all their life to it, can do without it; and the best physicians give it as their constant advice, and, moreover, practise it with dipsomaniac cases, and practise it with un-failing success, too. "Drink," they say, "is poison; therefore, to discontinue the taking of poison is the best and only cure for the numerous diseases the poison has caused." And if true in these cases where the whole physical and mental framework has been propped up, as it were, by stimulants, and to remove the prop seems as if it must be fatal to both body and mind, how much more true it must be in cases like those we are now alluding to, people who never took "too much," but still believed in taking a little.

"But," say these temperate people, still unconvinced, "whenever I go without my beer or my wine, or my teaspoonful of whisky (things I never take alone, but always at a meal), my food never seems to digest. I do not enjoy it in the eating; it lies like a heavy weight on my chest or stomach for hours, and then I am tormented with flatulency afterwards—keeping me awake at night sometimes, it is so bad."

Well! it is bad; we admit it at once. It is dyspepsia, and scarcely any complaint is more trying and more difficult of cure. But what is it that makes it so difficult to cure? This very alcohol taking! It is that which, injuring the digestive organs, drying up the gastric juices (juices intended to assist digestion), creating feverish conditions, which destroy appetite, and worst of all, hardening the very food itself, and preventing the action of the salivary and other glands dissolving the food into chyle, and then into healthy blood, it is all this that makes what might be only a temporary condition, a permanent and chronic one, and turns what might be only an uncomfortable and worrying complaint into a really dangerous and complicated one. The best cure for indigestion—the only cure one might also say—is resolutely to refuse all alcoholic drinks, at meals and at no meals, and drink—if anything is drunk—water only.

But now, to enter more into details, the effect of the beer or the wine taken at any meal (say dinner) is to stimulate the appetite to eat more than the stomach can digest. A person will often say, "I could not touch a mouthful unless I moistened my lips first; they were so dry and parched; but directly I sipped my wine, I felt able to eat." Very likely. But how about the food taken into the mouth on such unhealthy conditions? Why, that you would have been much better without it. "Without it!" you exclaim. "Why, then I should have starved. People can't live without food."

No, reader, I know they cannot. Neither can they live without digesting food. And in face of these two predicaments, I boldly affirm that a person literally without food would be more likely to live longer than a person with an abundance of it, who, keeping on taking it, was unable to digest it. The thing has been done. Travellers left on desert islands, or lost in forests, have actually managed to exist without a morsel of solid food, water being their only nourishment. Well-authenticated examples these are, and impossible to disprove. While the fact that our habitual tramps, living as they do from hand to mouth, and stronger proof still, the

wretched childrem whom they drag about with them, and whom they take care shall get as little as is possible (just enough to keep them alive for purposes of trade) that they should live on year after year as they do is a potent proof that food, limited to starvation point, is not by any means a fatal process, while the short lives and wretched health of men and women who live on the fat of the land, and can indulge their appetites to any extent, form abundant proof in favour of our argument.

Still, of course, though eating little would not kill people, they are more likely to have better health, and be more capable of useful work if they eat heartily. And, to do this, there is no better plan than never to eat more than one feels one can digest, and to eat even that small quantity without taking any stimulant with it. If the throat and lips are as parched as is described, alcohol will only increase that condition—and it would be better either to take a little quinine, (once, say, in the morning, between breakfast and luncheon, the two or three doses so constantly advised being far too much for most people), or moisten the mouth with a spoonful of beef-tea now and then during the meal; or a few drops of lemon-juice squeezed from the lemon into a wine-glass-full of water, is not only a splendid assistant to appetite, it is also a first-rate assistant to digestion. A short walk, too, every morning is a capital incentive to inducing appetite for food.

Another most potent argument against the idea that alcohol assists digestion is the fact that all our best physicians are of opinion that we English people suffer so dreadfully from indigestion because of our forefathers' sins in the way of excessive drinking. So though it is not altogether our own fault that we have these miserable symptoms, yet most certainly it is our misfortune; and most persistently ought we, for our children's sake, to abandon the practice of taking these alcoholic stimulants. Indeed, there seems little doubt that if people would all become teetotallers indigestion would gradually die out of the land. No one suffers more from it than do those who believe in stimulants even in moderation. No one suffers less than those who never take them at all. Just let anyone notice among their friends and acquaintances whether it is not as the writer says; notice, not ask, because who ever admits that they take stimulants for the simple reason that they like them, but always for the sake of curing them of some symptom or pain!

The writer's experience may here be worth something;

indigestion being in his case not only chronic but hereditary, showing itself in all the different forms it always assumes—viz., headache, flatulency, lassitude, sinking feeling, &c. Well, for twenty years was the advice followed of taking stimulants, and with no curative effects whatever; but ten years of teetotalism have all but removed the complaint, the “all but” being undoubtedly the result of past delinquencies on the part of ancestors making it normal.

But, as Dr. Richardson has said, feeble digestion is a normal condition with many people, and no plan whatever can do more than alleviate symptoms. And the worst plan for alleviating them is the taking of stimulants. At the most, they do no more than relieve very temporarily, to return in more aggravated form, and more quickly, each time the stimulant is resorted to.

And now as to dietary plans to alleviate indigestion. 1. Eat less, we say for one thing. The feeling of weakness and exhaustion is not caused by want of food or physical weakness really—it is a nervous feeling, caused almost always by the undigested condition of previous meals—therefore to put more food upon that is only adding fresh fuel to the fire. A capital remedy is to eat a raisin or two, or a lump of sugar, or a sip of cold water. It disperses the wind that the undigested food has filled the stomach with, and the exhaustion disappears with the eructations of wind. 2. Eat more slowly, chewing every mouthful; taking care to keep in a good temper meanwhile. Food never digests when a person is over much excited—even though the excitement may be a pleasant one. The good old-fashioned advice, too, of “after dinner sit a while,” should not be despised. The Americans, always in a hurry, and thinking a quarter of an hour quite long enough for dinner, have proverbially bad digestions. 3. Eat digestible food, and by that we would draw no hard and fast line. If you like a thing, and do not eat too much of it, most things digest; especially if they are well cooked, whereas the most digestible of foods are spoilt for digestion if they are imperfectly cooked. Still, we would not advise even teetotalers (who have the best digestions always) to eat too much pork or rich things, even if cooked to perfection; while no stimulant ever helped to digest the best or worst cooked meal.

Correspondence.

To the Editor of the PHRENOLOGICAL MAGAZINE.

SIR,—This afternoon a lady called upon me at my consulting room, for the purpose of having a boy examined. This done, in ex-

pressing her opinion of the examination, she told me that she herself had been examined some few years ago by Mr. Fowler's brother, at Whitehaven. I assured her that it must have been Mr. Fowler himself; but she sharply replied:—No! Mr. Fowler was not there himself. It was a Mr. Fowler, the brother of the phrenologist in London. The lady indeed became angry when I told her that Mr. Fowler had not, and never had, a brother in England who practised phrenology. Having given extensive courses of lectures in Cumberland some years ago, this is by no means the first person who has assured me that she or he has been examined by Mr. Fowler, the brother of Professor L. N. Fowler. Many have flatly expressed their disbelief when I told them that Mr. Fowler's brother had never practised in England.

Further, the same afternoon, I received a letter informing me that someone using my name had called at an office, to examine my correspondents, and as a result I was charged with having failed to fulfil the contract which I had entered into with them. Will you kindly allow me, Sir, through your Magazine, to say that I never did call at any house, office, or shop, to solicit or make examinations, nor do I ever go outside my examination room for that purpose,—because I have received many communications of a similar nature.

These are among the many signs I have met with that the public demand some proof that those who come to examine and profess to give phrenological advice are really competent.

Thanking you for the privilege of your space,

I am, yours truly,

M. MOORES.

Phrenological Museum, Morecambe, Lancashire,

November 2nd.

To the Editor of the PHRENOLOGICAL MAGAZINE.

SIR,—Few phrenologists, I think, are aware that Gall, when he quitted Vienna for Paris, left a large collection of skulls and casts in the former city. This collection, to which Professor Benedict called my attention, is now on public view in Baden; and forms part of the so-called "Stadtische-Rollett Museum," which was presented in its entirety, in 1867, by the sons of the late Dr. Rollett, an eminent physician of the town (1842). Gall wrote from Paris in 1824, presenting Dr. Rollett with the collection, and thanks are due to the doctor and his heirs for the care which they have taken in preserving these valuable and venerable objects.

During my holiday rambles in the Swiss and Austrian Alps this summer I visited Baden, principally to see the museum and to make the acquaintance of the custodian, Dr. Hermann Rollett (the son of the founder, and a distinguished poet), to whom I had an introduction given me by Professor Benedict. The museum, a large building in the Franzens Strasse, close to the Park, is open free to the public twice a week, Thursdays and Sundays, from three to six o'clock. I visited it on Sunday, 22nd July; a flight of stairs and a spacious

hall communicated with three large rooms, at the end of the second of which I found the gentleman I was seeking. The very personification of kindness, he greeted me with truly Austrian politeness, almost before I had introduced myself—an attention, I afterwards observed, he extended equally to all visitors, young or old, with a great willingness to show and explain the scientific treasures under his care. I told him the object of my visit, and he seemed to be pleased that I had not come merely out of curiosity, but as a follower of Gall, to admire and examine the objects on which his ideas of phrenology were founded.

I conversed with Dr. Rollett, with short interruptions, for three hours and a half, and I never before met with a more intelligent and liberal-minded man, and such a lover of humanity. Dr. Rollett views phrenology in the same light that I do:—as a system with many defects, but a large kernel of truth, a system which was rejected before it was understood, against which much prejudice exists, and which, if approached in a scientific spirit, should be brought again to be universally respected. He approved of my plans as to the re-introduction of phrenology, and gave me earnest and sincere advice on the subject.

The collection contains 67 skulls, of lunatics and criminals, and 108 original casts, taken during life or after death, from persons of eminence (kings, men of science, artists, etc.), and persons with peculiar formations of the head. Most of them are marked in Gall's own handwriting, and all are classified by Professor Benedict.

Dr. Rollett shewed me also some medical literature, contemporary with Gall, especially journals with reports of his lectures, speaking highly, almost worshipping him. Now all this has changed, particularly in England.

In Germany and German Austria, where phrenology never had a serious footing, people, whether learned or not, still talk with respect of Gall and his theories, though rejecting them. Men of science, of rank, poor men, archdukes, artists, and tradesmen, have all visited this collection of the Doctor's, have admired the museum, and expressed themselves accordingly. Many men of learning have remarked to Dr. Rollett: "There must be some truth in phrenology."

Looking at Great Britain, the former home of phrenology, we cannot but notice the lamentable difference. Not only are men, scientific and otherwise, more expressive in their denunciation of the system, but they consider anyone weak-minded who may have the courage to discuss the subject. In Edinburgh, as in London, there is a phrenological museum: it is allowed to decay, and its custodians would be glad to hand it over to the very opponents of the science. There is the Henderson Trust Fund, amounting to £6,000, which ought to be applied to the interests of phrenology: it is wasted for non-phrenological purposes.

It would be invidious to draw a parallel between the trustees of the fund and Dr. Rollett; but, Sir, I cannot close this letter without expressing my gratitude to that gentleman for the kind reception he gave me, and my admiration for his character and unprejudiced

intellect, for the devotedness with which he held up Gall's theories, and kept together a valuable collection, not merely for his own benefit, but for the benefit and instruction of all who care to profit.

I remain, Sir, yours faithfully,

London, 22nd October, 1888.

BERNARD HOLLANDER.

Notes and News of the Month.

MISS FOWLER and Mr. and Mrs. Piercy leave Melbourne directly after Christmas for Tasmania and New Zealand. Miss Fowler intends giving lectures in both these Colonies, and hopes to return to England in the Spring.

The Writer is the title of a new monthly magazine for literary workers, which should be supported by all who write, whether for pleasure or profit. The first two parts contain very able and well written articles on such subjects as "What is a good descriptive style?" "The Value of Words," "Preparation of Copy," "Literary Aspirants," "Hints on Proof Reading," &c. The Magazine will prove specially useful to young beginners in literature. The price is sixpence monthly, or 5s. per annum post free.

Character Sketches from Photographs.

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

LADY has more than average spirit, resolution, efficiency, and energy; she is full of life and animation; is decidedly active, energetic, and industrious; she is in her element when she is overcoming obstacles and clearing her way. She is decidedly social, domestic, and loving, not one of that soft, gentle kind, but one of the spirited, wide-awake kind that animates those with whom she is. She is decidedly ambitious; quite anxious to rise in society, to gain a position, and to be valued. Her talents are available; she is specially intuitive, and quick to discern character and motives; she decides at first sight, and seldom changes her opinion. She has more of an organisation for business, social duties, and for taking responsibilities of some kind, than she has merely capacity for study. She is forcible, spirited, and direct in her style of talking. She

appears to have come from a good stock, has all the indications of health and long life, and will make a good wife and mother.

GENTLEMAN is characterised for five distinct qualities of mind. First, he has a good perceptive intellect, is quick of observation, accumulates knowledge easily, could excel in scientific studies, and is governed by what he knows; secondly, he is kind, tender-hearted, sympathetic and humane; thirdly, he is firm, persevering, and can be relied upon; fourthly, he is pretty cautious and discreet in what he says and does; fifthly, he respects himself, does not let himself down nor does he become particularly familiar and democratic. He is comparatively gentle in his nature, and not cruel, severe, or hard-tempered; not antagonistic and given to quarrelling. He is more chaste in his love than ordinary; places a high value on woman; he is not specially enthusiastic, but very sincere and devoted in his feelings. He does not try to be witty, but he says a great many apt things such as entertain and instruct.

MR. E. (Shoreham).—This organization is positive; he is a worker, has strong desires, and is very distinct in the operation of his mind. He is characterized for more than an average amount of will, decision, and determination, especially in times of opposition. Under ordinary circumstances he is decidedly kind, tender-hearted, obliging, and desirous of doing good. He has an intuitive intellect; is quick of perception; he readily sees the state and tone of mind of others; is concentrated in his thoughts and modes of speaking; he comes directly to the point, and says things that will not be misunderstood. He is not characterized so much for the "Blarney" element; he does not try to smooth over things, but generally speaks right out what he thinks and feels. His intellectual powers, as a whole, are favourably developed; but he is a thoroughly utilitarian man, very anxious to reduce his knowledge to practice, and to make nice discriminations. He is very quick to see the relationship between one thing and another. He is more sarcastic and truthful in his style of joking than mirthful and humorous; is generally in earnest and means what he says. He finds occasion to criticise others very much; he is sure to see imperfections first, and perfections afterward. He can scarcely make a public speech without exposing evils connected with the subject on which he speaks. He thinks reforms are needed in nearly every department. His mind goes ahead of the times, and he lives in anticipation of what is or ought to be. He is not so worldly wise as some; has more capacity for public speaking, agitating a reform, than for making a fortune and laying it up. His ambition would take him into public life, and overseeing, managing, and guiding other people.

Mrs. E. (Shoreham).—This lady has a predominance of the mental temperament. She is much given to thinking and exercising her mind. She saves herself many steps by planning her work before. She has a natural inclination to impart instruction to others, and to tell them what to do and how to live. She has many ways to accomplish the same end, is somewhat gifted in thought and

originality of mind, and more known for her judgment and strength of mind than for quick perception. She has strong imagination, and if properly trained and educated can succeed well as a writer, and with ordinary training could prepare herself for it yet. She has a predominance of the moral brain, is spiritually inclined, delights to think on subjects of a spiritual nature; is far-fetched in her ideas. Sometimes absent-minded, for she has very much to think about, and is decidedly sentimental, emotional, and lives much of the time in an immaterial atmosphere. She is not buoyed up quite enough with hope, and what hope there is take an immortal direction rather than connected with everyday affairs. She has much versatility of talent, can do many different things, can design, make, copy, and has gifts as an artist. She would spend much time in reading if circumstances favoured. She has not large destructiveness, is not hard or severe, cannot hate, is much more inclined to forgive than to punish; yet she is very strict with reference to right and wrong, is a severe judge on herself, and is decidedly conscientious. She is not stubborn, is simply firm in matters of principle, is not haughty, does not take responsibilities easily. She is very cautious, anxious, and sometimes liable to worry over unsettled matters. She is domestic, prefers to have her friends come to see her than to do the visiting herself. She prefers a few select friends rather than to mix up in society generally. She needs to take good care of her health, to go out often, mix up and exchange thoughts and feelings with others, for she is living on herself too much.

BLAND.—This gentleman has a predominance of the motive temperament, next of the mental, and third the vital. He is liable to exhaust vitality faster than he creates it, is naturally inclined to overwork, to strain and tax himself too much. He will derange his digestive powers, weaken his constitution, and bring on rheumatism. He needs to be very careful about his diet, and should have plenty of fresh air. Close confinement to an office would be injurious. He is very much given to thinking, and is more known for his sound good sense than for his show and display. He is not copious in conversation, has a poor memory of words, cannot give quotations well, but he remembers ideas, and being methodical, recalls much that has transpired. He is very fond of oratory, and of all that indicates culture. He is liable to be extravagant in his style of talking, using important words with emphasis. He could cultivate the gift of writing so as to show decided ability. His selfish brain is not strongly marked, he may succeed in acquiring property, but it will be because of favourable surroundings and the aid of circumstances more than from a close calculation and sharp dealing. He speaks his mind rather freely, if at all. He is particularly opposed to all kinds of deception and double-dealing; is more cautious than cunning. Has a marked degree of forethought, is generally careful of doing things, is not easily outdone in kindnesses. He may not be the first one to give, but he brings up the rear. He possesses considerable versatility of talent, and can adapt himself to

a variety of work and ways. His great desire is to do good and make others happy. He appears to have a good moral brain, is enthusiastic and whole-hearted in everything he does. He will retain his truthfulness of mind into old age, and be a boy even when 80 years old. Is naturally enthusiastic and hopeful, also rather rigid in his ideas of duty and obligation. He does his own thinking and follows his own judgment.

EMILY (Leeds).—This young lady is very sincere, earnest, and confiding. She will early exhibit originality, and a desire to know causes. She will be tempted to read all the books she can get hold of, has a good memory of events, and an eager desire for knowledge. She will not be copious in conversation, will early show capacity to write, has imagination, considerable ingenuity, and great love for order. She will be shrewd in discerning character at a glance, and at once gets into sympathy with others. Is very kind-hearted, rather too trustful, and has yet to learn that others are not as honest as they pretend to be. She has rather a delicate, but not sickly constitution; with care can grow into a good physical condition; but will need more than ordinary care to prevent her from becoming delicate. She should be outdoors as much as possible, and not be crowded in her studies.

ERNEST (Leeds).—This lad is full of hope, talks large, and is going to do great things, has but little fear, scarcely any cunning or duplicity, can be relied upon for truthfulness. He is rather venturesome, has not too much caution and restraining power, yet is not boisterous, coarse and rough. He will prefer a profession, will be better adapted to a sphere of life where learning and scholarship are required than to physical labour. He will do for a manager or captain. He can easily learn how to do anything, is quite useful for one of his age, for he is all the time gathering knowledge, and can at his present age talk about many things. He is quite free in conversation, and quite well qualified to entertain company. He is very sagacious, quick to form acquaintances, is quite sure he understands people at first. He cannot take jokes very well, is generally in earnest and means what he says. Will find it necessary to pay special attention to arithmetic, for he is not naturally so gifted as many, but may be fond of history, geology, travels, chemistry, experiments, and mechanical movements. He should receive an education to qualify him to get his living in some other way besides by hard work, and should either be a literary man, reporter and writer, or scientific man, like a chemist, physiologist, and a naturalist. If he becomes strong he can engage in some outdoor business of an enterprising nature, like travelling as an agent, but he will take to books more readily than to anything else, and has decided gifts as a writer, teacher, perhaps preacher, for he has a good memory, an elevated tone of mind, and will not show so much depravity as many, unless he follow the example of others.

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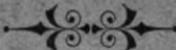
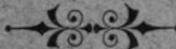
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A Journal of Education and Self-Culture.

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FEBRUARY, 1889.

JOHN DILLON, M.P.

MR. JOHN DILLON has a marked temperament and tone of mind. His nervous, mental temperament predominates over his vital powers, and his motive muscular organization has the ascendancy of his vital and digestive functions, giving him greater activity and nervous impressibility than a warm impulsive nature. He is



liable to extremes of mental action, and very liable to overdo and thus impair vitality and digestive power. Such an organization is liable to exhaust itself before old age is attained. He has a marked, distinct individuality, and a character peculiar to himself.

The form of his head indicates great tenacity and an unbending determination to maintain his position or die in

E

the attempt, for he would find it very difficult to submit to another or yield his point. He does not vacillate when he has once settled his mind. He takes distinct and positive views on all subjects, and is not long in deciding. He is seldom on middle ground. Other men know where to find him and what to expect of him. He is satisfied with his own position and opinion, and is quite manly and independent, and feels like a master. He has but little of the spirit to submit as an inferior. He has a master spirit and prefers to be the leader and take the responsibility, rather than be subordinate. He is more proud than vain, and would prefer influence over others to popularity. He will not be satisfied until he is the leader and the responsible person. He may be familiar with a few who are of his own mind, but he never puts himself on a par with the majority. He would prefer to be the general and have the command, than to be the orator and persuade the multitude. He is cautious and rather suspicious, and has none too much confidence in human nature. He is self-contained and can keep his own counsels. He is not on familiar terms with the crowd. He prefers to be or to walk by himself rather than to join the company, unless some special object has to be accomplished. He would prefer to make a speech and retire at once, than to stop and shake hands all around. He does not object to followers, but he does to leaders. In speech he is direct, to the point, practical; and if in debate he is liable to be personal. He says what he means and means what he says. He is not often at a loss for something to say when he first begins to speak, but he generally has more to say when he stops than when he started. He has great powers of observation, and gets distinct impressions of what he sees. He has a way of putting things in a pointed direct manner; is a good judge of men, characters, and capacities, as well as of all mental operations. He also has an intuitive perception of truth, and his mind comes to a focus at once.

As a physician or lawyer he would get at his case without delay and act on the spur of the moment. He has the ability to systematise and do things on parliamentary rules, and could succeed in surveying or navigation. He has artistic taste and judgment, and wants everything as near perfect as possible. He is a sharp critic of all mental and artistic productions. His temperament and form of head favour a literary, scientific, and artistic sphere of life. He could succeed as a lawyer, physiologist, chemist, naturalist, or writer; but he will have to husband his vital resources in order to add to his days.

L. N. FOWLER.

HEREDITY.

MISS JESSIE A. FOWLER, the popular phrenologist, read a paper on "Heredity" to the members of the Woman's Christian Temperance Union during the conference last week. Her remarks were as follow :—

Heredity is the sum of all the ancestral forces—plus life !

Life is the unknown quantity, the imponderable force entering into all inheritance, God's plan for each individual, the origin of which comes from the Creator and returns to Him.

Heredity culminates in the individual.

1st. Wherever we find life we find heredity.

2nd. Whatever affects life affects heredity.

3rd. Wherever we find life we find either healthful or diseased inheritance.

4th. We must first average the direct influences that are brought to bear upon heredity, and then examine some of the subsidiary influences at work.

It is our object to point out as clearly as possible not so much our duty to God and to ourselves—important though these be—as our duty to our children. We need not tell you that each has an influence, for you all know it, but we must speak of your particular influence with regard to posterity and hereditary issues, and apply the redemptive truths of science—observation through telling facts.

If the race is to be raised or lifted permanently, it must be lifted on both its sides. Its physical side must be studied and attended to as well as its moral—by natural laws as well as by spiritual ones, and we want to see it lifted by the influence of steady, sober parentage. We want to see the impress of virtue and temperance handed down from parent to child, instead of passion, imperfections, and vice. Clearer minds than mine have pointed out that intellectual parents who have advanced their own nature, controlled them by the highest restraints, and fashioned them to the highest purposes, can hand on the advantages, and place their children upon higher levels than themselves. By obedience to natural laws they can not only improve themselves, but also their race after them, and surely this is an inspiring task for every parent.

To prove our first and second assertions—"Wherever we find life we find heredity," and "whatever affects life affects heredity," we must endeavour to prove that the great tendency of heredity is "that like produces like." In all nature, go where you will, you find nature repeats herself. We find the apple tree reproduces the apple tree, the Jew the Jew, the

Chinese the Chinese, the negro the negro, the same to-day as centuries ago. You have only to pass through the picture galleries of old families to notice the similarities handed down. The same type of nose, curve of lip, expression of eye, high forehead, can be traced from one to another ; so can our laugh, talk, tone of voice, gesture, modes of work, habits of life, as well as our tempers and fine mental powers, our memories, perceptive abilities, a weak and strong will, arithmetic, musical and dramatic genius.

We also find the law of heredity is seen in disease, such as in gout, pulmonary consumption, cancer, scrofula, syphilis, asthma, cataract, epilepsy, insanity and dipsomania, which sometimes appear at intervals and sometimes in alternate generations, but by care can be averted to a large extent. It is curious how such physical peculiarities as four or six fingers descend in families. The intellectual and moral influences are also transmitted, and blossom from families of strong mental and moral constitutions. In judges the gifts descend. Dr. Wendell Holmes aptly says of Ralph Ward Emerson, "No such personality as this came out of a cheap parentry and a shallow motherhood. Eight generations of ministers preceded the advent of this prophet of our time." Lord Macaulay, the Darwin Family, and H. W. Beecher were flowers of a family plant which in previous centuries received a proper development along the line of natural endowment. The mothers of Abraham Lincoln, Dickens, Napoleon, Wellington and Franklin and C. Kingsley show us that—as in the vegetable and animal kingdom—good fruit can only come from healthy stock. So while on one hand there can be no doubt that parents transmit their own high moral principle, on the other hand parents transmit their own want of principle, and overcloud the lives of their offspring, by making virtue a continual struggle, and laxity perpetual inclination. The sins of the fathers are visited upon the children into the third and fourth generations, but I think God there is a brighter side ; and let us hope a purer race will take our places as morality reigns and age shall pass on to age, to aid its fresh advancement.

We come now to examine the modification of the law that "like produces like" that are found in certain surroundings and conditions under which children are born. Many people express surprise that children vary so in one family ; they forget or do not see the changes that are constantly taking place in the mother and father at 20, 30 or 40 years of age, when the appearance, disposition and moral traits are very different. One child may be frank and generous, another

cold, petulant and unfeeling ; one may be clever, bright-eyed, sweet tempered and full-browed ; another may be dull and slow ; one may be agile, and another heavy ; one born to rule, another to serve—in the same family.

How is it that all do not show the same intellectual and moral development ?

A thousand influences are at work, and drink—alcoholic drink is one of them. The temporary state of the parent is reflected by the child. The nature lifted, a momentary joy, a transparent aspiration, a passing chivalry will transmit itself. The tidal wave of feeling if it comes but for a day will land the new life higher on the shore of grace and perfection, as I could give case after case to prove. But the opposite is also true. The nature temporarily intoxicated will do the same. The child of the one begotten in the midst of an indulgence in drink will catch the taint and bear the mark upon his inmost life.

Drunkenness has a triple effect upon posterity ; it corrupts the blood, brutalises the character, and even deforms the rising generations. And we have found that hereditary alcoholism has been transmitted by one, and sometimes by the other of the parents, who are drinkers, and sometimes by both.

The inheritor of such a taint, as well as the drinker, can hand down, not only his own thirst, but a special morbid tendency. Alcoholic inheritance may at first be dormant ; it may show in infancy, or later in congenital, paralysis, convulsions, epilepsy, idiocy, the hydrocephalic head, insanity, and the increase of suicides and crimes are largely the results of hereditary alcoholism.

Dr. Carpenter states that out of 359 idiots the condition of whose parents it was possible to trace 99 were found to be children of habitual drunkards, and a large proportion of the others were more or less intemperate.

Dr. Howe stated that in the State of Massachusetts, out of 300 idiots 145, or nearly half, were found to be the children of habitual drunkards.

Dr. Linnier, of France wrote that 60 per cent. of all idiots and inebriates in Europe came from drunken ancestors.

Dr. Michet claimed that on the Continent a much larger proportion of insane and defective classes came from inebriate parents than from any other cause. How often we find that syphilis and drunkenness in the parents cause idiocy in the child, or insanity in the adult offspring.

Suicide, or madness, is the natural end of a morbidly sensitive nature, with a weak or feeble will power, which incapaci-

tates the possessor to battle with the stern reality of life. Hydrocephalic children are the frequent results of the combination of inherited diseases.

Like poor Hartley Coleridge, a man may be haunted by an unconquerable appetite for strong drink, and, in spite of all his care, his inherited thirst, rising like a flood, may burst every barrier of his virtue and wreck his life. I once saw a young girl whose face was comely, but as I looked at her I was conscious of an inexplicable vacancy. What caused her to be thus? Her father, who, pressed by a temporary care, sought a temporary refuge in one fatal debauch I heard.

The birth of a child means the launching of a soul not only upon the broken waters of the present, but also on the still vaster oceans of the future. Have you ever noticed the careful advice given to Manoah by the angel as to the behaviour of Samson's mother? She was, during those watching, waiting, life-giving days "to drink no wine or strong drink, and to eat no unclean food." She was to guard the coming of the lesser life—the life she led by defending and sanctifying her own. Would that the modern mothers would learn the same lesson.

Let me tell you of one strong proof of hereditary bias and influence. The fact was told by a minister who once stayed at the house of a lady, at that time acting as secretary of one of our southern temperance societies. She was a lady of unusual refinement and culture, and of unusual delicacy of nature. At the time he saw her, her mind was healthful, her imagination vivid, and life seemed to be fairly bright to her. She was the mother of five children, three of whom, the second and the two youngest, were in marked contrast to herself. They were dull, unimaginative and peevish, their expression sour, fretful and languid. They were children in whom no mother could take a parent's pride, however much she might love them. The first and third were bright and happy, full-eyed and attractive, and their expression gay, their disposition buoyant and their imagination keen. He wondered what made the difference. He felt that there was a life history behind. In his evening address he had alluded to the hereditary effects of alcohol and to the blight it had cast upon many of the young, not only tainting them in the initial moment of their lives, but overshadowing them through their prenatal days. After the lecture, seizing a moment when they were alone, his hostess remarked that a portion of his address had come home to her very pointedly. "In my own children," she said, "you have a living proof of the truth of your words. Up to the birth of my eldest child my

husband was manly, sober and affectionate, and the child given to us was bright, cheery and capable. Then he sank into intemperance, neglected his home and me; indeed, he became very unkind and violent. After long nights of weary struggle, of nightly apprehension and daily bitterness, our second child was born, dull, weary and peevish. Then came a period of reform and renewed affection, renewed hope. For some time, possibly a year, before the third child was born, my husband was a sober man. The child was like the first—bright, helpful, gifted. Then the shadow returned. My husband fell again, and the last two were born in years of misery and pain." No wonder they are what they are. No wonder, indeed, when the mother's nature was constantly disturbed, agitated, and beclouded. What heart could hope, what eye could kindle with joy, what intellectual brightness could come from such surroundings.

It is sad to think, and comparatively few persons do realise, or care to know or think about their responsibility. They seem to prefer to take things as they come, rather than examine the enormous amount of harm that is done to their offspring by the habitual use of intoxicating drinks on their part.

In so many cases the parents' present pleasures are considered of more moment than the future life of their child. They hear not the voice of the degraded boy or girl in the far off future, then developed into the man or woman, and simply obey the tempting voice that says, "Take thy fill, indulge thee and rejoice."

How readily they hear this voice, but at what cost? First, probably at the cost of their own souls, and secondly the cost of the souls of their children. To the mother, then, let me sound the trumpet of warning—do not touch the cup that you are not sure of; abstain for your own sake, and also for the sake of that bright-eyed babe. To the father we say—do not touch the cup which holds so much hidden evil; you will feel repaid some day for your abstinence.

It is unnecessary for me to discuss here the old arguments which are worn out in favour of the use of intoxicating drinks for nursing mothers. Dr. Kerr, Dr. Richardson, Dr. Carpenter, Dr. Edmunds and many other well-known medical gentlemen have already answered them fully and exhaustively. We have only to look around at the happy homes with thriving, healthy children, bearing witness to the fact that children are better, both physically and morally, whose parents are total abstainers.

Let me give you a case that came before the city missionary—

a case to prove that the use of intoxicating drinks on the part of young parents may transmit a thirst, in many cases even a stronger one, in the child than is shown in the parent. A boy was brought up by parents who had always habitually taken alcohol. He grew up and was beloved by every one who knew him until, as a young man, he began to mix with older and faster companions. He had a strong liking for drink, and at that time of his life—which should have been the happiest—became a drunkard. He was after some length of time persuaded to sign the pledge, and this he kept for 25 years, lived a married life worthy of any man, and had a happy home. A severe illness brought him to within a few hours of death, during which time he raved strongly for drink, and nothing but alcoholic drink could satisfy him. The smallest drop of brandy was given to him to endeavour to stop his craving. On tasting it he smacked his lips with evident pleasure, murmuring the words, "nice, nice," and wished for more, and thus he died craving for strong drink. Could this have been other than inherited thirst? Some may say that this craving was the evident outcome of his former intemperate habits, but I maintain it was not so. It does not follow that because a man was attacked by fever in his younger days that after 25 years he will sicken and die of the same disease. It takes more than the early dissipated life of such a man after 25 years of total abstinence to give him a strong madness for drink on his death bed. The desire for drink was inborn; he had withstood it, with the help of God, for 25 years, and it was only in bodily weakness that the desire came again. We must not look at the few families where drink has been habitually taken for many generations, and yet no harm has come to the children; but we must examine the countless numbers who have perished by drink, and ask ourselves how many of these may have had the thirst for drink sown in them by their own parents. One case more, and then I will close my remarks. A family in Yorkshire is a sad instance of the influence of heredity. A gentleman put his nephew in a business which proved a successful one. Unfortunately he began to drink. He had a family of five sons and three daughters. He continued to drink, and his wife with him, until he died through it, and within the same week she died from the same cause, and was buried with him. The children were encouraged to drink and kept it in their bedrooms. The eldest son took to drinking hard, and drank all day and far into the night. He was taken up in London and sent to the workhouse. The second likewise drank, and finally shot himself. The third went mad

through drink; the fifth son and the eldest daughter are following the footsteps of the first son and are heavier drinkers. The fourth son and second daughter are temperate and take no alcoholic stimulants, and are the bright exceptions of the family and are doing well. While the youngest daughter as a very little girl was asking for wine at the table; when the father said she had had enough, the child replied, "I have only had three glasses." What a singularly impressive responsibility hangs over that parentage. Parents can so lift the generations after them until the coming man and woman shall stand a thing of beauty, rich in gifts, unique in power, and pure as the snows of heaven. For we find into our life are woven many ancestral characteristics, and human progress and a pre-eminent civilisation are assured because of this law.

As rivers emptying their waters into the oceans materially change and modify the colour and quality, so the good and the bad in the individual change the physical, intellectual, and spiritual condition of a race.

It was once held as a theory that individual life was isolated, and that there was no law by which genius, as well as other human characteristics, could be transmitted, but the very forgotten dead, like Hamlet's ghost, stalk the streets, reminding us of that thought—

Young children gather as their own—
The harvest which the dead has sown—
The dead, forgotten and unknown.

In this nineteenth century have come the vices of all the by-gone generations, and the work of reform is tediously slow. Realising the power of this law of heredity, we shall not solve the problem of universal civilisation until we obey the laws of life.—*Melbourne Herald*.

THE GROWTH OF HUMAN NATURE.

MAN, as the highest order of being on earth, is the noblest work of God. He, the lord of the earth, has power to rule, to subdue, to use, to waste it: God's executive agent hereon, he represents both earth and heaven. But because he is ruled by a higher Power, he is, like the stars and the grass, subject to laws; and the more obedient is he to them, the more happy and useful will he be. This world is his physical sphere for action: here he prepares for the next, starting there where he leaves off here, and progressing there, it is to be presumed, as he has done here.

Man has a dual nature and consciousness which are not

always in harmony. His two brains, or two eyes, or two ears, will not always act together. There arises confusion in sight, and hearing, and understanding; for he is a compound and a complicated being. Dual in body—being made up of solids and liquids,—he is dual also in that he is of body and of mind, of mortality and of immortality; and, while in the flesh, he lives for both those worlds. Thus, by living in harmony with the laws of his entire being, he can have a physical heaven here, and a spiritual one hereafter.

Man has two opposite natures mysteriously blended in one. His body is the highest and most complicated attainment of matter; his mind is the lowest spiritual or angelic entity. These, by acting together, render him far superior to the animal, and but a little lower than the angel. Both the body and the mind then have their laws, their sources of health and of disease, their causes of pain and of pleasure; and, moreover, the conditions of the one always affect the other. Primarily the body rules the mind, and progression consists in the advance the mind makes in its sway over the body. We are composed of the seeming antitheses of matter and spirit, earth and heaven.

These two natures are built up of many different faculties, which enable man to supply his various wants and discharge his numerous duties. The number of bones, muscled organs and functions, and even nerves in the human body, are correctly known; but the positive number of primitive faculties has never been ascertained, and the compound powers of the mind are illimitable.

Most phrenologists at present recognise forty distinct primitive powers; some opine there must be forty-eight; while Dr. J. R. Buchanan thinks there are five hundred or more. These powers are grouped into selfish, social, intellectual, and moral, besides those giving ambition and artistic qualities.

We are so near the animal nature as to be greatly in sympathy with it, although its master and generally vastly its superior. The lower nature of man is allied to the animal; his highest nature consists in the striving to be angelic and Godlike. Man without influences coming from a Source higher than himself will rise no higher than is required for the gratification of the natural faculties of the animal. Man, whose genius has never been developed or converted to anything of inspiration, will live from hand to mouth. Such an one is as nearly animal as man can be.

Reason, justice, pride, imagination, ambition, sympathy, love, etc., have their grades of manifestation and power. The

lowest type of mind will have the elements just as the highest, but the degree of development causes the great distance between them.

Character is so many-sided that when the whole truth and the entire history of the best of men might be written there would appear many and great inconsistencies and contradictions. One may, in the same mind, and at the same time, be liberal and selfish, loving and hateful, wise and foolish, industrious and idle, pious and impious, firm and fickle, honest and dishonest, modest and tyrannical, ignorant and learned.

To the perfecting of character, there may be a beginning, but there is no end. There will ever be something more perfect; for the higher the character, the higher the ideal. Man is not nearly perfect, so long as his standard is no higher than his life and actions. A man of character will have his faculties harmonious, consistent and uniform. His powers will act together, and with motive: with one object worthy the effort, like a body of well-trained soldiers. One with character will love religion, law, justice, equity, purity, and godliness for their own sakes.

Improvement and expansion of mind are connected with growth. A highly developed mind will require more space than a low, undeveloped one. But the most valuable and most substantial attributes cannot be seen on the surface, or to the best advantage under ordinary circumstances. Trials and responsibilities are needed to bring them to light. Shallow men have all their wits at their tongue's end. The sun's rays play on the surface, but the bottom is muddy. They get much more credit than they deserve, while the deserving get less than credit. Some men live on the reputation of others, and get the credit belonging to them. But the real and substantial generally get the least of such commodities.

There can be no great moral excellencies, no high degrees of purity or Christian grace, no labours of love or willing sacrifices, no perfection of character, salvation from sin, or perfect state of happiness, without much internal conflict, much self-denial, and continual watching, and self-restraint.

Humanity is born a barbarian; and it would remain so or descend into lower savagery, were there not line upon line and precept upon precept to build it up into a civilized and spiritual being. But natural growth towards a higher and better life would be very slow without the encouragement and stimulus that come from a Higher Source than ourselves.

Thus, when children are viciously born, wrongly educated, guided and doctored improperly, and wrongly legislated for

there can be little chance of a high development. Proper parentage, proper education, spiritual guidance, doctoring, and legislation, stand at the very root and foundation of a judicious and highly developed state of society.

Despotism stunts human development, while judicious republicanism encourages it. Christianity stimulates to action and elevation ; formalities and superstitions damn and dwarf the mind. Good treatment and proper care cure and purify, bad medicine and ill nursing increase disease and deformity in body and mind.

But there must be strength and harmony of the vital and nervous forces to allow of harmony and vigour of the mental. Some are born out of balance, while others throw themselves out of balance by doing violence to their natures. Self-degradation is ruin and moral death. The rose-bud has wonders of hidden beauty to unfold ; the green fruit contains much delicious flavour. But the child has only the same promise of the man as the rose-bud of the matured beauty, or the green apple of the ripe fruit. The child, as the rose-bud and the green thing, needs favourable environment to bring out its qualities and capabilities.

The states of mind and mental operation make widest differences in men. A Nero is unhappy on his throne, while a Paul sings in his prison. A wealthy man cannot sleep for the care his property gives him, while the poor goes to bed blessed in his having nothing to think of, and is asleep at once.

The natural tendencies of the spiritual are to return to the God whence it came, to be among spirits—to get away from the body and enjoy a higher sphere. And when both this and the animal nature are strong the struggle is fierce. One will wish to monopolize and enjoy at the expense of the other.

Had the Creator left man's spiritual nature without revelation or stimulus to improvement he would be as long in coming into highly developed manhood as a rose-bud would be in blooming without light, heat or nourishment.

There are many who complain that they cannot see their way to doing good—as though doing were the beginning and end of duty. But being good may safely be called more important ; being good is essential to doing good, and none can do much good without being good ; and, being good, they cannot help doing good.

Personal sacrifices for the benefit of those who are needy and dependent, and encouragement of the feeling that one is as much under obligation to others as they to us ;—these and

many more labours of love will lead to forgetfulness of self, will allow the mind to expand and grow beyond its own wants and desires. Every thought and desire for the good and benefit of man, or the love to the Creator will purify, elevate, and expand the mind, and make it more Godlike.

L. N. FOWLER.

THE CONNECTION OF PHRENOLOGY AND PHYSIOGNOMY BY MEANS OF THE CRANIAL NERVES.

BY ANNIE ISABELLA OPPENHEIM.

MY object this evening is to endeavour to prove theoretically that phrenology and physiognomy are connected by means of the cranial nerves, which the most sceptical anatomist cannot deny all take their deep origins in some parts of the brain, and disseminate through their various courses directly to the face, controlling the contractions of all the muscles which cause expression.

To preface my lecture, and thus make my theory as intelligible as possible, I must commence by giving a brief synopsis of the anatomy of the brain and nervous system.

The nervous system is composed: 1, of a series of large centres of nerve-matter, called collectively the cerebro-spinal centre or axis; 2, of smaller centres, termed ganglia; 3, of nerves, connected either with the cerebro-spinal axis, or the ganglia; and 4, of certain modifications of the peripheral terminations of the nerves forming the organs of the external senses.

The cerebro-spinal centre consists of two parts: the spinal cord and the encephalon or brain. The latter may be subdivided into the cerebrum, the cerebellum, the pons varolii, and the medulla oblongata.

The membranes which envelop the spinal cord are three in number: the dura mater, the pia mater, and the arachnoid membrane.

The cerebrum forms the largest portion of the brain, and occupies the top part of the cavity of the cranium. It is separated from the cerebellum by the tentorium cerebelli.

The cerebellum or little brain is situated in the inferior occipital fossæ. It is connected with the rest of the brain by means of connecting bands called crura. Of these, two ascend to the cerebrum, two descend to the medulla oblongata,

and two blend together in front forming the pons varolii, and is that portion of the brain which rests upon the upper part of the basilar process and body of the sphenoid bone. It constitutes the bond of union of the various segments above named, receiving—above, the crura from the cerebrum; at the sides, the crura from the cerebellum; and below, the medulla oblongata.

The medulla oblongata is the upper enlarged part of the spinal cord, and extends from the border of the atlas to the lower border of the pons varolii. Its anterior surface rests on the basilar groove of the occipital bone, its posterior surface in the fossa between the hemispheres of the cerebellum. It is pyramidal in form, its broad extremity directed upwards, its lower end being narrow at its point of connection with the cord. It measures $1\frac{1}{4}$ inches in length; three-quarters of an inch in breadth at its widest part; and half an inch in thickness.

The dura mater is a thick and dense inelastic membrane, which lines the interior of the skull. Its outer surface is rough and fibrillated, and adheres closely to the inner surface of the bones, this adhesion being more intimate opposite the sutures and at the base of the skull. Its inner surface is smooth and lined by a layer of endothelial cells. It sends numerous processes inwards into the cavity of the skull for the support and protection of the different parts of the brain. Its fibrous layer forms sheaths for the nerves which pass through these apertures.

The nerves of the dura mater are the recurrent branch of the 4th, and filaments from the gasserion ganglion, from the ophthalmic and hypoglossal nerves, and from the sympathetic.

The processes of the dura mater sent inwards into the cavity of the skull are three in number, the falx cerebri, the tentorium cerebelli, the falx cerebelli.

The pia mater is a vascular membrane and derives its blood from the internal carotid and vertebral arteries. It consists of a minute plexus of blood vessels held together by an extremely fine areolar tissue. It invests the entire surface of the brain, dipping down between the convolutions and laminae, and is prolonged into the interior, forming the velum interpositum and choroid plexuses of the fourth ventricle. Its nerves are derived from the sympathetic, and also from the 3rd, 5th, 6th facial, glosso-pharyngeal, pneumogastric and spinal accessory.

The arachnoid membrane is a delicate membrane which envelops the brain, lying between the pia mater internally and the dura mater externally.

According to Bockdalek, a rich plexus of nerves derived from the motor division of the inferior maxillary, the facial and the spinal accessory nerves are found in the arachnoid.

According to Sommering, there are twelve pairs of cranial nerves; these are 1st, Olfactory; 2nd, Optic; 3rd, Motor Oculi; 4th, Pathetic; 5th, Trifacial; 6th, Abducens; 7th, Facial; 8th, Auditory; 9th, Glosso-Pharyngeal; 10th, Pneumogastric; 11th, Spinal Accessory; 12th, Hypoglossal. All the cranial nerves are connected with some part of the surface of the brain. This is termed their superficial or apparent origin. But their fibres may, in all cases, be traced deeply into the substance of the organ. This part is called their deep or real origin. Anatomists and physiologists do not admit that the brain is divided into different organs, each organ having a separate function. Instead, they divide it into five lobes, the divisions being made by three fissures. The names of the lobes are the Frontal lobe, the Parietal lobe, the Occipital lobe, the Tempero-Sphenoidal lobe, and the Central lobe, or Island of Reil. The fissures which separate these lobes are the fissure of Sylvius, the fissure of Rolando, and the Parieto-occipital fissure.

Anatomists deny phrenology, and yet the following paragraphs appear in "Gray's New Anatomy":—"The number and extent of the convolutions (of the brain) as well as their depth, appear to bear a close relation to the intellectual power of the individual, as is shown in their increasing complexity of arrangement as we ascend from the lowest mammalia up to man. Thus they are absent in some of the lower orders of mammalia, and they increase in number and extent through the higher orders. In man, they present the most complex arrangement. Again, in the child at birth, before the intellectual faculties are exercised, the convolutions have a very simple arrangement, presenting few undulations; and the sulci between them are less deep than in the adult. In old age, when the mental faculties have diminished in activity, the convolutions become much less prominently marked."

Again in giving the weight of the brain Gray says:—

"It appears that the weight of the brain increases rapidly up to the seventh year, more slowly to between sixteen and twenty, and still more slowly to between thirty and forty, when it reaches its maximum. Beyond this period, as age advances and the mental faculties decline, the brain diminishes slowly in weight, about an ounce for each subsequent decennial period. These results apply alike to both sexes."

It is acknowledged that in the child at birth, before

the intellectual faculties are exercised, the convolutions have a very simple arrangement presenting few undulations; also that as age advances and the mental faculties decline, the brain diminishes slowly in weight. According to the "New Anatomy" the frontal lobe is divided into four convolutions:— the inferior frontal wherein lie the perceptive faculties; the middle frontal the reflectives; the superior frontal takes the organ of benevolence; and the ascending frontal, hope and sublimity. Then comes the fissure of Rolando separating the frontal from the parietal lobe which is subdivided into two convolutions: the superior parietal, wherein we locate veneration, firmness, self-esteem, continuity and approbateness, and the ascending parietal, conscientiousness and caution.

The parieto-occipital fissure separates the parietal from the occipital lobe which is sub-divided into three convolutions: the first occipital, philoprogenitiveness; second occipital, conjugality; third occipital, amativeness.

The fissure of Sylvius separates the frontal lobe from the tempero-sphenoidal lobe which is subdivided into three convolutions: first tempero-sphenoidal, wherein we locate constructiveness, acquisitiveness and secretiveness; second tempero-sphenoidal, alimentiveness, destructiveness and combativeness; third tempero-sphenoidal, vitativeness. Of the central lobe or Island of Reil phrenologists must own themselves to be supremely ignorant, it having no surface to the skull. That there are organs located there we have not the slightest doubt, though we have been unable as yet to characterise their functions.

The first, or olfactory nerve, has its deep origin in the tempero-sphenoidal lobe, extending forwards on the under surface of the frontal lobe. In the first tempero-sphenoidal lobe lie the organs of acquisitiveness and secretiveness, both of which characteristics are, according to physiognomy, seen in the nose. Acquisitiveness, by the thickness of the nose above the wing, and secretiveness, by the breadth of the wings of the nose next to the face, as seen in the Chinese.

The second or optic nerve is distributed exclusively to the eyeball. The nerves at opposite sides are connected together at the commissure, and at the back of the commissure they may be traced to the brain, under the name of optic tracts. It runs under the inferior frontal convolution of the frontal lobe, where we localise all the perceptive faculties.

The third or motor oculi nerve supplies all the muscles of the orbit, except the superior oblique and external rectus. The deep origin may be traced to a nucleus in the floor of the aqueduct of Sylvius. The nerve may also be traced from

the organ of approbateness situated in the superior parietal convolution to the muscle under the eye, which in physiognomy is called love of admiration, when it is contracted so as to cause a fulness of the flesh just above the malar or cheek bone.

The fourth or pathetic nerve has its apparent origin at the base of the brain. Its deep origin may be traced to a nucleus in the floor of the aqueduct of Sylvius, immediately below that of the third nerve. This nerve runs through the organs of combativeness and destructiveness to the sides of the nose, which feature, according to physiognomy, is expressive of pugilistic proclivities; attack, relative-defence, and self-defence being located therein.

The fifth or trifacial nerve is the largest cranial nerve and resembles a spinal nerve in several particulars. It is the great sensitive nerve of the head and face, the motor nerve of the muscles of mastication, and its lingual branch is one of the nerves of the special sense of taste. Its superficial origin is from the side of the pons varolii, a little nearer to the upper than the lower border. The sensory root of the second and third divisions of this nerve, forming the sub-maxillary ganglion lies in the organ of alimentiveness, and branches down the mouth and chin wherein are depicted all the characteristics indicative of sensuality.

The sixth or abducens nerve supplies the external rectus muscle. Its apparent origin is close to the pons in the groove between this body and the medulla. The deep origin of this nerve is from the grey substance of the fasciculus teres, on the floor of the fourth ventricle from a nucleus common to it, and a part of the facial nerve.

The seventh or facial nerve is the motor nerve of all the muscles of expression in the face. It arises from the lateral tract of the medulla oblongata in the groove between the olivary and restiform bodies. Its deep origin is two-fold:—
1. From the grey substance of the fasciculus teres, on the floor of the fourth ventricle in common with the sixth nerve.
2. From the nucleus of the motor root of the trigeminus. The nerve passes forwards and outwards upon the crus-cerebelli, and enters the internal auditory meatus with the auditory nerve.

The eighth or auditory nerve is the special nerve of the sense of hearing, being devoted exclusively to the internal ear. The auditory nerve appears at the base of the brain in the groove between the olivary and restiform bodies at the lower border of the pons. It has three origins: 1. From the superior vermiform process of the cerebellum; 2 and 3. From

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the inner and outer auditory nuclei, formed chiefly by the grey substance of the posterior pyramid and restiform body.

The ninth or glosso-pharyngeal nerve is distributed, as its name implies to the tongue and pharynx, being the nerve of sensation to the mucus membrane of the pharynx, fauces and tonsil, and a special sense of taste in all the parts of the tongue to which it is distributed. It arises by three or four filaments closely connected together from the upper part of the medulla oblongata in the groove between the restiform and the olivary body. Its deep origin may be traced through the fasciculi of the lateral tract to a nucleus of grey matter at the lower part of the floor of the fourth ventricle above the nucleus of the vagus, and below that of the auditory nerve.

The tenth or pneumogastric nerve passes through the neck and thorax to the upper part of the abdomen.

The eleventh or spinal accessory nerve consists of two parts: one, the accessory part of the vagus, and the other, the spinal portion. The accessory part rises by four or five delicate filaments from the lateral tract of the cord below the root of the vagus. These filaments may be traced to a nucleus of grey matter at the back of the medulla, below the origin of the vagus.

The twelfth or hypoglossal nerve is the motor nerve of the tongue. It arises from the groove between the pyramidal and olivary bodies in a continuous line with the anterior roots of the spinal nerves. The deep origin of the nerve can be traced through the olivary body to a special nucleus at the lowest point of the fourth ventricle, close to the decussation of the pyramids.

According to the rules of physiognomy, intellect is expressed by the form and setting of the eye in its socket, the lines surrounding it being indicative of the intellectual faculties. The shape of the nose denotes the power and intensity of the individual, and the mouth the passions.

As I have previously pointed out, all the cranial nerves have their origins in the brain, and work the muscles of the face at the will of the brain.

I cannot do better than give the following quotations from Professor Fowler's "Self-Instructor" on physiognomy as a true science:—

"All the phrenological organs have their facial poles, some of which are as follows:—That of acquisitiveness is on each side of the middle portion of the nose, at its junction with the cheek, causing breadth of nose in proportion to the money-grasping instincts, while a narrow nose indicates a want of the speculative turn. Firmness is indicated by

length, prominence, and a compression of the upper lip. Self-esteem has its pole externally from that of firmness, causing a fulness of the upper lip. The affections have their poles in the edges of the lips; hence the philosophy of kissing. Mirthfulness is located outward and upward from the outer corners of the mouth; hence the drawing up of these corners in laughter. Approbativeness has its pole directly outward from the corners. Like locations are assigned to all the other organs. That physiognomy has its science, that fixed and absolute relations exist between the phrenological organs and given portions of the face, is an unquestionable truth."

Extract from "The Brain and Nervous System," by G. J. Witkowski, M.D. Translated by Thomas Stretch Dowse, M.D., F.R.C.P., Ed. :—

"The nerve-cell is the exclusive seat of psycho-intellectual activity, of will, of sensibility and of movement; a disorder in its nutrition, whether of excess or of deficiency, causes in the performance of its functions, alterations which manifest themselves in delirium, convulsions, paralysis and madness.

"The nerve-tube is a simple conductor, which transmits at once the impressions received by various organs, and which then re-conveys back again the imitations adapted for the contraction of the muscles." (Pages 2 and 3.)

In describing the effective faculties, Witkowski observes that "The intelligence or understanding is subdivided into a great number of distinct effective faculties, amongst which the most important are conception, imagination, judgment, reasoning, induction, and memory. All these faculties are tributaries of the will, so that when the will is in repose, as in sleep, or is enfeebled, as in old age, or is annihilated, as in mental alienation, the harmony of the faculties is there destroyed, and each one becomes independent; and hence delirious conceptions and ravings of the mind."

The sensations which are transmitted to the brain by the mediation of the sensitive and sensorial nerves produce, if the attention be previously awakened, a moral reaction which constitutes perception. The perceived sensations become then ideas, and these again are transformed into thoughts as soon as the will puts into play the faculties of conception, judgment, etc.

Animals, as well as man, receive sensations and have perceptions and ideas, but their brain is incapable of changing the ideas into thoughts, and consequently can only have concrete notions in regard to the bodies which surround them. A member of this Association with whom I was in discussion, made the assertion that phrenology was a science,

and physiognomy an art. The one had rules and regulations laid down for it, the other was a certain development of the organ of human nature, which gave its possessor an instinctive knowledge of his neighbour's character by simply looking him in the face. That there are rules and regulations for phrenology I do not deny, having tested them, and never known them to fail, but there are also rules and regulations for physiognomy, which I have always found to correspond with those of the former science. They are both sciences, and the one is not more complete than the other. Medicine is a science, but it is not complete. We know that certain drugs have curative effects on certain diseases of the body, but the reason thereof we are unable to explain any more than we can account for the cause of the North Pole acting to the compass, as a magnet to the needle.

Dr. Redfield says :—"It is thought by many, and perhaps by the majority of persons, that physiognomy and phrenology as commonly understood, must be in conflict with each other, and that if one rises, the other falls. This idea is probably in consequence of the common and natural impression that the mind moulds the features, and expresses itself through the medium of the face ; and that no one, before the discoveries of Gall, could have thought of inspecting the skulls of people for the purpose of finding out their characters. The idea of antagonism between the skull and face has probably arisen also from the total eclipse which physiognomy suffered when phrenology came into existence. We believe that the discovery of signs of character in the skull was necessary to the finding out of those in the face, and every person may see the beautiful harmony between the two. For example, in the face, the signs of the different faculties of love are in the chin ; and, according to Gall, the strength of love is in proportion to the development of the cerebellum, which is exactly opposite the facial sign, and which is separated from the cerebrum as the lower jaw is separate from the upper." Redfield also adds :—"The signs in the face are in all instances the most sure and exact, besides being more open to observation."

BRITISH PHRENOLOGICAL ASSOCIATION.

THE usual monthly meeting of the Association took place on the 8th of January. Mr. Story in the Chair. Miss Oppenheim's paper on "Physiology, Physiognomy, and the Cranial

Nerves," read before the Association, will be found in another part of THE MAGAZINE. The following discussion ensued :—

Mr. Story said : I will confine my criticism, in the first place, to this—that although I have given some little attention to physiognomy, I am not prepared to say it is a science. There is a great art in reading the face ; but it is simply an art. I have never yet met anyone who could give me a distinctive and discriminating definition of physiognomy. It is not like phrenology in this—that in phrenology we go on the principle that the brain is the organ of the mind, and that the brain is composed of a series of organs which we have presumed or pretended to map out, and which are being proved from the anatomical side at the present time. We cannot do that with physiognomy. All we can say of it is that the face is acted upon by the mind ; acted upon by the passions, by the impulses ; and that under certain conditions it assumes one form, and under other conditions another. We know that the man with a gross mind will most likely have a gross face. We know that in a spiritually-minded man, or in a very intellectual man—one in whom the intellect or spiritual faculties take the lead, there will be a face which we call for distinction, more spiritual—*i.e.*, there will be less of the animal, or gross about it. So with one in whom the emotions take the lead, we can tell by the face that the emotions do take the lead ; and so through the whole category of mental manifestation. If I were asked for a definition of physiognomy I should not say that it was a science, I should not say that it was altogether the effect of mental faculties acting upon the face. I should say that it was the effect of temperament acting on the outer mask, so to speak, of the human frame. I believe myself when we come to discover the root of the matter, and if we ever do prove that there is science in physiognomy (I think we may find it out in the long run), that that truth will be found in this fact—that physiognomy expresses the emotions, expresses the character of the individual through temperament. The more we study temperament, the more we get at physiognomy. I have given a good deal of attention to the subject ; but the more I study, the more I look into the matter, the more am I convinced that physiognomy is largely a reading of temperament.

Miss Oppenheim, in reply to a question from Mr. Donovan, remarked that the physiognomical difference between the Hebrew and the Irish faces, indicating large concentrativeness in the former and small in the latter, is seen in that the centre of the upper lip goes down into a point into the under lip in the case of large concentrativeness : when a man tries to concentrate his ideas he sets his mouth close in that way ; and secretiveness is seen in the width of the nostrils at the lower part, making it to spread over the face. This is a sure sign of secretiveness.

Mr. Hall : As far as I understand the question, Miss Oppenheim has endeavoured to prove that there is a scientific foundation for physiognomy ; that the foundation is in connection with the cerebral centres, and that the nerves which take their origin in those centres

on the face produce physiognomical signs; that the nerves acting on the muscles produce contractions. We will take self-esteem. I observed the remark that the facial nerves take their rise in the base of the brain; but the organ is in the superior posterior part of the head, in the centre. How would you show the connection between self-esteem and any manifestation of self-esteem in the face?

Miss Oppenheim: I have already stated that physiognomy is not perfect any more than phrenology. I have not yet found a nerve which goes through the organ of self-esteem for the simple reason that none of them go so high. Some of the nerves do go through the organs. I have pointed out those which go to the nose, and I have also pointed out the 9th nerve which goes through the organ of alimentiveness.

Mr. Hollander said: No anatomist has yet succeeded in tracing nerves to their origin. If they had, the centres of ideation would be established. I noticed in Miss Oppenheim's paper the fifth nerve, that it can be acted upon from where we place the organ of imitation. There the facial muscles can be acted upon, and I think that is a very good proof for our argument. Gall first noticed it in actors, and those who are by nature great mimics. They must be clever in the display of their facial muscles; and now by Ferrier and other men it has been proved that the facial muscle can be acted upon. I don't think Mr. Hall's argument is quite correct. We don't know in what direction the nerves run, we don't know even what an organ constitutes. We know that from a particular part of the brain we can get movements in the muscles; but we don't know how that current runs. The nerve may be at the base of the brain, but it may be acted upon through the brain matter; and, as the mind is very complicated, so is the brain, we don't know how the centres spread. Whether Mr. Story is right or Miss Oppenheim as to physiognomy, I don't know, I have a different view altogether. It is rather pathogomy, the expression of the emotions. I think that the brain centres act on the muscles of the face. Very hopeful people would have a hopeful expression of the face. Mirthful people have the mouth drawn up; but if that is done often the corners would remain up more than in other people who are depressed at the corners of the mouth. A permanent mark is left on the face. My idea is that it is more from the expression of the emotions that physiognomy arises than from anything else. If a man has had a hard life you will find a certain expression of face. He has had so many cares that the expression has become permanent. Temperament also has something to do with it, but not so much. The pathogomy of the expression of the emotions has been very little studied. I think if we would study nerve ends and try to find them out we should be able to prove phrenology. So long as that is not done we shall have to experiment on it.

After some remarks from Mr. Melville,

Mr. Webb said I think that we should give our best thanks to Miss Oppenheim for her very carefully written paper. I think, how-

ever, that she should have shewn us the position of each nerve and in that way shewn us the connection between the organs and the nerves. There is certainly a great deal to be learnt yet. We know very little of the subject yet. Miss Oppenheim has aimed to cover too much ground in an hour, and it would be unfair to severely criticize her paper. Some graphic and lucid illustrations and diagrams would have been well, and if possible, we should have had a brain to help us. Personally I am somewhat a sceptic on the subject and so am not an authority as I have not given any wide attention to it, but, like most phrenologists, I have some points where I know certain signs in the face are indices of character, and I do not hesitate to describe character from them. To that extent I believe there is something in physiognomy, but to place it on the same level as phrenology is I think a mistake. A very sly person may write on the face what is not true and deceive even a physiognomist. I think we should go into the whole question again sometime when we are prepared to deal with it.

Miss Oppenheim said: You cannot be deceived by physiognomy. Only those who are not accustomed to it are deceived. As to its being less of a science than phrenology I cannot see why. A science is merely rules and regulations laid down. The one is built upon the signification of external signs, and so is the other. Width of chin will always shew great determination. Length of jaw at the side, firmness of will; but physiognomy is not perfect any more than phrenology; and there are not more rules for phrenology than there are in physiognomy.

Mr. Story said: I am afraid we have not made much headway, but we have raised the subject and now some of the members will go more into it. When I made my remarks I wanted to start the discussion, I did not pretend to give all I believe. Mr. Webb has certainly made a mistake when he thinks that I decry physiognomy. It is one of the points that should be studied a great deal more than it is. There is a great deal more in the face than most people imagine. I don't think myself—with all due deference to Miss Oppenheim—that she has proved physiognomy is a science to-night. It does not stand on anything like analogous grounds to phrenology. That the brain is the organ of the mind is one definite fact to go upon. The next fact is, the brain is a congeries of organs; and that those organs are for the manifestation of given functions. The first is universally admitted and the second, which twenty years ago was not admitted, is now established. There is no doubt we have now got on to the ground that the brain is divided into organs, that these have each a set and separate function. As far as that goes it is scientific; but phrenology is not only a science as far as we have obtained positive knowledge, but beyond that it is an art. The mere reading of character from the organs as we see them, that is an art. But in addition to that, phrenology contains a philosophy; so that we may say it is a science, an art, a philosophy. I am not going into all that at present; but in regard

to physiognomy I do not think there is any one living who has a greater idea of it than myself ; but I come more and more on to the ground that we cannot trace a nerve from a given portion of the brain to a given point in the face, and say when that nerve is active it will produce a certain mark or sign on the face. That the nerves do ramify to the face, and do produce expression, there is no question about that ; but the difficulty arises which Mr. Hall expressed, and Mr. Hollander spoke upon, that we do not know the real origin of the nerves. We cannot see the scientific basis of physiognomy. I think Mr. Hall was wrong in saying that because the nerves end in the base of the brain, therefore there could be no connection between manifestations or signs, and of the organs of the upper head, because we know that the brain is so complex, and that the different nerves act with each other, and ramify all over the brain. That is really to my mind no objection. The only thing is that we know where certain nerves lose themselves in the brain, and we can go no further. I said physiognomy was very largely temperament, I adhere to that yet. I do not say that physiognomy is temperament. I did not say so before ; but the temperament makes the plaistic surface of the face, and it is upon that surface that everything has to be written, and I have no hesitation in saying that every motion of the mind can be written on the face, and in definite lines. The fact that a cunning man may throw a mask over his face does not say much, because if we are read in physiognomy, we shall see that he is doing so, and read his real character. And although the mimic and the cunning man may throw a veil over it, he would betray the lines which are written indelibly on that face. You may throw what veil you like, but you cannot altar those lines. Well, to sum the matter up, the subject is worth working at, *i.e.* to see how far we can trace the terminations of nerves in certain portions of the face.

The meeting terminated with a cordial vote of thanks to the reader of the paper.

THE EDUCATION OF MAN.

BY JOHN GEORGE SPEED.

VIII.

AND where is the remedy ? A voice like that of an accusing, but gently pleading spirit, whispers thus to my countrymen :— Oh ! men, ye have tried innumerable remedies and expedients to bring comfort and ease to your weary and jaded hearts ; try a little soul. Be self-contained ; be yourselves. Wander not so much in search of happiness, in search of truth. Stand fast to yourselves ; be true to your own souls, and happiness and truth, as by an irresistible centripetal force, will come to ye !

Political economists say hoarded gold is the cause of commercial depression, but I, as a moral economist, say that hoarded emotion, hoarded soul is the cause of a far deadlier depression, moral and social ; and perhaps involves the other to a greater extent than we at present imagine. Hoarded gold, it has been said, worms worms. Ay! and so does hoarded soul—it worms the worm that dieth not. Take this lesson to heart, oh ! England, and all shall be well with thee ; heed it not and thy perdition draweth nigh.

There is something in much soul that, we instinctively feel condones, in some measure, a multitude of sins ; and that has in it a redemptive power which will ensure the return of him who possesses it, great though his excesses may have been, to all that is good and true much sooner than the repentance of the cold-blooded sinner can come about ; for he, by virtue of his cold-bloodedness, is a much more confirmed and hardened misdoer than the other. The former is morally diseased ; but he has not destroyed the strength of his spiritual constitution, as the latter has, by that most sapping of all agencies, coldness and deadness of feeling ; hence has a power of recovery that the other has not. Indeed there may, under certain circumstances, be more danger to the soul of the latter, even if he be a moral man, than to the soul of the other man, with all his excesses, just as there may be more danger in an epidemic to a man of weak constitution, who has not caught the disease than to a man already diseased, but having strength of constitution in his favour. That spirituality which an emotional more than an unemotional man, feels stirring within him may even, it is conceivable, in an unadvanced spiritual state, be the cause that leads him to excess, for he, feeling in him that craving for something which he cannot define, that blank within his being the realisation of which his spiritual nature gives, and which the cold man does not feel, may, mistaking the meaning of the prompting, fly to dissipation, fondly imagining that to be what it indicates. But if he be so deplorably deluded, he will, with bitter and heartrending remorse, in due time find out how great was his delusion ; and then will he hunger for that diviner joy which alone can satisfy the soul ; and will realise that the deep chasm in his being nothing but the infinite can fill up.

I might proceed much further with this discourse ; but will now draw to a close, not because the subject is exhausted, for no human thought or imagination could do more with such a theme than present it merely suggestively, since it is inexhaustible. "To write upon education," says Jean Paul Richter, "is at once to write upon almost everything." But

the sublime and infinite comprehensiveness with which these words can be applied, who can conceive? A finished education! What can limit the evolution of the immortal soul? We are but travellers to this earth, as perhaps we have previously been to other earths, for experience; and we may, for aught we know to the contrary, pursue our educational career—as the courier pursues his journey with relays of horses from province to province—with relays of bodies from planet to planet, through countless ages, discovering as we ride each corporeal hack to death that our eternal course of Divine enlightenment has but just begun. Yet, whether this comparison be founded on fact or not, it is morally and metaphorically true; for the soul shall assuredly continue its career through ever-evolving phases of new development, new expansion, new glory, new exaltation, inconceivable, through eternity, and its education will be finished—never.

But this education, let me impress upon my readers once more—for this great truth can never be sufficiently enunciated—must be subjective and not objective, from within and not from without, from the soul. “First, soul; second, soul; and evermore, soul” is the formula in which, though it is expressed in other equivalent words in the New Testament and elsewhere, is summed up the whole philosophy of the education of man. And there are evidences that the human race, awaking from the long sleep of purely material thought, is beginning to recognise this fact; and that a new spiritual dispensation is at length dawning for benighted man.

It is recorded of Alexander the Great that on one occasion he visited Diogenes at Corinth, and, standing before the philosopher's tub as he sat in the sun, requested him to name what favour he, the mighty conqueror, could confer upon him, upon which Diogenes simply replied that the only favour he desired was that Alexander would stand out of the light. In this answer we have by analogy the answer which every human being who aspires to the higher life, the diviner education, must give to the myriads of obstructors that under pretence of advancing him educationally are standing between him and the eternal truth. Oh! man awake, arise in all thy spiritual strength, and say to these obstructors now beclouding thy spiritual vision—Stand out of the light. And the human soul shall yet arise in all its transcendent majesty and power, and say to priest and sophist, say to even the highest thinkers, if they stand between man and his own individuality, say to false tradition and superstition, to formalism and conventionality, to sense-delusion and materiality, say even to the earthly clay by which that

soul is encumbered, and blinded, and crushed—Out of the light ; and at that fiat the long night of spiritual chaos shall disappear ; and the divine light shall stream in.

(*Conclusion.*)

PRACTICAL PHRENOLOGY.

By JAS. COATES, PH. D., F.A.S.

(Member of the British Phrenological Association, London.)

III.

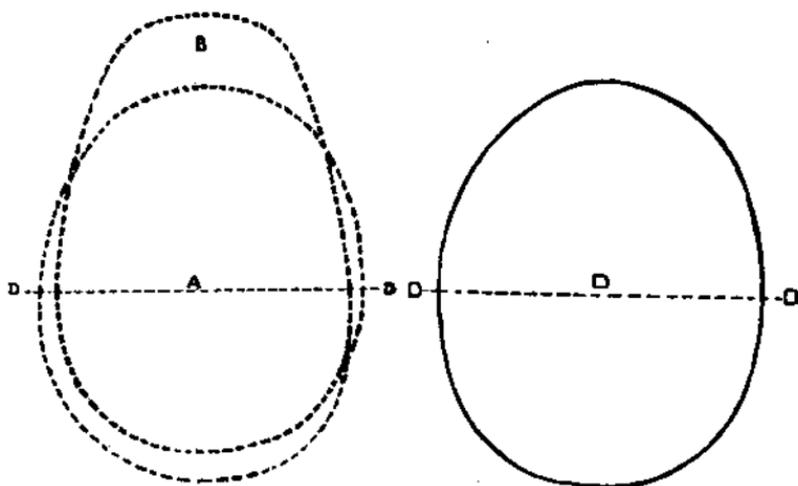
APPLIED PHRENOLOGY.

IN my last lecture I desired to impress upon you that size and form of the brain is the rock upon which you must take your stand. All truly great men have great or large heads, but all men having great or large heads are not great men. Here you have in a nutshell a practical illustration of what we mean by quantity and quality. In the first class of heads, represented by truly great men, you have not only volume, weight, or quantity of brain, but you have fineness of texture or quality as well. In the latter class, you have the quantity minus the quality. In practice you will find every type of head between these indicated. But in no instance will you find ought to mitigate or undermine the essential principle of phrenology, as indicated throughout nature, viz., "Size, other things being equal, is the measure of power." Consequently phrenologists are able to tell from the size of an organ, its power of manifestation ; and from the energy of its manifestation, its relative size.

I cannot impress this too strongly upon you that size is one of the most important factors in estimating mental ability, disposition, or character. You will never find intellectual men, whose heads measure less than 21 inches in circumference, and less than 10½ inches from ear to ear, over individuality, even with fineness in quality. You may find smartness, memory for words, capacity for "cribbing" and the diluting of other men's ideas, considerable dexterity, manipulative power, and even artistic and musical tastes, but no originality, and certainly no strength of intellect, with such a brain. 22 inches is a good average size measurement for an adult male head, 22½ inches for the North American, Canadian, German, and Anglo-Celtic, and Anglo-Saxon head. You will find that the inhabitants of colder countries have

heavier brains and larger heads (due allowance being made for fat and integuments, which are generally fuller and heavier in these heads than those belonging to people of more Southern latitudes).

In these regions the struggle for existence is not so great; therefore inventiveness, constructiveness, executiveness, and the offensive, defensive, and sustaining faculties of the mind are not so much called forth in that struggle. The Scotch-



man, who contends with mists, a humid atmosphere, a low temperature, and an unkindly soil for sustenance, will have a sturdier physique and larger brain than his erse neighbour and kinsman in Ireland. The French peasant and Italian lazaroni will have smaller heads than their compeers in Great Britain and Ireland, or their descendants in North America, or the Inhabitants of Northern Europe, the Germans, Fins and Russians. It is also worthy of note, persons descended from and those who have habituated themselves to out-door pursuits, have on average larger brains than those who have been accustomed to sedentary and mental pursuits.

As already stated, 22 inches is a good average size, with $11\frac{1}{2}$ inches from ear to ear over individuality for an adult man. Vigour and stamina of brain increase, with weight and size, up to 24 and $24\frac{1}{2}$ inches in circumference measurements. If there is great fineness of organization, or even excessive mental development, at this size or over, there is a suspicion of disease, which you should be on your alert to detect. The brain of an idiot may be perfectly healthy, but will be found either defective in form, poor, or coarse in quality, whether

large or small in quantity. In the major number of cases it will be found defective in form, coarse in grain, and deficient in quantity. In the majority of cases idiocy absolutely arises from want of brains. With 18 inches circumference measurement and under, with the brain correspondingly small, and massed principally in the base and occiput, no matter how fine the organization, good the quality, or healthy the brain, you may again become suspicious of incapacity and want of power, if not for positive imbecility, you will certainly be justified in looking for it.

These measurements, with an inch to half-an-inch less, will apply equally to the female brain. It is not true that the female brain attains its maximum size and weight at 11 years, and the male brain at 14 years of age, as stated by some physiologists. The brain develops rapidly in childhood, and increases gradually to manhood. During adult age, visible increase of brain has been detected up till 40 years of age. The head of a boy at birth in this country averages about 12 inches, at six months it is 15 inches, at twelve months 17 inches, and then makes slow progress up till 27 years of age. During this time the form of the brain alters, as well as becomes enlarged in volume. There is an increased development of the perceptives—knowing, reflective, moral, and semi-refining faculties, as suggested in the accompanying outline. Here you see at a glance the importance of size—size marking that difference in volume and form, and in contour which distinguishes at once the perfected male head from the immature one of childhood. The size of the brain, other things being equal, is the measure of its power—that is, claiming nothing more for phrenology than to say, the larger a piece of iron or wood, the greater its relative strength compared with smaller pieces of iron and wood of the same quality.

If a bar of iron were ten times as strong as a log of wood ten times the size of the iron, such a fact would not alter this proposition; or that a log of oak, only half the size of a log of pine, should prove to have twice the durability and strength than that possessed by the pine, should not surprise you any more than some men, like Gambetta, with 40.9-oz. brain, should lord it over French boors, with coarse 50-oz. brains, or dandies for that matter, with small and uncultured fine brains. It is true the oak and pine are both wood; but it is the texture or quality of the wood peculiar to each which makes the essential difference. A little man may be stronger than a big man; or, what is more likely, a little woman may be more lively and spirited than a big woman: that does not affect our fundamental principle. The conditions are not

equal. In this phrenology does nothing more than to place man and his brain under the universal law of size.* The objections brought by opponents to phrenology under this head, or about their own heads, are peurile in the extreme; too frequently the objectors draw upon their imagination for their facts, or assume for phrenology what has never been claimed for it by phrenologists. Some objectors would have us believe with Esquirol, and maintain that no size or form of head or brain is indicative of idiocy or talent; but, as a matter of observation, small heads if any indicate the greatest talent and force of character. Illiterate bricklayers and ignorant butchers, driveling idiots and demented shoemakers, are trotted out, whose brain-pans had enough capacity for two ordinary philosophers, whose brains tipped the scale from 65 to 70 ozs.; while your Gambettas and Galls barely turned the scale at 42 ozs. And at least one brilliant general, Lord Chelmsford (whose mediocre supply of brains has not been weighed yet) has only 20½ inches circumference measurement of head. In fact, for such is the force of this argument, it would be an advantage (to the War Office, I suppose) if our Sir Garnet Wolseley had less brains. You may hear it stated that certain animals or men with large brains have less intelligence than other certain animals or men with smaller brains. The whole of these statements are too often founded upon mere conjecture, and when not so they present carelessness of observation and thoughtlessness of expression on part of the authors. Let us examine the position for a moment: Do phrenologists predicate character upon large heads and foreheads merely? or upon simply size or weight of brain, regardless of other considerations? Is Lord Chelmsford to be compared with our "only General?" What kind of intelligence in the animals or men do they refer to? How often are mere instincts and propensities confounded with the operation of intellect, reason, identity, memory, and what not?

Upon investigation these expressions, instead of telling against phrenology, are actually in its favour. For instance, does the forehead present, in addition to a broad and high front, depth of frontal mass, *i.e.* length of head in front of the ears? Is it really a large forehead of breadth, height and depth, and if so, what is the quality of organisation, coarse or fine, obtuse or acute? How often is it, the individual is actually "shallow-pated," having breadth and height but no depth of forehead, being, *i.e.* actually foreshortened in length of anterior brain-fibre, as in *a, b, c*, figure iii. The phrenolo-

* This is very aptly put in "Story's Manual of Phrenology," which is now extensively used as a phrenological text book. Post free, 1/1 and 1/8.

gist can soon settle these points, much more readily than a prejudiced flippant objector. Take another instance—the forehead may overhang, giving “thumbed in” perceptives, showing plenty of brain in reality, but “bad form” an unbalanced head in fact. The excess of the reflectives over the perceptives giving much learning, theory, and disposition to philosophise, but little practicality. Or there may be an excess in the perceptives over the reflectives, which may give plenty of idle observation, vulgar staring without adequate reason, quickness of action, plenty to say, but little wisdom, little thoughtfulness or consideration for others. All these variations of form must be considered. You are to notice that mere size of brain indicates brain-power only (as a twelve horse boiler will generate more steam than one half its

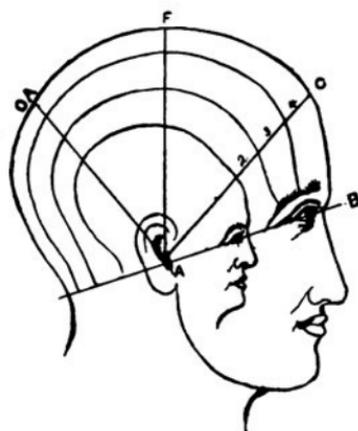


FIG. 3.—Infant to adult type of head. Exhibiting change of form and size, with brain development.

capacity) size of brain in part, in what particular direction. A man like an animal may have a large mass of brain, and yet not manifest much intelligence; but both will exhibit power of some sort or other. If the “animal organs” predominate (as exhibited in the width of the brain in the basilar region of the skull) so will there be a corresponding exhibition of the animal instincts and propensities manifested in the character of the possessor of these organs. This is the invariable connection between the size and manifestation. In whatever particular you detect, upon actual examination size will bear you out. You must look for something more than an apparently large forehead for intelligence, ability, etc. You must look for a beautiful head (a harmonised and balanced head, phrenologically proportioned and well made,

not lacking in width, height, length or form, no outrageous or inartistic outlines) to discern the really able man and good woman. True greatness, intellectual, moral, social and sympathetic manhood is not to be found in men with heads irregular in formation, with foreheads "villianously low," or having foreheads which protrude and overhang; but in men whose organisation indicates good quality, and whose heads are of good size, well-formed, and harmoniously balanced—I will now resume.

To the theoretical, but conscientious student of phrenology, these brain measurements are a constant source of bewilderment and distress. He wants to weigh, balance and "tot



FIG. 4.—Literary type of Head.

up" the human faculties with mathematical precision, or if endowed with less ability, as a grocer would so many pounds of soap at so much a pound, total amount so-and-so. You are not dealing in such dead and plastic material, neither are you dealing with primary elements in chemistry, nor mathematical propositions, but with living souls, human beings whom you are trying to understand by the "outward and visible signs" they present of their "inward and spiritual grace," as marked on the outward walls of their physical being, for which purpose the brain, in its volume, and contour, and quality, is the surest index.

OUR TALK ABOUT MEASUREMENTS.

It is as well to make all your measurements with a steel or strong linen tape line, which will not deceive you by stretching. Continue your measurements until the eye and hand are sufficiently educated to be able to make sufficient approximations for practical purposes without its use.



W. T. STREAD, Editor *Pall Mall Gazette*.

Take your first measurement over the base of the brain, around the head, at *c, d, c*, for circumference measurement, denoting "power and force." From *e, oa, e*, for second circumference measurement, denoting "intelligence and force." These measurements ought to be about equal. In practice you will find the first measurement the largest, as a rule. In pushing active business men you will find the lower measurement exceed the upper by half to three quarters of an inch. Thus, in the above head, $22\frac{1}{2}$ inches, *c, d, c*, (perceptives and executiveness); 22 inches, *e, oa, e*, (reflectives and restraint); would be a favourable measurement for a wide-awake commercial man, and so on in proportion. Twenty-one and a half and $22\frac{1}{2}$ in a literary or scholastic man would be favourable for his work. Twenty-three and $23\frac{1}{4}$ for a man of science would not be too much over weight. But 23 at *e, oe, e*, and 22 at *c, d, c*, would be unfortunate, larger disproportions more so, indicating more of the theoretical than the practical, etc.

G

The measurements from *a* to *a*, over *f*, should be about the same as from *b*, at the root of the nose to *o*, *c* (taken over *f*), where the perceptives *a*, *c*, *a*, and the reflective *a*, *e*, *a*, developments are more marked than on the above head. The frontal and posterior measurement *b* to *o*, *c*, over *f*, may exceed that of *a*, *f*, *a*, by half-an-inch to an inch. This would indicate that the social, moral, aspiring, and intellectual

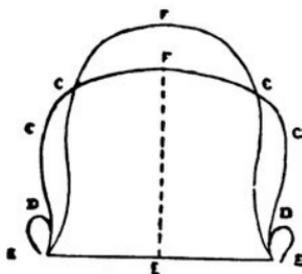


FIG. 5.—Back view of heads.

developments are greater than those of the purely executive and selfish faculties. Where the head is proportionately high, as in this head, the person will be highly moral in tone and feeling; but when it is much higher than it is broad, as in this head, the person may be amiable, but will also be possessed with a strong sense of justice, which may be

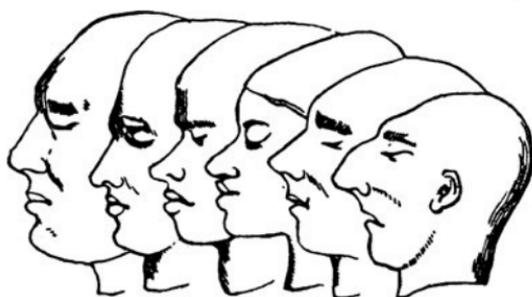


FIG. 6.—Broad and low head patch. The Murderer.

exhibited in a fault-finding and censorious manner. Its excess in this case leads to exacting extremes and censoriousness in the government and direction of others, as well as a prominent feeling that there is not any person can do anything as well as himself. He will be troubled by trifling circumstances. The positive and excitable elements in character will lead to extremes and inconsistencies. More width than height often

indicates a lack of moral feeling, there being greater secretiveness, acquisitiveness, destructiveness, and cautiousness than moral and spiritual development. Such a head, associated with a low type of organisation, is certainly a criminal one, detected or otherwise. The height of the head should be

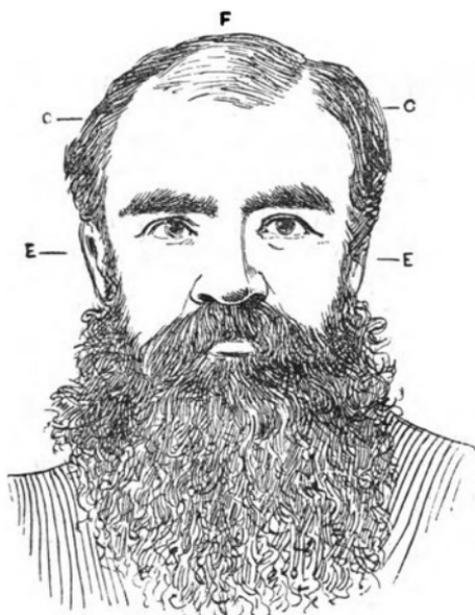


FIG. 7.—Narrow and high head. Gosse. The Benevolent.

about the same as its width—for instance, of the height from *e* to *f*, is 6 inches, the width from *e* to *e* should be 6 inches. If the measurements from *c* to *c*, or “cautiousness” to “cautiousness” is less than that from *d* to *d*, or “destructiveness” to “destructiveness,” it will indicate that the restraining elements are not as powerful as the executive. In the above head the reverse is the case. In figure 4 the moral and intellectual predominates. The following measurements may be found useful to take in addition to those already given: Anterior measurements from *a* to *a*, over *e*, for the perceptives, say $12\frac{1}{2}$; *a* to *a*, over *e*, for reflectives, say $13\frac{1}{2}$ inches; *a* to *a*, over *g*, for intuitive or semi-intellectual measurement, say $14\frac{1}{2}$ inches; *a* to *a*, over *f*, say 15 inches; and $11\frac{1}{2}$ inches from *a* to *a*, over the apex of the occipital bone; $15\frac{1}{2}$ inches from *b* to *oc*, over *f*, with 1st circumference measurement of *c*, *d*, *c*, of $22\frac{1}{2}$ inches, and 2nd circumference measurement, *e*, *oa*, *e*, 22 inches, you would get a fine specimen

of a good head, such as you might meet in daily practice as an editor, reporter, teacher, accountant, and professional pursuits requiring activity, versatility, and application.

(To be continued.)

Hygienic and Home Department.

THE HEALTH AND HABITS OF 3,500 OCTOGENARIANS.—A Boston editor, who has just sent out blank forms to Massachusetts men and women of eighty years of age and upwards, inquiring as to habits, eyesight, teeth, hearing, and so forth, has, says *Iron*, received more than 3,500 replies, which throw considerable light on the question of longevity. The correspondents mostly ate meat, *ad lib.*, and used spirits occasionally. The old people are from town and country, and nearly all still lead active lives. They partake of three meals a day. Men and women alike are early risers, almost without exception, and nineteen out of every twenty have observed this custom through life. Exercise has been hard up to sixty-five or seventy years, and after that period has consisted (when the regular occupations have been given up) of walking or gardening, or both. Out of 1,000 men 461 have been farmers, and the rest are divided among nearly all the other trades and professions. Tea and coffee drinking was indulged in by fully two-thirds of the 3,500, with some of them to excess; and of the men, nearly all have both smoked and chewed tobacco, the amount daily consumed by some having been enormous. Their cares were heavy, their work arduous. All were regular in their habits, with plenty to occupy their hands and minds, and getting plenty of fresh air. This seems to be, at least, a primal quantity in the solution of the problem of long life. Men like these are able to eat and smoke, even to a point we should call excess, without injury, and even to drink at times with no evil resulting. It is those of sedentary habits, who do no hard labour and get little exercise or fresh air, who must be careful.

THE LONGEVITY OF BRAIN WORKERS.—Much has been written of late concerning the long lives of those who follow literary pursuits, and some interesting statistics as to the age of writers have seen the light. With the familiar instances of Goethe, Voltaire, and a score or two more of past days, and with the more modern cases of the Laureate, Mr. Browning, and Mr. Bailey, the author of "Festus"—long may they all live—I am not inclined to concern myself. With a full sense of my own incompetency to deal scientifically with the subject, I wish nevertheless to place matters on a scientific basis. In point of fact all professions are healthy as compared with trades. What men are longer lived than scientists, archæologists—there is no profession of archæology, but let that pass—lawyers, clergymen,

physicians, actors? In some professions, notably the Bar, to which might be added the stage, the early training is said in a half-serious banter, to kill off the weaklings. To some extent this is true of all professions. Men without self-control die, as a rule, young, whatever their occupations. In other cases, however, the conditions under which the classes named exist are the most favorable. The two things that must readily kill men who attain middle age are anxiety or loss of interest. The man who goes to bed not knowing whether a turn in the market may elevate him to wealth or steep him in ruin, dies of softening of the brain; he who has made his fortune and retired feels, unless he has a hobby, that he has no place in the world, and dies of inanition. As a rule the professional man of fifty has learned what he can do. If he is unfit for the line he took he has slipped out of it; if he is making a fortune it is a career full of interest and with little trouble or anxiety to himself. It is not his own case that the barrister pleads, the physician combats, and the parson arraigns. If, again, he is but moderately successful, his earnings though small, are pretty safe. He gets as near an approximation to security as in a world such as this accords, and he may hope, barring exceptional circumstances, that the future will be as the past. His occupation meanwhile brings him consideration and intelligent surroundings, and his life is fairly and pleasantly varied. In these things lie, I make bold to say, the secret of long life, on which the world is given to comment. Once the philosophic temperament is reached the combustion of life is not rapid.—*Gentlemen's Magazine.*

EYE MINDEDNESS AND EAR MINDEDNESS.—It goes without saying that every one will probably have a hint (though often only a slight one) as to the sensory bent of his apperceptive processes, especially any one engaged in mental labour. If he is a "visionaire" he will have noted how much better he remembers what he reads than what he hears; that he often remembers the position of a word on a page; will, perhaps have a good memory for forms and faces; will find that he can easily read while talking is going on; that he readily gets absorbed when his eye is occupied, and so on in a hundred ways. The "auditaire" will note that a lecturer impresses him more deeply than a review article; that he imagines the sounds of the words as he reads or writes (and is usually thus a slow reader) that he repeats aloud what he has written, to judge of its effect—he wants to know how "it sounds" even when it is only to be read; he observes harsh sound combinations in style (the "visionaire" observes misprints); talking easily disturbs him when reading or writing, his attention being involuntarily drawn to the conversation; he may have a good memory for tunes and so on. Those who approach the motor or the indifferent type will have greater difficulty in discerning this by haphazard observation.

HOW IMAGINATION AFFECTS THE STOMACH.—An interesting experiment was recently made by a Dr. Durand to ascertain the relative

power of imagination in the two sexes. He gave to 100 of his hospital patients a dose of sweetened water, and shortly afterwards entered the room, apparently greatly agitated, saying he had by mistake administered a powerful emetic. In a few minutes four-fifths of the subjects were affected by the supposed emetic, and were mainly men; all those not affected were women.

LAUGHTER INDICATES CHARACTER.—An ingenious contributor to the Berlin *Neue Musikzeitung* elaborates the theory that the character of a man is to be predicted from the special vowel which predominates in his laughter. For instance, persons in whose laughter the letter A (sounds *ah*) is dominant are open, jovial, honest folk, who delight in noise and movement. "Laughter in E" is an indication of the phlegmatic and melancholic. Children almost invariably "laugh in I," and this is also observable in persons of a naïve, docile, modest, or undecided character. "Laughter in O," which the writer regards as the most dignified of all the laughing tones, is the mark of noble and bold tempers. The worst of all the laughs is that in U, which is the characteristic of the misanthropical.

KEEP THE ARMS MOVING.—Walking on an even surface, the only variety of physical exercise which most business and professional men get in town, is well known to be a poor substitute for arm exertion. The reason is partially plain, since walking is almost automatic and involuntary. The walking mechanism is set in motion as we would turn an hour glass, and requires little attention, much less volition and separate discharges of force from the brain surface with each muscular contraction, as is the case with the great majority of arm movements. The arm-user is a higher animal than the leg-user. A man's lower limbs merely carry his higher centres to his food or work. The latter must be executed with his arms and hands.

EDUCATION OF CHILDREN.—The theory of the education of masses of children all alike is a wrong theory. No two individual things in the inorganic or organic world were ever created alike in all particulars. The law of differences is the law of nature, and the following of the law of nature is the road toward success. As this principle in education becomes more and more apprehended, the more will processes in education cease to be empirical, and become more practical.

Book Notices.

Masterpieces: Pope, Æsop, Milton, Coleridge, and Goldsmith. Edited by H. S. Drayton. (1889, New York: FOWLER & WELLS CO.) This—an excellent child's book—is an illustrated and annotated reproduction of the "Essay on Man," the Fables, "Comus," "The Ancient Mariner," "The Traveller," "The Deserted Village," and "The Hermit." They were previously published separately by Mr

Wells—whence the combination—but the first idea in the “*Essay of Man*,” of supplying notes from a phrenological point of view, seems to have been abandoned; many of the notes given must seem strangely uncalled for to English readers. So also the liberties the editor has sometimes taken with the orthography, and even the wording of these classics, as for instance, the substitution of “ghastly deck” for “rotting deck” in the fourth part of the “*Ancient Mariner*.” The book is nearly all that could be desired in the getting up, and the biographical notices are concise and well written. The illustrations to the Fables are welcome additions; but the others are rough, crude, and often grotesque.

Forward Forever, Heaven on Earth, and other poems. By William J. Shaw. 1888. New York: Fowler & Wells Co. A neat little brochure of four poems, which, if without the higher forms of imagination and individuality, are possessed of keen human interest. In “*Forward Forever!*” the poet hermit strikes a note of hope in response to the pessimist tone of “*Locksley Hall, Sixty Years After*,” and in the Laureate’s Alexandrine form. The second poem is more homely; the others are “*Stand Fast*,” and “*The Evening Hour*.”

Notes and News of the Month.

WE regret to say that Mr. E. T. Craig, President of the British Phrenological Association, is seriously ill.

MISS JESSIE FOWLER, with her sister and brother-in-law, Mr. and Mrs. Piercy, will be home from their long tour about the middle of March.

A NEW edition of “*The Face as Indicative of Character*,” by A. T. Story, is now out. Those who have not read this interesting work should order it at once. Price, paper bound, 2/-, in cloth, 3/-. (Postage 2d. extra).

CORRECTION.—Mr. A. Hubert desires us to say that in the January Magazine, page 34, he is made to say, “We cannot arouse a sympathetic system,” instead of, “We cannot easily arouse a person who has the lymphatic temperament predominating.”

THE next meeting of the British Phrenological Association will take place on Tuesday, the 5th February, in the Memorial Hall, when Mr. Donovan will read his paper on the "Diagnostics of Phrenology," instead of on the 5th of March. On the latter date Mr. Webb will give his paper on "The Phrenology of Living Statesmen."

THE *Reformer* (Glasgow) says of "The Phrenological Annual for 1889," price sixpence:—It is first-rate, varied, interesting, and informative in a high degree. It informs us of many able phrenologists in Great Britain, giving portraits of them. There are articles on the old and new phrenology, its past and future, its scientific basis, and its relation to education, insanity, and crime.

The 6th Edition of what is regarded as one of the most reliable and practical works on the popular subject of Mesmerism, is about to be published by MR. J. BURNS, 15, Southampton Row, W.C., and in addition to the letterpress, which is said to emanate from a most reliable source, the re-issue will be embellished with several pages of litho illustrations demonstrating the various modes of applying the practice to scientific and curative purposes.

MR. J. G. KYME, of Gomersal, recently delivered a lecture before the St. John's Debating Society, Dewsbury Moor, on the subject of "Phrenology." The lecture was very ably dealt with, and numerous drawings were shown to the delight of all present. Three delineations of character were given, which testified to the capabilities of the lecturer. On the motion of Mr. Councillor Kilburn, seconded by Mr. J. Bush, the lecturer was accorded a hearty vote of thanks. The Rev. P. S. Brown occupied the chair.

THE Class on Practical Phrenology was commenced on January 16th. Mr. H. C. Donovan giving the first lesson on "Principles, Axioms, and Definitions." The next lesson will take place on the 6th of Feb. Subject: "Location of the Organs." We should be pleased to see more members present, indeed if more do not join, it will be rather discreditable to the Association. Ever since it has been started, there has been an outcry for classes for practical instruction, and now that, through the generosity of one of the members, we have an opportunity of meeting this desire, those who were the most anxious are lukewarm. Mem.: The place of meeting is at Miss Baker's, 108, New Bond Street, W., four doors from Brook Street.

DR. NATHAN ALLEN, of Lowell, Mass., who had been in a semi-conscious condition since his fall several weeks ago, died last month

aged nearly 76. He was born in Princeton, Mass., and was the son of Moses and Mehitable Allen of Barre. He was the last of a large family of brothers and sisters, one of the former being Rev. Dr. David C. Allen, for twenty-five years a missionary in India. Dr. Nathan Allen was for several years Superintendent of Health and had in past years served in the Common Council and School Committee. He was prominent in the Massachusetts Medical Society and was a graduate of Amherst College, of the Board of Trustees of which he was a member. He was an authority on sanitary science and was the last but two of the older physicians of the city. Readers of *The Phrenological Magazine* will remember Dr. Allen as the author of a work on physical culture, reviewed in these pages a month or two ago. Those who have not got this work would do well to procure it.

THE *Heckmondwike Herald and Courier*, of Nov. 29, contained the following:—"The Rev. C. F. Darwent, M.A., on Phrenology.—In connection with a series of sermons he is preaching on 'Modern substitutes for the Gospel of Jesus Christ,' the pastor of Westgate Congregational Chapel, in his sermon on Sunday evening last referred to the subject of phrenology, but disclaimed any intention of ridiculing it. If, as it claimed, it could reveal character, it was a very serious thing. Phrenology—while it had something good in it—had not all that its professors claim. He showed that the three membranes between the brain and the skull, and the thickness of the skull itself, prevent the formation of bumps in most cases. Instances had been known of musicians and calculating boys with pits instead of bumps where those of time and number should have been. After pointing out many fallacies in the theory of phrenologists, the rev. gentleman called attention to the moral and spiritual aspects of the subject." All that can be said in reply to the above is that the Rev. Mr. Darwent should study his subject a little more, before he ventures to pass judgment upon it. This talk about "bumps," the three membranes, etc., shew that his reading in phrenology is of a most superficial character. We challenge him to produce his instances of musicians and calculating boys "with pits instead of bumps where those of time (?) and number should have been." We presume he means "tune" by "time."

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photographs; the

photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 3s. 6d., for six months' subscription to the MAGAZINE. The leading traits will be given when 1s. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

M. A. W.—The lady has a favourable condition of body for health, and possesses rather a strong hold on life. She is adapted to an active life, can handle herself and her mind easily. Her entire organism is available. She has naturally good circulation, digestion, and her mind works promptly. Her head is high rather than broad. She is characterized for openness and frankness, is not one of the specially greedy, covetous kind, is willing others should enjoy themselves; but she has great firmness and perseverance in all matters of principle. She is capable of taking very strong ground, and of maintaining her position so long as any opposition lasts. She is not timid, is not given to worrying or fretting. She has a high sense of character, is ambitious, and desires to excel and be favourably known. She is domestic in disposition, capable of strong love for home and all that belongs to home life and duties. She could easily suit herself to married life and parentage, but she needs a companion who is in sympathy with her, and will so adapt himself that they can work together, and have one mind on the same subject. She has a clear, intuitive cast of mind; she delights to watch people to see the workings of their minds. She comes to the point in her judgment; is concentrated and condensed in her thoughts; can say much in a little, but is not a great talker. She is not so forward as a student, as sound in her judgment. As a scholar she would excel, because she understands herself, and does not go over the subject carelessly. She is systematic in the use of her time and in her work, so that she works without making mistakes. She can write better than speak, is generally in earnest, but is lively, warm, ardent, earnest, and rather excitable. Few would make so constant a companion as she. She has a public spirit, is easily interested in others and in what is going on. She has all the indications of long life, and will be able to resist disease quite easily. She is liable to have rather too good an opinion of others; they do not always mean what they say when she thinks they do.

M. A. W. No. 2.—The gentleman has a predominance of the motive and mental temperaments, giving strength, tenacity and ability to endure, but he would be better balanced if he had more of the vital organization. He must take chest exercises to enlarge the surface of the lungs. He should pay special attention to breathing. He does not appear to so good an advantage at first, persons generally think more of him as they become more acquainted with

him. He possesses more than average power of endurance, can bear pain or even cause it if necessary and could make a surgeon or dentist and not suffer himself while causing pain in others. He comes from a family having more than ordinary stock of constitution, some of the members proved themselves to be very tough and enduring. He is strong in his likes and dislikes. He forms but few attachments, but is lasting in the attachments he does form. Some of the hardest battles he will fight will be for his friends rather than himself. He has mechanical capacity and versatility of talent and can do different kinds of work. He also has scope of mind, will take large and magnified views of subjects, in fact he has some ability for an artist. He can succeed in wholesale business. He has much forethought, is rather over guarded and cautious. He easily becomes suspicious, hesitates in making up his mind and only confides in the few with reference to his private affairs. He is very tenacious, firm persevering, not extravagant in hope. He should encourage his enterprising disposition. His intellectual powers are favourably developed. Has fair abilities for mechanics and mathematics. Has not a good verbal memory. The relationship between the two in their temperaments is favorable, if they devotedly love each other. To be happy in wedlock they must do all they can for each other and work together and try to agree. The result in offspring will be decidedly favourable by such a union.

MYSTERY.—This gentleman's head is rather large for his neck and body. He will need to be employed in some physical channel rather than devote himself to indoor life and head work in order to keep up the balance of power. He has not great strength of constitution. There is a consumptive tendency in the family, he may avoid it by taking care of his health and being employed physically as well as mentally. The base of the brain is scarcely strong enough. He is not much of an animal in his nature, his sympathies are not with the physical so much as with the mental. He needs more executive power, more appetite, more courage and more of the social mind to give good balance to his brain, is liable to exercise his thinking capacity too much. As a mechanic he would want to understand every step he took. He is not adapted to a rough life. He should be particular about his diet, try to confine himself to plain, simple food, avoid stimulants and narcotics. He is not adapted to trading, buying and selling, unless for others. He has a strong attachment to place and dislikes changes of habits. He has patience, application, can give undivided attention to subjects. He is rather absent-minded. He is very cautious, careful, anxious, circumspect, steady, firm and persevering. He might venture a little more. He is not copious in speech, should talk more, make a public speech, read out loud, etc. The more he cultivates his intellect the more he will find it worth cultivating, should read histories, biographies and scientific books together with phrenology and physiology. His natural defects are not in the base of the brain, his superior powers are connected with

his intellect, imagination and moral sentiments. He could not enjoy a careless, wicked course of life. He needs a wife who is a strong, healthy, vigorous woman, from a healthy, long lived-family, one comparatively muscular, resolute and energetic, he should avoid a slender, tender, thin-skinned, small-chested woman. He should keep on what he is doing in a mechanical direction and give his odd hours to study and self-improvement.

BESSIE has a superior head for thought and judgment. She is well qualified to plan, lay out work, and use her resources to a good advantage. She may fail sometimes in definiteness of observation, or memory of details, but has a favourable organization to superintend, to teach, and to explain to others. She has a distinct love for philosophy and theology. Is quite tenacious of right, and has distinct ideas of justice and obligation. She is remarkable for kindness and tenderness of disposition, and can excel as a nurse, or manager of a ward, in a hospital. She has much more mind than she shows under ordinary circumstances. She can entertain company, can make herself agreeable, and when old will be about as jolly as at any other period of her life.

CAPTAIN ALEC.—This gentleman enjoys life ; he has no desire to die at present ; he finds enough to occupy himself pleasantly in this world. He takes life easily, works when he must, and enjoys himself when he can ; is not often sour in temper, or cross in disposition ; is generally good-natured, and takes things as they come ; is in sympathy with the physical world, is a good judge of men, things, and circumstances, and knows how to take advantage of them. He is governed by experience, has an intuitive mind, and knows things in a minute ; is tender-hearted, and generally respectful. He has always been in love, and always will be ; makes friends wherever he goes ; is interested in children. He is adapted to taking the charge and general management and care of an establishment like a warehouse, church, club, or to fill some position requiring honesty and faithfulness. Hard work and close confinement would not suit him, but he cannot bear to be idle. If on a farm, he should have charge of the stock ; if in a warehouse, he should be the one to be trusted with the keys ; if in the market, he would be able to discern quickly and correctly the value of different kinds of grain, and would know how to take advantage of the market. Circumstances being favourable, he would do well to keep a restaurant or hotel, especially if "Bessie" was connected with him. He is a little too easy and good-natured ; wants more muscular power and nervous action.

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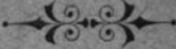
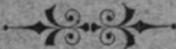
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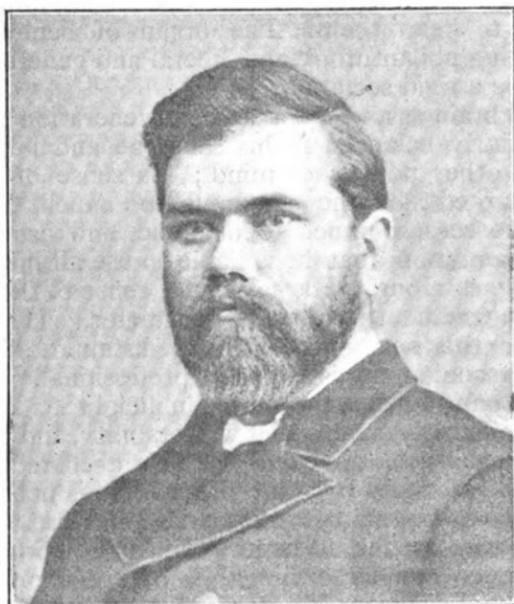
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H

He has materially a good sound constitution, and has inherited a strong tenacity of life. The large chest, neck, chin, and face denote a strong animal life; joined to his high motive and mental powers they furnish him with great mental and magnetic force. Then again the large higher brain and Christian experience in conjunction give great moral balance. His nose does not indicate an antagonistic spirit, but great earnestness, directness, and definiteness of mind. He is a forcible if not a copious speaker, but no great talker unless he has something special to communicate; and would be disposed to put a limit on himself rather than continue for the sake of talking. He would begin at once on the merits of his subject, without many preliminary remarks, yet preserving some of his best thoughts to close up with. His head is in proportion higher than it is broad; he inclines more to preach the Gospel than the law, to dwell more on the love and kindness of the Almighty than the anger. He has great constitutional energy and force of mind, without a severe and revengeful spirit. His sympathetic and social nature are strongly pronounced, enabling him to make friends and to keep them. The organ of benevolence is large, favouring philanthropy and liberal and generous views. He cannot be a rigid sectarian.

His moral brain as a whole is strong: veneration especially so. He is fairly balanced in his sanguine and hopeful disposition by other powers of mind; his sense of justice is distinctly marked; but he has none too much restraining power, for he sees so much to be done, and has so much energy and ambition, that he is liable to use all his available force as he goes along. His faith and sense of the spiritual make a strong element in his moral character. He worships a God near the heart—not far and distant. He makes religion a personal affair, as well as a professional. Firmness is very large, and he is not wanting in height to the crown of the head. This gives him great will, stability, and reliability of character; he is not a trifier, but has a character of his own, which he inherited from his father. He is not prodigal; he knows how to regulate his resources, and use them judiciously, and does not tell all he knows at first. Cautiousness and secretiveness are large enough to give economy in the use of his knowledge. He has sufficient imagination, is impressionable to new ideas, and has scope of mind; but imagination takes a moral rather than an artistic or poetic direction. He makes no effort to be witty, but is so sometimes without being aware of it. He exerts his efforts to bring his ideas and statements to a focus as much as possible.

His large comparison gives him favourable talents to explain and illustrate, and enables him to present his ideas in a clear and distinct manner. His large order enables him to arrange his plans and systematize his ideas. He has much practical talent, and is more a student of nature than of books. Although social and decidedly sympathetic, he is yet living an earnest life, with a definite object in view, and has no time to waste, and no disposition to trifle. He is a good judge of character, and knows how to hit the right nail on the head, and to say the right thing at the right time and in the right way. When his life in the flesh shall have passed, and his character be displayed, he will be remembered for his industry, earnestness, perseverance, and moral strength; for his faith in God and the future; for his warm social nature and magnetic power; for his strong sympathies and interest in the welfare of the human race. Joined to an intuitive, analogical, practical, and available common-sense intellect, having an individuality and identity of his own, and without borrowing from or imitating others.

JOHN MCNEILL.

JOHN MCNEILL takes off the minister's gown before he commences his sermon. This is our apology for putting aside the prefix "reverend." It enables us to grip hands at once and to come face to face with a man who looks healthy and frank and honest. His grasp is warm, his presence is magnetic. He has been described as more like a ploughman than a philosopher or a preacher. This may be a correct physiological diagnosis, but it speaks in his favour rather than against him. An ex-president of the Wesleyan denomination said the other day that a ploughman was more useful than a philosopher. We might do without the latter, but we would get on badly without the former. This is a freshly-clothed idea, in which will be found food for reflection. John McNeill, "Ploughman," suggests "John Ploughman" Spurgeon. "John Ploughman's Talk" may have an influence on human thought and the lives of the great mass of mankind equal to Herbert Spenser's philosophy. Under the ploughman's garb there may be a true heart. The ploughman's bonnet and the railway-porter's cap may encircle a brain from which will flash heart-songs which will thrill the world,

and soul-sermons which will beget in multitudes a new hope, a new love, a new life. The philosopher goes to the hill top to dream. The ploughman stays on the level plain of human affairs and digs, and sows, and reaps. We need more ploughmen. We have plenty of philosophers to carry on the world's work for the next fifty years, and philosophy enough to keep men thinking to the end of time.

The echoes of thundering John Knox, eloquent Thomas Chalmers, brilliant Thomas Guthrie have not yet died away. Their names are held in sacred memory and their work has not been effaced by the obliterating waves of the rolling years. The music of their eloquence has not yet ceased to reverberate in Scottish hearts. In the homes and among the hills of Scotland the mention of these and kindred names sends a thrill of honest pride through all who have Scottish blood leaping in their veins. Scotland, as all the world knows, is a land of preachers; and the Scottish preachers of to-day guard with jealous care and pardonable pride their heritage. It was, therefore, no wonder that some two years ago they were bitterly lamenting the spare attendance at the Sabbath services, and condescended to ask each other if the cause of this indifference, "the falling away from the means of grace," was the lack of power in the pulpit. Heretic hunters were shaking their heads in doleful silence at the heterodoxy of not a few of their brethren. The Fathers had good reason for being seriously concerned, at least they themselves thought so. Momentous questions, such as "Is the Pulpit a Failure?" "Preaching a Lost Art;" "The Pulpit behind the Pew," &c., were being discussed in such a vigorous, outspoken manner as to cause something akin to consternation among many of the honoured Fathers and Brethren. During a lull in the storm a witness edged his way to the bar of public opinion. He was a student fresh from college. An untrustworthy witness, some might say, for his preaching life and ministerial experience was all before him, instead of behind him. An impudent fellow some did say, and others were candid enough to call him a jester and a fool. He was not ashamed to look as bright and as happy as a thoroughly healthy man should do. He was no mere imitator of somebody else. He saw no need to put curb or brake on his ready wit, his healthful humour, his sound common sense. He was himself, and no other—John McNeill, preacher.

It ought to be explained that though this freshman appeared as a witness at the trial of the pulpit *versus* the pew, he did so unwittingly. But he was a witness all the same. He had

nothing to say about the "art of preaching," he simply preached. He was bold almost to bouncing; confident bordering on cheekiness; earnest rather than eloquent; artful if not artistic; passionate without being pathetic; long-minded when he was not learned; tragic instead of tender; thundering but by no means thrilling;—and in appearance he looked healthful rather than heavenly. Now and again this plain-speaking man let slip some rather sharp bits of criticism. He denounced with startling earnestness the sinner's wrong-doing, but he reasoned with the sinner. One who delighted in hitting out at the weaknesses and failings and sins of others, had a few brickbats launched at his own head. He was taunted with being an upstart booking-clerk, and his cast-aside railway porter's hat was hunted up and flung at his head. But he neither disowned the cap nor heeded his captious critics. The press-men did not take kindly to him at first, but they reported some of his smart, wise, catching utterances, and also a good many things he neither said nor did. But by-and-by this young man from the country was listened to. The common people, and the uncommon people too, heard him wonderingly; and if report speaks truly, many heard him gladly. His theme was the old ever-new Gospel. Hundreds, thousands, thronged to hear him. Within a year Edinburgh and Scotland had well-nigh forgot that the popular preacher whom they were in haste to hail as the "Scottish Spurgeon" had ever worn a porter's cap or flourished a clerk's pen. Reserve, suspicion, frigid caution, gave way. He knocked at no door save that of the human heart, and he did not ask to be himself admitted, but his Message, his Master. Scoffers, sceptics, and objectors generally were thus taken off their guard, and in listening to and taking in the preacher's forcibly delivered message, they took in both. If we may judge from the widespread affection of multitudes, there has been no repenting, and no dissolving the kinship thus formed. Strange too, that this young fledgling of a preacher should be invited to "wag his pow," and deliver his message in the pulpits of preachers of such eminence as Dr. Alexander Whyte and Dr. Walter Smith, of Edinburgh. True, some sedate pew-holders in these churches held up their hand in dismay at such an innovation. Still, they went to hear him in the forenoon. They hurried back in the afternoon as well. His fame spread, and he was wanted here, there, and everywhere. Where he could go there were generally as many people eager to hear him as would have filled the church, or hall, or theatre, where he was to preach, several times over. London heard of him, and by invitation of the Young Men's Christian

Association he stood on the platform of Exeter Hall, shoulder to shoulder with Canon Wilberforce and Charles H. Spurgeon. Between the enthralling orator and the famous preacher there was no rivalry for first position, and it was admitted that the young Scotchman, heavily handicapped as he was, came in a splendid third. His pleasant voice and pawky humour put him at once on good terms with his best audience, and his dreadful earnestness carried him through a stirring address, which was listened to with rapt attention. It may be interesting to know something more of this young man who in two years has become one of the most popular preachers in Scotland, and who has, also, been wooed and won by London, in spite of the strong claims put forward by Edinburgh.

If it must needs be told that John McNeill's parents were poor, let it also be put on record that it was the "honest poverty," for which neither sire nor son need ever hang their head. They were poor, industrious, pious. His father was a native of Ireland, but he is said to be of Scotch extraction. He came over from County Antrim forty years ago, took up his abode in the quiet little village of Houston in Renfrewshire, situated about five miles north-west of Paisley. Here he wrought as a quarryman, and after some years he took unto himself a wife. The subject of this sketch was born on July 7th, 1854. His boyhood was uneventful. He attended the village school and was drilled in the elementary branches of education. If he was no prodigy, it goes without saying that he was neither a dull boy nor an indolent scholar. The family removed from Houston to Inverkip when John was twelve years of age. This is a beautiful maritime village on the east shore of the Firth of Clyde, four miles south-west of Greenock. After some months at school, and when young McNeill was thirteen years of age, he left school to do duty as gateboy at Inverkip station. To most boys this would have been the gateway to labour and to labour only. But this lad was also determined that it should also be a gateway to knowledge. His duty was to open and to shut the gates at a railway crossing to keep the iron track clear for the trains. A lovely beginning. But it was the first labour step up the hill of fate, who can tell that it may not lead to fame, or to fortune.

When Alexander Anderson, better known as "Surfaceman," was working as a platelayer, the engine, "the mighty jove of commerce," as it rushed passed him, time after time, stirred within him the fire of rugged, eloquent song. Hear the swish, and scream, and thunder of the mighty engine as it

dashes past, and as its angry roar dies away in the distance, catch the rythmical beat of the "Surfaceman's" song:—

"Then a deeper pride grew in me, and my heart beat higher still,
For I felt myself a part of all his iron strength and will—
Mine the endless grasp of sinew, mine THE MIRACLE OF MIND,
Mine the glory and the triumph of my toiling fellow-kind."

The bright, observant, impetuous gate-boy could not fail to gather pith, and push, and ambition, as, day by day, he cleared the track for the steel-clad Hercules as it thundered shrieking past. "The miracle of mind!" Well sung, Anderson! The mind it is which contrives and conquers. Let us keep pace with the boy. There he is; clad in the homely corduroy attire of a railway porter and ticket collector at Inverkip Station. His cheery cry, "Take your seats!" and his courteous command, "Tickets all ready please!" was heard there for about three years, when he was removed to Greenock to ply the role of booking clerk. Here, for a time, young McNeill kept hard at work, labouring, persevering, learning. He spent his week nights with his books, or at the Lecture Rooms of the Watt Monument, where is placed the Chantrey marble statue of James Watt, who, it need hardly be stated, was born in Greenock. This cold marble figure of one of Scotland's most honoured sons, touched to life by the vivid imagination of the breezy young railway clerk, would become to him an inspiration to go ahead. The marble lips moved not, but the "miracle" powers of his own mind were stirred within him, and the new impulses took shape in an earnest endeavour to make each workful to-day, a vantage ground from which to step on to a better, if still workful, to-morrow.

A red-letter day in the life of our hero must not be lightly passed by. In the lives of all earnest men there has been a time and a spot, a somewhen and a somewhere, which has been a turning point, or a starting point in their spiritual history. In McNeill's case the mental conflict was sharp and short, and the issue clear and well-defined. While at Greenock, he spent his Sundays with his parents at Inverkip. There he enjoyed the hallowed influences of "Home"—a Christian home. He well knew by happy experience the full meaning of the "Cottars' Saturday Night" so pathetically portrayed by Burns in his immortal poem-picture. The quiet, restful, if somewhat frigid Sunday at home, including attendance forenoon and afternoon at the Free Church, was a breathing time, a milestone on life's highway, which gave him the opportunity of measuring himself retrospectively and prospectively. In such surroundings as these, and when he was nineteen years of age, John McNeill experienced the

dawning of a new life, the birth of a new hope, the fire of a holy ambition. In a trice he was a transformed man; and, at once, he set himself, with all the force of his ardent, impetuous nature, not to profess merely, but to preach and to practice. The mysteries of the spiritual life he did not fully understand. He could not explain the forces at work within him, and around him, no more than he could the wind which cometh and goeth as it listeth. But one thing, however, he did know—the Divine Christ had become to him a reality, a personality, the World's Redeemer. His mind was illumined, his heart was aglow, and his tongue gave eloquent utterance to his new joy and hope. To the old query, "How can these things be?" the reply in the experience just referred to is an important factor in the life of John McNeill. To give no place to the fact of his "conversion" in this sketch would be to outlive a spiritually dead man, whereas he was tremendously alive.

But there is nothing of the goody-goody style of cant, no mock sentiment about this young convert. Head, heart, hands, and heels are all under the dominating sway of his moral faculties and the spiritual forces within him. He said he never tossed the caber so much or handled the dumb-bells so frequently as he did after his conversion. He discovered that he had a body that needed to be developed, and he set about it with a will. Speaking with a young fellow, who talked mightily about God's grace, and testifying for Christ, etc., but who had "an awfully dirty collar and an unwashed appearance," he led him away to another region of things, and changed the flow of his spiritual (?) evaporations by asking *when he had taken a bath?* At another time he is in the company of some excellent fellows who had received a splendid education, and "returned home from college trailing clouds of academic glory behind them." Some of them, he said, could write "M.A." after their names, but he had doubts if one of them was a M.A.N., which is a far higher degree. Mr. McNeill's ideal seems after the pattern of the "coming man" who was carefully outlined in the PHRENOLOGICAL MAGAZINE, some time ago.

Faithful service led to Mr. McNeill's removal to the Company's offices, Princes Street Station, Edinburgh. A short time afterwards he accepted a clerkship in the General Superintendent's Office at the Waverley Station. On his arrival at Edinburgh, he at once identified himself with St. Bernard's Free Church, and became a member of the Young Men's Christian Association. He was full of zeal and service, and was soon at work as a Sunday school teacher. Within the

circle of the Young Men's Christian Association he found ample scope for trying on his "'prentice hand" at preaching. His intense love of mission work gave him many opportunities of usefulness, and while he was doing good to others he was himself thrice blessed. His readiness of speech, his fluency of utterance, his thoroughness in all he said and in all he did, led many to believe that he was, in every way, fitted for the ministry. There was no pretence, no boasting, and only self-consciousness enough to enable him to bravely do the work which he took in hand. While his spiritual zeal found outlets in mission and evangelistic efforts, the culture of his intellect was not being neglected. True, up to that time, he had only the slight groundwork of his early education upon which to build a character such as he was developing. But he was a shrewd, well read, well informed, observant man. A bold resolution was at last formed, and a brave step decided upon. And it was no sooner resolved upon than it was done. He resolved to educate himself for the ministry. This is a man of action, "clear the way." He gave up his situation at the North British Railway Office, and at once entered Edinburgh University. "Never venture, never win." It was a risky step, but "a stout heart to a stiff brae," and the thing was not impossible. But the doing of it meant work and waiting. And work he did, with the patience and the perseverance which, according to the old time copy books, overcomes all difficulties. He supported himself during the three years he was at Edinburgh College by labouring as a missionary in connection with the Free St. Bernard's Church. He took another bold step—he married. "What a foolish thing to do," some folks said. Not a bit of it. And he went through his college course and made neither shipwreck of his faith nor his snug little home. His marriage he considers one of the most important events of his life, and it is certain that John McNeill is a happy man "though married." We have next to follow the young student to Glasgow, where he put in the fourth year of his University course and afterwards attended four years at the Free Church College. During all this period he laboured as a city missionary, and did excellent mission work, at the same time plodding on at his studies with as much vigour and freshness as if he had no other work in hand. In due course he was licensed to preach and stood forth—the Rev. John McNeill, all ready and eager for the next move.

He had not long to wait. The pastorate of the Barony Free Church, Glasgow, was offered to him, but in spite of the fine church, with one thousand members, and a good stipend,

he declined. Several other congregations invited him, but he accepted the call sent him by the McCrie-Roxburgh Free Church, Edinburgh. Of his wonderful success in that musty little church little need be said. Soon the empty pews were crowded, and for many months the circus, one of the largest buildings in Edinburgh, was not large enough to hold the thousands crowding to hear him. Edinburgh folks are difficult to move. Nothing short of an earthquake will quicken their pulse, and even such a shocking event as that as we learned the other day, will only be yielded to when the chief facts, which cannot be disputed, are forthcoming. Edinburgh audiences are severely critical and cautiously demonstrative. Actors, lecturers, politicians, and preachers know this, and take well to heart the verdict they may receive. Accepted by Edinburgh is a passport the world over. John McNeill has received the good-will stamp of Edinburgh. The good folks there tried hard to keep the popular Scottish preacher in their "ain country." But London has secured him, for he goes to minister to the congregation worshipping in Regent Square Presbyterian Church. Scotland parts with her promising son grudgingly, and awaits with considerable interest to see whether or not he will fulfil their hope and confidence. One who knows him well says, "John McNeill is a splendid fellow."

"OBSERVATOR."

THE BLIND.

THE blind have ever been the objects of universal pity; although we may see that educated people who have become blind can find their way about and transact various business with precision and regularity. But there is a great difference, as well in this matter of pity as in others, between those who are physically and those who are morally and wilfully blind. The latter are the pitiable. There are people who still think that all the theology and moral law necessary for a man to know to secure his happiness or salvation, or whatever may be the object of life, is put into the little primer studied by children on Sunday afternoons. There are still students who believe they learnt all that was necessary for them to learn in the university they graduated at, and that what is taught in other schools different to that which they learnt must be erroneous. The common and yet the distinguishing mark of every theology taught is that the author

of each knows his to be the safest and best. So among the hundreds of different medicines and healing salves : each maker claims for his the most life-giving power, enabling all others to be dispensed with. And so with a thousand other things. So with all the nostrums ever invented.

Phrenology was born in obscurity, beyond the walls of universities, and brought to light by a school boy. It was tabooed by the priests, and banished. It was opposed by all medical schools and has never been acknowledged by this profession, which is the loudest and boldest to call it humbug and charlatanism. All the renowned universities, old and new, Radical or Conservative, and those most anxious to introduce all possible new ideas, truth, or sciences, into their radical schools—all have so far ignored and scorned phrenology. How long this will continue time must show. That it will ultimately triumph no one convinced of its truth—that is, no one who knows anything about it—entertains a doubt. The Old and the New Testaments and the Ten Commandments are based on its principles. St. Paul taught these principles ; and they are proved by a survey of all in Nature—the carnivorous and herbivorous animals, the wild and the tame, the parrot, the mocking bird, the monkey, the gorilla, and man, from the lowest to the highest, all prove them. Surely none are so blind as those who will not see ; these are the blind we should pity. Opponents of phrenology see and know the differences among men, similarly born and educated, and know there must consequently be reasons, which they will not trouble to look for. Teachers of the young know there are radical differences among their pupils, in disposition, talent, and capacity as scholars ; but they seek not the cause except in their respective will and industry.

It was a long time before psychologists and others decided among themselves as to where the soul was located in the human body ; but they finally settled on the brain and nervous system. It was then agreed that the soul was composed of different parts or powers and qualities. Further, it was decided that the intellect had its seat in the fore part of the brain, the passions in the base, and the moral feelings in the coronal part of the brain. But it was left for phrenology to give location to the faculties or functions of the mind. All physiologists are agreed that functions require organs, that both need definite location, and that the organ must be adapted to the function. Therefore, while physiology gives location to the functions and organs of the body, phrenology gives location to the functions and organs of the mind. An organ is physical ; it shows itself by size and shape : and

hence it can be recognized by the eye and felt by the fingers. It has also qualities, and there is, and must of necessity be, relationship between the quality of the organ and the quality of the function it represents. These, size and quality, are graded. The limbs at or near the base of a tree are larger than those at the top; yet the top branches, although smaller, give the best flavoured fruit. So the nerves at the base of the brain are the largest, while those of the coronal, or top, are the finest, and the organs of the highest properties of the mind. All this phrenology has determined.

But some men cannot think, others will not look, and others, again, will not admit the truth of anything beyond their own intellectual limit; as certain institutions will not find any redemption in inventions or new truths, because by so doing they would make the humiliating admission that they were not at the summit of human knowledge. A man once observed seriously to me: "I would not believe in phrenology if I knew it were true!" Fortunate indeed is it that such men have limited influence; or how would it have stood for the progress of the race? This is the spirit of the Inquisition. Putting aside this mysterious and mischievous prejudice: most people refuse to believe before they have the least knowledge of what it is they are asked to credit. Happy indeed should we be when we meet people who are prepared to accept or deny according to the tests that are given, and there are such. A distinguished divine—a sceptic to phrenology—whose head measured 25 inches in circumference, once said to me: "If you can describe my family of children correctly, I will believe in the science and help you; if you cannot, I will expose you to the utmost." As a result he believed, and was a friend to me and the science as long as he lived. Another doctor of divinity told me: "If you will go with me into the kitchen and examine my servant, and tell me her character correctly, I will believe." The result was similar, and he now publicly acknowledges the value of phrenology. I asked a distinguished doctor of medicine if he believed in phrenology. He replied, "I do not know anything about it: how can I believe in it?" On the other hand there is a young man, possessing the degree of "M.D.," who lectures on physiology and against phrenology; and he has written a book attacking phrenology, which throughout shows his complete ignorance of what he presumes to speak about.

But the prejudice against phrenology is utterly unaccountable. Scientific men have admitted that the mind is composed of distinct faculties, and they are obliged to admit that each

faculty needs a definite organ or location in the brain, as a medium of manifestation. They know that every function has an organ, and that every organ has a definite and relative location in the brain. Why, then, oppose phrenology, which teaches these very principles? It is more unaccountable still when we consider how many discoveries connected with the nervous system have been made during the last half century. And yet the science is still ignored by all the universities and colleges of the Old and the New World. Phrenology seems as if it were being treated as Christian converts were treated seventy-five years ago by the Presbyterians. When one was converted to Christianity and Christian influences he was not yet admitted into the church until he had proved, for six months, that he could get along in the cold, sinister world without its aid. Having proved himself the strong father to the child Christian, they would admit him, not for the sake of strengthening and encouraging him, but because he had proved himself strong and likely to be of service to the church. So we derive comfort from the hope that when phrenology has proved itself hardy enough to hold its own in an adverse world, and to make advances in the teeth of two hundred years of continued opposition and misrepresentation, then some of these doctors and universities may consent to open their doors and admit it—provided it will change its name and keep still. But phrenology must and will live, whether these do or do not ever receive its truth; for its principles cannot be overturned or set aside. Not—mark me—but that great improvements in it may and will be made. If phrenology be not true it should have been proved false long before now. But whether true or false it is a matter of no little importance. If it have no foundation in nature, it must be discovered sooner or later, and the science be dethroned. But if true it teaches doctrines and principles that are superior to any other known system of mental philosophy,—which are in fact at the foundation and the summit of them all. Its teachings are in harmony with Nature, and are simple and readily understood. And they are the scientific manifestations of principles which the most casual observer of human nature must have discovered.

It is well known, and not singular to phrenology, that where the human ear is located low down in the head, there is great force of character and capacity to cause pain and to do desperate things; that where the head is very high in the crown there is great pride and ambition, desire for notoriety, and willingness to take responsibility; that where the head

is very high above the ears there is great firmness, tenacity, and perseverance ; that where the head is very broad between the centre of the parietal bones there is cautiousness, watchfulness, and guarded action ; that where considerable breadth is found between the temples there is ingenuity and breadth of mind ; that where the head in the coronal region is high there is exaltedness of feeling and consciousness of superiority ; that where the forehead is high and broad, with a long frontal lobe there is a philosophical thinking and investigating turn of mind ; that where there are large and projecting eyebrows and breadth between the eyes there is great desire to see and estimate things as to their qualities and uses ; that where the eyebrow is long and prominent at the outer extremity there is talent to systematize, estimate, and calculate ; that where the centre of the forehead is large, from the root of the nose to the top of the forehead, there is great power of observation, memory of events, power of criticism and intuitive perception of character and truth ; that where the head is narrow in the centre of the brain, all the way from the front to the back, there is neither ingenuity, selfishness, nor cunning ; and that where the head is high and well rounded out on the top there will be emotion, faith, hope, charity, and versatility of genius.

To those who want to know what phrenology is, and who are inclined to be liberal with it, there are many proofs in its favour ; but those who approach it prejudiced can and will see no evidence for it and are only too eager to find objections. Mere belief or unbelief are not of much reliance where the result of positive knowledge and scientific experiment may be brought to bear and can be depended upon. The peculiar mission of phrenology is to open the eyes, expand the mind and make it liberal, and to introduce us to ourselves and each other.

GEORGE ELIOT'S INTELLECTUAL GROWTH.*

IN the life of George Eliot recently published in the "Eminent Women Series," a very fair account is given of the various influences which had their effect upon the growing intellect and the awakening and expanding moral nature of the great novelist ; but in this, as in other works on the same subject, enough examination and analysis is not given to one period of her life. I refer to her intimate connection with

* Reprinted from the *The Writer*.

the Brays of Coventry, and the influence that two minds like those of Mr. and Mrs. Bray must have had upon so keen and susceptible a nature as that of George Eliot. It is well known that Mr. Bray was a strong believer in phrenology.† But he was not only that : he was also an ardent investigator of the facts of the science, or pseudo-science, as it is now the fashion to call it. He measured heads, took casts, weighed and compared evidence, and was thoroughly convinced of the main facts of Gall's theory. Indeed so deeply impregnated was he with its truth that it became the ground-work of his philosophy. Miss Blind refers to his "Education of the Feelings," but she does not tell us how largely phrenological in doctrine it is. In the preface to the fourth edition of that work Mr. Bray says, "The clearest analysis of our mental constitution, both feelings and intellectual faculties, is that presented by phrenology ; and in the previous editions of this work the phrenological nomenclature was adopted." But it did not need this acknowledgment to prove his indebtedness to phrenology : it is evident on almost every page of his writings. Moreover, he acknowledged it in letters to me up to within a year or two of his death, and wondered that the world should be so slow to recognise its value.

Now the importance of all this is in relation to its bearing upon the moral and intellectual development of the famous novelist. She was on intimate terms with the Brays during the most important period, from an educational point of view, of her whole life. For an entire year, indeed, she formed a part of the Rosehill household, and it was from that household that she finally went forth, with her convictions fully formed, upon that career which was destined, ere many years had elapsed, to culminate in such splendour of performance. There can be no doubt that, while she was living on such intimate terms with this "enthusiastic believer in phrenology," as Miss Blind calls Mr. Bray, George Eliot read the leading works on phrenology, and especially those of George Combe (whom, by the way, she must have met at Mr. Bray's house, as she undoubtedly did afterwards at Dr. Chapman's, in her *Westminster Review* days) ; and, reading those works, her receptive and eminently judicial mind could hardly have been otherwise than deeply impressed and even influenced by the

† By the way, Miss Blind notes that Mr. Bray was "so much struck with the grand proportions of her head and face that he took Marian Evans (George Eliot) to London to have a cast taken." After Napoleon he thought, "her head shewed the largest development from brow to ear of any person's recorded." It would be interesting to know what became of this cast. Is it still in the possession of the Bray family ?

high morality and healthy philosophy they contain. Nay, to those who know Combe's works and have made themselves masters of his views, it is not only evident that George Eliot's philosophy of life is very largely shaped upon that of the Scottish philosopher, but that she owed also a great deal of her wonderful knowledge of the human heart to Gall's practical system as enlarged and expounded by Combe. It would take me too far to attempt, even in the briefest manner, an analysis of her works to prove the statement here made; but the labour would be an abundantly fruitful one, and some one no doubt will yet be found to undertake the task.

One or two facts however I will point out. Every one who has studied the great novelist knows how two or three leading ideas recur again and again, forming, as it were, the constant and never ceasing burden of an invisible chorus, which, as in the Greek drama, gives us the moral of the play, so emphasising it by repetition and iteration that it can never be forgotten. To single out only two—her insistence on the need of an all-embracing sympathy in this earthly life of ours, and the frequent reminders she gives us of the eternity of the doctrine of heredity. There is perhaps nothing absolutely new in any philosophy. In everything even the newest and most original philosopher or scientist may write, the reshines through something from the palimpsest upon which he inscribes his thought; and so one can hardly say that these are peculiarly phrenological views, and yet nowhere in the entire cycle of modern philosophical literature have these ideas been so strongly insisted upon as in the writings of the phrenologists. To one coming to the works of George Eliot, with those writings well in his mind, it is very remarkable—sometimes even startling—to note how faithfully the views therein enunciated are reproduced, and enforced and emphasised by illustration and example. It does not concern us in this connection whether phrenology be true or false; all that I desire to point out here is that a certain line of thought was prominent—I might almost say, predominant—in her surroundings, at the most critical period of her education and development; and that, so far as I am aware, no effort has yet been made to duly estimate the influence of that thought upon her mental growth, and consequently upon her subsequent writings. We hear much of the influence of Strauss, of Feuerbach, of Comte—why not also of Combe? May we not find truth in Galilee as well as in Samaria?

CONSCIENCE.

THE subject for our consideration is one of vast importance and intense interest to the student of human nature. It has engaged the attention of the greatest philosophers and most eminent divines the world has ever known. Most of them agree that such a power of the mind exists, but when they take into consideration its function, relation, and influence, the opinions are very conflicting, the ethical standards very diverse.

In submitting my own views on conscience, therefore, I do not wish you to suppose that the conclusions arrived at are infallible, or that my ideas of right and wrong are impregnable. Where so many great lights have struggled for supremacy in the firmament of mind, and have been eclipsed, it is hardly likely that a lower light will shine much. But if we are able in a slight degree to dispel the gloom, if we can in a measure unlock the mystery which surrounds the subject, our end will be answered.

When an individual applies himself assiduously to one branch of study, he is supposed to become very contracted in his views. The student of phrenology, as well as the student of other sciences, is frequently placed in this category. In order therefore to disprove that assertion, let us for a brief space glance at the views entertained by several of the greatest thinkers during the past three or four centuries.

Thomas Hobbes, 1588-1679, says, "There is no criterion of justice or injustice, good or evil, besides the law of the State; and that it is absurd to inquire at any person except the established interpreters of the law, whether an action be good or evil, right or wrong."

John Locke, 1632-1704, says, "There is no innate moral sentiment. All our ideas are derived from experience."

Adam Smith, 1723-1790, says, "A good moral decision is obtained by the unanimous vote of all impartial spectators."

Dr. Thomas Reid, Dugald Stewart, and Thomas Brown, 1710-1828, all regard conscience as a moral faculty. The first in his essays on the active powers of the mind, states: "That, by an original power of the mind, which we call conscience, or the moral faculty, we have the conceptions of right and wrong in human conduct, of merit and demerit, of duty and moral obligation, and our other moral conceptions; and, that by the same faculty, we perceive some things in human conduct to be right, and others to be wrong; that the first principles of morals are the dictates of this faculty; and

that we have the same reason to rely upon those dictates, as upon the determination of our senses, or of our other natural faculties."

Dr. Wardlaw, in his work on "Christian Ethics," published in 1834, defines "conscience as judgment in the particular department of morals."

Having thus briefly summed up the view on conscience of (what I think may be regarded as) representative thinkers, let us examine their theories a little more closely.

Is Hobbes' idea sound? Are the laws of the State always based on good moral principles? Are they in harmony with scripture and science? Alas! no. Many of you disapprove of vaccination, others do not believe in licensing houses for the sale of intoxicants, some think betting and gambling should be more restricted, or prohibited altogether, and so we might go on giving illustrations to any extent. Suffice it to say, that many of these laws have been passed by hereditary legislators, whose admission to Parliament has been secured by means of their money bags, and whose moral character, in many instances, has not been of the highest type.

Then Mr. Locke, whose "Essay on the Human Understanding" has been considered a marvel, appears to hold very erroneous views on this question. If all our ideas are derived from experience, what are the religious denominations going to do with the doctrine of original sin, what are they going to do with the passage, "The sins of the fathers are visited upon the children to the third and fourth generations." If there is no innate moral sentiment, then those on the Continent who have been trained to attend church on the Sunday morning, racecourse in the afternoon, and theatre in the evening, are performing a righteous act. There is no alternative. You must either believe in the innateness of the moral faculties or accept Mr. Locke's theory. That our conscience may be educated to some extent is generally admitted, but to argue that it is entirely so is to ignore God altogether.

Then Adam Smith's theory is unsound. "The unanimous vote of all impartial spectators" appears at first sight very logical; but when we consider that persons have different mental and physical organizations, that all are influenced more or less by parental training, friendships formed, and books read, we shall find it very difficult to get unanimity on a matter of such vital importance. Referees at football matches are supposed to be very impartial, but they seldom give universal satisfaction. Even Magistrates make mistakes, and Judges and Juries are liable to err.

Dr. Reid, Mr. Stuart, and Dr. Brown seem to come nearer to what appears to me to be the true ethical standard. As already stated they regard conscience as an intuitive moral faculty, but they look upon it as an active power and an intellectual power combined, which we do not think is the case.

Dr. Wardlaw goes to the other extreme, and ascribes it to judgment alone.

Just one more outside view and then I have done with other writers and opinions.

The Roman Catholics in "A Catechism of Christian Doctrine," issued in 1883, give their views of morality as follows:—Article 9. Question 93 says, What do you mean when you say that the Pope is infallible?—Answer. When I say that the Pope is infallible, I mean that the Pope cannot err when, as Shepherd and Teacher of all Christians, he defines a doctrine concerning faith or morals, to be held by the whole Church.—Question 100 is, Can the Church err in what she teaches?—Answer. The Church cannot err in what she teaches as to faith and morals, for she is our infallible guide in both.

Thus you see there appears to be a great variety of ideas in reference to this faculty. Revelation itself does not give us a clear definition of it. It demonstrates its existence (passages bearing on which can easily be found with the aid of a good concordance), but there it leaves us. Some persons seem to think that the Bible contains everything necessary for our guidance in this life, but this is not so. As Archbishop Whately assures us, "God has not revealed to us a system of morality such as would have been needed for a being who had no other means of distinguishing right from wrong. On the contrary, the inculcation of virtue and reprobation of vice in Scripture, are in such a tone as seem to presuppose a natural power, or capacity for acquiring them. And if a man, denying or renouncing all claims of natural conscience, should practice everything he did not find expressly forbidden in the Bible, and think himself not bound to do anything that is not there expressly enjoined, exclaiming at every turn, 'Is it so nominated in the bond!' he would be leading a life very unlike what a Christian's should be." In this the Archbishop is quite right. Scripture does not prohibit drinking, smoking, &c., but if we are wise we shall abstain from these things. We read, "Train up a child in the way he should go, and when he is old he will not depart from it." This is an excellent piece of advice, but "how to train" is in a great measure left to our intellect.

In order, then, to get an approximate notion of what conscience is, we shall have to look elsewhere.

The mind is usually divided into various classes of faculties, such as : the social or domestic group, the selfish propensities, the æsthetic sentiments, the intellectual faculties, the moral and religious sentiments. It will, however, be sufficient for our present purpose if we divide it into two classes, viz. :—the feelings and the intellect.

Amongst the former I have no hesitation in placing conscience. In my humble opinion it is not an intellectual power, but an emotion. It is the sense, or feeling, of right and wrong ; and though it acts in harmony with the intellect, yet it is not in any sense of the word a thinking faculty ; for emotions do not think. I grant that it determines very largely our intellectual conceptions ; as do hope, cautiousness, colour, mirthfulness, and other emotions ; but it is as separate from the judgment as parental love, friendship, love of home, or any other feeling.

I said a little while ago that conscience was an innate or intuitive faculty. To define intuition is somewhat difficult, but perhaps an illustration or two will convey the meaning. I know a leader of a band who has the organ of tune very largely developed. The slightest discord he at once detects, and not only discovers the unwelcome sound, but, though the band is large, points out the exact locality—the precise instrument—which produced it. Many musicians cannot do that. Why ? Because they have not received so great an endowment of the faculty. Some persons have the organ of human nature predominant. They at once form an opinion of any stranger to whom they are introduced ; they instinctively like or dislike the said individual. Subsequent knowledge confirms their judgment.

Admitting, then, that this faculty is implanted in our nature by God, what determines its character ? What is its position and relationship to the other faculties ?

Phrenologists maintain that as the moral and intellectual faculties are the highest and noblest part of our nature, God evidently intended them to take the control. Conscience being one of the former, is therefore a controlling power. Not, as Bishop Butler argues, "the supreme faculty of the mind," but a brick, or corner-stone if you will, in the mental superstructure. The other moral faculties are faith, hope, benevolence, and veneration ; and these are equal in importance to conscience. As is well understood, a man may be perfectly upright and straightforward, but this of itself will not gain him admittance to heaven. He must repent of his

sins, forsake the promptings of his lower nature, exercise faith and reverence, he must "visit the fatherless and widow in their affliction, and keep himself unspotted from the world."

Before perfection of character can be obtained, there must be "the harmonious action of all our mental powers." It has been said that "a man is known by the company he keeps." Conscience is influenced to a great extent by the action of the other faculties, hence, attention to each is important. If acquisitiveness is larger than conscientiousness it will be difficult for the individual to be honest. If cautiousness is large with conscientiousness, the individual will see the terrors of the law. If hope and benevolence are larger, then the person will recognize God's mercy rather than the thunderings of Sinai. If alimentiveness is larger than conscience, then the individual's appetite will probably lead him astray.

We see therefore there are different kinds of conscience, or perhaps it would be more correct to say that the tone of conscience is marred or improved by the action of the other faculties.

Some have a "Sunday conscience" and a "week-day conscience." They would on no account miss going to chapel twice on the Lord's day, they would feel very much condemned if they did not read a chapter or two in the Bible on a Sunday afternoon, they also regard noise as very irreverent, their children must be goody goodish, and everything that takes place on that day must be strictly sacred. But in the week-day how do they act? Follow the man to his place of business; how does he treat his employés? How does he conduct his business transactions? I have known persons with a deal of conscience when a mistake has occurred in the accounts to their disadvantage; but let the boot be on the other leg, let an invoice of goods bought contain an error which will benefit them, and they say, "I don't think it on my conscience to inform that firm about such a slight error."

What strange ideas of duty different people have. Some are great believers in holiness conventions, faith healing meetings, &c., &c. When special services are held, they attend most regularly night after night. I know several married ladies who are quite enthusiastic in this sort of thing, so much so that they have neglected their homes in the daytime to attend such meetings. This, in my opinion, is not only very unwise, but very wrong. Whatever we do should be done to the glory of God. Household duties, if performed in a right spirit, are quite as important as attendance at

religious meetings. I do not wish to be misunderstood here. If we are true Christians we shall not neglect the means of grace. By taking spiritual refreshment we renew our mental strength; but if all our faculties are harmoniously developed we shall attend to home duties also.

Then there is what the late Henry Ward Beecher called the æsthetic conscience. Persons with ideality and sublimity predominate, and small intellectual faculties will not engage in worship in which *Amens* and *Hallelujahs* are frequently heard. They regard noise and excitement in religion as a sign of irreverence. They like your quiet Winslow's soothing syrup kind of a preacher, a nice vegetable pill with molasses to sweeten; not a dose of capsicum calculated to disturb the mental equilibrium. These individuals altogether ignore the "jailor" kind of conversion. Their conscience tells them sudden conversions are dangerous.

Then there is the obstinate conscience. There are some individuals who will only work in a certain way. Everybody's key must fit their lock or it is no use. If they are engaged in philanthropic work they must play first fiddle, if their suggestions are not acted upon the work will not succeed. If any other course is adopted they will retire into the background and stir up the fires of controversy with their critical poker.

The superstitious conscience is another kind. Some believe that if 13 sit down at a table, one will be sure to die ere the year terminates. If a dog barks in the neighbourhood it is a sign of death. A cricket heard in the kitchen is an awful foreboding of evil. Never set sail on a Friday or you will be sure to be shipwrecked. It is astonishing how many people believe in such rubbish.

The warped conscience is the last to which I shall refer. The trade a man is engaged in sometimes affects his conscience. Christian drapers sometimes think it is right to ticket their goods below cost because their neighbours do the same. Some can see faults in other trades but none in their own. Take an illustration. A petition was recently placed for signature at a place of worship not a hundred miles from N——, against the running or working of trams on the Lord's Day. One of the first to sign it was a dealer in malt liquors, which I am told cannot be made without Sunday labour. Take another case. A certain dignitary of the Church of England who has some friends in "the trade," and who likes his glass of wine, recently favoured his flock with a so-called temperance sermon. The very rev. gentleman, while speaking in strong terms of the sin of drunkenness, declared his

conviction that the man who partook moderately was more noble and more manly than he who, owing to the lack of moral strength, abstained altogether. Some persons wished to turn the Church from her present position of a temperance society into a total abstinence society; but he for one would not seem to disparage one of God's good creatures by countenancing such a proposal. Doubtless the rev. dean is conscientious in this matter, but methinks his alimentiveness and friendship are predominant. The "good creature" argument has been exploded long ago, and there are one or two people quite as conscientious and manly as the rev. gentleman who abstain not from lack of moral strength but for the sake of others.

There are also other kinds of conscience, but I shall have to leave them. In conclusion then let us endeavour to have a good conscience, viz., one that harmonizes with all our mental faculties, especially an enlightened intellect. Education has done much for us. Men's ideas of right and wrong are much better than they used to be, but we are by no means perfect. There is a good deal of the animal in the best of us. Business men are now taking stock (December 21st). If our conscience leads us to examine ourselves, if it induces us to crucify the flesh with the affections and lusts, and teaches us to cultivate faith, hope, and love, our influence will be felt wherever we go, and when we stand at the last before our Creator, we shall hear Him say, "Well done, thou good and faithful servant . . . enter into the joy of thy Lord."

G. H. J. D.

WAS LANGUAGE AN INSPIRATION OR THE GRADUAL RESULT OF CEREBRAL DEVELOPMENT.

By the word "Language" is meant, in its true and proper sense, the expression of our thoughts and feelings by means of certain natural articulate sounds. In a modified sense the word may mean any sign addressed to the eye or the ear by which the wants and wishes of animals and beings may be made known to each other.

Language may be viewed under two aspects, natural or conventional. Natural language is the manifestation of visible or audible signs, expressive of internal feelings and emotions; weeping, as indicative of sorrow; laughter, of

joy ; of the smile and frown of a mother, a baby instinctively soon unlocks the meaning. As development advanced, mankind were lead to indicate their wishes by certain appropriate actions and gestures ; as bending the head forward, in token of approbation ; or kissing the hand, as a mark of respect, with many other physical movements, which different circumstances, associations, and surroundings would tend to call into action.

In process of time, the outward things of Nature would come to be represented by pictures or hieroglyphics. These methods, comparatively speaking, early came into general use. The Chinese and other ancient nations made great use of pictures to represent visible objects ; and hieroglyphic signs, which to the mind seemed to shadow forth some sort of analogy between what was visible and known with that which was invisible and unknown would in process of time come into play.

As time went on, instead of using picture signs to represent things, another step was taken ; for a genius seems to have sprung up of transcendant analytical power, having the singular capability of converting the sounds of the larynx into alphabetic signs. This analysis of the sounds of the human throat, with a sign to represent each sound, is now known as "The Alphabet" ; and of all the discoveries ever made, not even excepting that of Sir Isaac Newton's magnificent discovery of gravitation, this has been the most important to the human race. Without the use of alphabetical characters it is difficult to see how any people could ever have emerged from a state of barbarism to one of civilization. This is doubtless the first stone quarried out of the mighty rock of ignorance by the genius of man, towards erecting the grand temple of humanity, which has been a building ever since, and will continue to rise towards the heaven of intellect, till the top stone of a fully-developed humanity is laid down amid the universal acclaim of the whole united family of man.

The change from the age of pictures, to one of signs representing sounds, is a radical one, and is unsurpassable as a means of promoting human progress.

Take the word "man" as an example. Pronounce the sounds, not the names, of the letters m-a-n. These letters, linked in continuity of sound, constitute the signs of the being called man—any man ; but a picture of him would represent one man only. The phonetic m-a-n, on the contrary, stands as the symbol of every man of the human race. The advantage of the sound word-man, over the pictorial sign-man, is self-evident.

The letters which go to make up the whole word, or sign, "man," stand not as the symbol of the concrete man himself, but as the signs of the sounds of the letters m-a-n. The sounds of all the letters in their totality of utterance represent or symbolize the sign of the whole being termed man, and not of the individual letters m-a-n pronounced separately. These letters, or characters, are signs of sounds, and not of the concrete being called by the whole word-sign of man. From this analysis it appears that letters separately are the signs of separate sounds, and not of outward things directly ; but, by the power of association, the sound and the sign have become so indissolubly bound together, that the alphabetic characters at once suggest the whole thing signified, without the intervening sound-links being gone over or thought of. The Chinese characters are directly the imperfect signs of things ; but the letters of the alphabet are the signs of sounds first, and then, afterwards, of things, by means of association. A Chinese work must of necessity be understood (if the person has learned to read at all) because every word is the sign of a distinct thing ; but it is possible to be able to read an English book and obtain very few ideas, as the letters are the signs of sounds, and not the signs of things—at least, only indirectly, and by means of association. To a person ignorant of the Latin language, the first few lines of Cicero's oration against Cataline might be pronounced correctly, and yet convey no meaning whatever—the words not calling up the things in the mind, because they are the signs of sounds and not of things *per se* ; so in English, people may know the signs of the sounds, but not the signs of the things, which the signs are intended to represent. The bearing of these remarks on modern education is obvious enough. It is possible to be receiving a so-called first-rate education, and yet not one of common-sense—*i.e.*, where signs represent either things through the six senses, or stand as the shorthand characters of phrases or whole sentences, which are the symbols of things.

If real soul-development through its instrument the brain is to take place, education must be a reality, and words must speak their meaning when they address the senses. Notwithstanding the principle of employing arbitrary characters as the signs of elementary sounds, and not the using of signs to represent things directly, the former, or alphabetic mode, is clearly superior to every other mode of representation.

The signs of sounds may be considered under the three following heads :—

1st—As the sign of the sound of whole words.

2nd—As the sign of the sound of each syllable of a word.

3rd—As the sign of the sound of each letter of a word.

This last mode is the perfection of alphabetic symbolism, because the signs for each letter are expressive of the elementary sounds of the vocal organs, which are few in number (perhaps 26 pure sounds in all), and these constitute the alphabet which serves as a key to unlock the vocal utterances of all the words of every language on the face of the earth.

The analysis of the sounds of the voice, and the affixing of signs thereto, undoubtedly laid the foundation of the civilization of man. It was the first grand effort put forth to shew that there was a God—spirit—enshrined within the human body. He who made the subtle analysis of sound, whether mortal man or a denizen of a brighter life, was doubtless of a high order of created being.

Some writers are inclined to the belief that language was a special gift of heaven. Dr. Shutford, for instance, took this view; also Dr. Doig, as shown in his letter addressed to the celebrated Lord Kaimes. Others maintain stoutly an opposite opinion, averring that the analysis of sound was accomplished by man's own unaided efforts. Whether the latter view be the correct one or not it is hard to say; but certainly the length of time—at least 100,000 years, some say millions—since the development of the human brain has been going on, might almost give an answer in the affirmative.

Look, for instance, at the calendar of geologic time; turn over its flinty pages, measure the depths of the coal beds as they lie, either in calm repose or in violently broken angular infractuosités by the power of volcanic action; yet man, even during these changes, was walking on the surface of the earth in some of these long periods of past time. Surely there has been time enough for the analysis of vocal sounds and the affixing of signs thereto.

Next turn over the calendar of the orbs of heaven. Here we have to do work with the infinite of time and the infinite of space; creations of worlds, summoned by Almighty fiat, from the invisible to the visible and material form. Millions of years ere man made his appearance on the terrestrial face of things; and yet, it is tens of thousands, perhaps millions, of years ago since, by observation, man traced out the zodiac, calculated eclipses, mapped out the heavens into constellations, giving names to the brightest of the shining stars, and in comparison of whose discoveries—heavy with the countless ages of the past—the astronomical teachings of Thales, Anaximander, Anaximenes, Pythagoras, Plato, and others are

but as of yesterday. Surely since man's appearance on the earth, whether by special creation or by gradual evolution, there has been time enough for a genius to arise, capable of effecting the analysis of vocal sound, without divine interference or the interposition of supernatural agency of any kind.

There appears to have been evolved, or created, at different epochs of time, and with some thousands of years between the appearances of each, three kinds of man, first, the black man of the Soudan; secondly, the brown man of Hindostan; and thirdly, the last and best in brain formation, the white and roseate-skinned man of which Adam and Eve were the type, and whose Garden of Eden was around the north pole and the lands within the arctic circle at a time when the axis of the earth, and other conditions, held such relations to the sun as rendered that region the loveliest and most charming spot on all the earth—being verily, and truly, the paradise of man.

Whether language had its origin with the black race, or with the brown race, or was a bright efflorescence to crown with glory the appearance of that of the blonde, the roseate, and the beautiful, of which Adam and Eve were the first fair representatives, it is difficult to say; but certainly the analysis of sound and the formation of the alphabetical characters were the only means by which man could have climbed up the Jacob's ladder of advancement and reached the heaven of a grander and loftier form of being.

SAMUEL EADON, M.A., M.D., L.L.D., PH. D.

AN EVENING AT THE ANTHROPOLOGICAL INSTITUTE.

ON the 12th of February Mr. Bernard Hollander read a paper dealing with the subject of phrenology at the above Institute, of which the following is a synopsis:—

A DEMONSTRATION OF IDEATION FROM OBSERVATION AND EXPERIMENT.

The paper is to furnish the basis of a scientific phrenology. I take it for granted:—

1. That all mind-manifestation is dependent on brain-matter.
2. That the various elements of the mind have distinct

seats in the brain, which, however, have not been as yet determined.

3. That the recent researches by physiological experimenters and pathological investigators—which have resulted in defining distinct regions for motion and sensation—established the physiological correlative of psychological actions.

By applying galvanic currents to definite portions of the brain, or by destroying certain areas, physiological experimenters caused movements of certain limbs and muscles. In itself, the distribution of motor areas in the brain would be of little value to the psychologist, except that it proves to him the plurality of functions of the brain. When we, however, observe that the movements caused by excitation form the physical parallel of a mental action, we may arrive at the psychological function of a certain portion of brain, by reducing the various faculties of the mind to their elements, and watching their physical expression.

To arrive at the demonstration of centres of ideation,—

1. We must observe the physical expressions of our thoughts and feelings.

2. We must take the limbs and muscles, which are affected by definite emotions, and see on what occasions they were made to move by central excitation.

Thus we find that in a definite part of the frontal convolution (Ferrier's centre, 7), the galvanic current had the effect of elevating the cheeks and angles of the mouth with closure of the eyes. On no other region could the same be effected.

Darwin points out (*Expression of the Emotions*, p. 202), that under the emotion of joy the mouth is acted on exclusively by the great zygomatic muscles, which serve to draw the corners backwards and upwards. The upper and lower orbicular muscles are at the same time more or less contracted. A man in high spirits, though he may not actually smile, commonly exhibits some tendency to the retraction of the corners of his mouth. Duchenne and Sir Chas. Bell are of the same opinion, and Sir Crichton Browne, speaking of the general paralysis of the insane, says: In this malady there is invariably optimism, delusions as to wealth, rank, etc., and insane joyousness, while its very earliest physical symptom is trembling at the corners of the mouth.

The effect produced by the galvanic current on Ferrier's centre, No. 7, is thus shown to be the physical expression of the emotion of joy. Combe located there his "organ of cheerfulness" which he afterwards called "hope," and there is

no doubt some relation between the effect of Ferrier's experiment and the result of Combe's observation.

Professor Sigmund Exner says the centres for the facial movements extend from the gyrus centralis anterior to the latter halves of the lower frontal convolutions, an area which corresponds with Gall's "centre for mimicry" (afterwards named "imitation").

Most marked, however, is the harmony between the results of modern experiments and the observations made by the early phrenologists, when we arrive at the demonstration of the "gustatory centre." Ferrier's experiments on the lower extremity of the temporo-sphenoidal convolution caused movements of the lips, tongue, and cheeks, indications of gustatory sensation. Looking up the *Edinburgh Phrenological Journal* (Vol. 10, p. 249), we find that many men claimed the discovery (in 1824) of the organ for gustatory sensation, as afterwards called "gustativeness" or "alimentiveness," and that they located this centre in exactly the same region. As this organ is difficult to be observed on account of the zygomatic arch and the temporal muscle, phrenology was much abused at the time.

Prof. Ferrier's experiments on his centre No. 11, on the lower extremity of the ascending parietal convolution, resulted in retraction of the angle of the mouth. The action is that of the platysma myoides muscle, which, as Sir Chas. Bell (*Anatomy of Expression*, p. 168) states, is strongly contracted under the influence of fear, and which he calls the muscle of fright. Phrenologists (Gall and Spurzheim) located in this region their organ of "cautiousness" which they found largely developed in persons known for their timidity.

Prof. Ferrier's centre No. 7 is said to cause "raising of the shoulders with extension of the arms," a movement which Darwin and Mantegazza refer to the expression of patience, submission, and the absence of any intention to resist. Gall's organ of "veneration," which corresponds with this centre, is said to produce an instinctive feeling of respect, and when defective in children, Combe says, it has the effect of making them regardless of authority, prone to rebellion, and little attentive to command. Though the work, as described, is far from complete, it may have the effect of causing Gall's theories to be re-examined, and the effect of pointing out a sure method for the demonstration of centres of ideation.

The chair was occupied by the President, Dr. Beddoe. There was a short discussion, in which Professor David Ferrier, Professor Thane, and others took part. Professor

Ferrier said it would take too long to discuss the paper in detail, and therefore confined himself to saying that on the main points he agreed with Mr. Hollander, and encouraging him to continue his investigations with the view of establishing, if possible, a correlation between the mind and physiology.

Professor Thane acknowledged that he was totally ignorant of the writings of Drs. Gail and Spurzheim, and a Dr. Green, author of a book on memory, which is based on the phrenological nomenclature, while stating that he had taken lessons in phrenology, showed by his nonsensical talk that he knew nothing about it.

A Mr. Wakefield reproached the Institute for being in exactly the same position with regard to phrenology that it was when he knew it twenty-five years ago. It had not advanced one bit. Dr. Galton, who was present, had nothing to say. He had previously acknowledged, however, that anthropologists were altogether at sea in regard to the measurement of the human skeleton. The Institute appears to be in the position of an animal which is condemned to move round, attached to a ring or a pivot—that pivot being self-esteem.

THE BAND OF LOVE.

WHAT is the Band of Love? some of our readers will ask. I will explain. Many years ago a poor and humble man, seeing the cruel disabilities under which certain working children laboured, set to work to ameliorate their condition, and to give them chances of education, and of Christian training, such as they did not then possess. But he found great opposition on the part of people who made profit out of the toil and degradation of the children, and it was only after years of hard work that he succeeded in awakening the conscience of the law-makers, and so getting them to protect the young. This arduous task having been completed, the philanthropic spirit I refer to set about another great work of a similar kind, and so he continued year after year for the best portion of a lifetime, toiling for others and reaping no reward—reaping no reward, that is, other than that which comes from the consciousness of a good work done and the gratitude of those benefitted; which, however, to the like of this man is generally payment sufficient.

Having done all this, George Smith, (for it is he of whom I speak) conceived the idea of trying to make the whole

world participate in the pleasure of doing good. He had learned that there was a secret in it. He believed that no one did evil willingly, or, at least, very few. On the contrary, he was of opinion that the majority of men and women, and all children, were disposed to do good, and would do good if they only knew how. It seems an odd thing to say that people do not know how to do good—it is so easy to those who have once done it. But it is nevertheless true that people generally do not do good because they do not know how. This benefactor of the brick-yard, canal-boat, and gipsy children set to work therefore to find out why it was—why men and women, though willing to do good, should not do good, or only occasionally and, as it were, accidentally. He discovered a good many reasons. Some, he found, did not do good because they were shy, some because they thought it needed money, and they had none; some refrained from doing good because they imagined that to do so they would be looked upon as setting themselves above their neighbours, and, as the saying is, “stuck up;” others again, he found, did not attempt to do good because they had the notion that there were certain people, clergymen, ministers, tract distributors, and the like, whose special duty it was to do good, or in other words to distribute charity, and that they ought not to be interfered with. For there are certain persons—and they are a very large class—who whenever doing good is mentioned think of charity, and have very little conception of any other form of good works.

Mr. George Smith therefore began to put all these people right by telling them that doing good means loving, and that to love one another is the highest kind of beneficence. But he soon found it was necessary to teach them how to do this apparently simple thing, for many did not seem to know in the least. He therefore said one day to his wife and children: “We must form a Band of Love,” and they straightway formed one. He had got a sort of barn attached to his house, which is in the village of Crisk, near to Rugby, and this he had swept out, adorned, filled with benches, chairs, a reading desk, and a box of notes for some one to play upon. Then they got in a number of the poorest people of the neighbourhood, boys, girls, and lonely old women, and they had a talk together and a good sing. After they had met in this way several times, the good man said,—

“I’ll tell you what we are going to do, friends. We are going to form a Band of Love. Everybody who joins it will take a vow to love his neighbour, and do whatever good he (or she) can. You must think it over carefully and the next

time we meet, if you are of the mind to take the vow, you will be initiated."

Next time they met there was quite a number who wished to be made members of the new order, and accordingly they were initiated. This initiation is a very simple, but a very solemn affair. By it the brother or sister promises to be "Loving and loyal to God, our country and each other, and to do all I can to raise the fallen, to help the poor and needy, and to the best of my power show the way heavenward to all." In administering this vow the initiator takes the initiated by the left hand, and this left-handed "shake," which the brothers and sisters always give each other when they meet, is a symbol of the lowly, forgotten, and neglected ones of Society, the "left hand" of Society as it is called in the Band, which they have promised always to bear in mind. The initiator then kisses the initiated on the left hand, which is a symbol at once of the lovingkindness and humanity that is to subsist between members, and of God's love and regard for all His creatures. This having been done, the initiator next takes the new brother or sister by the right hand, so that the left and the right hands now form a cross. He then says, "May the cross thus formed between us be ever before your eyes, leading you to God for help in trouble, light in darkness, comfort in affliction, and to heaven when your work is done."

When this form has been gone through, the newly initiated brother or sister signs a form, of which he or she keeps a copy. On it is a number, which for ever stands for him or for her, and can never be appropriated by another. Thus in the archives of the Society the number "585" could stand but for one person through all time, and the intention of the Society is that a record shall be kept of all persons who have become members wherever they go, and whatever may become of them; for "once a member always a member" is the rule. Here we have a symbol also of all men's equality in the eyes of God. There can be no dismissal from the Band, and no one can be released from the vow to do what he or she can to help along and hold up the others.

When possible two "fellowship" meetings are held weekly, one on Sundays, and one during the week. The latter is called a "homely" meeting, and is social in character; as is likewise the Sunday meeting to some extent. Then there is a monthly fellowship meeting of brethren and friends, these meetings being specially designed to extend the Band. A Feast of Love is held on the first Sunday in every quarter, when bread and honey and fruit-cake are distributed. These also have their symbolical meaning.

In addition to ordinary membership there is an "inner circle" of fellowship, into which only those are admitted who have been ordinary members for some time, who have fully grasped the ideas of the Society, and have shown by their character and conduct that they are capable of conducting branches, and of worthily representing the Band's intention and aim. Upon entering this inner circle the member promises to do all in his power to bring about a full and generous recognition of the common brotherhood of humanity, to overcome prejudice and unjust privilege, and to aid in obtaining justice for all, no matter what their creed, colour, or position in society. Members of the inner circle are under a solemn vow also to engage in some work calculated to further these ends. What that work shall be is left to the member's own decision, and the carrying of it out to his own conscience. He asks no one's permission, and needs no one's sanction. He is his own task-setter, his own judge. By this means he is enabled to do that which suits him best and in the manner that most fully meets his view.

It will thus be seen that the entire aim of the Society, or Band, is to teach people to do good, and to teach them, moreover, that to do good is not the privilege or prerogative of any particular body of men, or of any class of society, but that it is the right and duty of all—of the poor as well as of the rich, of the lowly and illiterate as well as of the better placed and educated. Sympathy is in the gift of all; and with it the poor and humble may do more to create real happiness in the world than the king with his honours and rewards, or the queen with her treasuries of jewels and precious stones.

The Band of Love was established at the Epiphany of 1886. It had its birth in "The Cabin" at Crick, where the founder resides. Barely three short years have sped, and yet it has already spread to the United States of America, and branches have been started at Boston, Massachusetts, and at Charlestown, South Carolina. Active branches are also in operation in London; and demands for branches to be opened are constantly coming to the prime head and originator of the movement. Unfortunately Mr. Smith has but one pair of hands and one head, and not as much as might be of this world's goods. Hence requests have to wait; for here everything has to be done by personal presence and contact. Contact is essential for the growth of real sympathy, and it must be frequent, willing, and hearty contact. No one can be long in such contact and communion with people, no matter what their position or condition, with-

out love and sympathy growing up between them. It is the lack of this meeting together, hearing each other's voices, and touching each other's hands, that creates the distance and distrust between rich and poor, between educated and illiterate, between this nation and that nation. By breaking down the barriers that separate people, and by allowing them to mingle together, and know each other's wants and aspirations—by this means only can the world be made what it should be. "Let us break down the barriers piecemeal," says George Smith.

It was with this large thought in his mind, therefore, that the philanthropist of Coalville started his Band of Love. It is thus one of the very essentials of the Society that all may be members. People need not be good before they join; they need not be well dressed; they need not even be "respectable." All that is necessary is that they be willing to love their neighbours, and to do what good they can. They are required to subscribe to no creed; they are taught no dogma. Jew and Gentile, Catholic and Protestant, Mohammedan and Buddhist, publican and sinner—all alike may join; for all that is demanded of them is that their hearts shall respond to the appeal—"Can you love something beyond yourself? Are you able to live for something beyond the satisfying of your own selfish wants? If you can, then come and join our Band, and so form a link in the chain of love and sympathy, which is destined one day to unite all ranks of society in one common brotherhood."

Such is a brief sketch of the Band of Love, its intention and its aims. Its principles are so simple and so beautiful that all who come in contact with it are charmed, and go away with the desire to form a little branch of their own. Thus it has spread, is spreading, and will continue to spread. It has already formed a link between the occupant of the throne and the humble and the lowly worker; it is destined yet to raise the outcast, and to humble the proud and haughty; for no one can cast the dust out of his eyes and look at the commands of Christ in the light in which they were delivered, but he sees that the whole duty of man lies therein—"That ye be as little children, loving one another." And that is the legend written on the lintel of the "House of Love" where the Band meets.

"585."

HEAD MEASUREMENT.

PHRENOLOGISTS in general (I cannot say all phrenologists) are aware of the unsatisfactory condition of the present manner of examining by measurement of the human cranium.

One phrenologist is satisfied with the measurement from the opening of the ear around the forehead, from the opening of the ear over the head to the opposite position, also the measurement of the circumference of the horizontal, taking from between the reflectives and perceptives as a starting point; but I fail to see any great value in this method, because the measurement from the ear around the intellect does not necessarily indicate intellectual power, as the line of measurement takes in a certain portion of the brain devoted to the animal propensities, and this portion may be relatively large to the intellect or otherwise. The measurement from the opening of the ear over the head, if large, does not for the same reason give necessarily an index of moral power. The circumference of the head, if large, does not necessarily indicate a large brain, as such measurements may in certain heads be around the largest developments, such as the projection of the occiput, the width of the central lateral region, and the projection of the central organs of the forehead horizontally may be great. There is, therefore, no reliability in the frontal measurement from the ear for intellect, none over the head for moral power, and none around the head for size. Thus I consider these measurements are not much to be depended on, as they are misleading.

Mr. George Combe states his opinion in his system of phrenology (see Fowler and Wells' edition, 1882, page 436), "A scientific method of measurement is much wanted." And phrenologists have from time to time tried to provide one.

Mr. James Stratton, Aberdeen, gave what he considered a reliable system of measurement as the basis of determining character; but it appears to me that his ideas are founded on a wrong principle, viz., the taking of the medulla oblongata as the centre for the measurement of brain fibre.

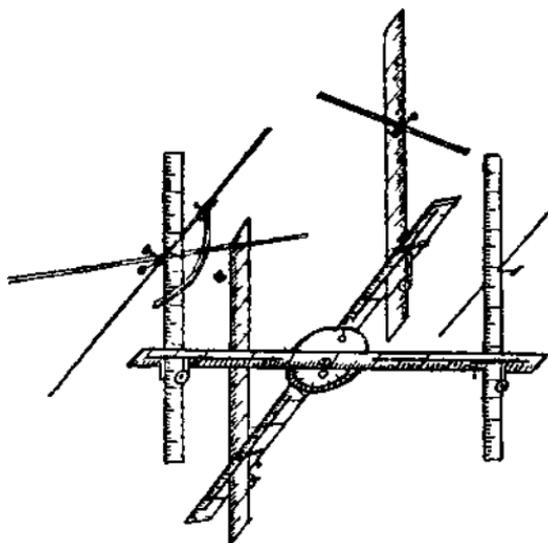
A careful student of the anatomy of the brain will observe the folding of the posterior convolutions, and that the measurement in that direction will cross the cerebellum as well as the convolutions folded under before it reaches the occipital bone. The measurement of the frontal bone also will cross a part of the skull where no brain is located. And, in fact, the general irregularity of the brain at the base seems, in my estimation, to bar Mr. Stratton's system from being considered accurate.

Mr. David Nicholls, Surgeon, Swansea, also endeavoured to provide a fixed standard of phrenological estimates for development; but the instrument that he invented, viz., the Organometer, being constructed on the principle of measurement from the medulla, condemns it.

The callipers is a useful instrument for measurement of distance, but its application is not sufficiently extensive for an intricate comparison of crania.

The method of measurement by tape is useful also, but it can hardly be applied except for estimating, certainly not to a general mathematical investigation.

Finally, I come to Mr. F. Bridges' Phrenophysiometer. In consequence of the cumbersomeness of the instrument, and



also because of the position in which the person who is being measured is placed, it is very unsteady, and thus it is difficult to get a correct angle. By it the basilar phrenometrical angle may measure in the same individual's head anywhere from 38° to 25° or less, indicating a character murderous, energetic, or wanting in force, according to the degrees registered.

It is also difficult to measure to any point where the hair covers, because of it being in the way of judging the distance. The unsteadiness of the machine, and the difficulty of judging distance by it, appear to destroy Mr. Bridges' claim for it to be considered an instrument that can give mathematical correctness.

So much for the various attempts to grapple with this

difficult problem of head measurement by mechanical methods. I, for one, feel thankful that they have been made, as while they give me admiration for the conscientious faith which the inventors had in the science of phrenology, they also show there is something overlooked which must be searched for, viz., the correct centre or centres of measurement. One thing is certain, a more exact method is wanted.

My friend, Mr. Melville, and myself, have endeavoured to solve the problem, and though not professing to have made much advance, yet we hold the belief that we are on the right track. We have designed an instrument for the purpose of giving mathematical exactness in measurements of the head.

By means of this instrument the length of the lateral lobes anterior to the ear can be ascertained; also the exact height of the coronal part of the skull, and the relation which that height bears to the basilar region of the brain. It will also give an excellent comparison between the frontal with occipital sections of the head, as well as which hemisphere is larger. The basilar-phrenometrical angle can be ascertained by it, or other angles, and such centres the measurements from which may be believed to give indications of mental peculiarities can by its means be investigated. It does not measure circumference; that can easily be obtained with the tape.

We hope by the aid of the instrument to classify with greater accuracy different types of heads; to investigate by its exact powers of measurement, from different points, the various cranial centres which indicate the cerebral convolutions that are believed to control the organs of the body. And among the number of its applications, last but not least, we want to show that phrenology is true, and can be mathematically demonstrated.

RICHARD HALL.

MISS FOWLER IN AUSTRALIA.

MISS JESSIE A. FOWLER, the famous phrenologist, who has just arrived from Melbourne, made her first appearance before a Sydney audience last evening in the Y.M.C.A. Hall, Pitt-street. The Rev. G. Campbell presided, and there was a fair attendance. Miss Fowler, who is a lady of about middle height with pleasing features, and keen, merry eye; has a fine distinct delivery, and a wonderful fund of humour. She handles her subject in a thoroughly masterly manner, and it is evident she has devoted a considerable amount of study to it, and has profited largely by her wide experience. The chairman briefly introduced Miss Fowler, who, upon rising, said it was the first time she had had the privilege of appearing before a Sydney audience.

She had heard a good deal since being in Australia of federation, and it was apparent the desire in the colonies for this end was becoming strong. The faculties of the mind were in a somewhat similar condition as they were greatly strengthened by federation. The speaker then described very clearly and at great length the various workings of the brain and their positions in the skull, and showed that human beings were not given perfect organizations to begin with, but that such were of gradual growth (the growth in many instances being very gradual indeed). A man might have an exceedingly large head and yet be a complete blockhead. Quality had to be taken very largely into account as well as quantity. The thickness, thinness, and fineness of the skull had all to do with the brain. All artists and poets had a broad outer edge to the forehead. Scientists had a heavy base to the brain over the eye. As a rule the Australians had this cast of mind. They had not such a fund of the reflective power; they were in too great a hurry for reflection; they had too much to accomplish to linger long in weighing matters. The typical Australian would be known more for his scientific attainments than for study. There was one thing very noticeable about Australians generally, and that was, that they would look you straight in the face, and in this way they showed they were frank and honest. Heads that were high were more inclined to be spiritual; thinking how they could quicker develop their moral and spiritual attainments than gratify their baser promptings. The speaker then described the various features of the face, showing to what the form or shape of each chiefly tended. Three gentlemen then ascended the platform, Mr. Wigzell being the first to have his head examined. The qualities and tendencies of each were clearly and excellently portrayed, and upon concluding they individually testified to the accuracy of the statements made in reference to them. Three ladies then underwent a similar operation, the attributes of each being cleverly dealt with. A hearty vote of thanks to the chairman terminated the proceedings. —*Sydney Evening News.*

Miss Jessie A. Fowler gave last night in the Young Men's Christian Association room the first of two lectures on phrenological subjects. The Rev. George Campbell occupied the chair. There was a fair attendance. Miss Fowler's visit is interesting from the fact that the lady herself is the daughter of Professor L. N. Fowler, who is a well-known writer on phrenological, physiognomical and kindred questions, and is generally regarded by students as one of their leading authorities. The subject of last evening's lecture was "Heads and Faces." Miss Fowler has a good stage presence, possesses an easy delivery, a clear flow of appropriate language, and a plentiful stock of humorous sayings and entertaining anecdotes. Her object is to demonstrate that the human face and the human head divine are not constructed upon the same arbitrary principles as a steamboat's boiler or a Member of Parliament's conscience. Every feature, she contends, denotes some special characteristic, and constitutes an index by which

the precise nature of the mental powers or capabilities may be ascertained—and so on. It may be a difficult matter to convince us that phrenology can claim to take anything like the rank of an exact science, but if we should become converts, Miss Fowler's interesting lectures and her excellent delineations of character will have played an important part in bringing about the conversion. To-night's lecture is to be on the "Talent of Love."—*Sydney Star*.

PHRENOLOGY IN THE HOME was the title of a lecture delivered at the Redfern Congregational Church last evening by Miss Jessie Allen Fowler, the daughter of Professor Fowler. There was a good attendance, and during her lecture the lady frequently elicited applause. Miss Fowler has a vivacious and taking manner, and easy, clear delivery, and perfect command of the attention of her hearers from first to last. The lecture itself dealt with the questions of how to make phrenology of practical and scientific use in the home; what were the elements essential to home-builders; how could the influences at work between the body and mind, more especially in the development of children, be best considered; and what were the conditions necessary to make home life complete. Home life was the kernel of society, but to make true homes it was necessary to establish them upon a scientific basis. In getting at the core of home life, the two points to be considered were the nature of the organisms and the nature of the conditions. The former taught them the true character of the man and the inmates of his home; from the latter they were enabled to take into account the multitudinous circumstances that moulded, developed, and enlarged that character. Heredity and environment were the master influences of the organic world, and by them a proper understanding could be obtained of the issues of organism and the nature of the conditions. As parents learned the value of phrenology in regard to their own characters, it would be their duty to study the dispositions of their children. Each character needed special development. In the elements that went to make up home life there were differences, contrasts, and opposites that should be made to harmonise. The body and mind influenced each other, and should be developed in due proportion. Phrenology was of practical use in teaching the young. It was an important aid to parents in guiding the minds of the children to know the proper order of the development of the faculties, because if that order were not followed in connection with their training there would be a baneful result. Parents educated the intellectual and moral powers, but neglected the selfish and social group. In conclusion, the lecturer referred to the nature of the conditions under which phrenology would be of use in the home. Alimentiveness, when abnormally developed, made a child greedy, and the aid of benevolence should be sought in keeping it under control. Cautiousness, when large and active, was often in a child's way, and prevented him from showing his talents. Such a character needed encouragement, and should never be punished by threats.

Secretiveness, when large, and joined to approbateness, was a very difficult faculty to manage. When a child gratified large acquisitiveness, and sought through secretiveness to hide the act, the result would often be deception and lying, unless the higher faculties were exercised. When not perverted, combativeness was most necessary to enable anyone to overcome difficulties. Each of the faculties might be spoken of in the same way; so that it would be seen how phrenology could be of service in controlling abnormally large organs, and in stimulating abnormally small ones. At the conclusion of the lecture Miss Fowler examined several heads, and the accuracy of her analysis of the character of the subject was afterwards attested. A vote of thanks was accorded to Miss Fowler for her lecture, the proceeds of which are to be devoted to the building fund of the church. Next week the lady lectures in the Y.M.C.A. Hall.—*Sydney Morning Herald.*

Hygienic and Home Department.

HOW TO KEEP HEALTHY.—Don't worry. "Seek peace and pursue it." Be cheerful. "A light heart lives long." "Work like a man, but don't be worked to death." Never despair. "Lost hope is a fatal disease." Spend less nervous energy each day than you make. Don't hurry. "Too swift arrives as tardy as too slow." Sleep and rest abundantly. Sleep is nature's benediction. Avoid passion and excitement. A moment's passion may be fatal. Associate with healthy people. Health is contagious as well as disease. Don't overeat. Don't starve. Let your moderation be known to all men. Court the fresh air day and night. "Oh, if you knew what was in the air!"

INDOORS AND OUTDOORS.—An English gamekeeper, the picture of rugged health, gives this excellent advice to invalids: "It's indoors, sir, as kills half the people—being indoors three parts of the day; and next to that, taking too much drink and vitals. There ain't nothing like fresh air and the smell of the woods. There's the smell of earth, too—specially just as the plough turns it up—which is a fine thing; and the hedges and the grass are as sweet as sugar after a shower. Almost anything with a green leaf is the thing to seek after, depend upon it, if you want to live healthy."

TIME PRESENT.—The present moment is important chiefly as it affects those which are future; begins or strengthens an evil or virtuous habit, depraves or amends the soul, hardens or softens the heart, and contributes in this way to advance us towards heaven, or towards hell. There is no man who is not better or worse to-day by means of what he thought, designed, or did yesterday. The present day therefore, is not only important in itself, as a season for which we must give an account: but because of the influence which it will have on the events of the morrow.—*Rev. T. Dwight.*

Notes and News of the Month.

THERE was last month an unfortunate transposition of cuts in Mr. Coates's article on Practical Phrenology.

AT the Memorial Hall, Leicester, Mr. Mark Moores, the celebrated phrenologist and examiner, concluded on the 9th Feb. a course of four weeks' lectures and entertainments.

AT the meeting of the British Phrenological Association, held on the 5th of Feb., an interesting paper was read on the "Diagnostics of Phrenology," by Mr. H. C. Donovan. Mr. Webb was in the chair, and the paper led to an interesting discussion.

AT the Gordon Hall, Leicester, Jan. 24th, Mr. Thomas Timson, local phrenologist and lecturer, delivered a lecture on "Character and Heads" to a good audience, illustrated by skulls and diagrams, &c. Several persons were examined at the close. Pastor C. King, of the Non-Sectarian Church, presided.

PHRENOLOGY IN THE PAPERS.—The following was given in the *Echo* in answer to a query:—Phrenology, if it is a true discourse on the mind, ought to be classed among the sciences. "Its founder, Dr. Gall, a physician of Vienna, did not, as many have imagined, first dissect the brain, and pretend by that means to have discovered the seats of the mental powers; neither did he first map out the head into various compartments, and assign a faculty to each, according as his imagination led him to conceive the place fitted to the power; but he first observed a concomitance between particular talents and dispositions and particular forms of the head; next he ascertained, by removal of the skull, that the figure and size of the brain were indicated by these external forms; and it was only after these facts were determined that the brain was minutely dissected, and light thrown upon its structure." The true phrenologist does not describe character from the irregularities of the cranium, or what are often called bumps; but "the size of the brain cortex from the medulla oblongata—the greater this distance the greater the expansion and depth of the organ." Phrenology has suffered much by those who know very little about it, but profess to know much. We do not tolerate doctors, nor even teachers, until they pass their examinations; neither ought we a phrenologist until he has his certificate. There are a great many works on phrenology, but in my estimation the best are "Elements of Phrenology," by George Combe, and "Brain and Mind," by Henry S. Drayton, A.M., and James McNeill. I do not know any book against it; but in "Brain and Mind" will be found the objections of Sir William Hamilton.

Character Sketches from Photographs.

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

T. W. (Belfast).—This photograph indicates an active, susceptible, wide-awake kind of mind. The lady will be able to use all the mental capacity she has. She will lack comprehensiveness and strength of mind as compared with her brilliancy and activity. She will appear to a good advantage under ordinary circumstances, but not in times of severe trial. She will want more breadth and comprehensiveness of mind. She will, however, improve by experience, because she has good stock, health, and balance of power, so far as it goes. The indications are favourable to large benevolence and conscientiousness, but she may be some wanting in selfishness, secretiveness, economy, and due restraint in times of excitement. The love nature is strongly indicated. She always appreciates attentions, and from a husband she will expect them, and be unhappy without them. Favourably surrounded by friends, she will be a bright spot in any family or circumstance. She has good conversational talent, is quick of observation, has a discriminating intellect, and could easily be trained to be orderly and systematic. She is more intuitive and sagacious than philosophical or thoughtful. She acts on the spur of the moment as accurately as with any amount of thinking. She has a first-class faculty to entertain company, and make herself agreeable. She is very capable of enjoying music, and should show some gift in this direction. She will have a pride of character that will stimulate her to try to do her best before the public. She also has talent for a writer. Whoever marries her must make up his mind to begin with not to be neglectful. She will wish to feel certain that she is number one in the affections of her companion. She will exhibit an amiable disposition, but when she is excited her temper runs high for a few moments, and then subsides. She will not sulk or show a vindictive disposition. She will put her friends all in a good humour when in their company, and will exhibit a good, healthy influence in a moral and physical sense.

FAITHFUL.—The organisation of this gentleman indicates a greater amount of brain-power and mental susceptibility than physical strength. He is not characterised for a high degree of warm blood, or high excitability. He will be governed more by his thoughtfulness and ideas of consistency than by any emotional nature that circumstances may call out. The controlling powers are in the superior moral brain, and scarcely enough in the vital forces, or in the social dis-

position. He would appreciate an individual more than he would show, for his combination of powers inclines him to be reticent, and disposes him to live within the limits of his feelings rather than to express them impulsively. He is comparatively reserved, also diffident, and sometimes fails to take the place that belongs to him in company. He allows others to entertain him more than he entertains them. He will be inferior in affection, and the manifestation of it to the lady in question, for she is full and overflowing of energy, love, affection, sympathy, and has a warm vital temperament, while he is not. His temperament is such that he cannot be expected to change very materially from what he is. If the lady can make up her mind to take him as he is, and be contented, they will be happy in wedlock. The chances are that she will always desire more than she will get of his time, attention, and affection. He has a favourable intellect for good powers of observation; has more than ordinary capacity for discriminating and seeing things by analogy, and taking the advantage of circumstances; but his intellect is not of the kind that enables him to show off a manifest brilliancy, or extra display. It may safely be anticipated that he will improve, and appear to a better advantage rather than the reverse. Whoever marries him must take him as he is, and be content with such attentions as he will bestow, for he never will be particularly demonstrative, though he may be true and reliable. He is not equal in point of order, excitability, and warmth of nature to the lady.

J. O. (Bolton).—The photograph of this gentleman indicates a marked degree of power of body and mind, but the mental power is not so available as it is strong. He is developed more in the superior brain, and not enough in the basilar brain. He is liable to be too abstract, theoretical, and argumentative. It will be difficult for him to reduce to practice the principles he advances. He needs to cultivate the perceptive powers, study science, material things, and strive to remember and be governed by his experience. He is forcible in his style of talking, but not specially copious. He appears to a better advantage in an argument than in common conversation. He has considerable scope of mind, possesses rather a marked degree of imagination. If he had a heavier base to the brain, and if he were more developed in the perceptive intellect, he would be able to use his powers to a better advantage. He is inclined to a profession, or to public speaking. He is ambitious for a reputation. He is rather witty, and takes ridiculous views of subjects. He is naturally hopeful, somewhat enterprising and elastic in spirits; his mind dwells on things too remote, and not enough on things that occur every day. He will frequently change in his views on things, because he will all the time be looking at subjects from a different standpoint. He is usually cautious, very sensitive to criticisms, quite given to contrivance, and devising ways and means. If he could get pay for his ideas he would accumulate property. He cannot use his own ideas so well as others can, because his special gift is in originating, and not putting into practice. He can be a teacher, speaker, reformer to advocate

progressive movements, especially with a suitable education. The studies of phrenology and physiology will be of great advantage to him. He should interest himself as much as possible in the common affairs of life, in the application of ideas, in self-improvement, and in business.

JOHN F.—This young man has more than average powers of body and mind, with a suitable education he would be able to exert a very distinct and positive influence. He feels very strong, and sometimes can scarcely restrain himself from putting forth vigorous effort. He shakes hands heartily, and uses forcible language. His mirth borders on wit and sarcasm, and he will not be content to be number two in any sphere of action. He should be employed where vigorous effort is required. He needs to work hard every day, or have some important responsibility on his shoulders. He is not defective apparently in phrenological developments, hence very much depends upon his habits, associations, and education. He must guard his temper, and try to keep it within bounds when excited.

A. F. W. E. is very earnest, and has great intensity of mind; he is not easily satisfied, he sees defects before perfection. He is quite a close observer, is good to make up estimates in business, has the elements of order and system and talent for financiering. He is liable to work too hard, to go beyond his strength, and when he gets at his work he cannot stop until he finishes it. He wants to carry everything before him. He is strong in his will; is scarcely prudent and circumspect enough in carrying out his plans; yet as a rule he keeps his affairs to himself, and confides but in few. His sympathies are manifested in a distinct channel, but not in missionary directions. He could make a good lawyer, lecturer and writer; but needs to restrain himself considerably or he will over-step the mark with reference to strength and constitutional power. If he fails in public life he may be assured he will succeed in a business way.

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ample life-giving power, from respiration, circulation, and digestion, and recruits speedily when exhausted. She has a firm hold on life, and a strong will. She is well rounded out in form, feature, and shape of head, and thence has a good balance of power, and presence of mind. Her intellectual gifts are peculiar; the central part of the forehead is especially

L

developed, showing the existence of great power of observation, and capacity to identify physical existence and mental peculiarities. Her observations are definite and positive, and not vague or general. She is very conscious of the manifestations of life in action, event, history, and experiment: she will therefore delight to be in the van where events are continually succeeding one another. She lives in the present, and is always aware of what is transacting around her. She has large form and size; she readily remembers faces, shapes, and proportions. She is a great admirer of physical beauty, of art, flowers, and landscape; a lover and student of nature, she enjoys travelling, especially among the wild and romantic.

Large comparison, with close and general powers of observation, enable her to describe, compare, analyse, and discriminate with acumen. She takes in the whole view at a first glance, and will rarely have occasion to change her impressions thereafter. She does not enter into abstract or complicated subjects, but has superior ability to apply the principles which others have established. She is practical in her jokes, and quite appropriate in her remarks: not, however, particularly witty or mirthful.

Her moral and spiritual brain are well developed; she is constitutionally emotional and sentimental. She sometimes borders on a spiritual genius. She has creative and inventive talent, and is apt in suggesting means and methods in times of emergency. These are joined to a practical and available intellect. She has both great propelling and great restraining power; while impelled to art, she is yet very cautious and anxious about results. She has also much reserve force, is self-contained, and, communing much with her own mind, is sometimes over reticent and cautious, harbouring fears and anxieties that are unnecessary. She is constitutionally devout, humble, respectful and obedient; is steady, uniform, and consistent in maintaining her principles and regulating her conduct; but not stubborn or self-willed. She would indeed be rather pliable where duty or obligation were not sacrificed.

Her moral feelings are prominent, and must exercise a very modifying influence over her whole life. She has none too much self-love or self-confidence; but her large approbateness renders her sensitive as to character and reputation, and affable and disposed to please and be agreeable. She is comparatively patient and plodding: will not show off to the best advantage at first; but will improve on fuller acquaintance. She has a strong social and domestic nature, loving devotedly, if at all, and fully appreciating the attentions

of her friends. She naturally will prefer peace; but if she has to mingle in strife, she will pursue it till the last enemy is vanquished. She has pluck enough to contend with whatever emergencies may arise. She has favourable talents as a speaker, and more as a writer; but she will appear to the best advantage in the family circle and among her friends.

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L. N. FOWLER.

ANNUAL MEETING OF THE BRITISH PHRENOLOGICAL ASSOCIATION.

THE Annual General Meeting of the British Phrenological Association was held at the Memorial Hall, Farringdon Street, E.C., on Tuesday, 5th March. Mr. Morrell was in the chair.

The Chairman called upon Mr. Story to read the Report of the proceedings of the Association for the past year, which is as follows:—

THE HON. ORGANISING SECRETARY'S REPORT FOR THE YEAR 1888-89.

During the year we have held nine meetings, and a paper has been read at each one. Interesting discussions have taken place each evening; and generally, I think, phrenology has been kept well to the fore. More notices have appeared in the newspapers this year than during any previous year since we started as an Association. A lengthy delineation of Mr. Gladstone appeared in the *Pall Mall Gazette*, published during the Right Hon. gentleman's visit to Birmingham in the autumn. A very favourable account of the Association appeared also about the same time in the *Christian Million*. I have received many papers from the country, too, containing reports of lectures, meetings, and what not. Some of these, of course, are against phrenology; but whether for or against, they will show that the subject of phrenology

is claiming increased attention on the part of the public. It is worthy of notice, too, that the descriptive account of Mr. Gladstone, which appeared in the December number of the *American Phrenological Journal*, has been either copied or noticed in a number of English and Scotch papers.

During the year we have had a steady increase of members; but we have also had some losses—one or two from death; others have resigned. But, on the whole, there is a slight increase, the names on our list numbering between ninety and one hundred. This number is apart from the membership of the two affiliated societies—the Hastings and the Southwark Branches, both of which, I am happy to say, are in a thriving condition. During the year two certificates have been given by examination, and six have been granted *honoris causa*.

Three of our members have been away in Australia—I was going to say, preaching the Gospel—but extending the knowledge of phrenology, anyway. They are now on their way home; indeed, I might almost say they are touching our shores. It would have been very pleasant if they could have been here this evening; but they will, all being well, be present at our next meeting on the 2nd of April. In view of that fact, the Council have decided to give that gathering the nature of a *conversazione*. It will, therefore, begin an hour earlier, and with tea, and coffee, and such things. A small committee has been appointed to arrange details; and, in due course, a circular will reach members containing particulars.

I should say that, in response to frequent requests, we arranged a series of classes for beginners; but the result has not been as encouraging as we should have liked. However, a few diligent students are attending the course; and it may, therefore, result in turning out several practical phrenologists.

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		Organising Secretary, for stationery, stamps, etc...	7 18 4
		Recording Secretary, postages	7 3
		Balance in hand, March 4th, 1889...	18 19 0½
	£47 5 1½		£47 5 1½

A. M. FOWLER, *Hon. Treasurer.*

It should be said that, of the balance in hand here shown, £5 constitutes the basis of a museum and library fund.

A. T. STORY, *Hon. Sec.*

The report was adopted and the election of officers for the ensuing year proceeded with.

The President being the first to be elected, the Chairman stated that any member having a candidate to propose should now avail himself of the opportunity

Mr. Warren proposed that Mr. L. N. Fowler should be re-elected. Mr. Craig, he said, was appointed last year as being the oldest phrenologist, and the Association had been honoured by the connection. His year of office having now expired, it became necessary to appoint a successor, and no man in the phrenological world was more fitted to be appointed than Mr. Fowler.

Mr. Hall seconded the motion.

Mr. Story proposed Mr. Wells, of Scarborough, for the office. As no one had come forward with a candidate for the provincial members, and as he desired that their interests should be equally considered, he would put Mr. Wells forward, and then the meeting could give a vote on the matter.

Mr. Fowler seconded the selection.

The Chairman requested a show of hands, which favoured the return of Mr. Fowler.

The vice-presidents elected and re-elected were Messrs. Story, Donovan, Webb, Morrill, Smith, Allen and Wells, and Miss J. Fowler, the Chairman taking a separate vote on each name at the request of the meeting.

The election of the Council resulted in the selection of the following, viz. : Messrs. Cox, Dillon, Hollander, Wm. Brown, J. F. Hubert, A. Hubert, Melville, Hemming, M. H. Piercy, Mrs. Piercy, Miss Baker, and Miss Oppenheim.

Mr. Webb proposed the re-election of the Secretaries, and Mr. Story proposed, and Mr. Webb seconded, that Miss A. M. Fowler, who had been acting as Treasurer during the absence of her Sister in Australia, be asked to continue to hold the office. Both these motions were adopted.

Mr. Story said that in view of the strong feeling expressed by the country members, that they had not sufficient voice in the conduct of the Association, he had given notice at the last Council of the following addition to the rules, viz. : That in future the election of president shall be by vote of all members of the Association, proper voting papers to be forwarded to members for that purpose ; nominations to be sent in one month before the day of election, two names being necessary to nominate.

Mr. J. F. Hubert held that the interest of the provincial members would be greatly increased if they were allowed to vote for all the officers, and as the matter appeared to lead

to a more lengthy discussion than the time would allow, he moved the adjournment of the question until some evening to be arranged by the Council.

Mr. Webb then read a paper, illustrated with diagrams, on "The Phrenology of Living Statesmen," which was listened to with much interest, and provoked some lively discussion.

A vote of thanks to Mr. Webb was moved by Mr. J. F. Hubert, seconded by Mr. L. N. Fowler, and carried unanimously.

THE PHRENOLOGY OF LIVING BRITISH STATESMEN.

IN assessing the capacity of any person, one has to take into consideration the size of the head and quality of brain so far as can be gathered from a careful study of the temperament, general education, environment, and relative size of brain organs. In measuring the capabilities of Statesmen, particular attention has to be given to the organs of benevolence, veneration, acquisitiveness, conscientiousness, firmness, self-esteem, love of praise, secretiveness, and the intellectual organs also—perceptive and reflective: eventuality, to judge of memory for events; causality, to judge of events—their causes and uses; language, to give expression to thought; ideality, to lead to perfection, &c.

Other things being equal, size of brain points to the leader, and, with extra development of the anterior portion, the intellectual leader, and these with breadth, then energy and power are added.

If such a person possess large organs of benevolence and friendship, then he must work for those needing sympathy and help; if philoprogenitiveness be large, then work must be done for the young.

If a good development of the organs of firmness and self-esteem be found in a statesman, he will be found to possess unswerving adherence to his own convictions. Sir William Harcourt and Lord Randolph Churchill are examples. Others could be named—Sir Wilfrid Lawson, Joseph Chamberlain, and Lord Hartington. No doubt the large self-esteem and weak secretiveness of Joseph Chamberlain can fully account for the change he has apparently undergone in regard to Irish politics. His policy he thought to be the best. The fact is, he lacks "policy."

Sir Wilfrid and Sir William have a good development of "wit"—hence the humour of the one with the sarcasm of

the other, the difference depending on the larger benevolence of Sir Wilfrid, and the larger self-esteem and destructiveness of Sir William. A head generally high from front to back gives a deep regard for the rights of others. This is well seen in T. D. Sullivan and John Dillon—the difference in the two being in the relative size of the anterior and posterior portion, the anterior benevolence being quite as large as veneration in Sullivan, whereas in Dillon it is not so large, and not nearly so large as firmness. John Morley, Lord R. Churchill, and Joseph Chamberlain have high heads, veneration and self-esteem being highest in Churchill, and benevolence in Morley. Brotherly kindness excites Morley, historical and ecclesiastical institutions excite the advocacy of Churchill. Sometimes, as in the case of W. H. Smith and Lord Salisbury, we find a large development of acquisitiveness with large veneration. This produces a strong desire for property, and respect for the rights of property, for capital and gain. But when the side head is stronger than the top head, as in the case of Mr. Goschen, then capital and gain will hold sway without much care for right, religion, or justice. William O'Brien has a very large head with very powerful organs of combativeness and destructiveness. He will fight against the greatest odds when he believes his cause warrants him in so doing.

Mr. Parnell has a very large head—high and broad—remarkably well-balanced. He feels responsibility, has great restraining faculties, and as a statesman rather than as a politician he stands second to no man.

For mere policy and cunning, for a fearfully large organ of secretiveness look at Pigott—who, though not in our Legislature has affected its policy during the past two or three years probably more than any other man. A head like his could swindle friend and foe and enjoy himself whilst doing so. John Bright has very large language, ideality, imitation, and sympathy, with large acquisitiveness, love of approbation, caution and secretiveness, with full veneration and conscientiousness, and somewhat less self-esteem. John Bright and Joseph Chamberlain are very different men. John is much more humble than Joseph—Joseph is much more frank than John. John can speak in season—Joseph can speak out of season, especially when his self-regard is at stake. Joseph would be practical if not in too great a hurry to have his own way. Like Lord Randolph he hates jobbery and robbery—the latter has larger veneration than Joseph Chamberlain and much less benevolence—hence they sit on different sides of the house. Mark the difference between the side heads of Lord Randolph and Lord Salisbury ! What opponent of phrenology

will not admit that the two characters agree with the two developments? Take a view of the heads of Chamberlain and Gladstone. How large, intellectual, cautious, politic is Gladstone's head—how much weaker is Chamberlain's. How much more self-esteem is possessed by Chamberlain! How obstinate! How regardless of giving offence!

Similarly Sir M. H. Beach has a high and well-developed head. Compare Sir Michael with Goschen. How noble the character of the former! and what want of dignity in the latter!

Mr. Balfour is far less cunning than his opponents believe him to be. His veneration and environment keep him on the side of the aristocracy. His conscientiousness is hardly so well developed as Mr. Chamberlain's or Lord Salisbury's. Lord Londonderry has much larger conscientiousness with small mental capacity. He is an ornament as costly as ornamental—he is ill-adapted for his office. Lord Aberdeen has much larger intellectual capacity and sympathy. As a statesman he would benefit by a little more destructiveness, just to give him energy and force. What a contrast between Lord Londonderry, or Lord Aberdeen, and Mr. Goschen! Those noblemen are far more noble in character than the Chancellor of the Exchequer. Mr. Goschen will be on the winning side to share the stakes; he belongs to no party; he cares for no party excepting so far as the party may benefit him. He has the acquisitiveness of Lord Salisbury and Lord Derby, without the God-consciousness of the former or the brotherly kindness of the latter. Lord Derby is a puzzle to himself—he is selfish and generous, and without the ties of family connections and landed interests he would be an advanced reformer.

Compare the portraits of Lord Spencer and the Right Hon. W. H. Smith. In the former you have active benevolence and small desire for gain. In the latter you have a high regard for property and authority. No phrenologist could fail to state to which party each of them naturally belongs.

We will now compare the cranial development of Mr. Gladstone with that of Lord Salisbury. Lord Salisbury has large agreeableness which moderates the hatred of his enemies. Mr. Gladstone's large combativeness intensifies the dislike of those who disagree with him.

In the cranial growth of these men there has been an important difference, not surprising to the phrenologist, but unaccountable to the non-phrenologist.

The skull and brain growth—these are reciprocal, or rather, the change is one of concrescence—has been different in each. The relative size of the organs of benevolence and

eneration has been altered during a long period. In both the organ of veneration was much larger than the organ of benevolence—both had large acquisitiveness and secretiveness. In the case of Mr. Gladstone these organs have undergone little change. His cranial changes have been in the greater development of the intellectual faculties, and the organ of language, which are very large: his order immense; and nearly as much may be said respecting his calculation and intellectual faculties generally. His benevolence has increased, and this is the chief reason why he left the party he was early taught to defend, and went over to the party that in his opinion was most anxious to help and improve the condition of the poor and needy.

Character, then, is modified by political and social necessities; and phrenologists have proved, over and over again, that the brain and skull vary with every change in the character and conduct of a person. I have myself proved this in the case of adults; and, in the case of children, I would refer you to the results of some thousands of measurements made by myself, and published in the PHRENOLOGICAL MAGAZINE for December, 1887. These changes are gradual, certainly, as all changes of a physiological character are—molecular, but certain. Place a literary man in circumstances where his animal faculties must be exercised at the expense of the intellectual, and what will be the result? Need I tell you? And need I tell you what is the result of the change from a life of manual labour to one of literary study? Certainly not. You know that change of life and circumstances produce a corresponding change in temperament and relative size of the organs. Increase intellectual activity, you increase frontal development; increase religious activity, you increase the coronal development; increase the animal passions, and you increase the basilar regions; decrease any activity, you decrease size. I have noticed this in persons who have passed successful examinations at Cambridge, &c. After allowing their powers to rest, they exhibit loss of frontal development, increase the frontal sinus, and generally show depreciation of quality. This concrescence of skull and brain, and their dependence on the exercise of the mental faculties, seems to be badly understood by leading physiologists; but they must give their attention to it if they are to fall in line with the discoveries of the phrenologists.

I could give you many instances in proof; and, if you will watch the development of the organ of tune in successful musicians, if you will note the growth of amativeness after marriage, you will soon be able to apply this principle to the

other organs. But I want you to observe the development of the organ of benevolence and the restraining faculties in Mr. Gladstone, and the organs of veneration and acquisitiveness in Lord Salisbury. Compare their portraits of 30 years ago with their recent portraits. What do you find? You find that veneration and acquisitiveness have been on the increase in Lord Salisbury; and benevolence, the intellectual faculties, with destructiveness and secretiveness, have increased in the case of Mr. Gladstone. And apply this fact—for fact it is—to the histories of the men. The former has increased his religious respect for the rights of property; the latter has developed a deep regard for the rights of men. One has increased his regard for the property of the Church; the other has widened his regard for his fellow-creatures. The one would provide for their ecclesiastical instruction by members of his class and in their class interests; the other would enfranchise the mental and physical nature of the whole commonwealth alike. The one with large veneration and desire for property would be passive so long as things tended to his benefit, without flagrantly injuring others; he with large benevolence and energy would face wind and weather to carry out his policy of the brotherhood of man. You will also note that Mr. Gladstone's temperament is more active, less lymphatic, than Lord Salisbury's. How active the one has been! How comparatively passive the other! Note the difference between active benevolence and acquisitiveness. Mr. Gladstone gave up the Ionian Islands; Lord Salisbury annexed Cyprus. In his younger days Mr. Gladstone defended the Irish Establishment; he afterwards destroyed it. Experience, policy, and growing benevolence, leading to a desire for union of conflicting schools of thought, rather than division, tended to this result.

It is difficult to explain the conduct of Mr. Gladstone towards the leader of the late insurrection in Egypt. My opinion is that he himself cannot explain it satisfactorily; at the time it was the necessities of the moment—the policy to do as he did, though not exactly right to him. Those who call Mr. Gladstone a man of conscience first and policy afterwards, commit an error that I venture to think no practical phrenologist would commit. Just as policy and sympathy affect Mr. Gladstone, respect for property and religion affects the conduct of Lord Salisbury—who also has a good amount of policy and adaptability. Lord Salisbury would be longer making up his mind as to what is right than Mr. Gladstone; the prejudices of the past, the supposed rights of property would cause delay. These would not delay Mr. Gladstone.

Hence we may roughly divide politicians into two parties—those whose chief sentiment is that producing a desire to legislate for the good of the defenceless and helpless, and those who retard such legislation in favour of conserving laws that they believe have worked well in the past on behalf of property, religion and authority. Excessive benevolence leads to unwise profusion. Excessive veneration to bigotry and intolerance, to respect for wealth, position, rank and worship. Anyone with large veneration and small self-esteem and uncultivated intellect, can readily worship what others differently constituted would despise.

Pigott had large veneration; but acquisitiveness being very large, and secretiveness exceedingly large, he, no doubt, worshipped his own selfish cunning more than anything else. What a contrast between his make-up and the make-up of Lord Aberdeen!

How many people look on Mr. Gladstone as the embodiment of justice and veracity! This is an error. He has a keen sense of justice, and his excellent memory will help to protect him from contradictory assertions; but his strongest parts are his wonderful intellectual capacity, his love of order, method, his keen sympathy, his powerful, restraining and executive faculties well-balanced and mutually helpful. What are his restraining powers? Caution and secretiveness. Both are very large. The same may be said of his executive faculties—destructiveness and combativeness. You will observe I give Mr. Gladstone credit for larger benevolence than veneration. This difference is so small that some phrenologists reverse this relationship, forgetting that the top of the head should be well curved, even when the two organs are equal. If at all, the curve at the present time is very slight.

Mr. Childers has very large secretiveness, with a large head, but only moderate perceptive faculties. He does not see his way at first but holds on when he does. Again, Lord Granville has large agreeableness, caution and secretiveness, good acquisitiveness and benevolence. He will not forget his own interests in working for the interests of others. Mr. Labouchere has also very considerable acquisitiveness, secretiveness and suavity. Not having very large conscientiousness, and having large calculation, he can intrigue with great success, can make money and spend a good deal of it on his domestic and social comforts. There are many other men that deserve attention but time will not allow. Lord Rosebery with his exceedingly large imitation and benevolence, giving aptitude and consideration for others. Cuninghame Graham illustrates the weakening

effect of small secretiveness and caution. Mr. Mundella has great aptitude for business practicability, energy and self-assertion. D. T. Sullivan has religious zeal for the popular cause : note his large religious faculties as compared with the selfish propensities—which are weak. George Dixon quality of mind rather than quantity—much like Sullivan. Timothy Healy with his small social and large intellectual organs—his small secretiveness and want of policy, as compared with his indomitable firmness and perseverance. Compare him with his leader—the one restless, rapid, intellectual ; the other calm, politic, deliberate, manly—the latter, (Parnell) a model statesman, the former a free lance. Balance a characteristic of Parnell—want of balance of Healy. Yet the main principles that I wanted to illustrate have been brought before you—the principle that distinguishes a statesman from an ordinary politician—large perceptive organs, large comparison, order, calculation, with a good base and side head to give power to execute what the intellect indicates—large moral faculties to do right and a fluent tongue to lead in debate—the principle differentiating the Liberal from the Conservative, with the good in each, and the principle that individuals grow towards their own ideal.

PHRENOLOGY FOR SCHOOLS.

It is not long since physiology was entirely ignored in common schools. Physicians were regarded as the only persons who had a right to know all about the human economy, and those who were ill could only go to them to be cured. If one should ask what was ailing, the answer would be given in Latin, as the name of the medicine had been given ; and as the Bible in certain churches was read in Latin and interpreted according to the convictions of the reader. The subject of physiology was considered far beyond the comprehension of children, and much too philosophic for the ordinary run of men to understand.

It is only within the last twenty-five years that the study has at all found its way into the common schools. Mrs. L. F. Fowler, of New York, was the first to write, in the year 1847, a book on physiology and phrenology for schools.

Now, the study of popular physiology is almost common in Board Schools ; children are found to understand it, and to profit by its teaching. Nor can they begin too soon to learn something about themselves—about their appetites, digestion, circulation, muscular strength, bones, framework

and skin; how they are made, and how they are to be properly taken care of. They should be taught as much as possible to know when they are exposing themselves to danger; as when, for example, playing too hard or too long. There is room for them to know better how to take care of themselves when left alone; how to wait on themselves rather than allow others to wait on them; and thus grow up with feelings of independence. They should be allowed to ask questions, but encouraged to answer them as far as possible themselves.

An infant remains an infant until it is seven years old; after that it is a child, and should begin to feed, and dress, and entertain itself. At that age it is old enough to receive ideas, to acquire knowledge, and to understand the definitions of words and the meanings of things. No child should begin its education with books, or keep confined to them. As much time as is employed in studying is needed to put the knowledge thus gained into practice.

Children left entirely ignorant of the causes of health and disease, of happiness and the reverse, who are waited on and attended to continually, soon get into the way of allowing and expecting such services. They thus become helpless and dependent when they should be independent and able to protect themselves against the encroachments of others. They should be thrown on their own resources as much as considerations of safety will allow; thus, they will gain self-confidence, and will gradually learn the lessons of life.

Their future should be opened up before them, as it were; they should be told what they are coming to, and what they will need to guard against, and to prepare for. No child ought to stumble into manhood or womanhood without knowing anything of Nature's laws and conditions: to forewarn is to forearm. If a child be treated intelligently it will generally act intelligently.

Some of the first lessons given to a child should be about itself—about its body and mind. If the teacher give his pupil a few hints as to the difference between mind and body, it would set it thinking in the right direction. If a child makes inquiries of its own accord, it is a sure sign that it is old enough to receive information; and no better way to educate a child can be got than to answer all its questions, for in that case it will be sure to pay attention to what it hears. It is natural for children, as well as for grown-up people, to want to know all about themselves; and that desire to know should always be gratified. Self-knowledge is of great service in laying the foundation of a substantial

character. When a man has advanced so far as to understand himself, many other important lessons follow as a necessity.

Children are quick to learn by sight, and it is for that reason that so many object lessons are given them. They are good physiognomists also, and can at once tell who are their friends and who are not ; they will make friends of, and receive instructions from, some more readily than others. If their own dispositions be explained to them phrenologically, they will listen with delight, and they will be quick to discern when the phrenologist is correct in the characters of their playfellows.

Phrenology in the hands of a teacher is a power in more ways than one ; the knowledge will enable him to govern, to manage, and to teach better than any other. It will also vastly aid the scholar. When he can understand why he learns one lesson with more facility than another, why he delights in one study and dislikes another, he will see the difference in his own capacities, and the difference between himself and his fellow-students. Such knowledge will be of signal service to an energetic, enterprising boy, and will urge him to improve his weaker parts.

It is now under consideration whether the study of sciences shall be introduced into our elementary schools. Most children will be found greatly interested in lectures from the teacher on the fundamental principles of any science, and will be eager in watching experiments.

When I have introduced phrenology into a school, I have always found the youngsters intensely interested in it ; and I have been more besieged by children anxious to know what their heads indicated, than by any class of adult people. They quickly grasp the idea that faculties have their locations in the same way as functions of the body have their organs.

The rudiments of most of the sciences are easily understood by children, and the rudiments of phrenology are no more difficult to comprehend than those of arithmetic or grammar. The studies of physiognomy, physiology and phrenology, are especially interesting to young pupils, because they teach them something about themselves, which it is natural and beneficial for the young to want to know.

A man who has a good knowledge of his own mind and body, whether he have a classical education or not, is better educated and better equipped for the struggle of life, than the man with a superior education in the classics and an entire ignorance of himself. Knowledge is truly said to be power, but some kinds of knowledge are much more powerful than others, and for a public man a knowledge of himself

and of others is the most important he can have. People had better study phrenology late in life than not at all, but the first distinct impressions made upon the mind when young are always retained. It should be remembered that the primary value of knowledge is to unfold and develop the mind; and the more it is about oneself, the more perfectly will the character be formed. That phrenology teaches self-knowledge cannot be doubted; it inculcates us as distinctly and as correctly into the uses of the different parts of the mind, as physiology does as to the different parts of the body. And to gain a knowledge of the mind is of incalculably more importance even than to have a correct knowledge of the body. The mind is, or should be, the leading and guiding power; and a good foundation to knowledge and character is a priceless acquisition.

Some people who are well acquainted with this science are afraid to introduce it into their schools, for fear it should prove of insufficient foundation to enable it to last. They would see it established before they introduce it into common schools. They are waiting, perhaps, till it is introduced into the universities ere they can adopt it; the universities are waiting for it to become popular that they may run no risk in accepting it; and thus it is that it has always been left to the poor, practical phrenologist to promulgate, who, while doing so, has also his living to get by it. When my late brother and I first began, in 1834, to present the science for public consideration, by travelling, lecturing, and reading characters from the head, we were told that we were making it too common. We were advised that the knowledge should be kept in the power of professional men, and used by them as they deemed fit; but we considered it too important and too democratic a science to be so imprisoned, and from the first we have done all in our capacity to extend its principles far and wide. Phrenology, had it been false, would have come to destruction long ago, for its opponents have repeatedly done their best to kill it. The proof of the pudding lies in the eating; and the present flourishing and growing condition of the science are strong arguments indeed. Modifications and improvements of the science may be made; its very name may be changed; but its principles are fundamental, and can never be altered, any more than those of physiology. Scientific men are busily engaged in localizing all the powers of the body; and some have gone so far as to localize some of the mental powers, and to admit the principle that every power has its location. From that, it is but a step into phrenological ground. All sciences have advanced more rapidly than

mental, because those who call themselves scientific will not accept the principles laid down by phrenologists. It is now, however, only a matter of time for the science to be recognized and introduced into schools. Fifty years ago it was regarded as destructive of accountability, and leading to infidelity, irreligion, materialism, and fatalism. Such objections are never raised now-a-days, save by the effete minority of Sir David Brewster's school, or those whose fossil ideas are half-a-century old. All the opponents to the science will, I anticipate, die out during the present century; progress will no longer be hindered; and phrenology will be recognised as a science, and taught in our schools and universities.

L. N. F.

THE PHRENOLOGY OF W. E. GLADSTONE.*

WHEN Mr. Gladstone came down to the House of Commons in the last session, in order to move an address to the Queen against the proposed proclamation of the National League, I had, for the thousandth time, a splendid opportunity to note the right honourable gentleman's phrenology; and thinking the chance might never occur again, I took occasion by the forelock. The ex-Premier has a habit of facing first one way, and then another, as he speaks, as though he would not willingly turn his back upon any part of the House. It is very fine to see him wind his way through a closely-reasoned argument addressed to the Treasury bench, now emphasizing his points by striking the palm of his left hand, and now pushing the conclusion home with finger outstretched across the table. Then, having to his satisfaction demolished his opponent's position, he will turn quickly round to his friends, and in doing so, deal his foes a final blow; or, it may be, throwing back his head, send forth a stream of withering irony.

It is a strange and interesting sight to see the "old man eloquent" address the British Senate, while its members sit in breathless silence, marvelling at his flow of language, and the rapid play of his features. There is not a finer study for the physiognomist in the world than that mobile face. But here I want to speak of his phrenology, which, up to the present time, has never been adequately described.

Let me premise by saying that Mr. Gladstone's head is over twenty-four inches in circumference, and that the frontal lobe is of almost preternatural length. It is very rarely,

* Reprinted from *The American Phrenological Journal*.

indeed, that we see so much length of head from the opening of the ear forward. There is a good mass of brain behind the ear, that is, with cerebellum; but the first, and most striking feature, is the long, prominent frontal lobe. I make a special point of the shape, which is wedge-like laterally, because the forehead focuses, so to speak, in the central line, and then gradually widens out to the ears, at which point the width is very great. This is the second striking feature, destructiveness and combativeness being very large, the latter especially. The third interesting point in this wonderful head is that, compared with its great length and its extraordinary width, the height of the head is not specially great.

Let us see what all this means. As I said, the cerebellum is large, and there is no lack in any of the social organs. But self-esteem and approbateness are large, the latter being markedly prominent. Firmness is a large organ, but conscientiousness only moderately so. Hope, however, is large, and veneration well developed. Spirituality is of a moderate size. Imagination is not excessively developed, but both imitation and constructiveness are well represented.

Coming once more to the intellect, I find all the perceptive faculties large, or nearly so. Individuality is a striking development, and eventuality is hardly less prominent. Form and size are also large, and order and calculation particularly so, giving a peculiarly massive and square appearance to the lower part of the forehead. The next point to notice is the extraordinary size of comparison, and, along with it, of intuition, and the comparative smallness of causality, and, along with it, of wit. I may add that language is a large organ, as shown by his prominent eye, thrown well forward against the lower lid.

We see, therefore where his strength lies; namely, first, in his strong perceptive, methodic, and analytical intellect; secondly, in his tremendous energy and "go"; thirdly, in his reserve of force, as given by his large cerebellum; and fourthly, in the "balance" and poise given by his moderate firmness and his self-possession, kept steadily under stimulus by his great ambition and desire for praise. A fifth important feature in his mental make-up is the only moderate development of those organs which may, and sometimes do, lead to vagueness and visionariness, spirituality, ideality, etc. Hope, acting with the larger organs, yields that extraordinary buoyancy and *elan* for which the right honourable gentleman is characterized, but which, for the reason just mentioned, does not lead to air-castle building. One other point of considerable importance I have yet to name—his intuition. This

it is, more than his benevolence, which is not very large, that gives him his great power over men. Few persons have so keen a mental vision—such piercing insight. It enables him to read, as it were, the still incubating thoughts of men, of the world around him, and so to stand out, as it were, as the prophet. The brooding germ of other, or slower, minds leaps into his a matured thought, full-grown, and men marvel to see him so much before them. The effect is heightened, of course, by the restraint produced by secretiveness.

This very unusual type of head—an eminently Scotch type, by the way—is given much additional strength by a fine blend of temperaments. Speaking in the old nomenclature, I should say that there was about an equal balance of the sanguine, bilious, and nervous temperaments, with a low degree of the lymphatic. Or, to use the more expressive division of the temperaments, I should say the mental and motive predominate, while the vital, though not weak, is much subordinate.

Mr. Gladstone owes much to his parentage—to his ancestry, indeed—how much we shall not know until some one goes back for several generations and gives us a life-history of both the “spindle” and the “spear” sides of the genealogy. Had the right honourable gentleman’s immediate ancestry been of the grossly feeding, low-living, and drinking sort, the ex-Premier would have been a very different man, even with his present phrenology. He owes much to a clean, clear, undepraved temperament, or diathesis.

In conclusion, let me say one more word. Mr. Gladstone is eminently one of the people. Like the masses, he is guided by what he sees—by the things that act upon him from day to day. He seizes hold of things—or they seize hold of him—strongly, and with such force that he cannot help being influenced by them. But he is no philosopher, and he has no fixed principle of thought by which he is always guided. Without perhaps knowing it, expediency is his guiding principle. Hence, he is with “the flowing tide,” as he so well puts it himself. Any one who would take the trouble to contrast and compare him with the late Earl of Beaconsfield, would gain a rich phrenological lesson.

THEO. ST. MARTIN.

PRACTICAL PHRENOLOGY.

By JAS. COATES, PH. D., F.A.S.

(Member of the British Phrenological Association, London.)

IV.

APPLIED PHRENOLOGY.

To measure a head, you may possibly adopt your own method, that of Combe's, or those in general practice, whichever you find best; or you can adopt the following in practice, thus:—

1st measurement,	<i>c</i> , <i>d</i> , <i>c</i> .
2nd	„ <i>e</i> , <i>oa</i> , <i>e</i> .
3rd	„ <i>a</i> , to <i>a</i> , over <i>c</i> , or individuality.
4th	„ <i>a</i> , to <i>a</i> , over <i>e</i> , or causality.
5th	„ <i>a</i> , to <i>a</i> , over <i>e</i> , or intuition.
6th	„ <i>a</i> , to <i>a</i> , over <i>f</i> , or firmness.
7th	„ <i>b</i> , to <i>oc</i> , over <i>f</i> , or firmness.

Take a good look at the head, first the back view—as in outline—and take in at a glance the width of brain as indicated by the size of the head, and see whether it is wider at *d*—destructiveness—or at *c*—cautiousness. And then the front view—see whether it is widest at constructiveness or at cautiousness—or vice versa. Next *take in* the side view, and impress upon the mind the relative size of your primary subdivisions and the size of the head as a whole. There are the subdivisions, as suggested by Combe, which doubtless approximate more to the truth in nature than those I have already marked out for practical purposes. You will see whether your patient has the most brain—back, above, or in front of his ears. *His character must correspond* with the formation. Measure your head carefully, take in the *size** thoroughly, do all this quietly and carefully before you venture on the expression of opinion. If satisfied with your observation and measurements you are on safe ground—there can be no more “ifs” and “buts”; proceed with your description (minding previous hints) and you cannot go far wrong.

Ability to measure the head with correctness or to estimate the health or otherwise of the brain, will come in time with careful observation and practice. In examining heads travel cautiously from what you know absolutely to be true—for

* In the Practical Application of Phrenology, it is the size of each organ in proportion to the others *in the head of the Individual Manipulated*, and not the *absolute size*, or the size in reference to any standard head, that determines the predominance of particular talents or dispositions.—E. T. CRAIG.

the rest *feel your way* carefully, as phrenology unfolds the character to you. Some phrenologists have a definite method of examining a head. Messrs. Donovan, Combe, and Wells have given their methods, while the Fowlers, Weaver, and Story have thrown out valuable suggestions. It has been left largely for each practitioner to adopt his own style. I always make it a point to strike at the defects in character to commence with. Now as these vary very much, it will be seen my method of reading character will depend upon the character to read. I think this is the most reasonable plan, and suggest it to your consideration. I will refer to this again.

In my first lecture, I roughly divided the brain into three hypothetical regions (unknown therefore in cerebral physiology), nevertheless an invaluable aid in examining heads—1st, the region of the moral and aspiring faculties; 2nd, the region of the intellectual faculties; 3rd, the region of the domestic faculties. I propose to further subdivide these into eight smaller regions or groups:—1st, or moral region, &c.,—*a*, intuitive, or semi-intellectual, forming the boundary line between spiritual perceptions, intuition, and pure reason; *b*, the religious and spiritual; *c*, egoistic or aspiring organs. 2nd, or intellectual region, into *e*, perceptive (and external senses); *f*, literary, and *g*, reasoning groups. 3rd, or domestic region, into *h*, domestic, and *i*, selfish propensities. The natural divisions of the skull afford some assistance. The domestic propensities are covered by the occipital bone; the selfish sentiments almost by the temporal bone; the perceptive, reflectives, and knowing faculties by the frontal bone. At its superior it also covers the semi-intellectual faculties. The moral and spiritual faculties are covered by the parietal bones, superiorly and posteriorly, while inferiorly they cover such organs of the propensities as are not covered by the temporal bones. This rough outline must be corrected by you in detail. In examining the head you will not only see what region predominates, but also what subdivision, and then what organ of the subdivision—activity by size; size indicating the activity.

In some instances you may find heads pretty equally balanced, giving you the same measurement from the orifice of the ear—over “amativeness” as over the perceptive, over continuity as over the reflectives, over firmness as over to *oc*. I do not think such uniformity in our present civilisation favourable to marked worth or character. In low and diseased organisations, in proportion as the circumference measurement approximates to the circle the criminal type of

head is pronounced. There is much in this form of head which requires study. Guiteau, Deane, and Patch, the murderer, see Fig. iv., v., and vi., approximate to this type. Compare them with the outline presented by Gosse *e*, and Garfield, *b*, the philanthropists. These heads are not mere coincidents, but rather awkward facts, for good men to deal with who see no relationship between organisation and cranial formation to crime and virtue; awkward stars, if fallen ones, for theological telescopes to discover, or modern Paduan philosophers to argue out of existence.

National heads have their national characteristics in size, which correspond to the national traits by which they are distinguished. The German head is $1\frac{1}{2}$ inches longer than its width: as a people they are given to ease, sitting and thinking, sturdy and phlegmatic. The French head is about $1\frac{1}{4}$ inches longer than it is wide. The German head presents the vital-mental and motive-mental temperament; they are slow to arouse, but when aroused they are like a ponderous machine set in motion; they are capable of doing great execution, and have furnished the foremost thinkers—philosophers, divines, physicians, and soldiers—veritable leaders in the world. The French are more energetic, excitable, and volatile, with the mental and mental-vital temperaments: they have greater vivacity, but less stamina than their more stolid neighbours. The English head is about $1\frac{1}{2}$ inches longer than wide—that is to say, if $6\frac{1}{2}$ inches wide between the ears it would be 8 inches long from the frontal semus to the apex of the occipital bone. The typical British head exhibits the best blends: Norse, Scandinavian, German, and Celtic. In quality, form and size, indicating firmness, executiveness, tenacity of purpose—intellectual and enthusiastic. The American head approximates to the English and French head. It has less veneration and continuity than the English and more than the French; exhibiting more versatility than the English, but not so volatile or as excitable as the French. The Beecher head, or those of Lincoln and Garfield, would less represent the American head than John Bright would the English. The Scotch head, $1\frac{3}{8}$ to $1\frac{1}{4}$ longer than the width, presenting not less executiveness or firmness than the English head, but more forethought, shrewdness, slowness, and caution; the prevailing temperaments being mental-motive and motive-mental.

While I do not think I have said anything new or exhaustive on this subject, I have driven at the *principle* of size to show you its importance in estimating character, and I have not by any means ignored the importance of quality in doing

so. I shall be satisfied if you can feel you have a rock under your feet, a 'vantage ground, from which you may with safety calmly look around you and take your observations all the more securely.

Men and women are at best but children of older growth, the animal and spiritual are fearfully and wonderfully mixed in each human being, "Scratch the Russian and you will find the Tarter;" delve into human nature deep enough, and you will find the same weakness underlying all. "There are none perfect, no not one," nor none so low, but a spark of their evil life will shine through some clink of their "earthly tabernacle," if you only know where to look for it and bring it into conscious life. True, there are many defective and depraved human organisations in this world—sans soul, heart or head—lacking spirituality, affection, and intelligence for all that is good, or having one thing and lacking another. To comprehend them fully, or uplift them, may be "beyond the art of man;" don't despair, but believe that deep down in each, although hidden from your sight under the débris of all that is sensual, devilish, and earthly, there is a priceless gem in each human casket (however untoward and unkempt that casket may be) that shall yet shine in the sunlight of Eternal Goodness "sometime, somewhere," when the fetters of all things vile—hereditarily cursed and depraved mortal coil—shall be removed for ever. If this is not so, then assuredly if *imitation* proves the "descent of man," our noble progenitors were hairy animals, who walked on all fours, lived in aboriginal retreats, wagged their ears at pleasure, and wringled their scalps at will, and whose habits were monkeyish and unseemly, whose be all and end all—was mud. If this is science then our faith runs—where this science neither follows nor directs—and declares to our inward vision the dignity of manhood and the nobility of his heritage, in spite of that materialism which makes man the heir of protoplasm and the co-heir of apes, and in the end converts him into first-class manure, as the final and highest use of his evolution. Believe me (although I cannot enter here upon the theme) phrenology leads not from God or soul, but leads to them, or else "Know Thyself" is but a "tinkling cymbal and sounding brass."

Few men are great, fewer still true men. There are few great and true, living geniuses, burning and shining lights. It is perhaps well for the world that it is so. Like seers of old the truly inspired live in the open air, wear raiments of camel's hair, eat locusts and wild honey, and are sacrificed to the whims of dancing strumpets, and by those whom they

would teach or reprove. The world prefers glamour, glitter, passing shadows, and "the pomp and circumstance of war," to beauty of soul, and the godliness of sobriety, and the patience of love. Hence philosophers burn brimstone and talk of "sweetness and light," and when ignored by the busy bees of the world's hive, become the intellectual dandies, who amuse, while they are petted by an idle, pedantic and fashionable society which feeds itself upon "words, words, words." Poets loose their heads in coronets, in fulsome flattery or the flowing bowl. Finding "life not worth living," they end it by arsenic, like Chatterton; by hysteria and sensuality, like Byron; when they do not end their reputation by impurities and agnosticism like Swinburne.

Self-esteem and approbateness have often stimulated to madness the unbalanced geniuses of bye-gone days. The world feels their loss, having been affected by their meteor-like brilliancy, ten or twenty decades afterwards holds their centenary and applauds itself or its goodness, while treating itself to fêtes and galas. It is all the while repeating the treatment of cruelty or adulation to their adulated heroes, worthy or unworthy successors.

Where few are great—geniuses, originators, creators and inventors—many are talented, more balanced in their organisation, they are content to execute faithfully their allotted task in life, according to the position, opportunity, special talents or gift.

The great mass of mankind are mimics, ready to respond to the most predominating influence for good or ill, which marks the boundary of their life. Others are like sheep who flee or jump barriers, because and only because some other sheep more daring or more foolish has led the way; the surrounding social influences of some men making or marring their lives for ever—creatures under the guiding influences of one or two organs, living in one or two spots of their nature and vegetating on the rest, "cribbed, confined and confined" by the rude instincts of childhood and barbarism, or worse still, modern civilisation.

The full-souled, full-orbed man, "the perfect man" is the dream of the Christian. The man who lives truly in every department of his being by use and not abuse is the "coming man"—phrenologist—who, if a genius or talented, will not be less, but more the man.

There are two other classes—"Hewers of wood and carriers of water" and fools, the latter including the idle, insane, and idiotic. The industrial and mechanical classes may be included in the former: they, with the "talented," "are the

salt of the earth," the preservers of the economic, political, and religious world. The rest when not mere ornaments, "leather and prunella," are "shadows by the way." These make life beautiful or miserable by their fitful contrasts.

In all classes you will find vices and virtues, strong passions, loves, and desires, stimulating, and organs to stimulate; those for whom fame has no seduction, duty has; those who will not labour for glory, and dare destruction at a cannon's mouth for a lady's smile and knighthood, will, perhaps, be only too glad to work for something to eat. Those for whom the cooing of the babe, or a mother's winning voice, a wife's tender love, have no meaning, may pile up for themselves "gold, silver, and precious stones." Some are stimulated to action by love, fear, envy, ambition, or necessity; some, by the love of life and the necessity to preserve it; others, by the love of others. All are influenced by some consideration—whether that be love of self, life, or wife, of children, friends, or the helpless and outcast; or perchance by some Utopian dream or grovelling instinct; in a word, by appetites, passions, affections, by pride, glory, and the desire to excel, by reason, by moral and spiritual inspiration—all are consciously or unconsciously influenced or directed. As it is written, "None can live or die unto themselves."

It will be your duty and privilege to analyse all these, and help this wonderful being—man—as far as lies within the province of your influence, to know himself and his surroundings; to suit his surroundings and his constitution—mental and physical; his circumstances to his enlightened will; to live his honest life by living his fullest life, in subordinating the animal to the spiritual and intellectual—and walk erect, a man.

PRACTICAL INSTRUCTION.

For general reading peruse "Kirk's Anatomy," "Trall's Physiology," Dr. Nichol's "Human Physiology," and Sir Charles Bell's "Anatomy of Expression."

Lessons on Theory. Read up Combe, Wells, Fowler, on the classification of the faculties. Also learn the definitions of the faculties, as given by A. T. Story in his "Manual of Phrenology," as you would axioms in Euclid, or grammatical rules.

Lessons in Observation. Make yourself acquainted with the three major regions of the brain—"animal propensities," "moral sentiments," and "intellectual faculties"—and the sub-sections of these regions in groups and organs; and learn to localise them thoroughly on a blank bust or the living head. Accustom your eyes to make approximate measurements of the heads of persons you meet in friendship and business.

Lessons on Practice. Form an estimate of a person's manner of address—lecturer or minister—by seeing them on platform or pulpit, by their heads. Note whether they are influenced by large or small cautiousness, large or small benevolence, large or small destructiveness ; whether musical, witty, anecdotal, dramatic, severe, or sympathetic, &c.

THE HASTINGS SOCIETY.

*To the President and Members of the Hastings Branch
of the B.P.A.*

It is with great pleasure that I present to you the first Annual Report of the Hastings Branch of the B.P.A. On November 30th, 1887, our President invited those of her friends who were interested in phrenology to meet her here to consider the advisability of starting a local branch of the British Phrenological Association, with the result that this Society was fairly floated on the 11th of January, 1888. Including the first there have been twenty-five meetings held during the past year ; and I think when we review the work done, we may congratulate ourselves upon the success of our first year's efforts, and at the same time be stimulated to an increased desire to do all in our power to make the objects of the Society—"The Study of Phrenology and its Kindred Subjects"—more generally known. Papers and Lectures have been given upon the following subjects :—Phrenology and its Uses ; On the Various Temperaments ; Sychometry ; How to Delineate a Character Truthfully ; Phrenopathy ; History of Phrenology ; Memory ; Physiognomy ; Palmistry ; How Phrenology May be Made a Medium for Improving our Temper ; Jealousy ; Art of Phrenology ; the Effects of Tobacco on the Brain ; Human Magnetism ; and Why Marriage is so Often a Failure ; besides two public Lectures given by Prof. Fowler.

From the great variety of subjects dealt with it will be seen what a grand field phrenology and its kindred subjects opens up to the thoughtful and inquiring mind. Indeed, this fact seems to have proved the stumbling-block to some of our earlier members, who appear to have thought that they had merely to get themselves enrolled Members of this Society, to attend two or three of its meetings, and they would be able to appear before the world as full-fledged phrenologists. They were disappointed to discover there was no royal road to becoming a true phrenologist, and as

soon as their first curiosity was satisfied they ceased to attend our meetings. This leads to a consideration of our numerical and financial position. When the Society was started, on January 11th of last year, we had 22 members and two have been enrolled since. Of these three have left the town, two have resigned, and four have only been to the first two or three meetings—we may conclude they have left. We have left therefore 15 members who take the greatest interest in the Society, and often bring their friends with them to the meetings; not only doing much to advertise the Society, but also shewing the heartiness with which they co-operate. I do not think we need be discouraged at not enrolling more members, although it would improve us financially if we could.

I also beg to submit the balance sheet, which shows a balance due to the Treasurer of £1 2s. 3d. This deficit however is well set off by the value of our Circulating Library, which was started in October, and which now contains about 20 volumes of Standard Phrenological Works, well patronized, not only by our members, but by the outside public.

We are determined then not to be discouraged, but to do all we can to wipe off this debt; and when once out of debt we must endeavour in the future to keep a balance on the right side, and with that unity and zeal which now characterizes the Society to render ourselves a "power for good."

I am, Yours faithfully,

WM. MANLEY, Secretary.

A POSSIBLE REVOLUTION IN MEDICINE.

More than two hundred years ago (1675), Leeuwenhoek discovered what he called little animals, or animalcules, in "rain, well, sea, and snow water; as also in water wherein pepper had lain infused." These were microscopic, but of large size as compared with the objects now generally known as bacteria. The organisms seen by Leeuwenhoek were animalcules; the bacteria are vegetable growths. The rude and imperfect lenses used by Leeuwenhoek restricted his observations within very narrow limits, which were gradually extended as optical art advanced, following the construction of achromatic lenses, in the middle of the eighteenth century. The recent construction of homogeneous oil-immersion lenses, and the use of achromatic condensers, particularly those known as the Abbe condensers, have rendered possible the

successful study of the more delicate forms of micro-organisms. Comparing recent discoveries in bacteriology, by means of perfected microscopical apparatus, with discoveries in astronomy by the use of the great telescopes, it seems that the small has the advantage over the great, at least so far as advances in knowledge have influenced the happiness and welfare of the human race. The science and practice of medicine and surgery are undergoing a revolution of such magnitude and importance that its limits can hardly be conceived. Looking into the future in the light of recent discoveries, it does not seem impossible that a time may come when the cause of every infectious disease will be known; when all such diseases will be preventable or easily curable; when protection can be afforded against all diseases, such as scarlet fever, measles, yellow fever, whooping cough, etc., in which one attacks secures immunity from subsequent contagion; when, in short, no constitutional disease will be incurable and such scourges as epidemics will be unknown. These results, indeed, may be but a small part of what will follow discoveries in bacteriology. The higher the plane of actual knowledge, the more extended is the horizon—"Plus on s'élève, plus l'horizon s'étend." What has been accomplished within the past ten years, as regards knowledge of the causes, prevention, and treatment of disease, far transcends what would have been regarded a quarter of a century ago as the wildest and most impossible speculation. In the practice of medicine, recent discoveries in bacteriology have brought about changes which amount almost to a revolution. In certain diseases, among which are tuberculosis, pneumonia, erysipelas, carbuncle, diphtheria, typhoid fever, yellow fever, relapsing fever, the malarial fevers, certain catarrhs, tetanus, nearly all contagious diseases, a great number of skin affections, etc., the causative action of bacteria, can no longer be doubted. The conditions necessary to the development of these diseases seem to be a susceptibility on the part of the individual, and the lodgment and multiplication of special bacteria in the system. Some persons are unsusceptible to certain infections in the ordinary way, while others present a peculiar susceptibility to certain diseases, which in some instances is inherited. It is probable that a person with an inherited tendency to consumption would never develop the disease if he could be absolutely protected against infection with the tubercle bacillus; but once infected, the bacteria multiply and produce the characteristic signs and symptoms. In other persons the bacillus tuberculosis with difficulty find a lodgment and multiplies imperfectly. Many of the lower animals

are susceptible to tuberculosis, and the disease has often been produced by direct inoculation with a pure culture of the tubercle. In the light of modern discoveries, consumption can no longer be regarded as an incurable disease. In certain cases the bacteria, if confined to the lungs, may be destroyed, and it has been observed that as the characteristic micro-organisms disappear from the *sputum* the characteristic symptoms pass away and patients gain in weight and strength. The problem in the treatment of diseases due to the action of pathogenic bacteria is to destroy the bacteria or their products without destroying the patient. It is by no means impossible that such measures will be discovered applicable to all diseases that are dependent upon known forms of bacteria. I venture to say that few persons who have not closely followed the work of modern pathologists have any definite ideas with regard to bacteria—what they are, how they are developed, and what their importance is in nature. Bacteria are everywhere. They abound in the earth, in water, in nearly all kinds of food, and in many of the animal fluids; their germs exist even in the atmosphere; but it must be remembered that of the immense number and variety of these micro-organisms only very few are toxic or are capable of producing toxic substances. If what is known of the relations of bacteria to disease can justify even a small part of the speculations with regard to the possible results of future investigations, our present knowledge of the relations of micro-organisms to digestion, to the growth of plants, to the changes of matter involved in putrefaction, and to all kinds of fermentation, opens a field for the imagination that seems truly illimitable—*Forum*.

ATOMIC WORLDS AND THEIR MOTIONS.

THE sun is a vast centre of activity. From every point of its surface an enormous number of impulses are continually acting on the atoms of the surrounding ether, which are sent through space in every direction with lightning-like rapidity. The number of these impulses has been estimated at from four to eight hundred billions per second. They give rise to a wave-like motion which traverses about two hundred thousand miles of space per second, and requires eight minutes to reach our earth. The air which surrounds us is a chaos of innumerable minute solid bodies, flying rapidly about in all directions. Our skin is perpetually bombarded by them, and it is this bombardment which causes us to experience atmos-

pheric resistance or pressure. These air molecules, if closely packed (without any intervening space), would only fill about one-three-thousandths of the space taken up by the air as it is. They rush about in this void with the quickness of rifle-bullets. Every point of our skin is struck by at least five thousand millions of these little bullets every second. Their number is so great that every cubic inch of air contains no less than twenty-one trillions of them, and the same is true of all gases. They are so small that they are utterly beyond our powers of perception. The smallest object which the best and most powerful combination of lenses, as now produced, would still enable us to recognize, requires a diameter of at least one-four-hundredth-thousandths of an inch, but of oxygen-molecules three hundred could be placed side by side before they would cover that minute distance. Still smaller are the molecules of hydrogen. Now, in order to get a clear idea of this air which we inhale, of this hail-storm of little worlds which we perpetually encounter without apparent discomfort, let us resort to a little arithmetic and imagination—not the imagination of the poet and romancer, which delights in pictures of the fanciful and ideal, without taking much account of facts, but the healthy imagination of the scientist, which moves among the sternest of all realities, and which, if rightly exercised, becomes a potent factor in the elucidation of truth. In this glass of water I observe a little air-bubble. It has a diameter of perhaps one-thirtieth of an inch. Let us magnify this tiny bubble ten million times; let us imagine it ten million times larger than it is now, but first let us retire to a safe distance; for, the moment we touch it with our magic wand, it becomes a globe eight miles in diameter. In this globe fifty thousand billion little bullets, of the size of No. 6 shot, are flying about in all directions with the quickness of rifle-balls. Whenever one of these molecules, these shot grains, comes in contact with another (and this happens about eighty million times every second), it is deflected from its course and takes another direction, but without the slightest loss of its original speed. It may be asked, How can we manage to exist amid such a torrent of projectiles? we ought to be instantly annihilated. But we have forgotten to apply the same magnification-scale to our own persons. Let us do so, and we become giants seven thousand geographical miles in height. One of our feet would more than cover the distance from Chicago to New York, and with the other we could conveniently step across the Atlantic to Europe. Let the whole atmosphere be magnified in the same proportion, and it will be understood

why the hail of little bullets perpetually bombarding our skin would not inconvenience us, for that skin would have a thickness of from six to eight miles. The bombardment would produce no other sensation than we now experience when a gentle breath of air fans our cheeks. The picture which I have here presented is by no means the product of a mere fantastic flight of imagination, but a conclusion strictly warranted by mathematical facts, and necessary for the interpretation of the physical phenomena of nature. But chemistry has to go yet one step further, in order to explain and render intelligible the phenomena of combination and affinity. We are driven to the conclusion that molecules are not the ultimate particles of matter, but are built up of still smaller bodies, the atoms. Thus, for instance, in a molecule of water we have two atoms of hydrogen united to one of oxygen, and all chemical processes have their source in the fact that the atoms of two or more molecules of different substances detach themselves and reunite again in a different fashion. Now, in order to obtain a better idea of the manner in which the atoms are grouped in a molecule, we must look upon the latter as a cluster, the various parts of which are combined by a well-regulated movement into a harmonious system. We may well resort, for comparison, to a process within our observation, though on a far grander scale, which is admirably adapted for illustration. Let us look to our planetary system. The planets, with the sun, represent a stable system, just as the atoms of a molecule represent such an one. In the case of our solar system, the mass of the planets, compared with that of the central body, is, of course, very insignificant. A far closer resemblance to our molecules is therefore presented by those systems of the stellar world in which two or more large bodies, of nearly the same size, revolve around their common centre of gravity. This parallel between atoms and planets, molecules and solar systems, opens before us a new and startling perspective. It affords us a glance into that unfathomable abyss which hides the mysteries of time and space, and holds in its dark recesses the very secrets of existence. Astronomical science has shown that our sun, with the majority of the fixed stars visible to us, constitutes a great star-cluster, the diameter of which must be estimated by hundreds, if not thousands, of billions of miles. Of such star-clusters there exists a great many, which, in their turn again, form a still grander system, to which we also belong, and the boundaries of which are indicated by the outermost limits of the milky way. How many of such galaxies may be hidden in the vastnesses beyond, in the bosom of infinite space, we

will never know, for the light can only reach us from limited distances. Whatever may be beyond that very farthest nebula, the pale light of which has taken fifteen thousand years to reach us, is concealed from us for ever. But, as here in an outward and ever-enlarging scale, so in the molecules and atoms downward, and ever diminishing in size, we find system after system inclosed one in the other, like the ivory balls in a Chinese puzzle, downward, ever downward, and there is no end! We shall never be able to exhaust the possibilities of minuteness. The atoms of elements may consist of ether atoms; indeed, the very elements themselves may not be elements in the true sense at all, but compound bodies, as has, indeed, been very long suspected.—*Popular Science Monthly*.

Hygienic and Home Department.

INFANT MORTALITY AND THE ENVIRONMENT.

IT is a startling fact, which meets the student of vital statistics at the outset of his investigations, that from one-third to one-half of all persons born into the world die before reaching the age of five years. Or, to face the terrible reality from another point of view, so great are the dangers of infancy, that a child which has completed its fifth year actually has an expectation of life more than twelve years greater than it had at birth. A very large proportion of all children born into the world are either weaklings or invalids from the beginning. They are born wrong. They come from poor stock. The influences which determine their weakness to-day have been at work for ages upon ages. That was no sarcasm, but the plainest statement of scientific truth on the part of Oliver Wendell Holmes, when, after declaring his conviction that every disease might be cured if taken in season, he added, significantly, that in some cases it would be necessary to begin a hundred years before the patient was born. This is a hard world, and no weakling ever has half a chance. "The survival of the fittest" is a merciful provision of nature. "The strongest live and the weakest die." A race of criminals, paupers, and idiots deteriorates with each successive generation, and goes down to speedy extinction. It is the robust, sturdy, clear-headed, strong-handed toiler of to-day whose sons and daughters will inhabit homes of wealth and occupy positions of responsibility a few years hence. The effects of unfavorable heredity may be manifested

in various ways. In the first place, the child may be born with the disease already developed. Examples of this class may be seen in hypertrophies, atrophies, and inflammations of various organs; in exudations, as hydrocephalus; in infantile syphilis; in new growths, such as nævus, tumors, and certain forms of cancer; in the pre-natal deposition of tubercles, parasites, and some inorganic products; in arrests of development, such as cleft palate, hare-lip, spina bifida, and that defective closure of the heart which produces cyanosis; and in those unusual developments known as monstrosities. Secondly, the disease may be transmitted, although its manifestations are not developed at birth. This may be the case with some of the diseases already mentioned as also occurring in the first class, as well as with many others. Examples are seen in scrofula, cancer, consumption, epilepsy, rheumatism, gout, insanity, and the "specific" disease. Again, there may be no actual disease, but only a tendency to disease, in the shape of an inherited weakness of some special organ or in some particular direction. These tendencies render their possessors unduly liable to suffer from particular diseases, but do not make it necessary that they should do so, provided that their environment is favorable. Lastly, the faulty heredity may be manifest only in a general weakness of the whole system, a lack of vigour and vitality which renders its possessor an easy victim to whatever malady may attack him. This is the cause of many of the deaths which are registered under the heads of infantile debility, diarrhœa, brain-disease, and other common affections of infancy. To the actual diseases, special weaknesses, and unsound constitutions resulting from unfavorable heredity, add now the environment of poverty, with its usual accompaniments of ignorance, carelessness, and inefficiency on the part of the parents, resulting, for both parents and children, in privation of food, clothing, shelter, and fuel, and we begin to have some faint conception of the perils which surround infant-life in a large proportion of cases. Without adequate nourishment, and improperly cared for in every respect, life is one sharp struggle with want, and it is little wonder that want often gains the victory.

SCIENTIFIC TEMPERANCE.

The effects of the alcohol habit vary enormously with the amount consumed and with the form in which it is taken, but they are always bad. Alcohol should not be regarded either

as a poison or a food. It is strictly a drug. It belongs to that class of substances which, like opium, Indian hemp, and tobacco, produce effects which habit renders agreeable, but which are followed by constant increase in the craving for larger doses of the drug. This increasing dependence upon alcohol is one of the worst effects of its habitual use, and with most persons it is inseparable from its use even in small amounts. It is true that nearly all can digest without apparent damage a small quantity of alcohol, in sufficiently dilute form, if taken only occasionally. It is certain that the highest possible health may be enjoyed without the use of alcohol. This being so, its use, even occasionally and under the restrictions above stated, is attended with risk both physical and moral. But when alcohol is taken in large amounts, or in stronger forms, or is used habitually even in moderation, it does positive harm; and this harm increases rapidly as the habit strengthens. In its lightest degree there is some irritation of the stomach and impairment of digestion, with slight disorders of circulation and secretion and intellection. Often enough these cause a false feeling of weakness which leads to larger excess, and of course to great harm. Perfect health can scarcely ever be enjoyed continuously by one who uses alcohol even in strict moderation. I make an exception in favour of some elderly persons with slow and feeble digestions and with weak circulation; for in them small quantities of dilute alcohol taken daily with their principal meal improve their health. When once we pass the lesser degrees of the use of alcohol the effects of its habitual employment are striking and disastrous. The mucous membrane of the stomach becomes the seat of chronic catarrh. The function of the liver is disordered and the most important processes of nutrition are disturbed. The nervous system suffers, and mind and character alike deteriorate. It is not only the injury which comes directly from alcohol which we note in such cases; there are associated with it neglect of proper diet and of proper hours of rest, and avoidance of exposure, which contribute to the sum of damage wrought upon the system. The alcohol habit, if at all excessive, causes organic disease directly and ruins body and mind. Its habitual use, even in very moderate amounts, renders health unstable and increases the liability to disease, and the danger of disease when it occurs. The true use of alcohol is in the treatment of disease. There, when prescribed judiciously, it does great good and is at times indispensable. But even there it should never be prescribed unnecessarily, nor without a clear recognition of the fact that the tendency to the

alcohol habit is great and that this habit when formed is destructive.

MR. FRANCIS GALTON ON NATURAL INHERITANCE.*

It is with considerable anticipations that one opens a new book by Mr. Francis Galton, who, since the publication of his "Hereditary Genius" twenty years ago, has occupied the leading position in the investigation of human heredity. Yet Mr. Galton is not of the calibre of old Guetelet; and, in fact, so extraordinary is the conservatism and unprogressiveness of men of science, like men in general, that he has almost had the subject of heredity left to himself; for it is curious that even the most eminent biologists, from Huxley downwards, despite their strong Darwinian faith and advocacy, have as yet, for the most part, themselves closely stuck to the pre-Darwinian problems, instead of attempting the solution of the far more important post-Darwinian ones.

The present book, as essentially a republication of a number of separate papers more or less statistical and mathematical in treatment, necessarily appeals to a more restricted circle of readers than any of its predecessors. There is little skill also of literary style, and too little feeling is shown of the human interest of the unique collection of family records upon which the present work is so largely based. Thus one is at first, though on the whole unjustly, led to suspect the author of trifling with his subject and of wandering off upon side issues. Yet not only is the statistical treatment at once simple and refined, but the book contains a number of ideas and results of genuine interest and freshness, even to that *blasé* individual, the general reader. Only they must be sought for, and even rearranged; no attempt is made to display them in detail upon the surface of the stream, or even to marshal them in any impressive order. The summary, in fact, especially needs to be rewritten by the reader for himself. Characteristically enough, the only passage where Mr. Galton grows really warm is in praise of statistics, which, indeed, he initiated know to have interests as deep as those of all the muses. "Some people hate the very name of statistics, but I find them full of beauty and interest. Whenever they are not brutalised, but delicately handled by the higher methods, their power of dealing with complicated phenomena is extraordinary. They are the only tools by

* *Natural Inheritance*. By Francis Galton, F.R.S. London: Macmillan & Co., 1889.

which an opening can be cut through the formidable thicket of difficulties that bar the path of those who pursue the science of man." Touching, however, is the wail over the woodenness of the statisticians, who "commonly limit their inquiries to averages, and do not revel in more comprehensive views. Their souls seem as dull to the charm of variety as that of the native of one of our flat English counties, whose retrospect of Switzerland was that if its mountains could be thrown into its lakes two nuisances would be got rid of at once. An average is but a solitary fact, whereas, if a single other fact be added to it, an entire normal scheme, which nearly corresponds to the observed one, starts potentially into existence." A simple illustration of such a "scheme of distribution" is borrowed from Sir James Paget's valuable account of "What Becomes of Medical Students," which, as he justly points out, is the only extant bit of real educational statistics. The thousand students he treated of are arrayed in five grades, ranging from the three leading professors of anatomy at one end to two disgraceful suicides and a very eminent murderer at the other. First, distinguished, of whom there are 28; considerable (80), moderate (616), very limited success (151), and failures (125). These are then translated into a curve, which, like a section across a mountain, rises steadily towards a rounded crest, and with tolerable evenness falls again. The refinements of such methods of graphic statistics and of the calculations associated with them occupy a large share of the book; the average reader will, however, skip lightly over them to seek for the generalisations.

The most important lesson for most of us is that which meets us at the outset. "The Science of Heredity," Mr. Galton tells us, "is concerned with fraternities and large populations rather than with individuals, and must treat these as units." It is the special feature of his book to do this, and to show alike the necessity and the statistical means of doing it effectively. Yet we cannot but pause to wonder at the contrast between Mr. Galton's present standpoint and that of twenty years ago, when he wrote "Hereditary Genius," of course, from the almost purely individual point of view. Formerly he was interested, with the conscious pride of an intellectual patrician—himself sprung of the mighty races of Darwin and Wedgwood—in compiling a sort of spiritual peerage; now he insists not only upon the fraternity, but even that it be a large one. Truly science itself is a social phenomenon; and our reading of nature is but with the eyes of our time. Twenty years ago the

Political Economy Club was wont to dine cheerily, thinking their theory of individualism was "approximately perfect," and now their pens are rust; we have been painfully convinced that we are all members one of another, although the conviction that we are brethren waits awhile. Of fraternity, however, our statistician has much to say; for one thing, he shows it to be a relation doubly closer than that of parent and child. It will startle most readers, and puzzle them to boot, to find that "there is no direct hereditary relation between the personal parent and the personal child, except, perhaps, through little-known channels of secondary importance." Yet the paradox is one of the clearest results of recent embryology which has shown the germ to be practically of the same age as the parent, and the fact clears up much of the apparent difficulties as to inheritance often seeming to be from grandparents rather than parents, diseases skipping a generation, and so on. Even the separate individual existences which the biologist, following both popular and philosophic opinion, was wont to consider all-important, have sunk in the scale; we now think of the species as an unending succession of germs which separately build around themselves a perishable body. "The main line may be likened to the chain of a necklace, and the personalities to pendants attached to the links."

The drift of the main body of the book may be very briefly stated. Taking the stature, eye-colour, temper, artistic faculty, and diseases, as conveniently ascertainable from those "Records of Family Faculties" which he is so anxious we should all accurately keep, and of which he has already collected so great a number, he discusses these separately, but on the same statistical lines. Hence the apparent aridity of the book; yet stature and the rest, he clearly tells us, are taken as subjects "from which the simple laws of heredity can be clearly studied," and not merely for their own sake. A paradoxical law at once appears for stature—viz., that the stature of the adult offspring must on the whole be more *mediocre* than the stature of their parents—i.e., more near the mean of the general population. The ratio of this "filial regression" is next defined, and the principle reappears in the other investigations, until we learn it as a general law of heredity. "This law of Regression tells heavily against the full heredity transmission of any gift. Only a few out of many children would be likely to differ from mediocrity so widely as their mid-parent" (i.e., parental average), "and still fewer would differ as widely as the more exceptional of the two parents. The more bountifully the parent is gifted

by nature, the more rare will be his good fortune if he begets a son who is as richly endowed as himself, and still more so if he has a son who is endowed even more largely. But the law is even-handed ; it levies an equal succession-tax on the transmission of badness or of goodness. If it discourages the extravagant hopes of a gifted parent that his children will inherit all his powers, it no less discourages extravagant fears that they will inherit all his weakness and disease." These statements, however, Mr. Galton explains, must not be misunderstood. "They merely express the fact that the ablest of all the children of a few gifted pairs is not likely to be so gifted as the ablest of all the children of a very great many mediocre pairs.

The next statement is a startling one. "I have contrived more than one form of apparatus by which the probable stature of the children of known parents can be mechanically reckoned." In other words, when we have learned to think by help of statistics, we shall be rewarded by finding out how to prophesy by machinery.

Other good points there are ; some, indeed, of which even the author seems not to have apprehended the full significance and bearing. For instance, the theory of natural selection in its "conventional form, of the slow summation of infinitesimal variations," is partially given up and somewhat damaged to boot. But it is better to return over some of the points already cited ; for here, for the first time, are the essential ideal of democracy, and the breakdown of faith in the hereditary principle stated in the dry light of mathematical science and statistical detail. In this dry and colourless monograph we come more perilously near the central political issues than perhaps in any other recent contribution to science. Here again, doubtless, our scientific thought is but a reflex of the larger thoughtstream around it ; for science is in its way as anthropomorphic as theology, and "sees only what it brings with it the power of seeing." Yet science is not merely common thought, impregnably nailed with demonstration, and so, tortoiselike, creeping up a century late, after the nimble hare of practical intuition. The tortoise in its turn outruns the hare ; a thoughtful reading of Mr. Galton, and notably of results like that simple little engine for the mechanical measurement of the unborn sons of the future, gives us some vision of a good and approaching time when our present comprehensive ignorance and consequent indifference to all the deepest social and personal questions shall have ended ; and when the mere politician shall have ceased from troubling, for the essential principles of the scientific and practical treatment of

social questions shall have been set at rest.

In Mr. Galton's personal history as an author, as in his main generalisation, the tortoise has again outstripped the hare. *Natural Inheritance* counts for more than *Hereditary Genius*, as he tells us in his writings, but also in his life. The harder and later book, despite its poor presentment and tamer theme, really turns out with patience to be the better one; nay, the only one which reaches the mark. And hence, perhaps, the book has little to say unless the reader himself works his way through it in the same patient fashion.

WHAT IT COSTS TO RAISE A BOY.—“My father never did anything for me,” recently remarked a young man who, a few weeks ago, finished his school life, and is now seeking a good business opening. Judging by his words, and the complaining tone in which they were uttered, the member of the firm who heard them is prone to the belief that the young man's idea of “doing something” is an outright gift of £1,000 in a lump, or the purchase of a partnership in an established concern. The young man, to the knowledge of the writer, has never done one month's actual work for others in his entire life. His life has been passed in the pleasant pastimes of the home circle, in reading, studying, hunting, fishing, ball playing, yachting, and other employments not particularly beneficial to others. He is a type of that class of boys whose parents are sufficiently well-to-do to keep servants to attend the household drudgery, and whose fathers follow vocations in which no use can be made of the boy's spare time. Like most boys of his class, he looks upon his board and clothes for 20 years, together with his pony, jewellery, bicycle, &c., as matters of course. The writer, while the complaining remark was still ringing in his ears, had the curiosity to make a conservative compilation of what it costs to raise an ordinary boy for the first 20 years of his life, and here it is:—

£20 per year for the first five years	...	...	...	...	£100
£30 per year for the second five years	...	...	...	...	£150
£40 per year for the third five years	...	...	...	...	£200
£60 per year for the next three years	...	...	...	...	£180
£100 per year for the next two years	...	...	...	...	£200
Total	...	...	...	...	£830

This is a moderate estimate of the financial balance against the boy who complains that his father has never done anything for him.

Notes and News of the Month.

Miss Jessie Fowler and Mr. and Mrs. Piercy arrived from Australia on the 9th of March. All of them were well, excepting Mrs. Piercy, who had suffered from the voyage. But she is now doing well.

W. J. wrote to the Hon. Sec. of the British Phrenological Association for terms for instruction in Phrenology by letter, but he failed to enclose his address. If he will send his address, satisfactory terms might be arranged.

On the 15th ultimo Miss Jessie Fowler was given a hearty welcome home by the British Women's Temperance Society, of which she is the Honorary Secretary. They first entertained her at tea, and then she entertained them with a description of her doings at the Antipodes, chiefly in regard to the Temperance question. Those who wish to see what was said and done will see it fully set forth in the pages of the *Christian Million*.

The Phrenological class gradually progresses towards its close. It grows in numbers as it proceeds, and if it continued long enough, might become a very big class indeed. On the 20th, Mr. Story gave the lesson, the Subject being "Nomenclature." The chief point which he made was, that in Phrenology nothing should be taken as a finality; that if we kept our minds open, we should continue to progress in our knowledge; while, if we regarded all as learned, or discovered, we should stagnate. Mr. Story applied the development or evolution theory to phrenology with very interesting results.

The Swedenborgian organ, *Dawn*, has the following respecting Mr. Story's "Manual of Phrenology," and "The Face as Indicative of Character":—There are few branches of human knowledge which have been so much abused as that which is known as phrenology. It is the happy hunting ground of charlatans, and has suffered greatly in consequence. The above works, we should say, are not to be confounded with the numerous catchpenny *brochures* which flood the market, and which are really issued in the interests of advertising 'professors.' The works of Mr. Story are written in a scientific spirit. While acknowledging the limitations of phrenology, he takes his stand upon certain indisputable facts, and holds that sufficient is established to make phrenology a useful adjunct in all educational and reforming work. The books are written in a clear and concise style, and are just such works as those interested may study with profit.

THE following, giving a hatter's notions of heads, may be interesting to some of our readers. It is taken from an interview with a hat manufacturer, published in one of the London dailies:—

HOW HEADS DIFFER.—"A most interesting subject," he exclaimed. "No one would believe the differences there are in heads. Look here now," and he produced an ingenious machine for taking a paper cast of the head, and another for reducing it to miniature. Then showing me a number of reduced head shapes, "Just see how these differ. There are not two of them alike. See the variations in size, length, and shape. That, for instance, is a wonderfully small

head. This is the father's. Look how much larger it is." "You think English heads are getting smaller?" I asked. "That is certainly my impression. Some years ago I remember that the sizes we sold most of were $6\frac{1}{4}$ and 7; now the average size, judging from the quantities we sell, is $6\frac{3}{4}$, and this shows a decrease. The average size of a woman's head is an eighth less than a man's, or $6\frac{3}{8}$. German heads, as a rule, are larger and rounder than ours—more like what I would call the old English head. French heads also are round, and the heads of negroes roundest of all. The further North one goes the longer the heads become. If you look at these here with names beginning with Mac, you will see that this is so. Foreigners' heads are always wider at the back than ours. I do not think, however, that external shape is any indication of internal capacity. A ploughman has often as large a brain as a Prime Minister." "Yes," I rejoined, "but that is perhaps caused by want of development, and may only prove the truth of Gray's saying about village Hampdens and mute inglorious Miltons. But what a strange array of shapes. There does not appear to be a really symmetrical head among them." "Ah, that is where our art comes in. People's heads have the strangest variations imaginable, the most curious developments, curves, protuberances, and inclinations. Notice the men you meet in the street, hardly any two of them wear their hats precisely in the same way; one has a little droop over the eye, another an almost imperceptible cock to one side, a third an inclination to have his hat well to the back. Except in very few cases these are not affectations. They arise from the shape of the head, and the object of a good hatter is to correct these little irregularities of nature so that whatever the natural form may be, the covering may rest gracefully and easily upon it."

Book Notice.

Hard Battles for Life and Usefulness. By the Rev. James Inches Hillocks. London: HOULSTON & SONS, 1889. With great pleasure we announce a third edition of Mr. Hillocks' account of his interesting and instructive life-struggles. His work has been earnest and persevering, and consequently teeming with good for all for whom he has undertaken it; and his wide experience and wonderful struggles with adversity, and worse, are told frankly and simply, and might serve as encouragements to others fighting under similar circumstances—for life or in the field of Christian helpfulness. Like most workers for the poor Mr. Hillocks was himself of the lowest ranks; and his probation for the ministry was made up of years of hard toil. He was one of those whose life cost life to the mother, and his first experience in the world was of the brutality of nurses, and the tussle to keep the vital spark burning. He was born in Dundee, about 1827. From the first weeks he seemed to gain a

popularity which never left him. From "winding yarns" (his father, a discharged sailor, was a weaver), we follow his efforts, first for knowledge to day, evening and Sunday Schools, and then progressing to the loom, to rhyme-making (when someone prophesied of a coming poet), through several severe illnesses, to tramping, and the terrible want for work during the Chartist times, when he was one of the leaders, though yet a boy, of a desperate band of hungry men. Afterwards he filled the positions of teacher in several places, chemist, husband, debater, author, shopkeeper, preacher, lecturer, editor, father, and autobiographer: sometimes successively, sometimes together. On December 14th, 1860, he came to London, and ever since then he has been working among the poor of the great city. The second part of the book—"Battles for Usefulness"—is devoted to this period. A good idea of the man may be got from this typical incident. He was asked to take part in a public meeting of gipsies in a "district in the West End called 'The Potteries'" organised by Mrs. Bailie. Dr. Tait, then Bishop of London, was to be there, and Mr. Hillocks was put to some wonder as to how he should "follow a Bishop." On a sudden thought he stepped from the platform, during tea-time, and talking with as many of the people as possible picked up some of their phrases. Therefore when he spoke from the platform his knowledge was appreciated by his audience, and every point received with rounds of applause, to the surprise of the Bishop who asked, "Is he a missionary to the gipsies?" The book is embellished by several engravings, and a good portrait of the author. One cannot expect that in a life of such activity there would be much opportunity for the attainment of literary style, so that we can readily pass over any crudity in that respect.

Character Sketches from Photographs.

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

T. C.—This gentleman has a very active mind, he is easily excited, is very open-minded, liable to express himself too positively. He is exceedingly set in his own way, very firm and determined in his opinions, is ready to take all responsibilities on himself, and has no capacity to compromise. He does not say and do things in a half-and-half sort of way. He makes positive friends or enemies; he hates a hypocrite above all things. He is particularly concentrated and condensed in his style of talking; he comes right to the point.

He is remarkable for his sagacity and intuitive perception ; can decide on a subject on the spur of a moment. He is a shrewd judge of character ; is rather sarcastic and personal in his conversation. He has his peculiar way of doing things, and must have everything done according to his arrangement. With him, seeing is believing ; he does not pay much attention to mere assertions. He has strong imagination, is fond of oratory, and liable to use extravagant language. He could have excelled as a criminal lawyer, in examining witnesses and drawing out the truth. He is very fond of argument ; in fact, rather too much so ; but will usually get the credit of being worse-tempered than he really is, because he is so plain spoken. He does not blarney anyone, but tells the truth just as it is. He cares but little for the fashions, but, having large order, is very particular how everything is done.

P. W. (Glasgow).—This child has a strongly-marked head, and a very favourable development of the physiological organization ; it will be comparatively slow in development, but will make safe and sure progress. Will early show a disposition to think over things, and ask questions ; will be very receptive, will take in ideas easily, and remember them ; will have more of the reflective than perceptive intellect, and will early show a decided mind. There appears to be a capital memory and fondness for stories and anecdotes, and a great interest in seeing how everything is done, especially of an ingenious nature, where tools are used and parts put together. Firmness is large, giving perseverance, determination, and almost wilfulness. When the child grows up it will have a good degree of energy, spirit, pluck, and temper, but will usually be good-natured and good-hearted. There is scarcely cautiousness enough ; it should be cultivated. Care should be taken not to trifle with the disposition, and it will always be better to govern by love instead of authority.

W. (Wellingborough).—This boy has a master-spirit, and a well-developed head ; he is old for his age, has large ideas and plans. He already talks about doing things on a large scale ; he will early show a predominance of the thinking, planning mind ; is not defective in perception and observation, still is more given to thinking and generating ideas ; he is quite original, asks questions not easily answered. He will show an arithmetical, mathematical, and philosophical turn of mind ; will early exhibit capacity to handle money ; could make a financier, and, unless educated for some profession, he had better go into business, for he has superior developments for a business man, but he could make a good statesman or lawyer. He is better balanced in body and brain than boys generally are, and if properly cared for, and he grows up without forming injurious habits, he will make a mark in the world. The general tendency of his mind is to business, speculation, buying and selling. He has talent for speaking. He will remember faces, forms and shapes. He is quite executive, forcible, and as an engineer would put on all the steam the law would allow. He is a level-headed sort of boy, has his wits

about him, is alive to all that is going on. He appears to have a good moral brain, which indicates that he will early show some principle to regulate his conduct. He will not be so likely to go astray and live a fast life as many. He will be ambitious, but will be more known for will-power and determination, than for pride and vanity. With friends he will be friendly, but his first tendency will be to business first, friends afterwards. He can learn arithmetic easily, and could do in surveying, navigation, or civil engineering. All things taken into account, he should go into business first, engineering second, financiering third, or into some profession.

G. B. NEWMAN.—This gentleman has lofty ideas ; he wants to do great things, is anxious to command, and be at the head. He is very much in love with his own ideas and plans, was born to be master, will not make a good servant. He has ambition to do something in the world, to get glory and distinction, as well as doing good. He would prefer office rather than anything else. He can work hard, but prefers to accomplish his ends some other way. He speaks his mind quite frankly ; in times of action and excitement he needs all the prudence and forethought he has. He cannot keep still where there is opposition. He has a favourably-developed intellect, which, with culture, will enable him to succeed. He is characterized for perception, knowledge of men and things, and capacity to take the advantage of circumstances. He has good power of discrimination, is quick to see the condition of things, and to judge correctly of character and motives. He ought to be out in the world where he can do something extra, but he will have to learn some lessons of restraint, or he will take such strong grounds as to render him liable to extremes in times of excitement.

RUTH, N.—This lady appears to the best advantage in times of trial and difficulty. Ordinary circumstances do not bring her out to a good advantage. She is from a long-lived family and bids fair to live to be decidedly aged herself. She takes life rather easily, she does not chafe and fret so much as many under the same circumstances. She is full of good humor, of healthy impulses, and exerts a healthy influence over others. She is candid, open-hearted and free-spoken. She is decidedly domestic, affectionate, and fond of home. She prefers to have her friends come to her house, rather than to visit herself. She could make a good matron, nurse, or a good manager of business. Persons have confidence in her, and trust her more than they do many. She makes many friends, and is full of magnetism.

L. C. B.—The name of this lady ought to be "Martha," for she is always busy and has something to do. She is a real worker, has a strong body, and muscular system. She can bear up under trials and difficulties. She is ardent, earnest, sincere ; is positive, self-relying, and anxious to do for herself. She is self-possessed in times of danger, and could adapt herself to trying circumstances. She generally conquers all difficulties. She has sound sense and good judgment, but not a very good memory ; is more gifted in thinking than in observing,

but can make up very good estimates and calculations in business. She is decidedly industrious and energetic. She can love, but she has got to think about it first, for she is rather particular in this respect. She quickly forms opinions of persons and retains her first likes and dislikes. She has more of the capacity to rule than to be ruled. She wants her own way in doing things, and when she can have it she generally succeeds. She thinks much about subjects pertaining to another life and accountability, is somewhat of a theologian, and delights to listen to discussions on moral and philosophical questions.

John P.—This gentleman is not premature in mental development : experience and contact with the world will bring him forward. It will take him some time to learn all the lessons he needs to learn. It would be well if he had more vital power ; the lungs are not large enough ; he must learn to inflate the lungs and build up the constitution ; he must be careful not to expose himself to extremes of weather or labour. He is best adapted to light kind of work. It would be to his advantage to talk more, and he should encourage public speaking. He has more mental than physical ability, and will do better in some business that requires intelligence and planning talent than where severe labour or exposure is necessary. He is not specially destructive, but he has a kind of pluck that will not give up when he once attempts to do anything. He comes of a family disposed to take hold of hard work and possessing ability to go through severe trials. He can manage a business and be a fair financier ; can keep his own affairs to himself ; also show considerable firmness and perseverance in carrying out his plans. As he grows older he will take more and more interest in spiritual matters, and be interested in moral culture and improvement.

Miss W. (Southampton).—This lady has a vigorous brain, is capable of hard thinking, can sustain herself in times of great responsibility, is naturally qualified for some energetic and important business. She does not want to be made a plaything of, is always in earnest. She is sound in her judgment and does a great deal of thinking for other people, much more than they do for her. She is characterized for thought, and strength of intellect, but not so much for observation, and she has not a good memory of the external world ; but she plans well, makes correct estimates, has good business capacities, can do much with little means. She has a great amount of vital power and animal life, a strong constitution and strong hold on life. The digestive power is good, and her energy is equal to almost any amount of hard work. She is good to plan and contrive, and is systematic in all she does. She is quite original, intuitive and her judgment is seldom questioned. She has self-control and knows how to manage herself, and she is well qualified to manage and govern others if necessary. She is quite exacting, rather rigid in her views. She does not disappoint her friends, she so manages as to get more on her shoulders than she ought, for other people trust her more than she trusts herself.

Some Good Books suitable for Gifts.

HEADS AND FACES. "The Paper and Printing Trade's Journal," in speaking of "Heads and Faces," says: Phrenology—the physiology of the brain—is yearly becoming more popular. The study of character and its indications is as old as human inquiry, and people watch the face and its expressions and are influenced without being able to explain their impressions, though more often than not their conclusions are correct. The joint authors of this brightly written and characteristic manual are the leaders of thought on all subjects relating to the science as taught on the other side of the Atlantic, where the study of the "lordly brain and mobile face" is much more cultivated than with us, and those who desire to investigate the laws and activities of the human mind will find the book well worth perusal. It is illustrated with considerably more than a hundred "heads" of prominent public men of both the old and new world.

This remarkable book is meeting with more rapid sales than ever, and it is with some difficulty that we are able to keep it in stock. The fifty-fifth thousand is now ready, and copies will be sent by parcel post for 2s. 3d., paper; or handsome cloth, 4s. 4½d.

REVELATIONS OF THE FACE. By L. N. Fowler: is a useful pamphlet to students of Physiognomy. Price, post free, 4d.

PHYSICAL CULTURE; How to gain and retain Health. By Jessie A. Fowler: is supplying a want in families; every mother should have a copy to know how to develop and train their children's muscles. Price, post free, 7d.

THE MIND IN THE FACE. By the late Mr. McDowall: is an introduction to the study of Physiognomy, with numerous illustrations. We have a few copies in stock of this useful little work. Price, paper, post free 1s. 8d.; cloth 2s. 2d.

POPULAR PHYSIOLOGY. This is a scientific but familiar exposition of the structures, functions, and relations of the human system and their application to the preservation of health. This is an especially technical work, based on the very best authority, and written from a hygienic standpoint. It is adapted for school or private use. Price, post free, 5s. 3d.

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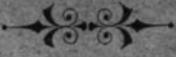
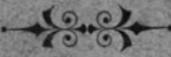
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balanced, is subject to some extremes, liable to overwork, to go too far, and say and do things too energetically. He is one of the agitators rather than a quiet, easy-going man. He is in his element when he is waking-up people and doing something of a positive nature. He possesses more than ordinary intellectual ability, and that of a valuable and practical kind. He always hits the nail on the head, and makes a noise whilst he is doing it. He does nothing under cover, unless he has an enemy that he cannot get at in any other

o

way. He prefers to do everything above-board. His mind operates very quickly, he sees and feels the force of a truth at once, and throws his whole soul into what he does.

Such an organization, with favourable training and proper direction, is capable of making a very efficient and useful man, for he cannot do otherwise than exert a strong, positive influence. He has the power to organize, to lay out plans, and devise ways and means. He is very quick in his perceptions, and forms very accurate judgments about all he sees, and is readily and correctly informed through observation of what is going on around him, for he has his eyes wide open.

His reasoning powers are favourably developed, more especially comparison, which gives unusual discrimination and intuition of mind. He goes at his subject in a direct manner, and talks so as to be understood. He may be extravagant sometimes, but he always has something definite to say. He is very apt in making comparisons, in taking the advantage of circumstances, and in judging correctly of human nature. He would appear to a much better advantage if he were a little more smooth, even, and harmonious in the action of his mind, but he seizes on strong points and makes the most of them; hence he makes strong friends and equally strong enemies.

His developments are comparatively favourable, and the tone of his mind is high. He possesses a reverential spirit, and would not be likely to trifle with moral subjects; in fact, he is not a trifler in any way. He has a strange combination of conservative and radical qualities. He is proud, manly, independent, and prepared to take all the responsibility of his own life and actions on himself. He is very determined, persevering, and tenacious of his opinions. In channels where his benevolence acts, he is kind, tender-hearted, and prepared to make sacrifices for the cause; and he appears to have more than an average amount of friendship and general good will towards others; but he is so positive in his character, and so distinct in all his mental operations, that he scarcely seems to have so much sympathy all around as he does in certain channels. He possesses great executive power, and has force enough for two ordinary men; hence is liable to use very strong and forcible language.

He is somewhat combative. If he does not start a debate, he is quick to take up the challenge and defend his side of the question—and he is no ordinary opponent.

He is more sympathetic, humane, and mindful of the welfare of mankind in general than he is particularly loving. His prayer would be that the whole neighbourhood might be

blessed, as well as he and his family. His mind is too large to settle down on to a narrow creed. He is peculiarly acute in penetrating into the truth of things, and will find out more by the questions he asks than most lawyers could, for he is very acute and goes far below the surface. He is more forcible than copious in his style of talking; he wants to talk faster than he can conveniently. He can be very severe, and his opponents might give him the credit of being too much so, but he is very tender-hearted, nevertheless.

He would prefer to be in a hurricane or storm at sea than in a calm with nothing to do. He must have had a singular parentage. The character of his father must have been peculiar, and the marriage relation a very distinct one, in order to result in such an offspring as he is, and all through his boyhood he must have stood out by himself in his ideas and modes of doing things. He is quite inclined to say No, to debate a question and have it fairly settled, rather than to say Yes, and end the subject. His best gifts are those of a lawyer; and if a writer he would be of the most exciting and wide-awake kind, for he cannot say anything in a quiet, calm, and easy manner. He wishes to put on full steam and get through as quickly as possible. He is a rare man, and will follow his own policy, carry out his own views, and stick to his text without any deviation.

L. N. F.

IS PHRENOLOGY A SCIENCE ?

(From *The Northern Echo*.)

Is phrenology a science? The question has been fiercely debated, at intervals, in Germany, in Great Britain, in the United States of America, with the usual variation in result. Some think it is, and fill museums with skulls, portraits, casts, and busts labelled and indexed as precious proofs of more or less legitimate inferences. Others rely on the accumulated *dicta* of practical anatomists, accumulated over scores of years by scores of savans, as demonstrating the utter impossibility of there being any law which associates the external bony covering of the brain with the idiosyncracies of character or peculiar mental or moral capacity of its own. Meantime the physiognomists have made great progress in the world of opinion, and their testimony in the main supports the contentions of the craniologists. They concede power to largeness of brain as a rule. They explain by temperament many of the exceptions. They work with the phrenologists

to the common end of interpreting character by organism, and their co-ordinate effect on that vast mass of cultured opinion which is intelligent though not specialist or expert is practically that of corroborative testimony. The popularity of such books as "The Mind in the Face," "Notes on Noses," Schimmelpenninck's "Temperament and Character," Story's "Face as Indicative of Character," prove that, whether or not phrenology be in the technical sense of the word a science, some of its leading conclusions are incorporated into the body of what is popularly regarded as self-evident truth—in other words of accepted propositions. Our clever novelists have been largely responsible for this advance of opinion. From Charles Dickens to Miss Yonge, from Thackeray to George Eliot, all manners of story-tellers appear to have taken to the art of describing character by a graphic presentment of externals. A further development of the art is of course attained when the author's estimate of the characters so read, as Quilp and Carker, little Paul and "Little Nell," is mainly conveyed by mere literary photography—presenting the picture and relying on that to tell its own tale. The pictorial illustration and minute personal descriptions in the New Journalism crusade are derived from the same source and help to keep alive the same conviction. The vulgar caricature and the classic sketch alike assume that there is a moral correspondence with physical organisation. But the phrenologists do not stop here. They have an able organ of their own, the *Phrenological Magazine*, whose monthly programme includes the presentment of portraits accompanied by what purports to be scientific exposition; and, under such headings as "Phrenology of Living British Statesmen," "Practical Phrenology," &c., sketches and readings are presented which challenge the public judgment of well-known characters, judged by their skulls. Glancing over the number for April of this monthly organ, be it scientific or non-scientific we perceive that there is by no means uniform correspondence between the popular and the phrenological reading. That may be, of course, because the populace are not initiated. Sir Wilfrid Lawson and Sir William Harcourt are said to have a good development of wit—"which nobody can deny"; but they are grouped with Lord Hartington, Lord Randolph Churchill, and Joseph Chamberlain as examples of "unswerving adherence to one's own convictions," about which classification there is at least room for some difference of opinion. It is fair to say the phrenologist qualifies and distinguishes, to the extent of observing that "the large self-esteem and weak secretiveness of Joseph Chamber-

lain can fully account for" what we all think fickleness of temper. "In the case of W. H. Smith and Lord Salisbury," our phrenologist finds a large development of acquisitiveness, combined with large veneration, producing "a strong desire for property and respect for the rights of property." We quote without comment some of the salient points of contrast and comparison in this article, as examples of the phrenological verdicts, leaving others to follow or reject as seemeth them well. Mr. Mundella has great aptitude for business practicability. D. T. Sullivan has religious zeal for the popular cause. Timothy Healy is restless, rapid, intellectual; wants balance; is a model free lance. Parnell is calm, politic, deliberate, manly; a model statesman. Cuninghame Graham illustrates the weakening effect of small secretiveness and caution. Mr. Labouchere—by the way, only a few of the hon. and right hon. gentlemen are Mister'd, and we have followed the distinctions observed by the phrenologist's printer in this respect—is set down as not having very large conscientiousness, but as having large calculation, considerable acquisitiveness, secretiveness, and suavity. "What opponent of phrenology," exclaims the enthusiastic writer, "will not admit that the two characters [of Lord Randolph and Lord Salisbury] agree with the two developments?" Again, on a view of the heads of Chamberlain and Gladstone, "How large, intellectual, cautious, politic is Gladstone's head—how much weaker is Chamberlain's. How much more self-esteem is possessed by Chamberlain! How obstinate! How regardless of giving offence!" These phrenologists utterly disregard Mrs. Malaprop's notions as to comparisons. Here is another, quite original and novel: "Compare Sir Michael H. Beach with Goschen. How noble the character of the former! and what want of dignity in the latter!" Again: "What a contrast between Lord Londonderry or Lord Aberdeen, and Mr. Goschen! "Those noblemen are far more noble in character than the Chancellor of the Exchequer. . . Mr. Goschen belongs to no party; he cares for no party excepting so far as the party may benefit him. He has the acquisitiveness of Lord Salisbury and Lord Derby, without the God-consciousness of the former and the brotherly-kindness of the latter." And so on. Phrenologists claim to have proved, over and over again, that the brain and skull vary with every change in character and conduct. The instances given to illustrate the accuracy of this statement at once excite attention, even if they fail to satisfy expectation. One comparison is the Lord Salisbury and Mr. Gladstone of thirty years ago and now. It is asserted that

benevolence, the intellectual faculties, with destructiveness and secretiveness, have increased in the case of Mr. Gladstone; while veneration and acquisitiveness have been on the increase in Lord Salisbury. Their temperaments also vary: how active the one, how passive the other! Many persons look on Mr. Gladstone as the embodiment of justice and veracity. The phrenologist says this is "an error. He has a keen sense of justice and an excellent memory." They are both good qualities; and phrenologists are not rash in their attribution of them in this instance. Is phrenology a science? On the whole it does not tell us much that is new, and it is open to doubt whether what is new is true.

BRITISH PHRENOLOGICAL ASSOCIATION.

THE usual monthly meeting was preceded by a social tea, to which Mr. and Mrs. Piercy and Miss Jessie Fowler were invited to meet the Council and members of the Association and friends. Among those present were: Mr. Fowler, Miss Fowler, Miss Jessie Fowler, the Misses Baker, Miss Oppenheim, Miss Marianne Shaw, Mr. and Mrs. Johnston, Mr. Webb, Mr. Cox, Mr. Warren, Mr. and Mrs. Tompkins, Mr., Mrs., and Miss Bilyeald, the Misses Russell, Mr. Piercy, Mr. Story, Mr. Hemming, etc.

Mr. Webb, who was unanimously voted to the chair, said: Ladies and gentlemen,—We are here to-night to meet our friends after their long journey to Australia. They are our friends, for all phrenologists have a common brotherhood—a brotherhood that unites all sects and parties. Miss Jessie Fowler and Mr. and Mrs. Piercy have made a very successful tour in the Southern continent, and we welcome them back with sincere and hearty congratulations. Their success is the more gratifying because they are so nearly related to our worthy President, Mr. Fowler. Yes, our welcome to them is all the warmer on that account—warmer and more gratifying than we care to express. Some of us look upon the teachings of phrenology as eminently religious. Phrenology leads us to the right appreciation of man, and of the truths regarding his nature; his aspirations after virtue, his tendency to evil; it gives us a knowledge not even appreciated by the clergyman or physician when he neglects its aid. It has been my lot during the past winter to address several meetings where clergymen have been present, and I am glad to be able to say that the clergy and professional men generally are looking on our teachings with greater favour than has hither-

to been the case. Intelligent men are beginning to see that there is a great deal to be said for our science—in fact, that all the truth respecting human nature is here, only bounded and limited by the ability of the phrenologist. Phrenologists are men and women, and fail in their phrenological work in proportion to their lack of individual ability—in fact, the Almighty is the only perfect reader of the thoughts of men. And although we, whether amateur or professional phrenologists, are extremely weak as readers of character, yet the little knowledge we possess is so infinitely more true and valuable than that possessed by those who espouse other theories of the human mind, that we feel we are incapable of expressing the difference. We are promulgating these great facts in our own way, and Miss Jessie Fowler has been teaching them with marked ability on the other side of the world, and it delights us to know that her success has been commensurate with her ability. I do not suppose she has carried the whole of Melbourne, Adelaide, Sydney, and the other large towns of Australia with her to a very much larger extent than we carry London with us. We cannot carry those who won't go themselves. We want to raise the enthusiasm in London that our professional friends in the North of England would have us; but London and its prejudices are difficult to move. We should be glad to see the public mind less unwilling to be taught the truths of phrenology; and we look to Miss Fowler, among others, to awaken a new and intelligent interest in it. Miss Fowler's first attempt has given us increased hope. If any words of mine could express to her the feelings of her English friends for her brave advocacy of phrenology in Australia, our thankfulness that she has arrived in England in excellent health after her incessant work whilst away, our thankfulness that she and Mr. and Mrs. Piercy have escaped many dangers of sea, of climate, of accident, and possibly of unseen perils, I would gladly give expression to them; but words to-night can ill express our feelings of gratitude that health and success have attended her wherever she has gone, that she has returned to her dear father to strengthen him in his work, and, as we hope, to carry it on when an All-wise Providence may see fit to remove him from us. We hope she will gain the esteem that he has gained, and do a work as noble as he has done; for he has been of eminent service in teaching phrenological truth in this country. As Chairman of this large meeting, and on behalf of many friends who are absent and who have written expressing a hope that this will be a successful meeting, I feel it a great honour to welcome Miss

Fowler back again. Miss Fowler, it was no easy thing for you to take up the work generally considered to devolve entirely on men, to unsex yourself and stand on public platforms, to advocate the cause of the only true Science of Mind; and, on behalf of this Association, I congratulate you on your success, and welcome you back again amongst your English friends; and I trust that before long our English towns shall welcome you as those of Australia have done, and that the mantle of your father as it falls on you will inspire you in the future as it has inspired him in the past. Miss Fowler, we give you our heartiest welcome. (Applause).

Mr. Story: I should like to supplement Mr. Webb's remarks with a few words, just to express the sorrow of this meeting (and I am sure all will join with me) that we have not also with us Mrs. Piercy, who is unable to be present through sickness. Mr. Piercy is here, and I am sure every one present would have been glad to have seen Mrs. Piercy also.

Miss Jessie Fowler, who was received with hearty applause, said: Mr. Chairman, ladies and gentlemen,—After such a speech as we have just listened to, if one were inclined to be nervous, surely you would have sympathy with me, because, although I have had one or two hearty receptions, this, perhaps, comes closer home than any of the others. Though my work has been in temperance and physiology, still it has been mainly in phrenology, and it has been recognised as such, and so, when I come home, where we are all members of a society that is interested in phrenology, the greatest good to man, it comes nearer to me. I will ask you to let me read one or two things I have dotted down, although I shall certainly sit down dissatisfied as to giving you a full idea of the Colonies, or what our work has been. We cannot, any of us, realise what we do, or what our work has been. I have noticed repeatedly, that when we have gone a second time to a place, people have shaken hands with me, and told me facts encouraging me, although I did not know at the time what a word from me was doing. The words of sympathy that have been expressed to-night will, I hope, encourage me so to live that I may be able to devote my life, as it has begun, to this subject. The more I look into it, the more I see that there is much to be developed in it. We have only just begun to understand ourselves, and yet what subject is there that is more interesting. You talk to persons about themselves, they get interested, and you fasten the thing down in a very practical kind of way. You may talk of theories and outside subjects, but when you

come down to a character, to the thing itself, man himself in an imperfect state, you will find a desire to develop to something higher and better. I was grateful for the words of the Chairman in regard to my being a woman, because I have realised the difficulty that I have had to contend with ever since I began this work. I questioned within myself whether I should take the work up. Why not let the men do it all? If the community were composed wholly of men, then it would be wholly man's work; but where the community is divided, where there are so many women who do not understand themselves, it seemed to me, as I had the spirit given to me, that I should be wrong to myself, and do a wrong to my Creator, if I did not answer that voice, and so I have done what I could; very imperfectly, I know, but still, it seemed to me, that each of us ought to take up that thread, just the line that happens to be thrown; or, perhaps, if the line is thrown one way not suitable, to try to get into the right groove. I hope, for phrenology, that I am in the right groove, in being able to explain and teach something about mental science. But now as to what we did in Australia.

THE POSITION OF PHRENOLOGY IN THE AUSTRALIAN COLONIES.

THE first great use of travelling seems to me to be that it secures a standard of measurement outside of ourselves whereby we can measure the extent of our character. Most people—it does not matter whether they are civilized or savage—are greatly contented with their own state of culture, because of not having a comparative standard forced on their attention. National improvement is secured by the individual improvement of each man. Patriotic cant or conceit, and ignorance must be got rid of first. Patriotism, to my mind, is the earnest desire to serve one's country, to improve it whenever it needs improvement, and, if occasion required it, to die for its preservation. If one wants to find out the strength and weakness of one's country, the best way is to travel.

What is the intellectual state of the people of the Colonies is a question we must answer before we can speak of the position of phrenology there. The size of the head is above the average, being $22\frac{3}{4}$, 23, and in many cases 24 inches in circumference. Boys' heads, too, are above the average size of 21. The Australians are born sharp business people, persevering, resolute, and energetic, possessing the wit of the Irish, the energy of the Yankee, as well as their advertising

genius, and indebted to England for their stock. They are a people who go from one extreme to another with the least possible gradation. The Colonial, especially the Victorian mind, thinks quickly, acts quickly, and is just as likely to be very much wrong as very much right. The Colonial mind has an individuality, a self-contained independence, an aggressive contempt for anything old or slow. It possesses a remarkable inherent capacity for the development of talent that places it in the foremost ranks of practical knowledge. It possesses the ingratiating faculties when you can help as well as they help you; but time is short to all kinds of workers, and you must not detain their all-important business. They sharpen you up and make you feel in a hurry. The Colonial mind possesses an open-heartedness with those around them; with strangers or "new chums" circumstances have had much to do in making them cautious and suspicious. It possesses a wonderful self-poise, which is not lessened when visiting the old country, for misinformed Englishmen show their Australian cousins the sights of London and elsewhere, much as though the people were all blacks, and lived in the woods, and cooked by camp fires; hence they continually say, "We have that at home," and return to their Southern Paradise as though they had not learned anything after all. With minds prejudiced beforehand, what else can you expect?

The base of the brain is largely developed; they use their knowing, seeing, grasping, executive, courageous, propelling, sagacious, intuitive, and comparative or critical faculties more particularly. But the Colonials lack restraining power: they are so inflated with an ambition to reach a certain position, or make a pile of money, that they often collapse altogether when the goal has been reached. The organ of language is largely their stock-in-trade. They know how "to talk big," as one says of the Americans, and they talk loud and fast. Sublimity was large in nearly every Colonial I examined: it swells their imagination, their exaggerations, their enterprises just commenced, and their speculations, their horse-racing, betting, and gambling spirit. Caution, in the form of forethought and prudence, they have little of; for, with abundance at hand, they can afford to run risks that a sober-minded Englishman cannot. Acquisitiveness acts with approbateness, and gives him an economy which is only excelled when ambition or love of display dictates an expenditure.

Another characteristic in all Colonials is small continuity. A Colonial will put his hand to fifty things before he is satisfied. He has many strings to his bow, and cannot bear long-winded

talkers or sermons. His thoughts work like lightning, he travels by express rate; the telegraph is even too slow, and telephones are used instead,—I mean, mentally speaking. The Australians need another fifty years to tone down to a healthy, steady nation, with capacity to govern themselves. They do not mind so much being imposed upon, as their fictitious land booms show; but they do not like to find it out, or be the losers. They are particularly generous, showy and lavish in every conceivable way, especially toward celebrated or wealthy strangers.

Their upper story has been less excited and brought into play than the executive, but, provided they do not cultivate in their children an egotism which recognises no divine right, they will steadily sharpen their moral tone. Children in the Colonies, at present, show no respect for their parents, and it is missionary work to teach them to do so. Even a minister has to be, in a measure, Colonial, however English his tastes may be, in order to get hold of his people. The Colonial is constitutionally of an industrious type, and has a working organization.

Approbateness is particularly large. A Melbonite's faith in his own Colony is greater than his faith in anything else, except himself. He has a passion for cutting a figure. The lower part of self-esteem is particularly marked, which makes him take responsibilities, but does not make him dignified or haughty.

Australian women form an interesting study. They are certainly more fond of outdoor sports, but, on the other hand, are very domesticated. The Australian woman has done much to make the great continent what it is. She has endured the fatigue, the rough exposure, the want of comforts, the inconveniences of thirty-five and forty years ago on the gold fields—for I have had many tell me their experiences. These were sturdy English characters, who were willing to risk their lives by the side of their husbands, often sleeping under their vans by the road-side, and many of these women, too, were accustomed to have maids wait upon them at home.

The Australian born girl takes not a less courageous life into her hands, for she has even now to go into the bush with her husband, where they often live twenty-five miles and more from a station. She sees no other woman's face for weeks and months. Their parents, who were the pioneers of the present race of Australians, were not the most conservative, stay-at-home citizens, but adventurous, enterprising, hardy people, who liked freedom, and who were naturally less devout, pious, or studious.

When we think of the struggles they had to brave, is it to be wondered at that the young people cannot in a generation alter all at once, and have as much reverence for constituted authorities? Hence the Australian woman has no more veneration than her husband. The climate and surroundings have influenced her in much the same way as it has her father, brother, and husband. She has been brought up to work and knows how to get through it with dispatch, for she has an eye for pleasure as well as business. Australia is essentially an out-of-doors recreation ground, and there is so much time given to out-of-doors engagements, that there is less necessity to depend upon indoor domestic comfort, as is the case in England. We, in the Australian cities, never heard of "baking days," but in the mining districts, Fridays were set aside for such work; then public laundries do much of the washing, hence the time is devoted to other duties and pleasures. While the British girl is methodical and slow, the Australian housewife knows the shorthand route to produce as good a result in half the time, though the work is less carefully done. An Australian girl hardly knows what it is to spend an evening around the fireside in the English fashion.

The English girl is plump, rosy, and fair, when not worked too hard in manufactories or shops. She has no "hot winds" to dry up her surplus lymph, or "scorching sun" to burn her. There is nothing to hurry her in the process of ripening to mature development. She remains, in England, a girl much longer than in the Colonies. There is no pink and white beauty about the Australian woman; in fact, she has very little colour. She will be readily recognised anywhere as being taller, thinner, more active than her British cousin. Her complexion is olive, her hair brown or black, her eyes dark and expressive, her features irregular and prominent, and her manner vivacious. Her age deceives a stranger, for wrinkles are noticeable at 25. Her voice is considered musical; it certainly has a confident ripple, and a cadence which charms the listener.

The Australian woman has the social faculties largely developed. She lives in society rather than in her home. To sit down and sew is one of the greatest trials of her life, especially if she has been engaged in other work all day,—such as in a shop, or engaged in household duties, for servants are rare commodities, and are as independent as any class. So climate and occupation favour exercise in the open air, rinking, &c., which is not to be wondered at, rather than sewing or reading. The Australian woman accompanies her husband. She is married to her husband; not to her home, as many

English women are ; and she expects to go with him everywhere, —hence you see all gatherings composed almost equally of both sexes. She is practical and sharp-witted, always ready with an answer to any question, and capable of carrying on almost any business that her father or husband may suddenly leave her in charge of. She is never at a loss for anything ; she has learned the art of making tea in a billy can, and baking damper on an open fire. Her home has fewer materials to work with than an Englishwoman could imagine she could possibly start with. She needs but an hour's notice to start on any journey or make any change, while an Englishwoman would want a week to think the matter over and prepare. Most certainly, for her own country, she is the right woman in the right place.

Where do the power and force among the Australians lie ? Their power intellectually lies in their immense perceptive range of faculties, their versatility of powers, ready adaptation of force, practical energy, go-ahead spirit, spirit of emulation which favours competition, and hence the best mechanical skill, technical knowledge, electrical inventions are put into use. The Native or Colonial physiognomy or pathognomy is just beginning to show, and be studied.

The Australians are fast developing a physiognomy of their own, which is—A good nose, nearly straight. Eyes that are grey or brown, which are piercing and passionate, and look at you with a frank equality, that say, "Who are you ? Where did you come from ? What do you want ?" A mouth that shows ardent love, a desire to be beloved and flattered, a chin which is a good blending of the Irish and Scotch, a compromise between the round, impulsive, and the strong, square chin. Pressure from mental worry—rather than overwork—with excitement, and a fast style of living, makes men look old at forty. The men who are hale and hearty now, are those who have roughed it, who have long experiences to tell. It is the worrying speculators who live the shortest lives, either those who have been successful or those who have been ruined ; for success is turning many men's brains.

We find in Australia its churches bigger and better attended, its theatres larger and more numerous, its religious proclivities more pronounced, its vices more vicious and more aggressive, its conservatism more exclusive, and its liberalism more radical. A gentleman told me that there is more vice to the square inch in Melbourne than in any other city in the world. If we liken it to a picture, it is made up of individual figures of which each is a separate and complete study, and each painted in striking colours.

Victoria, the smallest of the Colonies, except Tasmania, with the largest population, the largest trade, has also the biggest houses, the biggest dinners, the finest clothes and carriages, the biggest frauds and cheating ever heard of.

Who has lectured in the Colonies on phrenology and physiognomy? Hamilton, Hume, Frazer, and Simms are the only stars of any magnitude. Hamilton was a Scotchman; his mother also was a phrenologist. Hume did a great amount of good for the cause and was looked up to by all classes. Simms was a good physiognomist, but ignored phrenology entirely. He made a great success of his lectures, which were illustrated by large coarse diagrams, but his success was due in a great measure to his keen business qualities, for he knew how to cater to the Australian character.

My own efforts in the Colonies were confined to eleven working months. I lectured over 150 times in all kinds of halls, and examined thousands of heads, besides addressing Bands of Hope and Temperance Societies, on phrenology and temperance; also in State schools on physical culture. In Melbourne I had the patronage of Lady Clarke, both in phrenology and physical culture; also the Mayoress of Melbourne, and many of the most esteemed Members of the Upper and Lower Houses of Parliament. In the Town Halls of North and South Melbourne, which hold 1,000 persons, and in the Athenæum, which holds 900 people, I spoke to full audiences. Also in the beautiful Congregational Lecture Hall; as well as in nearly all the suburbs, which extend seven miles around the city, and are most beautiful in their foliage and climbing roses. At Ballarat, in the Mechanics' Institute, the Mayor presided one evening, and the Mayoress on one afternoon, and the best families came in to be examined. This is one of the most flourishing towns in Victoria outside of Melbourne. In Sandhurst, in the Masonic Hall, which seats 800 people, the hall was full. Here the ministers were particularly kind, not only bringing their own families, but also interesting their congregations. The Rev. S. J. Green, Rev. Mr. W——, Rev. Mr. T——, Rev. Mr. M——, Rev. Mr. N——, in whose churches and schoolrooms I lectured, were friends whom I shall never forget.

These lectures were so successful, that, although our time was fully mapped out, we were asked to come again to several mining towns in the immediate districts. We went to Bendigo, where Lord Salisbury and Sir John Millais were contemporaries on the goldfields some thirty-five years ago, and must have occasionally brushed against each other, both being probably attired in the regulation cabbage tree hat, red

shirt, and moleskin trousers,—the orthodox digger's working costume. Lord Salisbury has communicated some of his gold-field experiences, but I have not heard whether Millais has done the same. At Kyneton, in the Mechanics' Institute, because I had full audiences many were surprised, for lectures, they said, did not take there. A policeman, who helped to catch "Kelly," the bushranger, was very much struck with his examination before the audience. The Rev. Mr. Currie, President of the Congregational Union of Victoria, took the chair at my first lecture, and he and his family made us feel at home at once, and opened a large hospitable heart to us. At Maldon, Castlemaine, Echuca, &c., we met some interesting experiences.

During the months we were in Melbourne I had the pleasure of instructing several phrenological students, who were thoroughly enthusiastic in their thirst for this branch of knowledge.

In Sydney, we had the Y.M.C.A. Rooms, holding 800 people. Some of the best people in Sydney came to the lectures—doctors, ministers, lawyers, professors, speakers, M.L.A.'s—and succeeded in stirring up the moral tone of the subject.

At the close of one lecture in Sydney, I examined Mr. H——, a surgeon. I told him twenty-four hours was not long enough for him to finish his work. He said he was working then eighteen hours a day. A lady whom I said had been in love since she was a child, said she had just married a gentleman she used to play with at school, and had always been in love with him. Parents showed how very anxious they were to know how to bring up their children, as few have any discipline in the Colonies. Examples: Mrs. Dr. R.'s children, Melbourne, Mrs. G.'s, at Ballarat, Mrs. W.'s, Sandhurst, and many little children all over Victoria and New South Wales were brought in to be examined.

I examined a noble-hearted policeman at California Gully, with large perceptives, whom I said would want to be connected with every good work of the Church. He instanced at the close how he was so employed. Along with him I examined a man with large reflective faculties, an exception to the rule of Australian heads. I told him he would do the thinking for the neighbourhood. He said he was called "the indicator."

I never lectured in the Colonies without meeting someone who had either heard or been examined by my father. Perpetual surprises met us everywhere, and it was a daily occurrence to be asked if I were related to L. N. Fowler.

In Adelaide I was busy up to the last moment before

joining the *Oceana*. A man came from the bush twelve miles to attend one lecture. I also examined a great many young people during my visit to South Australia, as well as some of the wealthiest and most influential people up the country.

The future progress of phrenology in the Colonies will be of slow growth, the same as elsewhere. In Melbourne, Mr. Frazer is their phrenologist you are told. He writes the characters of noted persons who visit Australia in a racy style, which is taking with the people, by which means he has been able to advertise himself well.

To give phrenology its moral tone was what I always endeavoured to do. It was a bold thing to do, but perhaps its boldness carried its success. There had been charlatans who had brought before the people the ludicrous side of magnetism on the platform, forcing people to do all manner of laughable things. One phrenologist who did this was a French lady of great power—Madam S——. She was more clever in magnetic displays than in phrenology. She dressed in black velvet studded with silver or steel spangles. I remember on one occasion going to a bazaar in the Town Hall, in South Melbourne. I was to make a few remarks and then examine two heads publicly and others privately. The minister, Rev. Mr. F——, who came to introduce me, amused me very much when he said, "Have you no dazzling costume to appear in?" I laughed, and asked him what he meant, and said, "I am no circus rider." "Well, Madam S—— wore such and such a dress, and when she moved she was one mass of glitter." On hearing this I said, "I have not come to glitter or dazzle, but to speak plain truths;" and speak them I did, and stirred them up so that I was kept busy until late in the evening, even after the bazaar was closed.

Soon after that I went to Sydney, and the same candour marked my utterances in Rev. Mr. Campbell's and Rev. Mr. Raynor's churches, where I lectured by their invitation, previous to my course of lectures in the Y.M.C.A. rooms. The Rev. George Campbell, Rev. Mr. Jones, Mr. Hutchinson, M.L.A., took the chair for me at three different lectures. The Minister of Education would gladly have done so had he been in town, but it was unfortunately holiday-time, and many were away. I was agreeably surprised by large audiences. I made my earnestness my eloquence, and aimed at instructing first, then entertaining.

In conclusion, let me say, I agree with the Rev. Dr. Hanney, who says, "I would that the young Australians could be got to reflect a great deal more than they do on the extent

to which they are indebted to the strong arm, and the shield, and the generous heart of Great Britain. I wish they could be got to emancipate themselves from the fascinations of their own brief history, and fairly study the great history of the people from whom they sprang, that they could expand their views beyond the lines of home, colonial life, and take into consideration the mighty forces which are everywhere working in society. This can be done by sending England's best men in literary, scientific, and commercial interests, trusted men, to mix for a time with Australian society, to make it feel the beat of England's heart."

Granting, then, their faults (for what country is without) I love and admire the Colonies for what they are, what they have done, and what they will become in the future; and beg of every Englishman and woman to make a more thorough study of the people, the country, the fauna, and the products of one of the finest countries in the world.

Divine power is the magnet of the universe, and it is continually at work, influencing mankind in every part of the world. What we as units are therefore called to do is, to use all the divine and intellectual magnetism that is in us for true and noble purposes. We must be conscientious observers and fact-gatherers, and give as well as take. For this work-a-day world we need all-round observers and thinkers in our Association,—we need the practical, the scientific, the philosophical, the metaphysical, the mathematical, the psychological, the physiognomical, the pathognomical students. And are we not all students to the last day of our lives? However much of the professor we may be, yet we can never know too much. Thus, while we are gaining knowledge we are students. Therefore we must yield as much as we can in the field that suits our constitution best.

Mr. Piercy : Mr. Chairman, ladies and gentlemen,—I cannot express the pleasure I feel at being here to-night, though the one deep regret is the absence of Mrs. Piercy. I thank you for the kind sympathy shown her. She is here with us heart and soul in the work of phrenology. For the right royal reception which you have given us I am sure I feel deeply grateful, and for the interest which you have taken in us. I feel that the work we have been doing will bring forth fruit hereafter. I am glad to see such an enthusiastic society. It has grown since we were here last. A gentleman recently asked me, "Of what use are phrenology and physiology to you?" Well, we have been through very trying climates, and we have never been laid aside. I think, knowing something

about ourselves has had something to do with it. Prejudice was very strong against phrenology in Melbourne, and I, having to prepare the way, met the first blows. I was little prepared for the opposition which we met. We were told we were not wanted there, as there was a phrenologist there who had examined all their heads. But we were determined to remove these prejudices, and I think on the whole we have succeeded very well. People found they knew very little about phrenology, and the more they attended the lectures the less prejudiced they became.

Mr. Webb now called upon Mr. L. N. Fowler to take the chair as President for the year, which he accordingly did.

Mr. Fowler: Mr. Chairman and friends, I am very much obliged to you for all your compliments, and if they are not true I will hope that they may be. I have been in the phrenological field some time now, and I feel that I know something about it. I certainly am deeply interested in phrenology, for it is my life. I am as sure that it is true as that the sun rises every day and sets every night. I also have prepared something to say, and I will now, if you will allow me, proceed to read it:—

Dear friends,—I accept the Presidency of this Association because it is your unanimous wish. I shall do my best while I am in the chair to further, by personal efforts, the cause of Phrenology, by creating a greater interest in it, and encouraging others in the work and study. I ask only your indulgence should I fail in the discharge of this duty. The phrenological sphere is my element, and my delight is to labour therein. In this there is ample scope for the full exercise of all the powers of the mind. It is organized on a growing and a rising scale, the knowledge of which shall stimulate our labour with hope.

Man begins as a physical being with an animal existence; but with the ultimate capacity of becoming angelic and spiritual. He is spurred on by ambition, and guided by knowledge and reason. He first studies physical science, then mental, then moral, and, in a more advanced state of development, spiritual.

We, as phrenologists, have ventured to the topmost pinnacle: we have undertaken to deal with mind in its loftiest heights of culture and development.

The practical phrenologist has a most responsible position. He deals with the highest powers granted to the lords of creation. He guides and analyses man as a mortal and an immortal being. He aids directly to form the character of others, and in a manner different to anything else known.

People who are liable to forget what they have been told in school or in church will generally heed what the phrenologist tells them, and go at once to perform what they have been told to do. Years after they will repeat what he told them, whereas they will have long forgotten what the teacher or the preacher said. The talk of the phrenologist is like the talk of Nathan to David—"Thou art so and so," he says, "but thou should'st try to become that other." Such talk is personal and practical, and therefore instructive. The man who has been under the hands of the phrenologist feels that he has something to do. The phrenologist on the platform should be as honest, as earnest, and as sincere as the preacher in the pulpit; for they have both the same general text—"Cease to do evil: learn to do well." If he is not strictly honest, he will be liable to magnify the virtues, and say but little of the defects that come before him.

People now-a-days do not manifest so much curiosity when seeking an examination. They wish to know what capacity they have, and how to make the most of it. Nor should they ever be disappointed, for they are getting aid to understand themselves. Of all people in the world, therefore, the delineator of character should be the most honest; for he helps to shape the destiny of those who seek his services. To aid a lad in finding the employment he seeks entails not so much responsibility as to insist on his learning a particular trade or profession.

If other men use their trade or profession simply to make money, let them. But we cannot afford to sacrifice our science to the god Mammon. We must keep this science on as high a level as possible. To a certain extent we are propagandists of new doctrines and modes of living. Let us, therefore, do our work so well that we shall prove ourselves the right men and women in the right place. Let us pursue our calling for the good it can do to others as well as to ourselves.

Of what sciences can one, in reason, be more enthusiastic about than phrenology? It is the science of sciences: the foundation and climax of all that is valuable to man. It makes known to him his power, his duty, and his relations to God and his fellow-man. It explains to him his sphere and place in life. It shows him how to use his gifts to the best possible advantage.

But the special and pleasurable object of our present gathering is to congratulate Mr. and Mrs. Piercy and Miss Jessie A. Fowler on their safe return from their eighteen months' trip to Australia. They have seen and experienced

much during their absence of which, in due time, they will give us a report. We are truly pleased to have them present with us again. We are all stronger from the fact of their having been and returned.

Let us all take courage, and put forth extra efforts to extend a knowledge of our valuable science. Let us exert ourselves to secure the aid of others, so as to place phrenology where it will command respect, and exert its legitimate influence in improving and elevating our fellow-men.

Phrenology is already gaining ground. New converts are being made. Medical men are beginning to acknowledge that they cannot account for partial insanity without recognising this science; and patients are now treated according to their temperaments and tone of mind.

Writers and others find it very convenient to use phrenological language, and speakers make many a point by using our nomenclature of faculties. The middle-classes understand phrenology as well as the more learned. Many teachers are beginning to find its use in managing their schools. Preachers, in speaking of temptations and besetting sins, find the names of the faculties the best to aid them in explaining their meaning. Parents are guided by phrenology in choosing a calling for their sons.

The science should be so presented as to command the respect of those who aid in forming public opinion.

The time is not far distant when its adoption shall be universal. At least, let us hope so.

The Chairman announced that congratulations to Mr. Fowler and to Miss Fowler, and Mr. and Mrs. Piercy, had been received by post and by wire from Messrs. Hubert, Smith, and others.

Mr. Story: Mr. Chairman, ladies, and gentlemen,—A little formality was omitted at our last meeting: we forgot to return thanks to our outgoing president. He is getting on towards ninety years of age, and I think he deserves this. He has written desiring me to present his congratulations to the Association on the re-election of our present president. He is very pleased at our having taken the course which we have. I have great pleasure in proposing that we give a hearty vote of thanks to Mr. Craig, who is one of our oldest and most experienced phrenologists, one who has done a great deal for phrenology in this country. What would have become of it between the time of the death of Combe, and the time when Mr. Fowler came into this country one hardly knows. It would have almost died out but for Mr. Craig. Mr. Craig almost alone upheld the more scientific and philo-

sophical side of phrenology. He is as though he had got into another century. In those days they used to talk about *old Mr. Craig*. When speaking a few minutes back I wanted to say (but in an access of neuralgic pain the thought went from me) that in *Miss Fowler* and *Mr. and Mrs. Piercy* when they went out to Australia we were certain of one thing—that they would put phrenology on a higher pinnacle than they found it, and whether they made a fortune or not, we could be quite certain that they would leave phrenology there better than they found it. I know from Australians whom I meet in London that it is in very low repute there. It is mixed up with pretensions to mesmerism and trickery, and that is how it is to a large extent practiced in the Colonies. We knew that they would have a great deal of this natural prejudice to overcome, and it would not be easy work. We however had confidence that they would put phrenology a little higher. With these remarks I beg to propose that a formal vote of thanks be given to our late worthy president.

The motion was seconded by *Mr. Cox* and carried. A vote of thanks to *Mr. Fowler*, proposed by *Mr. Webb*, seconded by *Mr. Hemming*, was carried unanimously.

Mr. Fowler: I want to be spared while I can be useful. I feel under obligation to do what I can while I am with you. The day will come when I must close my eyes to this world. I do not dread it. I rather anticipate the time. There is a grand good time on the other side, all we have to do is to be ready for it, and we shall start on the other side where we left off here. We change rooms only. Let us so live that we shall not dread it. I am very thankful indeed that I have a member of the family that can to a certain extent take my place and her mother's, and go on with the cause. I think a young woman who will go twelve thousand miles, and stem all storms of ridicule and discouragement, as she has done, must be rather plucky. She seems to be able to carry her sails, and do her work independently, sustained by her other sister.

SOME THOUGHTS ON THE DEMOCRACY.

NEVER, perhaps, in the history of the world was there a time of such activity of thought, of such clashing and ferment of ideas, as is to be witnessed now in every field of human inquiry; and, as thought is at bottom the formative principle of society, it follows that there never was a time when society

was undergoing, or was threatened with, so much change. In fact, it is no exaggeration to say that the whole of society is rapidly assuming a fluid form, and it depends very largely upon the qualities which may be possessed by the next two or three generations what shape it will ultimately take. Old principles are being tested and found wanting; old formulas are being rent into shreds; old faiths pulverised into the nothingness whence they arose. In all this, no one capable of thinking will venture to assert that only the evil is threatened: some good will doubtless perish with the bad. In the process of winnowing a portion of the wheat is sure to go with the chaff. It would be strange indeed if, when nearly every human institution is on its trial, some that on the whole have worked for good, should not meet with the same condemnation as the bad. For when there is disease in the body politic, the innocent and the guilty are apt to suffer alike. This is the fatal blot in our human life, in our human destiny—the fatal blot, and yet the knot of unity, the binding link in the chain that makes us one. For good and for evil we are one, and cannot get apart.

To thoughtful observers it appears to be the forgetfulness of this fact which has been chiefly instrumental in bringing about the present turmoil. Whether truly or not, they assert that there has long been a tendency on the part of the rich and well-to-do to overlook their common humanity with the poor, and to thank God, as a speaker recently put it, that He has blessed them above His step-children the poor. Hence, to a large extent, our present difficulties. One part of society is up in arms against the other—is determined that the present form of society shall not continue to exist, that it shall be either ended or mended. What the outcome will be no man can tell. But that it will be wildly disastrous or the reverse, according as we are wise or not, no one with the elements of just thought within him will deny. The important, the essential thing, then, is to inquire what are the causes of the present widespread upheaval of thought, whither is it tending, what is going to take the place of that which goes—in short, what is to be the vitalising, formative principle of the future?

These are momentous questions, and on the answering of them in wisdom or in folly depends the world's weal or woe for generations to come.

There are those who see nothing but evil in change. They see nothing but disaster, although, on the whole, the ages have advanced from darkness to comparative light, from savageism and barbarism to approximate civilisation. The people of such contracted vision see in the existing agitation of thought,

and in the present demand for reform, nothing but a headlong rush towards chaos, a downward plunge to anarchy. The wise, however, will have no such fear. Human nature is still human nature, and it is as natural for men to fall into ordered and governed ways of living as for elements in certain conditions to crystallize. Society, in short, is a sort of crystallization. But it has, or appears to have, fallen into unhealthy forms of crystallization. Hence the efforts we see on every hand, in every country, to remedy what is wrong, and to bring back a condition of health out of a state of disease.

What will be the result, whether more health or more disease, even the wisest and most discerning cannot forecast. All that can be predicted with certainty is, that the outcome of all this agitation of thought will be in strictest accordance with the sum of the nation's—of the world's—wisdom. What that practical wisdom may be worth, and whether it will eventuate in giving the fluid mass of humanity a more stable and salutary shape than our present society exhibits, are questions of the gravest moment, questions, too, which it behoves every man to anxiously ponder. This is no time for hasty conclusions—for impatient dismissal of awkward problems. When the rumbling of the volcano is heard, we had best bestir ourselves. To idle by the way with jest and limpid laughter, when the mother of the earthquake is in labour, were the height of folly. Folly it would be, too, to make light of the ferment of which revolutions are born. And will anyone venture to deny that such leaven is now astrir in the very bosom and entrails of society? If such there be, let him look abroad. Should he, after casting his glance over the world, be able to console himself with the view that fifty years hence society will be as it is to-day, then he must indeed be a sanguine man. To those less optimistic the question is not whether we are on the eve of momentous changes, but to what extent those changes will go; not whether revolutionary forces are at work, but what will be the shape that society will ultimately take under the influence of those forces.

If we inquire of history, we shall find that the forces which have been chiefly instrumental in the making of revolutions, whether silent and slow, or swift and violent, have arisen from beneath, not from above; they have come from the "masses" rather than from the "classes," to use terms which seem to have been coined very conveniently to point the ruling evil of the time. Looking, then, for the forces chiefly active in the lower strata of society, what do we find? We see a democracy increasing in education; a democracy becoming more and

more independent and self-reliant ; a democracy growing daily more inquiring and thoughtful ; and, lastly, a democracy that is becoming ever more dissatisfied with things as they are, ever more distrustful of those who have been their teachers, their guides, their rulers, ever more convinced that no man's interests are safe in the keeping of another—no, even though that other were an archangel. It is a terrible conviction that has forced itself upon them. So long as they trusted their interests to the "classes" they were betrayed : so, at least, they believe and affirm. The masses are beginning to see now with the keenness of newly awakened intelligence ; and it is in no dubious tones that they are summing up what they deem to be the effect of these generations of work. "Deceived, cheated, betrayed" are the terms in which they characterise that work as it affects themselves. Anyone may convince himself of the fact, if he will put his ear to the throbbing heart of the people. The indictment, true or false, is a terrible one, and ought to make the so-called ruling classes—the classes which have ruled for generations—red with shame, or quiver with indignation. And who of them will venture to say it is not in part, if not wholly, true ? Who will venture to affirm that there is not, at least, substantial ground for the indictment ? If in nothing else, it is true in that the "classes" have withheld from their brothers of the "masses" that which is also a right—sympathy.

The democracy—not yet fully instructed, and, therefore, liable to error—believe their indictment to be true, and, believing it, they demand to have a share in the controlling and governing of the world, in order that their interests may be no longer overlooked. They demand, not a shadowy, delegated share, but a substantial and personal one. For they have come to see—this long-suffering, *brute* people—that somehow (though quite justly, of course), a share in the governing of the world means a share in the "good things" of the world also. They have come to see that those good things have always managed to gravitate from the governed to the governing. The fact is very curious : it looks like a law of nature, and doubtless is a law of human nature. Perceiving this, then, the democracy are saying to themselves : "If we had a hand in the governing, some of the good things might come to us also." These slowly awakening masses may be grievously mistaken, but that is their thought.

The question is, how are we going to meet that thought ? For thought does not long remain thought ; but, like "the Word," it is apt to become "flesh," life—to translate itself into acts. An abstract idea gestating in the brains of one

generation is very likely to take a concrete form in the next. Put into concrete form, then, this dream of the democracy means—what? Neither more nor less than that it is their intention to divide the world more equally with the rich; in other words, that they intend to reconquer a fair share of the world's goods. Their newly-acquired impulse for reading has taught them that such reconquests and divisions have taken place again and again; and, in spite of decalogues, the heavens have not fallen. They think that with justice another division might be insisted upon, and God's statute of limitation not violated.

Can they carry out their wish? Those who know the masses will say, "Yes, if they will only be wise." Those who do not know them—the so-called "classes," that is—will smile, perhaps, a cynical smile at the question, and point to the too easily assumed fact that the stability of society is based upon bayonets and grape-shot. How little they know of what the broad base of society is composed, these people!

Let us think, for a moment, what are the characteristic qualities of that human mass which lies, deep and strong, at the foundations of society. Let us calculate what latent power it contains. It is customary to attribute to the common people many vices, and but few, very few virtues. They are coarse, they are brutal, they are drunken, they are licentious, they are improvident, they are—what need however to enumerate? Who has not heard and read the long catalogue of their vices? Is it not a chain that has strangled the sympathy of the classes? And yet the fact remains that this neglected, *brute* mass of human beings which rests at the base of society, and toils, and spins, and produces, and is coarse, and rough, and brutal, and potent for all sorts of mischief, lies, for the most part, still an.l innocuous. Yea, though it often wants—wants bread even—it remains quiescent, orderly. Think of it. The majority of these people are hard and steady workers, satisfied to live for a week, for a month even, on what would barely pay for a rich man's dinner. They manage to keep their families on it, too, and to bring them up, on the whole, in decency and respectability. The majority teach them also to be god-fearing and contented with their lot. Considering their potent power—say, for helping themselves at a pinch—is there anything more wonderful in this wide world than the spectacle of this contemned people diligently and contentedly working to produce that which they do not enjoy—doggedly slaving for a crust that others may have a whole loaf? It is the most wonderful thing in this wonderful creation of ours. It supplies us with as great a mystery as

any with which we are confronted—the mystery of the potency of ideas. But ideas are not eternal. A new idea may take the place of a world-old one. Such a thing has happened before, and may do again. Suppose these silent stolid masses were one day to agree together, and say: "Let us have no more of this, but let us enjoy with the rest; it is our right," where would your present society be? Consider what they have done before by getting an idea into their heads, and willing a thing as it were with one mind. Against the united volition of those seemingly inert stolid masses even bayonets and grape-shot would be of no avail. For are not your wielders of grape-shot and bayonets of the people too?

There can be no doubt that it is in the power of the democracy to re-conquer the world if they will—that is, if they will be wise and united. But the crux lies in this exercise of will and wisdom combined. Can they be taught to work with united will for the attainment of their ends as the aristocracy have done time out of mind? Moreover, can they be taught to exercise that wisdom without which united will is vain?

That is a point the democracy should, and probably will, remember: that the aristocracy have held their own because they have always had the wisdom to know no division when their interests were in question. Whig and Tory, they have always fought shoulder to shoulder, or rather head to head, for their own hands; they have always formed a firm and united phalanx when the rights, the privileges, or the safety of their order, have been at stake. They have ever known how to make their front invulnerable, because, in the first place, they have understood themselves, and because, in the second place, they have known how to divide the common enemy; for as such they have always regarded the people, the masses, whenever they have manifested a desire to act or think for themselves. Let the democracy, then, follow their example, as they seem determined to do, and the probability is that nothing can prevent them from getting all they want. Nothing can prevent them, that is, from re-constituting society on a more human, and, at the same time, on a more humane, basis.

But the task is not a light one; indeed, it is nothing less than herculean; and in setting about it the great stolid, unwieldy giant will have to beware of the Nessus shirt and the Omphale skirt—especially the latter. But he must even take the seductive Omphale into his counsels. It is a jibe very often thrown into the teeth of the giant Demos that he knows no restraint—that he begets families far beyond his

power to maintain and keep in decent housing and apparel. And the accusation is only too true. The fact however attests his virtue as well as his improvidence. He unfortunately marries early because he is taught to confine his lusts within his marriage vow. He is not always chaste; but, man for man, there will be found more honesty and fidelity in this respect among working men than among their so-called betters. For one thing, it happens to be so because a young man of the humbler classes remains as a rule under the paternal roof, and so under paternal influence and guidance, until he marries. It is very different with the young men of the upper classes, amongst whom there is a social convention by which it is tacitly understood and agreed that it is better for young men to have a little latitude allowed them to sow their "wild oats," than that they should marry too early, or marry too poor. The thing is universally understood, and very generally winked at by the "better" classes.

In regard to avoiding too early marriages, the democracy would do well to take a lesson from those above them. Here is where they will have to apply the first-fruits of their newly-acquired wisdom. The overwhelming abundance of children is inimical to their best interests. They will have to make the mouths fewer; and in order to do so they have only to apply the principle to the family which they have already learned to bring to bear with such success in trade. They must "reduce the output." The wisdom of that principle of restraint is as apparent in the social as in the material world. Overstock the market and you reduce prices. Extract too much coal, and the wages of the miners must go down. Produce children at the rate of eight or ten to the family, and you overstock the market with hands. And when there are three to do the work of one, the capitalist can have labour practically at his own price. If that price be a starvation one, it makes no matter to him. A man *quâ* man may have bowels of compassion, but a man *quâ* capitalist indulges in no such luxury. The democracy, therefore, must put away the notion that children are unqualified blessings. They may be blessings—in moderation. But the man who at this time of day asserts that a numerous progeny is a blessing, especially to a poor man, deserves to be set to picking oakum, or sent to a lunatic asylum. There is hardly a feebler doctrine afloat than that. Moreover, it is not only feeble, it is little less than criminal. It may be very pleasant to have little ones about the house, to be cheered by their charming ways, to be cheated out of our cares by their smiles, to be elevated by their innocence; but the man who cannot carry his mind

forward into the years when those innocent prattlers will be pale-faced, hollow-eyed youths and maidens, standing in the market-places of the world, and bartering their lives for the price of semi-starvation at the hands of purse-proud capitalists, who heartlessly make gold out of soul and sinew, is not worthy the name of father, and does little honour to that of husband. Moreover, do we not know that the children of the poor are the most likely to be left orphans, and destitute? The blessing that was is then apt to become a curse—to the children. For we know also, despite our beautiful philosophies and Christian theories, that the world does not look upon destitute children as blessings. At least one would not think so to see the life in our streets.

When the masses have resolved to make themselves soldiers, put themselves to drill and discipline, and become content to submit to a reduction of their baggage and camp-following to soldier-like proportions, then, and not till then, will they begin to re-possess the world, to re-enter into their forfeited birthright. It is a beautiful inheritance, and one well worth a little discipline and restraint to enjoy. They are beginning to see that—these masses; but when they are thoroughly awake they will see it more clearly. They will then inquire how it happened that they were so thoroughly dispossessed of their real inheritance—the land. They are only partially conscious of the fact as yet; but when they are once thoroughly aroused they will see that the country is very beautiful, and that all the most precious things grow there, while the town is at best but a place of toil and dissipation—a place where men gradually decay. Then, aspiring to be true men and women, they will care less for the glitter and excitement of towns and cities, and will turn their attention to the country, and resolve to re-possess it; and, as already said, if they be wise, they will succeed.

When the people come to inquire narrowly how they were dispossessed, they will be staggered at their folly in the past—at their folly and the selfishness of others. The inquiry will teach them a lesson, too—a lesson in what is euphemistically called political “economy,” but which will prove to be impolitic grabbing. They will see how for generations past it has been the policy of the class called “noble” to acquire more and more of the land. They first swallowed up the yeoman class, and having, like Pharaoh’s lean kine, swallowed them, they then set to work to despatch the poor cottager. The process was very much the same. Knowing how much the poor depended upon the commons, and upon their bits of crofts and gardens, they first got an Act of Parliament to

enclose the commons. They gave compensation, of course. Yes, they gave compensation; but upon what a scale! Could, indeed, any compensation be sufficient for the practical expropriation they effected?

This method has always been the same. Whenever they have seen a poor man in the enjoyment of a bit of freehold, if it were only a cottage and as much land as would contain its shadow, they have played the Naboth over it; and, if it were gettable by hook or by crook, it was presently added to their possessions. In this respect their hunger has made them merciless. Whenever it was a question of taking from the poor, the aristocracy have always shown themselves destitute of compassion. They have never thought of the poor man's comfort, of the poor man's pleasure; they have only thought to gratify their own immense greed. Is not the story of it written on every hill-side, in every vale, in every stream? It is written also in the hearts of the people.

Take an instance. It was the writer's lot, as a young man, to live in the house of a poor widow with sons and daughters. Her husband had been a working printer, and, being in regular employment, and having besides the rights of pasturage on the town-commons land, was well off.

"We sometimes had a cow on the common; sometimes we had a couple of pigs—always half-a-dozen geese and some poultry," said his widow. "At the worst of times we had a goose to kill at Martinmas, and one or two at Christmas. Then, it was very rarely that we did not have a fitch of bacon or a ham hanging to the beam. But when the Lord of the Manor enclosed the commons, that was all at an end. It seemed to make all the difference to us between poverty and riches when they were gone. After that we always seemed to be in want and difficulties, and my husband had to work so much harder that in the end it killed him."

"But you got compensation," observed the writer, remembering the beautiful homilies that were in the school-books of the time about the Rich and the Poor, Capital and Labour, the beneficent providential arrangement of society into toilers and idlers, and the like,—Beautiful homilies—lies!

But the writer did not know they were such then, and so thought he had answered the poor widow.

"Yes," said she, "we had compensation, it is true. But what was that? We should have been better without it."

"How much did you get?"

"Our share was twenty-five shillings!"

The writer does not know who that particular Lord of the Manor may have been, but there can be no doubt as to what

he was. He was a robber of the poor! The democracy, however, ought to be thankful for one thing at least: he, with many others, his brethren, showed them the way. They got an Act of Parliament. The democracy has a long memory, and will remember and profit by that fact.

When the great landowners had reduced the poor to absolute poverty by taking away the commons and every vestige of natural rights in the land upon which they were born, and upon which their fathers and forefathers had lived ere they were—they then said: "Now, we shall have to support these people by doles and poor-rates if we allow them to stay here. Let us drive them into the towns; the townfolk can provide for them; they are of their set, and so it is their affair more than ours. We do not need them; we can turn our land into large farms, which can be tilled by machinery, and so employ as few people as possible. Then we and our game can enjoy the country, and the tradesfolk and the poor can have the towns." What they thus decided upon they did, and they were enabled to do it because they were of one mind.

But selfish people never see far beyond their own pockets. Hence, in taking the course they did towards the poor, the classes did not see that from the starving people of the towns there would arise a thought that would one day lead to their own overthrow. You may root out—kill—mutilate everything but a thought. While all lived as it were together, part of one whole, and sympathising one with another as mutually fitting members of one body, then the poor, seeing the aristocrat daily, even as they saw the moon and the stars, conceived that, like them, he was a part of the order of nature. But when, forcibly ejected from the country, they came to herd in towns, and saw less and less of these lords, they no longer regarded them as part and parcel of that order, but the reverse. They learned that, though they never saw these so-called noblemen, and received nothing from them, they yet had to pay a tax to them, and that, because of that tax, they could not have house-room enough for the healthy growth of either body or soul. They found, in short, that men were living under the anomaly that, whereas a piece of land that would be worthless except as a breeding-place for frogs, and had no value beyond what was put into it by man's industry, was yet taxed by a man who had done nothing to enhance its value, and could not add one iota thereto if he tried. In other words, this man was allowed to tax other men's industry—to live and thrive, and get enormously rich out of other men's blood, and bone, and wit,—

that, in short, like the old-fashioned slave, every man must pay to him first-fruits of all his labour.

This is one thing the democracy are beginning to have strong convictions upon; and they are putting forth the demand that an end shall be put to the exploiting of the many for the advantage of the few. Rather than continue thus to play scot and lot to a class for no actual service rendered, say they, let us pull up stakes, betake ourselves to an uninhabited shore, and begin again where our labour shall be free. An awakened democracy will not be taxed to put a man on horseback, in order that, as in the ancient fable, he may be enslaved the more.

These are not idle fancies. If any one think them such, let him doff his genteel garb and go among the poor; associate with them in their homes, mingle with them in their workshops, and so get at their thoughts and aspirations, which are not always, however, very articulate, and therefore not to be found on the surface. A few months of this sort of education will suffice to convince him that there is a silent revolution going on among the masses which must one day—and that very shortly—tell upon the world in cataclysm, or in a thoroughly changed form of society.

We are very apt to deceive ourselves by our party politics and party organisations. To some, party may be as the breath of their nostrils; but to the democracy—to those whom it is convenient to call the masses—party is in the main a very superficial affair. At bottom they will be found to belong, almost to a man (and to a woman, also), to the "Abolish Privilege" party—that party which numbers in its ranks the entire democracy of Europe; and when the time comes they will show that such is the case. Scratch the red-hottest Tory working man to be found on the question of the expropriation of his class from the land, on the question of the robbery of the endowed schools, on the question of the unequal administration of justice, on a hundred questions in respect to which he stands handicapped or helpless before wealth and privilege, and the chances are a hundred to one that he will turn out to be a Radical of the deepest dye. In short, Europe is divided into two great factions. One is called Aristocracy; and it arrogates to itself rights, privileges, attributes even, that do not belong to the commonalty, whom it has ever kept down, and still endeavours to keep down, by every means in its power. The other faction is that Democracy of which we have been speaking,—composed of that vast mass of human beings, stolid and laborious, who constitute the great majority of society,—who, blind and trusting, have hitherto left their

interests, their very destiny, in the hands of those whom they believed they were bound to reverence and obey, because they had been divinely provided for their guidance and protection, but from whose untoward sway they are now demanding emancipation, from whose never-sleeping greed they are determined to be delivered.

The real fight, therefore, lies between these two factions. The cause at issue is one of human rights based on human reason, as opposed to authority and revelation, which the children of progress believe have had their day. Victory as yet is in the far away, unknown future, and no man knows to which side it will fall; but any man, judiciously weighing the circumstances and the chances, may confidently predict that the final triumph will be for the people if they diligently cultivate the three virtues of patience, unity, and wisdom.

A. T. S.

THE MELBOURNE ZOO.—TWO HOURS WITH THE ABORIGINES.

THE attractions of the Zoological Gardens were doubly enhanced on this particular afternoon by the presence of some Aborigines from the Corrandarik Station, who gave exhibitions of boomerang and spear throwing. A black Victorian native is now so rarely seen outside the stations, where the hundred survivors of the early race are housed, that the exhibition was considered a novelty and an interesting treat—even by Victorians. To even a great proportion of the inhabitants of Melbourne a native black using his weapons was a novelty; but to us from a distant clime it was exceptional indeed.

The Carlton Street Band played in the ground during the afternoon. Besides this there were the elephant carrying the children on its back, the spider monkey and the agile gibbon going through their gymnastics fetes, the beautiful blue and red parrots cooing from their stands, the native emus making friends with us, the kangaroos hopping about in their own majestic style, and the splendid peacocks spreading their magnificent tails as they walked along before admiring visitors, but we noted especially the beautiful snow-white peacocks. From all these, abundance of entertainment was to be derived, beside the Aboriginal visitors. Their exhibition was given in the paddock adjoining the Gardens. It consisted of boomerang and spear throwing, and the native method of kindling fire by rubbing sticks together. From three to four

a high wind was blowing, which somewhat interfered with the success of the display, but during the next hour it abated, and we were enabled to get a good idea of the Aboriginal method of using two important instruments of war and the chase.

The boomerang consists of a piece of hard wood, with the curve of a parabola; it is about two feet long, two-and-a-half inches broad, one-third of an inch thick, and is rounded at the extremities. One side is flat, the other rounded, and is brought to a blunt edge. It is discharged, or thrown with the hand, by one end, the convex edge being forward and the flat side upwards. After dancing some distance in the air with a quick rotatory motion, it begins to descend, and finally falls circling to the ground behind the thrower. It is a very pretty sight, this ascent and return of the weapon, but it must be a most unenviable thing to receive a clip from one on the head or shoulder. The boomerang used in war does not return: it is much heavier and more obtuse in the angle than the toy one. But this plaything is even very destructive when thrown amongst ducks, parrots, and such small animals, sometimes cutting off their heads as if with a knife. A weapon of similar form, but incapable of the return flight, has been found in use among savage tribes both in India and Africa.

The spear, however, is the chief and most formidable weapon with the Aborigines. Seven kinds of spears are used, each of which has some special purpose. The longest and heaviest is the war spear, which is about nine feet long, and made of iron-bark saplings, reduced to a uniform thickness. The different kinds are variously named from the way in which they are pointed. The hunting spear, called "narmall," which the natives used on the present occasion, is about seven feet long, and is commonly made of a peeled ti-tree sapling, having a smooth, sharp point. To balance the weapon, it has fixed to it a butt, formed of the stalk of the grass tree, and about two feet long. A hole in the pith, in the end, serves to receive the hook of the spear-thrower; then, as this hook would soon destroy the light grass tree, a piece of hard wood is inserted in the end, and secured with a lashing of kangaroo sinew. Although the "narmall" is chiefly used for killing game, it is the first spear thrown in fighting, as it can be sent a greater distance than the heavy war spears, which are only used at close quarters. The spear-thrower is a piece of wood about two feet and-a-half long, and three-quarters thick. It is two or three inches broad in the middle, and tapers off into a handle at one end, and a hook at the other. Its object is

to lengthen the arm, as it were, and at the same time to balance the spear by bringing the end nearer its centre. The hook of the spear-thrower is placed in the hole at the end of the hunting spear, the other end being grasped with the hand which holds the spear above it, with the finger and thumb. By the aid of this instrument the spear is sent to a much greater distance than it could possibly be without.

The next item on the programme consisted in the production of fire in the manner commonly used before the introduction of modern appliances. By vertically whirling two sticks a flame was produced in less than three minutes. The native implements for producing fire consist of the thigh bone of a kangaroo ground to a long and thin point, and a piece of the dry cane of the grass tree about eighteen inches in length. One end of the cane is bored out and stuffed with tinder made by teasing out the dry bark of the messmate tree. The operator sits down and grasps the bone, point upwards, with his feet; he then places the hollow end of the cane containing the bark on the point of the bone, and with both hands pressed downwards, twirls the upright cane with great rapidity till the friction produces fire. In the absence of the kangaroo bone, a piece of dry grass-tree cane, having in its upper end a hole bored to the pith, is held flat on the ground with the feet, and the sharp end of a piece of soft wood is pressed into the hole, and briskly rubbed in the palms of the hand until combustion takes place. Some dry stringy bark fibre having been placed round the hole, the fire is communicated to it by blowing.

The oldest man amongst the Aborigines came round with a wooden shell attached to a long handle, with which to collect a few extra coins. At the close of the exhibition he again visited the quarter whence we had watched, this time bringing some of the boomerangs he and his fellows had used. As he could speak English a little, I asked him a few questions, at the same time examining his head. I asked him if he would object to tell me how old he was. He said he forgot; but took from his pocket a carefully-folded up piece of paper, on which I read the following: "William Barah, born in 1824, at Lillydale, was eleven years old when Buckley, and other white men, visited Port Phillip." He is now, therefore, 65 years of age. He comes from the "Yarra Tribe." Others are known as the "Murray Tribe."

This old man, the father of the tribe, was a fine specimen of the race. He stood as straight as a pine. His whiskers were white and bushy, his face broad and hard, his skin tough and enduring. He had a strong motive temperament;

but his features were not so gross as the African blacks. He possessed large perceptive faculties, with prominent cautiousness, secretiveness, combativeness, and destructiveness ; his nose was flat and broad, and his high cheek and jaw bones indicated more than ordinary strength. A vigorous specimen of his tribe, and more elevated in type than the majority, he displayed distinctly his love for out-door life and exercise. The younger Aborigines who were present throwing the boomerangs and spears, were not allowed to produce the fire. Of this exhibition the old man was very proud, starting the applause himself when the flame appeared. He



cordially shook hands with a number of us, and seemed eager to give what information he could about himself and the olden times.

In Victoria there are at present only about one hundred pure blacks remaining of a population which only fifty years ago numbered from 6,000 to 10,000.

In days of greater abundance they were scattered at long intervals over the face of this large continent ; but when the white man placed his foot upon the soil, these wild tribes were driven to the solitudes of the interior. As that is being gradually populated the Aborigines are taken to stations where they are provided for by Government ; their native

means of supporting themselves having been in great measure destroyed. They have no idea of building houses for themselves, but simply live in half-built huts or "mia-mias," or as they are sometimes called—"whurlies," which consist simply of brushwood set up with an inclination in a direction opposite to that of the prevailing wind. Under this crude shelter the blacks live for weeks and months on their spoil, until, in fact, they have exhausted the fish, game, and fruit to be found in the neighbouring streams and woods. They then repitch their simple tents elsewhere, having no idea of settlement, and no taste for agriculture.

These people are remarkably clever and expert as hunters. In the construction of such an instrument as the boomerang they show their intelligence by killing the game without losing the weapon.

The illustrations given above are portraits of Western Australian Aborigines, and are specimens of uncared for humanity. They are a lower class of natives to the Victorians we saw, and have neither the physical stock nor the intelligence of those who displayed their skill in the Melbourne Zoo. They are, however, true likenesses of some to be found in the country north of Albany, in the Colony first touched in travelling to Australia. They show to a distinct degree their utter disregard for civilization and refined tastes. Their intellect is almost wholly perceptive, without the practical common-sense that would make them observers of any mark. They have a low cast of mind. A clean white collar, comb, and cake of soap are commodities which are altogether above their understanding. To eat and sleep are their highest aims.

Hygienic and Home Department.

CHILDHOOD'S DREAMS: IMAGINATION OR INSANITY?—In the course of the meeting of the Medico-Psychological Association held the other evening at York, Dr. Clifford Allbutt (of Leeds) read a paper on the "Insanity of Children," which, if its statements be well-founded, knocks on the head many poetic and popular conceptions. Wordsworth speaks of a child's ideas being a reminiscence of "the fairy palace whence he comes." Dr. Allbutt sees in them only a step to-

wards the insane asylum. Most people regard it as a healthy sign if children have pretty fancies, and those are thought to be happiest who keep their illusions longest. But Dr. Allbutt would reverse this judgment. The fairy dreams of childhood are only the result of defective organization, and healthy growth consists in their evaporation. Here are some of the chief passages in Dr. Allbutt's paper :—The insanity of children was the vestibule of the insanity of adults ; in children they saw in simple and primary forms that with which they were familiar in the more complex and derivative forms of insanity in adults. If a man lived in a vain show, far more so did the child ; if man's mind was but a phantom in relation to the world, so fantastic was the child's mind in relation to that of the man. Fantastic—that was the key to the childish mind. In him was no definite boundary between the real and the unreal. Day dreams which in an adult would be absurd to the object of insanity were to a child the only realities. As the child grew older, and sense impressions organized themselves more definitely and submitted to comparison, phantasy became make-believe, and the child slipped backwards and forwards between unconscious, semi-conscious, and conscious self-deception. Pretty were the fancies of a child, yet the healthy growth of the child consisted in their evaporation. But if the growth of the mind were something less or something other than healthy, then these fancies kept their empire ; they did not attenuate, and the child did not put off its visions. They were not likely to forget that the persistence of insanity in children might prevent the due advance of the organization of the results of impressions, and might ultimately, as the adolescence approached, leave the sufferer in a state of more or less imbecility.

Notes and News of the Month.

Those who are on the look-out for good light reading should buy the first number of *Michael's Magazine*, a new monthly just issued, price 3d. It is well got up, and the tales, etc., contained in it are exceedingly well-written and interesting.

THE British Women's Temperance Association was formed in

Newcastle in 1876, for the union, or federation, of all existing Women's Temperance Associations in the kingdom. They started with twelve affiliated societies, and according to their last report they have four hundred societies officered, worked, managed, and controlled by women. By drawing-room and cottage meetings, by homes for inebriate women, and other agencies, they are furthering the good cause.

BREWERIES are not profitable to the nation from a labour point of view. The Caledonian Distillery turns over one million and a half of money; but only employs 150 men. A large manufactory in the neighbourhood, which turns over two and a half millions, spends £20,000 per week in wages. A distillery in Glasgow, turning over three millions, employs 166 men; whereas an iron foundry in the same town employs 9,000 to 10,000 men. The six millions paid for Guinness's Brewery would have bought up all the mills in the linen trade in the North of Ireland, yet that brewery does not employ 6,000 men.

DURING May the Memorial Hall will be alive with Annual Meetings of various Societies. On May 21st and 22nd, in the Library, in connection with the British Women's Temperance Association, some interesting Conferences are arranged for. On the 22nd, at 2.30 Mrs. W. S. Caine (on her return from India) will preside and give an address on "The Drink Traffic in India," which will be followed by discussion and a paper to be read by Miss Jessie A. Fowler on "The Drink Traffic in the Australian Colonies." These conferences are open to everyone, and do much towards advancing the interests of temperance among women. In the evening Lady Henry Somerset will preside at their public meeting, when Miss J. A. Fowler and a number of distinguished lady temperance workers will address the meeting.

THE *Eastern Mercury*, of April 9th, contains the following:—The Stratford Musical Festival this year has proved a great success, and all credit is due to the secretary and the committee for the excellent manner in which all the arrangements were carried out. The concert of the prize-winners on Thursday evening was also a success, and the Stratford Town Hall was crowded in every part. The prizes were distributed to the successful competitors by Mrs. Curtis, the Mayoress, and it was amusing and instructive as each came up for the prize, to watch the many different styles and types which were represented. First came Mr. Webb, the head master of the Leyton Church-road Board Schools, and conductor of the choir which won the first prize, and therefore became holder of the Baxter Challenge Shield for the year. How many of those who saw Mr. Webb walk up to the platform to receive his prize knew that he could by simply laying his

hand on their heads immediately have told their characters, dispositions, tastes, and inclinations? Such, however, is the power possessed by Mr. Webb, who is recognised as one of the greatest authorities on phrenology in the country. Other prize-winners were clumsy-looking individuals, and some of them looked anything but intelligent. And yet, as our friend Mr. Webb would say, their organ of music was so large that they were bound to come to the front by their ability in the Divine art.

Book Notices.

Scientific Physiognomy; or, How to read Faces, is a book that exhaustively treats, in 350 pages, of everything that can be learned from the face, without wearisome enlargement. It is fully illustrated, and has already reached its second edition. The author, Mary O. Stantion, has presented her ideas in a clear and forcible way, evincing masterly thought and method in arranging her facts and theories. She points out that the general and fundamental laws which underlie all matter are chemistry, architecture, and mathematics. We agree with her that it is an appropriate time for the spreading of knowledge of man now that so much is known of his environment, and while so many unknown applications of the forces and substances of nature are coming daily to light that are immediately connected with his welfare. Earnest and religious regard for the advance of mankind to grander heights of purity and nobility of life, added to a belief that nothing short of the knowledge of scientific laws and their application can regenerate the human race, has evidently impelled the writing of her ideas on human physiognomy and organism. The book is published in San Francisco, but orders for copies can be received by L. N. FOWLER, Imperial Buildings, Ludgate Circus, E.C.

Phrenology in the Home. By Jessie A. Fowler. This lecture on phrenology is designed to answer certain pointed questions—for instance, this: How can phrenology be made of practical and scientific use in our homes? In the presentation of her views the author shows much careful study of scientific data, and proceeds in a logical order from beginning to end. On one point she is properly emphatic—the necessity of knowing on what character is founded, before attempting to discipline or develop it.—*Phrenological Journal*. L. N. FOWLER, Publisher, Imperial Buildings, Ludgate Circus, E.C. Price 1d.

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Poetry.

THE SPECTRE'S WARNING.

A LEGEND OF KING CHARLES I.

In the dark day of England's stress
 And England's sorrow,
 When no man well could guess
 What might come with the morrow ;
 When brother fought 'gainst brother,
 Son against sire,
 And daughter might hail the cause that grieved her mother,
 And rouse her ire ;—
 In that sad fateful day,
 While yet 'twas doubtful which way would incline
 The strife and struggle,
 A strange thing happ'd, they say :
 Some call't a juggle,
 And some a presagement divine.

'Twas thus : King Charles with his battalions lay
 At Daintry, undecided
 Whether to move or north or south, or stay
 The coming of Lord Fairfax. Guided
 Now by his fears, now by his hopes, and now
 By sign or omen,
 He let the foemen
 Creep stealthily upon him, as I trow,
 With hope to crush him and his sad affairs
 All unawares.

Still wavering, Charles betook him to his bed
 And slept :
 But in the midmost watches of the night—
 Ah ! what was it that waked him in affright ?
 The King's heart leapt
 As in the dim light he beheld the dread
 And awful front of Strafford : "What !" he cried,
 "I thought that thou hadst died ?"
 "Ay, liege, my King, I did ;
 Men die indeed who trust to princes' favour.
 But came I not to chide you, but to bid,
 If so I may, that you no longer waver,
 But hie you northward ; for there's close at hand
 One you shall ne'er o'ercome with arméd band."

The vision vanished, and the startled King
 Groaned heavily ;
 But when the watchers came, and asked what 'noying thing
 Waked him so wretchedly,
 He said how he had dreamed a fearsome dream
 Of Strafford and the morrow, and did deem
 'Twere better not to tempt a battle there,
 But northward to repair.
 Yet, when the day came, and him Rupert rallied
 About his nocturnal fright,
 He once more lingered and dallied,
 And again resolved to fight.

With such set purpose Charles retired to rest ;
 But ere soft sleep his eyelids downward pressed,
 The ghostly form of yesternight appeared,
 And with majestic mien,
 Though angry brow,
 Foretold the sad monarch how
 The day would come, and that right soon he feared,
 When he would rue most keen
 His ghostly counsels slighted ;
 "For," said he, "your cause is blighted,
 Beyond all power to retrieve,
 If still another day you tarry here."
 Then, with a "farewell" austere,
 The ghost took leave.

Next morning, ere the crowing of the cock,
 King Charles was up, determined to be off,
 Let who would jibe and mock ;
 But with the clang of arms and Rupert's laughing scoff
 At night-born fancies wavering came again :
 Now he would stay,
 Now he would go and fight another day ;
 And so till evening, when resolve was ta'en
 Not to abide the battle. But too late,
 For already was the foe upon their rear
 By Naseby, and the one that Charles must fear
 Was there to seal his fate.

Full often in the mournful after days,
 When many a field had been well fought and lost,
 And the King was sorely crost,
 It repented him most keen, the legend says,

That he the Spectre's warning disobeyed
And for the battle stayed.

Such is the story : some say 'twas a dream,
Others a trick they played upon the King ;
But this or that I deem
It is a fitting tale for one to sing.

TH. ST. M.

Character Sketches from Photographs.

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

M. W. (Ireland).—The lady has a medium amount of force and executive power, but a great amount of general steadiness and stability of character. She may easily be affected by change of circumstances for awhile, but not permanently. She will live a uniform and comparatively a consistent life ; is sincere and devoted in her attachments, and true to her convictions ; is not coquettish, vain, or liable to put on airs, or assume a character. She is rather dignified if with strangers. She exerts a regulating influence, and circumstances do not affect her so much as they do many. She is practical in her judgment, disposed to make the most of her circumstances, and takes common-sense views of things. She is not specially brilliant, witty, and showy, but makes friends rather than enemies, and draws others to her rather than drives them from her. She is contented to do well and appear well, will not dress with so much regard for the fashions and display. She has power to keep her own affairs to herself, or to keep the secrets of others, if necessary. She will probably change considerably in her temperament, and become stronger and better

able to endure hardships. The chances are favourable to long life, unless she meets with quite unfavourable conditions of things. She would, however, appear to a better advantage, if she had larger lung and heart power; if she had a more easy command of language and more worldly ambition. She will always be mindful of discharging her duty, and filling her place wherever she may be, and she will manifest patience in doing so, but when she has good reason for disliking persons she can let them alone for ever. She is governed very much by her intuitions and first impressions; she will find it well to follow them. She needs to go into society considerably, put herself forward to entertain company, and make herself at ease. She will make a faithful wife, a fond mother, and will carefully discharge the duties of home and family.

JAMES H. McC., Londonderry.—This gentleman is quite humane and tender-hearted; he dislikes to see anything killed, or to see running blood. He could not be induced to go to war for so much a month, in fact, his mind is too tender to enable him to adopt himself to any life where he causes pain or discommodes others. He could be stubborn sometimes, but not hard-hearted. The tone of his mind is elevated. He has a great thirst for knowledge, is quick of observation, very apt in discerning character and motives, and is disposed to bring his mind and knowledge to a focus on a subject. He possesses considerable versatility of mind, and could suit himself to different circumstances. He is methodical in his mode of doing business. He is mirthful in disposition, has a fair amount of imagination; but is not particularly copious in conversation. He knows things better than he can tell them. He needs a wife who has more worldliness and executive power than he has.

D. P. (County Down). This gentleman is liable to go beyond his strength, has too much of the motive and mental Temperaments, is naturally restless and uneasy. He lacks vitality and animal life, consequently there is a lack of balance of power; but when able to work, he accomplishes much in a short space of time. He is decidedly executive, and even forcible if need be. He can endure and bear more than many men can, for he has a great amount of fortitude, he possesses more than an average amount of intellectual ability which he manifests in judgment, in faculty to manage matters and lay good plans. He is rather over cautious, has too much solicitude; his labors cost him much thought. He wishes to do everything perfectly, hence he is so careful and anxious. He has none too much hope and anticipation, he more often sees the dark than the bright side, and not having good digestive power he is not sufficiently even in disposition; besides, he thinks too much, works too much, and carries too much burden on his mind. He is not satisfied unless everything is perfectly done and done at the proper time. He cannot

bear to be behind in anything. He needs some one to take care of him, and exert a modifying influence over him.

LUCY C.—The lady has a predominance of the motive and vital temperaments. She partakes much of the nature of her father's side of the house. Is constitutionally strong in body and in will, though comparatively mild and amiable, yet is prepared by organization to go through a great amount of difficulty. She appears to the best advantage in the hour of trial ; where there is no particular cause for action she does not show off well ; but she can go through trials, hard work, and sustain herself with ability. She uses language freely, is a close observer, criticises minutely, and is very distinct in her likes and dislikes. She is not specially brilliant, not particularly fashionable, but has a lot of good common-sense and sound judgment, and she knows in a minute what she knows at all on a subject. If she were to marry, and her husband failed in health, she could do the work of both, and support the family.

DOUGLAS.—This lady has constitutionally a bright, elastic spirit ; is particularly well qualified to entertain company ; is very ardent, earnest, and wide awake ; is full of energy and executive power. She prefers society, and plenty to do. She can enjoy herself best in company. As a child, she was full of mischief ; as a woman, she appears to the best advantage with plenty of employment. Her special power is to tell what she knows in a very charming way. She has plenty of listeners when she talks, for she has the qualities for a good speaker or actress. She will always have plenty of friends and admirers, for she is a magnet. She has unbounded curiosity ; no knowledge comes amiss to her. She sees all that is going on around her ; news comes to her house first. She has superior ability for a scholar, writer, or speaker. She can be sarcastic, is very intuitive, quick to take a hint, and to see the bearing of subjects. She enjoys comforts and luxuries, and is bound to enjoy herself if possible. She must have come from long-lived ancestry, living to eighty or ninety years of age, and she is so favourably organized as to live to be old herself, if she lives properly. If she marries, she will want to be put beside her husband, and will never bear to be snubbed, or put in the background. Though she has a great amount of spirit and general energy of mind, yet she will not do desperate things ; she has not a hard spirit, will not hold revenge, but easily forgives where penitence is shown. She is under great obligation to do something extra in the world, and to exert a better influence than ordinary.

NOTICE.—Mr. Fowler desires it to be known that he has not a business place at Crosshill, Glasgow. All his business is done from the Imperial Buildings, London.

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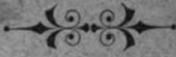
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THE entire organisation of this gentleman indicates power, health, grasp and comprehensiveness of mind. He does not appear to be defective in any sense, especially as connected with bodily strength, animal force, and perceptive intellect. His head is broad and heavy



at the base, his face is well rounded out and fully developed. He has a prominent nose that indicates more than ordinary character: in short, every feature of his physiology is strongly represented, and all the more striking features of his intellectual powers and executive faculties stand high. He has

R

a full eye, is broad between the eyes, which indicates a full, free expression of mind, and a correct sight of external objects. He has a large long eyebrow, and is broad from the outer corner of one eyebrow to the other, which speaks volumes with reference to his capacity to take in external objects at one view—he sees more than most men looking at the same object. His order and calculation being large give him capacity for arrangement, for making estimates and calculations. These, joined to large weight and locality, enable him to judge well of force and resistance, and of distance quite accurately. Constructiveness appears to be unusually large; his head is broadly developed in the temples, which gives versatility of mental conception, enabling him to do many different things in different ways, if desirable; in fact, ingenuity is one of the marked features of his phrenological developments.

He appears to have time and tune large, which would aid much in enabling him to appreciate everything connected with music, with voice, and with the relation of time and sound. He has a broad head which indicates considerable conservative power; he can keep his own affairs to himself, knows how to make the most of what material he has, is not prodigal in any sense of the term. This is all the more remarkable because persons having extravagant mental conceptions are liable to be extravagant in other things. His secretiveness and cautiousness help him to be comparatively reserved and restrained. Cautiousness, however, is not so large as to give any special fear, or timidity, or undue restraint, but only enough to give him courage, general forethought, and prudence. His head is high above the ears, which indicates firmness, perseverance, decision, determination, and force of will; his whole organisation also indicates the same. His moral brain as a whole appears to be favourably developed, but not of that kind that would make a missionary or lead him to devote his life to simply going about doing good to individuals, as he might come in contact with them. He has the organisation to mind his own business, to carry out his own views, and to think for himself, and not to sympathise with others so much as to lose his own individuality. He may ask advice, but it is only to strengthen himself in his own opinions, for he generally does what he thinks is the best way without much regard to the opinions of others. He is so level-headed a man, and so strongly developed all round, that it is difficult to find any special weaknesses or natural defects, and we infer that with favourable circumstances, and allowing all the different faculties to have their proper influence, he would show that evenness of mind that would scarcely allow of a

failure in anything that he undertook. He is prepared to do more intricate work than many because of even development of brain; for he can take all things into account, and make his plans so perfect from the beginning, that there is scarcely any opportunity for improvement afterwards. Such an organisation is capable of becoming very rich, of accumulating a vast amount of property of one kind or another, for he accumulates and does not waste, and is industrious and prefers to work with an object in view rather than to gratify a restless, uneasy, nervous disposition. He is no trifler, although he may be fond of fun, be able to tell a good story and entertain company; yet he prefers to say that which will teach and be of service in guiding others, rather than to simply entertain. He is all the more vigorous in mind because he has a strong, healthy body, good circulation, and digestion. He must have had a parentage superior to the ordinary in strength of body and mind, and the combined influence of his parents upon his organisation was most favourable.

L. N. FOWLER.

THE INDIVIDUALITY OF WOMAN.

The Norwegian dramatist Ibsen, in his powerful drama, "A Doll's House," treats of a subject which cannot but be of keen interest to woman, namely, her relations to man in married life. The heroine, Nora Helmar, is a melancholy example of the result of the subordination of individuality. Although thirty years of age, the womanly gifts and powers of the wife and mother are all stultified by the dominant will and egotism of her husband. She lives in and for him; his pleasure is her law; and when suddenly placed by circumstances in a responsible position, she is totally helpless. The play, which in its course shows her awakened to a sense of her humiliating and tragical position, we need follow no further; but we cannot help feeling that the writer has dealt with one of woman's greatest inherent dangers—namely, a tendency to seek her own individuality in that of the other sex. This is even considered right and becoming by many persons. Mrs. Sandford, in "Woman in her Social and Domestic Character," says: "Nothing is so likely to conciliate the affections of the other sex as a feeling that woman looks to them for support and guidance. In proportion as men are themselves superior, they are accessible to this

appeal. On the contrary, they never feel interested in one who seems disposed to offer rather than to ask assistance. There is indeed something unfeminine in independence. In everything, therefore, that women attempt they should show their consciousness of dependence." But is this a rational position? We are individuals. We are responsible creatures, just as much as men. Are we not "fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the winter and summer?" Yet how common it is for women, after losing their names at the altar, to follow up that loss by abandoning their individuality also, and becoming the mere echoes of their husbands. As John Stuart Mill says: "By dint of not following their own nature, they have no nature to follow; their capacities are withered and starved, and they are generally without either opinions or feelings of home growth." Is the world really enriched by this deduction from it of half its energies? Is the husband's life really dignified by such flattering echo of himself? Is there not rather something in it suggestive of the mocking-bird or the parrot? Surely there can be no true comradeship where the woman takes the place of a courtier beside her husband. "I would rather have a thorn in my side than an echo," said Emerson. Many women shun the duty and effort of individuality from the terror of being dubbed "strong-minded females" or "men in petticoats," but this is evading the question. "Because I like a little salt to my meat, there is no cause to suppose I wish to be pickled in brine."

There need be no fear of our losing our womanliness through retaining our individuality. Our sisters across the Atlantic are far more charming and winsome in manners than we, and are introducing into our dull conventional social life an *esprit* and brilliancy unknown among us before. Matthew Arnold says: "Almost everyone acknowledges that there is a charm in American women—a charm which you find in almost all of them, wherever you go." And this is simply because they live their *own* fresh natural lives, instead of tamely echoing those of others. The mind, freed from mental swaddling-clothes, begins to grow and become interested and interesting. There is one striking point in which American women recognise their own existence, with very happy results. American families are, owing to womanly influence, limited; with us they appear to be unlimited! There is no more astounding experience than to hear a seemingly modest, fairly intelligent woman speaking complacently of her seven or eight children. Can she possibly

be vain enough to imagine she is able to understand and guide the minds of so many differently constituted creatures, no two of whom should be trained and treated alike? One, for example, suffering from constitutional diffidence, needs almost to be flattered to develop his hidden capabilities; another should be sternly ignored, in order to repress his abnormal self-confidence; and a third is quick in brain but easily exhausted in body. Another, again, is apparently dull and stupid, but only needs to be let alone to grow at his own natural speed and in his own natural manner, and who most probably may prove like the tortoise in the race with the hare, the winner after all. A child may be apparently sullen, but is in reality only timid; or he who is seemingly frank is, in fact, only self-sufficient; and so on in infinite shades and varieties of character. One would imagine that when a woman had two or three such difficult studies to solve, she would say: "Hold! I can no more; here is the limit of my powers." But no, willingness and affection, they think, will make up for the absence of all else; or perhaps they don't think at all, or dimly remember something about fruitful vines, etc., and conclude that because in a struggling young country like the Jews each male or fighter was of great value, therefore by adding citizens, no matter of what quality, to our congested over-peopled country they are fulfilling the British matron's highest functions. In this question of families the American woman bravely and gracefully becomes the guide of her husband, while the English wife is simply the echo of his wishes or egotism. Really one wonders sometimes if women *can* think, so wholly do they leave this part of their duty unpractised. Does it ever cross their minds that perhaps it is "cruel to summon new beings, as sensitive as themselves, into a world which to each fresh generation seems to loom more awful in the obscurity of its meaning and its end?"

The very quality of their chosen reading lulls their brains to sleep. They avoid all literature which has any strenuousness or wrestling in it. It is this indolence of mothers which in religious questions so frequently alienates their children's mental lives from them as they develop. Each generation must have some new movement of thought. "The old order changeth, yielding place to new, lest one good custom should corrupt the world." But the woman who has kept her mind in a paralyzed condition will not know or admit this. What she was taught as true is true, and if her children follow other teaching they must be wrong. Strangely enough, while in all other subjects, literary, artistic, or mildly political, she is

but her husband's echo, here, should his religious views develop and become more liberal, she makes a stand, and one might think by this attitude of resistance that at last her individuality was asserting itself. Alas! no; she is only leaning on another mental prop—her clergyman or minister.

I have said that the mental separation from her children is often the result of the mother's indolence of mind, an indolence which is quite compatible with any amount of bodily and social activity. But there is sometimes another and a sadder effect, especially where great affection exists, and innate mental activity in the child is lacking. I remember putting into the hands of a young friend of mine Cotter Morison's "Service of Man." After reading it she quietly remarked: "It seems a clever book, but of course I don't agree with it." A more naturally modest girl does not exist; yet without during her young life having made even a desultory acquaintance with the varied shades of thought in modern life, she conceives that because the thoughts broached in the book are not in accordance with those she has hitherto heard of they are necessarily false. John Stuart Mill analyses this condition of mind thus: "Their conclusion may be true, but it might be false for anything they knew; they have never thrown themselves into the mental position of those who think differently from them, and considered what such persons may have to say, and consequently they do not in any proper sense of the word know the doctrine which they themselves profess." At first sight it may seem as if the mother had mental energy and individuality, since her child so fixedly follows her belief; but it is not really so. Had the mother's mind been full of vitality, she would have taught her child to search for herself, and not have fixed her to a belief which after all was only the echo of her own clergyman.

Speaking of the clergy reminds one of a new danger which menaces us from the lack of independence of thought in women. I have spoken of the married woman being often but the echo of her husband's mind, but the unmarried woman taking her opinions from her clergyman is a much more humiliating spectacle. If the suffrage be extended to women, what does it mean but that the votes of the clergy will be enormously augmented! I know, of course, there are clear-headed, original women, but I speak here of the many ordinary women who are under clerical influence, and are as dough in the hands of their minister. A lively and, I fear, discerning writer in one of our weekly journals says: "It is the fashion to laugh at clerical influence as a thing of the past, and past it may be as far as men are concerned, but with us women it

was never more rampant. In small country towns and villages—and these send members to Parliament as well as our great intellectual centres—the ordinary unmarried woman turns instinctively to her rector or minister for guidance upon all occasions. Probably he is the only man of education to whom she can appeal; he listens to her patiently, and earns his reward—her blind unquestioning obedience. The net result of the women's franchise will be to quadruple, nay, centuple, the political powers of the clergy in England. Now, clergymen—though endowed with many virtues, no doubt—are after all but human; why then should they receive this sudden accession of power? If it were proposed to give it to the members of the military, legal, or any other profession, what an outcry there would be!" In all ages of the world, when the influence of the clergy has not been sharply restricted, danger and deterioration have followed to the nations. This is almost too self-evident a fact to insist on, but it is, alas! too true that many persons, especially women, do not recognise it. Who but the clergy of all sects, by their teachings that it is God who sends illness and plagues, have hindered the spread and practice of sanitary measures? Is it not always the clergy who are against any growth of knowledge, whether it be the fact of the world moving—they having said it did not—or that this same world was made in a different way and time from their averred six days of twenty-four hours each? Who but Saint Chrysostom taught the degrading theory that "woman is a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill?"

If woman with her duty-doing desires could once realise the truth that "in proportion to the development of her individuality each person becomes more valuable to herself, and is therefore capable of being more valuable to others," she would surely not feel herself justified any longer in stultifying her usefulness by mental languor and acquiescence. How womanly one feels the rule made and kept by Margaret Fuller's sister, who, no matter how much her children absorbed her, would rescue one hour each day for reading, in order that her mind should be kept fresh for them, and that she should not simply be to them a mere source of physical nurture. And, indeed, how, unless they keep themselves in constant vigorous mental action, can they guide the young ones about them? for of what value is a succession of echoes? What vigour there might be in the rising generation if the mothers taught their girls (girls particularly, for boys escape earlier from the torpor of home) to think about the life they

are called into, instead of simply accepting, as for the most part is the case, a conventional set of statements told them by half-educated men—for the ordinary clergyman can be but half-educated, his business being to be sectional or one-sided ! The dulness and philistinism of our homes are mainly owing to the sleepy accept-what-is-accepted temper of the mother's mind, instead of households becoming by her influence centres of fresh and vital atmosphere.

G. F. S.

CHARACTER.

CHARACTER, as we shall treat of it here, may be defined as a man or woman's distinctive selfhood. From our nature's common origin we are in genus one and all alike ; at the same time we are individually unlike every other being in the universe. We are one as the sea, yet distinct as the waves ; one as the firmament, yet lonely as the stars ; one as the globe yet diversified as the mountains. Our Creator never repeats Himself, or we might suppose Him to have reached the boundary line of invention, and think He was not infinite. He never made two leaves on a tree alike, nor two blades of grass, nor two grains of sand on the sea-shore, nor does He in the world of human nature constitute two persons exactly alike :

“ No creature on this earthly ball
Is like another all in all.”

This fact of our individuality must be fairly recognised whenever we would deal with character from any formative standpoint. All methods of dealing with the same which tend to cramp instead of call forth our selfhood to wise and well-directed effort must work mischief and signally fail. As every shrub has a certain habit, requires a certain soil and temperature, and will thrive only under courses of treatment suitable to itself, so in the gardens of human life. Some persons are for ever trying to keep their plants just one height and size ; they would do better to let each grow naturally so long as it does not impoverish itself by running wild,—and so with the human plant.

You can build a house, or a ship, or make its figure-head without its consent or co-operation, but a human being is neither the one nor the other. A machine can be determined in its course and work wholly from the will and power of its operator—but men and women are not machines : nor are

children for the matter of that ; they have a will and force of their own which requires to be guided, not crushed. Let us not endeavour therefore to stamp our character upon another so that we crush theirs, but seek rather to stir up theirs, and set it going. Let us no longer try to make people see through our eyes, but to get them to look with their own. No longer aim at any arbitrary pattern, but play invisibly upon those hidden strings of the human heart and mind until a self-made melody is heard without.

Character is also essentially inherent : another fact to be recognized, or we may misapply the law of personal responsibility. It is nonsense to say one person can do a thing because another can. Hereditaments form the girdle and boundary line of attainments, rendering some things easy, others difficult, and others impossible. We must perforce stand each one on our own basis, move in our own orbit, and play our own part on the stage of human action. Yes, we are fated, if by fate you mean human and individual limitation ; yet within such limitation we are free, and the right use of such a fate is to bring our conduct up to our possibilities. One great writer has well said : " Our possibilities with their limitations lie in our hereditaments, but life's discipline proceeds, often without our leave, fortunately, until each one of them are developed."

What we have to do therefore to arrive at personal perfection is, to learn as much as we can of our own nature and destiny, accept life's discipline, and earnestly co-operate with the powers that be for our own development.

The development of character, as well as its stock, is registered in our organizations. We may, if we will, see here, as in a glass, ourselves as well as our neighbours' characters so far. Hence a few scientific rules for the observation of organisation should be of use to us.

Of what type or quality of organisation are we ? There is something that makes the oak oaken, and the fish fishy. In animals we speak of breed, and in the human race of blood, and in nine cases out of ten speak foolishly perhaps ; but, in so far as these terms are intended to represent not the fortuitous or accidental circumstances of birth, or mere worldly position, but the best physical and mental traits of our ancestors, they carry immense advantages, and, like all advantages, immense responsibility. Nature's aristocracy are noble in themselves ; and the truly rich are they, in whom all others are rich. The outward conditions in which organic quality is set are difficult to describe or engrave, but in real life they may be more or less easily distinguished by the texture of the hair,

skin, and general complexion, the texture of the brain, and hence the qualities of the mental manifestation being in agreement. We all know that we cannot make out of anything more than we can get from the raw material. We shall do well to remember here, that whatever depraves the mind and character, deteriorates in time the organic quality of our organisation.

Then there is the doctrine of form, shape, and colour in us, as truly as in the flowers; illustrating in another way just what we are. Some are dark, long, and angular, their limbs swing as it were on their hinges, and shut up with a snap like a jack-knife. They are emphatically more of locomotive actions, having great endurance physical and mental. They do not rouse up quickly, but being roused they become powerful leaders and hard to beat. Others are short, rounded and ruddy, they rouse up more readily, but more easily subside; impulsive, hearty people, with a strong enjoyment of life and its physical pleasures, who need to work off their vitality as they manufacture it, or they may more easily than some others become gross and sensual.

Others again are slight and slender, and white-faced. They lack the strength and the impulse of the two former classes, but make up for it in vivacity, rapidity, and brilliance. They are natural scholars, thinkers, and poets. Unless they put the break on their mentality now and again, and live a little more consciously below the shoulders, they will soon look hollow-cheeked and then worse. In the matter of temperamental and bodily conditions we must try for a fair working share of all the elements necessary to a healthy constitution.

Our voice is another and a powerful index of our character. When there is no throat weakness or physical defect of the vocal apparatus, our tones will tell which part of our nature is the most cultured. Some voices are loud and harsh, others low and gentle. Some are full and deep, others thin and weak; so will be those particular organs of the mind through which this much of character is manifest. Some scold when they speak, and scream when they sing, and snigger only when they attempt to laugh; while others coax, and win, and thrill you, whatever natural exercise their voice performs. All this is because we speak usually from our strongest and most active faculties, and the intonations of the voice correspond. If we speak habitually and chiefly from our passions and selfish propensities our voice will in time assimilate itself to that state of feeling and life. If, on the contrary, we live most in the intellectual and moral regions of our nature, using the rest subserviently, our voice will tell

the tale. To listen to one's speech or song under conditions where they can be quite natural, is to be able, if we are character-readers, to know what their character is made of. No characteristic is more catching, either, than the tones of the human voice, because like excites like. We speak to the organs in others that we speak from in ourselves. A certain School Inspector says: "The most delightful school I was ever in, was presided over by one woman, whose voice seemed to be the expression of her whole nature well controlled. There were nearly a hundred children, and during many visits, I never heard her raise her voice above the ordinary tones of conversation. These tones, however, were exquisitely modulated, and so clear and pure, rich and full, that they reached the most distant ears in all their significance; and, for the most part, the children's voices grew to resemble her's. They never screamed or shouted at her, because she never screamed or shouted at them. They never spoke in peevish or fretful or passionate tones to her, because she never spoke in such tones to them. Of course, she loved them, but the real secret of her voice-power was good health, and the harmony of her character.

The walk is to some extent indicative of the character. An active mind has a quick step, and a tardy mind a slow one. In some persons the step is long and quick, and they will have far-reaching plans and be successful in their execution; while others, whose long step is slow, may plan a long way ahead, but will be slower to accomplish. Drawing walkers drawl in everything. So do dawdling walkers dawdle. Some in walking totter up and down with their every step, and they will have many ups and downs in other senses, because of the irregularity of their character. Some in walking roll from side to side, even though they are not drinkers, because they lack directness of life purpose. Others take a bee-line and go straight towards their mark, literally and otherwise. Some are easy walkers, and in life they will be seen to accomplish more without an undue expenditure of their strength than blustering walkers, who spend all their steam to get nowhere. Some walk mincingly—they are artificial characters; others walk with a natural carelessness, and will put on nothing for the sake of display or show-off. Not a little of character is expressed in the hand and its movements, accordingly as it is long or short, thick or thin, coarsely or finely marked. And the manner in which we shake hands is expressive of our feelings and disposition. Some give the tips of their fingers—their natures are cold. Others place their hand in yours; it feels like a slice of cold dead fish;

they are selfish if not heartless. While others grasp cordially, and electrify you—they are whole-souled, full of warmth and feelings ; they will set friendship first and business next.

A better mirror of character is the face. Because in the face the brain organs have their magnetic poles, and when they are active these poles are influenced, and those facial muscles contract which express the action. There is much to be read in its form, style, symmetry and complexion, but more in its expression. This is why the eyes reveal so much, for they, being between the forehead and face, as it were, cast the meanings of the intellect and disposition also. The eyes speak all languages, and teach us why they languish with love, glow with passion, gleam with hate, light up with joy, darken with sorrow, melt with sympathy, sparkle with mirth, flash with anger, or smite with contempt and scorn. Whatever of goodness emanates from the soul, will shed its lustre from the eyes, and if our hearts are the lurking place of cherished evil, they will tell the story. Blue eyes reveal tenderness, brown frankness, grey steady sincerity, black strength and passion; their between shades the between traits of feeling and character. The round eye is the seeing eye, the long eye the thoughtful eye. The full eye gives facility of expression. The upturned eye expresses rapture and aspiration. The downcast, humility and reverence, with much more to those who know them.

Much has been said and written about noses. The eyes, we said, were related to the whole of the brain organs. The nose claims special affinity with the selfish propensities, and semi-selfish sentiments, in regard to character. There are fine, well-marked types of noses—the Roman, the Grecian, the Jewish, the Snub, and the Celestial, all others being more or less mongrels of their pure types. The regal Roman stands for power, ambition, and courage. The Grecian, which takes its name from the art-loving people, bespeaks in its possessors refinement, harmony, artistic, and poetic taste. The Jewish nose denotes worldly shrewdness and commercialism. The Snub nose is the sign of arrested development, with its consequent weakness in some directions in regard to force of character. The Celestial indicates the inquisitive turn of mind.

Character is again portrayed in the lips and mouth. When one's mouth is repulsive, it will be a defect hard to get over. The mouth has its nervous connection with the organ of the will, and the back brain, or region of the social and domestic affections. There are all sorts of lips. Peevish lips, scolding lips, scornful lips, cold lips, cruel lips, impudent lips, impulsive lips, firm lips, proud lips, grave lips, merry lips, sensual lips,

and lips purely electric, whose kisses thrill with pure bliss the happy ones to whom they are given. And all this accordingly as they turn up or down, roll out or are drawn in, are at one point or another lifted or depressed, or shaped and formed by habits of life and feeling.

The chin illustrates the same phrenological organs in activity in its bony framework and the movement of the muscles that cover it. Most persons notice chins more or less. Novel writers and readers are fond of the term a firm chin, a strong chin, a weak chin, etc. To classify—there are five types of chins as there are five types of noses, all of which reveal the loves of their possessors. The broad square chin is indicative of a love bordering on worship, the broad round chin, steady permanent affection, the narrow round chin, love for such as are congenial, the narrow square, purely benevolent love, and the indented chin, or the chin which shows a parting up its centre, the love which craves reciprocation more especially. The length of a chin gives intensity, and its breadth permanency to the affections.

Some faces, it will be noticed, resemble more or less the face of a particular animal. In our natures there is the serpent principle, the fox principle, the dog principle, the horse principle, and others of an animal type; and these, uncontrolled and excessive in activity, reveal themselves but too strongly in the countenance. The best Character-reader the world has had, because the Maker of all true character, called a certain class of men a "generation of vipers," called Herod a fox; and the Apostle John tells us in regard to the New Jerusalem, that "without are dogs." Speaking generally, we may be sure when a man or woman's face very strikingly resembles that of any of the lower animals, they have dispositions much akin. Of course, in reading faces we must ever make allowance for the result of accident, and inevitable disease and misfortune. These allowances made, however, it will still remain that—

There are faces cold as the ice,
And faces warm as the sun;
There are faces wearied with vice,
And tired faces, from good work done.

There are faces so hard that we shrink
To greet with a word or a kiss;
And faces from which we drink,
And faces we always miss.

There are faces vacant of thought—
Fair faces, and nothing more;

There are faces with nobleness fraught,
 And faces we half adore.
 There are cynical faces, and mean,
 That sneer with never a word ;
 And faces composed and serene,
 By the power of a truth once heard.
 There are beautiful faces oft,
 But not of the chalk or the paint ;
 Faces so pure and soft,
 That they shine with the light of the saint.
 God pity some faces we see—
 They speak more of trouble than shame ;
 Though their lives from disgrace are not free,
 They tell of much worthier aim.
 We chisel our thoughts in our face,
 Our emotions paint unawares,
 Leaving indelible trace
 Of our joys, our sorrows, our cares.
 Such a sculptor of self let each be,
 That we chisel as Phidias wrought ;
 And thus carve in the face all may see
 A soul by the Master taught.

The head is, of course, head quarters for the study of character. It is nearer to the sources of the mind's workings, and on that account affords us evidence of much that is latent, while the face can but show that which is, or has been, brought into activity. While the face is, so to speak, the immediate organ of the brain, the brain is the immediate organ of the mind. Its size, shape, and sectional appearance therefore reveals more of one's real character than any other part of the human organisation. Most of the great men of this or any other age have large heads, while idiots have small heads. That some with moderately-sized heads are clever, in no way invalidates the law of size as a measure of power, it does but show that some other law of quality, or temperament, is acting upon and modifying the same. Of course a head may be enlarged by disease, but we refer to healthy persons.

Some heads are largest behind, at back of the ears, where phrenologists locate the social and domestic feelings, which they name amativeness, conjugality, philoprogenitiveness, adhesiveness, and inhabitiveness. Such persons will be strongly and predominantly attached to family, home, country, relatives, and friends, to any one such relationship more than the other, as its particular organ of the group is more developed than the rest.

Other heads have round, full sides. They are largest in the region of the selfish propensities, designated vitativeness, combativeness, destructiveness, alimentiveness, acquisitive-

ness, and secretiveness. Such persons' will more forcibly maintain their individual existence, make provision for their physical wants, and assert and defend the rights of person and property.

In others, the frontal region of the brain, or that of the intellectual faculties, preponderates. These, phrenologists divide into two general sections—the perceptive along the brow, and the reflective above these, denominating the former the organs of individuality, form, size, weight, colour, order, calculation, and locality; while the latter we name causality and comparison. Their possessors, other things being equal, will be very intellectual generally, too, as the whole of this portion of the head is prominent, and specifically so, as are one or more of its several organs.

And yet another class of persons have high heads, above the knowing faculties, in the regions of the moral and spiritual sentiments: named conscientiousness, hope, spirituality, veneration, and benevolence. Such elevated minds will be very sensible that they are moral and accountable beings, will believe in and expect a future life, delight to worship the Creator, and also to serve from love their neighbours in recognition of the Fatherhood of God and the brotherhood of man.

Between these general regions of the brain and groups of its organs are semi-groups, which our space forbids us to particularise; suffice it to say that in the study of phrenology, their acquaintance will be made in due time, and that they will be found to modify and change to the extent of their development the appearance and shape of the head.

One advantage of being able to read character scientifically is, in regard to others, that it enables us to understand and hence to help and influence them for good, as nothing else can. It is a mistake to suppose that such knowledge renders its possessors mere mental and moral detectives. It is much more likely to make them wise and sympathetic educators, whose true usefulness grows with their skill and insight. A true student of human nature will judge not harshly, nor in ignorance of another, nor will they hear the unqualified blame and condemnation of sinners even without tendering the rebuke.

Judge not the workings of his heart,
 And of his mind, thou canst not see;
 What looks to thy dim eyes a stain,
 In purer light may only be
 A scar, brought from some unknown field
 Where thou would'st only faint and yield.

The look, the air that frets thy light,
 May be a token that below
 His soul hath closed in deadly fight,
 With some infernal fiery foe,
 Whose glance would scorch thy smiling grace,
 And cast thee shuddering on thy face.

Thou fall thou darest to despise,
 Maybe the angel's slackening hand
 Hath suffered, so that he may rise
 And take a firmer, surer stand,
 Not trusting so to earthly things,
 May learn henceforth to use his wings.

Oh judge none lost, but wait and see
 With hopeful pity, not disdain :
 The depths of the abyss may be,
 The measure of the nights of pain,
 And love and might that yet may raise
 This soul to good in after days.

The greatest advantage however is in knowing ourselves, for the first, last, and never-ceasing use of self knowledge is self culture. We are what we are, what we may be depends upon our working. To gain character is to gain capital and fortune, strength and happiness. The millennium here and now in every round moment. All else is shoddy and sham, dissatisfaction and embitterment. Were the riches of character of less value, they might be easier of attainment, but we cannot expect to find diamonds as readily as common pebbles. Character can be attained by degrees only, because the eternities are in it. But, even though in this race we cannot run fast, "Let us "so run that we may obtain ;" so work that we may accomplish.

There's an angel in the marble, and I mean to bring it out,
 Said the sculptor, standing by his rough-hewn mass ;
 There's an angel in the marble, I have said it, though you doubt,
 And I'll prove it ere my working day shall pass.

Then they brought the sculptor's tools, and with strong hand
 and steady eye,
 On the grimy stone he stoutly set to work—
 Chipping here and chipping there ; now standing far, now
 standing nigh,
 To view the form that lesser power might balk.

Slowly, but well, he laboured—his mighty soul was in it—
 Till the marble mass a thing of life did seem ;
 The encrustment was removed—now the angel, none might dim it,
 For the sculptor's words were proved to be no dream.

Then his friends around him gathered, and they praised him for
 his skill,
 But reprovingly he bade them to desist :
 I've not done it of myself, I have wrought by heaven's will—
 To teach this truth, my angel must assist.

Truly as in my statue, so in the heart of all men,
 An angel's in the marble, in the stone :
 To bring it forth our duty—noble artists we'll be all then—
 Let us to it, ere our day be past and gone.
 Up, I say, and let's be doing, leaving lower things to beasts,
 While we see, and work the highest beauty from the soul ;
 Then on earth—God's living garment—we shall shine like
 priceless jewels,
 And heaven will crown our work with royal feast.

ANNIE N. PATENALL.

THE SOLITARY.

I WAS very much struck in my early days by the sight of a man who was said to be a hermit. He was first pointed out to me one evening on the road from S——, where he had been to market. A man of medium size, grey, with a somewhat dirty complexion, and strangely darned and patched habiliments, he presented the most notable figure that up to that time it had been my good fortune to encounter. I was naturally greatly interested, and took some trouble to find out all about the man. What was known, however, was very little, and that little very vague, and, as I afterwards discovered, exceedingly inaccurate into the bargain. I found that the general way was to talk with great indifference about him, to say he was a lazy good-for-nothing, and to set him down as being on the whole a person of very little consequence. But if a stranger happened to show any interest in him, the tendency then was to belaud and show him off as one giving character and distinction to the district. Nothing then was too good or too extraordinary to say about him. To have heard the country-folk talk on such occasions you would have thought they were very proud of the poor hermit. But such, in fact, was not the case. It was only their manner of talking to strangers. If two persons passed him on the road they would nod at each other knowingly and smile ; they might throw a "good day" at him, but there would be no cordiality in it.

As I said, the man made a great impression upon me, and I was never tired of sauntering round about the place where he lived in the hope of getting sight, or perhaps speech, of him. Possibly the attractions of the spot had something to do with my fascination. The hovel in which he lived was half hovel and half cave. In other words, he had formed a

sufficiently commodious dwelling by constructing a sort of lean-to of timber, stones and turf in front of the opening of a natural hollow at the foot of an escarped rock over against the Kirby woods. Below it and not very far away were the Kirby ponds, a semi-circular expanse of water which some dignified with the name of lake. A spring not a hundred yards from his door, besides supplying his kettle, contributed its share to the feeding of the ponds. A low wall of mingled stones and mud fenced off a small portion of the heath which served as his kitchen garden.

No lord of the manor enjoyed a finer view from his door than this "Lone Man" (as he was called); and considering that his garden, the brook near by, and the pond, together with the humble industry that he plied, furnished him with all that his simple wants craved, and thus left him most of his time for contemplation, I never could quite understand the mingled pity and contempt with which he and his mode of life were viewed by the villagers round about. However, these things did not seem to trouble the hermit; he gathered his rushes and osiers, wove his baskets and mats, carried them once a week to market, and returned with such commodities as he required, and so passed his life. Content? Who knows?

Before I knew him sufficiently well to converse with him, I had conceived rather an exalted idea of the solitary's intellect and spirit. In the literature that was then open to me I had read much about hermits. It was more the custom at that time than now to write about them, and very pleasantly indeed they were depicted. The anchorite of those days was generally a man well combed and shaven; he was neatly though, it may be, oddly dressed; his cottage was small but artistic, and the wild birds invariably came at his call. The latter, it used to strike one, was a particularly convenient circumstance, because, if he needed one or two for the pot, he could pop them in, and no one the wiser. But, of course, he did not do anything of the sort, for the anchorite of the poets had very simple wants indeed—very! And such a thing, for instance, as a lark on toast rarely, if ever, occurred to him.

A peculiarity of the hermits of those days too was, that they generally fell into hermit ways because of some disappointment in love. They went away, as it was usually put, to nurse their hearts to peace in solitude; and you generally found the beloved one presently came to help them. She generally put in an appearance in masculine garb; she was not recognised at first, nor was he; but it all came right when they had told their several stories; and you always found that they lived happily forever afterwards.

That, one naturally thinks, is as it should be. We would all gladly go a hermiting, if the beloved one would presently come and find us out and the "forever" of the fairy tales come true. If——!

People said that there was a story in the Lone Man's past; and one naturally accepted the statement as more than likely to be true, because it supplied the adequate motive for which we always look in human affairs. I was, therefore, very anxious to learn what the hermit's story was; but though I came to know him sufficiently well to dig up worms for him when he fished, and to help him to gather the herbs of which he always kept a stock in his hovel, yet he was of so uncommunicative a turn, that it was long before I ventured to put the question to him. He told me his story, after some deliberation, but without the shadow of a smile. It seemed to me then that it failed in some respects to afford that adequacy of motive for a knowledge of which I had so long yearned. But what do we know? Man is a strange being, "wonderfully and fearfully made," as the Psalmist hath well said. In his own words, the Lone Man became a solitary because the wife of Farmer Giles, with whom he was then living as hind, berated him for letting the Sunday joint burn which she had set him to watch.

I confess I was greatly disappointed. I had hoped for some yearning after a higher life, some desire to nurse the heart to peace, some scorched heart, and all I found was a burnt joint.

I was tempted to utter an impatient word. But why should I? The springs of our actions are often deeper than they seem, and a wounded self-love may leave a scar as deep as a disappointed affection. And why may not a man find his way to heaven as quickly from the one as the other, if heaven lies that way at all?

Such were my first hermit and his story. But lest this account of him should seem bald and trivial, let me hasten to add that the man had a core of good sense and feeling, else why should he have striven so hard to teach me how to catch jacks by tickling? To see him do the trick for the first time was a revelation. But I learned many things from him that I had otherwise remained ignorant of; for you cannot find them in the books, no, nor in the schools. He could put his face into the still lake and see what was going on in its depths.

I have a notion that the man who takes to the woods or to the hill-side to live in single solitude is led in the main by his love of Nature. He may not know it; the impulse may be blind and instinctive; but that at the bottom it is the moving

cause, I am very strongly convinced. There is a something under the superficial show of things that it pleases him to get at, and, in his rude way, to contemplate.

A great poet has said that Nature is the garment of God. It is a garment of many colours, like Joseph's, and of manifold textures. Your great natures love to contemplate it as a whole—blown by the wind, iridescent in the sunlight, moon-shone, multitudinous as the waves of the sea, voiceful as the ant-like swarms of men—mystic as they. But the simple deep natures are bewildered by all this vastness and variety. To touch the hem of that garment, or to nestle in one loving fold of it, is enough for them.

The Pegwell hermit was one such. Tired of the city's din, and of a never-varying daily task, he betook himself to the quiet Kentish coast, and so simplified the problem of life to his own satisfaction. The sea's ever-moving marge was the hem of the garment he touched—perhaps was at times enabled to lift, and so behold something of the mystery beneath. Who knows?

There is a strange fascination in such contemplation of the things that are beneath the surface which none can know who pass their time amid the dinning crowd—a fascination which transcends all other joys. The youth who has obtained a glimpse into that under-world—who has, as one may say, tickled his first jack—becomes like the little maiden whose feet were permitted to stray amid the shadowy halls and billowy glades of faerië. Behind the veil he has perceived a music and a sheen from which the glitter and ring of gold have no power to draw him. I seemed to perceive something of the sort in all my anchorets—at least in all but one.

That one was known as "the Hermit of the Rocky Cave," and was advertised as such—wherefore I doubted him. His cave was rocky enough, and he himself was sufficiently hermit-like; perhaps a little too rubicund, though not at all too cheerful. I like a cheerful hermit, provided his cheerfulness do not degenerate into levity. I had often visited this "hermite" in my early days; I had examined his cave, seen his bed, sat in his rude chair, drunk out of his wooden bowl, put a penny in the little box by his door. It was a thing to do on half-holidays; some made it a matter of whole holidays: they could easily do so, because a public house at the foot of the hill afforded every accommodation for large and small parties. It was called the "Hermit's Cave Hotel." Many, having reached the hostel, got no further: they took the hermit and his cave for granted, and drank the good man's health, and possibly a good deal of their own.

This man, too, had a secret, which I had in good time the rare fortune to "pluck the heart of." It has ever been my habit to waylay Nature, as it were,—to double upon the ordinary tracks of life, and so get glimpses of things not usually seen. One may weary, for example, of too much day: then it is refreshing to make a boon companion of night. I had done so once, and met the hermit of the rocky cave rolling home to the next village. That wooden bowl of his had a fellow with a "clink" in his speech.

In short, I discovered that my hermit was only a hermit by day. His bed was a sham, his bowl was a sham, his whole existence was a sham. The innkeeper paid him to spend the day in his hermitage because it brought grist to his mill.

"I gets me grub and five bob a week; an' the lan'lord, he doesn't begrudge a pint or two on good days. An' people thinks as I live in t' cave. I never seed such jackasses as some people is."

That is what made him so pleasant when people visited him in his cave upon the hill-side. He laughed to think how easy their credulity made life to him. But I would rather have been one of the "jackasses" than he or the cunning landlord.

Some will doubtless regard this fellow as a type of the whole of the anchoret brotherhood, and deem the moving cause in all to be the vice of idleness. Idleness, possibly. But vice — ?

Well, we will not dispute about terms. Who is there but would indulge that vice of perpetual idleness if he could? 'Twas pure virtue in Paradise. Industry came in only with the Fall; and I do not think it improves the case for that latter-day virtue that busy-ness increases with the progress of civilisation. Let us not forget that the first busy man committed murder; and ever since then the man who cannot be still and contemplate the beauty of things, sets himself to some mischief in order to "kill" time.

What a sweet world it must have been in that primeval time ere Adam delved and Eva span! One can imagine the twain sitting side by side upon a fallen trunk that bridged a pellucid stream—a tinkling tributary of Gihon, Hidekel, Pison, or the swelling Euphrates—their feet touching the water, and their laughter mingling with its most musical babble. Careless, happy, thoughtless of the coming weary time, with its sin and sorrow, with its busy-ness and its industry,—what an enviable pair they must have been! They had no care about household "chores," no care about crops or herds, none about markets,—about tax-gatherer, dun, or landlord, none. Land-

lord? Would they had had more! Then would they have taken more thought of that peppercorn rent in the form of fruit to be avoided.

Ah, happy, guileless children that they were, what could they know about the busy thief who was to bring industry into the world,

“ and all our woe
With loss of Eden —.”

Happy, guileless children! How they must have enjoyed themselves in that glad playtime of the world, ere the pedagogue arose with his Latin and his Greek, with his nouns and his verbs, his conjugations, his declensions, his accents! And yet methinks Eve's first lisping accents must have been very sweet as she went through the various moods and tenses of the verb we have all laughed and cried over in our own school-time in the world. Laughed over and cried over—and one knows not which the most. Of the relative quantum of that rain and that sunshine the Registrar who keeps the record dwells not here.

The twain laved their feet in the gurgling water, and splashed and played. There was no one to find fault with the spoiling of their robes or no-robes; for they had not yet made themselves those breeches of fig-leaves we wot of. No, they were still innocent and unclothed: they were also happy. Strange satire in our state! The only time, according to the records, when man has been innocent and happy was when he was also unclothed; and yet all the effort of our civilisation is to pile on more and more raiment—to dress more and more. Will a true civilisation yet bring us back to a state of nature? I hope not. For what would the ladies then have to talk about, poor things? They might be more virtuous, but how supremely dull! No, whatever be our destiny, we can never go back to an un-millinery state. The convulsion that makes our mothers dream so much of dress has grown so large through the culture of ages that our Paradise can never be an Eden—that there can be no more Adams, no more Eves.

Sad! And yet, so I might but hear Barbara's voice morning and evening, and see her plying her needle and thread upon her finery, I would smile at the passing of a thousand Eves, and at the sight of a thousand angry cherubim guarding the gate to a beautiful desolation, heave not a sigh. For Barbara could make even the borders of Acheron smile with a gladness that was not exceeded in the vales of Eden itself.

But I am getting far from my hermits with this talk of

Eden and its tenants. And yet I do not know. Adam was at first an anchorite, and, as in the tales of the poets, Eve came to solace and comfort him. Such, as I said above, is as it should be. But I fear those poets —.

However, to return to our hermit,—the main question still confronts me: Is it possible for a man to grow better in solitude? May he, amid the woods and mountains, nurse his soul to that state of peacefulness and calm which is essential to growth in goodness? Possibly he might, if he were allowed to have just as much solitude at a time as pleased him, and no more. Solitude in chastening doses like that is very delightful, and doubtless beneficial—to man, that is. In the case of woman it is different. She is a plant that cannot thrive in solitude; she must have her companions—her gossips, and I for one like her all the more for it. It was a wondrous wisdom that kept Eve uncreate until there was a husband for her. We do differently now.

How rarely we meet in our reading with a female anchorite. And when we do she is, as a rule, little amiable. The popular mind has ever associated such with hags, witches, and the like; and I am not sure that, on the whole, the popular verdict is not right. I am not thinking of the case in point alone, but of popular verdicts generally. I would rather trust the ordinary judgment of the people than that of your judges. As a rule we lame the cause of justice by putting it in the hands of judges. Your judge is only one of the populous, with a bias towards pedantry and a tendency to sit upon the letter of a law till all sympathy is dead within him. Besides,—and this alone should be enough in wise communities to withdraw from any one man the power of passing judgment upon another—there are certain men betwixt whom exists so strong a natural antipathy that they cannot possibly be just to each other. They are not to blame; the cause lies beyond them. It may have its origin in some ancestral race-hatred; or it may be one of those defects in our organisation, like the blind point in the eye, for which there is no remedy. It suggests the mutual repulsion of negative and negative, or positive and positive, in electricity; although the similarity may have no basis in fact.

Rarely do we find men without these reversed sympathies, and wise is he who, when he perceives such arise, refuses to judge. With some it is a colour or a tint that is antipathetic; with some it is a certain expression, a cast of the eye, a mole, freckles, or a snub nose. Such an expression, such a mole, a nose like that, has a dead, unconscious history in the family or race, and so hundreds must be judged and suffer because

of it. It is the old story of hereditary effects. The great-grandfather, perhaps, was crushed in a crowd, and the great-grandson becomes a hermit, or a lover of wide margins (of road) and breezy spaces.

A. T. S.

OUR THEORY OF MAN.

WE phrenologists should be able to give reasons for our faith in phrenology, and to account for our belief that it is a science. These reasons are: that we recognise a vast difference between mind and matter,—so vast that we believe the brain and nervous system to be the medium the mind uses in outward manifestation; and further, that we believe the mind to be composed of, or divided into, parts or faculties, everyone of which is adapted to a condition or want of man, thereby rendering him capable of supplying his own wants.

Man possesses an individuality of his own, and an accountable capacity for his actions and influence. He begets and educates man, and is therefore responsible. The human race is, so to speak, in its own hands, and its members are consequently dependent on each other. Then there are the laws of heredity;—generations and individuals alike depend each on the other; they transmit their possessions, with slight variations, to their posterity for better or for worse—although the natural tendency is ever upward, the ultimate natural disposition of man being to a higher place than that whence he started. His development is from animal to intellectual and spiritual. Material creation commences with heat and moisture, and has reached to marble and metals. The insignificance of the launch of organic creation, is it not written in the beginning of the Book of Nature? As to human physical existence, it starts on too small a basis to be possibly seen by the unaided human eye. And the infant is the most dependent of all created objects. To turn to the young of other animals—the turtle, as one example among many, is commonly left on the sand where it was laid to be hatched by the sun, and from that moment gets its living for itself. But the human infant has to be nourished and cared for years before it can take any part in its own maintenance (and even as men and women we are immensely dependent on each other—more, far more, than the unreflective can recognise.) But when the infant has become a true, pure man, he has not his

created equal. Lo, then, what system ! The mist culminates in marble. The smallest seed develops into the tallest and finest tree ; the ugliest mass into the beautifullest animal. The human young, which is the most dependent of the animal kind, and for the longest period of time, ultimately becomes the climax of creation and the responsible agent of the Creator.

As the resources of nature are inexhaustible, so is man equal to any natural demand upon his native capabilities. He is many-sided, and possesses within his organization stores of yet undeveloped resource. A true, pure man, cannot be too highly estimated. He is a host within himself, and when he has exhausted all his own powers, he is invited to ask for whatsoever he will : and it will be granted unto him. Man has power to use and control the elements and the resources of the material world as well as he can manage a menagerie of animals. Man is, further, the material from which, in the other life, are made angels and ministering spirits ; the Creator delights to use him as the agent of accomplishing his ends, and gives him all the power necessary to accomplish these designs. Man was made in the image of his Creator to begin with, but he became so selfish and proud as to strive to become his own master. Now, the mediumship of influence between God and man is the same as that between man and man ; the medium of all influences is one, whether between God and man, man and man, or man and inferior animals. That medium is magnetism. Such is man—such his relations to all above and below him ; and it devolves on him to ascertain the place to which he belongs in the scale of development and being. And this is determined by ascertaining the kind of influence he exerts ; for man can be the cause of none other than that which comes from within, and is a part of himself, whether animal, social, intellectual, or moral. Man gains power by using what strength he has to the best advantage : by taking responsibilities and fulfilling obligations. A pledge is a moral stimulus, and men who are afraid to pledge themselves may be afraid to do anything. Although men differ in quality and quantity of mind, they are, to a great extent, what they make themselves. No one will grow in grace by sitting in a rocking chair ; none become a scholar by dreaming out his lessons ; or a distinguished critic or artist by accident. The descendants of distinguished men are not distinguished in the same line as their fathers without personal effort. Lazy people do not overcome great obstacles ; dullards do not invent or get up revivals. Slow people are under the wheels of progress. Those who

stand and look on, and smile at your success, are always in the way; and those who live and labour without any definite object in view are losing time.

If phrenology, when fully understood and properly appreciated, does not put into action latent faculties, one may well ask what will. Those who are interested in phrenology are interested in human progress generally, for the tendencies of the science are to awaken and stimulate all the powers of the mind. And I have not seen half-a-dozen lazy phrenologists in sixty years. To believe in Christianity does not constitute a practical Christian. Nor will mere faith in phrenology qualify one to read character correctly. To join a society is not to become a professor. To accidentally be in the society of wise men cannot make one wise; nor will purchasing a musical instrument create a good musician. It is not easy to be either great or good where time, patience, and plodding perseverance are necessary; and the possession of genius does not imply capacity to perform complicated work without thought or care, for genius never was a sinecure. As a general rule, a man of genius without discipline is more superficial than one devoid of special genius, for he is obliged to go slowly, to think carefully, and to make sure that he understands as he proceeds. One who has not a genius for guessing will be obliged to measure and examine closely before he can give an opinion.

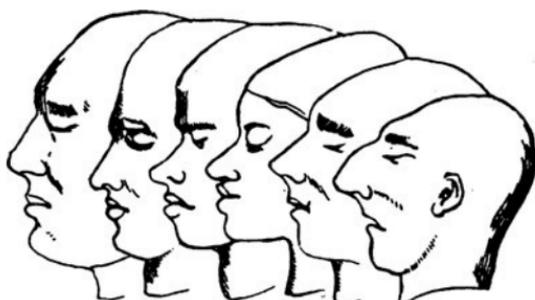
Most people can understand the principles of phrenological science, though it is given to but a fraction to discern the details of character from the form of the head. In the language of the science, such a gift requires that the brain, from the root of the nose over to the occipital, should be largely developed;—the organs and faculties there located are the most important and influential of all the powers of the mind, for they give man knowledge and intuitive perception of truth, and the natural relation of things. If phrenology is to be successful for practical purposes, the subject must be studied systematically. Correct observation, memory of forms, proportions and distances, accurate powers of comparison and analysis, are all qualities essential in the study of phrenology and the delineation of character.

L. N. FOWLER.

PRACTICAL PHRENOLOGY.

By JAS. COATES, PH. D., F.A.S.

X.—SIX HEADS DRAWN TO ONE SCALE, TAKEN FROM CASTS FROM NATURE.



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| 1.—Dr. CHALMERS,
Eminent Divine. | 2.—Sir ISAMBERT MARC BRUNEL,
F.R.S., Engineer of the Thames Tunnel. | 3.—EUSTACHE,
The Benevolent Negro. |
| 4.—GOTTFRIED,
Murderess of 14 Persons. | 5.—STEVENTON,
Pugilist and Murderer. | 6.—AMSTERDAM IDIOT,
25 years of age. |

APPLIED PHRENOLOGY.

HAVING considered size, at some length, form necessarily comes next under review. When you notice the size of a man's head, the next thing to arrest your attention is its form. Combe has remarked: "The form of the head is not less important to phrenologists than size."

Although I propose to glance at the influence of temperament on character further on, I refer to it here for the purpose of pointing out that the form or shape of the head invariably corresponds to the temperament, and it will, therefore, always indicate the predominant physiology of the individual. The dominant physiology or temperament will invariably give its bias to character. The form of the head will also indicate the particular direction of that bias. To delineate character from a plaster cast or skull should not present any great difficulty, as some suppose, on account of not discerning the temperament of the original. Such a statement can only be the result of lack of observation. Form is ever an invaluable key to temperament. Form has also an invariable relation to quality—*i.e.*, the fineness, delicacy, tension, denseness or

coarseness of organism, structure or physiology. Whoever saw a fine organization, with prognathous jaws, receding and low forehead, and pendulous abdomen ? or a fine organization, with disproportionately long arms, and large hands, and large and flat feet to general build, and so on ? More correct observation on the part of objectors would soon rectify prevalent errors on this point. The size and form of the head, presented, even by a plaster cast, would be invaluable indicators to a phrenologist, not only of temperament, but of quality of organization. For instance, in Fig. X., 4, 5, and 6, indicate lower types of organization and temperament than 3, 2, and 1, which ascend in quality of structure, as they increase in cranial development, or perfection of form. Form of head corresponds to temperament. If the nervous physiology or mental temperament predominates, it gives width and fulness to the superior anterior lobes of the brain, and therefore fulness and breadth to the forehead, a periform contour to the face, corresponding expansiveness superiorly to the semi-refining organs. When the arterial or sanguine physiology, or healthy vital temperament predominates, the base of the brain is more fully rounded and larger than in the mental or foregoing, while not so full in the superior brain. the perceptive, social, and executive faculties will be marked in character,—this form of the vital giving a healthy stimulus to the mental faculties. When the nervous physiology, or the lymphatic form of the vital temperament predominates, the circulation is sluggish ; the superior anterior development of the brain as seen in the form of the head is not so full, while the lateral and posterior organs are more marked than in the former temperament ; the face is rounded, and there is a round configuration of the head : the sensuous and social faculties—which indicate love of life, foods and drinks, ease, and quiet enjoyment—are marked. The osseous and muscular physiology, or motive temperament, gives height rather than width to the head ; there is less of the activity of the mental, and warmth and enthusiasm of the vital, but greater steadiness in action, conjoined with greater durability and tenacity in disposition : these characteristics agree with the influence of the aspiring organs—the egotistical group—which are marked in this temperament. There are various phases of this temperament, as it is modified by others ; the form or physiognomy alters, of course, with the modification. There are the osseous, and the muscular, and the nervous forms, and so forth, of the motive temperament ;—the harsher outlines of the first being modified as it becomes less and the others become more marked.

In point of fact, there are as many temperaments as there are organs in the body. It would be difficult, therefore, even with the aid of diagrams, to point out the ever-varying forms which the intricate combinations of the various temperaments give, and by which forms they are detected. You will find for practical purposes the simple classifications given in our text-books are best. Mr. Burns gives an interesting reading of the temperaments in his English edition of Weaver's Lectures on Phrenology, and both Mr. Story and Mr. Wells depart from the old English classification and the new American one. There is much to be said in favour of all these views. It is best that each one should read for himself. If temperament is indicated by form, head, as well as of body, you can readily see from that form whether a brain is active or otherwise; a large brain will be less active than a smaller one; if its temperament be inferior, it must have necessarily less activity, with the lymphatic form of the vital temperament, than it would have with the sanguine form of the same temperament, less activity with the osseous than muscular form of the motive temperament. In judging the relative power of the various groups or organs in the same head, temperament or physiology need not be considered, as all the organs of the head must be similar in temperament; therefore, what you may know of their power, action, or function, will be indicated to you by the size and form presented by them. I may venture on a word of caution here. While dwelling on form—(we have so-called model heads or busts, which serve the same useful purpose in phrenology as maps in the study of geography, or diagrams in physiology)—there is no such thing as a special form of head or model head. In nature there are no two heads alike, either in size, form, or quality (to say nothing of the environment, or opportunity, education, religious training, and what not, possible to each). Therefore, it is necessary not to predicate character, talent, or capacity, to any special form of head or model, and to depreciate the possession of character, talent or capacity in the direct ratio of the departure of the head (examined) from the same model head, or standard of phrenological excellence. The model head is but a fanciful creation of what the coming or perfect man is expected to possess, but in point of fact, its existence must be hypothetical, and for hypothetical uses "point a moral and adorn a tale." The practical phrenologist can only deal with heads as he finds them.

A modern divine has declared "Jesus Christ was man at His climax." Mr. Fowler has said, "Man at his climax is

man perfected physically and mentally."* That Jesus was "the Perfect Man" in structure, organization, and cerebral development, will be admitted. And as being so He would have the most perfect head. So far as man has departed or degenerated from that model head and type of perfection, it is assumed his inferiority in character, physically, mentally, morally, spiritually, and socially, would be proportionate. This style of argument, while it furnishes problematical ground for debate, it does not at the same time furnish or serve any useful purpose. The head of Jesus was essentially His own. It may not be possible for men to have heads like His. God, in His infinite wisdom, through His creative, executive, and sustaining laws, has ordered it otherwise. His (Jesus's) head and organisation were most perfect for the manifestation of Christ's love, life-work, and character in the world. As there can only be one Christ, so there can only be His particular form of organisation (and head) for the manifestation of Himself. As it is with Him, so is it with us: according to our organisation (and head), so will be our life and character. The Saviour of mankind was limited by His humanity and by His environment, and so are we. He learned to go about His Father's business—and so may we, whether we have one talent or ten, according to "our several ability." The form of our head will indicate it or them; and our ability for manifesting the same shall be as perfect in its exhibition of our character, work, and place in the race—national, local, or personal—as His was for His appointed work.

Every character must be judged by its own head, or the brain by which or through which that character is manifested, and not by comparison to or with some other head, real or imaginary, which shall be set up as a model head. What each man or woman can do, or is capable of doing, will be within the limits of their own organisation, brain development, form, and not beyond it. Form is the universal language of physiology, constitution, and being; by it, and through it, we see and interpret nature—man or monkey, beast or bird, in connection therewith. Form has its relation to intellect and character. With variation of form we associate variety of talent, capacity, and disposition. If one man manifests more

* "Publius Lentulus, in his letter to the Roman Senate, describes Jesus as being of full stature, rather tall, with hair the colour of a chestnut when fully ripe, smooth to the ears, and then curling, and flowing down upon the shoulders; in the midst of the forehead a stream, or partition of hair. His beard was of the same colour, and very full, but not long. His eyes grey and clear. His nose and mouth of a form such as no description on earth could represent them. His forehead was without wrinkle or spot; His posture, one of gracefulness and symmetry beyond description."

energy and efficiency in a given direction than another, it must not be assumed he is superior, mentally or morally, to that other, since it may be found that in certain directions the second may manifest talents and capabilities, and in them throw the first completely in the shade. But wherein each severally excels, the cranial formation shall correspond therewith. Thus a sluggish, inactive life, cannot be found with large "vitativeness," "hope," and moderate "cautiousness." Nor an active life, with moderate "vitativeness," "destructiveness," "hope," and large "cautiousness." The energy and executiveness of one man may be the natural expression of "firmness," "self-esteem," "hope," and "destructiveness"; of another that of "hope," "approbateness," "destructiveness," and "combateness." The former will be fired to action by an entirely different motive from that of the latter, and the goal of their ambition be as far apart as the poles. What the motives may be, or incentives to action, will be as readily discernible in the form of the head. While we are careful to exclude the hypothetical model, or standard model head of well-meaning but imaginative souls, it is no less certain that good heads have such characteristics in form which distinguish them from such as are bad or indifferent. This, however, requires neither argument nor illustration to demonstrate. The mere suggestion should be sufficient for all practical purposes. Thus, for the exercise of sound judgment, penetration, cognizance of the useful or useless, expedient or inexpedient, there must be more than a fair intellectual development of brain. That for energy and force, there must first be that basis in the constitution best adapted to give them. In every instance the intellectual capacity, and the energy and force, will be indicated by the form and appearance of the individual; the size and contour of the brain, as indicated by the skull, the surest index. Whether we note our politicians, statesmen, ministers, or business men, who are to the forefront in their special spheres in life, the men who have risen and struck out, so to speak, above and beyond the ordinary file of society, and become its rank or leaders, we find the greatest variety of cranial formation, of constitution, temperament, or physiology and form. For instance, in politics how dissimilar Disraeli, Gladstone, Bright, and Parnell. In religion, Spurgeon, Parker, Caird, and Story. The greatest points of difference or excellence of talent and capacity, corresponding with those differences of quality, constitution, and cranial formation, detectable to the eye of the skilled observer and phrenologist. Each head must be judged on its own merits, by its own form, and by the constitution of the individual, and not by attempting

to adjust them to some given standard of brain form, and physical quality of organization.

HEALTH.

In giving a delineation of character, we do not overlook certain important conditions which indicate quality—as size indicates quantity, or form the temperament. One of the most important of these conditions is Health.

In estimating how healthy a person is, and how far their present condition of health may or does affect the powers of their mind or the manifestation of their character—intellectually, morally, and what not—the phrenologist does not require to have the training of the physician or medical expert; nor is it necessary for him to adopt or imitate their methods of diagnosis or solemn freemasonry of technical nomenclature in expression. If you cannot tell at a glance whether your patron is healthy or not, neither can you tell what the predominating physiology or temperament is; nor can you tell what is the quality of the organisation, what the form or size of the brain may be, or what the most prominent characteristics of the individual are. If you cannot tell these you must either give up your notion to become readers of character until you have well trained your powers of observation and reflection, or remain ignorant and pretentious phrenologists. Better be an honest bricklayer.

Health of mind and body is essential to success in life. You can read better with sound eyes than sore ones. Think better without a headache than with one. Enjoy the services of the temple without a colic than with one. "Fulness of bread" may puff up, but hunger seldom renders one gracious or grateful (although by it the Prodigal came to himself, and the fear of it has been a powerful incentive to industry and invention). Dyspeptic sermons, and the penitential utterance of the drunkard's morning, cannot be considered wholesome, sound, or healthy transactions.

A bilious man in the midst of a bilious world can see no good in anybody, and very little in himself. "Livered," "hipt," and jaundiced people are never optimists. You might as well dilate on the beauties of sunset tints on the western skies, or the magnificent variegations of colour caused there by the restless, gorgeous, and ever-rolling ocean to a sea-sick passenger, as to expect expressions of gratitude, admiration, and delight from such people. In theory, they ought to be "rejoicing in affliction," "glorying in tribulation;" but, in fact, they don't; "it's agin natur." Offended nature punishes, and all suffering is grievous. A powerful mind cannot be

manifested by or through a weak brain, or brilliancy of talent—special talent—through defective organs. It is impossible that greater clearness and power, to say nothing of happiness of mind, can be exhibited in disease than in health, or else mankind should be supremely happy, as they happen to be more diseased than healthy. You may rest assured whatever devitalises the brain and impairs the vigour or tone of organisation, lowers the tone, lessens the grip, and dulls the perceptions, and modifies in proportion the manifestations of mind. In more serious proportions is the mind affected or destroyed as the physical defects of body and brain become greater or more permanent. Some may esteem this rank materialism; I but see in it greater need for men to know themselves better, and to have some more regard for their bodies and brains than heretofore—"Honour God in their bodies," as well as "their souls, which are God's."

Health is essential to right-thinking and right(eous) actions. Great thoughts, noble sentiments, words that breathe and thoughts which burn, words of life and vigorous actions, are not the products of disease. Health is necessary to greatness. It is not to be denied that some have done wonders and achieved greatness under adverse circumstances; nevertheless, the principles I contend for are true, and in no way affected by apparent incidents of an opposite character. Health is largely a constitutional matter; it must be born in us. So there is something in blood after all. Nothing can be more important to the individual than to be born right, and after that keep right. You must make the hereditary and hygienic aspect of this subject your study, so that you may be the better adapted to help the fallen, and support or succour the weak; to train men and women in the way they should go.

Health, like character, manifests itself in structure, in form and appearance.* The manly, virile step, action and build, the clear eye, pure skin, can be readily detected from the backboneless shuffle, the cod-fish eye, sallow skin and toothless pouches of the played-out *roué* and hypochondriac. Health and disease play an important part in character. Why is the bright and brilliant man of yesterday, then so clear-headed and prompt, so reliable and manly, now so sapless, withered and undone? Yesterday, the nerve currents flowed rhythmically, the bright arterial blood bounded on its appointed course, while the venous blood returned with health, even flow to its destined haven. To-day, all this is altered, fell disease has done its work and has made all the

*"Face as Indicative of Character." A. T. Story. Post-free, paper, 2/3 Cloth, 3/3.

differences we note in character. Outwardly, all of the man appears the same. In organic quality, temperament, size and form of body and head, there are no radical changes as yet: only the health spirit has fled. The breathing, circulatory, digestive and nutritive forces are altered. The temperature of the body has undergone a marked change. The activity and briskness, clear-headedness and force with which the character was marked are no longer there. The conditions of health, or rather absence of health, making all the difference, etc. This is an extreme illustration, but will serve my purpose. There are various degrees of health, from the buoyancy and soundness of youthful days, to the haleness which often accompanies good old age. It would be as impossible to describe the innumerable stages and degrees of health or disease, as it would be to describe the innumerable forms of head which a phrenologist in fair practice would handle in twelve months. In good health the flame of life burns normally; soundness of constitution is exhibited by *ease*, in the performance of all physical functions, such actions creating the highest degree of enjoyment. And within phrenological expression, activity, buoyancy, clear-headedness, pleasurable feelings and happiness resulting therefrom. The flame of life may burn low; may have been always feeble through inherited weakness or disease. The possessor of such debilitated constitution is ever feebly struggling for existence, life being made up of fitful gleams, and lingering hopes. Or the flame burns low, because of reckless expenditure and prodigality of life force, the condition of organisation being but the natural outcome of a long train of devitalising habits,* which in themselves may have arisen out of abnormal mental or sensuous predilections,—or from some one or many of those accidental developments of self-gratification to which uninstructed human nature is somewhat prone. Improper diet, excess in eating and drinking, and insanitation will be found to lie at the root of nine-tenths of all human depravity reflected in this condition of health—or, rather, the want of it. Again, the flame of life may burn high, too high, strong and uncontrollable. Illicit passions and high burning fevers may bring a strong constitution low, and terminate the existence of a feeble one. In the first, life is the outcome of healthy, natural, or normal conditions. In the second, there is a lack of those conditions which make up healthy life. In the third, or last, there is the rapid and fiery consumption of life as exhibited in fevers, and other violent adjustments of

* The Grave Social Problem—a lecture on Morals and Society."
James Coates. Post free, 6d.

the *vis naturæ medicatrix* to cast out disease and resume dominance in the organisation. As a phrenological practitioner, you will meet with "the seven ages of man;" so will you meet with all conditions of life as affected by health and disease. It will be your duty to see how far character is affected by these conditions, and in what proportion, and by your advice—hygienic advice rather than medical—you will aid your patrons to return to the best conditions of life most in harmony with the laws of health.

Some individuals may be overflowing with life, buoyancy, and all the happiness which comes with it. It will be years to teach them how to treasure what they have, how to preserve and maintain, how to utilise and direct the same into useful channels. Others may have less of this constitutional buoyancy and vigor, yet be sturdy and robust, able to manifest great physical power, endure labour, pain, and hardships with fortitude. Help these to cultivate their mental and moral powers, to preserve their health, that their powers of usefulness may be increased and prolonged. Others may have a fair degree of vital stamina; let them know the value of self-denial, temperance, of a calm and peaceful mind, so that they may avoid overwork and all extremes which exhaust nature, and hasten the premature termination of life. Others, again, may have but a fair degree of health, without buoyancy, sprightliness, or zeal—only sufficient to make them slow (if conscientious) workers, if so directed. Direct each according to character, health, ability, and the materials with which you have to work. Others may be tame and mechanical, without elasticity of step or brightness of soul, lacking in health without exhibiting any special form of disease. Search out the cause, whatever it be, bring it and your patient face to face. It may be inherited, or the result of ignorance, or, it may be, of sin—that is, personal evil-doing. But, whatever the cause or causes, if you can help, let them not die from "lack of knowledge." Their restoration to health is the first parallel to be won. Mind cannot be great or clear which has to manifest itself through a brain enfeebled by disease, and through a body "scarce half-made up," and that of such stuff, imperfect nutrition, poor blood, and feeble nerves can make it.

Health is ease—ease the normal and natural action of every physical function in living things. Want of health, or ill-health is disease—discomfort in physical action. Frequently, the disease is but an effort of nature to restore the normal condition of ease, or health.

EDUCATIONAL AND TEMPERANCE NOTES.

THE Lord Mayor continues to use his influence on the Temperance question. He has not only presided with dignity and ability over three temperance gatherings in the Egyptian Hall, but it was announced, on the best authority, that the usual glass of wine was not to be included amongst the gifts of his lordship and the Lady Mayoress to the Blue-coat boys on Easter Tuesday.

It was the late Sir Wm. McArthur, in response to the request of a deputation from the United Kingdom Band of Hope Union, who first offered a choice of lemonade to those boys who preferred it to wine, and the demand for the milder beverage was so much greater than the supply that a greatly increased quantity had to be provided in subsequent years.

This is, we learn, not the only ancient drinking custom affecting the Blue Coat boys which has been changed within the last twenty years. Up to a comparatively recent period beer was the only beverage provided at dinner for the boys at Christs' Hospital, and it was then simply impossible for a boy who preferred water to obtain it at the dinner-table. Thanks to the late Dr. Ellis, who obtained the influential assistance of the late Mr. Wm. Leaf, this barbarous custom was modified to such an extent that water is now provided for the growing band of young abstainers who refuse to take beer. Other customs, "more honoured in the breach than in the observance," will gradually disappear, as people in high places open their eyes to the light that is now flooding the land upon this question.—*Temperance Record*.

There are nations whose civilisation offers a great contrast to our own, where the progress of women towards emancipation has been successfully resisted. Are these what Mrs. Lynn Linton means when she speaks of "masculine nations"? Is Turkey a masculine nation? If there is one adjective more than another in request in speaking of Turkey, it is "effeminate;" and yet it is in Turkey, of all European nations, that the emancipation of women has made the least progress. Is not the conclusion almost irresistible that ordered freedom develops the best qualities of both men and women, and that those nations will be richest in worthy citizens where this fact is frankly recognised? It is rather a curious reflection that in those countries where women's rights are most completely non-existent, there the specially womanly duties of women are the most grossly neglected. Travellers in Egypt, for instance, tell us that when the bells call the hour of prayer, every man

stops whatever work he is engaged in, and prostrates himself to Allah. No woman takes any notice of the sound. She is too low in the scale of humanity to make her tribute to the Almighty worthy of acceptance. She ranks in this respect almost with the brute creation. She is not withdrawn from her domestic duties by the claims of religion upon her time and thoughts. And yet the same travellers tell us that one of the horrors of Egyptian life is the fearful neglect from which the children suffer. The poor little creatures are encrusted by dirt and sores, and are swarming with vermin. Children are frequently seen lying in their mother's arms with six or eight flies in each eye. Ophthalmia and various kinds of blindness are, of course, very prevalent, although death releases an enormously large proportion of the children from their sufferings. Three out of every five children who are born die during infancy, and of those who survive one in every twenty is blind. This is being "thoroughly masculine" with a vengeance, and points an instructive moral as to the consequences upon the character of women of the denial of liberty, education, and responsibility. The harem life of Oriental ladies of high rank is dull and vacuous to the last degree. They play with their jewels, eat sweetmeats, and smoke pipes, and thus their day passes: If their children are ill they are hopelessly bewildered, and utterly unable to take care of them. They cling, with touching reverence, to any average English or American woman who may happen to visit them, and implore her aid in doing the simplest kind of nursing and mothering for the ailing children.—*Mrs. Fawcett.*

Notes and News of the Month.

As there has been a demand for the article on "Some Thoughts on the Democracy," published in the May number of the Magazine, it has been reprinted in pamphlet form, and may be had of Mr. Fowler, price 2d.

THE *National Reformer*, speaking of the *Phrenological Magazine* for May, says, "It has a portrait and phrenological sketch of Michael Davitt, with some thoughts on democracy by the editor, which are worth reading."

MR. Chas. W. Ablett has been doing good work in South Wales during the winter and spring, visiting and lecturing in most of the leading towns. In June he hopes to be back in Margate. During his sojourn in Wales Mr. Ablett has been studying the Welsh from a phrenological point of view, and we hope to give our readers an article from his pen in the July number.

AT the usual monthly meeting of the British Phrenological Association, Mr. Story read an interesting paper on "The Skull and its Relation to Phrenology;" but, as the greater part of the time was taken up by the discussion of Mr. Hubert's motion relative to the election of the officers of the Association, no discussion took place on the subject. We regret that we are not in a position to give a report of the proceedings, for the reason stated in Mr. Cox's letter.

ON Saturday, the 4th of May, the Scarborough Hydropathic Establishment, built and furnished by Mr. R. B. D. Wells at a cost of nearly £10,000, was opened by the Mayor of Scarborough (Councillor Hutton). The local and the Leeds papers contain long accounts of the proceedings, as well as of the festivities incident thereto. The establishment is large, is sumptuously furnished, and provided with all the most modern appliances for the restoration of health and the enjoyment of life.

THE INDIVIDUALITY OF WOMAN, BY G. F. S.—An article which appears on another page, and, to our minds, contains much in a nutshell. The writer—a lady—possesses one of those ideal minds which one always likes to meet, but rarely does so:—highly gifted, and exquisitely sensitive to the human touch of sympathy, which she gives in abundance to a number of orphan children, whom she yearly helps to clothe, feed and house. Her sweet nature has now to bear almost continual pain, yet she murmurs not, except that her active brain craves an outlet for its dormant energy. She has brought out this little brochure in pamphlet form, the proceeds of which will be devoted to her philanthropic work. No one who reads it will fail to recognize the practical truth of its utterances, and the good it will do if widely circulated.

NOTICE.—The paragraph on page 220 of last month's issue may in its brief form convey a meaning other than was intended, and thereby do injustice to an old correspondent and agent for our publications. This was not for one moment intended. The paragraph was inserted in reply to some correspondents who had asked if Mr. Fowler had a place of business at Crosshill, Glasgow.

Correspondence.

To the Editor of the PHRENOLOGICAL MAGAZINE.

SIR,—Can any of your readers say whether there is a school for boys in the neighbourhood of London the principal of which understands phrenology, and treats his pupils on phrenological principles? This is a very important matter for those who desire their children to be rightly trained.

Yours truly,—A FATHER.

BRITISH PHRENOLOGICAL ASSOCIATION.

To the Editor of the PHRENOLOGICAL MAGAZINE.

DEAR SIR,—For the information of the Provincial Members of the British Phrenological Association, in whose interest I usually forward you a report of the discussions, &c., following the papers read at our monthly meetings, and as an explanation to those who, with myself, were present at our meeting on the 7th inst., I would like to state why I have no Report for them this month. To begin with, *there was no discussion* on the paper read. A motion as to the best method of electing officers of the Association, and which I unfortunately regarded as a preliminary item to take up only a short time, and so needing no reference in any notes of mine, came on first for attention. The discussion on this matter, however, occupied so much time that the usual debate on the paper read had to be postponed.

A report of the discussion on the motion referred to, since it elicited so many expressions of desire to extend equal rights to all, and to place the election of all officers on the broadest possible basis consistent with the safety and prosperity of the Association, would, without doubt, have been interesting, and especially to our provincial members; and I therefore regret having allowed it to slide on without reporting it.

Yours truly,—GEO. COX.

What Phrenologists are Doing.

We shall be glad to receive newspaper and other reports about the work phrenologists are doing, to be inserted in THE MAGAZINE.

At the Congregational Hall, Faversham, last month, Mr. F. C. Barratt, of Margate, delivered a very interesting lecture, entitled "Heads and Faces: or, the Plain Truth about Phrenology." There was a very good attendance, and the chair was occupied by the Rev. W. H. Hill. At the close of the lecture two persons from the audience went on the platform and had their characters told, the delineations being acknowledged to be correct. The Chairman, at the conclusion of Mr. Barratt's remarks, referred to his own experience forty years ago. He took up the study of phrenology at that time, but relinquished it owing to the fact that physiologists opposed the theory, but from what Mr. Barratt had told them there appeared to be harmony between physiology and phrenology, the one being apparently part of the other.

Poetry.

A LIFE SKETCH.

A CURLY-HEADED laughing boy
 Is playing at his mother's side,
 His father, as he sips his wine,
 Is watching him with loving pride.
 "Come hither," then the father cries,
 He takes the boy between his knees,
 And laughs to see the childish hand,
 The half-filled wine-glass quickly seize.
 The glass is drained, the little face
 Is flushed with pleasure and surprise :
 "How good it was ! I drank it all !
 Now I shall be a man !" he cries.

The years fly quickly on their way,
 The merry child to youth has grown,
 His happy schooldays now are past,
 And business claims him for its own.
 His handsome face and winning smile,
 His easy manners, frank and gay,
 Soon gain him friends on every side—
 He's ready both for work and play.
 And when, with merry jest and song,
 The wine is freely circled round ;
 What wonder, if to all its charms
 A willing captive he is found.

A maiden, loving, fair, and true,
 Has pledged to him her heart and hand,
 And now, amid a troop of friends
 Together in the church they stand.
 How happily their life begins !
 But soon the new-made bride will prove
 The wine's enticing cup to be
 A rival in her husband's love.
 Yet still she trusts as years go on,
 And one by one the children come ;
 Alas ! in vain, his love for wine
 Is wrecking fast both heart and home.

And now, behold ! a drunkard's wife
 For his return she waits and fears !
 At last he comes ! and in the street
 A crowd of jeering boys she hears.
 A helpless, staggering, wretched thing !
 Blear-eyed, with drink be-sodden face :

Where now is boyhood's winning smile,
 Or early manhood's strength and grace?
 Alas! poor wife, she struggles on,
 Still hoping against hope to save;
 Then comes the end, and hopes and fears
 Are buried in a drunkard's grave.

Oh, parents! do not teach your boys
 The first step of that downward way!
 Banish the drink from out your homes,
 And come and join our ranks to-day!
 We need the help of old and young,
 All who can work, or write, or think,
 For through its length and breadth our land
 Lies groaning 'neath the curse of drink!
 Then come! and He who gave His life
 To save mankind from sin and shame,
 Will surely help our cause, if we
 Press bravely onward in His name.

M. B.

Home-tried Recipes.

The object of introducing this new feature in THE PHRENOLOGICAL MAGAZINE, is to give some suggestions which may interest many families who are in daily quest of common-sense, economical, wholesome, and well-tried puddings, supper dishes and pies, and to give substitutes for those most indigestible meat suppers which are so universal.—J. A. F.

FAVOURITE FRUIT PUDDING.

Crust. Take half a pound of flour, one tablespoonful of butter, one egg, half a teaspoonful soda, one of cream of tartar, salt, and milk, to make a soft batter. Pour over cherries, gooseberries, apples, or any other fruit, and bake until a light brown. Eat with following sauce:—One breakfast cup of brown sugar, two cups of hot water, half a tablespoonful butter, pinch of salt; boil and add a tablespoonful of flour, mixed with water.

STEAMED FRUIT PUDDING.

Make a crust of half pound of flour, three ounces of butter or lard, one teaspoonful of baking powder, pinch of salt, and water enough to roll out; line a pudding basin with the paste, fill with any kind of fruit, cover top with paste, and steam two hours.

FIG PUDDING.

Take a quarter pound of figs, suet, bread-crumbs and sugar, chop fine, mix with a little milk or an egg, boil two hours, eat with clear sauce.

(FAVOURITE) BOILED CUSTARD PUDDING.

Take two tablespoonfuls of corn-flour, and one quart of milk, mix the corn-flour with a small quantity of the milk, flavour to taste. Beat up two eggs, heat the remainder of the milk to near boiling, then add the mixed corn-flour and the eggs, four tablespoonfuls of sugar, a little butter and salt, boil two minutes and stir briskly.

BAKED CUSTARD PUDDING.

Boil two cups of milk, and pour it over the yolks of two eggs well beaten with three tablespoonfuls of sugar. Beat up the whites, and add a few drops of extract of vanilla, and stir gradually into the milk. Pour all into an earthen dish and bake in a moderate oven until stiff. To be eaten cold.

STRAWBERRY SHORT CAKE.

One quart of flour, two teaspoonfuls cream of tartar, a little salt, butter size of egg, mix well together; dissolve two teaspoonfuls of soda in a little water, and add to sufficient milk to make a soft dough. Roll the paste half inch thick, and bake about twenty minutes in a hot oven. As soon as done, split the cake, and butter both pieces; place a quart of strawberries—cut in halves—between the cake. Sauce, one egg, one cup white sugar, beat well together; mix one tablespoonful of corn-flour with a little cold water, then pour on boiling water, and make the thickness of starch; add a small piece of butter, a little salt, and mix together. Pour half of sauce over the strawberries, and half over the top of paste.

SUPPER DISHES.

Floating Islands. Take the whites of two eggs, three tablespoonfuls of red currant jelly, and beat to a froth. Boil the yolks and two tablespoonfuls of moist white sugar in a pint of milk. Thicken with a teaspoonful of flour in a little cold milk or water. Let it boil to the consistency required, then, when cool, pour into cups, or into a glass dish. Drop the beaten froth and jelly over the top to represent small islands. Boil the custard in a double saucepan.

ANGEL JELLY.

Soak one ounce of gelatine in half-a-pint of cold milk half an hour. Put in a double kettle, and boil; stir in the yolks of two eggs and one cup of sugar beaten together. Let it cool five minutes, then add the whites beaten to a stiff froth. Stir all well together; flavour to taste. Pour in a mould to harden. To be eaten with custard.

VANILLA SAUFFLE.

Make a custard of the yolks of two eggs and a pint of milk or cream. Sweeten to taste, flavour with three drops of vanilla, if the essence is strong. Dissolve a quarter of an ounce of gelatine and stir into custard. When nearly cold pour this into a pretty mould, after a few candid cherries have been soaked in milk and dropped into the bottom of mould. Turn out carefully.

PIES.

Lemon for flat pies or cheese-cakes. Two lemons, two tablespoonfuls corn-flour, two teacups of sugar, four eggs, the yolks for inside the pie, the whites for frosting. This will make two pies.

LEMON PIE, No. 2. (A favourite).

Squeeze the juice and grate the rind of one lemon, beat the yolk of one egg and add it to the lemon, also one cup of sugar. Mix one tablespoonful of corn-flour in a cup of cold water, boil all until it thickens. Use the white of eggs for frosting the pie.

COCOA-NUT PIE. (Special).

Boil a pint of milk with one teaspoonful of butter in it, pour it over a teacupful of desiccated cocoa-nut soaked over night in a little milk. When cool, add yolks of two eggs, half a cup of sugar, pinch of salt. Line a flat pie-tin with pastry, pour the mixture into it and bake until set in a moderate oven.

Character Sketches from Photographs.

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

J. J. R.—Is strongly organized, possesses more than ordinary power of body and mind, was fully born and had a vigorous parentage; she

is not a half-and-half kind of woman, she delights in public business, has a public spirit and is capable of exerting a distinct influence. She is remarkable for her ardour, earnestness, intensity and susceptibility of mind ; she also is ambitious and wants to do something to give her position in society. She is strong in her desires, distinct in her character and has an individuality of her own. She has a great amount of moral courage, is not afraid to stand out alone and vindicate her own opinion ; yet, she is cautious, watchful, and careful not to rush into danger or say and do imprudent things. Her intellectual powers give her an enquiring mind ; she wants to know the reasons, the why and the wherefore of things ; hence she will investigate new subjects, be fond of philosophy and the application of philosophy in scientific directions. She could succeed in business or in some profession or calling where judgment, energy, and prudence were required. She needs a husband who, for the most part, will adapt himself to her course of thinking—at any rate one who will not oppose her in her manner of doing things. She has a favourable organization for a good wife and mother.

A. BADDLEY is ardent, earnest, self-relying, very firm and positive, self-willed, cautious, anxious, and rather suspicious ; is not cruel, or much given to the gratification of the animal nature, but is rather high-toned, aspiring, and hopeful. Has a mathematical, philosophical turn of mind ; is quite fond of fun ; has a marked degree of imagination and general scope of mind. His constitution is not strong, will need to live a uniform and temperate life in order to live to old age. Has decided talent for a literary man and scholar, and would make quite a sensation on the stage if he were to choose the profession of an actor. He is full of fun, pointed in his remarks, intuitive in his discernment of characters, motives, and truths. He should be a professional man rather than a merchant or farmer.

H. C. H.—Has a strong hold on life, is naturally vigorous, executive and forcible ; if necessary is prepared to endure much, has a will that cannot easily be broken, and an energy that is not easily discouraged ; is strong in her likes and dislikes, is distinct in her observations, sharp in her criticisms, and has a scientific turn of mind ; is not so copious as forcible in her style of speaking ; is generally in earnest, and does not trifle, nor will she allow others to trifle with her. Is more like her father or the masculine side of either family, than of the feminine type. She has the capacities to make a mark in the world, and to exhibit more than ordinary individuality of character. There must be some very strong features of character in the family, and circumstances being favourable, she could become distinguished and characterized for very special powers of mind and individuality of character.

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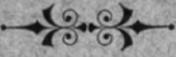
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A Journal of Education and Self-Culture.

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JULY, 1889.

MADAME BLAVATSKY.

THIS lady possesses powerful physical and mental structures, with a fair harmony between body and mind. She has more than ordinary force of constitution, and a very strong hold on life; having a favourable blending of the temperaments all in a high state of healthy development. She must have come from a long-



lived ancestry; and she has evidently inherited from her parents a strong constitution. She appears to lack nothing that wits can procure, as she has all hers about her. The head and face harmonise,—the one testifying to a most striking character, the other to the health and strength of her bodily powers. The base of the brain is in its entirety largely

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developed, indicating an unusual degree of force of mind, strength of animal life, energy, and capacity to go through severe trials of constitution. She is especially large in the executive region. Destructiveness being large gives a force that can scarcely be resisted ; hence she must be very strong in her desires, and be able to put forth most vigorous efforts to accomplish her ends. She is in her element when having difficulties to overcome. Her head as a whole being broad, gives her considerable power and capacity to control her influence. Secretiveness is strongly indicated ; she knows how to husband her resources and look after all outgoings of life and strength. Acquisitiveness is also marked, thus inclining her to economise and make the most of what she has. She is not prodigal in any sense of the term, but, on the contrary, given to accumulating and retaining. Cautiousness is scarcely so large as secretiveness. There is not much fear or timidity about her nature ; but there are indications of great courage and disposition to push forward and overcome obstacles. She is full in the crown of the head, thereby gaining sense of character and desire for influence : and disposing her to place a high value upon herself and her opinions. This quality, joined to large firmness and great energy, gives her presence of mind and power to take responsibilities, confidence in her own opinions, and a disposition to display them.

Her strongest moral quality seems to be benevolence, which moulds her whole character, and helps to give tone and expression to her mind in superior directions. She may have the religious qualities fully developed, but they are not very marked. Her mechanical, artistic, sentimental, and poetical talents of mind are all strongly developed. She is more than ordinarily ingenious, and versatile in mental conceptions, and is capable of embellishing her ideas and making the most of them. She would manifest this comparative talent in literary as well as in artistic directions. Ideality and sublimity appear to be very large. She takes broad and liberal views of everything ; and is not so well qualified for detailed science as for wide philosophical areas.

She has also versatility of manner, through the organ of imitation, which enables her to adapt herself to a great variety of circumstances and labours, and she soon becomes on familiar terms with those in whose society she finds herself. Mirthfulness is large, and enables her to take ridiculous and merry views of subjects, and to raise a great amount of fun and amusement for others. She is therefore youthful, bland, and persuasive in entertaining. All her intellectual faculties are fully developed. The perceptive

being rather large and active, introduces her readily to surrounding associations and conditions of things. She is especially a close observer of mental manifestations and motives and individualities of character. She has a mathematical cast of mind, is able to plan, organize, and form large estimates and calculations. She is wide-awake to events of history, to extremes, and all that indicates human action and progress. She has a good amount of language, and can tell what she knows to a good purpose. She could learn and converse in different languages with ease. She has all the qualifications for a special scholar. But she deals mostly in mental philosophy—in investigating mind in all its various branches. In fact, few are so fully developed in so many parts as this lady. She also has great magnetic power, and hence, great personal influence. She is capable of exerting a very distinct influence over those with whom she comes into contact. When her history is fully written, it will display her as a woman with great versatility of mind, and more than ordinary volume of mental capacity.

PHRENOLOGY OF THE WELSH.

IN the Colliery districts of South Wales an observer's attention must be drawn to the great contrasts there are around. Here, for instance, is a valley teeming with busy colliers, and trains laden with coals continually passing. Everything is black, and dense smoke fills the valley. We ascend the mountains; and here, away from bustle and din, we forget for awhile the weary underground toilers as we inhale the fresh air and feast upon the stillness and the beauty of the scenery. Mountain sheep and rippling rills break upon the silence, and the farmhouses are nestling on the brow of the mountain. For a few moments we see the aspect of Wales in years gone by; but, crossing the mountain, we see another valley full of life, bringing our thoughts to the realities of to-day.

Standing upon the mountains I thought of the time when the world was ignorant of the vast treasures of coal hidden beneath the surface. The people saw the grass-covered mountains, which to them were nothing more. So, many, knowing nothing of human nature and the good or ill that may be hidden there, will not look into phrenology which would reveal these things to them. Mental science is of

great use everywhere and at all times, but especially when in another country. We desire to know something of the characters of the people: but we have national prejudice blinding our judgment; or the remarks of some public man (a judge it may be) may have an influence over us; and our own ignorance also is a barrier. Hence to form a correct estimate is difficult. The practical use of phrenology is here unequalled to the traveller. A glance reveals more truth to him than he could gain in one month, if he were ignorant of the science.

The Welsh (Cymry) are looked upon by some as a people given to forgery, cunning, and hypocrisy. Nothing could be less true; and heaven speed the time when we shall judge all nations phrenologically, that we may arrive at the truth respecting them. The Welsh are a very religious people. Their heads culminate in veneration, which is nearly always large. They are the most fervent religious people I ever saw. In England veneration is the most active in the females; but in Wales it is as active in the men as in the women. The activity of the faculty is seen by the numerous and well-attended chapels. Sermons are highly appreciated, as many as six being preached in one day in the same chapel, on great occasions. The Sunday schools are crowded; even old men and women attending. Wales is pre-eminently a Nonconformist country (the Established Church having no real power), and Dissent has made it what it is. Next to their strong religious feeling is their love of music. The organ of tune I found much larger than in the English head, and it presents the rounded appearance of Handel, and not the pyramidal form of Glück and Wagner. It is no unusual thing to see children read music by sight, and know tunes correctly after hearing them once. The congregational singing is very musical and heart-stirring: and their language is also very musical. The Eisteddfod has been the means of stimulating not only the love of music, but that of poetry, composition, art, and recitation. The Eisteddfodau have been the means of many a young man studying the rules of verse after the day's labour in the colliery, resulting in many a stirring song seeing the light which would otherwise have been lost. The Eisteddfod is always a great success, the whole day being devoted to it. Prizes are given for the best poems in English and Welsh, and for the best essay on such subjects as "The best Sanitary Arrangements for procuring Health in the Home." The organ of comparison is generally stronger than causality, and the perceptive organs well developed. Order is not so large in the colliery districts as in the English head, nor are

the Cymry colliers so orderly in their work as the English. There is a growing love of knowledge in the people, and I felt ashamed to find that my own countrymen in Wales were generally inferior in that respect. The time is approaching when the musical and intellectual productions of the Cymry will be much more highly valued by us than now.

The late Rev. Kilsby Jones was a fine Welshman. He was over six feet high, proportionally broad, with a good blending of the temperaments. His head was large and high, the forehead massive, and the executive and propelling organs large. He never knew what fear was, and was indeed a leader of the people. A small-headed, conceited man once placed himself in a chair which Mr. Jones reserved for his friend, the Rev. Mr. Thomas. This annoyed him much, and leaning over the pulpit, pointing to the chair, he said, "A man sat there once."

The organ of inhabitiveness I found large without a single exception. Someone has said, "The sacred love of country makes a hero," and the patriotic feeling of the Welsh is one of the most tender chords of their nature. They stay in one place as long as they can; but the Englishman in Wales, directly trade begins to wane, goes off where business is more flourishing. This love of country is the secret of much in the Welsh character. Let them once feel that you acknowledge their national feeling, honour their patriotism, respect their language, and desire that they should have religious equality, and they are the most warm-hearted people in the world. Patriotism makes them cling tenaciously to their language, though unstatesmanlike attempts have been made to kill it, and substitute the English tongue. All honour to them for adhering so strongly to their language. It is grandly expressive, rich in melody, very poetic, and though hard in some respects, it is more simple in construction than our own. Not many years since, children were punished in school for speaking their native tongue! Whose cheeks would not blush for very shame at hearing this? Would to God our lawmakers would legislate upon phrenological principles! A strong revival of the Welsh language has set in, and a phrenological feeling would say, "Encourage it, for we believe in the full use of every organ."

In a few places I was told that Welshmen would not attend phrenological lectures delivered in English; but by procuring the best local Welshmen for chairmen I secured the attendance of the Welsh, who rallied round phrenology when they saw that its teachings were devoid of race-prejudices, and were in favour of justice and liberty for all. This love of country

binds the people together, moving them to look into all things which they believe to be for the advancement of the country, and—rightly or wrongly—giving them an increasing desire for Home Rule for the principality.

The organ of cautiousness is large, having great influence over the character. Considering the base of the brain, cautiousness is often too large; preventing healthy speculation and enterprise through fear of losing all. "Look nine times before you decide," is an old Welsh proverb. Combativeness and destructiveness are not as a rule large in size, and the general freedom from murders and outrages is in harmony with this form of head. More of the executive propelling organs would be advantageous in order to give more push, energy, and enterprise. The organ of time is rather small, and the people lack punctuality. On the whole the Welsh head is more developed in the moral and religious brain, than in the executive basilar region. The head projects in the occipital region both in inhabitiveness and love of children (the boys' heads resembling in this respect the girls' in England), and the intellect is full in the perceptive region, and large in time. In the Colliery districts a remarkable feature in the children is the smallness of the organ of ideality. Does not the environment explain this? The vital temperament is not so strong as the motive (though it may be in the agricultural districts), and the mental is favourably developed, but as a rule subordinate to the motive.

Excitability is a peculiar feature, and has much to do with their warmth of feeling when once roused. There is a peculiar and pleasing expression of the eye which I have seen in no other people, and which is a most significant feature during their religious worship. Neither approbateness nor self-esteem is large.

The circumference of the male head is from twenty-one and one-half inches to twenty-two inches. I examined some colliery managers who had risen from the lowest position in the pit, and their circumference was from twenty-two-and-a-half to twenty-three-and-a-half inches, and the organs of the base of the brain deeper and wider than the average. In all cases I found the colliery managers most willing to show me over the pits, and to give any information I required.

What is the present position of phrenology in Wales? It is suffering much from the degrading work of so-called phrenologists who canvas the houses, and even visit public-houses, examining heads for a glass of beer. Hence, the fight for true phrenology is an uphill one. I met many who kindly asked of our worthy President, and were glad indeed that

the British Phrenological Association was striving to bring the science to its rightful position, believing that it is the beginning of the numbering of the days of ignorant quacks in the field. One enthusiastic Welshman (a member of the Llantrissant School Board), who presided at one of my lectures, said:—"I am convinced from what we have heard, that this valuable science of phrenology is most useful to all, and is unequalled as a means of improvement individually, morally, intellectually, and socially; and it behoves us to do our best that it may be taught in our schools." So I believe.

CHARLES WILLIAM ABLETT,

Diploma B. P. A.

PROGRESS IN NEW ZEALAND.

NEW Zealand is making most gratifying progress in the direction of temperance. The "drink bill" of the colony was less by £160,000 in 1886 than in the previous year, making a total decrease in four years of more than half-a-million sterling, and of eleven hundred thousand gallons of liquor. The amount spent in drink last year was £2,130,356, being the lowest for eighteen years, and at the rate of £3 7s. 6d. per head of the population. In 1869 the total was £2,541,507, or £10 10s. per head, so that the decrease in the expenditure per head of the population in eighteen years is no less than £7 2s. 6d. In New Zealand, as at home, the assertion is made that the diminished consumption of liquor is owing to hard times; but this explanation is hardly sustained by the facts that the value of tea and sugar consumed in the colony during the last five years has increased, in each case, by 34 per cent., and that the deposits in the Colonial Post Office Savings' Banks have increased during the same period by no less than 80 per cent. No; the true explanation lies in fifty years of temperance teaching, now bearing fruit in an army of a quarter of a million Band of Hope members, and a yearly decreasing number of old toppers.

PRACTICAL PHRENOLOGY.

By JAS. COATES, PH. D., F.A.S.

HEALTH, then, is haleness, soundness, completeness, wholeness, wholesomeness, righteousness of the physical organisation. In plants, animals, and man it is the basis of vigorous life. In man the basis of orderly and vigorous life—"a sound mind in a sound body." Ill-health or disease is naturally the complement of the above, and, therefore, the unnatural condition of plants, animals, or man, as constituted by the Supreme Being, and revealed to those who care to read God's laws as written within and without us—in the constitution of man and his environment.

Phrenology has to do with man—with mind, and therefore with the laws of health; but as there cannot be mind or (mental) laws of health without a physiological basis, it is important to the phrenologist that he should have such an insight—pathological, if you will—knowledge of that basis, so as to be the true "guide, philosopher, and friend" of those who shall consult him. Apart from such phrenological developments as tend to excitability, despondency, unevenness, excessive anxiety, defective hope, abnormal cautiousness, and what not, *Health* plays such an important part in man's disposition, ability, and character, no genuine advice can be given without taking these into consideration. It is your duty, and the duty of every phrenologist, to study human nature honestly as a whole; to study those laws of life, being, health, hygiene and sanitation, and apply them to the welfare of himself and others who may consult him. Let the phrenologist *magnify his office* by earnestly, anxiously, and truthfully striking at the evils which underlie and undermine health and character—whatever their source—within or without the individual. If at all preventible and removable causes, let him labour for their removal. Preventive hygiene or medicine is hardly yet within the sphere of medical practice and responsibility. The medical man is, as a rule, called in to prescribe and cure, not to advise and educate the people, and prevent disease; much less to give instruction in the art of living, in the formation of right habits, or the perfection of character, or in the choice of pursuits. It is the phrenologist who does this; and in doing so he cannot interfere with the medical profession or practice,—save on the broad and higher grounds of the prevention of disease, and the

physical, mental, and moral improvement of the individual and the community.

PATHOLOGICAL PHYSIOGNOMY.

When you are estimating the influence of health and disease as affecting character, the physiology of the individual, as presented by his or her temperament, will be found important. Each temperament, according to its predominance, will have its own characteristic derangements, concerning which the possessor of the temperament should ever be on his guard. PATHOLOGICAL PHYSIOGNOMY might with advantage be elevated to the dignity of a professorship and a chair in our medical schools. As it is, it cannot escape the attention of the observant medico-physiologist, or observant phrenologist, that disease as well as temperament have their characteristic features or physiognomy by which they can be diagnosed or detected.

A description of the various temperamental conditions is not intended now ; later on I shall briefly describe them. Each temperamental condition has its own peculiar innate or family derangements—such as mental and nervous diseases with the mental temperament, diseases of the nutritive and digestive viscera with the vital temperament, rheumatic and muscular diseases with the motive temperament. The vital predisposes to short or acute diseases, inflammatory in character ; the motive to slow and chronic derangements or diseases ; the combinations of the temperament to various complications. With one person acute bronchitis shortens the career ; while with another chronic and distressing asthma hold its sway, but seems to have no appreciable effect on the longevity of the individual. Consumption of the lungs may exist with mental clearness, nervous excitation, and delusive hopes—but not with mental robustness. No condition of *disease* can be favourable to mental greatness, usefulness, and holiness.

The more perfect our physical and mental conditions, the more perfectly are we adapted for their manifestation. Sickness may bring reflection, thoughtfulness, but I doubt if it ever brought either great goodness or usefulness. The Abrahams, Noahs, Elijahs, Johns, Peters, and Luthers, the Joshuas, Maccabes, Cæsars, Washingtons, Wellingtons, Lincolns, and Grants, were not creatures that would be sickly saints if they could, but rather valiant soldiers, healthy men, whose features bore the impress of manliness as well as goodness.

Sickness, disease, and death, I admit, have their uses in the order of nature, creation, and Divine government, or else they would not be. We live because others have died ; and we will

live and die to repeat the tale. It has taken generations of deaths to fit this world for man ; while, stranger still, his death has contributed to his advancement—*i.e.*, mankind. Nevertheless, it is not sickly souls in rheumatic carcasses who move the masses, lead, guide, and control the world, it is rather those who in the full possession of all their powers, have been able to do so.

The deceased, sickly, or broken down, are rather examples of violated law, non-servitude to the Creator's will or Nature's laws. Say what you will, our best life will be our truest life ; and our best and truest life can only be the outcome of our healthiest and purest conditions.

In times past or present, the wine of inspiration has not been poured into old bottles or broken flasks, but always into receptacles worthy *or fitted for it*. Look high up or look down, search and see, where has there been one sickly lantern-jawed dyspeptic who done ought for his day and generation worthy of the name, which might not have been much better accomplished when in the full possession (by health) of his faculties ? I can point to the many who have stamped on those about them the robustness of their goodness, and the whole-heartedness of their nature, by the mighty magnetism of love and true earnestness of purpose. Decrepitude and disease can only produce kindred fruit. The signs of health and disease are not hard to read. Vitativeness and longevity are never found with ears buried in the head, or with a weak and retreating chin ; good digestion and corresponding nutritive energy with a hollow cheek and high cheek bones ; vitality with a sunken and leaden expression ; robust lungs with small nostrils and thin and weak muscles ; vigorous circulation with a pale or yellow skin, cold feet and hands. Persons hollow beneath the eyes are predisposed to consumption, while those who are full there are strong in lung and sound in wind and limb, &c.

Health and longevity are dependent on organization or constitution, good habits and good surroundings, organism and environment, but principally on organization.

The physician who is not a phrenologist, is necessarily at greater disadvantage in diagnosing disease than one who is both. A phrenologist is less called upon to treat disease than he is called to point out where character, talent, ability, etc., are affected, modified, or undermined by it. It is therefore of importance to you to know whether the brain is supplied by healthy or diseased blood ; whether the mental and the physical powers are working in harmony, or opposed to each other, and in what degree ; whether the mental powers are strained, in what sense

and by what cause or causes ; all this is important to you. It is for you to read character through its physical basis of soundness or otherwise. *Behind* the bright eye, fringed by long eyelashes, delicate nostrils, and soft and tender skin, pretty heightened colour, and fulness at centre of each cheek—the face of beauty, with all the vivacity and fickleness of manner—you may detect phthisis or deadly consumption. In fulness of flesh, bright complexion, and somewhat thick upper lip, you may detect scrofula. In pasty, dingy complexions, kidney disease. In waxy appearances and bloodless features, uterine affections. In the ogling glance and restless eye, the *persistency* of amatory *inconsistency* and local brain disease. In the persistent smiling, staring, stupid and idiotic grin, brain affections. In restlessness and anxiety, depression of spirits, organic nervous derangement of heart and lungs. In the loose-hanging jaw, *ennui*, want of spirit, ambition and pluck, stomachic derangements, poor digestion, misenteric diseases ; flushing in the face with blueness under the eyes in children, teething, worms, and menstrual troubles ; and in men and women pneumonia, nervous exhaustion and weakness. In the constant red face, gouty tendencies, inflammatory difficulties, and fondness of stimulants. The face bloated and blotched with red nose ; drunkenness or high living and imperfect circulation. Red cheeks with paleness about the mouth and nose, sunken under the eyes, worms, and intestinal difficulties. With the wrinkled face, old age ; in children, imperfect nutrition and precocity ; in half-grown lads and men, immoral habits, self-abuse, and venery. Yellow complexion, with white of the eyes tinged with yellow, torpid liver, inactivity, sedentary habits, and so on. I lay down no general law for you, so much depends upon skill and practice. It is true (in phrenology) you are not required to administer medicine, practice midwifery or surgery. Your work is to analyse character, to detect defects therein and expose them with a view to their successful eradication or cure, whatever they may be—evil habits, that they may be given up, secret transgressions against light and knowledge, so that by their exposure they may fade away like ancient mummies before the light of the sun and exposure to air. To discover latent talent, to direct manhood's gifts into the most useful and noble channels, and to help your fellow man in all honest ways to a true knowledge of himself. Where you find man's ignorance of self stand in his way of advancement, it is your duty to enlighten him according to your ability, to understand and appreciate your offices ; therefore the importance you, as a phrenologist, must attach to health, and the desire which you should possess, to see

that all who consult you should maintain and foster such health as they have, and live in the full use of their powers, physical, mental, and moral, and in the abuse of none.

“That tone of mind depends upon vigour of organisation” cannot be too often borne in mind, or repeated as a phrenological and physiological axiom; defective vigour in the one means defective tone in the other. Defective health means, then, less vigour and tone than would be possible under a normal condition of health.

MEMORY.

By health, the best foundation of memory can be laid. As health is essential to the growth, vigour, and robustness of all our faculties, it follows that with an impaired nervous system and a depleted brain memory will be less tenacious and reliable than when the organisation is unimpaired and the brain sound and vigorous. No matter how perfect the brain, even though the possessor is in a fair state of health, a heavy dinner, an unusual glass of spirits, an exhausting walk, a sleepless night, a slight cold, are often sufficient to impair memory and interfere with normal brain action. How much more likely are the mental powers—memory—liable to be affected when the brain is depleted by disease, or when the course of life-work, morals—or the want of them—have been making unseen but steadfast drain upon the vitality? You will sometimes observe that the undue action of certain organs—say, of the social or selfish group—have effectually drained the knowing and reflective organs of all reliability of action in early life, which, later on, should be only the product of senility. Facts and incidents of twenty years ago, impinged upon the brain when mobile and active, and all the faculties more capable of photographing vivid impressions, will be remembered by some persons quite readily, when the facts and incidents of twenty weeks ago—twenty hours ago—are forgotten; forgotten, owing to the lack of vitality, and therefore less impressionability of the brain to receive impressions.

Health is essential to *memory*. The kind of memory will depend upon the brain formation. A child with small “form” and “imitation” will have some difficulty to remember and reproduce copy, or writing and drawing exercises, than another with the same quality and health of brain, but more favourably endowed with these faculties. Boys with a talent for figures will be better endowed with a good memory for figures than other lads wanting in “calculation” and “causality.” Persons who have no brains to appreciate facts will be poorly impressed with them, and consequently have a

poor memory for them and so on. It must not be forgotten whatever the characteristic memory—mind powers—present, retrospective and active, *the memory will be exalted by health and deteriorated by disease.*

There are many persons who complain of their memory, when the fact really is that for some things only their memory is bad—some only; and as often as not, it is not until the phrenological practitioner has clearly pointed out the special area of the defect in memory, that they become truly acquainted with their mental condition in this respect. Phrenology ascertains and points out in what particular memory is defective, and the cause or causes of the defect: deficient brain formation, deficient exercise of the faculty complained of—such as defective education or imperfect interest; lack of brain vitality, imperfect health, and the cause of the imperfect health; to any of these, or all combined, may be traced the defect in memory complained of. The phrenologist is called upon to advise the best steps to be taken for *the renewal of the mind* to its early vigour, presence, and power, or to such improvement as may be radically possible. Herein your knowledge of character and of hygiene can be applied with true advantage.

Health and memory are again intimately associated with the right exercise of the self-preservative organs. The self-preservative organs, left to themselves, are but "blind leaders of the blind." "Alimentiveness" simply gives the desire for, and is gratified by, eating and drinking; but lacks discriminating knowledge, is not enabled to distinguish between the good and the bad, merely selecting that which gratifies the appetite most. It may long for and eat forbidden fruit and die. It may eat from mere necessity from the edible clays of South America to the street garbage of our cities and towns—but not from knowledge. "Alimentiveness" must be educated. "Vitativeness" gives love of life, creates an instinctive desire to live and preserve life; but how, depends upon whether it is guided by "a Voice from Heaven" reaching it from above through the moral and intellectual organs, or from "below," tempting it to revel in sensuous enjoyment with "alimentiveness," "to eat, drink and be merry;" or with perverted "amativeness" "to waste its substance with harlots;" or in lesser follies, esteeming such gratification as the highest *acme* of human happiness—*i.e.*, its gratification. Courage, (combativeness) may just as readily defend "vitativeness," as to give it daring to go to extremes. Courage, without the restraining influences of conscience and caution, has often led "vitativeness" to "see life," "go out into the world," and through a "carnival of fun" terminate existence in the dance

of death. "Executiveness," destructiveness, may destroy to find food to sustain life; "acquisitiveness," to store it; and "secretiveness" to secure it; or "love of woman" to prodigality, waste, and extravagance. For the unguided dominion of these propensities lead to their gratification pure and simple, without regard to the wisdom or the folly of the act, providing the act gives pleasure to the actor. The mental and moral faculties may be misused, but it is the abuse of the propensities, wilfully or ignorantly, which lies at the base of three-fourths of the ills which humanity are heir to. If the improper use, or abuse, of any of the faculties of mind, or organs of the brain, lead to the undermining of the health—to loss of memory, to the destruction of character—it is the phrenologist's duty to become a true preacher of "righteousness, temperance, and judgment" to those who seek his counsel. The reciprocal action of health and character are interblended, and never can in this life at least be disassociated. Every phrenologist worthy of the name studies physiology, the laws of health, the principles of hygiene, personal and domestic sanitation. He is not trespassing on the province of the medical practitioner. Thus, in so preparing yourself for your work as a phrenologist without such study and observation, your ability to discern and analyse character will be limited; not only so, but you will fail to give suitable advice in circumstances where your advice would be most necessary and most surely appreciated.

HOW TO BE GOOD AND DO GOOD.

THE INFLUENCE OF THE MORAL BRAIN.

We can be good in many different ways.

Universal goodness is next to perfection itself, and it arises from the virtuous use of all the mental and physical powers we possess, whenever and wherever we have a suitable opportunity. We cannot set a special time for doing good, but should be ready at all times and on all occasions.

There are many ways of doing good. The mild, gentle, bland, and sympathetic ways of doing good. The heroic, executive, severe, ways of doing good. The soldier and surgeon do good as well as the missionary and nurse. The chastising rod does good as well as the soothing hand of magnetism. The stern command as well as the encouraging gentle whisper. The positive, executive action,

as well as the quiet easy movement. Good can be done in a wholesale as well as a retail way.

Some people are a constant blessing in the community where they live, for their influence is uniformly salutary and beneficial. Some people are better calculated to do good in one way than in another. All cannot act with the same ease in the same way. Each one has his special sympathies and tendencies of mind as well as special gifts for succeeding in various kinds of art or business.

Some can do good best among the sick. Some among the young. Some among the old, others among the poor, the ignorant, the wicked or the stranger. Some do good with their money, some with their strength, their health, their advice, their presence, their examples, their expressions and tones of voice. Some do good in the pulpit, some in the school-room, in the kitchen, in the family, at home, abroad, in the field, by the way-side, in the closet, or as missionaries or statesmen. Some do good everywhere and all the time. Some do good when they cannot avoid it, because they must. Others watch the chances to go out of their way to put themselves to inconvenience and personal cost to benefit others. Some are perfectly organized so that it is easier to do good than evil. Some do good by impulse, some by rule, some periodically, some by accident, others by imitation. Some endeavour to do good because it is popular and fashionable. Some form and join societies and work to benefit the community in a popular cause. Others prefer to work alone and in an unpopular cause to attain the same end.

Some do good only in public, others only in private. Some give large sums of money, others small. Some contribute from the abundance of their means, and with their surplus, and thereby relieve their pockets. Others give their last farthing and breath. Some put their names at the head of the list with sums greater than they can afford, that they may gain the reputation of being very liberal. Others give in private, preferring not to have their deeds of love known. Some do only the nice genteel aristocratic deeds of charity, riding about in their carriages visiting the various popular charitable institutions, leaving their cheques on the banks. Others by preaching in richly-ornamented churches in costly robes to very wealthy people the pleasing tidings of the Gospel. Others do all the dirty work of the Church, always among the poor, wretched and abandoned—in the scullery department, downstairs, back-room, dark lane, out of the way, night work; known by none only those who receive kindnesses from their hands, for their names are never in

print, nor are they seen on the platform. Some take only fair weather and pleasant occasions, and are very select in choosing their objects of charity. Others go out into the storm, and in all weathers and times are looking after those who cannot look after themselves; risking their own lives in the life-boat to save others from the wreck, or hunting up the lost in snow and those carried away by the freshet. Some regulate their charities and select their objects of sympathy in accordance with their political preferences, or their sectarian views, aiding only those who are of their own order and faith. Others give because there is distress, without respect to person, colour, nation, politics, creed, religion, or position. Some are very liberal and spend much on varied objects of charity, while their names are before the people as candidates for office; but when once in or out, with no axe to grind, they are grinding the face of the poor on both sides, making all they possibly can. Others spend all their lives in making money in every way possible, giving to no one, however needy; but when they come to die, leave all their property by will to popular, rich institutions. Some do good by accident without intending it. Others are always going to do good, but never get at it. Waiting for a good chance. Some are full of first-rate promises and intentions, but their fullness fills no one, and their promises feed no one. Some do good by praying that God will feed the poor and comfort the sick. Others work and say nothing about it, and neither ask nor expect the help of God. Some in doing good are like a cackling hen that has just laid an egg, make a great noise about it and get up a reputation on it. Others go quietly and modestly to work—not letting the right hand know what the left hand doeth. Give and say nothing. Some who are poor do good by personal effort, giving no money, but are capital beggars for the cause, thus stimulating others to give who otherwise would not. One active consistent man in a church may do a vast amount of good. One nervous, smoking, chewing, snuffing, drinking man in the church may do a vast amount of mischief; sometimes breaks up the church. Some do good by keeping out of the way and giving others a chance.

So it is. Some are trying to do good by pulling teeth, cutting off limbs, giving physic, whipping the children, fighting the battles, exposing and punishing criminals and shutting them out of society, making laws to keep the lawless in their places, sitting up nights to guard the streets, watching the rascals and seeing that we all go to bed. Others, by taking their lives into their hands, and going among savages, barbarians, and heathen to teach them a higher life, higher ways of enjoying

themselves, better ways of living and making each other happy.

True goodness is not bigoted, intolerant, sectarian and contracted, but is ready to bestow upon the needy, and help as occasion requires, like the rain or rays of the sun. Persons who are anxious to do good readily see many chances that those who have no desire do not see, for the mind directs the eyes. Those who do the most good enjoy the most and have the highest degree of happiness. Some make all their money out of the poor and spend it among the rich, by giving dinner-parties, balls, &c.

Liberality and spending money freely are not necessarily doing good. A too free distribution of money generally does more harm than good. Favours bestowed without the recipient ever knowing who the giver was, does more good than as though the giver was known. Generally speaking the milder forms of doing good are more effectual and successful than the heroic and severe plans. Every wild beast tamed or conquered by mildness and gentle means is better subdued than where force or cruelty is used. A child won by kindness is better won than by force. Christ during His short period of labour without money did more good than any other living being. He was always in the humour to benefit others, and no one ever worked so hard or accomplished so much in one day as He did at Capernaum by the Sea of Galilee.

Some have continually an open purse, a warm heart, an encouraging word, a pleasant look, and a helping hand. Always in the humour; while others cannot be induced to give or do till after dinner, when they are full of beef and beer.

There are times when the same effort will result in more good than if put forth at another time.

Some have the genius to do good and know just when and how to work, and can take the advantage of circumstances, and accomplish what should be done at the right time and in the right way, with the least possible labour and expense. They also discern the difference between those who need and want.

A bucket of water will put out a fire when it first starts, but twenty engines may not be able to when under headway. So of disease, so of little evils, sins, etc.

An apology or gentle reply will prevent a quarrel, a row, or a battle, that otherwise might cost thousands of lives and much money. The results of good actions are not always seen at once, but like seed in the soil, they will bring forth after many days.

So we must be content to sow the seed and let others gather the crop. If the child has been rightly guided posterity will be benefited.

L. N. FOWLER.

WALLACE'S "DARWINISM."

THAT this is one of the notable scientific books of the year goes without saying ; that it might become without qualification one of the "books of the season," as Mr. Darwin's own occasional green volume was wont to be, might also well be wished. For now that Mr. Darwin is no longer with us, it is to Mr. Wallace that we must do reverence as the Nestor of Biology ; and this book of his is a fuller and more characteristic expression of his whole well-marked personality, from portrait-frontispiece to final peroration, than any other of his preceding works. The encyclopædic knowledge of living nature, the lucid intellect which independently evolved the most impressive and influential theory of modern times, the pure unselfishness which now, as thirty years ago, despite a share of worldly success and scientific honour, of which the comparative smallness does little credit either to the world at large or to that of science in particular, suppresses even the slightest trace of self-assertion, the high idealism which in the very face of this most sternly utilitarian of all theories yet battles to maintain the independence of the spiritual nature, are none of them common endowments ; united they produce a type of the rarest kind, which the next generation will assuredly rate more highly than his own. And when in this volume we have at once a *resumé* of much of Mr. Wallace's earliest contributions to biology, combined with his most mature deliverances, and this on matters of general philosophy as well as of organic detail, the book becomes manifestly one which the general reader, not merely the professed naturalist, can ill afford to pass by. To "read the riddle of the painful earth" may not indeed be even for him, yet where is the shrewder guesser ? And even if his solutions do not satisfy us (when did those of one generation satisfy the next ?), and we have to face the Sphinx in turn, we shall none the less have reason to thank his master colleague and himself, not only for teaching us half our solutions, but it may be in no small measure suggesting the remainder of them.

Even the preface is as characteristic of the man as of the book, and while keeping as far as possible to the latter, it is

impossible to miss the gentle yet emphatic criticism of "the modern school of laboratory naturalists" made by this last of the great school of naturalist travellers, whose laboratory has been the world. For in biology, young though the science is, we take a thoroughly orthodox and conventional part in the farce-tragedy of education, and have no more begun to teach our science according to our Newton than did the mathematicians for a generation or two after theirs. Following the high, yet by no means highest, example of Professor Huxley (who albeit in some ways the typical exponent of evolution in general, and Darwinism in particular, has yet himself always been essentially interested, as he has recently told us, in the mere architectural and engineering structure of the separate type), we still for all practical purposes remain at the level of Vesalius or, at best, of Cuvier. We begin and end with the mere anatomy of a type series; that is, we put one animal or plant corpse upon our student's dissecting table after another, and seek to photograph each minutest detail upon the blurred and overloaded memory; but we do not initiate them, as Darwin and Wallace would have us do, into the intricate drama of living nature. Hence it is well to be reminded, in our author's temperate way, that while "work in these departments is of the greatest interest and of the highest importance, it is not the kind of work which, by itself, enables one to form a sound judgment on the questions involved in the action of the law of natural selection. These rest mainly on the external and vital relations of species to species in a state of nature—or what has been well termed by Semper the 'physiology of organisms' rather than on the anatomy and physiology of organs."

The book may be as fully recommended to those who wish to begin the study of evolution as to those who are interested in its contemporary discussion. For Mr. Wallace brings forth things new and old; he restates the general arguments of the Origin of Species in a more simple, lucid, and readable way, and, at the same time, with the advantage of fresh illustration and more recent knowledge. He shows us the struggle for existence before entering upon the more difficult problems of variation; and instead of starting from variations under domestication, he extends our knowledge of variation in nature, and gives us graphic and statistical evidence both of its wide prevalence and of apparently its spontaneous and indefinite nature. He argues strongly, against Romanes, in favour of the utility of all specific characters; yet insists that all that was expected of Darwin was to explain the origin of *species*—i.e., of the allied species of each genus; and while

claiming for Darwin "that he is the Newton of natural history," and maintaining that the greater difference between genera, families, and orders are all of the same nature as those presented by species, and can all be explained by the action of the same general laws, he yet concedes that "the vertebrate animals, the mollusca, and the insects are so radically distinct . . . that objectors may not unreasonably doubt whether they can all have been derived from a common ancestor by means of the very same laws as have sufficed for the differentiation of the various species of birds or reptiles."

We need only note our author's exposition, the struggle for existence, in so far that he sides with Darwin against Huxley's recent pessimistic reading of it (*Nineteenth Century*, February, 1888); we may grant some weight to this, yet few will feel that it alters the essential interpretation to which all three naturalists stand committed, that of nature as "no better than a gladiator's show," to remind us that the gladiators felt little of either pain or terror.

For the multitude of interesting points with which Mr. Wallace, like Mr. Darwin, is wont to enliven and enforce his reasoning, we have little space, yet cannot wholly omit mention of one. The uniformly wingless insects of Kerguelen, one of the windiest and most shelterless of islands, came forward to support Mr. Darwin's well-known explanation of the comparative winglessness of the Madeiran insect fauna, through the winged ones being always blown out to sea; we are shown species after species, here a bird, or there an insect in modification, to occupy new places in nature, and this even within recent times, like the sheep-eating parrot of New Zealand.

Passing over the discussion of the effects of isolation and of intercrossing, we find two fascinating chapters on the origin and uses of colour in animals, and on warning coloration and mimicry. In the chapter on colours and ornaments characteristic of sex we have an elaborate destructive criticism of Mr. Darwin's well-known sexual selection, to which Mr. Wallace has always been opposed, and this, as he maintains, from the side of the don and more comprehensive theory of natural selection; yet here appears a divergence far more profound than our author appears to have realised. The phenomena of male ornament are discussed and summed up as being "due to the general laws of growth and development, and make it unnecessary to call to our aid so hypothetical a cause as the cumulative action of female preference." Again, "if ornament is the natural product and direct out-

come of superabundant health and vigour, then no other mode of selection is needed to account for the presence of such ornament." * Granted; but does not Mr. Wallace see that if the origin of characters so important as those often possessed by males is to be ascribed to internal constitution rather than to external selection, the origin of this, that, and the other set of characters will next be explained in the same way as heretics are now actually doing? In pulling down the theory of sexual selection in favour of that of natural selection, Mr. Wallace has really handed over Mr. Darwin's elaborate artwork to the enemy, who will not long fail to see its value for a new assault.

The special colours of plants are next discussed, and at the outset Mr. Wallace sees far more clearly than Mr. Darwin or Mr. Spencer how chlorophyll and its modifications, to which we owe the hues of spring and autumn, are "due to the chemical constitution of the organism; as colours they are unadaptive, and appear to have no more relation to the well-being of the plants themselves than do the colours of gems and minerals." Granted; but does not this seriously weaken his subsequent adherence to the accepted Darwinian view that the colours of flowers or fruit essentially owe their origin to the cumulative agency of selection by the insects, birds, or mammals they respectively happen to attract? The fact of adaptation, at least in a great number of cases of course, will not, of course, be denied, but the independent origin of the colour through the constitutional physiological changes of chlorophyll is henceforth, at any rate, Mr. Wallace must admit, incapable of disproof.

Mr. Wallace, however, carries the war into the enemy's country, and vigorously replies to the recent criticisms of Darwinism, specially discussing those of Spencer, Cope, Hemper, and the present writer. He approves, however, of Weismann's theory of heredity, with its ultra-Darwinian insistence upon natural selection.

It is only possible, in conclusion, without comment to call attention to the final chapter, in which Mr. Wallace enunciates his characteristic difference from Darwin. "I fully accept Mr. Darwin's conclusion as to the essential identity of man's bodily structure with that of the higher mammalia, and his descent from some ancestral form common to man and the anthropoid apes. The evidence of such descent appears to me overwhelming and conclusive. . . . The point to which I wish specially to call attention is that to prove

* Darwinism, An Exposition of Theory of Natural Selection, with some of its applications. By Alfred Russell Wallace. London, Macmillan. 1889.

continuity and the progressive development of the intellectual and moral faculties from animals to man is not the same as proving that their faculties have been developed by natural selection; and this last is what Mr. Darwin has hardly attempted, although to support his theory it was absolutely essential to prove it. . . . It is not, therefore, to be assumed without proof, and against independent evidence that the later stages of an apparently continuous development are necessarily due to the same causes only as the earlier stages. Applying this argument to the case of man's intellectual and moral nature I propose to show that certain definite portions of it could not have been developed by variation and natural selection alone, and that therefore some other influence, law, or agency is required to account for them." . . . For this "origin we can only find an adequate cause in the unseen universe of spirit."

Here then our author parts company with Mr. Darwin for that of his old antagonist Mr. Mivart. It is the beginning of new developments in a still far from ended controversy.

MAN'S ASPIRATIONS AND DEVELOPMENT.

How to develop and balance mental action is man's greatest lesson.

Man might have been born fully developed, but the All-wise did not think it best, and has therefore ordered gradual growth. Man comes into the world a helpless creature, mostly animal in his nature, with a divine spiritual germ which is the essential part of his being: the physical only designed to serve the spiritual, and when this order is reversed, destruction follows. At first the physical nature and wants must be cared for by parents or guardians, and almost as soon the mental comes in for its share. Many think a child's mental or mind training may commence when it begins to show character; but that is late in the day. Others think they may teach them to do wrong, and afterwards correct them for it; that is cruel.

Development depends mainly upon two things—1st, the quality of the germ, which is determined by the development and immediate condition of the parents; and 2nd, the influences which surround it after birth. If so fortunate as to fall into the hands of someone with judgment and capacity for studying and understanding the laws of nature, together with human development and character, and who can point the child's mind to nature and nature's God, it will aspire to all

that it is capable of. If, on the other hand, the guide points down, it will most likely go down, and seek all its joys and pleasures from the earth and physical things, unless by the grace of God it may turn and seek light, truth and nature, and go upwards; or it may never get a glimpse of the light, and then the highest ambition will be to eat, drink and be merry; in short, to gratify the lowest organs of the mind—those belonging to the animal world. Still, all men have that spiritual germ, and do in some way manifest it. The savage and the assassin have their codes of honour and thoughts of a higher Being. He who has one talent only is just as accountable as he who has five, and should develop what he has.

The animal and spiritual natures or faculties when unbalanced are always at war one with the other; one struggles to rise and the other to grovel upon the earth, and woe be to the soul who allows the animal to conquer. Parents and guardians are not always able to give the needed help, even though they are disposed to do so, for mind is intricate and needs to be studied more than other branches of learning in our schools, and like all other sciences needs a teacher—one who has made a life study of the science. No two minds are alike; but it is the common practice to treat all alike. Each one is put into a machine (so to speak) which is set in motion. All are expected to come out right, but, on the contrary, parents and friends are often sorely pained by the fact that theirs have come out all wrong. Time has been wasted, money spent, usefulness blighted, and the world has lost valuable assistance. When the body is ailing you go and consult a physician, but that part of man's being which is of the most importance, and which has an existence after the body has returned to dust, is allowed to drift, become stunted, talents buried, and the world suffers for the want of what might have been given to it. Every institution for the development of the young should have connected with it a Professor for mental training, whose duty it is to study the talents and possibilities of each child, and direct its mental and physical training, so that the greatest good can come to the greatest number, and the least time and talent wasted. Mind needs trimming as much as the vine; too many leaves prevent the growth of fruit, and make that which struggles into existence acrid, hard, and nearly useless, and when better is to be found it is quite cast aside. At present this branch of culture is not appreciated. The time will come however when a reader of character and capacity will be thought a necessity in every school: progress of development will be reported as well as lessons in other things, and advice will be

given for action from a scientific point of view. At the present time this view of mind science is looked upon as astronomy was in the time of Galileo; and while now everyone is convinced that the earth turns upon its axis, yet many scientific men at the present day are blind to the truth of phrenology. The time must of necessity come when it will take its place amongst the sciences, and will be taught in schools as much as arithmetic, astronomy, or chemistry now are. When this science is thoroughly taught in schools, and children have the benefits which it is able to give, there will be no groping after niches suited to you, but each one will take his place as naturally as chemical equivalents do when in a right condition to be chosen, and harmony will be the result. All branches of industry will be carried on with such unity of action that the world will grow rich and no mouth need go hungry. There must be a systematic research into comparison between the physical brain and the character and disposition of the one to whom the brain has been of lifelong use. I mean when the brain is no longer of use to the one it has served. Before that time can come prejudice and superstition must have vanished by the enlightening rays of science, and mankind must be elevated much beyond the present state. As I have hinted in the first part of this paper, parents transmit their tendencies, capacities and constitutional conditions to their children, whether they are health or disease, long or short life, a strong sound mind in a strong sound body, or otherwise. Whatever man is he transmits, sometimes in the most trivial details; and if good, well-balanced children are desired, parents must exercise those faculties which are weak and allow those which are too strong to remain as nearly as possible dormant. I have often noticed that parents who are not strong will, while gaining strength, beget strong children; and also that strong persons while losing it will beget weak children. The children may have the make-up for strength, but there will be lacking the vital element, and the children will be always delicate although they do not appear so. People often wonder why some strong persons have weak children; I believe this is the solution. The same effect is produced by the daily exhausting by hard work of the mother's strength before the child's birth. Mental faculties are weakened or strengthened by the same process, and one should take great care at such times.

The love of strong drink is cultivated in the same way. Whatever faculties you wish to transmit take pains to cultivate before, and at the time of the liability to transmit.

A. L. F. B., M.D.

Educational.

NEW HOSPITAL FOR WOMEN.

A FEW weeks ago the Princess of Wales laid the foundation-stone of the new Hospital for Women, Euston Road. The site is opposite St. Pancras Church, and, when completed, the building will contain forty beds for in-patients, besides "paying" wards, and a room for the use of the Medical Women's Association. For seventeen years the work of the hospital has been carried on quietly in two hired rooms fronting the Marylebone-road. Among the well-known lady doctors associated with the institution are Mrs. Anderson, Mrs. Marshall, and Mrs. de la Cherois. The cost of the new premises and site amounts to £20,000, and the sum of £7,000 has yet to be raised. Her Royal Highness will be pleased to receive purses from subscribers. The hospital is the only one in all England in which women can be treated by women, and we are glad the day has arrived when women have qualified themselves to undertake such an office in England. There can be no doubt about the fact that the demand for the services of medical women at home is steadily increasing. Several public appointments in dispensaries and hospitals have recently been given to ladies, as also two important posts in the Civil Service.

In 1883 Miss Edith Shore was appointed medical superintendent of the female staff at the General Post Office, London, and in July of the same year Miss Cradock was appointed Medical Officer to the female staff at the Post Office, Liverpool. The salaries of these appointments vary from £300 to £400 per annum. There is a large field for ladies in the manufacturing districts where female factory hands are employed. There is also a fine opening for the medical women in the mining and mountainous districts of Wales and Scotland.

SUCCESSFUL STUDY OF MEDICINE IN INDIA.

THANKS to the energetic labours and keen interest in the above subject by Lady Dufferin, the Indian women are coming bravely to the front, and the possibility of their qualifying themselves to treat their own countrywomen has become an established fact. *The Women's Penny Paper* tells us that the success of the Government endeavour to promote the medical education of women is becoming more and more marked. The latest telegrams state that at the last exami-

nation at Calcutta numerous ladies carried off the prizes and honours. In the first M. B. examination a Native girl, Rajni Mitter, ranked highest, and gained two prizes; Miss Sykes, Miss Dissent, and Miss Percira, obtained certificates of honour in surgery; Miss Woods a special certificate of honour in anatomy; Miss Mitchell secured the Viceroy's medal, a certificate of honour in ophthalmic medicine, and numerous prizes; Miss Muller took a gold medal in *Materia Medica* against all competitors, and a special certificate in anatomy; Miss Smyth won a gold medal in dentistry, and Miss Fox a certificate of honour in anatomy. In Bombay, Miss Cornelia Sorabji, who took her B.A. last year and is now a Fellow in the Guzerat College, was the first lady graduate in the Presidency. This year there are three more—Miss Annie Walke, who is the first lady medical graduate; and Miss Merbái Ardeshir Vakil and Miss Mary Samuel, who took their B.A. degree. Dr. Annie Walke has been appointed House Surgeon at Cama Hospital, and Miss Vakil is studying for the M.D. degree. Miss Manck Turkhad, a Hindu lady, has matriculated, with French as her second language. She is the first Hindu lady who has done so. This record of work by Indian women is particularly satisfactory, for at the outset of the movement, which was started by "the National Association for Supplying Female Medical Aid to the Women of India," it was difficult to find Indian girls sufficiently bold to break through the conventional traditions of centuries and come forward to adopt the profession; but now there are some two hundred Native women studying medicine in the medical schools at Bombay, Calcutta, Lahore, Madras, Hyderabad, and Agra, which is the latest one to open a class to the sex. The National Association has now eleven fully-qualified lady doctors practising in various parts, and of these, five were trained in England and six in India. It is gratifying to learn that the National Association is strictly unsectarian, hence the scope of its work has been largely aided by the ladies of various medical and Zenana missions.

One lady doctor has charge of the Bombay Hospital for Native Women and Children; another, Mrs. Scharlieb, a gold medallist in obstetric medicine, is now practising in Madras. A lady in Melbourne told us that she hoped soon to have a good position offered to her in India—such as the charge of one of the principal hospitals. Thus we find women rising in the spheres which have been jealously guarded and locked against them, and proving the equality which has so long been doubted.

J. A. F.

Hygienic and Home Department.

FORTUNATE AND UNFORTUNATE CHILDREN.

The Atalanta says, with not a little truth, children are generally described as restless, mercurial, impatient little beings, who, unless they are in bed and fast asleep, are seldom quiet for a moment, and never sit still for any length of time; and this is certainly true of those happy little ones who have never known what unsatisfied hunger is, and whose home life is so bright that no cloud—not even so big as a man's hand—has come to darken their sunshine and depress them into sitting down quietly, and doing as they are bid. Very unlike these bright, fortunate little mortals are the children of the poor; they have almost mastered the difficult lesson called "Patience," before the rich child has even begun to learn its name, and are often examples in this respect not only to children of their own age, but to very much older children.

SMOKING.

THE University of the Pacific has set a good example to the institutions of learning in America. No student can matriculate there who uses tobacco in any form. A prominent young man in Detroit has been made deaf by cigarette smoking. Dumas began to smoke late in life, and had to abandon the habit owing to severe attacks of vertigo, which did not finally cease till some time after he had given up smoking. This distinguished writer declares that tobacco, with alcohol, is the most formidable foe of the intellect. Octave Feuillet says he was at one time a heavy smoker, but the constant recurrence of nervous complaints, traceable to tobacco, compelled him to throw away his pipe. Smoking he declares to be injurious, especially to nervous people. It produces at first a slight excitation, which terminates in somnolence. Another Frenchman, Victor Hugo, said, "Tobacco changes thinking into dreaming." Smoking is indulged in by different people for various reasons, yet in every case the brain is made to suffer in consequence, and premature mortality is generally connected with some form of heart-disease, and there are no witnesses upon this point so deserving of attention as the physicians who examine applicants for life policies. One of these, Dr. Thomson, writes, "Nearly every one I have rejected, after examining them for life policies, has brought on an affection of the heart by smoking." Kaiser Wilhelm, Herr von Ranke, Lord Salisbury, Mr. J. S. Mill, Mr. Gladstone, and Mr. Disraeli have not been

disciples of the weed, and prove through their lives of activity and health that the "sweet intoxication" of tobacco is not necessary. It appears in so many cases that while perfect health and strength are incompatible with the use of tobacco, the records of actual disease press hard. "The Laws of Health" for May give some striking and convincing proofs upon this subject.

VEGETARIANISM.

THE physiological arguments used by Vegetarians are deduced from noting the changes that flesh undergoes during its passage through the human body. Flesh meat does not give the teeth that exercise they require, nor does the saliva exert any influence over it. Grain foods, nuts and fruits, on the contrary, exercise the teeth, keep them firm in the jaws and clean, whilst with these foods a certain amount of primary digestion occurs in the mouth, some of the starch of the nuts and grains being turned into sugar. I may here make a curious observation, and that is that vegetarians need toothpicks less than mixed feeders. The teeth of persons who eat meat decay faster than do those of the vegetarian. This is due to two causes. First, because the flesh is not eaten raw, but in a cooked condition, so that there is little necessity for the teeth to have to grind the food. Secondly, such food being deficient in mineral salts, the system and the teeth with it suffers from "mineral starvation." Flesh of itself has little or no taste or flavour; as a result our delicate tasting apparatus is not properly exercised. To give sapidity spices of all sorts and kinds are used to make it palatable. These injure the stomach and digestive organs; cause thirst, make us over eat, and so lay the foundation of much ill-health.

The digestive apparatus of man may be roughly divided into three divisions: The stomach, for the digestion of the nitrogenous part of the aliment; the duodenum, or upper end of the intestines, assimilates the fats; whilst the small intestines digest the starchy part of our foods. When flesh is eaten, it is nearly all digested in the stomach, the fat only being left unchanged. This results in the stomach being over-taxed, it has to secrete an extra quantity of gastric juice, and a good deal of the bodily energy is lost in absorbing the food. A parallel case would be this: That an engine was sent to Newcastle for coals, its bunker was filled full there, and it started home again, but by the time it got back it had used three-quarters of its load to generate steam to bring it home. So with flesh; it uses up too much energy in its

absorption to be a good food. Flesh causes a feeling of fullness, heaviness, and drowsiness; this lasts more or less until it is broken up and absorbed. If one gives way to this drowsiness and sleeps, he most often wakes up feeling miserable, peevish, and tired. When persons give up eating meat, they miss this feeling of heaviness at the stomach, and think they have not eaten enough, but a little time soon gets them out of that, and then they do not over eat. Flesh meat usually consists of a fair proportion of fat, which is not digested in the stomach but is liquified in this organ, floats about, and if it has been burned in the cooking, as most fat is, a peculiar acrid principle is formed, which irritates the stomach and causes eructations of the food, accompanied by this hot burning stuff. Fruit and grain foods, on the other hand, are partly digested in the mouth, a certain amount of sugar is formed there from the starchy food; this is absorbed from the stomach direct, passes into the system, and makes us sooner satisfied, so that we may not over eat. If the teeth have done their work properly, the food enters the stomach in a porridgy condition, the gastric juice permeates it, and dissolves out the nitrogenous materials, which are only in the proportion of from one to six, or even one to ten, of the whole lot. The part that is undigested is then passed on to the upper part of the small intestines, where its small quantity of vegetable oil is emulsified and absorbed. Lastly: The thirty-three feet of intestines pour out their digestive juices and dissolve from the food its starchy and mineral elements. Flesh seems to give greater satisfaction on first eating, but when it comes to endurance, the non-flesh eater comes off best, as his intestines are continually absorbing nourishment from the food all the way down. Man is fitted with apparatus for the intestinal digestion of food, rather than for stomachic only. The chyle, or ultimate product of digestion, in the vegetarian, keeps sweet longer than in the mixed feeder.

The food having entered the system we will follow its course onward. Flesh is broken up into peptonoid bodies, taken to the liver, and there retrograde changes occur, and the flesh is resolved into simple compounds for excretion; they are of the nature of ammonia, and are known as urea, uric acid, creating tyrosin, etc. These are then thrown out of the body by the kidneys and bile as soon as possible. Four hours after a meat meal we can extract from the urine about three quarters of it, in the form of urea, etc., if the meal has not exceeded 4 ozs. More than this quantity of flesh a day is injurious, as the bodily organs cannot well excrete it. From this fact it will be seen that the eating of flesh means waste of

force in digesting it, and then in expelling the *débris* of it from the system. Vegetable foods, on the contrary, consisting largely of sugars, gums, and starchy matter, enter the system in some sugar-like form, and are quickly used for heating the system, and for the production of energy. These foods leave the system as carbonic acid gas and water, and so do not tax the excretive organs unnecessarily. Flesh being the muscles or apparatus by which the animal moves about, must necessarily always contain more or less tissue waste in a state ready for removal and excretion. When it is eaten this is absorbed by the consumer and acts as a stimulant or irritant to him. It is this feeling of strength that many mistake for real energy. To one unaccustomed to meat it causes an intoxication just as real, though not so profound, as that produced by alcohol, and, like it, causes excitement of the brain and other organs. Being the locomotive apparatus flesh is seen to be an imperfect food, as it consists largely of nitrogenous material. Fruit and grain food, on the other hand, are stored up force, meant by the parent tree or plant, for the growth of its offspring until it could absorb nourishment from the earth. These foods contain no waste stimulating matters, but being perfect in themselves, and containing everything necessary for the young plant, are also perfect food for man.

Observation shows strange comparisons between the vegetarian and the ordinary vegetable and flesh eater. The non-flesh eater is larger-boned, taller, thinner, fairer, and clearer skinned, and more hairy than his flesh eating companion. His brain is clearer, his thoughts freer, and his mind receives and retains impressions better than does that of the mixed feeder. His eye is brighter and clearer, his step springier, and his whole being more erect; his teeth last longer, his breath is sweeter, and all his senses are more acute than he who lives on flesh. The vegetarian has usually an even, serene temper, that is not upset by trials and troubles, but is able to bear them well. He lives long and healthily, and inquires deeper into the conditions of life than does his flesh fed friend. His passions are under control, and his animal nature does not show itself overmuch. From a purely physical point of view the vegetarian is much the superior being. He sees the follies of life, and wastes little of his time and energy in striving for reputation and riches that are useless, but tries more to achieve triumphs over death, disease, poverty, crime and all that degrades his fellow man. We find that vegetarians rarely are slaves to the alcohol crave. As yet I have not come across a consistent

vegetarian who is addicted to drink, or who consumes it in any but moderate proportions. The non-flesh diet containing so much starchy and sugary compounds supplies the system with abundance of carbonaceous bodies, and so there is less demand or craving for them in the form of alcohol than amongst mixed feeders whose diet does not contain so much of these things. Fruit foods contain such a large proportion of water and acid juices that they prevent thirst. By this means the temptation to drink stimulating fluids is less experienced by the fruit and grain eater, than by him who eats flesh. A properly-fed vegetarian is also less subject to the degrading thralldom of tobacco, snuff, or other narcotic habit than is the mixed feeder. These facts may be of immense importance to those parents who desire their children to grow up in the paths of right doing, and to those persons who desire to help in useful reforms that improve the condition of the race.—*The Housewife.*

PHRENOLOGY IN THE SCHOOLROOM.*

WITH eager hopes and pleasant anticipations I hailed the first possibility of coming to New York to learn from the very fountain head of this grand science of phrenology, to receive the words of wisdom direct from the lips of those who have made the "Study of the brain and its influence upon character," a special, earnest study for the last half century.

We had influence and responsibility before, but, after receiving our diplomas and entering the field, some as ministers, physicians, teachers, or lecturers, etc., it will be increased many fold. We shall be teachers in a broader sense. Phrenology has done more than any other science or art for the improvement in the past fifty years in the treatment of insanity, idiocy, and the management of criminals. Its influence has been felt in theology, letters, law, and teaching.

Our best educators of to-day consider phrenology the true science of mind, and the only one that can be applied to the education of children. If we would save the nation and improve the morals of society, we must save the children. Phrenology would enable the teacher to solve many difficult problems in school-government, which, without it, will remain a mystery and result in serious injury to the young. Children often seem dull in one or more studies, but phrenology would enable the teacher to appreciate the strong faculties and perhaps see the possibilities of a Watt, Webster, Beecher, Edison, or Nest. He or she will find the child's weak faculties,

* An Address delivered by Mrs. Morris before the American Institute of Phrenology.

cultivate and stimulate them to action, and guide his efforts in that direction in which he can make the greatest success in life.

So great is the responsibility of the teacher in training and educating the children with as many different dispositions and equally as varied home training, that, if it were possible, we would have him or her perfect. In order to select the most capable person to fill this important position, the applicant should be examined by a competent phrenologist.

The teacher is required to teach many branches. Among these are botany, physiology, etc. One more study is necessary, that of phrenology. If, as many claim, we have already too many studies in our schools, would it not be better to put aside some less important study, for is not the study of "Human Nature," the crowning work of our Maker, of greater importance than that of plants or flowers? Physiology in most of our schools is taken up more as an accomplishment than a useful study. The pupils do not begin this until they have finished the common branches and are ready for the High School. The greater part of them never reach this point, for necessity compels them to leave school before physiology is reached.

Those who are fortunate enough to study physiology, begin at the feet and work up to the head, every part increasing in importance as they advance. They have finished the eye, and one step more, the "Masterpiece" of this wonderful structure, the brain, the seat of thought and nervous system, is reached. But this controlling organ, upon whose health, size, quality, development, and culture our character, talents, and natural tendencies and capabilities depend, is little more than named. Its beauties, grandeur, and importance are passed over unexplained. Phrenology is the only true physiology of the brain.

The best teacher is he who best understands the material he is working with and how to make the most of it—the pliable, stubborn, or susceptible nature of the children, whose future success or failure in life is in his hands, like clay in the hands of the potter. The children of to-day are the men and women of to-morrow. A teacher's work lives after him. In my eleven years' experience in teaching, I had the opportunity of using phrenology in the school-room, with the most encouraging results. I found it a wonderful incentive to study, good conduct, and self-improvement to pupils and teacher alike. I made it plain and interesting to them with a bust, illustrated model head, THE PHRENOLOGICAL JOURNAL, and books written for the teacher.

In the present educational system, but a very small portion of the brain is considered worthy of notice. The child's intellect may already be overworked and sapping his bodily strength, yet with pride the teachers and parents keep up the crowding, cramming process, while, through neglect, his executive, moral, or social nature is starving or running wild.

The perfect man or woman is one that has a well balanced physical, moral, intellectual, selfish, and social development. If a child has already too large firmness, do not excite it by setting your firmness against his. Appeal to his reason, conscientiousness, and self-respect. Put your hand on his head; tell him what organ makes him stubborn. Let him examine his own head; show him pictures to illustrate this. Be kind but firm, and let him feel you are his friend and helper. He will soon feel you are right, and, knowing his weakness or his excess, he can control himself better. "To be forewarned is to be forearmed."

Other very large or small organs, as self-esteem, combativeness, destructiveness, hope, acquisitiveness, etc., should be treated in a similar way. Don't appeal too much to approbateness, which is the most abused by being the most used organ, by teachers, friends, and parents, in governing children. It takes the place of conscience, self-esteem, caution, and reason; and in fact it becomes the pivot around which every action or thought revolves, in most heads. If a child neglects its duty or does a wrong act, don't say, "What will people say of you? How will it look? That is not pretty or nice," and many other ways of teaching it to think, live, dress, and to mould its very existence by this abnormally active approbateness. Teach them to do right because it is right, and through self-respect, that the boy just like other boys, and the girl that must be like other girls, do not amount to much.

Teach them to be themselves, to think for themselves. Do not wait to see what Mr. or Mrs. Grundy will say or think of them, but do what their better nature tells them is needed and right to be done.

Little children as well as older ones can understand phrenology and like it. By appealing to reason and all the noble traits of character in children, through phrenology, I found they were easier controlled, learned better, and the love, respect, and confidence they showed me, never could have been gained by force of the rod. I gained the respect and confidence of the trustees and parents, and so was able to get positions more readily. They also became interested in the science themselves.

Sister students and teachers, phrenology has done even more for me than all this. Through phrenology in the schoolroom, I met the dearest, truest friend, companion, and helper of my life, my husband.

Dear instructors, fellow students, and friends, we must soon bid each other farewell, and begin our important life work. Some in the North, South, East, and West, others in the Old World and on the islands of the sea. May we not falter, but push steadily onward, each doing his part well. We shall ever look back upon the past weeks as being full of instruction, interest, and pleasure, ever gratefully remembering our kind teachers, Mrs. Wells, Prof. Sizer, Dr. Drayton, Drs. Sizer, Gunn, and Ordronaux, Rev. Mr. Dill, and others who have laboured so earnestly and untiringly to help us prepare for this great work. May your lives be long, happy, and prosperous. May we ever be willing and able to help bear the burdens you have borne so long and faithfully alone, shall be the constant prayers of the phrenological class of 1888.

Poetry.

THE SQUIRE OF DUNWANDLE.

THE Squire of Dunwandle ! Have you heard of his story—

A story of loving and daring as bold

As ever was writ in the annals of glory,

Or sung by the gay, gallant minstrels of old ?

The Squire of Dunwandle had lands and had money,

And well he had spent them all through his bright youth ;

The envious were fain to say life had no honey

Left for him,—but only gall, wormwood, and ruth.

A falsehood ! For was not fair Gladys, the queenly,

The golden-haired Gladys, the star of his life ?

And had he not sworn on the altar at Greenly

To die for his love or make Gladys his wife ?

Yes, that had he done, and done it right fairly,

For Gladys had vowed she much cherished his love ;

And he knew by her eyes she spoke it not vainly,

But steadfastly, yea, and in death would it prove.

So the Squire of Dunwandle rose early one morning,

And clad him as gay as a spruce cavalier ;

Then with sprig of genista his hat-band adorning,

He rode o'er the downs to see Baron Trevier.

The Baron was proud, and the Baron was haughty,—

(So different to Gladys, the sweet and the fair !)—

He made the Squire's heart boil with thoughts that were naughty,
Till Gladys, them banning, put sweeter ones there.

But, O what a changed man he was when returning
That eve o'er the downs to dark Greenly and lone !
For deep in his breast, with his love was a yearning
To be in all worthy of Gladys, his own.

No sleep all that night for the Squire of Dunwandle ;
He watched the bright stars as they circled the sky,
Till the Dipper sank low, and its star-blazoned handle
To the dark-looming, mystic horizon was nigh.

Then he rose, and about him his dark mantle throwing,
He mounted his steed and swift rode him away,
Saying, "Two years for Gladys ! how quick 'twill be going !
But two years for Gladys—two years and a day.

"I will sail round the world, and see all that is in it ;
He shall not reprove me for ignorance again ;
And then my bright star, I will win it—will win it,
And wear it, sweet Gladys, without spot or stain !

"For though he reproached me my youth for ill-spending,
And wasting my time in riotous life,
I will come to thee, love, when my two years are ending
And tell thee I'm worthy to have thee to wife.

"For no man that I wot of, and no woman either,
Have I willingly wronged : God knows it is true !
And though time and gift, I have made much of neither,
That I did not know Gladys is all that I rue.

"For then had I conned all that poets could tell me,
And all that divines could instruct me to boot ;
I had learned all of grammar in learning to spell thee,
And known all of harmony in hearing thy lute.

"O, Gladys ! Sweet Gladys ! my angel be ever,
And I thy true knight and fond lover will be ;
Naught—danger nor hardship—shall stint my endeavour
To be in all worthy of heaven and thee !"

So over the foam in his good yacht he wandered,
As free as the breezes that filled out his sail ;
And little he recked of the harpies that slandered
His studious youth as he fronted the gale.

As bold as the hawk, and as fearless in flying,
He swept the broad seas from equator to pole ;
And no Viking of old, when the storm-bird was crying,
Felt half the delight that expanded his soul.

For Gladys had promised—and she would be true to him ;
So what were two years but one day of delight ?
And when the stars rose, he knew her thoughts flew to him
Over the billows, and through the dim night.

What are distance and space to hearts that are bounding
 With love to each other? Love leaps every bar,
 And though storm-winds be sounding, and darkness abounding,
 The heart of the lover points true to its star.

So was it with Gladys and gallant Dunwandle,
 As she watched in her bower, and he trod the salt sea;
 The sun was their lamp, the moon was their candle,
 But love was the light that bid phantom cares flee.

Thus the days sped like moments, and ere one had reckoned
 The sun had twice run through the chambers of heaven,
 When the wanderer, obeying the star that him beckoned,
 Found at eve his brave bark safely sheltered in haven.

O, then how his heart leapt as shorewards he bounded,
 And once again trod on his glad native earth!
 The flowers gaily smiled, the birds their lays sounded,
 And all seemed to echo his Gladys's worth.

Right happy was he, if mortal was ever,
 That night as he uttered his full-hearted song,
 Till the owls in the tower were fluttered as never
 Had happened before in their tenancy long.

"O, Gladys! sweet Gladys! I am here, I am near to thee,
 Never again to depart from thy side;
 I'm calling, my love, O, dost thou give ear to me?
 I'm coming, sweet Gladys, to claim thee as bride."

Yes; Gladys had heard, through darkness and space had heard,
 The voice that she knew so well calling her name;
 But, O, while her heart with love to her knight was stirred,
 Her bosom was racked with deep sorrow and shame.

For another had come, and with bright gold to woo for him,
 Had won her proud father, who bade her accept
 The one she despised, while her heart beat so true for him
 Who over the foam to his true lover swept.

With dawn of the morning came news of this treachery:-

"I will not believe it!" he cried in amaze;
 "I'd rather believe in some devil's mad witchery
 Than credit a word in my Gladys' dispraise!"

But his heart was on fire, and with Ronald stretched under him,
 He sped o'er the downs like a kite through the storm,
 Resolved that no man from his lover should sunder him,
 So long as her troth was his, loyal and warm.

The wind and the rain beat on horse and on rider,
 And swept the wide plain in their pitiless might;
 But never the storm nor the demons that guide her,
 So ruthless as he who jail'd Gladys that night.

Bolted and barred was her chamber securely,
 So high in the tower perch'd o'er the ravine;

But lovers have wings like the falcon, and surely
 O'erfly all the dangers that lie them between.
 So, turned from his door by the father so haughty,
 The Squire of Dunwandle roamed over the plain
 Till the sun sunk in gloom, when with sorrow distraught he
 Approached the false Baron's tall towers again.
 Then high o'er the cliff, like a star in earth's ceiling,
 He saw a dim light gleaming down on him there ;
 His heart bounded gladly, and on the sod kneeling,
 He vowed he would reach it or die in despair.
 Then up the bald face of the cliff all so featly
 He climbed to the foot of the ivy-grown tower :
 "Now, plant of true lovers"—he prayed to it meety—
 "Hold tight while I mount to my dear lady's bower !"
 The brave ivy held, and upbore him right yarely,
 And he spoke with his love at her casement that night ;
 Then away o'er the downs : "I have won my love fairly,"
 He cried, "and will stand 'gainst the world for my right !"
 The wedding day came ; and the bride at the altar
 Stood waiting with bridesmaids and cousins and all ;
 Some watched and some fretted, some heard the bride falter,
 "I wish he would come !" when the noise of a brawl
 Took all to the door with a rush and a clatter
 To see what had caused e'en a saintship to smile—
 The groom and the groomsman all dripping, the latter
 Thick covered with weed from the pond by the stile.
 Some laughed and some cried as the worthies explained how
 A ruffian had tripped them, and tossed in the wave ;
 While one ran to let the poor bride so detained know
 The why and the wherefore of upset so grave.
 Then a shout and a cheer, and away down the track
 The gallant Dunwandle rode *ventre-à-terre* ;
 Brave Ronald beneath him, and firm at his back,
 The bride in her white weeds so winning and fair.
 Ah, curses, they heed not ! Get horses and riders,
 And follow them quickly, false Baron Trevier ;
 Each moment you lose makes you ranker outsiders
 In the race you must run, would you stop their career.
 Mount bridegroom and groomsman ! Spur forward your keenest !
 She's worth a good chase, is that golden-hair'd bride.
 Look ! yonder they fly, where the hill-side is greenest ;
 He goes for the port where his schooner doth ride.
 "Heigh, Ronald ! brave Ronald ! O bonny brown steed of mine !
 Thou hast borne me full often through dangers galore ;
 But ne'er till to-day has this sturdy broad back of thine
 Borne burden so precious as now to the shore.

- “Heigh, Ronald, my beauty! they cannot o’ertake thee,
 Though whip and though spur they ply never so hard;
 Thou wilt outdo thyself ere they ever shall make me
 Yield the girl I have won as my true love’s reward.
- “Ay, Gladys, my darling, thou art now mine for ever;
 Their steeds must be fleet to catch Ronald to-day;
 My boat is ashore and my good yacht a-quiver
 To feel thee and fly with thee over the spray.
- “Ah, two have dropped out! and there’s Thorpe to the right of us;
 Another good mile and we’ll have the broad sea
 Full fair in our front, all dazzling and bright to us,
 And my good schooner swinging so stately and free.
- “Yet one more is gone! and now there’s but three of them,
 And yonder the sea stretches loving and fair;
 And the wind blows to south, to carry us free of them—
 Free, Ronald—free, Gladys—free, free as the air!
- “Now bear thee up bravely, the race is nigh won for us,
 Another has fallen far out to the rear;
 Was wager—so weighted—high stakes—ever run for thus?
 But Ronald, my darling, has never a peer!
- “But two miles to run!—and lo, Gladys, out yonder,
 My bonny bark sits as a bird on the tide!
 Two miles—and thy bridegroom dejected may ponder
 How best he may buy a less mettlesome bride.
- “Ah, they gain on us now! Yes, slowly, but steadily,
 So Ronald, my beauty, ’tis life or death now!
 All thy might, my good steed!—ah, thou answer’st so readily,
 Like dog from the leash, or as shaft from the bow.
- “Thou trembl’st, my Gladys! fear not, they are out of it,
 For here at our feet lies the bright shore at last;
 And there are my men, too, to make a glad shout of it,
 To pull us aboard and pile sail on the mast.
- “Safe! safe! my brave girl! Ah, Ronald, my beautiful,
 Thou hast laid a great debt on thy master to-day!”
 But ere the Squire ended the good steed so dutiful
 Was down all his length on the sand of the bay—
 Dead. “Dead! Ah, my Ronald, it grieves me to think of thee
 Dying to win me the pride of my life.
 Poor Ronald! So sorrow is doomed the next link to be
 To joy in the chains of earth’s passions and strife!
- “But come, my good Gladys! thy father approaches;
 ’Twere ill if we met in fell anger to-day,—
 So, give way, my lads!—Heaven grant his reproaches
 Be thanks ere thou put thy pure bride-weeds away!”

A. T. S.

HO! FOR SLUMBERLAND.

A little song for bedtime,
 When robed in gowns of white,
 All sleepy little children
 Set sail across the night
 For that pleasant pleasant country
 Where the pretty dream flowers grow
 'Twixt the sunset and the sunrise,
 "For the Slumber Islands, ho!"

When the little ones get drowsy,
 And heavy lids droop down
 To hide blue eyes, and black eyes,
 Grey eyes and eyes of brown,
 A thousand boats for Dreamland
 Are waiting in a row,
 And the ferrymen are calling,
 "For the Slumber Islands, ho!"

Then the sleepy little children
 Fill the boats along the shore,
 And go sailing off to dreamland ;
 And the dipping of the oar
 In the sea of sleep make music
 That the children only know,
 When they answer to the boatman's
 "For the Slumber Islands, ho!"

Oh! take a kiss my darlings,
 Ere you sail away from me,
 In the boat of dreams that's waiting
 To bear you o'er the sea ;
 Take a kiss and give one,
 And then away you go
 A-sailing into Dreamland,
 "For the Slumber Islands, ho!"

THE DIVINE EXAMPLE.

When God gave man his heritage
 Of tree, and plant, and vine,
 That healthful fruit and beauteous flower
 Should for his joy combine,
 'Twas not that he each blessing fair
 Might to a curse transmute,
 And to a poison-goblet turn
 The juices of the fruit.
 Upon the thousand verdant plains
 Where May her seed-hymn sings,

For quenching thirst of man and beast
 There gush health-giving springs.
 No poisoned chalice Nature holds
 To thirsting mortals' lips,
 No maddening poison to destroy
 Or reason's powers eclipse.

DEXTER SMITH.

Notes and News of the Month.

MR. CHARLES W. ABLETT has now established himself for the season at Margate, where those visiting this favourite watering-place will find him in the Marine Palace as before.

MR. FOWLER will be pleased to see the members (and their wives) of the British Phrenological Association at his home, West View, Grove Park, Kent, for a social afternoon and evening, Saturday, July 27th. Trains from Charing Cross, 2.48, 4.5, and 5 o'clock. Cannon Street, 2.56, 4.13, and 4.48. Will members intending to accept this invitation kindly send in their names to Mr. Fowler, Imperial Buildings?

BURNT ASH HILL WESLEYAN CHAPEL.—Miss Jessie A. Fowler gave an address, "On a Trip to Australia, and the Temperance Lessons it has Taught," on Thursday evening, the 13th inst., to the Band of Hope and members of the congregation of the above Chapel. There was an unusually large attendance. A very pleasant and profitable evening was spent. C. K. Kenyon, Esq., who has just returned from a tour in America, who had also previously taken a trip to Australia, took the chair, and endorsed Miss Fowler's remarks. At the close a hearty vote of thanks was given to the lecturer, and a desire was expressed that she would soon visit them again.

Phrenological Notices.

KIBWORTH.—Prof. Morrell has lectured twice at our hall, and on both occasions he captured the attention and sympathy of his hearers. His public delineations of character showed how deeply and carefully he had studied his subject, and the results of his private examinations were declared to be perfect. I have great pleasure in moving that Prof. Morrell receive a larger share of public attention and patronage.—Rev. W. F. Dart.—From the *Leicestershire Village Advertiser*.

Correspondence.

To the Editor of THE PHRENOLOGICAL MAGAZINE.

SIR,—At the monthly meeting of the British Phrenological Association on Tuesday June 4th, owing to the unavoidable absence of Mr. Story, it was deemed inadvisable to discuss his Paper on "Objections to Phrenology"; and Mr. Hall kindly introduced points for discussion under the head of "*Man's relationships to the world in general,*" pointing out analogies existing between the physical conditions, geography, magnetism, electricity, chemistry, &c., and animal life. Mr. Hall, however, did not consider his remarks in sufficiently prepared form for THE MAGAZINE. The chair was taken by Mr. Brown, of Wellingborough, and a pleasant discussion followed. The Chairman, in summing up, made some very pertinent remarks upon the bearing of Phrenology upon education and religion, its value to the preacher of the Gospel, to the visitor of the sick, enabling him to quickly get at the mind of the sufferer, and to say a kind word direct to the point. Phrenology opens up a wide sphere in its relation to religion.

Mr. Fowler, who was not present, sent an invitation to the members of the Association, to pay him a visit at his private residence, West View, Grove Park, Kent, on Saturday afternoon, July 27th, and it is hoped a good number will be able to accept the invitation.

Yours truly,

G. Cox.

Answers to Correspondents.

W. MUIR, N.S. Wales.—The person you enquire about has not served under me as a student. Neither is he a member of the British Phrenological Association, and he holds no certificate from that society. Shall be glad to hear how you succeed.

Book Notices.

Blackie's Modern Cyclopedia of Universal Information. Edited by Charles Annandale, M.A., LL.D. (London: BLACKIE & SONS). Vol. I.: A. to Bla. Vol. II.: Bla. to Con. It is not easy to say much of these two handsome volumes before us, because it is impossible to say anything but what is commendatory, and also because there is not one among its pages of truly "universal information" which calls for special remark. "Comprehensive in scope, handy in size, moderate in price, and generally adapted to the needs of the day"—it is all these; and it will doubtless further fulfil its aim in being especially useful to the increasing class who wish to have the means

of ready reference at hand. Though necessarily brief and superficial, it is sufficiently profound for those who cannot go to "books in general." The articles are clearly and tersely written, and are brought up to the latest date—a noteworthy feature being those on contemporary "celebrities" in art, literature, etc. Many of the technical articles, further, are either written or revised by specialists. In paper and print we have all that could be desired; the maps are good; and the illustrations tasteful and interesting. We can heartily recommend the "Modern Cyclopedia" as a handy and useful book of reference.

The Primitive Family.—The question which is handled by Mr. C. N. Starcke, of Copenhagen, in the book on *The Primitive Family: Its Origin and Development* (Kegan Paul, Trench, and Co.), which forms the sixty-sixth volume of the "International Science Series," is one that has engaged the earnest attention of inquirers and scientists in all historic times, and has been the special battle-ground of opposing theorists ever since the systematic application of the comparative method elevated ethnology and philosophy to the rank of real sciences. It is, indeed, a question of the deepest interest and importance, for its decisive solution would furnish the key to many of the most perplexing enigmas presented by existing social, political, and even ethnological phenomena. But can it ever be decisively solved? That seems to be exceedingly unlikely, for the obvious reason that family relations of some kind must have been established among the human race at a period incomparably more remote than any of which the least trace remains. In other words, the materials for any effective application of the comparative method in order to determine the original form of the family are absolutely wanting. There are, of course, available direct historical accounts of the development of a single community during a long period; the narratives of travellers who have described an isolated phase of the life, as it existed at the time, of a race either now extinct or still living; ancient laws, customs, myths, and archæological remains; from all which it is possible to arrive at a tolerably trustworthy idea of the different developments of the family among various races at a very early period. But how these developments came about, and from what precise relations they sprung, are matters of pure inference and speculation; and, as Mr. Starcke clearly shows in this work, they are points on which investigators of the highest eminence have arrived at widely different conclusions. Whether the family took its rise from a gradual modification of the habit of promiscuous intercourse or monogamy was the earliest rule: what was the original meaning and conception of kinship, and by what causes that conception has been modified among the various races: whether descent by the female rather than the male line was primitive in any community: the nature of the earliest relations between parents and children, and of the obligations accepted by each: these and many other points have been and are the subjects of vigorous contention between authorities of such weight as Bachofen, Dargun, Girard-

Teulon, Lubbock, M'Lennan, Sir Henry Mame, J. D. Mayne, L. H. Morgan, Max Müller, Tylor, and others; and where such doctors differ, who is to decide? We are not sure that Mr. Starcke's contribution to the controversy will be of much help to lay enquirers. It is a work of great ability and enormous erudition. The author seems to have well-nigh exhausted the literature of the subject, and we do not know where to find within the same compass—or indeed in any compass at all—so complete a statement and candid an analysis of the principal theories that have been advanced on the question at issue. But Mr. Starcke's attitude, as he himself frankly avows in his preface, is chiefly critical; and his criticism is, moreover, essentially destructive. He examines successively the views of other writers, and sets forth very clearly the reasons for doubting their correctness. But his own opinion, if he has one at all, is not so distinctly formulated that it can be easily grasped. He seems to lean, on the whole, to the view that the primitive family sprang from monogamous relations, which were afterwards modified among some races by various influences and conditions, and have been strengthened in others in the same way. It remains to add that the book, as is perhaps only proper in a volume of this series, is essentially one for scientists, both in its method and terminology.

Home-tried Recipes.

It is hoped that the following recipes, may interest many families, who are in daily quest of common-sense, economical, wholesome, and well-ried puddings, pies, and supper dishes, and that they may become substitutes for those most indigestible meat suppers which are so universal.—J. A. F.

A USEFUL TABLE FOR KITCHEN USE.

Thirty drops of a thin liquid fill a middle-sized spoon. Four teaspoons are equal to one tablespoon. Two dessert spoons are equal to one ounce. One glass or large coffee-cup are equal to half-a-pint. One tablespoon of salt or sugar weighs one ounce. One middle-sized hen's egg weighs two ounces. One good sized apple weighs three ounces. One pint of bread-crumbs weighs eight ounces. One quatern, or half-a-gallon, weighs three-and-a-half pounds. One gallon weighs seven pounds. A peck, or stone, weighs fourteen pounds. A bushel, or four pecks, weighs fifty-six pounds.

ORANGE PUDDING.

Pare and slice four large oranges, sweeten, and put in a pudding-dish. Boil one pint of milk and stir in two tablespoonfuls of corn-flour, mixed with one tablespoonful of cold milk; add yolks of two eggs, beaten with half-a-cup of sugar. Boil a minute, and pour the custard over the oranges. Make a meringue of the two whites of eggs and three tablespoonfuls of powdered sugar, spread over the pudding, and brown in the oven. It is very nice eaten cold.

BATTER PUDDING.

Take two cups of flour, two eggs, two cups of milk, one tablespoonful of sugar, one teaspoonful of baking powder, a little salt. Beat the flour and milk together until every lump has disappeared, then add the other ingredients. Boil in a well-buttered basin two hours. Experience has found that if the pudding is put in a quick oven ten minutes before sending to the table it will be greatly improved. The same ingredients poured into a meat-tin, and baked in a rather quick oven, will turn out whole, or can be cut in squares.

RICE PUDDING (Extra Good).

Take a quarter-of-a-pound of rice boiled in a quart of milk. When boiled thick, pour it into a pan and stir in one ounce of butter, a cup of white moist sugar, grate in nutmeg according to taste, and add a little rose-water. Stir all well together, and when cold add two yolks of eggs. Butter a dish and pour the pudding into it, and bake until a light brown. Put a layer of red currant jam on the top, beat up the whites of eggs to a stiff froth, and mix with a little icing sugar; spread over the pudding, and brown in the oven a few minutes. Take half the recipe for a small family.

PIES.

Apple Custard Pie. Peel several large, sour apples and stew till soft; rub them through a sieve. Beat up three eggs, one half cup butter, one cup sugar, flavour with nutmeg, and mix well together. This mixture is to be put into three flat tin pie-plates, covered with bottom crust only. When baked, if wanted on the table at once, take the reserved white of one egg, beat well, and add a little icing sugar, and spread on the top of pies. Brown in oven a few minutes. Take a third of the recipe for one pie.

American Cream for Flat Pies. Take one pint of milk, two eggs, half-cup of flour, half-cup of sugar. Boil until it thickens. Sufficient for two pies.

English Custard for Flat Pies. Beat up two eggs, mix well with a pint of milk, a tablespoonful of sugar, and pinch of salt. Pour into tins an inch thick, covered with paste, and grate a little nutmeg over the top. Bake in moderate oven.

SUPPER DISHES.

Gooseberry Trifle. Put one pound of fruit and several tablespoonfuls of water in a dish in the oven; when soft press through a sieve. Have ready a cup of milk or cream, and boil a few minutes. When cold add two well-beaten eggs and white sugar to taste.

A Delicious Summer Fruit Cream. Raspberries, strawberries, red currants, may be used. Take a pint of milk, or part cream if handy, one ounce of gelatine, and a third of a pint of fruit-juice, sugar to taste. Boil the milk and gelatine previously dissolved, until well mixed. Strain through a hair sieve. Let it cool, then add the fruit-juice and stir well. Add the sugar, put in a well-buttered or oiled mould, and place in a basin of cold water. Soften the fruit as for *Gooseberry Trifle*.

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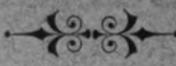
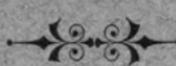
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PHRENOLOGICAL DELINEATIONS OF THE
PRINCESS LOUISE OF WALES AND THE
EARL OF FIFE.

PRINCESS LOUISE OF WALES.

THIS lady has a favourable physiological organization for balance of power, stability of health, and capacity to endure the trials of life. She is not subject to extremes; she will not contradict herself in word or deed. She will improve on acquaintance, and will show to especial advantage in the hour of trial. If required, she could adapt herself to practical life and varied conditions, although enjoying affluence and luxury. Her intellectual powers indicate a disposition to be governed by experience and observation. She has good perceptive power, a quick eye for shapes and proportions, and a capital memory of places, faces, and events, with good literary ability in describing them. She could work by the eye as an artist, and would be a good judge of artistic display. She is quite alive to what is going on around her; is very apt and appropriate in her remarks, and is characterized for intuitive perceptions of truth of character and of the motives of others. Her mind comes quickly to results, and she can act as correctly on the spur of the moment as with a long time for reflection. Her mind is easily trained to order and system. In conversation she will be easy and flowing, if not copious, in her style. She is capable of making nice distinctions, of analysing closely, and of drawing correct conclusions. She can also use, and accurately apply, the ideas of others. She is in earnest, means what she says, and is not wont to trifle. Yet she has plenty of life and vivacity of mind, with all the indications of a social, loving, and domestic nature, having, however, more control over her social impulses than many have.

As a friend or a lover she will be all she pretends to be, if not more. She has good maternal qualities, and will be

devoted to her family and home. Nor is she pretentious or over-anxious to make a display. She is marked rather by pride and respect than by vanity and display. Having a full share of energy and strength of will, she will sustain herself and show firmness and presence of mind in times of danger. The physiological indications are favourable to a happy union and fruitful results in marriage. Comparing the Princess with the Earl of Fife, it is seen that he will do the thinking, she the looking ; he will be characterized for



From Photograph by Messrs. W. & D. DOWNEY.

judgment, she for knowledge ; he will be theoretical, she practical.

He will exert a regulating, she a stimulating influence ; she will act from first impression, he will ponder well over subjects before deciding. Her character is greatly the result of careful training and most favourable surroundings ; his is the result of parentage and hereditary gifts as well as culture. She will not meddle with her husband's business nor agitate subjects of

policy or reform ; nor will she start new and radical changes. She may seek opportunities to do good and add to the happiness of others as she sees their needs. He will do good in a wholesale way by establishing institutions, encouraging general reforms, and giving his cheque rather than the small change he happens to have in his pocket. More push and force of mind would enable him to appear to better advantage ; more reflection and ability to manage complicated subjects would strengthen her intellect.



From Photograph by the London Stereoscopic Company.

EARL OF FIFE, K.T.

THIS gentleman has a very marked organisation and more than ordinary grasp and comprehensiveness of mind ; his physical organisation is most favourably developed for an ample amount of long life, vitality and health. He actually has a powerful hold on life and must have descended from a long-lived ancestry. His chin indicates an ample amount of

capacity to enjoy mere physical existence, and under favourable circumstances he would prove himself equal to any emergency in life. He has a powerful chin, a well-developed neck, with large shoulders and lungs, all of which are favourable to enjoy life. He can enjoy any amount of outdoor life where there is plenty of fresh air. He may not be characterised so much for a sharp, acute, intense cast of mind, as for strength, comprehensiveness, and general grasp of mind. His head is large in the superior part, the reasoning brain is amply developed; he is quite original in his thoughts and has plenty of them; is well qualified to organise, plan, lay out work, and establish fundamental principles; is not so well qualified to attend to the details, for his talents are not so scientific as they are philosophical. His memory of common occurrences is not so good as his memory of thoughts, principles, and plans. He is particularly good to analyse, compare, criticise, discriminate, see differences, and take the advantage of circumstances; he is able to make nice distinctions between the quality and condition of one thing as compared with another. He is intuitive in his perceptions of the state and tone of mind of others, and knows how to manage men quite intelligently. He has a broad head in the temples and above, giving scope, breadth of mind, taste, sense of beauty, imagination, and perception of the perfect.

His moral brain, being large, indicates more than ordinary capacity to exert a personal influence over others. He will be less liable to go to the bad, and better able to resist temptations, and work up into a moral and spiritual tone of mind.

His sympathies are strong, his humane feelings are tender, and he readily takes an interest in the welfare of others; in fact, all the moral brain appears to be fully developed, as though he were strongly impressed with moral truths and duties; the combination of the faculties favour consistency, circumspection, and uniformity of life and action, so that one day or part of his life would harmonise well with another. He seldom goes to extremes and excesses.

He is neither proud nor haughty, but has that appreciation of himself which his intelligence and his sphere in life warrant him to have; he can adapt himself to the humbler classes of society if necessary. He has the power of applying himself and continuing thought and feeling, of being thorough in his investigations, and of finishing what he begins. He is not so much characterised for impulsiveness, excitability, and spontaneous action, as he is for holding on, persevering, and adhering consistently to the position that he has taken.

His social brain is not particularly prominent; he will value

his special friends but he will not go after society nor be so much of a society man as many; would prefer others would come to him rather than he go to them. His love is more conjugal than passionate, would be more true as a companion and less inclined to wander in his affections than many.

He will be slow in forming attachments, but he will be constant and uniform and stick to his old friends and never form new acquaintances at their expense.

He is a lover of home and would prefer to centre his pleasures in his own homestead than to go out into company to enjoy himself.

His pleasures are mental rather than physical, and he prefers intellectual society rather than that which is more convivial.

His gifts appear to be those connected with managing money matters, estates and complicated affairs. He could not very well attend to details where close observation and nice accurate memory of details is required.

He has a full, fair share of energy, but would not fight unless there was a good cause; he cannot hate very dangerously.

Is comparatively prudent in what he says, and knows how to keep information to himself that might do mischief if told.

He is better prepared to set others to work and tell them what to do and how to do it than he is to apply principles himself, for he is rather more theoretical than practical, more philosophical than scientific.

L. N. FOWLER.

SELF-CULTURE.

CULTURE is orderly growth, and pertains to that only which is a form of life. A machine cannot grow better: it can but be made on a better principle. Herein a plant or an animal has an advantage. Man, who is more than both, has certain additional advantages. After the initiatory stages of his infancy, he can more and more intelligently survey and come to understand what there is in him to be cultured, and what there is without and around him to be made use of to that end. The fact that we are so constituted as to be able to grow only by our own action, and that the manner of our growth will depend as much upon the knowledge and direction of our capacities as upon those capacities themselves, makes it plain that with us peculiarly, and in the truest sense, all real culture must be self-culture; that we shall never be able to claim creditably any more than we acquire with the

means at our disposal ; and this points the way for our endeavours.

PHYSICAL CULTURE

is of incalculable importance, inasmuch as all healthy mental and moral action in this life is connected with, and must be carried on through, the material instrumentalities of the body.

If we have weak lungs, a weak heart, or a weak brain, or if their functions are obstructed, all other development will be impeded. The horticulturist, in order to bring out the life of his plants to perfection, goes round and watches their growth and appearance from the outside. If he sees some are exhausting themselves by growing too high, he nips their tops off. He lops the branches of others that have become too broad and spreading. He is determined they shall not grow out of the form and shape proper to their true character. What the gardener here does for his plant, we should do for our bodies. If we are growing too stout, or too thin ; too coarse, so as to be obtuse, or too fine, so as to have become too sensitive ; if we have too much colour, or too little :—these things are adjustable. The beautiful truth is, that health is natural, and nature's powers of recuperation are marvellous. She is always on the side of those who try, and hence it is never too late to mend, even in the balancing up of our temperaments.

Why, our whole body, from brain and nerve to muscle and bone, can be made over again, if we are not too old or too stupid ! And really the means to be used are very simple—we have but to eat, breathe, and work properly, and almost all things become possible to us.

Surely it is obvious that these things must be done by ourselves. The doctor cannot do them for us, however accommodating and attentive he may be ; nor can anyone else. We ourselves are responsible for the proper use and treatment of our bodies, and must take the consequences of that responsibility.

MENTAL CULTURE,

or the culture of the intellect, should go alongside of physical culture. Ignorance is the parent of vice ; and though knowledge is not invariably the parent of virtue, it must be wilfully perverted to fail of this. Then, again, ignorance will ever disenchant. To the intelligent, nothing will make up for the lack of intelligence, however kindly they may attempt to conceal it. If we cannot talk on all the subjects which engage them, we should, at least, be able to take an intelligent interest therein. Failing this, we cannot be surprised if, at

times, they grow almost as irritable as Artemus Ward, who, on one occasion, is said to have been sitting next in the railway car to a man wrapped up in a rug, whom he found it very difficult at first to get a word out of. At length, however, his efforts succeeded, when he began directly to question him. "Have you seen the last thing of Horace Greeley's?" he asked. "Greeley! Greeley!" interrogated the man in return; "who's he?" This silenced Artemus for a few seconds, when he made another attempt. "George Francis Train has been kicking up a rare dust in the country; what do you think they will do with him? put him in a Bastile?" "Train! Train! George Francis Train! never heard of him!" This silenced the questioner for five minutes, when he tried a third time. "What do you think of Grant's chance for the presidency?" he now inquired. "Grant! Grant! why hang it man, you seem to know more people than I ever heard of!" This exasperated him; and glaring round upon his fellow-passenger, he exclaimed, "You confounded ignoramus! did you ever hear of Adam?" "What's his other name?" asked the man coolly.

But brain work kills! Oh no; its brain worry that kills. Brain work, and plenty of it, if orderly, while it cultures, is a health and life preserver. Galen wrote three hundred volumes, and lived one hundred years; Hannah More, the only writer in a family of four sisters, outlived the other three, and reached the age of ninety-eight; Hobbes lived to ninety-one, Michael Angelo to eighty-nine, John Wesley to eighty-eight, Herschel to eighty-four, and Chalmers to eighty-three.

The brain, like every other organ, works easiest along the line of habit; indeed, so easily, that at length its well-timed movements become in a sense automatic. If the brain is unoccupied, not only will the intellectual capacities themselves, and the feelings suffer debility, but all the functions of the body will become debilitated also, through receiving a diminished or vitiated supply of nervous stimuli from that organ which is the fountain of nervous energy for the whole body. This will explain why many, without having any recognisable disease, are habitual invalids, from the defective or irregular exercise of their brain solely.

How often do uneducated men retiring from business in the prime of life break up constitutionally! And the same class of women whose position in life has improved so as to enable them to leave to others the family affairs which have hitherto occupied them before old age has diminished corporeal vigour, find little else in their few last years but rheumatism and discontent.

We have no need to be afraid of using our brain if we use it temperately, and each part thereof in harmony with the others, and with bodily stamina. Of course, if we drive it incessantly in violation of all physiological law, or run to death one class of its organs while leaving another class to vegetate, a breakdown of mind, or body, or both, is inevitable.

We do not here mean that we are to work its every organ equally, without regard to its inherent limit of capability, but as nearly so as possible, that duly considered. Some organs are so much stronger than others that they can do double the work without exhausting themselves as much; though it is not wise to work wholly on this principle, or we may become men or women of one idea. Supposing we were geniuses, that were pardonable perhaps. We enjoy the stories of the really great minds, who were forgetful and almost idiotic about other things than they were engaged upon. Of Newton making two holes in his study door, one for the cat and another for the kitten to come through. Of the great man who, being left on one occasion to get his own breakfast, put his watch in the boiler, and stood timing it by his egg. But when these sort of things are without compensation or spontaneity, observers may well become slightly impatient. It is not well, as a rule, to be always thinking and never looking, and so fall over people before you can see them. Or to be always looking and never thinking, with eyes wide open, and mouth agape, but empty-headed at the end of the chapter. Nor should we be for ever reading, and never talking, or out of our well-stored minds as much will be obtainable as out of a box locked up, and its key lost. But worse still, if we are always talking, and never reading, thinking, or looking to any more useful end than to tell everything without knowing it accurately.

Each class of the intellectual faculties should be cultured, and as far as possible every single faculty of that class. The perceptives, which are located immediately above the eyes, and which, assisted by the senses, relate us to all the diversified objects of the vast creation. Individuality, dealing with things as mere existences; form, judging of their shape; size, of their extent; weight, of their ponderability; colour, of their hue; order, of their arrangement; calculation, of their number; and locality, of their position.

Some of the proper subjects for investigation by these faculties are physiology—animal and human, inclusive of the laws of health—geology, botany, chemistry, mineralogy, agriculture, domestic economy, writing and arithmetic, drawing and perspective, geography and the fine arts, &c., among which we

should of course pay most, though not an "exclusive" attention, to such as are more directly related to our daily calling. Well-cultured perceptive faculties will in time make their possessors so skilled, rapid, and accurate in taking right impressions, that their estimates will seem to others little short of the magical.

The literary faculties should be cultured also. They are situated immediately above the perceptive, with the exception of one, the organ of language, which has its place just below the orb of the eyes. Eventuality, in the centre of the forehead, gives us the mode of actions, being related to that part of speech called the verb, and when large enables us to remember occurrences as such. Time gives the sense of duration and takes note of the period in which they occurred; tune, a sense of the harmony or discord of such sounds as register them; while language narrates the same, and gives verbal memory. It may seem strange to those who have thought of the organs of time and tune only in connection with music, to find them here spoken of as literary organs; but reflection will show they are also essential to eloquence and oratory, to the making of the proper stops and pauses in reading, and in composition. Herein we intimate that in addition to music, languages, letters and reading are among the studies related to this group of organs. The latter raises the important, and notwithstanding the valuable suggestions already given, still open question of book choosing, on which question we would venture to submit that should any morally directed faculty say, like Augustine's monitor in reference to a new book, "Take it and read," you may do so, even though it was not included in Sir John Lubbock's hundred. A good development of the reflective faculties, which are situated above the literary, along the top of the forehead, completes intellectual culture, their function being to enable us to comprehend principles, and reason out the more remote causes of things; comparison by way of analogy and criticism, and causality by philosophical inferences of a more interior nature. It by no means follows however, that all persons having a large endowment of these faculties are sound reasoners. If the other intellectual faculties are deficient, they may reason from wrong data, and jump often to the most illogical conclusions. Two negroes were looking at the electric telegraph. One, who was more of an observer, exclaimed, "See, Sambo, what dem ar?" "What ar?" "Dem ar wid de glasses." "Dem ar are postes," replied Sambo, who was more of the reasoner, and had now gained time to think upon the question. "What

are de postes for?" pressed his friend, further. "De postes supports de wires," answered Sambo very learnedly. "Oh! and what are de wires for?" Sambo was now nonplussed for a moment, then displaying a row of pearly teeth in a manner that seemed to say, I have it, he replied finally, "De wires; de wires; why de wires are for to hold de postes up."

On the other hand, it is equally true that all the observed and remembered facts in the world will not make a philosopher if these reasoning faculties are deficient; that is why many are wide-awake, apt, fluent, and knowing, yet can neither originate nor sustain a chain of sound argument. They are like one who has bought his bricks and timber, but knows not how to build his house. One of the best aids to the culture of the reasoning faculties, perhaps, is the study of logic. At any rate, to become thinkers we must "think"—the reason possibly why thinkers are so scarce. It is so much easier to believe things because they are told us, than to get to believe them because we have found out that they are true, yet the result is always worth the effort, inasmuch as it is in human rationality that the distinctive superiority of man's intellect over that of the brute creation resides.

In the culture of the intellect, as in all other, we shall do well to bear in mind that teachers' books and systems are but helps, and have of themselves no magical power to make us this or that. It is not those who have seen the most, or read the most, or who have been able to avail themselves of the most expensive means of learning, who are always the best educated. But it is such as know how to summon their powers into vigorous use in an emergency, so as to effect the necessary end.

The greatest of all warriors who went to the siege of Troy had not the pre-eminence because he carried the largest bow, or even because nature had given him strength, but because self discipline had taught him how to use both.

In a region of the brain between that relegated by phrenology to the faculties of the intellect and moral sentiments, are a group denominated as sentiments semi-intellectual, which, when cultured, impart a refining and improving influence to our nature, leading us to appreciate especially the mechanical and fine arts, and to seek to acquire whatever is pleasing and beautiful, constructiveness giving skill and cleverness to invent and design, mechanically or otherwise.

Ideality allies us with poetry, while mirthfulness and imitation find a sphere in the dramatic and amusing. Some good people seem even yet to look upon the whole field of amusements as a sort of outlaw's ground, to be taken posses-

sion of by all sorts of intellectual and moral ragamuffins only ; and then, forsooth, they coolly make use of anything which there happens of a discreditable character as an argument why no decent person should ever venture therein. If they would but go and improve things, the departments of our popular amusements, so necessary, so influential, and so difficult to manage, would soon be in better hands, and the younger portion of the community would come to regard them as their real friends, while they themselves would become almost young again through the re-awakening of these neglected sentiments of their nature.

As to our poetry and sense of the sublime and beautiful, it is surely a misfortune to grow like the Yankee, who, standing before the Niagara, said, " Well, I don't understand how it wallups over in that way ; I'd like to see the whole concern unscrewed for about five minutes " : as though the universe was a cog-wheeled machine, or a thing of carpentry, lathed and plastered together, and not a swimming poem and mystery. Human nature were sadly and dumbly incomplete without its arc of poetic sentiment and high emotion. Above and beyond the intellect even sweeps the horizon of imagination, from which most of our noblest impulses are derived.

But we have a moral and religious nature to culture. We are innately disposed to worship the Supreme Being ; to hope for, and believe in, the unseen and spiritual ; to recognize alike our duty and our kinship to the whole human race. These highest sentiments of hope, spirituality, veneration, and benevolence, located in that highest region of the brain—the coronal, which befits their high functions, require, however, reason's aid, and proper instruction and direction. The two lesson books for the education of these sentiments, both of which are from one Author, and cannot therefore contradict each other, are the books of nature and revelation. To read aright the laws of our own constitution, and the laws of the Decalogue, is to find them in perfect accord. On the tables of our innermost hearts and minds, as well as on the translations from the tables of stone given to Moses, the moral law is written ; and the arrangement of the physical and moral universe are such as will bring ultimate good to all who obey the same, and evil to whoever seeks, in opposition to their higher nature, to contravene their dictates. The teachings of the Lord Jesus in the New Testament, which in their scope and spirit far excel the *technique* of the Law in the Old, are also approved by the best within us. When this best of aspiration and higher consciousness is habitually exercised and fully educated, all the man or woman desires,

thinks, and does, will be pervaded from this source, and they will be truly moral and religious in their character and conduct.

We leave out of our consideration here the selfish propensities and sentiments specifically, not because they have no rightful place in our outward lives, but because the term "Culture" scarcely applies in regard to them, at any rate, with most of us. Usually our merely selfish and animal nature acts powerfully enough of its own inherent strength, and requires only to be properly controlled and given an intellectual and moral direction. This done, it will serve us well, and lead to no bitter fruits of repentance afterwards.

When, therefore, our moral and religious intuitions and enlightened intellects so govern us that all the higher powers guide and control the lower, and all the lower stand to serve and feed the higher, habitually and from correct motives, we shall then, and not till then, have become highly cultured, and co-operatively with the divine in us, self-cultured men and women. To attain hereunto—nay, to aim at it under all circumstances, will require more than a few half-hearted or spasmodic efforts. It will demand each and every day steady and earnest work, and many a hand-to-hand conflict with our lower appetites, impulses, and passions. If however we will abstain from gross foods and coarse habits, cultivate a love for the simple and beautiful everywhere, keep good company in books and persons, learn to think truth and feel the love spirit of the universe; above all, if we kneel to take the strength of Him who in our nature, and this same world, lived perfectly, we shall find, however strong the opposing forces, that being "One with Him" is a majority.

Art thou thine own heart's conquerer?

Strive ever thus to be;

That is the fight that is most sore,

The noblest victory.

ANNIE N. PATENALL.

THOUGHTS ON "THE MILK OF HUMAN KINDNESS."

WE are all more or less always in want of some thing or another—something embraced in the term "creature comfort," for which we are greatly dependent on one another—something in the way of milk or kindness, may be both.

The word milk at once suggests the ideas of want, weakness, and infancy. And the two, the liquid and the abstract—how

abstract!—quality, suggest much in common. Strange that milk should have qualities so valuable to sustaining life; that the child should grow on it; that its *ne plus ultra* should be human! Strange in this parallel that nothing can take its place for certain purposes. Strange, moreover, it is a feminine production, developed in the mother only as there is an object for it, and most rich and abundant when there is the greatest need of it. Could the infant live without it? And as the feminine nature is the milk-producing, so, it is agreed, does it mostly manifest the other. They two come together. Forasmuch as milk is the essence of the maternal power, so does human kindness become the sustaining force of the mind in its hard struggles through life. And, as the child stops or smothers its crying when it has a mouthful of new milk, so later in life are the hard struggles and bitternesses forgotten under the influence of the soothing hand, and the gentle words of encouragement.

More than that, the mother is as happy in giving as the child is in receiving the milk; and, in bestowing the milk of human kindness one derives as much pleasure as he who receives. Nay, generally much more so—in both cases. Where there is plenty of mother's milk it is never stinted; and should the object for which it came into being be taken away, it finds some other on which to lavish itself. Those who have abundance of the other milk are likewise perfectly reckless of it, and question not first whether the recipient be worthy. Further, there is as much of qualities and degrees in the one as in the other. Barbarians have it in a degree; animals have it. In the highest Christianity it is seen to the best advantage. The best bred, best fed, and best cared-for animals will be found to possess the finest milk needful for body, and mind, and both grow and flourish where they are in plenty; not in obscurity. Both also are necessary to certain objects in particular. Assuredly the family without milk, and the family without sympathy, are nearly as ill off. And yet the world is drooping to-day because it lacks a just distribution and permeation of kindness.

There is plenty of the chalky, watered description of skim-milk kindness; but it wants the warm, fresh, life-giving qualities. There is often as much energy required in distributing the one as in doling out milk on a cold morning. Unused, the stuff grows useless.

There are many who have none of the milk themselves, but, like the vessel that holds it, they become the medium of its manifestation in others. They distribute what others give. And who shall say that is not without its uses?

On the other hand, there are some always full of it, and taking every opportunity to relieve human suffering, and speak words of encouragement.

With others it is of slow growth, and is manifested towards objects first physical and then of a mental and moral nature. But kindness becomes more general and more influential in proportion as it is exercised. Love does not take full possession of the mind at first and at once.

Its first manifestations are low, physical, passionate, and selfish. They become more elevated, pure, mental, and God-like, as humanity advances. Hence—to some extent—the love of old people is stronger and purer than that of the young, and with not half the demonstration of the latter.

Kindness, like love, is sometimes all on one side. It may be given, but there is no exchange. Others, who possess the quality, do not call it out or bring it into action.

Benevolence is the organ through which mostly this feeling of kindness comes; but its special manifestations depend largely upon the combination of the faculties and the influence of outward circumstances. Properly employed it modifies selfishness, and produces more union among men than all other unions—trade or other—put together.

Every human being has an opportunity of showing kindness to some fellow every day of his life; and he is the happiest who shows the most and to the greatest variety of objects. We are most of us surrounded with animals—especially domestic animals—which should be the recipients of our kindness—albeit, not at the expense of humanity. It is to the advantage of both. Better service is rendered by the animal that is kindly treated. Few will kiss the hand that has punished them. Not many prisoners bless the institution which has destroyed their liberty. Because few are reformed or even bettered by a term in prison, so few study more because they have been punished, or are more willing to stay in because they are locked in. Few will stop drinking because the law forbids it—the law which can make no one willing to stop a prosperous, wicked business, which only fear, perhaps, can touch.

Society would not, in reality, be much different were there no prisons, asylums, or poorhouses. In spite of all the laws, gallows, jails, whipping-posts the world has seen, little of the mischief has been stopped. If this is not done by right training and guiding, proper examples and employment, and kind treatment, it never will be done, unless by Divine miracle.

Intemperance should be treated—and with gentleness—as

a disease. To denounce and punish a diseased man would not cure him, but would make him worse. So with the drunkard; and, as with other diseases, the drunkard can get beyond the power of controlling himself, he needs a nurse. If the mind cannot be reached and benefited by kindness, assuredly it will not by cruelty.

The best way to begin elevating the race is to feed, clothe, house, warm, and educate it, and give remunerative employment.

But sometimes what we call kindness has its foundation in selfishness. The chaplain of this army prays for our soldiers, and we say amen. The enemy's chaplain prays for their soldiers, and another quarter of the world says amen. They pray for the destruction of each other, and probably each expects the aid of the All-Good in that destruction.

It would not be amiss to inquire as to the influence one is exerting. Are others thriving or starving, growing better or worse, by that influence? Is the mental food we give others of a healthful, social, intellectual, moral nature, or of the chalky, watered, skim-milk description, creating appetite without satisfying it.

If everyone would add but a thread to the growing web of fellowship on earth, it would cover and warm billions. Kindness took a fresh impulse when Jesus Christ said to His disciples, "Go ye into all the world and preach the Gospel to every creature, healing the sick." This world is saved only by that modifying element in it. Few, very few, have read aright that first verse of the fifteenth chapter of Romans, or if they have read, they have acted not on it. If ye have not the wherewithal, it rests only with you to get it.

L. N. FOWLER.

CHARACTER—HOW FORMED.

THE oak is regarded as an emblem of strength and of stability; the ivy of weakness and sensibility. The oak is self-reliant, the ivy dependent.

These are types of human character, not of masculine and feminine, but of the strong and the weak. The oak begins its existence as humbly as the ivy; it is, like its neighbour, a tender plant, which an insignificant worm might destroy. But the elements of a great tree, a monarch of the forest, lie hid in that tiny embryo. But the proper conditions are necessary to its development. What are those conditions?

They are darkness, light, dew, rain, wind, storm, cold, heat, as well as soil. It must drink the dew and the rain, absorb the sunshine, breath the air, and suck up the soil. But what part in its development does the storm, the night, the frost play? Aye, they develop its character; they make it strong, self-reliant. The hurricane threatens to uproot it, the whirlwind to shiver its heart in twain. But the one causes it to send its roots deeper into the soil, the other to knit its fibres closer together. Jupiter Pluvius sends the rains in torrents, as though he would dissolve the solid earth in which it is rooted, but the tree drinks up the flood, and with it the nutriment dissolved by it, and grows strong on what threatened destruction. Watch its career, and see it calmly turning every circumstance, whether apparently adverse or fortuitous, to its own account in promoting growth or developing character.

The history of men bears strong resemblance to the history of trees and vines. Some are born with the elements of greatness in them in such large measure that from the first they are masters of the situation. They turn every circumstance to advantage. Poverty, privation, sorrow, every so-called evil becomes a blessing, a means of development. Poverty compels labour, and labour knits muscles, strengthens will, and develops power of endurance. Sorrow quickens sensibilities, and sweetens affection. Opposition or persecution develops courage and independence of character.

Others there are who have no grasp on fate, no control on circumstances, no power to win the prizes of fortune and fame. Drifting or skulking through life, and clinging with nerveless grasp to whatever or whoever seems to promise support, they sink at last into nameless graves, their lives unhonoured, their deeds unsung.

But the large majority of men are neither imbeciles nor intellectual giants. They are simply commonplace, endowed with common sense and surrounded by conditions that give average opportunity for development. These lack the genius that achieves extraordinary success despite opposition; but they are safe from the necessary fate of those who spend their lives in the prison house of despair wearing the chains of circumstance. Within certain limits, and those quite wide, they are free to choose what manner of men they will be, whether educated, refined, intelligent, virtuous, honourable and useful, or ignorant, boorish, and vicious, a curse to themselves, their families, and society. But much also depends upon the start in life they get.

“’Tis education forms the common mind :
Just as the twig is bent the tree’s inclined.”

Education, by which is meant developing, as well as training, guiding and disciplining, is the circumstance chiefly instrumental in giving bent to character in the average child, and education begins at birth. Every look, word, thing, or person which a child sees, hears, or feels, leaves an impression more or less distinct upon its character.

As the child's mind begins to unfold in the realm of reason, its own responsibility begins to supplement that of its parents and teachers, and when the boy steps upon the plane of manhood he takes his fate solely into his own keeping. It is now a personal question, "What course in life shall I pursue, what sort of character develop?" for remember, the education is only fairly begun, not finished. You have simply passed from the preparatory academy to the college, where the lessons are harder and longer, and where you are put upon your own responsibility as to behaviour and progress. Your school is now more practical, your lessons being chiefly those of experience, the most valuable of all lessons if rightly used. The observance of a few fundamental rules is essential to the formation and perfection of true character in this college of the world where men and women are trained.

To be honest, to be courageous, to be magnanimous, to have absolute faith in the right, to be fixed in the conviction that a good deed never fails of its reward nor a wrong action of its punishment, that vice never succeeds nor can virtue fail, that any apparent triumph of wrong is only an apparent success, which is in reality a stupendous failure. Discriminate clearly between reputation and character; between what people think you are and what you know yourself to be. To others one may seem what he is not; to himself he stands revealed. Reputation is what you pass for; character is what you are.—*Phrenological Journal*.

THE TINKER.

SINCE ever I can remember, the Tinker has stood for something the most mean, sordid, and contemptible. "Not worth a tinker's curse" is a specimen of the sort of proverbial philosophy which his pariahhood has made current. And the tinker's wife does not in the popular mind stand in any higher order of sanctity. In short, this vagrom son of a perambulating race has become the byword of low vagrant worthlessness, and I regret to say that I came into the world with a lively prejudice against his whole tribe. I mean, that when I was old enough to stand by myself, and began to take measure of

the world, I already held views about the Tinker—views not of my own forming, but made up of the opinions of others, and instilled into me, as such things are, with the blood I received, with the milk I drank, with the air I breathed. For years I went about with that prejudice in my mind, and might have continued to do so to this day but for an accident.

What matters, some will say, if you did have a prejudice against tinkers—such poor, mean people? You do not associate with them? It matters a great deal to me; it matters a great deal to everybody. The entertaining of a prejudice is the next thing to doing a wrong. Give a dog a bad name, etc. That is too much the manner of the world, not merely to give one a bad name, and hang him, but to give people bad names and then rob them. That was the policy of kings, their knights, and councillors, for ages; and I am not sure that they have greatly mended their manners to this day. I wish I could be certain that they had, because I have always had a fancy that I should like to love, and be loved by, a king—or a queen. But it does not much matter; I have done what meseems is much harder; I have loved a tinker.

I will tell the story of that love presently. Meanwhile I should say that my mind was early turned in the direction of tinkers. It arose thus. There is a tradition in our family that my paternal grandmother was once wooed by a man who re-bottomed saucepans, ground scissors and knives, and occasionally put a new rib into an umbrella. I believe the man's place of business was not on wheels, but he was of the peripatetic fraternity nevertheless. Fortunately the right grandfather came round at the proper moment. But, you see, I had a narrow escape; how narrow I am occasionally reminded by awakening suddenly in the night with a vague inclination to get up and cry,

Pans and kettles to mend,
Any scissors to grind?

I cannot account for the peculiarity in any other way, unless it be that it arises from the recollection of what I may call my first tinker, a singularly sweet-faced old man (for a tinker), who used to sing-song these lines in the pleasantest of voices. Especially lovingly does the manner in which he sang the words "Any scissors to grind?" cling to my memory.

Poor man, he subsequently came down in the world most terribly. He descended to the selling of lambs,—toy-lambs, I mean. Quite decrepit then, he went about with his wares in a small tray slung before him, and sang in a plaintive quavering voice,—

Fine lambs to sell,
 Good lambs to sell,
 One for a penny, five for a groat,
 Dear lambs to sell.

I must say that I did not consider them at all dear at the price, taking into due account the song that was thrown in. They were pretty white fluffy things with bands about their little waists like the golden fleece of old, and stiff little wooden legs, whitewashed I believe, and pink eyes.

It was said that the poor fellow came to this sad pass because someone distrained his barrow and wheel. He must have had a strange taste for distraining, one would think, who could put a restraint on a tinker's barrow. But there are such gentry in the world. I knew one who distrained on the bed of a poor widow—his father's only widow, in fact. Of such verily are—not the Kingdom of Heaven!

How soon one outlives one's early delights! I can recall the time when to me a tinker's machine, punch-and-judy, a trombone band, the travelling newsman's canvas of horrors, the pan-harmonica player, the street acrobat in his spangled garments, and Wombwell's menagerie constituted the seven wonders of the world; and none of them gave me such unfeigned delight as to watch the sparks fly off from the tinker's grindstone. We called them stars; and hence it arose perhaps that the tinker has always somehow got mixed up with my astronomy. He is an uncouth figure for a constellation; nevertheless, there be some up there who in their life-time on earth plied a less honourable trade. But let us get down to earth again; my friend the tinker seems a little out of place up there. And yet I am not sure.

Did you ever study this species of the *genus homo*? I have done so till I almost know him by heart. He hath patched hose, and a greasy cap; he weareth a sleeved waistcoat, the continuations being of lining material; his buttons are of brass or bone; he affects no collar; he shaves on his birthday, or on his wedding-day if he has one; he washes weekly; he smokes great store of foul tobacco (if anything can be called foul that gives such unbounded comfort); he hath a penchant for strong meats, onions, shallots, cheese, and the like, and 'tis said he hath an equal taste for strong drinks. Without the least calumny may the latter, I believe, be affirmed. I have seen him drain a tankard of ale with—whew!—such tokens of enjoyment. I can well understand it. There is that in a life on the road which makes men partake with gusto of things that your more delicate—shall I not rather say effeminate?—men of the town would revolt at. Your over-effeminacy is not all a virtue.

In general, too, your tinker wears an apron. Now, as it hath been well said, there are aprons and aprons. There is the bishop's apron, which is childish; there is the Mason's apron, which is vanity; there is the blacksmith's apron, which is manly; then there is mother's apron, whereto one has hung so often, and to which many of us would fain cleave still. Lastly, there is Barbara's apron. On my soul, I believe I could write a whole book about that.

Dost remember, Barbara, biting one corner of thy apron many—no, not so very many—years ago, what time thou and I were standing in the old porch at D——? I can smell the morning sweetness of the briar yet; I can see the swallows glancing along the brook; I can hear—I can hear—is it the babbling of the spring beyond the trees, or the children laughing upon the grass? It all comes back to me now—all, even to the better use to which thou didst presently put thy pretty mouth. But 'tis a silly old story to tell. And yet—and yet—

Of all the aprons whereof I have any knowledge, learning, or experience, heaven preserve me from that of the tinker. Even the sweet-faced vagrom tinman of my youth used to make me shudder at the sight of his apron. They would be a commendable folk but for this unwholesome appendage.

There be some of the fraternity who dispense with the apron. I am reminded of one in particular who wore none, and who besides affected a spruceness, and even a cleanliness, which seemed out of keeping with the traditions of his craft. But I am not sure that it did not pay, if one is to be guided by such base mercenary considerations.

The man had moreover a machine that went on four wheels—a useless superfluity of tinkering it seemed—and was drawn by a sleek beast with gay and glittering trappings. Then he carried his hat jauntily on the side of his head, wore a blue cravat and a parti-coloured waistcoat; but, like the birds of brilliant plumage, he had no song. People said the man was a "character," and aspired to the vote. But I fear pride was his besetting sin—whereby came the Fall.

Thus we see how inextricably an apron, or the lack of it, still hangs about the fall and destiny of man.

I have often remarked how false and even base are many of our popular proverbs, and this question of pride recalls the point once more. Pride goes before a fall, says the adage. But does not as often the lack of it go before a fall? Anyway, I would rather see a man fall grandly in his pride than meanly for want of it. And this leads me to the story of the tinker I loved, who did a very proud thing.

As the best part of history is its biography, and there can be no biography without a name, let me here put it on record that the name of the tinker who won my unfeigned regard was Yarrow. He was a little square-shouldered man, slight of build, with small feet and a quick, short step. You will almost invariably find that your individual with a small foot is a thinker. He may require a big head as well ; but anyway, the foot has something to do with it. Yarrow was a great thinker, and when he sat on a door-step or elsewhere, with his brazier before him, and a saucepan between his knees, he looked the very picture of thought.

He was seated in this attitude one afternoon when there came a cry that someone was in the water. The water in question was the mill dam, which was two or three hundred yards from where he sat, and very deep. No man—tinker or tailor, soldier or sailor,—ever went over the length of ground that intervened betwixt him and the dam more quickly than he did. And with equal speed was he into the water.

It was a little boy who was in danger of drowning, and his mother was wringing her hands on the bank, while a number of brave men gallantly restrained her from plunging in after her son. The little fellow had sunk out of sight when the tinker arrived upon the scene ; but the men who had watched him all the while pointed out the spot where he had gone down. Recent floods had made the stream deeper and stronger than usual, and Yarrow dived again and again without success. At length, however, when almost spent, he discovered the body, and manfully struggled with it to the side.

The agonised mother, seizing the almost lifeless corpse, ran with it into the house, followed by nearly all those who had witnessed the scene. Meanwhile Yarrow sank down on a stone, ghastly pale, too much exhausted even to wring the water out of his dripping garments ; and two or three idle men stood around with their mouths open and their hands in their pockets.

O the terror of those men who stand with hands in their pockets while the world goes agonising !

The rescue had been witnessed also by a lady—a lady from the Hall—young, beautiful, and dressed, as all youthful womanhood should be, like a gorgeous butterfly ; and as the tinker rose after regaining a little breath to return to his barrow, she approached him, and opening a portly purse, took out a couple of gold coins and offered them to him.

“Madam,” said Yarrow, touching his hat, which was the only thing not soaked about him, “I did not fetch the lad out for pay.”

The lady blushed deep scarlet, and gazed, I think, not without admiration, on the man who could toil over the bottoming of a pan for a few pence, and yet refuse the proffered gold. That there were some who would have accepted it she learned from the murmurs of the men who stood by. One said—

“By gum, he won't take her goud!”

“Wouldn't I!” exclaimed another.

“If I'd knowed as there'd be that at t'end on't I'd a gone in mysel',” growled a third. Which reminds one of another tinker's proverb,—

If “ifs” and “ans”
Were pots and pans, etc.

For myself, I was in two minds about the refusal of the money. At first, considering the man's poverty, and being moreover affected by the lady's confusion, I wished he had accepted it; but on second thoughts, I said “No, I am glad he did not;” and yet if I were required to give my reason I think I should find it difficult to do so. But somehow methinks the deeds of heroes should not be rewarded with the same paltry coin with which you pay your grocer, your lawyer, your scavenger, your ordinary kings and princes, or your other faithful servants. They should have, I believe, drafts on God's own treasury. Blessed is the man above all earthly great ones who knows that his scrip will be honoured there!

There was a woman living not far from the bridge who was very pale-faced and silent, but she had a soft light in her eye, and she made the most delicious cakes of anyone in the village. This woman met Yarrow coming from the mill and asked him to step into her cottage and dry his clothes. Then she placed a cup for him, and he took tea with her and her children. When he had done, he wiped his mouth with the back of his hand and said, “Thank ye, mum.”

That's where the trouble is with these people—they are always such an ungrammatical folk that you can't love them as much as you would like. And yet, as I am a Christian faithful man, the only creature in this world who has ever been my creditor, and has ever smiled, being such, and never allowed the quality of his smile to be dimmed, though the debt became hopeless, was one of these poor tinker-folk. He went away, I still his debtor, leaving no address for me to send to, unless one may take that as such which was placed on the card left at his head in the churchyard, which one naturally doubts, the man who writes the tombstones being such an “awfu' leer.” Still, in his case, I believe the “tribute” to have been true, and that one day I—somebody will meet him seated on one

of those gorgeous thousand hills we read of, smiling and happy. Will one of those who thus see him tell him, I wonder, how I long to pay him for the kettle that for years and years sang so sweetly on my hob, now so silent—so desolate?

A. T. S.

THE SIXTH SENSE. *

JOHN H. Royal, of No. 544 Bergen Street, is a remarkable man, and the Johnstown disaster has set some of his acquaintances talking about it. But Mr. Royal is a modest man as well, and had it not been for the talk in connection with the Pennsylvania horror, probably no one outside the immediate circle of his friends would ever have known what singular powers and faculties are his. The awful overthrow which in May of 1874 came upon the dwellings and the great factories in the Mill River Valley, and which lived in memory only to be eclipsed by this new horror, brought strange token of the powers of premonition or second sight which John Royal was born with. Some of the experiences of his life would be a valuable addition to the data which psychologists are gathering towards the solution of these, the mind's great problems. Mr. Royal is a widower, and with his two daughters lives in peace and quiet in the house in Bergenstreet, surrounded by books, music, and all the evidence of refined taste.

"At the time of the Mill River disaster," he said to a *World* reporter yesterday, "I was living in Flatbush and was employed as confidential bookkeeper for Haydon and Gere's Manufacturing Company. They had a huge brick factory on Mill River, but my business, of course, was in New York. On the Monday night which preceded that fatal 16th of May I was oppressed with a sense that there was a great misfortune impending. What its nature was, of course, I did not know, but there was clearly impressed and defined in my mind the idea that the trouble, whatever it was, would affect me, not immediately, but ultimately. Such premonitory feelings were by no means a new experience to me. I have known them ever since my earliest boyhood, and could, were I not entirely averse to publicity in the matter, rehearse a thousand instances to you. At that time I was still suffering under the shadow of bereavement, my wife having died only a year before, and when the sense of this impending trouble

* From the *Religio-Philosophical Journal*.

came I thought at first it was something appertaining to my children. Of course I felt very miserable about it, and went right home that night and told them. On the following night, Tuesday, they met me when I came home, and asked if my premonition had come true yet. I told them no. It was still weighing upon me, and I was miserably despondent. Again Wednesday and Thursday they inquired. Still there had nothing occurred to make good my fears, and I was still gloomy about it. Friday night we had some company, and the girls forgot to mention the matter, but on Saturday night I brought home the miserable news to them. These facts my daughters would make affidavits to were it required. Well, the dam at Mill River had broken away, and in the general destruction the great mills of Haydon, Gere & Co. were wiped out of existence, as if they had been so much brown sugar. The strange part of my premonition—that the injury to me would be ultimate—was verified. They rebuilt the mill, but afterwards became involved in financial difficulties, of which that flood was the beginning, and eventually went to the wall."

When asked how he accounted for his strange forewarning, Mr. Royal smiled and said: "It is something I do not try to account for. It is a power or a force, a quality, if you please, that I am in no way responsible for. I used, as a boy, to astonish my mother with instances of that delicacy of sense and intuition. If I should tell of them a great many people would pooh-pooh them, and I do not care to enter into any argument upon the matter. One man may appreciate Beethoven; another, equally intelligent in every other respect, will not be able to tell the 'Dead March in Saul' from 'Yankee Doodle.' One man has artistic sense, the other is colour-blind. I believe some minds have the faculty of reaching out of themselves, out of the mere concrete. Others have it not, but in evolution, which I believe in that sense will be recognized, and there is no limit to its development; but a man who propounds such a theory now is set down as a crank. Hamlet, when he said: 'There are things in heaven and earth, Horatio, that are not dreamed of in your philosophy,' was philosophy altogether. If I should write my experiences, I should be called, as I was in the abolition days, a *Tribune* fanatic. But for any one to laugh at my credence in the evolution and existence of this sense is as absurd to me as to laugh at Beethoven."

"What do you consider the origin of this sense in you?"

"Perhaps hereditary in a degree. But though my mother possessed it, it was in no such strong measure as in me. A

single instance illustrates her possession of it. My father was long a member of the old Volunteer Fire Department in New York. One Fourth of July morning he went to a fire in Delancey street. While sitting at the table at home there flashed into my mother's mind the conviction that father had been hurt. He had been to a hundred fires before, and she never had thought of it. So firmly was it impressed on her mind that she put on her things and hurried to the fire. Passing her sister's house on the way, she told them father had been hurt. They laughed at her, but she went on.

"Drawing near the scene of the fire she met two firemen, one of whom said as he passed, 'They've got them all out.' The wall had fallen in, and when she reached the place they were taking my father into an adjoining yard. He was terribly bruised about the body and arms, and suffered from the effects for years."

"What are the physical sensations which accompany these phenomena of foresenses? How do you feel when your mind is reaching out into what is generally thought to be the unknown?" Mr. Royal did not seem to want to discuss that part of the subject. He moved in an embarrassed way, coloured, and, when the question was persisted in, said politely, "You will really have to excuse me. If I answer that question it will lead to matters that I do not wish to talk about."

"You are not a Spiritualist?"

"No, indeed. All the force of my nature is set against Spiritualism—or spiritism. I believe in Spirit-world, and spiritual communion, but not as the spiritists teach it. I was a member of Dr. Beecher's church—joined it thirty-six years ago. The New Church, I suppose, really embodies my views, though my father was a Restorationist and my mother a Baptist."

Mr. Royal, who is a voracious reader, especially in the science of the mind, is very chary of telling the weird experiences he says he has known. In the eyes of the ordinary person, he says, they would be ridiculous. He has succeeded in bringing his daughters to see psychological questions in the same light he does, though it was with some difficulty. His most recent premonition was, when the news of the Johnstown disaster came, that he would be visited by a reporter. "There was no reason to suppose it," he said. "What do you suppose caused it? In the same way, there flash into my mind answers to questions which are agitated in public talk and in the newspapers, and invariably those answers are right. I do not profess any sort of power in

this. It is just the way I am constituted. No credit is due to me for it. It is outside of me altogether.

Mr. Royal is fifty-seven years old, with a beneficent, calm, intellectual face, hair combed in scholarly fashion, and long sandy whiskers. He dresses in quiet black.

MASSAGE.

In a previous article on "Phrenology and the Healing Art"* we referred to the wonderful curative effect, both in bodily and mental disease, exerted by Massage, and, on account of its not being thoroughly known, promised to devote an article to this old, yet newly-revived and perfected remedy.

Massage may be defined as the scientific manipulation of the body for curative purposes. According to Piorry's "Dictionnaire des Sciences Médicales," it is derived from the Greek *massein*—to rub or knead; it may, however, also be traced to the Arabic *mas*, which means to press softly. Massage was practised many hundred years before the Christian era in Egypt, China, India, Persia and Arabia, and indeed all Eastern countries. Hippocrates (B.C. 460-377) has left notes concerning massage which was practised both by the Greeks and the Romans in conjunction with anointing the body with aromatic oil. In one form or another it can be traced from the remotest ages down to recent times; and under the name of *lomi-lomi* it is still used, as formerly, in the Sandwich Islands for producing a refreshing and restorative action. In modern times massage has been reduced to a system and handed down by Von Mosengeil, Metsger, Reibmayer, Link, Norström, and the Swedish school, whose Movement Cure has attracted a great deal of attention. In Germany, of late years, Brandt has by its means worked wonders; and in America it has been successfully practised by Weir Mitchell. In England massage has been further extended by several physicians; and Jagielski, combining a powerful physical organization with remarkable magnetic and curative power, has, by carrying out this great remedy with his own hands, achieved results which are little short of marvellous.

Massage is specially useful in all varieties of suffering in the brain, nerves and spinal cord, as well as in gout, neuralgia, rheumatism, sciatica and lumbago. Nor is its aid confined to external disorders, as those of an internal character, such as affect the organs of respiration, circulation, and digestion,

* See PHRENOLOGICAL MAGAZINE for August, 1888.

have been greatly relieved and in many cases cured by its means, especially diseases attacking the sensitive and motor nerves, as cramp, numbness, paralysis and want of power, as also spasms and convulsions, hysteria, and all phases of debility called neurasthenia. In surgical diseases, massage is useful for the treatment of contusions, swellings, inflammation of joints, and their contortions and distortions, sprains and dislocations, as well as in suffering of the muscles, locomotor troubles, and even those in the organs of sight, hearing and smelling.

The aim and object of massage is to produce different kinds of effects, predetermined and intended, upon the component parts of the body, but more especially upon those of a vascular nature—such as the blood-vessels and lymphatics—for influencing the circulation in those vessels which, through stagnation or under paralytic conditions, may have become dilated, extended, and surrounded by extravasation or effusion of their contents. When brought into reactivity by massage and pressure, these vessels again acquire their normal contractibility. This increase of action—the restoration of impaired functions—is the object of massage in comparatively slight troubles; but it is also of avail when an actual pathological lesion, or change of structure has taken place, and that even in the more solid parts, such as the muscles, sinews, cartilage and bone. It is an accepted fact that the substance of the body is being constantly renewed, so that, at the end of seven years, it is entirely replaced by new tissue. Now, so long as the parts remain in a pathological condition, they will continue to be built up abnormally, causing various troubles to the functions of the nerves, muscles, &c., ultimately, perhaps, thrown out in suppuration of pimples, furuncles, carbuncle, scrofulous glands, etc. But, by a judicious manipulation of the parts, they will be gradually supplied with new tissue elements, by means of the capillary circulation. This latter may be called the dynamic action of massage, being depressing or stimulating at will. Thus massage has a twofold effect, first by improving the seat or locality of the organ acted upon, and secondly by the total amount of influence exerted upon the whole nutrition of the tissues involved.

Just as war is not an affair of kid gloves—although, strangely enough, affording pleasure and invigoration to many—so massage, which is a war against ailments, is not, of course, always agreeable to the patient. The masseur must be “cruel only to be kind.” The very object is to cause painful reactions for rousing numbed and dormant parts into life and activity.

It is, however, surprising how a certain manipulation, which may have been very painful at first, may be gradually increased in intensity while giving less and less pain every time, in proportion as the normal condition of nerve power and resistance is restored. It is also little short of marvellous how pressure, kneading, and nerve vibration, applied to the surface by a skilful masseur, produce reactions on the internal organs which the uninitiated would hardly think it possible so to reach. To effect this, however, the massage, if not actually carried out by the medical man himself, should at least be performed under his supervision; and to this end it is most desirable that he at least carry out the first or test massage, so as to be the better able to direct his assistants.

Shakespeare tells us in King Henry V. :—

But when the blast of war blows in our ears
Then imitate the action of the tiger—
Stiffen the sinues, summon up the blood;

and this is a graphic illustration of the natural impulse of a man when resisting an attack. In the same way, patients naturally contract the muscles, and hold the breath, when being operated upon by the masseur. But it is most important for the success of the treatment that they school themselves to keep the muscles perfectly neutral, and also that they breathe freely during the operation. To sum up, massage in skilful hands, and scientifically directed, cannot possibly do harm; while it cannot fail to improve the general health, strength, and sleep by promoting respiration, circulation, digestion, and regular action of the functions.

Moreover, the cases are exceedingly rare where massage has not at any rate alleviated even the most inveterate chronic suffering, if the treatment be persevered in for a period, not necessarily equal, but at any rate proportional, to the duration of the development of the disease. The spontaneous letters of gratitude from patients who have been greatly relieved, and in many cases completely cured by massage, followed by electric applications, at the Royal York Baths, Marylebone, where Brandt's method of treating ladies' ailments is practised, must be our justification for thus referring to them; and any hope of ameliorated condition for suffering humanity is ample cause for our thus dwelling upon this rational method of cure.

J. W. P.

ROOM TO BREATHE.

NEVER was there a greater wealth of vegetation in "Merrie England" than at the present time. It needs the pen of a poet to adequately describe the fields and the hedgerows; the oak, the ash, and the beech; the buttercups and daisies now passing away; the scarlet pimpernels and the forget-me-nots; the cranesbills and the ragged robins; the meadow-sweets, and the red-flushing poppies in the corn. The present writer is painfully conscious of the lack of descriptive powers; but even a Ruskin might well despair of painting a word picture which should worthily present to the mind the glorious abundance of leaf and flower which bursts on the sight on every hand. In spite of all the thick studding of field and copse with tree and shrub, grass and flower, there seems to be no want of space; no elbowing; no starving of diminutive shrubs by overgrown trees; no killing of the smaller and less robust flowers by their larger and more spreading fellow tenants of the meadow and the green banks. In the rich glow of the generous summer all alike have shared; each has had its needed measure of sunshine, rain, and dew; and each has shown its native energy and life by putting forth its broadest and greenest leaves and its brightest and rarest flowers. So expands a mighty state in the sunshine of national prosperity; so prospers a family in the vigorous well-being of its head; so develop all good qualities in man, woman, or child when body and mind are in the joyous robustness of wholesome and perfect health.

"Room to breathe" is one of the most urgent necessities of the times. Capable men and women of all classes and conditions are becoming distressingly numerous and crowded. Like a vast army of flies in a small hopfield, there is hardly leaf-space for them to rest upon, much less enough of the succulent green to supply the daily hunger of all. The hop-grower makes short work of the flies with his black soap and his spray-distributor; but in a rational community the forces of Nature are kept well in check, and men multiply faster than the means of subsistence, or at any rate too quickly for the ordinary methods of food distribution. How is it that Nature in a summer like the present manages so much better with her excess of vegetable life than men do with the excess of population? We crowd upon one another; we fight for standing room and for the great and small rewards that are attainable; we trample each other in the dust and mire without the smallest hesitation or compunction. The

least competitive and most peace-loving of men and women find themselves stripped and fighting in the world's arena before they have had time to look about them. It cannot be said that all this makes for either happiness or well-being. Even the successful find themselves so battered and bruised on all sides by their less fortunate rivals that they are often tempted to throw up the struggle, and to declare that no reward the world has to offer is worth the labour and toil and strife and hatred which seem to be inevitable accompaniments of the winning of it.

Men appear to have almost as little control over their destinies as have the trees and the beasts of the field. There is a compulsion of increase and a compulsion of struggle which none of us are able to resist. A deep-thinking man like Malthus or Mill fondly imagines he has discovered and made plain to others certain regulative principles which will lessen the fierceness of the strife, and give both the strong and the weak juster and more satisfying rewards for their labours. But what practical result on a large scale ever comes from the regulative principles of either Malthus or Mill? The secret of the more uniform prosperity of the vegetable world appears to be that there is no fighting among vegetables. The smaller trees and flowers do not envy and hate the larger as small men are apt to do. If they were accustomed to think and express their thoughts, one could imagine the scarlet pimpernel saying to the oxeye—"You are larger than I am, and perhaps you may please some persons better and serve a different purpose in life; but though I am small many people think me pretty, and children are often delighted when they see a little scarlet creature peeping out in places where they had often looked carelessly before without seeing a flower at all. Besides, although I am not so big as an oxeye, I am quite as big and as pretty as any of my fellow pimpernels; and at any rate the soil supplies me with all the solid food I really need, the rain and the dew visit me whenever they visit the other plants and flowers, and all day long and all night through the sweet air plays about me just the same as it does about the ashes, and the oaks, and the pines. I am quite well, and happy to be a pimpernel; I hope you are quite well, and content to be an oxeye." That is the plain sense of the business. The pimpernel does not, because it finds itself small, begin to rail at and attack bigger plants than itself, as human creatures often do. If it did we might find it some day engaged in mortal conflict with the oak. What it does do is to lay firmly hold of the common sources of supply by means of its own organs, and to gather in the nutriment

it wants from day to day by its own efforts. Its roots select what they need from the soil, its leaves and flowers spread themselves to catch the dew and the rain, the air, and the rays of the sun. Thus, living side by side, the small pimpernel, the larger oxeye, and the giant oak are alike prosperous, contented, and altogether brotherly with one another.

The writer is not forgetting that in the animal world a somewhat different order of things prevails; and that, too, will receive consideration in due time. His present object is to show how much of well-being may result from every person minding his own business; doing his best in his own sphere, and putting out of his mind and heart the envy and jealousy of his fellows, which are so certain to poison the happiest temper and ruin the best disposition. After all, a man must be what he can be. If he be born an ox he will certainly develop into an ox if he lives, whether he is born in a cottager's cowhouse or a prince's lordly cattle lair. But if he have been born a frog and not an ox, a frog he will remain through life, though he should distend his flanks to the capacity of a balloon and his head to the dimensions of the car that is suspended therefrom. But what then? If a frog is not an ox, and never can be, it may yet be a very fine, fat, and prosperous frog, for all that. The frogs of the present day might even turn round on the bullocks and claim to be nobler animals than they, on the ground that whilst the bullock associates with the cowboy and the butcher, the frogs finds his human companions among scientific men; and though, like the bullock, he needs must die, yet he dies in the physiological laboratory, in the great cause of science, while the bullock sheds his blood in the coarsest way in the butcher's shop, and is converted into sirloins and tripe.

The lesson of laying hold of the common sources of supply, each one for himself, like the plants, and of ceasing to lay hold of the throats of one's bigger neighbours, is well worth understanding and thinking about. Common men, it is often thought, have all the green gooseberries of life, whilst the wealthy and the cultured have all the peaches and the apricots. But it is not really so. People are so terribly stupid. In passing through the world's fair nine out of ten will not know the difference between a real peach and a painted one, and when they see so many painted gauds on the stalls of the rich they cry out that the prosperous have got all the best fruit. What are the real peaches of life? Are they not good health, sound sleep, appetite and digestion, an honest conscience, a contented mind, and the like? Will anyone contend that the throne of England is always a peach

to the Queen ; that the woolsack is never a thorny seat to the Lord Chancellor ; that a Rothschild does not sometimes find his wealth green gooseberries ? Even the parish beadle, the greatest of all great beings, may often prove in his own sorrowful experience how "uneasy is the head that wears a crown." If we persist in all rushing together into one common *mêlée*, the world will undoubtedly seem small, and the breathing room distressingly limited. But if, like the grass, the flowers, and the trees, we each resolve to do his utmost share in laying hold of the common sources of wealth and prosperity, in subduing Nature for the good, not only of the individual but of the community, it is certain that the happiness of each and the prosperity of all will be very largely secured.

The problems of life are not to be solved to any great extent by men acting collectively, but by men thinking and acting individually. Individual thought and action does not imply separation, isolation and selfishness. It implies a clear understanding that each man must ordinarily depend upon his own efforts, though in certain spheres the intelligent and concerted efforts of all will best meet the difficulty. Without thought there can be no individuality, and without individuality there can be no concerted purpose and action. The individual must be dealt with first of all, and he must deal with himself above all, or permanent common prosperity is impossible. Perhaps no one sees these things so clearly as the thinking medical man. He sees, day by day, that health is peculiar to the individual, and that disease, too, is peculiar. If the husband have a diseased heart, the wife can neither give him a sound one nor endure the pain for him. If the wife be suffering from cancer, the husband cannot, by the most devoted affection, substitute his robust vigour for her pining health and failing strength. If the child be wasting away in consumption, the mother, though she should lay her life down a hundred times a day, cannot breathe new lungs into the shrinking chest or new life into the fainting heart. Individuality is the note of every human being—an individual body, an individual soul, individual responsibility, individual work. The world supplies all, as it supplies the trees and the plants, with an arena, breathing room, and certain common sources of life and health. If a man would have the peaches and not the green gooseberries of life, there is one way of obtaining them in perfection, and only one. He must recognise that he is in Nature's school, that her lessons are there to be learned and practised, and that according as he learns and practises these will his reward or punishment be. The well-disposed man,

who means to do the best he can, always with due regard to his neighbour's claims and rights, seldom finds himself much cramped for breathing room. The man of the opposite disposition, who wants all the world to himself, is always in collisions, always in strife, often in disappointment, and, practically, never at peace.—*The Hospital*.

INTERNATIONAL CONGRESSES, FREE SPEECH, AND THE RIGHT OF PUBLIC MEETINGS.

THE progress of free speech and the right of public meeting is very forcibly illustrated by incidents that have transpired within the experience of the present generation. Mr. Craig, ex-President of the British Phrenological Association (1887), was, in 1867, refused the enjoyment of the liberty which is accorded to all by the Government of Paris at the present moment. In that year he wrote an "Appeal" to the isolated Co-operators, urging upon them the necessity of organisation and federation, the importance of a Central Board and Annual Congresses to prevent the failures which were then very prevalent, owing to the absence of intelligent guidance and judicious support. Systematic propaganda was imperatively essential to complete success. He also advocated International Congresses in the following passages. After clearly demonstrating the importance of a Co-operative Council or Central Board, and an Annual Congress for the United Kingdom, he wrote :—

"Now, it has often occurred to me that a vast extension and rapid advancement might be made in the direction of co-operative progress, if the various societies would annually take counsel together as a Co-operative Congress . . . It is very desirable, also, that a congress should take action in giving expression to friendly sympathy and encouragement towards associated Co-operators in other countries. Annual congressional meetings have recently been held among the Germans ; and the Society of Credit du Travail, at Paris, lately sent over M. Elie Roches, as a deputy to the Social Science Congress at Manchester, where he submitted a very interesting paper on 'Co-operation in France' to the section of Economy and Trade.

"Although we hear occasionally of Co-operative progress in Paris, English Co-operators know but little of what occurs in the departments, and still less of what transpires in Germany and Switzerland ; and yet there are several important and

flourishing societies existing in these countries. One or two I saw in Zurich have been in existence for a dozen years, and others in Lucerne nearly as long.

"A Co-operative Congress, if made international, might raise for itself a splendid mission, and that without direct action or expression. One great result of co-operation will be to promote the brotherhood of man, and to extend fraternity and equality of opportunity among nations. Instead of each individual society or nation pursuing its own course irrespective of the progress or interests of other people or nations, co-operation in practice will lead to the cultivation of mutual sympathy and support. Each for all, and all for each, would be the possible and the practical rule of conduct among the producers of society whenever the full principle of mutual exchange becomes realized among the workers themselves.

"The indirect action of this mutual confidence and harmony between the producing classes of different races and nations would tend to elevate the spirit and raise the tone of public men, and lead them to seek points of agreement, instead of stimulating angularities into collision, leading to the horrible brutalities of war and destruction of life and the fruits of labour! If the producing classes were labouring-capitalists and landholders, the ruling classes would shrink from the promotion and employment of the working-classes in such bloody wars as those which have hitherto decimated the people."

These remarkable words clearly point the way to the union and solidarity of the working producers of all civilized nations for the purpose of exchanging their produce without the intervention of the middle, and indirectly to the maintenance of a permanent peace among all peoples of the world! The exchanges might be easily effected.

The Huddersfield Co-operative Pure Woollen Manufacturers might say to the Italian Co-operators, Take £100 worth of our produce and we will take £100 of your produce, silk or whatever we can profitably consume. The Hebden Bridge Society might say to the French, Take £100 of our fustian, so durably adapted for railway men and others, and we will take an equal value of your produce which we can consume.

The wholesale societies would naturally be the mediums of exchanges.* The idea of the prospective solidarity of the French and English working classes alarmed the political prejudices of the French Police, and awakened the fears of the Emperor.

* This would require the equitable principle of participation of profits being made the foundation of these societies.—T.

The article was seized, and the journal (*l'Association*) suppressed, and the right of meeting as an International Congress withdrawn by the Emperor.

Mr. Craig's utterances were forcibly silenced, and the balloting balls of "blood and iron" silenced the Emperor at Sedan! Napoleon now sleeps in peace in England; a change has come over the people of France, and the sun shines on the Eiffel Tower, while the Republican Government have sanctioned some half-dozen International Congresses, co-operative and socialistic, and to one of these Mr. Craig has been invited. As a substitute, he sent a copy of his "History of Ralitime," translated into the French language by Madame Godin, of Guise. The Annual Congress which met at Ipswich, and at which the delegates numbered some 500 men and women endowed with more than average mental and moral faculties, adopted a resolution in favour of an International Co-operative Congress to be held in Paris. An able paper by Mr. N. advocated the Congress from an economical point of view. The following passage from the *Co-operative News* shows that the question was raised into the higher ideal as a powerful and irresistible agent in the maintenance of peace throughout the world:—

"Through the subject being almost a new one, and of a very wide and general character, some of the 'old hands' at the Congress had fears that there would be little or no discussion upon it. In this, however, they were most agreeably disappointed, for speaker after speaker rose with steady persistency, until the call of time, and in nearly every case expressed their views in an eloquent and elevated strain that raised the day's proceedings to a standard of dignity and efficiency far away above those of any previous third day's sitting since our Congresses began.

"An old veteran, Mr. E. T. Craig, whose name is better known than his person, had, in spite of his more than four-score years, made his way to Ipswich; and on rising to speak, was received with appreciative applause. He astonished the delegates, no less by the strength of his voice, which rang with cheerful vigour through the hall, than by the eloquence of his language, and the logical coherency of his arguments."

When these yearly Congresses come to be yearly repeated in the capitals of Europe and America, peace or war will have to be decreed by arbitration; and the king, kaiser, or emperor who violates the universal decision must be held as an outlaw, and left to die the death of the infamous; while the people will advance in numbers, peace, plenty, unity, and happiness, for, as Signor Crispi, the Italian Minister, avers, human

progress knows no limit, but belongs alike to all nations, when mindful more of their common origin than past conflicts.

T.

Notes and News of the Month.

A NEW serial story, by Mr. A. T. Story, entitled "Oliver Holmwood's Money," has just been begun in *The Christian Million* newspaper.

A NEW edition, enlarged and augmented, with new illustrations, etc., of Mr. Story's "Manual of Phrenology" is now out, and may be obtained, at the same price as before, from the publisher of "THE PHRENOLOGICAL MAGAZINE." The work is especially valuable to students, being clear, precise, and very simple in its method of exposition.

Correspondence.

To the Editor of the PHRENOLOGICAL MAGAZINE.

DEAR SIR,—By an earlier post I sent you a copy of last week's *Hastings Observer*, containing an article on Phrenology by the editor, in case you may consider it, or any part of it, of sufficient interest for THE MAGAZINE.

I am endeavouring to the utmost of my abilities (as an examiner or consulting phrenologist rather than a lecturer) to enhance the progress of phrenology, my aim being to elevate the science. In place of the usual lecturing, for which I do not feel myself specially qualified, I often through my examinations get a notice in the Press, and occasionally an article, as in the present instance, and in this way stir up an interest in the subject and among a class of people who probably would not attend a lecture or course of lectures on phrenology.

It is not an easy matter to arouse the Press to speak in favour of phrenology as it now stands in public opinion, and for this reason it is all the more telling as a means of causing people to think on the subject.

Soon after taking up my position here, I was informed that the editor of the *Observer* was desirous to put phrenology to a severe and practical test, and speak for or against phrenology on the result if I were willing. In reply I offered to submit phrenology to any test that might be chosen. Accordingly the editor called for an examination, and one or two of his staff, afterwards several others well-known to them, in all about ten persons, a shorthand writer with each. I marked several charts, and my readings were written out and submitted to several gentlemen—including some medical men—

for examination, with the result that the editor expressed himself perfectly satisfied. He and his sub-editor then had a long interview, some details of which are included in the article referred to. He mentioned to me that he had for 25 years been a journalist and editor of the *Observer* (the leading paper in this town), but had never before spoken in favour of phrenology, but that he was so satisfied from what he had seen that phrenology was calculated to do what it professed, that he should endeavour to help it forward and advocate its practice. He has obtained from me several phrenological works for study during the week, to fortify himself for the position which he has taken up, and to enable him to reply to the many who have since attacked him. I regret an error by which the article made me the only authorised practitioner of "B. P. A.," instead of O'Dell's "London Institution"; this, though pointed out by me *at once* to the editor, had to remain a week uncorrected. In the meantime our resident member, Madam Patenall; (who I hope will reap some solid benefit from the extra phrenological interest awakened, and the prominent support of the *Observer*), attributed the mis-statement to me, and wrote to the other papers published in advance to correct the error.

My last few months' travelling and work have kept me from B. P. A. meetings, which I regret. I have the Association interest at heart however, and lose no opportunity to make it known.

I remain, dear sir, yours faithfully,

J. MILLOT SEVERN,

51, Robertson Street, Hastings,

July 16th, 1889.

A. T. Story, Esq., London,
Hon. Sec. B. P. A.

BRITISH PHRENOLOGICAL ASSOCIATION.

To the Editor of the PHRENOLOGICAL MAGAZINE.

DEAR SIR,—Under the head of "What some of our Members are Doing," in the way of popularizing and propagating phrenology, and making the Association known, I would like to call attention to the work being done by Mr. J. M. Severn, who, having professionally visited Sheffield, Nottingham, Bolton, Portsmouth, &c., and examined over 6,000 heads during the last 12 months—is at present located in Hastings, at 51, Robertson-street, the fashionable and main thoroughfare from the parade to the Albert Memorial. A better position could scarcely have been chosen. Here, by systematic and thorough advertising—a good notice by way of an editorial in the leading local paper (*Observer*, 6th July, 1889), obtained after a searching test on the part of the editor and staff—and by a well-arranged and attractive window, phrenology is well to the front. An interested crowd generally surrounds his window, and a large number appear to be responding to his invitation to pay him a visit. Whatever Mr. Severn may be doing for himself (after his heavy expenses), of this

I am certain, that he is doing good for phrenology. He is carrying it on a level where its recognition is of importance, and in a manner that will do it credit. While many might emulate his business tact and courage to advantage, I am glad to gather from a conversation with him that to make phrenology known for the sake of the good it will do, to lift it above the buffoonery with which it is too often associated by itinerant smatterers, appears to be with him as much an underlying motive as results in £ s. d.

Yours truly,
GEO. COX.

What Phrenologists are Doing.

[In sending notices for this column, correspondents will oblige by enclosing their communications in an envelope and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

MR. JAMES COATES, the well-known Professor of phrenology, has established himself at Combe Lodge (next door to the Queen's Hotel), Argyle Street, West Bay. Mr. Coates has visited Rothesay every season for the last ten years, and is recognised as a faithful delineator of character. He does not scruple to point out defects, as well as how to make best use of talents possessed by his patrons. Visitors—parents and children—would do well to give him a call before they leave Rothesay.—*Rothesay Visitors' List.*

Home-ried Recipes.

It is hoped that the following recipes, may interest many families, who are in daily quest of common-sense, economical, wholesome, and well-ried puddings, pies, and supper dishes, and that they may become substitutes for those most indigestible meat suppers which are so universal.—J. A. F.

SCOTTISH DELIGHT PUDDING.

Take two breakfast cups of bread crumbs, half a cup of chopped suet, one egg, one cup of raisins, one cup of sweet milk with half a teaspoonful of soda dissolved in it, half a teaspoonful of mixed spice, a pinch of salt. Boil or steam two hours in a tin pudding boiler. Eat with foaming sauce. Beat half-a-cup of butter to a cream, add gradually one cup of granulated sugar, stir until it is white and foaming, flavour with a drop of vanilla essence. Just before serving pour on it one cup of boiling water, and stir a moment.

STALE SPONGE-CAKE PUDDING.

Boil one pint of milk and beat into it while hot one pint of stale sponge-cake crumbs, add the yolks of two eggs and then the whipped whites, and half-a-cup of desiccated cocoa-nut : bake slowly three-quarters of an hour.

FRESH FRUIT PUDDING WITHOUT EGGS.

Mix one cup of sugar with a piece of butter the size of a large egg, add one cup of sweet milk with half a teaspoonful of carbonate of soda, stir in one pint of flour with one teaspoonful of cream of tartar mixed into it, add one coffee-cup of ripe fruit well sprinkled with flour, steam or bake in a bowl, and eat with egg sauce ; the white of an egg beaten to a stiff froth, one breakfast cup of sugar, four table-spoonfuls of sweet milk : mix in the sauce tureen.

PUFF PUDDING.

Take three tablespoonfuls of flour, two eggs, a little salt, one glass of milk, one teaspoonful of baking powder : bake three-quarters of an hour.

DELICIOUS BROWN PUDDING.

Take three-quarters of a pound of flour, half a pound of currants, half a pound of raisins, two ounces of candied peel, two ounces of almonds cut fine, half a pound of golden syrup, quarter of a teaspoonful of spice and of salt : mix with a little milk and boil two hours.

SUPPER DISHES.

Almond Cream. Boil a laurel leaf in a pint of new milk (or cream), add the yolks of two eggs, and half an ounce of Nelson's gelatine, previously soaked, and when cold, stir until nearly set, then pour into a wet mould.

LEMON SPONGE.

Take one ounce of isinglass, soak in one pint of cold water for five minutes, then dissolve it over the fire, add the thin rind of two lemons, three-quarters of a pound of lump sugar, and the juice of three lemons. Boil together for two minutes, strain it and let it remain until nearly cold, then add the whites of two eggs well beaten and whisk ten minutes, when it will be of the consistency of sponge, put it lightly into a glass dish, immediately, leaving it in appearance as rocky as possible.

SOUFFLE OF CHOCOLATE.

Take two tablespoonfuls of flour and two tablespoonfuls of powdered loaf sugar, two ounces of butter, half-a-pint of milk, stir together over the fire until it boils, then let it become nearly cold and stir in the yolks of two eggs and two bars of chocolate finely grated, or a quarter of an ounce of cocoa, beat up the whites of the eggs to a stiff froth and pour in the dish, then add the other ingredients : bake three-quarters of an hour.

CORAL ROCK. (SPECIAL.)

Take one pint of milk, soak one ounce of gelatine in a little milk, beat the whites of two eggs to a stiff froth, one cup of pulverized sugar, flavour with a drop of vanilla, mix these ingredients with the dissolved gelatine, and colour with a few drops of cochineal, line a wet mould with slices of sponge-cake, fill the centre carefully with the mixture, put a layer of cake on the top and cover with a weight.

PINE-APPLE CREAM.

A cupful of pine-apple cut fine, soak half-an-ounce of gelatine in half-a-pint of water, beat the whites of two eggs and stir in quarter of a pound of white sugar, and mix with the gelatine and pine-apple, beat fifteen minutes and turn into a wet mould; half-a-pint of cream can be used instead of the eggs.

PIES.

Pumpkin Pie. Take a breakfast cup of pumpkin, nearly half-a-pint of milk, two eggs, a small piece of butter melted, sugar to taste, a little ginger or nutmeg; this is sufficient for one flat pie. This can be made of either the tinned pumpkin or the fresh vegetable boiled until tender and put through a sieve.

Apple Pie. Take a small tin of apples, strain off juice and put it into a saucepan with some sugar, lemon peel and cloves, simmer for a short time, then cook the apples in it until tender and mash into a pulp, line a shallow flat dish with puff paste, spread the pulp thickly over it, ornament it with strips of paste, bake in a tolerably quick oven about twenty minutes.

BROWN BREAD WITHOUT YEAST.

Take two cups of brown flour and one of white, two tablespoonfuls of sugar, two tablespoonfuls of baking powder, one large cup of milk and part water, a pinch of salt, bake in a quick oven. Cut the dough across the top, and grease the tin well, put brown paper over the top, when it has risen to top of tin; bake one hour in a well-heated oven.

Character Sketches from Photographs.

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

J. E. (Harrow) has a fair combination of powers, takes life easily,

will probably live to be old. She has a strong hold on life, is warm-hearted and emotional, and at the same time quite self-possessed; very firm and steady in her character, circumspect in conduct, comparatively reserved where not much acquainted; is always in earnest, and although good-hearted and good-natured yet she does not trifle. She has a moral type of brain, and her aspirations constantly stimulate her to do her best. She can enjoy the common comforts of life and be content if necessary, but she makes luxuries out of some things that others would find fault with, hence she is generally happy, and exercises a modifying and regulating influence over others. She has large reserve power, and it only needs favourable circumstances to call it out, so as to enable her to appear to good advantage. She has a gift to talk, and would make a good public speaker, but she is specially adapted to the sphere of a wife and mother. She seldom breaks a friendship with anybody, for when she begins to love she continues in that line. The same is true that those who love her continue to do so. She is too well-balanced and harmonious in her character to show off to good advantage. Her memory of details is not so good, though she can repeat much of a speech or conversation that she has once heard. She has the elements of faith and a consciousness of spirit-life and existence, and she is living with as distinct a reference to another life as she is to this.

J. O. (Bolton) has a very ambitious spirit; will not be content with a private life, nor to live in the back shop. Will always want to be in front, and will prefer to be before an audience; generally has something to say, is rather copious in speech, and is delighted with an opportunity to tell what he knows. Has favourable organization for a scholar, is always studying and posting himself up with what is going on in the world, and nothing affords him more pleasure than to impart knowledge and instruction to others. He possesses versatility of talent, and finds it difficult to settle down to one thing, especially if that is of a retiring nature. He has strong imagination and considerable scope of mind. His plans are all large, and he wants to impress others of his importance and abilities. He has favourable talents to imitate, to work from a pattern, and to do different kinds of work. He would excel as a financier; would figure up closely and correctly. He has a love for music and oratory; in fact he is adapted to an educational and professional life, but is not adapted to plodding kind of work. He is quite ardent, earnest, and enthusiastic in whatever occupies his mind. He appears at times to be singularly gifted, and talks rather extravagantly when he allows his imagination to have full scope. He will not hide his talents under a bushel, nor let them be in the background. In the matter of benevolence he shows a great amount of general sympathy in what is going on around him, and would prefer office and contact with the world with less money, rather than to sacrifice society and make more money. He is peculiar in his attachments. His special friends are few, but his desire is to be universally popular. He is sure to bring

his good gifts to the front, where they can be seen and appreciated. As a father he would be proud of his children if there were anything in them to be proud of, but he has not a very favourable faculty for taking care of them. He might spend money on their education, but would want somebody else to have patience to look after them. He cannot very well attend to details. He requires a large field to operate in, in order to give full scope to his mind.

E. B. (Birmingham) has a well-balanced organization, is comparatively level-headed; he understands himself quite well, is not subject to violent extremes. He requires considerable motive to call him out; he does the most work the last part of the day, rather than in the morning. If he were to make three speeches on the same evening, his third would be the best. He thinks much before he acts, takes ample time to make up his mind, and sometimes hesitates rather too long. In the matter of marriage he would be liable to postpone the matter too long before he made a positive engagement. He is not very sanguine, does not see the brightest side of the picture the first time he looks at it. He would do better if he had more hope, zeal, enthusiasm, and enterprise. He is kind and tender-hearted to a fault, and obliges others at his own expense. He is scarcely firm enough; needs more prompt decision, more self-reliance and self-love. He would prefer a business that did not take heavy responsibilities. He is diffident amongst strangers, and allows others to take the lead. He is exceedingly cautious, reserved, economical, and prudent. He is not prodigal in any sense of the term as applied to spending on himself. He has considerable reserve force, and when fairly called out by the right kind of opposition he appears to a much better advantage. He has good perceptions of things, their qualities and uses. He is a good judge of subjects connected with science. He delights to see things in motion, and principles put into practice. He could become a specialist in some scientific department. He knows more than he tells, and allows others to talk rather than to talk himself. His wit comes a little too late; he thinks of the best thing to say after the time has passed for it to be said. He does not make much fuss over his friends; but shows kindness and tenderness of feeling without reference to much display. He is fond of history, biographies, and travels. He will always be a student of Nature, whether he is of books or not. To improve himself to the best advantage he must encourage hope, enterprise, and sprightliness of mind. He must place a higher value on himself, and be more prompt and positive. He should take a more prominent place in the social circle, and do more toward entertaining others. He takes more pleasure in adding to the happiness of others in one way or another than in anything else.

EXETER has an ardent, active, susceptible, restless, uneasy state of mind, wants to be doing continually, will be specially interested in all kinds of mechanical and chemical experiments. He is very wide-

awake to what is going on around, and if there is anything new brought out, he wishes to be the first one to know all about it. He has a valuable, practical, literary intellect, and can develop himself to good advantage as a reporter, teacher, chemist, or electrician. He delights to look into subjects of an indirect nature, where close examination is necessary. He has somewhat of a metaphysical turn of mind. He is quite intuitive in his perception of truth or character. He also is ingenious and has versatility of talent, and will be handy in doing many different kinds of work. He had better not work hard yet, for he is not developed and his constitution is not yet established, but when fully matured, he might work as hard as is necessary to do his day's work. He is quite imaginative, and has considerable scope of mind, many schemes and projects on his mind. He will find it hard to settle down to one thing and be content, but will want to try his hand at many different things. He will be disposed to venture beyond the power of his constitution, for his mind is stronger than his body. He feels as though he can endure and do as well as anybody. He has a good general memory of what he sees, and experiences, and accumulates knowledge easily. He will not be content with a limited education, or an ordinary sphere of life, for he has an aspiring, enterprising turn of mind. His moral brain is large enough to aid successfully in the regulating of his conduct. He is not very proud, haughty, or vain and affected. He has a fair degree of self-appreciation, and is quite mindful of the attentions he receives. He is more persevering in carrying out his plans than he is equal to deciding or taking responsibilities. He is respectful and knows his place. He is kind and accommodating in his disposition. He is quite social and friendly, will draw others around him and make friends rather than repel them. Generally he possesses sufficient application to give his whole attention to a subject until it is completed. He may change in his constitution after full maturity and become fleshy and corpulent, if so, he will continue to live into old age; but if he should be so unfortunate as to injure his constitution while young, it will be difficult for him to regain his strength; hence he must live every day as though he wanted to live to the day that is coming, and so manage himself as to live within the limits of his constitution. It would be better for him in the end to secure quite a full and complete education, and get his living by his brain and mental talent, rather than to learn a trade and do hard work. He would make a good architect, and could succeed better in working in wood than in iron, but if left to himself he will seek some profession or business that requires brain power. He must try his hand at writing for the papers and periodicals almost as soon as possible; he must get before an audience to entertain, or instruct, and thus get control of his abilities. It is quite necessary that he live a temperate life and avoid all extremes that tax the constitution.

J. E. has a strong hold on life. He possesses a high degree of vital power. He lives and enjoys himself in this world. He is subject

to rather high states of excitement, and sometimes goes to extremes. He has a good mechanical eye, remembers faces, can sight objects at a great distance. As a scholar, he should have been able to commit to memory easily, and possesses more than an average intellectual gift as a public speaker. He would magnetize the whole congregation, and would not be content without considerable excitement on the occasion. He is singularly combined with a great amount of animal and vital power, joined to exalted aspirations and enthusiastic emotions. As a speaker, he would be full of action. He is plausible, agreeable, mirthful, and entertaining, but comparatively mild in manner, and tender of disposition. If guided by proper motives, he had better be a public than a private citizen.

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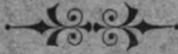
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culture, for he has an impressionable, clear, and active condition of mind, which partakes largely of his mother's tone of mind, though perhaps based with the executive spirit

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of his father. His powers both of body and mind are equitably balanced—favourable to consistency of life and uniformity of will. He is organized on a high grade and can find no sympathy with the low and vulgar. His general build, his face, nose, and especially his head, indicate more than ordinary strength of character. A broad base to the brain gives him great energy and force of character, which is not kept back by any ordinary—or even important—impediment. Fully developed in the front of the ears, he possesses good alimentive and digestive powers. The entire side of the head is well rounded out: it indicates industry and economy—power both to acquire and to take care of property. His mind acts with more than ordinary freedom and clearness, for his cautiousness is not sufficiently large to give hesitancy or timidity. Having a favourable development of brain to acquire and retain knowledge, he must have been a forward scholar and a prompt business man. His powers of observation, too, are strong, and he readily recognises objects, faces, and places he has once seen. He has a good artistic eye and should be fond of flowers, colours, and physical beauty. The organ of weight should enable him to understand and apply the principles of gravity in walking and in machinery. He is constitutionally methodical, systematic, and particular in laying his plans, and in taking care of his affairs. He acts upon the principle that takes care of the pence and leaves the pounds to themselves. The moral brain is fully represented. Sympathy, generosity, and a broad philanthropy are leading attributes, and make him as attentive to the wants of the deserving poor as to the calls of the rich. Conscientiousness must have had a ruling influence over his character from a boy. He is firm in matters of justice and integrity, and does not flinch from doing what he believes to be right, even if he surprisessome of his friends in so doing. He would not blow a foghorn were he a captain, merely to call attention to his vessel. He is a self-contained man: he knows how to manage his business without making a great fuss or noise over it. His great energy keeps him from taking any pleasure in idleness. He plans his movements ahead, and knows what he has to do next in the small as well as in the great events of his life.

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His social brain is evenly developed. He cannot forget hi

friends, whatever position he may be called to fill, or however lowly their condition may be. He has much geniality of character, which enables him to make people feel at home in his society without flattery. He is more of an all-round man than many who fill prominent positions. He could not get out of balance very easily, for he does not allow his feelings to lead or control him. He is not a copious talker, but when he speaks he knows how to do so to the point. In short, he will be known as a keen observer, a consistent friend, a thorough worker, an energetic, painstaking, and practical business man, genial, but not obtrusive. He will draw others to him by a magnetic influence. He is more at home in female society than among wordly men. His physiognomical and physiological appearances have no indications of any morbidness of mind, but every appearance of a temperate and virtuous life. It is gratifying to find so much honesty, refinement, and moral purity in the first magistrate of the greatest city in the world.

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LAW, LOVE, AND LIBERTY.

THE laws of nature lay us under heavy contributions : and the consequences of obeying or disobeying them are usually more serious and more important than any which attend the obeying or disobeying of laws established by society or natural government.

There are laws of nature which require for the assurance of existence, health, happiness and prosperity, that we be loving, industrious, temperate, intellectual, and moral.

To understand a law is to comprehend a principle in action in nature. Some principles and laws are specially adapted and applied to the body alone : others solely to the mind.

Laws and principles adapted to digestion are the most important of all that concern the body. Man, to know himself, must understand the component parts of the body, which is the medium in which the mind grows and develops itself. There is so great a relationship and sympathy between the body and the mind, that the latter cannot properly perform its functions in a poor condition of body. The better the quality, and the more perfect the harmony among the functions of the body, the more easily and fully will the mind manifest itself. And none of these functions are invested with so much importance as that of digestion. All the others depend in a great measure upon it for their healthy and vigorous condition.

The question of eating and drinking therefore becomes of great moment. The law second in importance in connection with the body is hereditary descent, or the transmission of qualities from parents to children.

The web of life is rendered very imperfect when the warps of two sickly or diseased organisations are woven into one another by marriage. Many an imperfect specimen of humanity is the result of the marriage of two persons afflicted with the same or even with different diseases. Most children get their deaf, dumb, blind, idiotic, insane, or consumptive and short-lived tendencies from their parents. Others get their sound, healthy organisation and favourable proportions, their tone of mind and disposition, clearness of intellect and mental vigour, from their parents. But in the human, as in animal races, improvement and development depend more upon the female than upon the male. The influence of the mother is more remarkable on the essential and internal organs of the child. In some animals this knowledge is of immense consequence; witness the beautiful Arabian horse. The influence of the father appears chiefly in the exterior and accessory parts. The affections, the religious emotions, and the prudential qualities, are transmitted more particularly by the mother: passionate love, boldness, consciousness, and bent of mind, by the father.

Sometimes, however, it happens that the mother partakes more strongly of the qualities of her father, and thus gives to her offspring the masculine qualities; or the father is imbued with his mother's temper, and his influence is confined to those more or less feminine tendencies. But it takes good soil to bring out the quality of the seed. Good seed is often lost in poor soil; poor seed may be developed to advantage in good soil.

Dormant faculties in the parents are less developed and less active—or altogether wanting—in the child. Those children are the most perfectly and harmoniously developed in body and mind whose parents are well-trained and in full exercise of their functions and organs. The province of the mother is to improve on the quality and quantity of the more active of these functions—of both. But it is the seed, and not the soil, the father, not the mother, that gives new stock and variety, new species or races. Extraordinary gifts or special genius are the climax of nature's development. They are not transferred save under the most favourable circumstances. The children of remarkable men, it has been noticed, are usually stunted or retrogressive. But the common, the distinctive, the racial transmissions are general and invariable.

The children of the flat-nosed Negro, of the straight and black-haired Indian, of the squat-figured Esquimaux, of the slender-framed Australian, of the stout and bold Kaffir, of the grotesque-looking Patagonian, of the almond-eyed Oriental, of the savage Kurd—all these are alike, generation after generation, from father to son. These distinctions alter no more than those in the long-tailed monkey, the short-tailed monkey, or the monkey with no tail at all; in chimpanzee, baboon, orang, or gorilla; in the large horse, the small horse, the draught horse; in the singing, the mocking, the flying, the swimming bird. The original Negro is a Negro still; the original Chinaman is Chinese still. The Jew, the Arab, the Indian, the Mexican, the Icelander, retain their racial distinctions. Intermarriage only produces diversities.

The dark races are stronger in bone and muscle, and have larger necks and basilar brains than the white races; while the latter possess more of the nervous system, with more brain in the frontal, coronal, and occipital regions, and greater activity, expertness, intellect, and social and domestic affections. The law of transmission is more regular and perfect in its application to the body than to the mind. The passion and the selfish natures of parents are more liable to transmission than the intellectual and moral powers.

Nations have children peculiar to themselves. When people of different nations intermarry, the children partake of the peculiarities of both; but the stronger stamps the more character, and finally monopolises: and nations are improved by amalgamation. If the white race would seek greater variety of blood among its own race, it would improve. If the dark, the red, and the copper-coloured races would do the same among themselves, they would all benefit. The mixing of the white man's blood with these coloured races has not as yet proved very successful. The first offshoots of the mixture of the white and black races are frequently brilliant and susceptible, but rather tender. In the second degree they become more tender, less stable, and fewer in number in a family, generally ending with the third generation. Nations that are nearest alike, and have the greatest affinity, may amalgamate with greatest chances of improvement; but a limited number of families intermarrying for a few generations usually fail, unless they live much in the open air, and indulge in physical labour.

New and increasing modes of travel, and free exchange between nations and races must be a source of great improvement to mankind. But that will only issue from the blood,

and more especially the sympathies of all nations being well mixed, and bringing them closer together.

The most important law or principle of the natural mind is that of the love and affinity between husband and wife. To love wisely and properly is one of the most momentous positions of man. Wherever there exists affinity and attraction between two or more persons, objects, or qualities, the love principle exists : if they be drawn and held together by that principle, the law of love is in operation. It is the law of attraction, adhesion, assimilation, and motion in matter, this mental affinity and attraction between the sexes.

The law of love is not dependent on two persons or qualities being alike ; it consists in the adaptation of the one to the other, the one supplying what the other lacks, and each thus perfecting the other. The more masculine the man is, the more feminine should the woman be. When the principle of love has been properly established between man and wife, it is a power set upon the earth that will last, like the laws of gravitation or adhesion, for ever ; for a progeny has been started that may continue to the end of time. But when a forced union has been established through ignorance or selfishness, the evil consequences are equally lasting.

Perfect affinity results in harmony, peace, grace, and oneness of action ; while they are marred, if not sacrificed, where affinity is not. Where the particles have been the closest drawn together in any natural creation, there will be the greatest oneness and force. Such are marble, and the metals, and hard woods. Thus it is with man and woman. Where there is less affinity, or closeness, there is less power and less value. Witness the brittle sandstone, the soft woods ; witness man and wife contending and pulling in opposite directions. Men sometimes imagine they love when there is no such thing in them. Love must be on both sides and as nearly as possible equal.

Human beings are so contracted in their ideas of love and adaptation, that perfect harmony and perfect offspring are rarely the results of marriage. Discord between man and wife does not necessarily arise from badness or criminality in either ; but usually from mere natural want of affinity. Each has married the wrong person ; and with somebody else each might have been happy. Imperfect offspring is not always the result of violation of the parental law ; but a violation of the law of adaptation, and the law of hereditary descent. Probably the best was done that could be done under the circumstances and with the material at hand,

just as it was by the poor hen that laid an egg without a shell.

The third law or principle of the mind is the moral law—the relation of man to a higher life, duties, and obligations. Man's life and conduct materially affect the man and his character. He is under obligation to live in harmony with the moral principles of his nature—and this more than any other. Every result connected with the obedience of the laws of body and mind is favourable to man's health and happiness. Disobey the laws of dietetics, and disease, debility and pain are the result. Disobey the laws of hereditary descent, and imbecility, deformity, imperfection, weakness, and many physical defects and derangements of the vital powers will follow. Disobey the laws of love, and peace, harmony, unity, and healthy influences are interfered with, resulting in antagonism, discord, and hatred. Disobey moral laws, and the road to perfection is blocked. Existence brings with it responsibility and accountability, if not immorality. Man has a moral nature which gives him a consciousness of duty, justice, humanity, superiority, spiritual existence, and immortality. And this moral nature has adapted to it a code of laws or principles which must be observed in order to the regulation and government of the passions, the direction of love and reason, the enlargement and elevation of the mind, and the stimulation of the man to live within just, humane, and true bounds, that not only himself, but all others, may be benefited by his existence. It is a monitor, a prompter, within himself. The elements of this guiding, elevating, stimulating power of the mind, have their seat in the superior coronal part of the brain. They are the capsheaf of the mind, and character cannot be perfected without their supreme influence and guidance. Man is happy only when he acts in harmony with this moral sense; and unhappy when he violates it.

Human love is that property of the mind which seeks its own affinity. It is not satisfied to remain quiet and alone, but is ever drawing or being drawn. It is manifested in various ways to accomplish various ends. Guided by physical nature, it seeks a mate for the sake of an offspring. Guided by mental and social affinity, it seeks a complement as a mate, a helpmeet to share with and enjoy with. Guided by the intellect, it seeks associates. Guided by the moral feelings, it seeks objects to benefit and to make happy. Its natural tendency throughout is to ascend to higher and still higher objects. The end of love is to cement, unite, and hold together the objects and persons that are drawn together by affinity, and

to produce a bond of union. Its results are peace, harmony, happiness, strength, union of effort, usefulness, and their concomitants. Love conforms to what it loves.

Every faculty has a love of its own which seeks its own gratification. The love which aims at union between the sexes makes one willing to share in all that belongs to married life. It gives and takes equally in proportion as the union is perfect and the parties are adapted to each other. Nothing affects the whole nature of man, and all the organs and functions for good or evil, for time or eternity so much as love. It is enjoyed, humanly, to the greatest perfection by the poor and dependent. Families of wealth, rank and fashion have many impediments in the way of love and domestic happiness.

Next to love—the watchword of the race, as that other is the watchword of the individual—is liberty. All are struggling for more freedom. Give a little, and more is wanted in every direction. A child wants more liberty than it has and the father takes all he can get. All are breaking away, from as many restraints as possible; and what men dare not do openly and where they are known, they do secretly and away from home. The struggle in politics is for more liberty: in religion it is the same. There are strikes in all directions for less work and more pay. Laws are continually being violated because men cannot bear restraint. All strings are being loosened, every possible chance is taken to secure more liberty, and all available ground is occupied in the direction of more liberty of body and mind.

But perfect freedom does not belong to mortals. Had men all the freedom possible both of body and of mind, even then the mind would be bound by the body, and by ignorance, and the smallness of its conceptions; and the body would be confined by the laws of gravitation and weakness. Men, as it is, abuse what liberty they have while crying for more. The human mind is never satisfied. What it sees makes it want to see more. The little men know, leads them to wish to know more. A short journey induces them to want to take a long one. Let them influence one man, and they would sway a race. Liberty of person depends upon the degree of our dependence on others for existence, support, and comfort. Liberty of opinion in politics, religion, and other matters depends upon the perfection and development of our own minds, and our ability to satisfactorily solve all inquiries for ourselves—in a word, to do our own thinking.

It is impossible for anyone to be entirely free from all restraint, obligation, or dependence, for he is an organic being

subject to natural laws,—laws of physiology, of hereditary descent, and mental, moral, and spiritual laws.

The freest man, he who enjoys the most liberty, is the most obedient to natural and moral laws. The body holds the mind a prisoner. The natural tendency is for the mind to increase in power and influence, and the body to decrease.

Man has no right to do wrong, to pervert his organisation or misuse any of his powers of body and mind. He has no right to shorten his life or voluntarily to place himself where he will be miserable. He has no right to neglect his education or to fail to improve and govern himself. He has no right to stand in the way of others who wish to improve. He has no right to interfere with the happiness, enjoyments and quiet of inoffensive persons.

But he has a right to as much liberty as he can get and enjoy without abusing it ; to as much education and improvement as he can secure honestly ; to all the property he can honestly earn ; to the exertion of as much influence for good over others as possible ; to the doing all the good he can ; to save and prolong life ; to set good examples ; to be true, pure and honest. He has a right to the legitimate use of all powers of mind, to love and marry, to be religious, to acquire knowledge, to learn a trade or art, to enjoy the rights and privileges of the government.

Man is free in proportion as he is true to the laws of his nature. He is a slave necessarily to the consequences of violated law : the greater the sinner the greater the slave. The greatest freedom comes from the greatest obedience ; the greatest happiness comes from the effort to do good ; the greatest hate gives the greatest love.

Our obligations go higher than to ourselves and to society ; for we are created, and are therefore subject to that creating power, and dependent upon it for our existence and for the very breath we draw. Let us then ascertain what liberties really belong to us, and use them so as not to abuse them, and make the most of them for our temporal and eternal good.

L. N. FOWLER.

THE BRAIN PHONOGRAPH.

EVERYTHING is a mystery which we do not understand. Nothing is a mystery to God, because He knows everything. We are told in the Bible that God can read all our thoughts : this is a mystery to us, but some day we may understand how it is.

I was struck, while listening to a sermon, by the speaker likening the human mind to a phonograph, the brain being the impressible material upon or through which every word, thought, and feeling is engraven ; and that these can again be reproduced at God's will. To me it had a look of reason, and I believe he has struck the key-note. Let us look at it for a moment :—Man has never conceived of, or made, any instrument which is not a copy of one God has made in greater perfection for our use ; but we have been too blind, through ignorance, to discover the resemblance, and man's instrument too imperfect to allow of close comparison.

Fifty years ago, no one would have believed it possible for us ever to receive news from distant lands only a few minutes after the incident had taken place ; and therefore the electric telegraph was a great surprise to the world when it was first introduced. The telephone was still more marvellous, and for a time it was difficult to believe that the human voice could be heard from miles away, and be easily recognised by friends. Now it is much used in private life, and is considered a necessity in business operations. Then came in quick succession the phonograph, through which the voice can, by means of some delicate impressible material, be imprisoned, and made to repeat itself as often as the operator pleases, with all its peculiarities, intonation and emphasis. And now it is said that an apparatus has been constructed whereby, while talking to a friend miles away, the likeness of the speaker is also presented. May we not some day shake hands across the great ocean ?

Man was made in God's likeness ; why, then, should he not be able to construct instruments resembling those which God has made ? It is through these that we are enabled, in some slight degree, to understand the wonderful works and power of God. If man has made an instrument capable of recording each word spoken, it is easy to believe that God has formed within us one which will record each thought, feeling, and desire, as well as each word we speak or hear, or whatever comes to our knowledge through any source, and that through it He will call us to account for every deed done in the body. This record is not only made for His reading, but is a source of pleasure and profit to us. We can recall at will that which we have learned, and can and ought to impart our knowledge to others, as well as make use of it ourselves. It is to guide us through the rugged paths of life ; it enables us to avoid danger : we should be nothing without memory. When we learn one science it assists us in mastering others. Mathematics is a great factor in the study of the heavens ; so

is chemistry. No one thing can be perfectly understood without knowing the whole ; and it is for want of that knowledge that some think they find a discrepancy between the physical and the spiritual world. If we were not so constructed that we could store knowledge, it would be of no use to us ; we could not put facts together and draw a correct conclusion ; nor should we be enabled to conceive of the great harmony of God's creation. When there seems to us a want of harmony in His works, there can be no greater proof of our ignorance ; the more we know, the more are we desirous of worshipping the Maker of all things.

Man may well be called God's masterpiece, for He has bestowed upon us the best of everything ; and when we misuse His gifts our loss is beyond our powers of conception. While we may sometimes fail to recall what is written within us, yet God holds the secret spring, and can at any moment read every word and thought of our lives : nothing can be kept from Him, because all is written down in the "Book of Life." And it occurs to me that He keeps all His records in a similar way ; for the rocks reveal a history even to man, and so does everything we look upon. God calls all forth at His pleasure : if we do well, this is a pleasant thought ; but when our life's pages are distorted by sin and error, the thought is terrible. May this prompt us to strive to do well ; to lay aside contention, hate, malice and everything we should not like to have re-called in the future. When our lives have been evil, it is a comfort to us that He will (if we turn from our evil ways and learn to do well), in His infinite loving-kindness, forgive and help us. Then the old record becomes dim from want of use, and the new one grows brighter. The more difficult this change is, the greater will be the reward if we struggle successfully.

There are many avenues through which we receive impressions : sight, hearing, taste, smell, and touch. Beautiful pictures in charming colours are painted upon our minds through the agency of our eyes. With our eyes we behold the marvellous beauty of the human form and face. Yet we dare presume to remodel this masterpiece of Divine workmanship in various ways. The spine is distorted by the heels being unduly raised ; the waist is made small by compression, thereby curtailing the vital organs and impeding the circulation of the blood, as well as that of the electric or nerve fluid ; as though man were wiser and had better taste than his Maker. Diseases must follow this treatment, the enumeration of which would take a lifetime. Disease is said to be a visitation from God : and so it is in such cases, but only in

answer to man's folly: "Answer a fool according to his folly." Anything which we eat or drink—all fashions or habits we indulge in, which in any way interfere with the perfect action of God's workmanship—is sin,—for which we shall not escape accountability. Children are, to the third and fourth generations, recipients of the record you are making in yourselves; you stamp them for good or ill, and are responsible for what you find in them in after years. Whatever you have written in your own lives, you have written in theirs; whatever talents you cultivate in yourselves they have the benefit of. Do not punish them for defects which your life has bestowed upon them, but set yourselves to work in the best possible way to remedy the wrong done to them. Go to someone who has made a study of the science of mind, and get good advice; and do not forget to take the matter to God. The mind is much more sensitive and impressible in youth than in old age: "youth is the time to serve the Lord." The record then will be more distinct, and can be recalled in old age much more readily than the impressions of later life. A good record in youth will be a joy in old age. "Make hay while the sun shines;" store up useful knowledge; try to understand God's works and laws; lend your eyes and ears to good things. Furnish the children with good books, and teach them to avoid those which are harmful; seek for them good company; give them more of your own company, and do not leave them to those who are ignorant and vicious. Get for nurses only those of good moral brains, those who think well; those, in fact, who are making good life records.

You transmit quality of brain as well as size. Brain is the medium through which we transmit knowledge to the great storehouse; and its size and quality increase by use, and denote the work it has done, and that which its ancestors have done. A fine quality of brain has as much more storing capacity as fine delicate paper has in comparison with thick, coarse brown paper, which is made from straw and is bulky, but has little surface upon which to write; while fine paper made from silk is thin, and will in the same bulk record one hundred times more matter, which will be as much more legible as its quality is better.

Surface and fineness are made by use and cultivation; we are commanded to use and increase our talents, and we shall find that the more we obey that command, the greater will be our happiness and usefulness. We should, at least, by our own efforts double our gifts. We are so constructed that we cannot stand still; we must go forward, or retrograde. In whatever direction we give up active service, our powers

diminish. We must work to the end if we wish to hold out. We all know that a good musician must keep up his practice ; a good speaker or writer must do the same ; and this is true of everything.

A person may enter upon a new occupation : at first "his fingers are all thumbs," and he finds it hard to adapt himself to the new situation ; but after a time he becomes familiar with it, and at last expert. It is because the brain tissue begins to grow and the soul to expand : a new record is being made ; he is increasing his talent. This wonderful instrument of God's creation differs from man's in being endowed with this astonishing capacity of enlargement and self-repair ; while man's is always going back to the manufacturer's for repairs ; and if you want it larger, you must get a new one. God's instrument lasts, if we do not abuse it, three-score years and ten ; at which time the avenues begin to close—the sight grows dim, the ear loses its acuteness, the finger its sensitive touch ; and by this you are warned that soon the book is to be closed, the record is mostly made, and you may now have the pleasure of living in memory. How happy will you then be if you have kept the record of youth and the prime of life clear and clean ! Do not be satisfied to go on making yourself comfortable, but aim to leave the world better for your having lived in it.

A. L. F. B., M.D.

THE IMPORTANCE TO ENGLISHMEN OF LEARNING THE ETYMOLOGY OF THEIR OWN LANGUAGE.

WHETHER the first men on the earth had the intuition of giving absolute names to absolute things, or whether language was a divine inspiration, it is hard to say ; but certain it is, that the first form of language was monosyllabic, and dissyllables, trissyllables and tetrasyllables were not *primal vocables*, but sentences—*i.e.*, combinations of fragments of words, used as symbols or shorthand signs, of other more or less extended sentences, whose object was to promote expedition in writing, and give terseness to expression and clearness to thought.

The spoken language of the Chinese is probably at the present time the oldest monosyllabic language of the human race. The first monosyllabic words of things, *ab extra*, exist, more or less, in all the different languages spoken on the earth. Not one of them is lost. They exist as original

vocables—*i.e.*, stand as the symbols of the first absolute objects of which they were the symbols. Some of these radicals have in process of time become so altered in form as hardly to be discernible. Contraction has done wonders in hiding their original forms; prefixes, *i.e.*, additions to the beginning of words; and infixes, *i.e.*, additions to the middle of words; and postfixes, *i.e.*, additions or changes at the end of words, have rendered many scarcely recognizable. These modifications are found, more or less, in all languages. Whatever changes have been made in words, the alteration will be found to have taken place in the original or primal vocable. The root-forms of language are comparatively few in number, and are perpetually recurring slightly varied in appearance by mutilation, by addition or by contraction. Of these, however, there are limits of which the human larynx is the factor; and, consequently, the sounds of language and the alphabetic signs will in consequence be limited in their application.

Now, there two aspects in which Etymology may be viewed: first, the tracing out of the original vocables in all the different languages of the world, which is the province of the profound linguist and the well-read philologist; and many of these primal vocables are to be found in our own language. The other aspect is in the analysis and synthesis of Anglo-Latin and Græco-English words, which give the *os rotundum* to style, and which, to the untrained in this form of scholarship, appear like the mingling of Hebrew or Chinese characters amongst the plain Anglo-Saxon words which everybody understands.

It is to this second aspect of Etymology to which we wish to direct the attention of parents in the education of their children. As we think in language, reason in language, record the results of our reasoning in language, it is self-evident that all words should speak forth their meaning the moment they meet the eye or fall upon the ear. Nothing then can be of so much importance to the rising generation in their scholastic studies as a thorough etymological knowledge of the words of their own glorious English tongue.

Language is the instrument with which to acquire knowledge, and little common-sense is required to perceive that, in order to procure good work, a workman should know well the nature and use of his tools. How few Englishmen, comparatively speaking, understand the exact meaning of the words they so glibly lip over in the act of reading. Every tenth word, to many, is a sort of Chinese symbol without a meaning, and the sense intended to be conveyed by the writer has to be gathered from the words whose meaning is

known. Dr. Edward Johnson, in his work entitled "Nuces Philosophicæ," says:—"I am certain I speak the truth when I say that there is not one man in a thousand—no, not in ten thousand, who understands his mother tongue;" and also Horne Tooke, in his "Diversions of Purley," says:—"That language is an art, and a glorious one, whose influence is over all others, and on which all science whatever must ultimately centre." Hence the imperious necessity of knowing our mother tongue as a most important instrument in the acquisition of knowledge.

If such general ignorance prevails in the meaning of the Saxon vernacular, not to mention the stately periods and involutions in the Anglo-Latin and Græco-English words of written composition, the question arises, how is the difficulty to be overcome in order to understand our language? In one way only, by Etymology being made a daily study in our schools. The composition of words should be explained both analytically and synthetically. The prefixes, postfixes and infixes should be burnt into a boy's brain for a life-use, whether that life be long or short. The root-words imported into our language, from every source, should be collected and arranged in a work specially got up for the purpose, and with every kind of etymological explanation—such as how terminations are lopped off, how the crude part is taken and made into an English word, by means of affixes, so as to form terms of special import; and how those abbreviated forms,—those "winged words"—are manufactured which stand for whole extended sentences. In this way, it is evident, that language has its anatomy, as well as animal life, and this kind of verbal demonstration should be of daily occurrence in all school lessons. Words taken from fragments of Latin and Greek roots should be dissected (analysis), and the parts put together again (synthesis); and even Saxon compounds should not escape the etymological scalpel when known to exist.

The meaning is stamped upon all Anglo-Latin and Græco-English words, if we can only read the inscription; and to be able to do this with skill and accuracy should be the object of all thorough school teaching. The mind, through the eye, should be able to translate, as by intuition, those shorthand characters whilst the process of reading is going on. Unless this power is attained, books will be comparatively a dead letter, and pupils not etymologically trained at school have to toil up the hills of science and of literature with painful difficulty, disgusted with their own apparent stupidity, when lo! the real fault is, not a want of mental acumen, but in not

having acquired the power, while at school, of translating the abbreviated verbal symbols in which books, worth the reading, are mostly written. In nine cases out of twelve, it is not intellect which is deficient, or at fault, but the want of not having gained the magic power, when at school, of making words speak the meaning which is stamped upon them.

If the classical languages, for all who do not require them either for professional purposes, or as ornamental appendages to a high academical education, were studied in their root-forms only (as before alluded to), students of their mother tongue would not find the learned element incorporated in our language an insuperable impediment to comprehension of meaning, but rather a means of giving clearness to ideas, by reason of compactness of expression. Symbols condense thought, and tend to make ideas brighter and more vivid than when looked at through a multitude of words as "lengthened dimness long drawn out." Nay, more, a knowledge of these vocables would, in time, be the key by which to unlock the door of every temple of knowledge throughout the whole wide and ample domain of science and philosophy. In written composition it should ever be borne in mind that words derived from Latin and Greek roots should only be used as shorthand signs for many Saxon words linked together, *i.e.*, for the condensation of many ideas into one symbol, and not for the sake of mere learned display. Whenever a pure Saxon word will express the meaning intended to be conveyed, one formed of Latin and Greek fragments is uncalled for. The object of all good, not to say elegant composition, is to express thought in as compact, lucid, and concentrated a form as words can do it.

It should not be forgotten, either, that the mere acquisition of language (as such) is not knowledge absolutely, or *per se*, but only the instrument with which to acquire it. Knowledge consists, not only in being able to tell the absolute names of objects in creation, or in tracing out the related or relative bearing between any two things, but in knowing the relativeness of any two things with some other third thing different from either of them: and this last comparison of two related things with a third other relative thing, is what is meant by that misunderstood term "relation," the internal perception of which alone constitutes a living truth in nature; and a whole series of such "relations," understood in all their relative or related bearings, constitute real, positive, everliving facts, whether in the realms of science, of literature, or of art. Now, he who has mastered, and understands the greatest number of such external relations in every department

of knowledge, is really and absolutely the profound scholar—the learned man—a very Plato in the nineteenth century, even if he know only thoroughly his mother tongue; and not he who, knowing only a few relations amid the mighty universe of things, can only learnedly talk about them in some half-dozen different tongues. The solid gold of knowledge—God Almighty's eternal relationships—ought not to be lost sight of, or obscured from view, because things can be seen through the plated-framed spectacles of some half-dozen foreign lingual glasses. The instruments of knowledge (often imperfectly acquired)—foreign languages, as well as “learned”—have been so sadly confounded with the “relations” found in the mighty volume of nature—pure knowledge—that man now can hardly see the temple of knowledge itself—(from olden times to the present day, always a-building, yet never built)—for the thick-placed scaffolding thrown around it as if to hide the glorious fabric from mortal view.

Instead of our youths spending so many years over languages which have ceased to be spoken for 2,000 years, would it not be better for those who have no special aptitude for their acquisition, to master one language thoroughly—say, the mother tongue—and thus equipped, enter, each according to his mental capacity, the ample field of science, of art, and of literature, in all their multiform aspects; viz., of art, in its elegant forms of music, painting, and sculpture; of literature, in all its amplitude of varied richness; and of science, in all its countless and marvellously diversified “relations,” as seen alike in the universe of the little, as in the universe of the great?

SAMUEL EADON, M.A., M.D., LL.D., PH.D.

Hambrook Court, Feb. 15th, 1889.

TRAINING THE PHYSICAL MAN.

EXHIBITIONS of remarkable skill and endurance on the stage or in the circus ring, however useless the feat performed, may have a certain value to the thoughtful as demonstrations of the perfection to which the machinery of man may be brought by constant drill and exercise. The gymnasts, acrobats, dancers, and jugglers do things that seem almost impossible, simply because they have for years trained their eyes and muscles to perform a limited number of operations, have practised incessantly, and made their movements almost automatic.

If men can do these things, that simply serve to amuse

other people, they can, by similar perseverance and practice, perfect themselves in useful occupations. Leaving out of consideration the arts (wherein, however, technical skill is almost as much to be desired as natural taste or talent), there is scarcely a mechanical occupation that could not be elevated and improved by such devoted practice as the professional acrobat gives to his feats of agility. A juggler practices certain movements of the hand almost incessantly for years before he becomes so highly skilled as to be able to deceive spectators by his sleight-of-hand performances. A mechanic equally devoted to the business of getting his hand trained to do his will would become a remarkable workman in much less time.

The fact is, that too little attention has heretofore been given to the possibilities of hand training for useful work. The stage and the circus ring have for years shown us that there is scarcely any limit to be put to what man may accomplish through the training of his muscles. Crowds have wondered at and applauded performers with no greater intelligence than the average spectator, and have never thought of applying the lesson to themselves and making better use of it than that of posing for the amusement of the public. The gymnast, the acrobat, the juggler, are men who have learned how to use their muscles, who have trained their eye to quick seeing, their judgment to prompt decision, who have taught themselves to keep control of their wits in an emergency, and who have, above all, practised certain movements so diligently that they can perform them without effort, almost unconsciously. They have not assumed that education is to be applied only to the mind, but, frequently to the neglect of the latter, have applied educational methods to the muscles of their body, which other people neglect. One may easily imagine a skilled juggler who would wonder quite as much at a schoolboy's ready answer to questions in arithmetic as the schoolboy would at his feats of balancing or sleight of hand. The wonderment in each case is dependent upon the ignorance of the one and the skill of the other in fields that are open to both. Until recent years it has been assumed that the muscles need little training that cannot be acquired in the ordinary course of life without special instruction or effort. The results achieved by specialists should, however, correct this view.

The Germans have carried this thought to a logical conclusion by providing more generally than other people for the training of hands and eyes in the kindergarten, and for carrying on similar exercises in their turners' schools.

The object is not to make gymnasts or acrobats of the pupils any more than the teaching of drawing in the public schools is intended to make artists of all who receive such instruction. The purpose is to give healthful and useful exercise, to train the muscles, and lay the foundation for the development of skill of hand in any undertaking. This is not done at the expense of mental education, but, as experience shows, by promoting the physical health, it quickens and strengthens the mental faculties, at the same time giving them needed relief from too much strain. All the tendencies of modern educational thought are toward a broader and more liberal education in the direction, not of multiplying mental studies, but of extending school training to hands and eyes as well as to memory.

THE BRITISH PHRENOLOGICAL ASSOCIATION AT THE PRESIDENT'S.

ON Saturday, 27th July, a pleasant gathering of the members and friends of the British Phrenological Association was held at West View, Grove Park, Kent, the charming residence of Professor Fowler and his family. Visitors kept arriving by various trains during the afternoon, and quite a goodly number had gathered together before five o'clock. Professor Fowler, Miss Fowler, and Mr. Percy received the guests in right royal fashion, and in the cosy and tastefully-furnished rooms were made to feel very soon at home. The charming daughters of the veteran president were especially attentive to the comfort of the guests, and the gathering was a most delightful and harmonious one. The house, which is a small one, commands an extensive view of surrounding country, which is not, it is said, quite up to the high standard of magnificence usually associated with Kent. To the weary and dust-begrimed occupants of London the spot seemed beautifully peaceful and pleasant, and the cows in the neighbouring field seemed especially to be having a good time feeding on the rich pasture. Away a mile or two to the south could be seen the white tents of a regiment of Volunteer Infantry in camp, but there was little else to denote the existence of other inhabitants than those who rusticate in the little modern hamlet of Grove Park. For the time being West View, which, by the way, has a view any way, was the centre of attraction, and the learned phrenologists deserted their favourite theme for a little time to explore the mysteries of an extensive garden, which was found to be well kept and in admirable order. Tea was served

where the visitors could find room. Sofas and tables were ingeniously produced from the least suspected places, and the ladies, ably assisted by the host and Mr. Percy, gallantly attended to the wants of all. There was no ceremony, but it was a pleasant meal. In the evening everyone crowded into the drawing-room, where a jolly party had assembled, not least amongst the jolliest being Mr. E. T. Craig, the veteran educationalist, phrenologist and reformer. At the age of eighty-five he seemed hale and hearty, and during the course of the evening delivered an instructive and interesting address on the science of prolonging life. "In 1834," remarked Mr. Craig, "when travelling on a commission of inquiry on Industrial Training by Fellenberg, at Hofwyl, near Berne, I went by sea and the Rhine. After travelling continuously night and day for a week, I arrived at Baden-Baden quite exhausted. I was advised by my travelling companion and others to go to the hot mineral bath. I went, and remained in the dense waters more than half an hour. I was quite refreshed, free from languor, weariness, and fatigue, and ascended the lofty mountain giving a long landscape view over the Black Forest, the Rhine, to the Jura Mountains. This freedom from fatigue and renewed energy led me to investigate the action of the mineral waters on the body. After many experiments with crystals and water on myself, I found that the law of exosmosis, or "sucking out" of carbonic acid from the pores, was the cause. I discovered that an excess of carbon in the blood was the cause of heart disease, and the prolific cause of other diseases, such as fever, rheumatism, and gout. From this discovery I was led, by the dissection of animals immediately after life was destroyed, to the conclusion that the action of oxygen in the blood was the primary cause of the action of the heart in the circulation of the vital current." Mr. Craig went on to say that in their bodies they had 28 miles of drainage, and also a great quantity of carbon. He then went on to describe his preparation for extracting the carbon from the body. The crystals contained chloride of potash, citrate of iron, borax, and several other things. It was more efficacious than the natural hot mineral water bath. Mr. Craig then referred to his discovery whereby he was able to prevent coagulation of the blood, which was the cause of death, and humorously referred to the number of times he had neared death without succumbing in the end. By taking phosphoric acid he found that the temperature of the blood could be decreased and finally brought down to its normal figure. No one in the future, of average health, ought to die premature deaths. His system of the vitalizing distributors

was extensively dealt with and illustrated, to the interested delight of the audience.

Mr. Morrell, Mr. Donovan, and Mr. Webb also spoke, and referred in feeling terms to the pleasure it gave them to see Mr. Craig amongst them. All had profited by the address, and they wished Mr. Craig long-continued life and health. It was nearly ten o'clock before the last batch of visitors left, all having spent a pleasant time. It was the generally expressed wish that the gathering would not be the last of its kind.

Mr. Fowler has two little Victorian friends staying with him. They are over in this country on a visit, under the kindly care of Mr. and Mrs. Percy and Miss J. Fowler. The latter's tour in the Australian colonies was a great success. The two young colonists are the daughters of the editor of the *Melbourne Punch*.

IN THE CORN FIELD.

THE corn has been partly cut. Perhaps the rain has interrupted the reapers, and so they have been compelled to leave the larger portion of the field uncut till more settled weather. The day is inclined to be dull; rain has fallen since sunrise; but the ground is now quite dry, and mild gleams of sunshine come out from time to time. It is an enjoyable day—one of those days which fit in so well with a quiet contemplative turn of mind. There is a delicious air stirring: you can hardly call it a breeze, let alone a wind. It is more properly what the poets would call a gale. It is scented. There is a hint of the aftermath in it, a hint, too, of roadside flowers and of the cloverfield. The next field is red with the turkshead clover, and it has given a bit of itself to the gale. Every now and again, too, one gets a puff of the wild clematis, which is just now in its freshest bloom, adorning the hedges with broad patches of white, and giving to the air a bouquet as of new wine. But there is even more than all this in the breeze. It is laden with memories—memories of the breath of spring and of the coming of autumn. It is just strong enough to move the trees with a gentle *susurrus*. Not many birds are to be seen, or even to be heard. The lark is at home; the thrush only lets itself be seen from time to time, flying low from bush to bush, as though on some secret business. The wren is heard more than seen, and neither much. The yellow bunting sings his several notes, perched invisible in the oak, and his mate or another replies to him from the willow. The bunting

is the most constant of our singers ; spring, summer and autumn his voice is heard breaking and yet heightening the silence of the fields. I never hear a bird sing in the coppice but I linger and peer to see what it is like ; I want, too, someone to interpret for me its song. It must have a meaning, which I should like to have solved. But there are meanings in our human life that need to be solved still more.

The wind stirs the corn. O, the indescribable charm of a field of wheat stirred by the wind ! It is like a living, almost like a sentient thing. Nay, that golden wheat moved by the wind and smiled upon by the sun is a sentient thing. It rejoices. The poppy growing amongst it rejoices ; the lesser bindweed twining about its feet rejoices. The small red pim-pernal that grows among the stubble rejoices too. The sight of the wheat, moving beneath the gentle gale, makes the heart of man rejoice as almost nothing else can. It tells so eloquently of the bounty of the Giver.

The eye is never tired of gazing upon the wheat. It is a feast to the sight now as it will be later to the taste. We love to touch, to fondle its cool ears, to smell its delicate aroma, more like that of the fresh air than anything else we know of.

A poor woman enters the field. She looks timidly about from side to side, and then stoops down and picks up an ear or two of corn. Then she advances a step or two further into the field, and carefully scans the ground ; but there is so little to reward her toil that she goes away. She is in rags, and there is a famished look in her face. She is evidently very poor : I, too, am poor, and so I withdraw still further into the shade of the bush which screens me from her, because I fear she will ask for alms. I never see a woman or a child in rags but I have an unconquerable feeling of shame, and I ask myself, "Who has got what should have clothed that woman, or that child ?" And I feel that whoever has got two coats, or two hats, is guilty. I know when we speak of persons of this sort we salve our consciences by saying they are idle, drunken, thriftless, and so forth ; but it is only done to deceive ourselves. At heart I believe we all know and acknowledge that we have something we ought not to possess.

When the poor woman has gone I return to my musing. I note the bramble with its thick clusters of berries, some of them already ripening for the mouth ; I note how full of acorns is the oak ; I note the red clusters of the fruit of the hawthorn ; but in vain : I cannot forget the poor famished-looking woman in her rags. Why all this bounteous plenty, and she in want ? That question will obtrude itself on my privacy.

A globe of thistle-down comes sailing over the wheat. When it gets under the lee of the hedge it is stopped in its career, and seems about to drop ; but suddenly it is caught by an eddy of wind, just as it is descending into the ditch ; it circles round once or twice, it mounts, and then away over the hedge, away !—

Why is Nature so careful of her seeds ? The oak is crowded with acorns ; the chestnut, the bramble—everything bears seed to profusion. The winds carry them, the waters, the birds—every agency is employed as Nature's sowers, so that nothing shall fail. Her first and last word is profusion. Does the ordinary mortal ever reflect what a producer Nature is ? Her powers of production are stupendous. When we gaze up into the starry vault at night, we are apt to speak of the vastness of the universe. But look at this cornfield, and see what has been done in it in the course of a few months.

We are apt to grumble about the climate, about the weather that never suits us : it is too wet ; it is too cold ; it is too hot. We grumble about the soil—its hardness, its sterility ; but what an earth it is, nevertheless ! It is, indeed, too good for us : it was made for a better race. We grumble and find fault ; but it produces food and raiment for us all, albeit we make much of what our poor talents do in the process, as though the relations were reversed, and we were as Nature and Nature as we—we the great, bountiful, all-pervading Mother, and Nature the simple handicraftsman who has learned a few tricks from her—to weave like the spider, to lay up like the ants, to build nests like the birds. She, bountiful Mother, produces enough for us all—for us all to feast upon, and yet we grasp, and hold, and talk about our possessions—our wealth !

I once knew a man who had a poor lad sent to jail for plucking a few handfuls of corn when he was hungry. It was very wrong I know, very—according to the law ; but God had given the poor fellow something else to think about just then than that man's petty rail-fence.

Oh, thou petty man ! sometimes I blush that I am of thy race.

In a distant field I hear a steam-reaper at work. Even that seems poetical. Of all the manifold operations and occupations of life there is none so useful, so interesting, and at the same time so poetical, as the cultivation of corn. The sowing, the reaping, the garnering, the thrashing, the winnowing—the very words appeal to the senses like written poems. And when the last sheaf has been lifted to the cart, and the wain goes rolling along out of the field and down the lane,

giving a straw here and a straw there to the overhanging hedges and trees, as signs and tokens that the harvest is gathered and the hearts of the gatherers rejoice, then the touch of pathos that is never wanting in human affairs rounds off and completes the scene. The harvesters go home to make them merry and feast to their heart's content, while behind stay the gleaners gathering the fallen ears. Young and old, or still in their prime, they spread about the field and stoop, picking their scanty harvest of what is left.

The "left" is now-a-days so scanty that the poor starve. It was different in the old Jewish days, when the law provided that the farmer must not reap the corners of the fields: they were to be left for the poor. It would seem to the unguided intellect as though that was a beneficent and humane law. But the modern man, with his political economy, has arranged things better than that. His machinery takes up everything so cleanly that there is nothing left for the gleaner—nothing left for the poor but the workhouse, or the mortuary. I am not sure, however, that we shall not yet return to the leaving of the corners of the wheat fields for the poor. The old Jewish law was no more than a recognition that God's bounty is an item in the bargain not to be appropriated entirely by the owner or renter of the field. His Nature yields more than can be earned or paid for. We shall come to recognise this yet—and more. Not only the corners of the fields, not merely tithes of the produce of the land, but tithes of the increment of wealth also, shall we recognise as belonging to the workers. Without the labour of their hands, without their presence as consumers, there could be no wealth, no increase of wealth. A portion of that increase, therefore, should by right go back to them. The landowner requires that you shall not take everything off the land; you must leave something for the benefit of the field itself, so that the land shall not be entirely impoverished. In the same way, something out of the accumulated wealth should be set aside for the workers.

But this is a new doctrine; and it may be that that globe of thistle-down, which started the thought, and that is possibly still sailing down the wind to find a suitable soil to alight upon, will have much to answer for. A new doctrine, but, God help us, we must have new doctrines if we are to have happy thrift in this world, and bring forth a better race of men, as I believe we shall, to live on the earth, to divide its fulness, and to rejoice in its bounty and its beauty.

As I leave the field, a fat hedge sparrow utters his "cheap, cheap, cheap," from a near fence. I smile at the little satirist,

for I know thoughts will fetch nothing in the market ; but, nevertheless, like his humble song, they may fall upon ears that can be grateful for never so little a thing, and find a treasury for it, even though it have no quotable price in the lists.

S.

MADAME BLAVATSKY.

THE delineation of the character of the above lady, which appeared in a recent issue, has been criticised by some of her friends, who say that it is not in harmony with her known character. As to her real character I know very little, as I have never seen her, nor have had any dealings with her. I know there is great diversity of opinion about her character, which should not be if she has only moderate secretiveness. Phrenology gives her full acquisitiveness, which, together with secretiveness, would tend to economy and a conservative course of life, while it is claimed for her that she is free in speech and liberal in giving. The order of nature is such that we grow more liberal and less selfish as we grow older. Besides, Madame Blavatsky has a large organ of benevolence, and a special object to accomplish, which entirely absorbs her. Why does she deal in hidden truths and occult mysteries if she has not large secretiveness ? How does it happen that she stands before the world in such an attitude that no two (except her particular friends) agree as to her character ? Does she act out her own real self, or is she under the control of influences over which she has no control ? She is claimed to be a powerful spiritual medium ; if so, how much that affects her natural tendencies of mind cannot well be estimated.

If I have a correct outline of her head and face before me in her photograph, then my description of her *natural* character is correct. If I have not a correct representation of her, then I cannot expect to be correct. How much she is affected by her mediumistic powers and her peculiar views I cannot determine. Her education and development has been a very complicated one. She is of Russian stock ; she has absorbed the free spirit of the West ; she has imbibed the mysticisms of the East by living there ; she claims to be influenced by the spirits of two worlds, and is now living in old Conservative England. She has, besides, a fully-developed nature in every department, and is equal in spirit and power to about three ordinary mortals. All these influences must have had a profound effect upon her nature, and have modified her character and her talents in a way which, perhaps, phren-

ology cannot define ; but that they can have done away with her natural character is impossible, and it will be found that both acquisitiveness and secretiveness have a very decided influence in her character. (*See letters to the Editor*).

L. N. F.

Hygienic and Home Department.

OVER FEEDING.

With ceaseless change the restless atoms pass
 From life to life, a transmigrating mass ;
 Hence the same organs which to-day compose
 The poisonous henbane or the fragrant rose,
 May with to-morrow's sun new forms compile,
 Frown in the Hero, in the beauty smile !

THIS wonderful power of the digestive apparatus to assimilate everything which air, earth, or ocean yields to the support of man, is a striking proof of the wisdom as well as the beneficence of our Creator. But it is most erroneous in principle, and pernicious in practice, to infer from this, that because we can eat all things, we therefore may eat all things with impunity. And here one of the evils of civilization becomes manifest. Not only is everything that can allure the sense or stimulate the appetite brought to view in congregated society, but the dishes, tortured from their native taste, are indulged in by those who, of all others, are least capable of digesting them. The ploughman, exposed at all seasons to the inclemencies of the skies, and strenuously exercising his muscles, might gormandize with comparative safety an alderman's fare ; but not so the citizen, however well trained in the school of Epicurus. His sedentary life, and a host of moral and physical circumstances around him, render it a matter of impossibility that repletion shall not succeed even an apparently temperate regimen ; and in reality this repletion, and the irregular states of plethora which thence result, characterise nine-tenths of the diseases of civilised life, though they assume the garb of debility, and too often lead to the most erroneous and unsuccessful methods of treatment. Everyone, after a full meal, especially of animal food, with all the etceteras of a civic table, must have felt how incapacitated he was for either mental or corporeal exertion. It is a law indeed, in the economy of the living machine, that where any one of the three systems above-mentioned is over-exerted,

or over-excited, one or both of the other two systems must fall into a state of irregular or deficient action. The heavy meal of animal and other food exemplifies this law. When the digestive organs and circulating vessels are strongly engaged, the muscular and the intellectual systems are indisposed towards the full exercise of their functions; the greater portion of vital energy being then apparently concentrated in the organic system, the principal theatre of operations for the time. On the other hand, let the animal system, or voluntary muscles, be thrown into violent or unusual action, the digestive process is diminished, or even suspended, and the mind is incapable of dwelling intently on any train of thought. Who could solve a mathematical problem immediately after a furious cricket match? Again, let a man sit down to an intricate calculation, or the investigation of an abstruse literary subject, nay, even to the perusal of an interesting poem or other effusion of genius, and the appetite will be so withdrawn, that the hour of dinner will be scarcely remembered.

This law of irregular or unequal excitement of the system, hitherto so much overlooked, unfolds the most important views, both in health and disease; and he who studies it deeply will find therein a powerful engine in the healing art, and a steady light on his researches, both physical and philosophical. Repletion, and luxurious living, far exceed belief, or even the calculation of the physician, for they metamorphose themselves so artfully, and mask themselves so successfully behind unsuspecting forms and phenomena, that they are constantly undermining the constitution, deceiving the patient, and misleading practitioner.

Observation has proved, that when a stimulating substance is applied to any part of the body, internally or externally, a sensation or irritation is first produced, and then an increased afflux of blood to the vessels of the part. This law has long been acknowledged; *ubi stimulus, ibi irritatio,—ubi irritatio, ibi affluxus*. The sensation or irritation shows that the nervous or sentient system of the part is first acted on; the turgescence evinces that the vascular, or blood-vessel system, is next affected. Now, in the present state of society, the whole internal surface of the digestive organs is daily stimulated, in an inordinate degree, not only by the poignant and complicated qualities of our food, but also by the quantity. If there be any one truth in medical science more firmly established than all others, it is this! Let us look around us, in this great and luxurious metropolis for instance, and we shall not find one in ten whose digestive organs are in a

natural and healthy condition. The tint of the eye and countenance, the feel of the skin, the taste of the tongue, the stomach, the bile, and the various evacuations, offer to the experienced and discerning physician the most incontestable proofs of the position here advanced. The tissue or membrane which lines the digestive organs from the mouth downwards, is a secreting surface, that is constantly pouring forth a fluid, which is necessary for the digestion of the food in every stage of its progress.

Now, when any gland or secreting surface is over-excited, the fluid secreted becomes unnatural in quantity and quality. It is sometimes diminished, sometimes increased, but always depraved. This is familiarly exemplified when the mucous membrane lining the nose and air-tubes of the lungs happens to be acted on by atmospheric transitions, as in a common cold. At first the membrane is dry and half-inflamed, afterwards a more copious secretion than usual comes pouring forth, and of so acrid a quality as to excoriate the nose and lips themselves. It is so with the mucous membrane lining the stomach and bowels. When inordinately excited by the quality or quantity of the food and drink, the secretions are irregular and morbid, and therefore a constant source of irritation is generated in this important class of organs. This irritation is manifested by some pain or uneasy sensation in the line of the digestive organs, irregularity of their functions, particularly of the alvine evacuations, and an unnatural state of the tongue and urine. This is one view of the affair; but there are various others. It often happens, that such is the strength of the constitution and the efforts of nature to counteract the morbid effects of repletion, that a degree of robustness or corpulency succeeds these luxurious habits, and thus the evil consequences are masked for a time. But the fact is, that the superabundant supply of nutrition which is poured into the blood-vessel system is deposited in the shape of fat, Nature being unable to throw it off by other outlets. This deposition is only comparatively salutary; and, in truth, the corpulent habit and ruddy complexion are too often but the index of a morbid excess of health, and the preludes to the most violent and dangerous diseases. Another mode in which Nature frees herself, for a time, from the effects of superabundant nutrition, is by throwing out eruptions and other unsightly blotches on the skin, by which means she often saves internal organs from a dangerous irritation. This is proved by the certainty and safety with which the whole of these cutaneous affections may be speedily removed by improving the state of the digestive organs, lessening the

quantity, and simplifying the quality of the food, and by the judicious use of the bath. On the other hand, when Nature is interrupted in her work, and these cutaneous blemishes are incautiously repelled by external applications, the irritation is almost certain to fall on some internal organ, and there cause a painful sensation or an inflammatory action according as the nervous or vascular structure of the part is predisposed to disease. Thus, in one constitution, on the repulsion of an eruption from the skin, the irritation is transferred to the lungs, and there excites pulmonary consumption. In another it is transferred to the mucous membrane of the stomach, and heartburn, or indigestion, or even chronic inflammation of this organ may ensue. In a third, the liver becomes the seat of the translated irritation, and the various phenomena of bilious or hepatic derangements are developed.

The intestines, the kidneys, nay, the coverings of the brain itself, may, and often do, suffer in this way, with a host of corresponding miseries. All these, however, may be avoided by removing the cause or origin of the cutaneous eruption, as seated in the digestive organs, when the effect will soon cease.

FRENCH VERDICTS ON TOBACCO.

The verdict of some eminent contemporary French authors on tobacco and the tobacco habit given to the world in an essay, to the writer of which the French "Société Contre l'Abus du Tabac" has granted a medal, is instructive and suggestive. M. Dumas fils says:—"I, who had, fortunately, begun very late to smoke, have given it up, notwithstanding its having become a great habit, quickly acquired, as are all bad habits, when I found that tobacco made me giddy, the giddiness disappearing six months after I ceased smoking. . . Tobacco, in my opinion, together with alcohol, is the most formidable enemy of intelligence, but nothing will do away with the abuse, the majority being imbeciles in whom tobacco finds nothing to destroy, but, since it is imbeciles with whom you are occupied, try to convince the intelligent."

M. Octave Feuillet's testimony is equally decided against the use of the weed:—"I have been a great smoker, and it cost me a great deal of trouble to give up tobacco. But I have been absolutely compelled to do so, some years ago, by the aggravation of fits of nervousness which for a long time I refused to attribute to nicotine, but which in reality had no other cause. I was obliged to surrender to the truth when

the nervous fits became more frequent and more intolerable. On the whole I think tobacco is very injurious, especially to nervous persons. It produces at first a slight excitement and intoxication, which ends in somnolence. It blunts the faculties of the mind. One is compelled to fight against its action in a reaction which fatigues and wears the will."

M. François Coppée, the poet, is not yet prepared to renounce his accustomed luxury :—"I turn cigarettes all day long. Never a pipe or a cigar, only a cigarette, and throw it away after the first puff or two. It is true my health is rather bad, but I have no reason at all for attributing my weak health to the use of tobacco, which, on the contrary, I shall consider, till I have proofs of the contrary, as a stimulant to work and to dreams, and for the poet these two words are synonyms."

M. Zola writes as follows :—"Personally I left off smoking some ten or twelve years ago, on the advice of a physician, at a time when I thought I was suffering from heart disease."

M. Taine remarks—"To tell the truth, I smoke (cigarettes); it is an amusement in idle moments and during intellectual laziness, but it is a bad habit, and often a danger, as has been shown in many cases."

Notes and News of the Month.

A BOOK OF VAGROM MEN AND VAGRANT THOUGHTS.—Under this title, Mr. Story is about to re-publish, with additions and emendations, the series of miscellaneous essays which have appeared from his pen in the MAGAZINE. They include "The Street Musician," "The Tramp," "The Carrier," "The Itinerant Preacher," "Punch and Judy," &c., and will form a volume of about 220 pages, which will be substantially bound in bevelled boards. A well-known writer, speaking of these essays, says :—"If he had never written epic, elegy, or ballad, or song, his romances of "Only Half a Hero" and "Fifine," his briefer miscellaneous tales, his numerous magazine sketches of men and things, and his *philosophical homilies*, often cynical, but always on the humanitarian side, would have marked him out as a man of high talent, worthy of a lasting place in the literature of his country. . . . Now and again Mr. Story falls into a misanthropic mood as he contemplates the sufferings of the masses; and at other times he applies the satiric lash to the shoulders of their oppressors; or, rising into serener atmosphere, heralds the good time coming with strains of hope and joy. We like him, best of all, however, when he communes with Nature at large." The volume will be published at 5s.; but to all subscribing between now and the end of September the price will

be 3s. 6d. post free. As only a limited number will be printed, orders should be sent in at once. Orders may be sent to Mr. Fowler, or to the author direct.

ON a drooping bough of a large elm, close by a hotel in Sunderland, Mass., two English robins have made a nest. Strong winds caused so much swaying as to endanger the eggs in the nest. The birds have been equal to the emergency. They have secured some twine and fastened one end under the nest and the other end to the larger branch below, thus avoiding the danger of too much oscillation. The instinct exhibited by these birds has attracted considerable attention.

SAMUEL REID, of Bridgeport, Conn., is the owner of a very intelligent Irish setter, and he never tires of telling of the many wonderful performances of his pet. The other night Mr. Reid told his wife, in the presence of the dog, to rouse him at six o'clock in the morning. Mrs. Reid failed to wake at the hour named, and Mr. Reid was aroused by hearing his knowing dog scratching at his bedroom door. He arose, and upon looking at the clock discovered that it was just 6 o'clock. Mr. Reid says it would take considerable money to tempt him to dispose of the dog that, seemingly, so well understands the English language, and is so faithful.

THOSE who like thoughtful reading would do well to procure a copy of "Stories for the People," by Mr. W. Thompson, published by John Dicks at the price of 6d. The volume comprises the following:—"The Moonlighters," "The Socialist," "The Sweater's Victim," "The Outcasts," "A Pantomime Child," and "Robespierre." It need hardly be said that they are not Society stories (with a big "S"), but stories of society—our modern society. They are stories for thoughtful men and women. One of them in particular, the last-named, is especially worth reading by those who desire to understand that greatest of facts in the world's later history, the French Revolution. Mr. Thompson seems to have studied Robespierre till he has got him by heart.

PROFESSOR BROWN SEQUARD, of Paris, announces that he has discovered a plan by which the aged may actually renew their youth. The process is one of inoculation, by which the nerves of young and vigorous animals are implanted in the systems of men and women of advanced age. The professor declares that he has tried the experiment on himself, and made himself ten years younger. If this dream should be realized the system would have immense patronage, for most people like to continue young as long as possible. Yet men in

all spheres are growing old much faster than they need, and most men know that the course they pursue hastens age. What is perhaps more marvellous is that the things which destroy youth with undue rapidity are nearly all avoidable.

SIR Morell Mackenzie has a valuable paper on "Speech and Song" in a recent number of *The Contemporary Review*, in which he discusses the effects of tobacco, alcohol, and all kinds of fiery condiments on the organs of the voice. He declares "that the injurious effects of these on the mouth and tongue and throat not only make speaking and singing difficult and painful, but are now known to be a predisposing cause of cancer." The result of recent and careful scientific inquiries into the effects of tobacco and alcohol will lead some to abandon habits which threaten to impair health and usefulness; but for the most part men who are already addicted to these habits will continue in them hoping to escape the penalty or refusing to believe the truth. The place to begin the remedy of evils like this is in childhood. Teach the children in the home and school the deleterious effects of tobacco before the evil days come on.

WHEN California first came into the possession of the United States perhaps no one thought of it as rich in resources. Afterward, when gold was discovered in large quantities, it was supposed that this would continue to be the chief product of that territory. But the estimates of crops for 1889 indicate that this famous State is rapidly coming to the front, and that in variety as well as value of products it is destined to surprise the world. The value of the fruit crop is estimated at 24,000,000 dols. The wheat crop is estimated at 70,000,000 bushels, worth 22,000,000 dols.; barley, 55,000,000 dols.; wool, 6,000,000; and the total of all products, not including manufacturing, amounts to 185,000,000 dols. One thing is plain, wine is not the leading product of the State, as some have boasted. The value of the wine crop is only 4,000,000. This is exceeded by wool, dairy products, wheat, and some others. The systems of irrigation which are being developed are causing the arid plains to bring forth abundantly, and vast regions which were once counted worthless are being covered with flocks and ripening grain.

Reynold's Newspaper of August 11th contains the following:—Brought to my notice are two little publications in pamphlet form, which ought to be found on the side-table of every democratic institution. "Echoes of the Coming Day," by Mr. Fred Henderson—one of the martyrs in the cause of free speech and free meeting, which the present Government is attempting to suppress—is a collection of democratic poems, in which is voiced, in thrilling language, the anguish and aspirations of the toiling masses. Mr. Henderson is quite a young man; he has risen on a strong wing, and he gives every promise of

being equal to his lofty theme. Mr. A. T. Story's "Some Thoughts on Democracy" is a philosophic essay on the future of the workers. Mr. Story in prose, like Mr. Henderson in verse, bewails the apathy of the masses to their social condition. A penny will buy "Echoes of the Coming Day," which is published at the office of the *Commonweal*, twopence, "Some Thoughts on Democracy," published by Fowler, Imperial-buildings, Ludgate-circus.

Correspondence.

THE DELINEATION OF MADAME BLAVATSKY.

To the Editor of the PHRENOLOGICAL MAGAZINE.

SIR,—Permit me to refer your readers, especially those who are seriously studying phrenology by the aid of your valuable journal, to the sketch of Madame Blavatsky's character, as given in your issue of July 3rd. With regard to the accuracy of this judgment, I may state that it has attracted considerable notice among students of phrenology, who are also interested in the subject of theosophy—of which philosophy Madame Blavatsky is a recognized exponent—and, I may add, the reading of her character has not gone undisputed. Thus, in the *Newcastle Leader* of July 10th, I note that a F. T. S. combats many of the chief points in the phrenological delineation. I am myself a student of theosophy, and also have given much time to the subject of phrenology, and for the future of this latter I have great hopes. As I am personally acquainted with Madame Blavatsky, I have thought a word or two on the subject of your delineation of her character would not be without its value. I must confess, then, that I was somewhat disappointed in the sketch, and made some urgent enquiries of my phrenological friends as to the portrait of Madame Blavatsky from which the character was judged. I was gratified to learn that it was not the science which had failed to depict the true character of the lady, but the art of the engraver, which had succeeded only so far as to produce a shadow of a likeness to the original, and no more. The engraving to which I refer will be found in Jacques' work on the *Physical Temperaments*, an excellent one on the subject, but very crudely illustrated. The book is worth a set of good steel engravings. However, having pointed out to your readers where the real fault lies, I would like to suggest that it would be far safer if your delineations were made only from recent and good photographs or from "the life." I feel sure that when you have seen the old lady yourself, or even a good photograph of her, you will have many modifications to make in your estimation of her true character: something to add, and as much to retract.

I am, dear sir, faithfully yours,

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MADAME BLAVATSKY.

(From *The Newcastle Leader*.)

SIR,—May I ask you to have the kindness of inserting in your columns a few words I wish to say?

I have just received a cutting from your issue of July 3rd, with an account of Madame Blavatsky given by the *Phrenological Magazine*. I am no phrenologist, and I cannot judge of the accuracy of the observations related in the aforesaid journal; but if they are exact, I am sorry to see that phrenology is not to be relied upon.

Acquisitiveness in the sense of search for knowledge may be one of the qualities of Madame Blavatsky, though I would rather call it by another name; but she certainly does not economise what she has! She simply gives all that she has.

Madame Blavatsky has offered her wealth and social position to the cause which she serves, and to which she devotes, in illness as well as in health, every moment of her life. She is unceasingly imparting her wonderful knowledge to the world, on all possible occasions and in all possible forms. If ever anybody followed the words, "Freely you have received, freely give," she is that person. All that for the pleasure of being misunderstood, slandered by the many, and appreciated by the few? What do you think? Would you call such patient generosity and abnegation "being given to accumulating and retaining?"

I only wanted to tell your readers that, whatever may be "the common opinion" about Madame Blavatsky, those who know her are persuaded that they can never feel enough admiration, gratitude, and reverence for her.

I am, &c.,

FELLOW THEOSOPHICAL SOCIETY.

Amersham, 7th July, 1889.

THE ORIGIN OF LANGUAGE.

To the Editor of the PHRENOLOGICAL MAGAZINE.

SIR,—In the *MAGAZINE* for March 1889, page 115, is an article headed "Was Language an Inspiration or the General Result of Cerebral Development," from the pen of one Samuel Eadon, M.A., M.D., L.L.D., Ph.D., in which the last paragraph but one says, "the Garden of Eden was around the North Pole, and the lands within the Arctic Circle," against which I have to refer him to "The Bible in India: Hindoo Origin of the Hebrew and Christian Revelation," translated from "La Bible dans L'Inde" by Louis Jacolliot, page 195, chapter iv, wherein he will find translation from the Hindoo Vedas, written in the oldest language extant—Sanskrit, of the creation of man, the place of his abode (first), &c., &c. It runs thus:—

"The Lord then gives to Adima and to his wife Heva the primeval

Tabroban of the ancients, the island of Ceylon, for a residence Your mission is confined to peopling this magnificent island," &c., &c., &c.

So there is a vast difference between the two versions. Let the reader judge unprejudiced which of the two is more reliable.

Yours truly,

HINDOO.

The following letters have appeared in the *Hastings and St. Leonard's Observer*:—

To the Editor of the Observer.

SIR,—As to your reply to my complaint, in last week's issue, of Professor Severn's mis-statements, viz., that they were unintentional on his part, may I be permitted to say that, in an interview I had with him on Saturday, he admitted that you had sent him a proof of the column in which they appeared, for correction beforehand.

This, together with the fact that he made a show of the article in its entirety in his window, until obliged to cross out the words untrue and injurious to myself and others, will enable your numerous readers to decide how much such an excuse is worth.

I do not accept the empty compliments and mock gallantry Professor Severn personally tendered me, but only ask of him what every true man accords unasked—that common justice due from one member of any profession to another.

I am sure you will feel it due to me to insert this, and also that part of my communication held over from last week.

Yours truly,

ANNIE N. PATENALL,

National British Phrenological Association Diploma,
President of the Hastings Branch.

Phrenological Institute, Queen's-road.

July 16th, 1889.

Following is the postscript referred to:—"Since writing my letter of the 8th, I learn from head-quarters of the British Phrenological Association that Mr. Severn is not now a Council member of the same. This addition to my communication in your insertion of tomorrow will oblige."

To the Editor of the Observer.

SIR,—In reading your issue of 6th inst., I was very pleased to

come across your candid and outspoken testimony in favour of phrenology, and to learn therefrom that your advocacy was the outcome of the favourable impressions made upon your mind by the result of the severe test to which you subjected it under Professor Severn. As a member of the Council of the British Phrenological Association, I cannot but feel deeply interested in the work being done in Hastings, both by Miss Patenall, the resident phrenologist, who has so long enjoyed her well-deserved reputation here, and by Professor Severn, who is at present practising at 51, Robertson-street, both of whom are also members of the British Phrenological Association, the former holding the British Phrenological Association diploma, and the latter having stood as a Council member for the year 1888 ending March last.

Phrenology has nothing to fear from a fair handling and the closest investigation. It is, however, yet in its infancy, and too much must not be expected from it. Its claim for a plurality of the mental faculties, with localised centres of manifestation, as opposed to the old notion of the brain being a single organ, and wholly occupied in each separate mental action, is now very generally conceded, recent investigations of some of our great scientists, not phrenologists—Professor Ferrier, M.D., F.R.S., L.R.C.P., and others—for determining localisation of nerve centres in the brain, by means of electro-magnetism, having furnished some startling confirmations of phrenological observation and discovery, and from an entirely different standpoint, while in no case has a result come out adverse to Phrenology, from a scientific point of view.

To prove on phrenological lines the correctness of the phrenological localisation of the functions of the brain is within the reach of any who are willing to take a little trouble. Subjects for study are all about us, persons of marked individualities abound. A little careful study of the principles of phrenology will suffice, with these to win from the most obstinate sceptic concerning phrenology the concession that "there is something in it." From that point, there is a positive fascination in its study, and confirmative testimony and proof attend every step. In Germany, whence Dr. Gall, the Father of phrenological research, was driven as a fanatic, it has been given out in high medical circles that "Gall will have to be reconsidered;" and it is not too much to say that there, as in our own country, the day is now not far distant when, in this as in many other similarly important matters, prejudice will at last have to yield before the force of overwhelming proof, and the discovery be made that, after all, Gall was right. If Phrenology can gauge the direction and extent of innate mental capacity from brain shape (anatomical difficulties notwithstanding), and if the law of increase by exercise, and diminution by disuse, holds good in the brain as elsewhere, then the possibilities of phrenology are not far to seek, when it shall be universally recognised, taught in our schools, and made to form the basis of education and mental training, be taken into account in appointments to all high positions of trust and service, recognised in the reformatory treatment

of criminals and insane, and in the many directions where fitness or unfitness of individual character is of importance.

I would like to suggest to the readers of your paper, whose interest in phrenology may have been stirred by your remarks of the 6th inst., to procure from Prof. Severn, 51, Robertson-street, or of Miss Patenall, Queen's-road, some phrenological literature for study, to have a phrenological examination, and to become members of the Hastings branch of the British Phrenological Association.

Yours truly,

GEORGE COX.

Member of Council, British Phrenological Association Diploma.

To the Editor of the Observer.

SIR,—Will you kindly allow me to answer some correspondence which has appeared in some of the local papers under the above heading. I have no desire to enter into newspaper controversy, and especially in the present instance, as I do not see that it can in any way benefit phrenology. The statements made against me are not of so serious a character as your correspondent would suggest. I have simply to say that I am not the sole authorised practitioner of the British Phrenological Association (this mistake was corrected in your last issue), nor would it be of any personal advantage for me to claim this, since I am the sole authorized practitioner (in the provinces) of the London Phrenological Institution, 8, Ludgate Circus, and 102, Brompton-road, S.W. At this establishment I have had a thorough phrenological training. I hold its diploma, and I am the only phrenologist in England who is allowed to practise in the name of this Institution, or to participate in the extensive reputation which it merits. Myself and the staff at headquarters examine, on an average, 21,000 individuals annually. In regard to the question of Council membership of the B.P.A., my statement on this point was made in good faith. I was elected, and stood as a Council member during the year 1888, ending March last, but having been travelling in the provinces, my seat for the current year on this London Council is filled by another. I was not aware of this fact when I made this statement. In this matter I admit I ought to have been most particular in finding out, and therefore to some extent I owe an apology, not to one, but to all of the members.

In conclusion I hope this will be deemed a sufficient explanation, though I must say that I do not consider all the observations and fuss that have been made in a certain quarter are called for.

Yours truly,

PROFESSOR J. MILLOTT SEVERN, M.P.B.A., L.P.I. (Diploma).

51, Robertson-street, Hastings.

July 10th 1889.

To the Editor of the Observer.

Sir,—Noticing your article in the *Observer* in reference to the practice of phrenology, I thought I would write to you and state the pleasure I have in testifying to my own experiences of Mr. Severn's skill as a phrenologist.

The delineation of my character, made by Professor Severn on the 15th inst., was perfectly correct. I have for many years been a believer in phrenology, and am of opinion that if the principles of this science were more widely known, the welfare and happiness of mankind would be vastly increased.

Yours truly,

CHARLES HEAVEN, M.A.,

Vicar of Horley, near Banbury.

To the Editor of the PHRENOLOGICAL MAGAZINE.

SIR,—As Mr. Severn has brought my name before your readers, in a letter published in last month's *MAGAZINE*, I am bound to reply that he does not give a fair statement of the matter to which he refers. He mentions one error—there were two,—for he allowed himself to appear in Hastings not only as the sole authorised practitioner of the British Phrenological Association, but also as a Council member of the same. Nor did I in the first instance attribute the mis-statements to him, but simply denied them; this, however, not with the undue haste Mr. Severn would insinuate. I gave him ample time to correct them; indeed, not until I saw the personal use he was making of the uncorrected article in his window, did I write to any paper. Mr. Severn says he pointed out the error to the Editor at once. Why did he not point it out to the public at once? Why did he wait until my letters compelled him so to do? But did he point out the error to the Editor at once? Surely, that would have been when the article in which it appeared was sent to him in proof sheet for correction; this, however, he returned uncorrected.

As to Mr. Severn's business tact, and his unusual modes of advertising himself, doing the good for phrenology of which your correspondent, Mr. Cox, is so certain, the notes and comments they have called forth here shew that everybody is not of that opinion. That Mr. Severn himself should consider his whole and sole aim is to elevate the science, we are not surprised; but we are inclined to think that as soon as ever all phrenological practitioners "elevate themselves" above trickery and wind-bag-ism, "the science" will be able to take care of itself.

I am, etc.,

Hastings, August 15th, 1889.

ANNIE N. PATENALL.

What Phrenologists are Doing.

[In sending notices for this column, correspondents will oblige by enclosing their communications in an envelope and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post cards are an infringement of postal rules and subject to a fine.]

A PHRENOLOGICAL LECTURE AT CROMWELL HOUSE.—A profitable and pleasant afternoon was spent on Monday, the 22nd, in Miss Wheeler's Gymnasium, where a select company listened to an address on phrenology by the well-known and eloquent expounder of that science, Miss Jessie A. Fowler. The lecturer, after a brief introduction by the hostess, dwelt for a short time on recent scientific investigations as to motor centres, and showed how they helped to corroborate the once contemned views of Gall and Spurzheim, and then, after insisting upon the duty of cultivating every faculty with which man is endowed, and proving that none are in themselves wrong, she gave some most excellent advice to parents as to the way in which they should train the qualities, acquisitiveness, caution, and secretiveness, &c. After a clever summing up of the character of the "Modern Girl," Miss Fowler closed with earnest words, which would prevent any of the girls present (if they acted upon them) from asking the question—"Is life worth living?" At the close of the lecture two of the students present were examined publicly, and their leading traits were given with wonderful accuracy.—*Bromley Record.*

Home-ried Recipes.

It is hoped that the following recipes, may interest many families, who are in daily quest of common-sense, economical, wholesome, and well-ried puddings, pies, and supper dishes, and that they may become substitutes for those most indigestible meat suppers which are so universal.—J. A. F.

THE QUEEN OF PUDDINGS.

Take one pint of bread crumbs, one pint of milk, half-a-cup of sugar, the yolks of two eggs well beaten, the grated rind and juice of one lemon, a piece of butter the size of a small egg. Bake until stiff, but not too quickly—about three-quarters of an hour. Spread red currant jam or marrow preserve over the top. Beat the whites of the eggs to a stiff froth with half-a-cup of sugar and a little lemon juice. Cover the top well over, and place in the oven a few minutes to set.

INDIAN PUDDING.

Scald two cups of milk, and sprinkle in half-a-cup of Indian meal or maize: let them boil five minutes. When cool, beat in one egg, half-a-cup of sugar or syrup, a pinch of salt, a piece of butter size of egg. Bake slowly in a moderate oven. Eat with plain sauce.

ALASKA PUDDING.

Take one pint of flour, one teaspoonful of baking powder, one quarter cup of sugar, one tablespoonful of melted butter, half a pint of milk, one egg, a little salt. Bake in cups. Turn out, and eat with orange sauce, which is made with the juice of two oranges, one and a half teaspoonfuls of arrowroot, with three tablespoonfuls of water, four or five lumps of sugar, rubbed on the rind of the oranges: put all in a pan, and stir over the fire until the sauce thickens.

LEMON PUDDING.

Take one lemon, rind, juice, and pulp, beat the yolks of two eggs, add one cup of sugar, two cups of cold water, three tablespoonfuls of cornflour mixed in a little of the water. Put on the fire to boil, stir until it thickens, then turn into a buttered dish. Beat up the whites to a stiff froth, add a tablespoonful of sugar. Spread over the top, and brown slightly in the oven.

OLD GOLD PUDDING.

Take one pint of milk, one tablespoonful of ginger, one of syrup, and seven of flour, mix with a little of the milk until smooth, and then add to the rest the yolks of two eggs and a pinch of salt. Boil two hours or bake in a moderate oven. Serve with white sauce, made of the beaten whites of the two eggs and a little white sugar, place in a tureen, and just before serving stir in slowly a cup of boiling water or milk.

MONDAY PUDDING.

Take one pound of apples and stew. Beat up one egg, add to the apples one cup of bread crumbs, the juice of one lemon and grated peel. Line a dish with paste and bake.

PIES.

Jam or Marmalade Pie. Take two tablespoonfuls of jam or marmalade, beat up one egg, add an ounce of butter, previously melted. Beat altogether. Line a plate with good paste and fill with the mixture.

Swiss Apple Pie. Take about eight good-sized apples and stew until tender, then add a small piece of butter, quarter of a cup of

sultana raisins, sugar to taste and a little nutmeg. Boil until thick, stir most of time after adding sugar and raisins. Set the mixture on one side to cool. Line a plate with paste, spread over it the apple, place a top crust over the apple and bake. Before serving sprinkle some white sugar on the top. This pie can be baked in a long tin, and cut up in narrow pieces and served for supper.

APRICOT PIE.

Take half a tin of apricots and pass through a sieve, beat up one egg, put on to boil one cup of water, and three-quarters of a cup of sugar; then add the apricots and egg, and allow to boil steadily five minutes; stir all the time. Set away to cool. Line a plate with good paste, add mixture, and bake in moderate oven.

FRESH DAMSON OR CHERRY PIE.

Stone a pound of fruit. Stew with a cup of cold water and sugar to taste; when tender add a teaspoonful of arrowroot, mixed in a little water, and stir until it thickens. When cool, spread upon flat pie plates, over which paste has been arranged.

SUPPER DISHES.

Balls of Snow. Boil half a pound of rice in water until tender, add half a teaspoonful of salt while boiling, turn into small cups, put in cool place to set. Place a pat of red currant jelly on the top of each before serving, or eat with Vanilla Sauce.* Take four ounces of white sugar, melt two ounces of butter, and drop it gradually into the sugar, beat well all the time, add about two or three drops of vanilla essence, and a little nutmeg. Bank up on a white dish before placing on the table.

TAPIOCA CREAM.

Take two tablespoonfuls of tapioca, soaked in cold water over night, or on a closed range for half an hour. Beat the yolks of two eggs, and mix with half a cup of sugar, a pinch of salt, and the tapioca, and boil together in a pint of milk until it thickens. Beat the whites of eggs to a stiff froth, and add four tablespoonfuls of castor sugar, and flavour with lemon essence. Put in a pudding dish, then pour into it the thickened tapioca and spread the froth over the top. Set in the oven, but do not brown the top. To be eaten cold.

CHOCOLATE CASTLE. (Special).

Take one pint of milk, three ounces of chocolate, scald these together. When cool, add the yolks of two eggs, and one small cup

* See previous recipe.

of sugar. Bake in a slow oven in a pudding dish. Beat the whites with half a cup of icing sugar, flavour with vanilla. Spread over top when cold, and set in the oven for a few minutes. To be eaten cold.

Character Sketches from Photographs.

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

L. M. B. has a favourable balance of organization; is constitutionally uniform in life and action; although full of spirit and animation she is yet consistent, circumspect, and very mindful of her conduct. Is naturally reserved amongst strangers, and knows how to keep her own counsel. She is very sensitive and mindful of appearances. She has by nature a strong spiritual consciousness, and is much interested in subjects of a sentimental and spiritual nature. She is naturally refined, sentimental, and poetical. She is a good talker and knows how to express herself. She is naturally neat and circumspect; plans her work well and knows how to save her strength. She is energetic and industrious, but not cruel and revengeful. She is full of sympathy, and has much of the milk of human kindness.

REV. B.—(Cambridge) has a favourable condition of body for health and long life. There is a good balance between body and mind. He is not afraid of work, whether mental or physical; is naturally industrious in one way or another. There appears to be a predominance of the superior brain. The intellectual and moral faculties have the ascendancy. He is much given to thinking. He is characterised for good judgment, and a contemplative mind, yet does not show off to so good an advantage as many. Language is not copious, although he expresses himself clearly and distinctly. His memory of statistics does not serve him well. He deals mostly in principles and sentiments, and has more of the mind for a scholar than a philosopher. He is cautious, comparatively reserved and

conservative; but he is so ambitious that he tries to do his best every time. His sympathies are decidedly strong, which, joined to strong affections, enable him to make many friends, and make him anxious to do much good. He is not proud and haughty. He has been, if he is not still, much affected by diffidence and restraining power. He appears to much better advantage among friends where he is acquainted than he does amongst strangers.

J. P. (Natal)—You have a favourable proportion of body and brain. If there is any discrepancy it is that the neck is too long, making it too far from the heart to the head; but, as you become older, you will get into better proportions than you are now. You are constitutionally healthy, but you should not go to extremes and take liberties with your constitution because you are now healthy, and especially you should avoid extreme lifting and running. You feel very strong, and are tempted to try your strength more than is necessary, for you cannot bear to be outdone by others. You possess a marked degree of firmness and determination of mind; when excited, there is danger of your making up your mind too quickly, and then not yielding when circumstances require that you should. You are somewhat liable to extremes, and need to learn how to restrain yourself and work uniformly. At times you are too generous, sympathetic and liberal, and liable to be too easily excited by circumstances. You do nothing by halves, but are whole-souled in everything; hence you must strive to keep on the middle track as much as possible. You are generally respectful. You know your place, and are willing to give others their place, if they do not crowd too much. You possess considerable of the aristocratic feeling, and have a high order of aspiration. Success makes you want to be more successful. You are not satisfied with having done well, but wish to do better. You have fair powers of perception and judgment of things, their qualities and uses, but you possess still more general strength of mind and soundness of judgment. You are quite intuitive in your perceptions of character and motives, and are a good judge of men and of circumstances. You have not a low, coarse, animal, passionate nature to the extent that it needs to rule you. Your qualities of mind are strong enough to take the lead and keep your passions in subjection; but you are so social and so strongly drawn to society, that you are liable to partake of the spirit of the company you are in; hence be careful of your company. You do not appear to be cruel, cunning or greedy, but you could be jealous if anyone interfered with your sweetheart. Your character will probably turn on your love and your sympathies; if you can keep them straight, you can regulate the rest of your life without much trouble. Be careful whom you love. You could succeed as a manager and overseer, or as an agent, a wholesale business man or farmer, but you cannot bear to be confined to a limited sphere of life.

N. D. W. (Dorset) has a favourable organisation for strength and long life. She possesses a predominance of the motive and mental temperaments. She is rather slow, not very brilliant, but decidedly practical and utilitarian in her movements. She is given to observation; accumulates knowledge easily; is quite sagacious and intuitive in her perceptions; is a good judge of character; is always in earnest, and sees things without much qualification. She is plain-spoken, open-hearted, comparatively mild in disposition; but very firm, steady, and persevering. She appears to the best advantage when severely tried, or where there is great danger and responsibility. In times of excitement she is liable to speak her mind too freely, work too hard, and go to some extremes; but as a whole she is capable of exerting a very beneficial influence in society, and is capable of taking her place, and sustaining her individuality, in the presence of others. She is from a good stock, and will parent healthy children.

J. E. (Dundee) has a distinctly-marked brain, it being unusually high and rather narrow. He is comparatively mild and gentle in disposition, frank and open-hearted in his way, and domestic in his feelings. He is much given to thoughtfulness, and will be characterised for good judgment and capacity to understand principles. He does not show off to a good advantage either in conversation or in society, but requires favourable circumstances to call him out so as to appear well. He lacks ready memory of details, and has not so much of a scholastic as a philosophical tendency of mind. Whatever subject he takes hold of he appears to be able to comprehend the whole of it, but he can write better than speak with the same opportunities. He has a favourable development of order, which, joined to his thinking intellect, will enable him to plan successfully, and to teach others. He could sustain himself with credit as a teacher and professor in whatever subject he gave his attention to. He is not well adapted to money-making. He cannot adapt himself successfully to the world as it is, or cope with selfish individuals. He had better turn his attention to scholarship, and to the study of mental philosophy and mental science. He easily becomes interested in whatever will benefit mankind. He is kind and tender-hearted, full of sympathy and tender feeling. He is ambitious, and desirous of pleasing others, yet in any matters of principle he is firm, steady, and rather tenacious. All things considered he will do as a manager in a business for someone else better than in mere money-making. He should embrace every opportunity to study, gain knowledge and get experience by coming in contact with the world. He must put himself forward and begin to teach. In the course of time he will find his place, and become a prominent member in society; but if he devote himself simply to money-making he will probably make a failure. When the time comes for him to take a wife, he had better have it in his mind to select one who is a good business woman, quite energetic, who can keep her own counsel and look after her own property, as well as one who is healthy and sound in body and mind.

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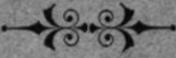
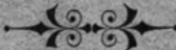
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Pursuing her investigations with unremitting attention, she became competent to make correct readings of character from the head, and two years later was invited by her brothers to associate with them in the business they had established in New York City. From that time (1837), to the present, she may be said to have been constantly related to the prosecution of the phrenological work, contributing by her intelligence, courage, and rare activity, to the maintenance and extension of the business in the New York office, and of the publication department that has grown out of it.

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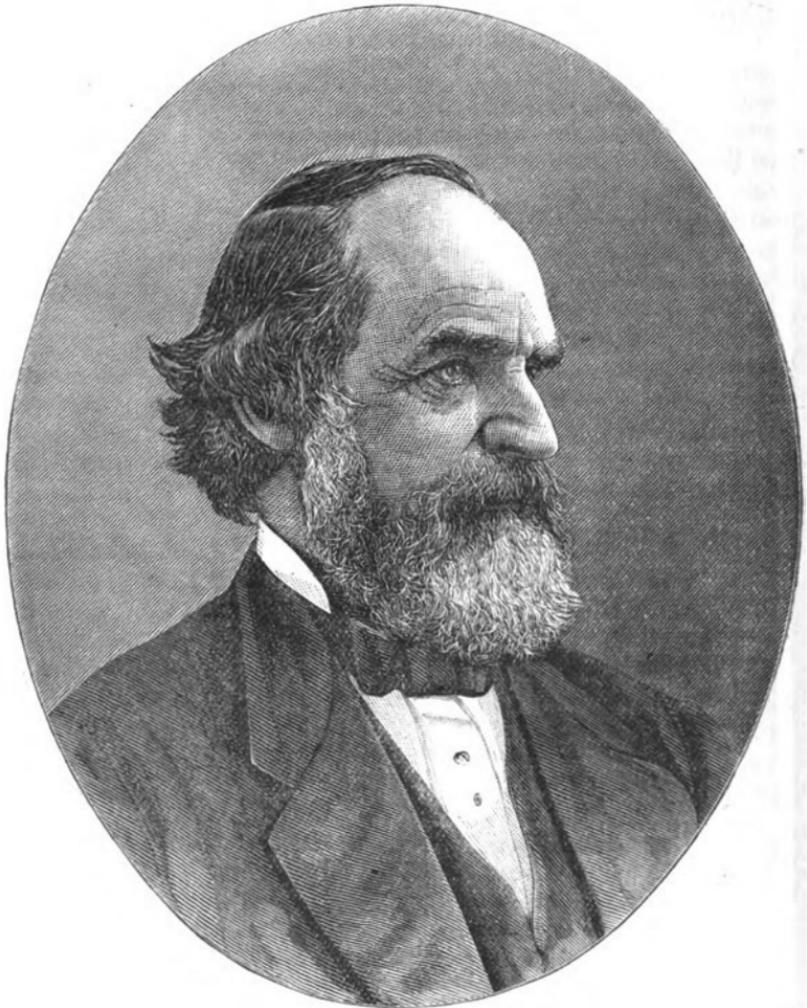
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Nelson Sizer was born in Chester, Hampden County, Mass., in 1812. On his father's side he is of Portuguese extraction, while from his great-grandmother he inherits Scottish blood. His father, Fletcher Sizer, the fourth of a family of sixteen children, married Lydia Bassett, of Westfield, Mass., whose father was an Englishman, and in this way Nelson Sizer acquired an English impression in the direction of stability and personal dignity.

In 1839, his wife having died, he gave up the business of paper-manufacturing, in which he had been engaged for years in Blandford, Mass., and engaged in the work of a phrenologist. For ten years he travelled and lectured, mainly in New England. In 1841 he joined Mr. P. L. Buell in a

Phrenological partnership, and they gave extended courses of lectures in Washington, and in the leading towns of Maryland, Virginia, New York, Massachusetts, Connecticut, New Hampshire, and Vermont. In 1843, a joint work entitled,



"Guide to Phrenology," was published by the associates, and used as a chart in making examinations.

Mr. Sizer aimed from the beginning to give phrenology an elevated place in the estimation of the public, and not make

the new science a mere instrumentality of gain, and thus won the respect of his audiences and patrons. Believing that man's moral nature is the strongest and highest element, and that the best success must come from addressing himself to this element, he aimed to develop clearly in his teachings the moral and religious aspects of phrenological science.

While lecturing, he was a frequent contributor to the PHRENOLOGICAL JOURNAL, and also its agent.

In 1849, he was invited to take the position of phrenological examiner in the office of Fowler & Wells, in New York, and from that time has remained thus related, and is a resident of Brooklyn. Meanwhile he has contributed largely to the JOURNAL and other publications, his wide experience and extended observations rendering him a valued writer on topics connected with human nature. In 1859, '60, '61, '62, and '63, he had editorial charge of the JOURNAL, the proprietors being absent on professional tours in America and Europe. From 1864 to 1884, he was associate-editor, besides being Vice-President and principal teacher in the Institute of Phrenology.

He has made more than 250,000 professional examinations, and many thousands confess that his advice has guided them to right pursuits or saved them from mental and moral wreck. In 1884 he became a constituent member of the Joint Stock Association of the Fowler and Wells' Company, and its Vice-President. He has published several books of great value; one entitled "Choice of Pursuits; or What to Do and Why"; another, "How to Teach; or Phrenology in the School-room and the Family," and "Forty Years in Phrenology." The works serve especially to bring the science in human nature home to practical uses in every relation in life.

As a lecturer he is well-known in New York, Brooklyn, and vicinity, his services being in frequent demand for associations, lyceums, and churches. He speaks extemporaneously; is animated, direct, earnest, highly instructive, abounding in illustration, and is often in a high degree amusing. His most telling addresses are those which treat of temperance and moral reform.

PROFESSOR HUME.

A SHORT SKETCH OF HIS LIFE, COMPILED BY J. R.

JAMES HILL HUME, the well-known phrenologist and mesmerist, died in Melbourne on the 12th of October, 1887.

As an exponent of mental science, he attracted at one time considerable attention, but his name has been more particularly associated with India and the Australian Colonies, where he was familiarly known as a popular lecturer, and an ardent advocate of phrenology and all the various branches of metaphysics.

Indeed, nowhere was Mr. Hume more at home than upon the public platform. He was 6ft. 1in. in height, and his stalwart figure, his self-possession, coupled with a deep and full-sounding voice, could effectually command the attention of any audience. His powers of research were truly marvellous, and his memory could almost retain anything that came under his notice.

His phrenological career dates back more than thirty years. There is hardly a type of head which he has not had under his fingers.

His energy, his indomitable will and perseverance, knew no obstacle.

He was born on the 22nd of November, 1822, in Flawcraig, near Kinnaird, in Scotland. He inherited his splendid physique, and that enduring bodily and mental constitution which enabled him to cope successfully with many hardships and reverses he had to encounter in the various countries and climates he has traversed.

When nineteen years of age, he started in business on his own account, and married.

He stuck to his trade for about three years, and lived quietly with his family, when his natural ingenuity commenced to make him restless, and he started to give his mind to invention. He was very candid, confiding, and liberal, and, being really devoid of genuine business tact and circumspection, we are afforded in Mr. Hume the peculiar spectacle of a man possessing extraordinary brain power without the faculty of exercising it to his personal and practical advantage. In his head we find self-reliance, hope, and ideality remarkably large, very active benevolence, with an analysing, intellectual lobe, and powerful destructiveness and combativeness.

He knew his own faults, but his brain was too active to give him rest, and plodding alone could make him happy.

In the year 1855, after fourteen years of wedded life, Mr. Hume lost his wife, to whom he had been greatly attached, and who had borne him two children—a girl and a boy. The death of his wife was a great shock to him, and finding his home thus broken up, he determined to travel. He had of late years taken a great interest in phrenology, having had his head read by Mrs. Professor Hamilton, who told him that

he had natural ability for this science, and to it he had since devoted himself with all the enthusiasm and the ardour of a searcher after truth. He placed his two children with his sister, and left the shores of his native country, and embarked for New Zealand.

During his explorations in this country he availed himself of the splendid opportunities that offered for making himself acquainted with the Maories and their native tongue. He manipulated great numbers of their heads, and became a friend of, and stood on a good footing with, the different tribes, and found excellent opportunities for thoroughly studying the character of this race.

After a sojourn of several years in New Zealand he went to the Colony of New South Wales, and commenced a lecturing tour on phrenology, making Sydney his headquarters. In the latter city he accidentally became aware of his mesmeric powers.

In New South Wales he visited the majority of the Penal Establishments and Lunatic Asylums, where he gained a great amount of practical information, and by personal observation his stock of knowledge and experience was rapidly and usefully augmented.

After residing six years in Sydney, Mr. Hume came to Victoria. Here he travelled through all the gold-diggings, and through many parts of the bush where there was no track, and where no human foot had ever trod before.

His reputation at this time came to be universally acknowledged. He exhausted every field of learning in connection with the subjects on which he lectured, thus introducing physiology, animal-magnetism, electro-biology, and all the branches of human science, and of the philosophy of the mind; and, as he proved to be thoroughly at home on every topic on which he conversed, his lectures became one of the most popular and best attended gatherings in the colony of that time.

From Victoria he went to Western Australia, making a prolonged stay in Fremantle and Perth. At Perth he devoted the proceeds of his first lecture (some seventy odd pounds) towards the erection of a local hospital.

Returning to Victoria in 1867, he married Miss Caroline Gill, who travelled with him on a second tour through all the Australian Colonies. He lectured effectually as before, and the interest which he had by his efforts awakened in the science of phrenology became more and more apparent by the unabated attendance at his lectures. He invested much in the bringing together of an excellent collection of skulls and casts

Having visited every Australian Colony, Mr. Hume desired to extend his knowledge of character through contact with all the nations of the globe.

He then spent the greater portion of three years in India and China, and staying, for a short period, at all the larger towns.

Mr. Hume went across the breadth and length of India—from Calcutta to the Punjaub Province; then south again to Delhi, Allygurah, Allahabad to Bombay; to Benares, Dinapore, and Howrah. He was especially successful in India as a magnetic healer, curing chiefly rheumatism, paralysis, and sciatica. In Calcutta, the sum of 1,000 rupees was offered to Mr. Hume to stop one month longer, but, having made his arrangements ahead, he was unable to stop and complete the cure in this instance.

He then proceeded to China, and then to Europe, visiting Russia and the entire Continent, continually studying character, and using every facility for scientific observation and experiment.

In St Petersburg, he was induced to make a present of his most valuable collection of skulls to the local museum. He was well received wherever he went, and, being also a Freemason, his credentials opened the doors to him.

After travelling through the southern European countries and the East, Mr. Hume went to Scotland.

While in England, Mr. Hume wrote an essay on "The Static Principle of Life," and several other small works on human science.

He now visited the United States of America, and, after travelling through South America, returned in 1872 to Melbourne. His name being still fresh in the memory of the public, he started, soon after his arrival, together with his wife, on another lecturing tour through the whole of Australasia. He commanded splendid audiences in all the larger towns, especially in Victoria, in Ballarat, Sandhurst, Castlemaine, &c., lecturing in the former town to crowded houses for 100 nights in succession.

The press and the public spoke highly of Mr. Hume, and in a congratulatory tone of his abilities and the perfect, sound knowledge he could invariably display on all subjects. He was, without hesitation, admitted to be one of the foremost advocates and demonstrators of mental science of his day; and, as a delineator of character, he was looked upon as an absolute authority by those who found the opportunity of testing his learning.

While in Melbourne, Mr. Hume contributed regularly to the "Australian Journal" on scientific subjects, and his articles

attracted much attention. He also published a short resumé on "Thought Reading and kindred subjects divested of their mystery and explained."

Had Mr. Hume been spared, he might have succeeded in introducing phrenology into the State Schools. He was once in communication on the subject with Sir Graham Berry (then Mr. Berry and Premier of Victoria) and several prominent members of that Parliament, who were inclined to look favourably upon its practical application. However, owing to the rupture between the political parties reaching its summit in Mr. Berry's "Black Wednesday," (a day of political significance in Victoria), the project has been indefinitely abandoned.

On the 12th of October, 1887, after having battled against death with wonderful tenacity, Mr. Hume succumbed to his ailment (heart disease), conscious to the last, and deeply regretted by those who understood his character and knew his worth.

In Mr. Hume has died a true friend of science, a phrenologist of rare ability, and a man of sterling personal qualities. Though his outward appearance was stern, a kind and benevolent heart throbbed within his breast. He has done much for phrenology, and no small share of fastening this science in its early and most difficult stages upon the attention of the public mind, and thus helping to build its foundation, falls due to his credit.

"Let us reach within our bosoms
 For the key to other lives,
 And with love to erring nature
 Cherish good that still survives ;
 So that when our disrobed spirits
 Soar to realms of light again,
 We may say, 'Dear Father! judge us
 As we judged our fellow-men."

(Mrs. Charles.)

THE BRAIN, AND HOW AFFECTED BY ALCOHOL THROUGH THE NERVES, BLOOD, AND MUSCLES. BY JESSIE ALLEN FOWLER.

CASSIO'S words to Iago, in Othello, "O God, that men should put an enemy in their mouths to steal away their brains," are as forcible to-day as when written centuries ago; yet every day we see more need to explain the workings of alcohol on the nervous system.

The voluntary muscles, we know, are under the control and regulation of the cerebro-spinal system : this consists of the brain and spinal cord. From these, nerves pass to the muscles, impelling them to action, by means of motor nerves. A nerve, on reaching a muscle, divides into fine filaments, and supplies every part of the muscle.

It is through the medium of the nerve that will acts on the muscles : the impulse, being generated in the brain, flies down the spinal cord and along the nerves to the muscle. The nerves are like telegraph wires laid on between station and station : the originating battery (the brain) sends an impulse along the wires (the nerves) to work a machine at the other end—the muscle. But just as we have two currents, positive and negative, so in a nerve we have opposite currents.

The one from the brain is the downward current, and the upward current carries messages from the skin and muscle to the brain.

These nerves are called sensory nerves, because they carry the impressions of our sensations to the brain, where the knowledge gained from them is converted into motion or stored by memory for future use. Two sets of impulses are conveyed along the separate fibres that are firmly bound together ; but close to the spinal cord the fibres separate, and we see a motor and sensory bundle. We know, also, that the quality of the brain decides the clearness and rapidity with which a message for any part of the body is sent. The soundness of the various nerves through which the message is transmitted, decides the accuracy and speed with which it will reach its destination.

Dr. J. Crichton Brown says : “The rate at which a nervous impulse travels along a nerve to a muscle can be accurately measured, and this has been said to vary very much in different animals and in different men—the rate of nerve conduction varies. Common observation also affords abundant illustration of different rates of rapidity of mental processes in different persons, and this guides to a rough estimate of the brain quality. One is vivacious, another lethargic, and summed up in temperaments in which rapidity of mutual action and quality of brain substance are indicated by certain outward characteristics.”

The manner in which alcohol, even when taken in very minute quantities, interferes with the healthfulness of nerve communication, is another proof that it is always narcotic—that is, a nerve paralyzer.

In most persons alcohol acts at once as an anæsthetic, and lessens also the rapidity of impression, the power of thought,

and the perfection of the senses. In other persons it seems to cause increased rapidity of impressions, the power of thought and excitement for a time ; but even here the power of control over a train of thought is lessened.

It is a wonderful fact, which Dr. Howe substantiates, that we can calculate with precision the exact time to a minute fraction of a second, which is required to transmit a message from the brain to the hand, or any portion of the body ; and it has been distinctly shown that it takes much longer to send such a message after a person has taken a dose of alcohol.

The involuntary muscles are under the regulation of a separate system of nerves, and are called ganglia, which are connected by a double chain of small nervous masses on either side of the spine. From the ganglia, nerves pass to the heart, lungs, and the organs of the alimentary canal, liver, pancreas, &c.—in fact, all the abdominal and thoracic viscera. This is called the sympathetic system. Hence, we have two sets of muscles presided over by two sets of nerves : the voluntary ones by the cerebro-spinal system, and the involuntary by the sympathetic ; the latter require no rest, while the other system does.

WHAT ARE THE EFFECTS ON THE NERVES ?

The affection of the nerves is of prior importance to the tissues, though the nervous system goes through the processes of renovation, and is therefore dependent for its effectiveness on good tissues ; and as alcohol interferes with the digestion and nutrition, it harms the nervous system and ruins the healthiness of the body, and also the mind. We trace alcoholic effects on the nerves parallel to those on the muscular tissues, such as degeneration of the nerve tissue, the bursting of blood vessels, and the flooding of the brain with blood. It is disputed whether the peculiar sensations conveyed to the brain after the injection of alcohol are the result of reflex action, or of direct action on the nervous system. It seems, however, to be considered an established fact by Dr. Boer and others, that drunkenness is produced more rapidly through the direct injection into the blood than by any other channel. When used as a mental stimulant the narcotizing action of alcohol is twofold ; *i.e.*, direct or reflex. Its direct action is that of its assault on the brain, whose highest function it attacks with more severity, because the higher the function the more delicate and sensitive, and hence more susceptible to injury. The reflex action is to paralyze the telegraphic nerve apparatus by which the dazed and dulled superior brain sends its orders for the expulsion of the enemy ; hence the moral and spiritual functions are the first

victims of alcohol, while the coarser and more animal powers of the brain are left to have the pre-eminence over the mind. One thing becomes very clear; namely, that the highest perfection of the nervous system is only possible with strict total abstinence.

Alcohol has its special preference for certain nerve-tracts over others, and in some persons one nervous function is more susceptible, and in others another. Nevertheless, its tendency may be broadly indicated as a paralyzer of nerve function; or, more shortly, as a true narcotic.

Prof. John Fiske thinks "that the perpetual craving of the drinker in all probability is due to the gradual alteration in the molecular structure of the nervous system, caused by frequently repeated narcosis." Alcohol therefore is always a narcotic, from beginning to end; were it otherwise, it would not be used in the various ways it is. Therefore those who drink in the hope of increasing the pleasure of living, miss their object, as do those who drink in the hope of augmenting their mental powers.

HOW DOES ALCOHOL AFFECT FEELING, BALANCE AND SIGHT, WHEN TAKEN IN SMALL DOSES, MORE THAN WHEN TAKEN IN LARGE QUANTITIES?

By this theory, in regard to the entering of the alcohol into the blood by slow degrees is understood the riddle why a man who sips his drink gets more quickly drunk than the man who gulps it down almost at once. For if only by reflex action, a dose swallowed almost at once would intoxicate more quickly than would the same quantity sipped slowly. If the greater harm came through the process of digestion, it would not be so serious as is now the case through sipping, for the vapour is inhaled, and thus instantly taken by the lungs into the blood and thence to the brain. Workmen are intoxicated by simply inhaling the vapour in the vaults.

The second reason for supposing that sipped alcohol is more injurious than that which is quickly drunk is because, when sipped, it is generally held in the mouth long enough for some portion to be absorbed directly into the blood; therefore he who slowly sips his alcohol gets drunk more rapidly than he who swallows it quickly. The three most suitable functions for test purposes are the senses of touch, balance, and sight. Give a person under alcohol a task to perform requiring refinement of touch, such as threading a needle, or the adjustment of a watch, and the precise natural power is deficient. Recent years have given the strongest proof that the notion of alcohol as an auxiliary to brain-work is fallacious. The terrible drink craving is caused by the avidity with which

alcohol absorbs the water from the tissues, but it does not depend exclusively on the chemical properties of alcohol.

One of the peculiarities of all artificial excitement is, that it produces a cry for more of the excitant; and the more imperatively in proportion to the quality and delicacy of the functions thus abused. The more exquisite and refined the quality, the more sure will be the work of the destroying agent. Dr. Anstie says, "When a certain quantity of nervous tissue has ceased to fill the *rôle* of nervous tissue, there is less impressible matter upon which the narcotic can operate. And thus it is that the confirmed drunkard requires more and more of his accustomed narcotic to produce the intoxication in which he delights, to saturate his blood to a high degree with the poison, and thus to ensure an extensive contract with the nervous matter."

WHAT PART OF THE BRAIN HAS A SPECIAL LOCAL AFFINITY FOR WATER AND ALCOHOL ?

Intoxicating drinks are brain disturbers and enemies of individual self-government. The vital point in the human system which alcohol most seriously affects is the brain. The brain being the organ of the mind, you cannot in any degree poison the brain without at the same time affecting the mind. Alcohol not only attacks the organs of the brain and the faculties of the mind, but it also affects certain portions of the interior of the brain; namely, the lateral ventricles, where there is more local affinity for water, which alcohol always seeks. Its affinity for water causes thirst for water, which the drinker mistakes for liquor thirst, his mistake being strengthened by the spasmodic demand of the nervous ganglia for more irritation, hence the body's irresistible craving for drink. These being the effects of alcohol on the whole organism, it follows that no one is or can be strengthened by alcohol in moderation or excess.

Many proofs could be given of cases where alcohol has been found in the brain in almost its simple and pure state.

Dr. Wm. Beaumont said, in reference to a post-mortem examination: "I have dissected a man's brain who died in a state of intoxication after a debauch. The operation was performed a few hours after death. In two cavities of the brain—the lateral ventricles—was found the usual quantity of limpid fluid. The odour of the whisky was distinctly perceptible, and when the candle was applied to a portion of the spoon it actually burned blue, the lambent blue flame characteristic of the poison playing on the surface of the spoon for some seconds."

Dr. Ogston, of Aberdeen, said, "On August 23rd, 1831, in the Aberdeenshire Canal, a woman named Cattie, 40 years old, drowned herself in a fit of intoxication. With two other medical men I was requested to examine the body in order to report the cause of death. We discovered nearly 4 ozs. of fluid in the ventricles, having all the physical properties of alcohol, as proved by the united testimony of two other medical men."

Dr. John Percy, of Nottingham, states that by distilling blood drawn from an alcoholized system he had been able to obtain a fluid which, by dissolving camphor and burning with a bluish flame, proved itself to be alcohol. In the brain he found proportionately still more, from which he concluded that a kind of affinity existed between alcohol and the cerebral matter.

Dr. Figg mentions the following case of a young athletic man, named John Carter, who drank a pint of rum at one effort, dying comatose half-an-hour subsequently. He, with two medical men, examined the body. On making a section into the lateral ventricles, and applying a lighted match, it flamed out in considerable quantities, burning with its characteristic colour.

Herr Ruyper records that in 1883 he had ascertained the fact that, by distillation, the presence of alcohol was detected in the brains and liver of two persons who had fallen into the water when drunk and who were drowned. In one brain he found about one-fifth of a cubic inch of alcohol, and in one liver a little over half a cubic inch. It will thus be seen how alcohol acts upon the nervous system, and the reflex action of the latter on the tissues and vascular system; that large doses of alcohol paralyze the nerve centres, and thus the necessary orders for its expulsion, reduction, or change, which are given by the nervous system in the case of smaller doses are not forthcoming, and hence the enemy remains in possession of the strongholds until the nervous system can rally sufficient force to give the necessary commands. Alcohol, besides being dangerous to the digestion, blood, and tissues, has a chemical affinity for water, and therefore appropriates it in spite of the protests of the body that no more can be spared.

Thus we have one source of the drink crave which, as will be shown later on, becomes at last, by the degeneration of the nervous system, almost like a constitutional need. When we remember that the body consists of from 75 to 80 per cent of water, and that saliva is essential to digestion under the best circumstances, and is more necessary than ever when the whole nutritive system and processes have been weakened

and deranged, it becomes still more apparent how much harm alcohol does the body.

THE EFFECTS ON THE MEMBRANES.

The membranes are distinctly affected. They perform a great part of the work of the system. They receive water; they are essential to the nutrition of the organs; they hold the parts in position, and we say they act as separators of the products of food in the process of nutrition. The organic mischief that arises from alcohol in the brain begins first in its membranes. The same applies to the membranes of all the organs of the body. The organ which the membrane surrounds is changed in character. In the first stage there is softening, the membrane ceases to dilate, contracts, and finally produces shrinking and hardness, as in the case of the gin-drinker's liver.

Moderate drinkers shield themselves under the delusion that a certain amount of alcohol will not hurt them; that it is the excess only that injures the health and vital functions of the body. Unfortunately, they do not know, or do not realise, that the brain is sensitive to every whip or pressure made upon it, and gradually the effect is made in one form or another.

Few of the children of drinking parents can be found who do not experience a hankering after strong drink, and it is for the children's sake, as well as your own, that we say: "Treat your brains with more respect than to injure them with alcoholic drinks."

Teachers have testified to having observed a difference in the intellectual and moral faculties of the children of intemperate parents as compared with those of the temperate. That the former are worse to manage, less studious and more difficult to teach, than the latter. And this fact corresponds with the great physiological law that alcohol stimulates the selfish propensities more than the moral sentiments and intellect.

HOW DOES ALCOHOL INTERFERE WITH THE POWERS OF THE MIND ?

Dr. Figg says: "In a person drinking to stimulate a natural function we soon witness an alternation of object, for experimentally convinced that in the defective co-operation of the blood that extraordinary exhibition is not attainable, he must rest satisfied with reaching that which was once the normal standard of his powers, but from which he has retrograded in the collapse of frequent excess." In a word, alcohol dis-

appoints and betrays all except those who seek sloth and death for body and mind. Let the young make the experiment of working on water only. Baron Liebig says : that brandy, in its action on the nerves, is like a bill of exchange drawn on the strength of the labourer, which, for lack of cash to pay it, must be constantly renewed. The workman consumes his principal instead of interest,—hence the inevitable bankruptcy of the body.

We desire to show now that in intemperance the structure of the brain is no longer the same as in health ; and the mind, that immortal part of man, whose manifestations depend upon this organ suffers corresponding injury ; and, although strong drink for a short time excites the brain, it imparts no real strength. It would be as unreasonable to say a horse is stronger for being spurred because he goes faster for a time, as to say a man is strengthened by strong drink.

How blessed were the days when strong distilled spirits were very little known—as, for instance, in the ninth and until the sixteenth century ; but now nearly all the wines used in England contain spirit. Pliny states : that in the time of our Saviour there were three hundred and ninety-five kinds of wine, only one of which would burn.

ALCOHOL A POISON TO MUSCLE AND BRAIN.

We put a drop of alcohol into a man's eye ; it poisons it. We try it upon the living stomach ; again it poisons it. We study, after death, the stomachs of drinking men, and find that alcohol produces in regular stages redness, intense congestion, morbid secretions and inflammation. We study its influence upon the health and strength of sailors and soldiers, and find it helps to freeze them in the Arctic regions and exhaust them in the tropics. We watch two regiments on a long march in India, one with, and the other without, alcoholic drinks ; and we are driven to the conclusion that even moderate quantities of alcohol weaken the muscles and break the endurance. We visit the training grounds of oarsmen, pedestrians, and prize-fighters, and learn everywhere the same lesson—that alcohol is a poison to muscle and brain. The brain is like the windows of the cathedral, and the body like its timbers and ceiling. And this being so, we agree with Professor Youman's opinion, that it is to the apparatus of sense, thought, reason and responsibility, the nervous system, and especially its great centre, the brain, that alcohol is first attracted after it has entered the circulatory system ; and this mechanism, the soul's consecrated instrument, affords the chief centre of its ravages. Were some inferior order of the

body, whose functions are of a purely physical nature, the prominent object of alcoholic invasion, the attitude of our question would be greatly changed. But alcohol is substantially, and to all intents and purposes, a cerebral poison. It seizes with its disorganising energy upon the brain, whose steady and undisturbed action holds a man in true and responsible relations with his family, with society and with God; and it is this fearful fact that gives to government and society their tremendous interest in the question. Every ship has a rudder to guide it, and a pilot to steer that rudder; without these it would founder on the rocks, or be stranded on the sands. Yet, if the creaking timbers are not seaworthy, the rudder is of no avail. In man, the will is the rudder; and, when the man is well and harmoniously developed, the will is a safe guide.

THE GENERAL SUMMARY OF THE PHYSIOLOGICAL RESULTS OF THE USE OF ALCOHOL.

That alcohol is a substance so entirely alien to the body, and incapable of being transformed into anything useful to it, that it hinders the digestion, wastes the digestive fluids, tends to dissolve and damage the blood-cells, and thus vitiates and retards all the life processes, its action on the stomach and blood producing structural degeneration throughout the system. Its effects on the nervous system we see, in that it works, through the blood, directly on the brain and nerves; that it narcotizes, and that in this narcotizing it especially deadens the feelings of care, responsibility, and discretion; and upon the bodily powers its effects are shown in the failure of the power to co-ordinate complicated series of muscles; in blunting the acuteness of the senses.

Mentally and intellectually speaking, we find that it weakens and subverts the will; confuses and perverts the intellectual powers; diminishes and lowers the consciousness of moral responsibility; intensifies the imagination and other æsthetic faculties; and goads on the mere animal propensities and passions to mastery over all.

In a few words, St. Augustine, speaking of the bad effects of wine-drinking on the human system, declares it to be the whirlwind of the brain; the overthrower of the senses; the tempest of the tongue; the ruin of the body; the wreck of chastity; the mother of all mischief; the root of all crimes; the spring of all vices; and the plague of the soul.

THE FALL OF THE LEAF.

THERE is no longer any doubt that summer is gone. It lingered on far into the autumn, giving us fine specimen days, when, according to the calendar, it ought to have been at the Antipodes, or near them. And when it could no longer give us days, it gave us half-days, quarters, and still smaller fractions. But now it is quite gone. I have not seen a swallow for a week; and the shady walks—that is, the walks that were erewhile shady—are now full of light, for the leaves have gone and let the glad light in. That is one of the beauties of autumn: the leaves being gone, there is nothing to obstruct the light. That is one of its surprises too. You go out one fine morning, you take your accustomed walk, you find everything changed, and for a time you cannot think what it is that has taken place. You notice that there are sodden leaves on the ground, and that they are rich with summer gold; but you do not, at first, connect them with the change. No, the difference is not in the earth; it is above. It is nothing that touches your feet; it is something that affects the head. Suddenly it strikes you, and it comes with a surprise: there is more light. It is that which makes all the difference. Now it is all clear to you. The leaves have all gone from the trees—or nearly all—and the light of heaven has unobstructed way. That, as I say, is one of the beauties of autumn.

Some people do not like the autumn: they say it is sad. I do not find it sad. In fact, I never find anything in Nature sad—except human nature, and that is very sad. An esteemed friend of mine used to say it was a sad rogue; and I think in the main he was about right. But, apart from man (and in the masculine is, of course, included the feminine), I hold that Nature is never sad—that is, in herself. If you have to go out without your breakfast; or should you return home without the money you expected to get, and there is likely to be no *break-fast* for supper, then, I grant, Nature is apt to appear rather mournful. I have known the time when the skylark could not cheer me; but it has not been often. Bless his little heart, he has been worth uncounted gold to me! If the dilatory publisher has made me wait a little longer, I have drawn on thee, bright spirit of the clouds, for present comfort.

Someone tells me that there is nothing intrinsically beautiful in the lark's song, or in the nightingale's or the thrush's; that the listener brings the beauty he finds; that, in short, it

is all pure imagination. I retort that it is the same with your gold, your jewels, and with what some hanker after still more—your titles. What in the name of common sense is there in a title—unless, indeed, it be attached to deeds? The love of titles is one of the inexplicable vagaries of human nature which—. But of that another time: at present, I am concerned with the fall of the leaf.

The people who find Nature sad in the autumn find it so because the leaves are off the trees and lie dead upon the ground. But that is no more reason why it should be sad than that we should be sad when we put off an old coat and put on a new one. Because, when the tree puts off its old leaves, it is a sign that it is ready to begin with the new.

Look at this beautiful sycamore. The late rains and the wind of yesterday have between them well-nigh stripped it of leaves. There are a few left; but, as you stand and watch, they break off and fall one by one. I love to linger and note their fall. They go with quite a loud snap—so loud that, if you happen to have your back turned, you will oftentimes start and turn quickly. But you are too late to see the leaf flutter down; you only catch sight of it as it touches the grass, and for a moment you are not sure it is not a bird. Everything in Nature has such a way of assimilating itself to another—on one side or facet at least. But when your attention is excited, then you may see the leaf break off and flutter softly to its burial. If you let your eye stop there, it may all look very funereal and sad. But examine the branch whence the leaf fell. Do you notice all those twigs, each of them rounded off with a sort of little finial or knob? Break them off, and you will find they are the buds of next year's leaves. The old leaves have to go to make room for the new ones. This, therefore, is the real spring-time. In reality, however, there is no spring—there is no new, no dying year; Nature is one eternal spring, changing ever, dying ever, but ever renewing herself with a fresh life.

I have sometimes thought man was like the tree in this respect; that he, like the old leaf, fell, and gave place to the new, which in its turn, enjoyed its season of sunlight and song, fluttering in joy, and then falling to its burial, and being no more. But a long watching of Nature has taught me better. All of the leaf remains but its form; its essence, so to speak, is still unchanged. So I believe it is with man. His body decays; but that which is essentially the man, that part of him which thinks, which aspires, which hopes, that can have no place with the dust of the earth. That must find a home elsewhere. That which vivifies the clay, and makes it what

it was not, that cannot so far throw off—forget—its nature as to become mere clay. No—

“It hath elsewhere its home.”

Hence it is that Nature never makes me sad. Not even the so-called “mournful winds”—unless, indeed, my coat happen to be thin. Then they are touching in their mournfulness—to me. But if there were a note of sadness in autumn, I believe the cheerful little robin would charm it all away. How the little fellow sings in that often brumous time! He sings all the year, of course, only we do not notice him. He is like the plain bread when there is plenty of cake, custard, and bounties of every sort, and when—item—digestion is good. But let these things fail, then does good little Citizen Loaf come into view. Yea, then we could knight the humble “quartern,” as King Charles did the loin, and with better title.

I always had a particular liking for the robin; and my respect for him has grown with my years. He sings as no other feathered creature does. He sings all the year round. He sings, too, all the day. I do not mean that he never ceases his song. No, he sings just enough not to tire you. Hence, from early morning to dusky eve you may get snatches of his tune. But he is no singer of the night. When the gloaming is deepening into night, ere the first lone star winks in the east, you will hear him winding up his watch—cric-cric, cric-cric-cric—preparatory to going to bed. Doubtless there are those among his bird-mates who twit him with his early hours, and his smug domestic ways; but I confess I admire him in this particular also, and would even imitate him therein, save that once or twice a week, perhaps, I would ask to “sit up a little longer” to see the stars. I am very fond of that sort of jewelry; I was as a child, and I have never been able to break myself of the weakness. In another particular, though I must perforce admire him, I cannot say that I am anxious to emulate his ways. He rises with the first winking eyelid of the dawn, and so preludes with the day. I have given him heartfelt thanks for that, many’s the time: it is so pleasant to know that someone is up before you, and is, as it were, setting the world in order for you. Great praise is due to him for his early hours, and I hope he gets the early worm, or whatever it is he most affects for breakfast. But, at the same time, one may easily over-estimate his deserts in this respect. I believe I could get up much earlier if it were not for the necessity of dressing, for which he has no call, and—shall I own it?—of “tubbing.”

Malediction on the prig who first invented the cold tub!

It is no aid to cleanliness. Its advantages are all in the direction of self-glorification. Your regular devotee of the tub would not continue his lustrations for a week if he could not say, "After my cold tub," etc., or "The ice was hard to break this morning, but I persevered." He is like the man who prayed in public, "I thank thee that I am not as other men." And thankful indeed we ought to be that he is not. For may there not be something unclean in this priggishness of superior cleanliness? To break the ice in order to take a cold dip is, of course, heroic—in a small way. But then I don't want to be heroic in such a way. I think it is a fault of the age that men dribble away their heroism in these small ways, instead of reserving it for large efforts.

All hail, warm water!

I would offer libations to the man who invented the kettle if I knew who 'twas. I have a shrewd suspicion that it was Tubal Cain; he who was the first to make other musical instruments. There are many who would have us go back to savagery—discard the tender adjuncts of civilisation, and take, for instance, our water, plain, by the river-side. I love the river-side, and the water as it there flows, as much as I love the breezy down, or the wind-swept sea—as much as I love anything in this world; but as there are times when the wind sounds best to me through a key-hole, so there are occasions, too, when a kettle of water hath charms that pale the allurements of sweetly flowing Thames, Avon, or lowly Nen. But this is a diversion.

Some trees retain their leaves longer than others, and so do not show their next year's buds so early. The horse-chestnut is one of the first to shed its leaves, and the oak one of the last, unless it be in a very exposed situation. The chestnut just now, in its stript condition, seems to be holding up bright bronze candelabra in the November sunshine. It looks very beautiful, and gives one a feeling that there is the same early movement of spring in your veins as in its. But for unrivalled beauty, cast your eyes upon yon elm. Exposed as it is on that high knoll, hardly a leaf has been left upon it. But it is not bare for all that. It seems in the bright sunlight to be glittering with jems—jems of mingled purple and gold—caused by the dew upon its swelling leaf-buds.

I said unrivalled; and yet you no sooner turn your eye from one object to another, than you find that in some way the second is still more exquisite than the first. Observe the broad leaves of the marsh-mallow down there by the ditch. Each carries, as it were, upon its palm a rich store of diamonds, that, glistening to the eye, send a thrill of joy to the mind

that no sense of acquired wealth can give. Here, still hanging on the bramble are berries, green and claret and mulberry in hue, and amongst them a few late flowers, as though to emphasize the parable that Nature is always young. Yes, her heart is youth itself; the years, with their seasons, being only the scales that perennially grow upon her garment, change to the fashion of the hour, and then fall off.

What a romance it all is, if you only look and listen! Sometimes I have lain my head down upon the hill-side turf, and have caught a dim distant sound of bells, as though they were ringing far away beneath me in the interior of the earth. They were, of course, the bells of a church miles away on the other side of the hill, the sound being conveyed by the earth. You may sometimes hear bells in this way at a distance to which it would be impossible for the air to carry the sound. But in order to do so, you have to place your ear close to the ground, and to merge all your senses, as it were, into that of hearing. Look at Nature in the same way—look and listen, and, as I say, what a romance unfolds itself to your sense!

There are those, of course, who will say, as they say of the lark's and the nightingale's song, that you only hear what you listen for. That the beauty of leaf and flower, the glow of sunset, the joy that is communicated to the heart by these and a thousand other impressions derived from the world around us, are only so much sentiment imported into the scene. Possibly. But then that very sentiment is a part of the whole, and no more necessarily a deception than the incapacity to feel or rouse that sentiment. I would rather hear in the chirp-chirp of the little cole-tit that flirts and flashes about in my garden this autumn-time a friendly "Cheer-up, cheer-up!" to his mate, than the mere announcement, "Here's a grub!" as though the whole vocal effort of Nature were no more than an equivalent to the muffin-bell.

No, Nature is elusive, and, do what we will, we cannot penetrate her secret; but she does not willingly deceive the attentive eye, the patient mind. And to these the same story is told whichever way they look: there is no death, only the appearance of it. To the one who hears the muffin-bell only, and finds that sufficient, there can be no adequate proof of anything better or higher. But to the one who can say, "Mine eyes have seen thy glory," the muffin-bell and most other things of the shop and the mart become of very minor moment.

S.

IS PHRENOLOGY ANY GOOD ?

By G. H. J. DUTTON, DIPLOMA.

ADMITTING Phrenology to be true, we are sometimes met with the query, "*Qui bono*," of what practical use is it to the community ?

As the Y.M.C.A. is instituting a class for the study of Mental Science—reference to which is made elsewhere—I will endeavour to answer that question.

1.—*It is useful because it teaches us self-knowledge.*

"Man, know thyself," was the motto of the ancient Greeks, and Pope, one of our poets, has declared that "The proper study of mankind is man." Apart from the Bible, there is no study more useful or interesting. Geology, botany, natural history, and other sciences are profitable, but man is the greatest of all sublunary objects, and therefore worthy of the greatest attention. There are several thoughts arising out of this heading with which I will now deal.

(a) *It gives us a clear insight into our own nature.*

The strength of the chain is determined by its weakest link. This science points out our besetting sins. Our aspirations after goodness rest chiefly on the pivot of the human will. The faculties which determine this are clearly demonstrated. To the student of mental science man's brain is like a looking glass, reflecting his true character.

(b) *It also teaches us the necessity for intellectual culture.*

We not only learn what powers we possess, but what we are capable of becoming. Our education in the past has been very defective. The reflective faculties have been cultivated at the expense of the perceptive faculties. As by eating too rapidly we bring on the disease known as indigestion, so by the "cramming for examinations" our children suffer from mental paralysis.

The Kindergarten system for young children cannot be too highly commended. True education is not book learning simply. All our powers, physical and mental, should be built up; there should be harmony betwixt body and brain: we ought to have "a sound mind in a sound body." If this were the case there would not be so many intellectual dwarfs.

(c) *It also teaches us our appropriate sphere in life.*

We accomplish the most when we engage in that kind of work for which our talents specially fit us. Some seeds will grow better in one kind of soil than another, and there are

individuals who have made nothing out in the world simply because they have been placed in uncongenial soil. Some have five, some two, and some only one talent. This science recognizes what we have and what we need to cultivate in order to succeed.

2.—*Phrenology teaches us how to know others.*

How important and beneficial this would be to the business man. He could then instantly detect the counterfeit; recognise the difference between the false and the true. There would not be so many commercial failures if phrenology and its kindred sciences were better understood. It is also useful to those requiring partners, apprentices, assistants, workmen, friends, &c.

(a) *It also enables a man to select a congenial companion for life.*

Marriage is sure to be a failure as long as persons rush into it thoughtlessly and ignorantly. It would be foolish to venture into deep water without knowing how to swim, and yet there are thousands of young people who carelessly enter into this most important bond. They ignore the laws of health, they scorn the idea of physical and mental adaptation; then when storms arise and tempests blow, and their marriage barque is wrecked, they wonder what is the cause.

3.—*It is useful in the training of children.*

Solomon says—"Train up a child in the way he should go, and when he is old he will not depart from it." This is true, but *how to train* is in a great measure left to our intellect. Some think the Bible contains *everything* necessary for our instruction. This, however, is impossible. I agree with the late Archbishop Whately, who assured us that—"God had not revealed to us a system of morality such as would have been needed for a being who had no other means of distinguishing right and wrong. . . . And, if a man, denying or renouncing all claims of natural conscience, should practice, without scruple, everything he did not find expressly forbidden in Scripture, and think himself not bound to do anything that is not there expressly enjoined, he would be leading a life very unlike what a Christian's should be."

Hence Mental Science is useful, because it points out the difference in temperament. This is often strikingly apparent in the same family. Some are hasty and impetuous, others cool and plodding. Both require a different mode of treatment. If, therefore, we wish our children to have decision of character, if we are anxious for them to grow up so as ultimately to bring

forth the fruits of the Spirit, we must look well to the foundation. We must not only attend to the moral and intellectual faculties of our offspring: we must guide and govern the animal propensities. Trees will run wild if not rightly trained; plants will die if not attended to.

4.—*It will greatly aid morality and true religion.*

Phrenology is useful to the Preacher, Sunday School Teacher, Tract Distributor, &c., because it indicates clearly the character of those placed under their care. Many have failed in these vocations through lack of tact and knowledge of character. This science is calculated to do away with sectarian prejudice. It also teaches us to exercise that best of all graces—Charity or Love.

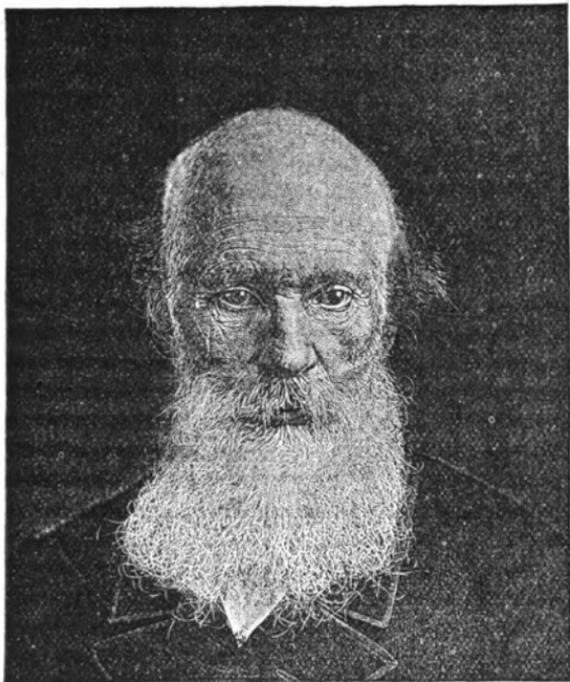
In proportion as the *whole of the mental faculties* are harmoniously developed will perfection be attainable. The moral group consists of conscientiousness, hope, faith, veneration, and benevolence. Many Christians have one or more of these largely developed, but few have the whole even of the moral organs. We thus find great diversity in the actions and life of those who profess to love and serve God. Take an illustration:—A short time ago a lady who is a member of the church with which I am identified came to me for advice. She could not understand how it was she did not enjoy prayer; was most anxious to do what was right: but felt condemned because she lacked the fervour and concentration of thought of some of her associates. On examining her head, I discovered that the organs of veneration and faith were only moderate or full, while conscientiousness was *very large*. I told her this was not altogether her own fault, though possibly she had not cultivated them as much as she might have done. While God makes no allowance for sin, yet he would not expect so much from those who had only one talent as from those who had five. Her hereditary organism might not be so favourable as that of her neighbours. I ultimately recommended her to dwell less upon her own imperfections: to ask God to help her; and to cultivate those faculties that were deficient. She went away much encouraged, and much interested in phrenology.

I have thus briefly outlined the advantages of Mental Science. All who desire a more practical and thorough knowledge of the subject should join the Phrenological Class. Horace Mann says, "I look upon phrenology as the guide to philosophy and the handmaid to Christianity." The late Henry Ward Beecher attributed much of his success to his acquaintance with it. I think, therefore, I have not claimed too much for it in this article. It is not a *pseudo* science, but founded upon facts.—From *The Nottingham Ensign*.

NICHOLAS MORGAN.

NICHOLAS MORGAN is now in his 68th winter. He was not born in a castle, but in a humble cottage; nor was he nursed in the lap of luxury, but in the bosom of love. He inherited his father's physique and his mother's mind. She was poor in health and purse, yet rich in piety and faith; plebian in status, noble in spirit: a true woman.

In childhood Nicholas manifested a striking individualism. He was affable and affectionate, yet positive and independent.



In domesticity he displayed more feminine than masculine characteristics. Notwithstanding, the man could be distinctly seen in the boy. He seldom mixed with children, or played at their games, but preferred the society of adults, and always had an open ear for the narratives of their troubles and perplexities, their joys and sorrows. Their religious experiences also deeply interested him. He soon found, however, that piety is not a safe bar to prejudice, nor is profession a perfect stop-gap to evil-speaking. These moral maladies are destructive to spiritual growth: in truth, they are dire destroying pests.

The mental man of Nicholas having developed much faster

than the bodily—or, rather, the conception of manhood having possessed the child—he, at the tender age of seven years, determined to earn his own living. He had helped his mother in her household duties from being able to toddle, and now resolved to render further help by winning bread. This was too much for a loving mother to bear, and she resisted to the full extent of her capacity; but he was impervious to both reason and threats; and, at last, when he had reached the end of the second quarter of his eighth year, the final struggle between the two took place. The mother, nerved by parental authority and love, collared the refractory youth, dragged him to the bed, and fastened him to one of the poles; but he was as slippery as an eel, and wriggling himself loose he bolted after his too-indulgent father, who took him to work.

As regards the kind of employment to which the child was thus injudiciously initiated, it is not necessary to say more than it was toilsome and dreary, and occupied him fourteen hours a day, with one hour more at least to go to it and from it; a few years afterwards, however, the working hours were reduced to twelve.

Having in a few years won the esteem of his employer, he was trained in all departments of the work in which he was engaged, as a preparatory course for becoming a manager. This was not only compatible with his capacity, but in accordance with his taste. Nevertheless circumstances changed the whole apparent course of events; and after 14½ years of irksome toil, he bade farewell to this kind of labour and preferment, and struck out an independent course. We can, however, simply note a few passages of his eventful career.

The practice of medicine has always had an irresistible charm for him, and for which he is highly qualified by nature. To phrenology he has given a lifetime study, and to good purpose and result. In 1871 he gave to the world the benefit of his researches, in this department of mental science, in a handsome volume of over 400 pages, which was most favourably noticed by the higher reviews, the medical journals, and the press in general. Even *Punch* spoke of it in satisfactory terms. This valuable work is in great demand, yet has been out of print 17 years. How the author manages to resist the strong pressure put upon him by an anxious public for a re-issue, we cannot divine. We believe, however, that a revised and much enlarged edition may be expected in 1890. Another valuable work from his pen was published by Longmans, Green, & Co.,

London, in 1874,—namely, “The Skull and Brain: their Indications of Character and Anatomical Relations.”

As a phrenologist he is not a slavish follower of authority, but tests every principle by the logic of fact. He thinks for himself, and questions Nature as to what she has to say on the subject, and closely scrutinises her answers. He does not believe, as many seem to do, that phrenology was perfected in the days of Combe, but takes higher ground, and, believing in the progressive development of truth, has rendered good service to the subject. His contributions to the science and art of phrenology are considerable and valuable.

Mr. Morgan is a powerful mesmerist, and his cures of disease by mesmerism border on the miraculous, both as to their nature and number. He has demonstrated the subject by experiment in public almost every week night for seven or eight months each year during the last three-and-thirty years, and is highly spoken of as an expert manipulator and instructive entertainer.

THE PHRENOLOGICAL CHAMPION.

MR. WEBB is well known, either personally or by repute, to most of the members of the British Phrenological Association. He is a schoolmaster by profession, and he has been most successful in introducing phrenology into his school as an aid in teaching. But Mr. Webb shows his individuality, and, we should add, his courage, most effectually in publicly challenging all and sundry who make public announcement of their hostility to phrenology. The following letter is characteristic of the man and his method:—

“CHALLENGING A LEYTONSTONE DOCTOR.

“*To the Editor.*”

“SIR,—In your report of a lecture given in Leytonstone by Dr. A. Wilson occurs this passage:—“In speaking of phrenology, or bumpology, as a science, he thought he should upset some popular ideas when he described it as nonsense.” Evidently Dr. Wilson thinks a very little matter can upset the teachings of phrenology, and I for one, who spend a very large amount of my time and some little money in propagating its truths, ought to be much obliged to him if he succeeds in doing it. He would save me a deal of time to say nothing of the expense. Moreover I will help him in his task. I will offer to meet him on any public platform and discuss the matter from a scientific standpoint—physiological

and anatomical—or will put the matter to public experiment in this way. If a committee of three or four gentlemen will select three or four adults unknown to Dr. Wilson and myself and arrange a public meeting, I will offer to pay half the expenses, Dr. Wilson paying the other half, these gentlemen to allow themselves to be examined by the doctor, and then by myself. I will leave the audience or a selected jury to decide whether phrenology is nonsense. I have no doubt in my mind but he would fail completely to estimate the character and ability of the gentlemen selected, and I have, no doubt, but the description I should give would be acknowledged to be correct. I made a similar challenge to a Wesleyan clergyman some years ago in the columns of your paper, and a similar challenge in the *Walthamstow Courier* to Dr. King Kerr, and they made no effort to accept the challenge. In fact I am constantly offering to meet opponents of phrenology and cannot succeed in securing one in the lists. They attack the science where they cannot be replied to, but to put it to the test and exhibit their own ignorance of the subject they are unwilling to do. I enclose two extracts illustrating this, one from the *Birmingham Daily Post*, the other from the *Daily News*.—Faithfully yours,

“ JAMES WEBB.

“ October 28th, 1889.”

TRUE MORAL HERO :—THE WORK OF LIFE.

“ *The fathers have eaten sour grapes and the children's teeth are set on edge.*”

A TRUE moral hero is one who fights against disease, and inclination to sin, and resists temptations and hereditary tendencies to evil.

Every now and then the public takes a step forward in one direction or another. Just now the uppermost thought is heredity : the transmission of physical and mental conditions to posterity. They are mental and physical, they are hereditary and natural. The foundations of man's character depend upon two conditions : hereditary gifts and surrounding circumstances.

Man is so born that he has difficulties to overcome every step he takes ; and these impediments are many, great and various, and beset him on every side. They are connected with capacities, temperaments, circumstances, and habits. If successful in our struggle, we gain in pure blood and strength

of will to resist depraved tendencies. We also secure more balance of power, more pure love, a higher degree of happiness, and a more near approach to the Divine Nature. Man lives by the action of physiological laws. Man struggles because of hereditary law. He enjoys because of moral laws. Man was made with the seal of Divinity upon him. He was made lord or governor of this world, and by the lower order of nature and creation can be looked up to as master.

He was made but a little lower than the angels, and but a little higher than the brute. He fills all the space in creation between the brute and the angel.

Man's level is barbarism. He can go up to civilization and christianity, or down to savagedom and idiotcy. He has only to live under the controlling influence of alimentiveness, destructiveness, acquisitiveness, secretiveness, approbateness and amativeness to go down. But to be under the control of reason, justice, charity, veneration, spirituality, and hope, to be more perfect. If the man on the battlefield of life is a coward, he will give up the fight and take to the pipe, and put his heels higher than his head, and let inclination and disease monopolize, and trust to the doctor and parson for health and salvation.

But if he is courageous, he will accept the situation and become acquainted with his situation or difficulty, and fight manfully. It may be a tendency to insanity, to consumption, to intemperance, or to fits, and he will study upon his tendency and fortify himself against it. It may be a mental disorder of some kind that he has to grapple with ; for there are hereditary tendencies of mind as well as body.

Man is full of antagonisms. He is continually contradicting himself. He has tendencies to good and evil. To be worldly and spiritual, selfish and kind, truthful and deceptive, pure and impure, industrious and idle, healthy and diseased, happy and miserable.

Man is the climax of creation. He was made with qualities to become harmonious and balanced, yet he is wilfully warped by sin and very unsound by disease. Perversion and disease are the result of the wrong use of the original functions and organs. To take the story as it goes, alimentiveness was the first faculty that was perverted, by Eve eating the forbidden fruit ; and she tempted Adam, and he yielded, and has been yielding ever since. Jealousy and murder next : Cain killing Abel as the result ; and jealousy and murder have been committed ever since. Lamech was the first to take more than one wife, and his example has been followed by many.

Perversion and derangement weaken the constitution, which results in sin and disease, which weakness and disease become constitutional, and are transmitted to posterity. Deranged and diseased vital functions and organs are sure to be transmitted. When bad blood gets into a family, it takes more than Hood's Sarsaparilla to cleanse and rectify it. When the nerves are fundamentally disturbed they seldom become balanced again of themselves, and one or more of the same family are affected for several generations. Diseased and weak lungs go through several generations. So does weak circulation. Persons have hereditary tendencies to drunkenness, insanity, licentiousness, consumption, cruelty, cunning, selfishness, epilepsy, erysipelas, fits, and so on. These hereditary evils, as handed down from one generation to another, are so many impediments in the way of perfecting either body or mind. Some have so many evils transmitted to them that they suffer continually.

These hereditary evils are at the foundation of much of the sin and disease of this world. Some are in a struggle all their lives to keep their souls and bodies together, and then to no purpose, only to exist in the body. Others inherit only so much derangement and weakness as to make a half-and-half life of their existence, and can only come up half way to the standard of health and enjoyment ; while others are so slightly affected that they, by living a regular, temperate life, manage to keep an impediment under their control, and it only shows itself when the constitution becomes weakened. All these hereditary evils did not necessarily have their origin in one family, nor can any one family take the credit or blame of sending all these evils down to posterity ; but they come from different families and circumstances.

What is true of the body is equally true of the mind ; for some are so completely under the control of certain passions and tendencies of the mind, that it is next to impossible for them to control themselves and keep within the bounds of human or divine law. With some the struggle is more within. They manage by constant watchfulness to keep up a fair exterior and make a good appearance, so that their friends think they have an easy time of it, and are not much tempted ; while, in fact, it is as much as the individual can do to keep within bounds : and even then, perhaps, in an evil hour the temptation was too strong, and he yielded and his life was blighted, and he was cast into prison, as the worst and most depraved kind of man, when all his life, up to that hour, he had done his best to keep the hereditary tendency in subjection. Had he died an hour before he was

tempted, he would have been considered a good candidate for heaven.

Some are tempted and yield that once, and are not found out, and they pass in respectable society, and are introduced to the Queen as first-class. Some have not been tempted at all, and they congratulate themselves as to how much better they are than the fallen, condemned man, yet knowing if they had the same besetment to contend with, and, had they been equally tempted, they too might have yielded.

Some appear to have more and a greater variety of guardian angels to watch and protect them than others, who appear to be struggling alone. How careful we ought to be not to drive away any good spirits, or guiding angels. The true hero never neglects or goes without his guides, while the coward is always in trouble for want of a guide, and has no city of refuge to flee to.

The transmission of diseased functions and organs of body are enough to harass a man through life, and throw many impediments in the way of success and enjoyment. When the mind, the immortal part, is encumbered by hereditary taint it is sad to contemplate. This hereditary law is our teacher and tells us that if disease marries disease, more disease is the result: that if weakness marries weakness, instability is the result. What a power man is, and what responsibilities are placed in his hands! It is about time man began to appreciate himself properly, and to act accordingly. We have very much to learn about our physiological and anatomical structures, so as to preserve health, and take universal exercise, so as to keep the functions and organs of the body in a healthy condition. With all our culture we are using but a limited number of our mental and physical powers, as a trial at a gymnasium for the first time, or the study of complicated machinery would prove.

The second condition upon which character depends is our surroundings, educational guiding, and habit. With all our advantages we are still labouring under great difficulties, and have many serious impediments in the way of doing our best. We have much to learn how to prepare and eat our food. We are not satisfied with the water God prepared for us to drink. Our fingers are not pliable; our machinery is very imperfect; our eyes are weak and short-sighted; our reason is guided by selfishness; our religion has in it more fear than love; our politics are for the few elect; our politeness is mostly affectation; our civilization is badly balanced; our education is sectarian and narrow; our doctors are not eclectic; our religions are many but formal. Our plump, healthy children

go away to get a splendid education, but come home with pale faces, and weakened constitutions.

WHAT IS THE GOOD OF KNOWING ALL ABOUT
HEREDITARY MATTERS ?

We learn not to increase our difficulties in marriage by selecting one who has tendencies to the same disease or defects. Persons with hereditary tendencies to insanity, fits, or scrofula, will not marry into families with the same tendencies, but will select those with opposite tendencies. The majority of the races are liable to marry with each other and thus have a mixture of bloods.

The Jews are an exception to the general rule ; for, from the very first, they were isolated and peculiar about their laws, diet, habits, and marriage, especially the priesthood among the Levites. They have but one kind of blood ; their characteristics are similar ; a Jew is a Jew the world over.

There is not much hope of successfully resisting temptation where there are strong hereditary desires and tendencies. Not much confidence can be placed in the promises of those who are heirs of conflicting legacies. It is more common for the same disease or class of crimes to go down in families, but there is a tendency in cases of weakness to a variety of both disease and crime. Some receive a strong bias to prodigality, licentiousness, instability and a want of constancy in matters of love which results in frequent marriages and divorces. Others cannot love but one and once. These and many other natural tendencies we have to contend with besides the habits we form, together with unfavourable surroundings and influences.

Original sin, says Calvin, appears to be an hereditary depravity and corruption of our nature, which produces in us those works which the Scriptures call "works of the flesh."

"Character is destiny," says a Chinese sage, yet there is something behind character. The scalpel has never found the thoughts and feelings, yet they exist, and control the brain and body. Man's whole equipment for life was determined before he was born. All around us there are signs of destined characters and conditions of body the individual did not bring upon himself. Scientists, who have studied the physiological effects of tobacco upon the human organism, have proved indisputably that it has a train of evil effects which are transmitted from parents to children, and usually with more weakened constitution, and an obtuseness of the moral sense which includes a deplorable disposition to intemperance. Says Dr. Kellogg, regarding hereditary effects, "There is no vice or habit to which men are addicted, the results of which are

more certainly transmitted to posterity, than those of tobacco using. The sons of tobacco users are never as robust as their fathers, and the grandchildren, in case the parents use tobacco, are certain to be nervous, weakly, sickly creatures. Then there is alcoholic heredity. If the immediate descendants of excessive drinkers have not a passion for alcoholic stimulants, it may show itself in successive generations in various kinds of disease, and is the most prominent factor in insanity, epilepsy, idiocy, hypochondria, hysteria, neuralgia, nervous degeneracy, &c. These often manifest themselves in a circle, insanity in one family, intemperance in another, and so on, each generation increasing in numbers, and thus helping to fill our insane asylums, jails, inebriate asylums, and poor-houses. In a Swedish asylum, fifty per cent. of the patients had been addicted to the use of alcoholic beverages. After the removal of the heavy tax on alcoholic drinks in Norway, the percentage of increase, during eleven years, was, in mania, forty-one per cent.; melancholia, sixty-nine per cent.; insanity, twenty-five per cent.; and idiocy, one hundred and fifty per cent. Sixty per cent. of the latter were the children of drunken fathers and mothers. In the insane hospital in Vienna, fifty to sixty per cent. of the insanity was produced by spirituous liquors; so says the Superintendent. In Rhode Island, fully two-thirds of all who require aid from the city or State are descendants of inebriate parents. The moral and intellectual tone of the English and American mind is much affected by tobacco and bad whisky. One inveterate smoker or drinker in a family demoralizes the whole family. The total in the almshouses of the State of New York was 12,614 inmates, who represented 10,161 families, whose members for three generations, living and dead, had among them 14,901 dependents, 4,968 insane, 844 idiots, and 8,863 inebriates. In Yates County, 32 inmates represented 26 families, of whom 29 were dependents, four insane, two idiots, and 31 inebriates. In King's Co., 1,876 inmates represented 1,668 families, 2,039 dependents, 755 insane, 32 idiots, and 973 inebriates.

On the other hand there are regal legacies. In one family we find long life; in another we find a predominance of nerve and brain power; in another we find superior stomach and heart power.

L. N. FOWLER.

(To be concluded.)

Book Notices.

"*A Book of Vagrom Men and Vagrant Thoughts*," by A. T. Story. (London: Authors' Co-operative Publishing Company, Limited.) When a writer courts our suffrages for the precarious office of amusing us, very much is nowadays—and who shall say unjustly?—apt to be expected of him. This Mr. Story has done; but we believe his work will repay scrutiny in the intensest power of this light. For in the present volume—a volume exquisite to the eye in its elegance of white and gold binding and thick paper—Mr. Story has laid aside the instructing and polemical cap by which he is known in connection with this MAGAZINE (wherein many of the essays here collected first appeared), and has taken for his god laughter—him of old English breed, though strong withal of Rabelaisian suggestions and a current of Heinesque diablerie. Let it not be inferred, however, that instruction is not to be gained from it: because it treats of the jolting kaleidoscope of life, shows us the man, and must be the work of a man, "whose business"—to quote his own words—"allows him to come and go, to constantly see fresh faces and renew acquaintance with the old, to vary the dull routine of every-day life, especially city life; who can sometimes see the sun set and some times rise; who hears the early bleating of lambs, and has often the low of kine in his ears; who is at all seasons beaten upon by the wind and the rain; and who daily cons the face of the sky, wrought nightly into the semblance of a huge willow-pattern plate, bearing inscrutable romances." All its subjects being the readily-found out-of-door things and folk, these are the images it presents. In titles—by no means arbitrary—such as *The Street Musician, Gardens, Tramps, The Ass, Strawberries, Dolls, The Grave Digger, The Sparrow, The Raree Show*, etc., the author presents us with a background, and then rattles on as delightfully, often as unctuously, as life itself, often ending—and always having ventured—far from the title matter. A preface—singularly unnecessary—reveals the only excuse for "writing a book upon subjects so lowly . . . when so many greater ones are ready for the handling"—because, to wit, "the inspiration was drawn directly from his own heart." And something else is drawn thence with it, and he becomes veritably of the genus *babillard* on paper. Every page literally bubbles and foams with humour and originality, often mixed with a delicate pathos or a pointed satire which, never far off, serve like living caryatides to hold them at arm's length to the view. Essentially "romantic," and largely flavoured with that Teutonic spirit of which the author has imbibed so deeply, the book is rich in the insistence of that exquisite aptitude of saying sweet, trenchant, quaint things in the most extraordinary manner possible. When we add that Mr. Story has a fund of rich anecdote, is studious of literary finish, and is fully sensible of the often-neglected frontier demarcation between humour and buffoonery, it will be divined that he has given us a work which is full of power, character, and

absorbing beauty and interest: and this judgment will be ratified upon a close intimacy.—(See Advt.)

S. M.

The Manchester Guardian says:—"Mr. A. T. Story's *Book of Vagrom Men and Vagrant Thoughts* (Authors' Co-operative Publishing Company, 8vo, pp. 214) is a pleasant little volume of essays on tramps, dolls, gipsies, the ballad singer, the ass and other subjects, which are treated in a happy vein of humorous observation and reminiscence. Occasionally the humour is not far removed from pathos."

IN last month's MAGAZINE a brief notice was given of the new Atlas or manikin, published by Fowler & Wells Co., New York and L. N. Fowler, Ludgate Circus, London. The manikin is one-third life-size. On the manikin, when opened, may be seen the complete muscular system; not only the exterior muscles, but also the interior muscles. Here is shown how one set of muscles overlays another, and the course of the great arteries. How to place on bandage to prevent flow of blood in case an artery is cut is fully illustrated. These muscles can be removed, and the lungs, within their bony frame, the location of heart, liver, stomach, diaphragm, intestines, and bladder are shown. Then, removing the bony frame from the front of the lungs, we get a complete view of the circulation, the heart, exterior and interior, the trachea, bronchial tubes, the lobes of the lungs, and other parts as the stomach, the pancreas and spleen behind the same, the small intestines, the liver and gall bladder, the lymphatic system, the diaphragm and kidneys; these in turn may be removed one at a time. In the head is shown the brain, the cerebrum and cerebellum, the nerves leading to the eyes, nostrils, and teeth. There are also special dissections of the eye and the ear separately. It is as complete as anything of the kind that has ever been published. Made on durable linen-backed material and equal to a French manikin and superior to many of the so-called life-sized ones sold for five and ten pounds. This may be used as a basis for oral instruction, overcoming the difficulty of the pupils in not comprehending the *exact relation and position* of the different parts of the body.

WE are glad to see that the article "Differences, Mental and Physical between Men and Women," by Jessie A. Fowler, has been reprinted from last month's PHRENOLOGICAL MAGAZINE, and is to be had in pamphlet form from the Publisher (Fowler, Ludgate Circus). It is always a pleasure to read anything on a subject of such universal interest to the student of human nature as that under consideration, emanating from the pen of one so well able to discuss it in all its bearings as Miss Fowler. The pamphlet is replete with facts and comparisons, enforcing the principle that "although the education of

a man and a woman for different purposes in life cannot be the same, still the one is just as important as the other, and should be just as thorough." The grave defects of our present educational system and cramming are touched upon and condemned, whilst the remedy for such a state of affairs is clearly pointed out.

THE papers entitled "Brain Chambers" and "The Brain Phonograph," by "A. L. F. B., M.D.," have also been reprinted as pamphlets, and may be had of the publisher (Fowler, Ludgate Circus, E.C.). They are written in a clear, concise manner, on scientific lines, and can be recommended as containing much interesting information in a small space.

Notes and News of the Month.

SEVERAL contributions are unfortunately crowded out this month, in consequence of the heavy demands on our space.

DURING the year the British Phrenological Association has been strengthening its position by becoming better known and by commending itself more thoroughly to practising phrenologists. The number of members has increased a little. The monthly meetings have been generally well-attended.

MR. E. T. CRAIG, late president of the British Phrenological Association, was at the last meeting of the Association, but left before it was over. He is afraid of the foggy nights, and has generally to hibernate during the brumal season. He is now in his eighty-fifth year, and, as he appears to have got the secret of cheating death, bids fair to live a good many years to come. We heartily wish he may.

AT the last meeting of the British Phrenological Association, Mr. Charles W. Ablett read a paper entitled "How Far may we Go?" It proved to be a very original production, and called forth a good deal of criticism. It was not possible to get it into this month's MAGAZINE, but will appear in the January number. Then, perhaps, the discussion may be continued. The chair was taken by Mr. Brown, of Wellingborough, and there was a fair attendance.

MR. J. G. SPEED has republished the essays which appeared under his name in this MAGAZINE, and of them the *Scottish Leader* says:—"The thoughts which Mr. J. G. Speed has set forth in his

Essays (Authors' Co-operative Publishing Company, Limited, London) on 'The Education of Man,' 'Self-esteem,' and 'Friendship and Love,' unmistakably prove that he is a man of independent and reflective mind, who has read widely, meditated much, and has a considerable gift of expressing his ideas. In these essays Mr. Speed says a great many things that are worth remembering, and contrives to present each of his subjects—familiar as they are—in a light which, if not absolutely, is at least relatively new. The only marked fault in the book is the writer's tendency to dogmatise—a failing which it is perhaps difficult for an essayist to avoid, but which Mr. Speed, with the ideas he here expresses on the subject of self-esteem, would doubtless decline to consider a fault at all."

What Phrenologists are Doing.

[In sending notices for this column, correspondents will oblige by enclosing their communications in an envelope and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post cards are an infringement of postal rules and subject to a fine.]

"PHRENOLOGY is steadily gaining ground in the West of England, and its doctrines find ready acceptance with practical people. I have given a variety of lectures before Literary Debating and Improvement Societies for the present season, and the Bristol Y.M.C.A. have engaged me to give a series of addresses on Phrenology and Hygiene to the youths' department."—*A. G. Stooke.*

DEPICTING CHARACTER.—Professor Ablett, who has on several previous occasions interested audiences in the district by his phrenological lectures, delivered the first of four lectures in the Emmanuel Free Church, Skinner Street, New Brompton, on Tuesday evening. His subject was "What shall we do with our Boys and Girls?" and the parents present could not have failed to have derived much good from the excellent advice he tendered. A feature of these enjoyable gatherings was Mr. Ablett's reading of heads, in which he was very successful.—*Rochester Observer*, Oct. 12, 1889.

ON the 4th inst. Mr Alfred T. Story delivered a lecture on Phrenology at the Primitive Methodist Chapel, Crystal Palace Road, East Dulwich. There was a very good audience, who highly appreciated the lecture, which was delivered in an easy popular style. At the close of the lecture Mr. Story made some examinations which afforded much amusement, and elicited expressions of surprise and satisfaction from the friends and acquaintances of those who were examined. A cordial vote of thanks was accorded the lecturer, and

especial stress was laid upon the value of phrenology as demonstrated by the examinations which have been given before the audience.

H. G. D.

PHRENOLOGICAL LECTURES.—Professor Ablett, a member of the British Phrenological Association, who holds his diploma by examination, has been lecturing during the week at the Free Church, Skinner Street, New Brompton. On Tuesday the subject was "Our Boys and Girls: what shall we do with them?" Rev. M. T. Eastwood presided. On Wednesday evening the subject was "Love, Courtship, and Marriage." Mr. Price presided, and there was a full house. The lecture was highly interesting and profitable. Much interest is created by these lectures, and Professor Ablett has proved himself an honest, able, and gifted exponent. — *Rochester & Chatham News*, Oct. 12, 1889.

MR. AND MRS. COATES, Registered Phrenologists, London, are and have been localised in Glasgow for many years. They are doing first-class professional work, and have secured the interest and attention of ministers, lawyers, teachers and others to phrenology, and are turning out successful phrenological pupils, who may yet adorn the profession. For four years Mr. Coates has edited the "Character Columns" of *The Housewife Magazine*. The continuation of these columns show the great success of the feature introduced by the enterprising proprietors of *The Housewife*. Mr. Coates, in 1887, suggested the advisability of projecting *The Phrenological Annual and Record*. His suggestion was taken up and successfully carried out in 1888 by Mr. Story, Editor of this Magazine, and Hon. Secretary of the British Phrenological Association. In the following year the *Annual* became the property of Mr. Coates, both it and *The Register* being duly "Copyrighted" by him. *The Register*, an important and desirable innovation in the interests of the profession, is edited by him. *The Annual* has increased in size from a 48pp., crown 8vo., to an 80pp., demy 8vo. pamphlet, a fact attesting to its popularity and increased circulation. Notwithstanding these changes, the subscribers and supporters of the *Annual* pay the same price for it as at the beginning. Thus the enterprise of a member of the British Phrenological Association has secured for the movement an *Annual* which promises to improve with each successive issue. Mr. Coates published at the beginning of the year a manual of mesmerism, entitled "How to Mesmerise." This illustrated *brochure* has already passed into six editions, thus testifying to its popularity. In addition to giving consultations at Greta Bank, Crosshill, Glasgow, these phrenologists have a pleasant, comfortable home at Rothesay, "The Madeira of Scotland," for phrenological and health consultations. It is open, as will be seen in advertisement, from the 6th of June till the end of September in each year. The house is appropriately called "Combe Lodge" by Mr. Coates, who is an enthusiastic disciple of George Combe. Mr.

Coates has already been for many years the recognised agent for phrenological and health publications by the best authors, including the publications of Professor L. N. Fowler and *The Phrenological Magazine*.

Opinions of The Belfast Press.

PROFESSOR FOWLER IN BELFAST.—Last evening Professor L. N. Fowler and Miss Jessie A. Fowler appeared in St. George's Hall. There was a large assemblage, who gave them a very cordial reception. Professor Fowler delivered a short lecture on "Phrenology, its principles and utility," in the course of which he referred to the fact that he first appeared in Belfast as a lecturer on phrenology some twenty-nine years ago, and he thought that during that interval he had acquired a pretty fair knowledge of his subject. At the close of his interesting address he asked if there was any person in the hall who would like to come and be phrenologically examined. Here a gentleman rose and, amid applause, ascended the platform, where Professor Fowler gave a lengthened description of his leading characteristics, and afterwards asked him to give to the audience his opinion regarding the accuracy of the examination. The gentleman, who had somewhat of an American accent, did so, and said it was accurate in every particular. He added that some years since he was examined by Professor Fowler, who on that occasion gave him a written document. The remarks in it agreed entirely with the verbal statement of that night. There was this difference, that previously Professor Fowler attributed to him constructive power, to which he had not referred that evening. He might add with reference to that feature, that since then he had erected mills of various kinds in Pennsylvania and also a number of bridges. (Applause.) Professor Fowler stated that night that he was democratic in his principles. Well, he thought that throughout the Shankill Road district there was no doubt about that. (Laughter.) He had also stated that his father and mother had lived to about eighty or eighty-five years, and that his relatives had not died until they were at an advanced age. That was quite accurate, but he might state that he had an aunt who had passed that, and was now almost ninety. (Laughter and applause.) The Professor said that he had plenty of love. Professor Fowler—"Yes, but that you had no decision." "Well," he replied, "I may say I am not married yet." (Laughter.) Professor Fowler—"Just so, that is because of the want of decision; but there are lots of love." (Laughter.)

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These talented exponents of phrenology enter on the second week of their present engagement in Belfast to-night. During the past week St. George's Hall has been well filled nightly by audiences who evinced the greatest interest in Professor Fowler's attractive discourses, and Saturday night formed no exception, when his gifted

daughter, Miss Jessie A. Fowler, delivered a lecture on a subject which possessed an interest for all sorts and conditions of people, young and old, as well as that other class which does not come under either description, but which is usually termed middle-aged. "The Talent of Love" was the basis of Miss Fowler's lecture, and that she treated it in a practical common-sense manner, and presented it in an attractive style, was amply testified to by the frequent marks of favour with which it was received by her hearers. She pointed out with a good deal of emphasis the necessity of the exercise of care and discretion on the part of both sexes in choosing a partner, and the possession of a knowledge of the general character of the individual rather than being altogether satisfied as to one particular quality, before entering the matrimonial state. The lecturer, whose voice is soft and clear, and manner fascinating, concluded her discourse by recommending phrenology as a useful guide in determining who should be one's life partner.—*The Northern Whig*.

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Miss Jessie A. Fowler delivered a very interesting and instructive lecture last night, in St. George's Hall, High Street, the subject being "Physical Culture." Miss Fowler also gave practical illustrations of several exercises calculated to develop and strengthen the various muscles of the human body. Her lecture was much appreciated by the large audience, and her practical advice and graceful illustrations of the several exercises were frequently applauded. In dealing with physical culture, she said her idea was not to put phrenology second by any means, but she felt it very important to deal with the matter early in that course of lectures, in order that they might be able to give advice upon the subject at as early a date as possible should their services be required. In order to understand the brain, or what was inside the skull, one must study both phrenology and physiology. The healthier the condition of the body, the more readily did the mind respond to its work. In the case of an invalid, though the mind might be quite clear, it was yet unable to reply to the work that was to be done, simply because the body was not equal to the strain the mind desired to put upon it. This was why they considered it so important to study both phrenology and physiology, thus having regard to both muscles, nerves and bones.—*News Letter*.

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Many a person might "go further and fare worse" than spend an evening among the skulls and skeletons of our forefathers, at least, under the pilotage of Professor Fowler and his daughter. Although about to enter upon his 79th year, Mr. Fowler still mounts the platform with remarkable youthfulness and vigour, and delivers his lectures in a clear sonorous tone; in a manner which many a man 30 years his junior might envy. His lectures, characterised throughout by a grim, dry, sarcastic humour which is delightfully refreshing,

are entirely his own. As a lecturer he rarely makes any attempt at what is denominated oratorical flourish, but he will put more facts into an hour's lecture on the kindred subjects of phrenology and physiognomy than any other man living. He reads character with remarkable ease, will say a great many sharp things, and above all has a very happy knack of criticising severely without apparently saying hard things. Miss Fowler who has just returned from a successful tour in Australia has also addressed meetings, pointing out to ladies the necessity of their proper development by the aid of the calisthenics and Swedish movements. Each lecture was illustrated at the close by public delineations which invariably proved to be quite accurate, and as several gentlemen well known in the town and neighbourhood consented to be publicly examined, most enjoyable entertainments have therefore been provided.—*Derbyshire Times*.

MESMERISM AND PHRENOLOGY.—Professor Morgan has been delighting the people nightly this week who flocked to the Co-operative Hall to witness his famed operations in mesmerism ; and no wonder, for they are an effective cure for dull care. They sharpen wit, arouse the feelings, and send a pleasing charm through the system. Moreover, the drollery of the experiment gives a healthful stimulus to the system, which not only wards off disease, but is much more efficacious as a cure than physic. Then add to this the pro.'s manipulation of heads in delineating character, and we have a rare and very enjoyable evening's entertainment.—*Consett Guardian*.

Home-ried Recipes.

It is hoped that the following recipes may interest many families who are in daily quest of common-sense, economical, wholesome, and well-ried puddings, pies, and supper dishes, and that they may become substitutes for those most indigestible meat suppers which are so universal.—J. A. F.

VEGETABLE PLUM PUDDING (VERY GOOD).

Take one pound each of flour, suet, sugar, currants, raisins, carrots, and potatoes, well boiled and mashed, a quarter of a pound of candied peel, one tablespoonful of treacle, a quarter of a teaspoonful of salt and spice. Mix up together with a pint of milk. Fill the pudding basins and boil five hours. Serve with snow-drift sauce or custard.

PLUM PUDDING WITH EGGS.

Take three-quarters of a pound of suet, one pound of raisins, one pound of sultanas, one pound of bread crumbs, one pound of brown sugar, three-quarters of a pound of currants, quarter of a pound of candied peel, citron, spice, and salt to taste. Rind and juice of four lemons, and four eggs. This will make one large or two small pud-

dings. Boil or steam eight hours. Serve with melted butter made with milk.

VEGETARIAN PLUM PUDDING.

Take three-quarters of a pound of flour, half a pound of brown bread crumbs, half a pound of raisins, half a pound of currants, one egg, six ounces of brown sugar, one tablespoonful of treacle, two and a half ounces of butter, half an ounce of orange peel and lemon peel, one ounce of citron, grated rind of a small lemon and juice of same, a little salt, mace, nutmeg, and powdered cloves, and about half a pint of milk. This quantity will make one large pudding, which should be put in a well-buttered basin and boiled six hours. Serve with sweet sauce.

PIES.

Mince Meat. Take two pounds of beef suet finely chopped, two pounds of raisins stoned, three pounds of apples, one and a half pounds of currants, two pounds of sugar, one and a half pounds of sultanas, a quarter of a pound of candied peel, a quarter of a pound of citron, one small nutmeg grated, the rind and juice of four lemons. Put in a stone jar, cover with a lid and put in a cool place. This recipe will keep if well covered for several months without the aid of spirits.

APPLE TARTLETS.

Stew some apples in a little water and sugar until soft, but not broken. Line some patty pans with puff paste. Place one quarter-piece of apple in centre, and bake in hot oven for ten minutes.

COMPOTE OF APPLES.

Boil half-a-pound of loaf sugar in a pint of water for five minutes, then put in the fruit, and simmer gently for eight or ten minutes, or until the apples are soft and the syrup has thickened. Make a blanc mange and pour into a pudding-dish; when nearly cold, put the quarters of apples which you have previously cooked on the top: they will sink slightly into the blanc mange. When served, pour over the syrup.

A CASTLE OF CREAM.

Take half-a-pint of milk, yolks of two eggs, and make a simple custard; sweeten and flavour to taste. Dissolve a quarter of an ounce of gelatine in a little milk, mix when cold with the custard; arrange some dried glace cherries, or any other nice dried fruit cut small. Soak an ounce of ratafias and three small sponge cakes in some milk. Take a mould, and, after wetting it, put in the dried fruit at the bottom, then some custard, and then a layer of cake; repeat until you have filled the mould, but the last layer must be of cake: place a weight on the top.

BLUE RIBBON SPONGE.

Place a loaf of sponge cake in a glass dish, soak with milk flavoured with vanilla. Stick it all over with blanched almonds and pistachio nuts cut in half. Drop jelly upon it, and pour over some custard just before serving.

CHOCOLATE MOULD (SPECIAL.)

Take an ounce of gelatine and dissolve it in a quarter of a pint of water, one pint of milk and two eggs. Boil the milk, add the chocolate, and, when it has thickened, pour over the eggs, which have been previously mixed with the gelatine. Beat well together for five minutes, and pour into a wet mould. Sweeten and flavour to taste.

Character Sketches from Photographs.

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

K. D. (Cheltenham).—A fairly harmonious temperamental condition. Active, energetic, strongly sympathetic, exceedingly sensitive to character, rapidly impressed by surrounding conditions. Notably clear in idea, loving perfection, the exquisite in art, and all natural beauty. Musical powers good, both vocal and instrumental. This lady sympathises more than venerates; compares and criticises more than reasons deeply; is a lover of detail and order, but is not formal. Her will power is strong, while her physical powers of endurance have increased, and her religious tendencies likewise.

H. D. (Cheltenham).—This is a well-balanced and happy organization, and one likely to succeed in life. Is of a bright wide-awake nature, and very enquiring mind. The mental action is well sustained by the vital powers. He has an exceedingly honest cast of mind, is ingenious, and delights to tell others what he knows. Aspiring, ambitious, courageous, and desirous to see and experience for himself. Will make many friends. Is full of fun, but none the less earnest. Is mindful of responsibilities, strong-willed, spirited,

and capable of becoming a really good, useful man. Would succeed at electrical engineering or civil service.

H. S. (Brighton).—This gentleman has a full-sized head, while both the reflective and perceptive powers are actively employed. He possesses fine powers of imagination and a critical mind; is a close observer of men, and readily discerns their motives. Is a strong reasoner in argument and debate, and could excel in the study of literature and science generally, as also at mathematics, but in less degree. He strongly objects to long religious rites and ceremonies, long prayers and sermons. His power to save what he acquires is weak, and his sympathies are stronger than his moral powers of self-control. He possesses a quick eye, which, in combination with strong opposing powers, and a wide head, give him considerable abilities in the direction of self-defence. He must be systematic in his actions, and his distaste for all that is unrefined is strongly marked. He possesses distinct powers as a writer or draughtsman, and for the acquisition of style and expression in the study of languages. Can be very diplomatic, and should guard against a tendency to evasion. Is exceedingly determined when once the mind is made up, and will defend his position with great spirit. He takes broad views of most subjects, possesses a powerful imagination, and a proneness to exaggeration and criticism. He knows how to take advantage of circumstances, plans out his work before he begins, and could manifest considerable ability as an organizer, or in designing new styles of buildings. Is quick to observe the shadings of character in others. Would excel as an engineer, intelligencer, or essayist.

E. M. (Leicester).—This organization indicates great earnestness, distinctness, and positiveness of desire. The gentleman has an intuitive mind, is anxious to get hold of the essence of things, is distinct and definite in his style of talking—sometimes too pointed. He is peculiar, possesses a high, elevated tone of mind, and is anxious to gain position in society, and to exert a direct influence over others; yet he has impediments in the way, because of the strength of his feelings, which are an offset to the aspirations. He has all the social and domestic qualities, and they have a powerful influence on his character. He will not be so thoroughly a student, or make sacrifices in society, so easily as some in consequence of their strength, but he will enjoy contact with society, and delight to labour for the improvement of others. He can scarcely content himself with an ordinary business, and an every-day, plodding kind of life; in fact, is not particularly well qualified for a business of his own; he would prefer some profession, or some official position, where he could have a salary. His mind will expand, and he will take larger, broader, and more liberal views of subjects. He should cultivate his speaking talent, for he has ability to deliver himself before an audience. He could be a preacher, lecturer, or be engaged in some labour of reform and

progress. He will throw his whole soul into his work. He may find by experience that he is scarcely cautious enough, that he covers too much ground in his remarks, and is anxious to begin more than he can finish as he goes along. He needs to take special care of his health, for he has not enough constitutional foundation for a long life without care, but, with care, may spin out many years yet.

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