

Phrenology:

ESSAYS and
STUDIES.

BY

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AND

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By STACKPOOL E. O'DELL.

"Phrenology: Its Truthfulness and Usefulness."

"Old St. Margaret's"—*a novel.*

"Merciful or Merciless?"—*a novel.*

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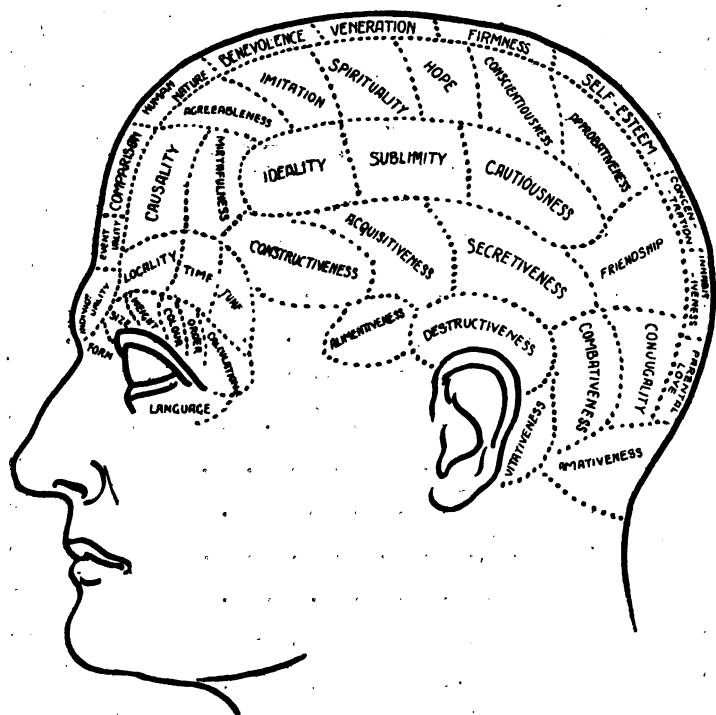


PLATE I.

THE LOCATION OF
THE PERMENOLOGICAL
ORGANS.

The Location of the Phrenological Organs.

The dotted lines on this diagram serve to indicate the relative positions of the organs or centres with which the various mental faculties are connected. They do not denote any absolute boundaries.

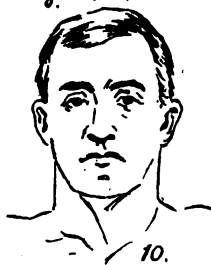
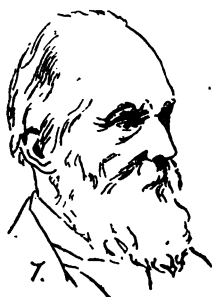
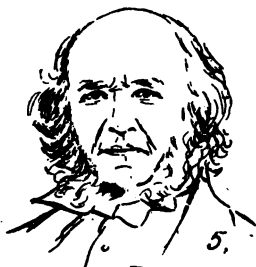


PLATE II.

SOME
REPRESENTATIVE
HEADS.

Some Representative Heads.

However the heads of persons highly successful in any special direction may differ in other respects, it is found that they are similar in the development of those organs essential to success at their pursuit.

The head of the leader, the commander, the man of set purpose and iron will (See No. 1, Bismarck) is large where the organs of firmness and self-esteem are located. In the poet (No. 2, Mr. Swinburne), ideality and sublimity are prominent. Benevolence is a striking feature of the practical philanthropist and reformer (No. 3, Miss Willard). In the preacher (No. 4 Dean Farrar), ideality, veneration, spirituality, and language are large. The intellectual region generally predominates in size in the philosopher (No. 5, Mr. Herbert Spencer). In the musician (No. 6, Richard Wagner), time and tune, and, generally, ideality and constructiveness, are large. In the scientific investigator and the inventor (No. 7, Lord Kelvin), the observing organs are large; as they are also in the artist (No. 9, Lord Leighton). In the military head and that of the explorer (No. 8, Sir H. M. Stanley), the organs at the base of the brain are prominent, as they are also, generally with a lesser degree of the other regions, in the pugilist (No. 10, Tom Sharkey).



PLATE III.

GRADES OF
INTELLIGENCE.

Grades of Intelligence.

The relative size of the front portion of the head is an indication of the relative strength of the intellectual faculties. The comparison of various intellectual types demonstrates this. Five such types are figured in Plate III.:—First, a high-class European; second, an average one; third, a Negro; fourth, an Australian Aborigine; fifth, an Idiot. It will be seen that the frontal development accords with the degree of intelligence manifested.

NOTE.

THE majority of the essays and sketches collected in this book have already appeared in periodical form. As far as possible they have been grouped in a definite manner, and while by no means professing to constitute a textbook for the student, they may be said to treat of most aspects of the phrenological system, and may serve the wide purposes of rousing interest, where it does not already exist, in the subject of phrenology, and stimulating thought concerning themselves and others in all who read them. A knowledge of one's own mind is of such serious importance—being at least as important as any other branch of knowledge—that no apology can be needed for attempting to help in the acquisition and application of it.

Some of the papers included have already appeared in the author's *Phrenology: Its Truthfulness and Usefulness*. In his preface to that book, the Right Hon. and Rev. the late Lord O'Neill refers to certain of these, and the reference may be quoted here:—

The author of this work has some valuable observations on Human Responsibility, and the difficulty which Courts of Law labour under when called upon to decide the question of insanity; and he suggests that phrenology might be made to render much assistance in getting over this difficulty, by showing whether any of the mental faculties greatly outweigh the remainder. If, for instance, acquisitiveness should be very much in excess of the other faculties, the unhappy subject of it might be looked upon as so strongly tempted to appropriate his neighbours' goods as to have great difficulty in resisting. I do not understand the author to mean that this difficulty might in any case become an impossibility—in other words, that the individual might ever be absolutely irresponsible. But the strength of the temptation might cause him to be less severely judged, and might be taken into consideration by a court as to a certain extent mitigating the sentence to be pronounced, or (in cases of homicide for example) putting the culprit under restraint, to guard against his again yielding to the temptation, rather than putting in force the

extreme penalty of the law. These suggestions seem well worthy of the attention of legal and medical men as well as of phrenologists.

Another suggestion in connection with this subject seems well deserving of attention. The appearance of what are called birth marks on various parts of the body is a fact well known to all. These arise from some temporary or even momentary impression made on the corresponding part of the body of the parent at or shortly before the time of birth. And not only bodily, but mental characteristics also, are produced in a similar way. A remarkable case of kleptomania thus produced may be mentioned. It was that of a gentleman of good understanding and ample means and in every other respect, a good man. On his mother being questioned on the subject, she recollected having earnestly desired to possess a certain old-fashioned pattern of silver which came before her notice. Her son's kleptomania accordingly took the form of appropriating silver spoons. In criminal cases, when the plea of insanity is put forward, enquiry is always made as to whether any members of the family of the accused have been known to be similarly insane. This is of course as it should be, but I do not remember to have read of enquiries of the nature just referred to having been made in any such case.



WHAT PHRENOLOGY IS.

(By GEELOSSAPUSS E. O'DELL.)

I.—SOMETHING OF ITS HISTORY.

IF you were to take up any modern physiological text-book, and to turn to that section of it that deals with the brain, you would find it stated that it is now generally accepted that different regions of the brain have different functions, and that in many instances these functions are known with more or less certainty. And it is more likely than not that you would find this statement elaborated by the further assertion that, so far as one part of the brain at least is concerned, the evidence as to its functions is entirely convincing.

This region, you would read, is the "third frontal convolution," and so far, at any rate, as the left half of the brain is concerned, this convolution and certain adjacent parts are intimately connected with the power of speech. This fact, you would be assured, was discovered by Broca in 1861; in certain cases where the power of properly using words was lost or impaired, this brain-area was found to be diseased—a discovery since confirmed in quite a large number of cases.

Having read so far in your text-book, it would perhaps surprise you were someone at your elbow to interrupt your physiological studies and tell you that the world did not need to wait for the advent of Broca in order that the connection between the faculty of speech and the brain might be discovered—that, indeed, you might have lived quite a hundred years ago, and read much the same thing that you are reading now.

If you proved incredulous, your friend would perhaps introduce to your notice the great Atlas illustrating the functions of the brain, published by Gall and Spurzheim between 1809 and 1819. And there, turning to the plates showing the structure and uses of the great centre of the nervous system, he would lay his finger on the "third frontal convolution," and show you that Gall, the discoverer of phrenology, had localised the faculty

of speech in that very spot, and, further, had demonstrated the correctness of this localisation by quite a large and convincing array of facts.

You would now, very probably, ask your phrenological friend *why* the name of Broca appeared in your text-book and not that of Gall—Broca's investigations having merely confirmed, and in some ways modified and elaborated the original discovery of Gall.

"Ignorance," he would reply, and "prejudice." And perhaps, by way of exemplifying what he meant, he would bring down from the shelf the first of Professor William James's two interesting volumes on *Psychology*, amongst the "latest things" in this line of research, and amuse you by showing how the author, after dismissing Gall and his doctrines, partly on the ground that he taught such absurdities as that the power of speech—such a highly complex phenomenon—could be in any way connected with a definite brain-area, calmly proceeds to outline the modern text-book teachings concerning the brain, and finishes with the assertion quoted above, that Broca's localisation is the most convincing at present arrived at.

The fact is that the modern investigator of the functions of the nervous system, with his scalpel, electrodes, and dissecting knives, is toiling up a height climbed long ago, with equal devotion and greater results, by men whose labours he chooses to ignore, and whose method of study he will not apply—and, not applying, is incompetent to pass judgment upon.

What then were these labours, what was this method?

Francis Joseph Gall, an Austrian, was born in 1757. As a boy, at school he was struck by the fact that those of his companions who were clever at committing words to memory—whether they were equally quick at grasping their meaning or not—had eyes placed prominently in their heads; while those who, like himself, were not clever in this respect, had eyes more deeply sunk.

Later, as a medical student, he found that a certain area of the brain—the convolution of which we have spoken—rested on part of the thin plate of bone forming the roof of the eye, and that when large it was accommodated by a depression of this bony plate, which forced the eyeball forward and downward, causing in persons of a certain physical condition a "roll" of flesh under the eye.

A large number of observations convinced him that the appearance of the eyes was in general an index to the size of

this convolution of the brain, and that size of the convolution was proportionate to the power of speech—subject to certain recognizable modifications. Further he noted—what is commonplace experience—that capacity to acquire and use words was not proportionate to the degree of intelligence or even culture possessed by an individual—that some of the wisest had little to say, while some of the feeblest minded did little but talk, the slightest perception or idea setting their tongues going—or, as the modern psychologist would say, all the energy liberated by brain action using the muscles connected with speech is its easiest outlet. In this way he arrived at the conclusion that the power of speech was a mental function distinct enough to need its own brain-centre, incapable of being exercised apart from other functions, but in no way proportionate to them.

Here then was a new method of studying the brain and arriving at a knowledge of the faculties of the mind. Gall put it into constant operation. While studying the anatomy of the nervous system—and making various discoveries in this direction—he continued to seize every opportunity of comparing, as to their size and shape, the heads of persons eminent or notorious for some quality, ability, or characteristic. He took casts in plaster of heads, collected an immense number of skulls, and, whenever possible, made *post-mortem* examinations of the brains of persons having had striking characters or capacities. He visited asylums and prisons. He studied human nature in all its phases. Convinced that size of some portion of the brain must be proportionate to the strength of each function of the mind, he observed the heads of all persons noted for any single tendency—it might be for music, for painting, or for some quality, beneficial or criminal, and sought in what particular the heads of the musicians invariably agreed, or those of the colourists, or the benevolent men, or the murderers.

The immense quantity of observations he made, and facts he collected, testifies to the scientific carefulness with which he applied his newly discovered method.

In 1796 he gave his discoveries, so far as they had progressed, to the world. Assisted later by Dr. Gaspard Spurzheim, M.D., L.R.C.P., Dr. Gall lectured extensively in almost all parts of Europe—in England the doctrines of phrenology, introduced by Spurzheim, were greatly systematized, elaborated, applied, and advocated by George Combe, and his brother Dr. Andrew Combe.

Gall's method of study, the comparison of head forms with known character, being necessarily one that demanded no small amount of time and attention, did not meet with the general adoption it deserved, and the doctrines arrived at by means of it, and which could only be demonstrated in the same way, were accepted only by those who had taken the trouble to give them full and unprejudiced investigation.

Further the whole weight of religious influence and that of current metaphysical thought was brought to bear against phrenology, it being thought a monstrous doctrine—though now universally accepted—that the mental powers depended in great measure for their manifestation of strength or weakness in any particular on physical conditions, such as the size of the brain or of any part of it.

And further still, the early phrenologists, especially in our own country, being naturally men of some intellectual independence, and willing to investigate without prejudice anything that might help to throw light on the conditions of mental action, "mesmerism" being just then in the air, paid some measure of attention to it. All the force of scientific authority was used to suppress the mesmeric idea, and Elliotson was driven from the medical profession for advocating the induction of the mesmeric state in surgical operations, just as Gall had earlier been driven from Vienna for teaching the connection between brain and mind.

Although phrenology had nothing whatever to do with mesmerism it fell under the same cloud, so far as the scientific world was concerned, very much because both subjects were being investigated by the same group of observers.

The recent study of the mesmeric or hypnotic phenomena by certain scientific men has resulted in the demonstration of the reality of these. Phrenology, except in isolated instances, has not met with the same honest investigation. And if a recognition of its truth and value has been kept alive it is because a few men here and there, convinced by patient observation of the reality of its doctrines, have not been afraid to advocate it, and because in the practical application of its principles to the discerning of abilities and character, a constantly increasing number of persons have (with more or less knowledge and experience) practised it, and a constantly increasing number of persons have sought the information and advice given by the more competent of these, and benefitted by them.

II.—ITS PRINCIPLES.

The fundamental basis of phrenology is that the brain is the physical organ through which mental manifestation takes place. This has been so demonstrated by the facts of anatomy, pathology, and vivisection, to say nothing of the phrenological proofs, that it has come to be one of the commonplaces of science.

Secondly, size of brain is a measure of mental power—other things being equal. There is nothing in all nature wherein size does not represent strength—other things being equal. Take two bars of iron, equal in quality and all other characteristics except size—the larger will bear the greater strain. And it is so with the brain. It must be remarked, however, that the term “mental” does not imply “intellectual,” though loosely used at times as though it did. Mind includes propensities and sentiments of many sorts as well as intellect, and all the mental power of a large and healthy brain may run to animal vigour or emotion. In the individual instance, the sort of mental power manifested depends not on the size of the whole brain, but on the proportion that its parts bear of one another. The persistent ignoring of this is one of the favourite means employed by the opponents of phrenology to cast doubts upon the truth of it. Readers of Bastian's *Functions of the Brain* will remember how one of his most apparently striking arguments is that the largest healthy brain on record was that of a labourer who could neither read nor write. What part of the brain predominated is not mentioned, and, probably, was unnoticed.

The ordinary observer will find the most ready illustration of this principle and its accuracy in the comparison of the heads of idiots with those of persons of superior intelligence. The majority of persons of intellectual eminence, it may be remarked, have large heads.

A word must be said as to the “other things” which have to be considered before a just comparison of heads (or brains) can be made. These are—at least—quality and temperament. A small brain of high quality and accompanied by an active physical constitution—good respiration, digestion, and circulation, etc.—will be capable of more mental manifestation than a large brain in the case of which the other conditions are of an inferior sort.

It is common for the objector to describe any reference to the modifying influence of brain quality and activity as a convenient means of escaping from any difficulties found in the com-

parison of heads with minds. It is surely a sufficient reply to say that the rule is, really, of the commonest application in science. Large lungs, as a rule, mean high respiratory power, but does anyone accuse the physiologist of evasion if in a certain case he shows that weak nervous or muscular power necessarily reacts on the conditions of the lungs and modifies the power that would otherwise be conferred by their size.

Now we come to what is one of the two vital principles of phrenology—that different parts of the brain are instrumental in manifesting different mental powers, and that in accordance with the relative size of the different regions so will their respective functions, or faculties, be relatively strong or weak. In accordance with prominence and width of the lower part of the forehead, so is perceptive power manifested. In the upper part of the forehead and the temples are the seats of the various reflective and imaginative faculties. Height and expansion of the coronal region are an indication of moral strength. Width between and in the neighbourhood of the ears denotes the strength of various animal propensities; the domestic and social qualities are connected with the back part of the head, and the aspiring, self-regarding sentiments are above these. Each of these general divisions is sub-divided—various parts of the perceptive region, for instance, being connected with various sorts of perceptive power. Altogether phrenologists have localised the seats of forty-two more or less distinct faculties in either hemisphere of the brain, the comparative strength of any of them being indicated by the comparative prominence of its organ as judged by the height, width, length, or fulness of some part of the head. The names and brief definitions of these follow, and their localisation as given, in most instances by Dr. Spurzheim—the latter being of interest mostly to those acquainted with the anatomy of the skull.

Amativeness: Connubial love. (The cerebellum; between the mastoid process behind the ear, and the occipital spine, in the lower back part of the head).

Conjugality: The instinct for marriage. (The base of the posterior lobe, on each side of philoprogenitiveness).

Philoprogenitiveness: Love for children. (Occupies the portion of the occiput immediately above the cerebellum).

Friendship: Instinctive desire for the society and appreciation of certain individuals. (On each side of inhabitiveness, under the middle of the lambdoidal suture).

Inhabitiveness: Love for home, country, etc. (Above philoprogenitiveness, at the upper end of the occipital bone).

Concentrativeness : Power of attention. (Above inhabitiveness).
Vitateness : Instinctive love for life. (Close to the mastoid process).

Combateness : The tendency to oppose. (The posterior inferior angle of the parietal bones, behind the ears, and above the mastoid process).

Destructiveness : In low types of mankind, the hunting, killing instinct—in civilised man modified so as to give force and energy. (Above the ears).

Alimentiveness : The desire for food. (In the fossa zygomatica).

Acquisitiveness : The accumulating instinct. (At the upper part of the temples, beneath the anterior-inferior angle of the parietal bone).

Secretiveness : The propensity to conceal. (In the middle of the lateral region of the head, above destructiveness).

Cautiousness : The propensity to be circumspect. (Nearly at the middle of the parietal bones).

Approbateness : The desire for approval. (On either side of self-esteem).

Self-esteem : Appreciation or respect for self. (The back part of the crown of the head).

Firmness : Decision, determination, persistence, "will." (In the middle of the upper posterior part of the sincipital region).

Conscientiousness : The feeling of duty. (Between cautiousness and firmness).

Hope : Anticipation, cheerfulness. (On each side of veneration).

Marvellousness : Belief in the supernatural. (Under the upper and lateral portion of the frontal bone, near the coronal suture).

Veneration : The feeling of respect or reverence. (In the middle of the sincipital region of the head in the place that corresponds to the fontanel in children).

Benevolence : General sympathetic feeling, distinct from friendship. (The upper and middle parts of the frontal bone).

Constructiveness : The desire to construct. (Under the place where the frontal, parietal, and sphenoid bones unite).

Ideality : Appreciation for the beautiful. (Above the temples, in the course of the temporal ridge of the frontal bone).

Sublimity : Appreciation for the grand and awe-inspiring. (Adjoining and behind ideality).

Imitation : The imitative tendency. (On either side of benevolence).

Mirthfulness : Appreciation for humour. (Before ideality).

Individuality : The power to observe and distinguish objects, without attention to special qualities. (Behind the root of the nose, between the eyebrows).

Form : Perception of conformation. (In the internal angle of the orbit ; if large it pushes the eyeball outwards and downwards in the direction of the external angle).

Size . Perception of dimensions and relative proportions. (In the internal angle of the orbit, above form).

Weight : Perception of resistance—"the muscular sense." (In the ridge of the eyebrows, next to size).

Colour : Perception of colours. (At the centre of the eyebrows).

Order : Perception of and desire for arrangement and system. (Next to colour).

Calculation : Capacity for arithmetic. (At the external angle of the orbit).

Locality : Perception of relative position ; gives recollection for places, and pleasure in travel. (Above size ; it spreads laterally and reaches the middle of the forehead).

Eventuality : Perception of occurrences—"its essential nature" says Spurzheim, "is expressed by the infinitive mood of the part of speech styled 'verb.'" (Above individuality).

Time : Perception of the succession and duration of events ; also recognises rhythm. (Above and before order).

Tune : Appreciation for melody and harmony. (At the lower external corners of the forehead)

Language : Acquires knowledge of words and their signs. (Lies transversely upon the orbitary plate of the frontal bone).

Comparison : Perception of analogy. (In the upper and middle part of the forehead).

Causality : Recognises the connections subsisting amongst phenomena—cause and effect. (In the forehead, on each side of comparison).

Human-nature : Instinctive perception of character and motives. (Above comparison).

Agreeableness : The tendency to please, to exercise suavity, without any necessary feeling of friendship or sympathy. (On each side of benevolence).

So much for the mental faculties as systematised by phrenology, and their seats in the brain. The second of what we called the *vital* principles of phrenology is practically implied in the last—that from the external formation of the head it is possible to arrive at sufficiently accurate conclusions concerning

the shape of the brain, and, consequently, the relative size of the different regions.

Lastly, we may sum up the main principles that relate to the mental faculties themselves by saying that every quality of the mind is essentially good, but liable to abuse; that faults of character, criminal taints, insanity, etc., are the result of a disproportion amongst these qualities, an excess here, a deficiency there, a perverted application of any.

And to these may be added the highly-important principle that every mental faculty that is not actually lacking, or almost so, is susceptible to cultivation by judicious exercise. How far this may affect the shape of the head is an open question; that exercise of the mind in any respect affects the activity if not the chemical or physiological structure of the brain, in its various parts, we may, on the authority of recent investigation, take for granted.

III. THE EVIDENCES OF ITS TRUTH.

No reading of books can convince anyone, beyond the possibility of doubt, of the truth of phrenology, so far at least as its physiological principles are concerned.

There is only one way of becoming personally aware of the accuracy with which these have been formulated. This method, of course, is the scientific one—that of observation and comparison. Phrenology is no “occult science,” and rests on the observation of facts as accessible as those of chemistry or biology. And any who are not prepared to accept its principles on the authority of investigators, as they would those of any other branch of knowledge, must be prepared to adopt the scientific method of research.

The phrenologist who has devoted time and attention to the patient study of the head and of character is often approached by the objector who has made no such observant study of the facts upon which it is built. The brain, he is told, is not in exact conformity with the skull, or the skull is of varying thickness, or since the mind is not conscious of being of a composite sort, it is improbable that various kinds of mental action are manifested by various parts of the brain; or there is no reason to suppose that the man who is an artistic genius, or a musical genius, might not just as easily have been some other sort of genius had he turned his attention that way, and so objection follows objection.

To these the phrenologist has the to him sufficient reply that, in his daily experience, when he says that a child has unusual talent for drawing, he finds that it is so, or when he says of another that he has exceptional musical capacity, it proves correct. Or he tells one man that he is a dunce at figures, another that he is a constant sufferer from depression, another that he is intensely sensitive, another that he is weak in will, another that he is stubborn and obstinate, another that he is a clever mimic, another that he has little sense of humour, another that he is domesticated, or analysing more closely, that he is by nature a better husband than father, or the reverse. He judges these points by the shape of the head, and a due consideration of temperament. And, if he be a man of moderate observing power and phrenological experience, his conclusions, in most instances, will be recognised as strikingly correct.

The phrenological system is the result of the study of the shape of the head, and the comparison of it with known character. On this it is based; on this basis it must be investigated. The objector who has not had the patience to examine it thus—who, perhaps, has never taken the trouble to gather together all the available instances of any particular talent, say that for music, and observe whether the shape of the head in the great majority of cases confirmed the phrenological localisation—may continue to bring forward his arguments (all of which have been answered over and over again on their own merits) but he has no right to constitute himself an authority as to the truth or falsity of the phrenological system.

Observation is the test, and the phrenologist follows the evidence of his senses to their logical inference. He sees that a certain formation of head, corresponding, as the facts of anatomy demonstrate, to size of a certain part of the brain, is accompanied constantly by comparative prominence of a certain mental characteristic. Let us say, for example, that excessive width of the head at a certain part is a sure sign of a strong desire to accumulate such forms of property as may be suggested by the peculiar constitution of the mind generally, or by education or other circumstances—it may be money, it may be clothes, it may be pictures, china, stamps; at any rate there will be a distinctly unusual tendency to *hoard*.

What is the obvious inference? That the desire for property is a definite mental function—call it a faculty, a phase, a mode of feeling, what you like; we will not argue as to names where the thing to be expressed is so clear, so easily recognised.

There is something mental to which we may give the sufficiently descriptive name of "acquisitiveness." Here the phrenologist is on the sure ground of observation. Objections may be made by the metaphysically minded. The acquisitive tendency is factitious, or the conditions of life induce it, it is not a "faculty," a separate instinct, strong or weak quite apart from the strength or weakness of the mind generally; take away society and the single individual would have no use for property. The phrenologist can but reply: Given a certain prominent development of a certain part of the head and acquisitiveness is manifested—given narrowness in this region, and it is less manifested; these are facts that observation will demonstrate to you. Upon these facts I take my stand, and I say that the acquisitive desire is as definite and natural a function as breathing, or the circulation of the blood.

There are other sorts of evidence, however, to which attention must be drawn. And, firstly, the results of vivisection. A number of patient and more or less competent investigators have for some time subjected the brains of some of the higher animals to an immense number of tests, by means particularly of lesion and electrical stimulation, and they have confirmed clearly (if indeed such confirmation were in the least necessary) the phrenological principle that different areas of the brain have different functions. These experiments being made upon animals under the influence of anæsthetics, it will be sufficiently obvious that they do not lead to any but the most indirect evidence of *mental* functions. So far, however, a number of centres have been localised, the stimulation of which produces definite *muscular* reactions. And so far as these centres of muscular reaction may be looked upon as clearly defined—and this is not always the case—they offer some measure of confirmation, however needless it may be, of the original phrenological localisations. That is to say, in certain regions where the phrenologist has localised mental functions and the vivisector has localised muscular functions, the muscular functions are just the sort that one would expect to be correlated to the mental ones. To give but one example out of many, stimulation of the phrenological perceptive region produces movements of the eyes—and the same applies to the region where the phrenologists have localised cautiousness and combativeness—the two instincts that, above all others, bring the eyes into play for any other than intellectual or semi-intellectual purposes. Ferrier localises the alimentive function in the same spot where Dr. Hoppe

localised it in the early phrenological days from the study of the shape of the head; while Schäfer has discovered what is practically a centre for concentration of attention, just where Combe and others—again from the shape of the head—localised it long before.

The evidence of vivisection is, however, on the honest testimony of the vivisectors themselves, so comparatively untrustworthy that we do not for a moment allude to it with any other object than to show the groundlessness of the belief held more or less loosely here and there, that the vivisector has superseded the old phrenology with a new and more accurate one.

And now let us say a few words as to the last sort of evidence at the disposal of the student of phrenology or the investigator of its claims. It must not be thought that no one but the professed phrenologist has applied himself to the analysis of it, and not a few men with reputations of a scientific nature have given their testimony as to the value of the evidence upon which it rests. We do not for a moment ask anyone to accept phrenology on the strength of such quotations as we are about to give; but we cannot help feeling that they are not without weight.

Dr. Alfred Russel Wallace, D.C.L., F.R.S., one of the leading naturalists of our time, and the co-originator, with Charles Darwin, of the theory of natural selection, devotes an admirable chapter in a recent work (*The Wonderful Century*) to an analysis of phrenology. In the course of it he says:—

Let us now briefly state the main principles of phrenology, all at first denied, but all now forming part of recognised science.

(1.) The brain is the organ of the mind. This was denied in the *Edinburgh Review*, and even J. S. Mill wrote that "mental phenomena do not admit of being deduced from the physiological laws of our nervous organisation."

(2.) Size is, other things being equal, a measure of power. This was at first denied, but is now generally admitted by physiologists.

(3.) The brain is a congeries of organs, each having its appropriate faculty.

Till a comparatively recent period this was denied, and the brain was said to act as a single organ. Now it is admitted that there are such separate organs, but it is alleged that they have not yet been discovered.

(4.) The front of the brain is the seat of our perceptive and reflective faculties ; the top of our higher sentiments ; the back and sides of our animal instincts.

This was long denied ; even the late Dr. W. B. Carpenter maintained that the back of the brain was probably the seat of the intellect ! Now, almost all physiologists admit that this *general* division of brain-organs is correct.

(5.) The form of the skull during life corresponds so closely to that of the brain, that it is possible to determine the proportionate development of various parts of the latter by an examination of the former.

The denial of this was, as we have seen, the stock objection to the very possibility of a science of phrenology. Now it is admitted by all anatomists. The late Professor George M. Humphrey, of Cambridge University, in his *Treatise on the Human Skeleton* (p. 207), expressly admits the correspondence, adding : "The arguments against phrenology must be of a deeper kind than this to convince anyone who has carefully considered the subject."

Later, Dr. Wallace says :—

In the coming century phrenology will assuredly attain general acceptance. It will prove itself to be the true science of mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences ; and its persistent neglect and obloquy during the last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in other fields of thought and discovery.

Sir Wm. Ellis, M.D. (late physician to the Lunatic Asylum for Middlesex :—

I candidly confess that until I became acquainted with phrenology I had no solid basis for the cure of insanity.

Dr. Dunn (*Physiological Psychology*) :—

Gall must be looked upon as the founder of that science. To him and to Dr. Spurzheim medical science, as well as physiological psychology, is under great obligations.

Dr. Nivelet (*Gall et sa doctrine*):—

It is time that those physiologists who have made use of Gall's doctrines should admit the fact.

Dr. Johnson (*Medical and Chirurgical Review*):—

Those who sneer at phrenology are neither anatomists nor physiologists. Special mental qualities have a special conformation of the head.

Dr. Littleton Forbes Winslow:—

The correctness of the localisation of the functions of the brain by Gall and Spurzheim becomes at once so plainly demonstrated that the non-acceptance of phrenology is next to impossible.

Dr. Thomas Laycock (*Encyclopædia Britannica*):—

To phrenology may be justly conceded the grand merit of having forced the inductive method of enquiring into mental philosophy, and thus laid the permanent foundations of a true mental science.

Dr. Samuel Solly, F.R.S. (*The Human Brain*):—

Those who have not given their serious attention to phrenology have a sort of indefinite idea that phrenology is some occult science by which its professors pretend to be able to judge of a man's character by an examination of the bumps upon his head. This is the phrenology of the superficial and the idle, who, not having industry enough to investigate it for themselves, set up a baseless shadow, and then take credit for the facility with which they overthrow it.

Dr. W. A. F. Browne (H.M. Commissioner for Lunacy, Scotland):—

In consequence of his previous acquaintance with phrenology, he was able to derive great additional information during his studies, and he ascribes the success that attended his treatment at the large institutions in Scotland which were under his care, to his phrenological acquirements.

Dr. Scott (Royal Hospital, Haslar):—

I unhesitatingly give it as my deliberate conviction that no man, whatever be his qualifications in other respects, will be very successful in the cure of insanity if he be not well acquainted with practical phrenology.

Archbishop Whateley :—

All moral and religious objections against the doctrines of phrenology are utterly futile.

Rev. Dr. Welsh (Prof. of Ch. Hist., Univ. of Edin.):—

The moment we satisfied ourselves in regard to the evidence on which the science rests, we saw that phrenology would be immortal, and we felt it opening up to our minds new views in regard to the condition of our nature and the destinies of our race.

Dr. Guy (Prof. of Forensic Med., King's Coll., Lond.):—

Phrenology is the simplest and by far the most practical theory of the human mind.

Dr. David Ferrier (*Functions of the Brain*):—

The development of the frontal lobes is greatest in the man with the highest intellectual powers, and taking one man with another, the greatest intellectual power is characteristic of the man with the greatest frontal development. Therefore, the phrenologists have, I think, good grounds for localising the reflective faculties in the frontal regions of the brain, and there is nothing inherently improbable in the view that frontal development in special regions may be indicative of the power of concentration of thought and intellectual capacity in special directions.

IV.—HOW TO STUDY IT.

The reader who is already aware of the truth of phrenology, because of personal observation and experience, or who is convinced by the opinions quoted in the last chapter, that it deserves his further consideration, will be likely to find much of more or less interest and value in the observations concerning the psychological or mental side of phrenology that make up the major part of this book. He will find his own mental characteristics delineated with more or less faithfulness, as well as those of the persons with whom he comes in contact, and may find also hints as to personal development that may, if applied, add a little to his success and happiness in life. Let him make a patient study of his own mind—its strength and its weakness, and endeavour to embody the results of such study in self-culture.

If, however, he be desirous of studying phrenology from the physiological point of view, that he may examine the evidence in favour of the localisation of the mental qualities in

this and that part of the brain, he will do well to remember the difficulties that may encumber his path, lest he be later deterred from proceeding.

Habits of scientific observation, if not already acquired, must be cultivated. So, too, must patience. He will, of course, keep a perfectly open mind, accepting nothing without demonstration or satisfactory authority, knowing that phrenology is no occult subject demanding a natural or induced adaptation of the mind to the reception of some special kind of undemonstrated assertions, but is based, accurately or not, on facts at the disposal of every observer.

Observation and comparison, applied to heads and characters—these must constitute his means of study. If he think it of value, by all means let him study the anatomy of the brain—a general knowledge of it, at least, is to be recommended. The works of the modern writers on mental physiology—Ferrier and Spencer in particular—will teach him much as to the probable processes of brain activity.

He will be unwise if he confine himself to the study of personal friends at first. Almost all physiological discoveries are the result of the investigation of the abnormal or unusual. And the phrenological discoveries were almost all made thus, and are most easily confirmed in the same way. The study of commonplace people will help but little. Does the student wish to examine the correctness of the localisation of the perceptive functions in the lower part of the forehead? Let him observe the living or portrayed heads of the greater artists and men of science. Does he wish to do the same with the localised musical centres? Let him study the portraits of the world's great composers and virtuosi and get into proximity with good orchestras, and see what percentage of heads supports the phrenological theory.

And, again, having got thus a clear notion of what form of head indicates any particular characteristic—say, ability for judging form, drawing, etc.—when he sees this formation very strongly marked in some person of his acquaintance or otherwise, let him investigate if the capacity, whether used or not, be really there and in any way proportionate to the development remarked.

He must study very carefully all modifying conditions just as a doctor may do so in the pursuit of his practice. Particularly he must study temperament. He must be able to discern whether the nervous system predominates in a constitution, or the muscular or the nutritive—for the slowness or quickness of brain action is vitally influenced by these.

Further, he must develop his power of mental analysis. He will be constantly at fault if his observations are of a casual sort. He must learn to discern motives, so that he may accurately attribute characteristics to their respective faculties. A man of his acquaintance may have a reputation for being munificent. Let him not instantly seek for a large organ of benevolence. Let him observe and analyse the man's conduct, endeavouring to discern whether the munificence is the result of vanity and the desire for applause, or of some ulterior motive—the giving of something that more may be received.

And let him not, because he has not the patience for this, or the aptitude, endeavour to conceal the fact by ascribing to phrenology an infinite capacity for discovering ways out of a difficulty. If it happens that any particular human conduct may proceed from one or more out of quite a number of motives, this is not the fault of mental science; it is the way of human nature. And more, it will be found, as a perusal of the rest of this book may help to make clear, that the mental qualities that prompt conduct in its various forms, are not really so very many; yet, nevertheless, there is no course of conduct that is not explicable by them.

The comparative (we will not say total) completeness of the phrenological system has often been used as a weapon against it. It seems so simple and human nature is so complex. So might one say of the thousands of forms under which, in their various combinations, the comparatively small number of chemical elements appear.

It will be seen, therefore, that the student of phrenology will not find it a pastime. Nor on the other hand, will he find that the study of it necessarily requires greater gifts than are needed in the acquisition of other branches of scientific knowledge. And the personal profit of such study will well repay him for his exertions.

V.—THE USES OF IT.

The number of directions in which the doctrines of phrenology have a practical application is so great that one could hardly hope to enumerate them all. Its value in the study of sociology, in the sphere of politics, in the treatment of widespread evils, such as crime and insanity, its value in the acquiring of just views on religion and art, are no less immediate than its individual application to the attaining of self-knowledge and the practice of self-culture.

Beginning with the child, it helps the parent to distinguish such leading traits as are early developed, their relative proportion, and how they may be most wisely guided. Presently it helps in the selection of such pursuits as will be in harmony with the individual constitution; while to those of maturer years it affords means of detecting and understanding weaknesses and overcoming them. It not only urges that every weak quality—will, attention, hopefulness, enterprise, adaptability (in its various phases) may be strengthened by judicious exercise, but it also provides a means of mental analysis that enables the weak points to be traced to their immediate causes, so that these may be attacked in a direct manner.

It may be that an individual habitually magnifies difficulties and possibilities of failure, and attributes his lack of enterprise to a wise prudence in the presence of exceptionally adverse conditions. The phrenologist finds an excessive development of cautiousness—or the tendency to be circumspect—brings the fact home to him by means of illustrations drawn from the easily imagined results in his daily life, and impresses upon him the necessity, upon every occasion of fearfulness, of exerting his reason to the fullest, remembering his weakness, and endeavouring to discern all that may be said on the hopeful side of things. He urges him to look upon occasional failures, such as occur to every man, as sources of experience rather than as absolute misfortunes.

Or it may be that the power of attention is deficient, and the individual constantly tires of pursuits, cannot succeed at them, and attributes his failures to lack of ability. Here again, the phrenologist indicates the real difficulty, and suggests how the concentrative faculty may be strengthened.

In conclusion, however, we should like to impress very strongly the benefit to be gained by the personal study of phrenology just so far as its psychological principles may be concerned. Everyone who reads through the next section will be able to clearly recognise the existence in himself of each faculty treated of; he will be able, with a little mental analysis, to distinguish in what degree he exercises each, and will be able to make note in his own mind of what—by further exercise—may be profitably strengthened, or what—by the application of his common sense and will power—may be profitably restrained.

THE PHRENOLOGICAL FACULTIES: THEIR USE AND ABUSE.

I.—AMATIVENESS AND CONJUGALITY

We treat these two as one faculty, because in man their legitimate use is designated by the word conjugality; and though we allow they may be recognised and explained apart, yet for our present purpose we unite the two as one.

There can scarcely be any over estimating the importance of the subject that is opened up to us by that one word conjugality. It is natural, beneficial, and wise for men and women to be desirous of uniting together in conjugal relationship. We have the recognition of this at the very dawn of history in the well-known words, "Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one"; and again another great philosopher says when civilization was more advanced: "Let every man have his own wife, and let every woman have her own husband." Here we have the sayings of two noted men representing two different ages, recognising the importance of this faculty of conjugality. The well-being of society, as well as the happiness of the individual, is dependent upon the proper direction, the legitimate use, and healthy activity of this faculty. The desire for and anticipation of all the relationships of conjugal life is one of the strongest that occupies each individual mind. This, in fact, is that element of love of which poets have written so much, and without which a literary composition would be almost imperfect. How poor is the life of the individual that has not this love element mixed up in it? How many men and women has it ennobled, awakening in them higher thoughts and loftier aspirations than they ever had previously. The curse of society is individualism and selfishness. Love kills individualism, it destroys selfishness. The very well-being and foundation of the state rests upon the activity of this faculty. The existence, the health, the welfare, the greatness and progress of future generations, is retarded or accelerated by the influence that it has over the destiny of the future.

Where this faculty is small, men and women may unite together for many selfish considerations, such as money, property,

or other social benefits, but there will be an absence of that true conjugal felicity which only comes from this power when it is strong. When these social considerations are interfered with, when the money is spent and the estate sold, and loss is sustained, and trouble comes from other sources, there will be no conjugal feelings, no sustaining power of love to fall back upon, but with adversity there will be sure to come dissension, bickering, animosity, and even hatred. Is not this so in regard to many who are either deficient in the faculty of conjugality, or it has not been properly satisfied by harmonious matrimonial alliance. Is it possible that there is no scientific method to aid people in this most important event in life? Now, all conjugal alliances should rest principally upon the basis of a mental mutuality, a harmony without a sameness, just as the notes of a musical instrument harmonise, though different. This being so, before entering into a matrimonial alliance, the various phases of character should be a matter of consideration to both parties. There can be no conjugality of a lasting nature between the coarse-minded man and the woman of refinement, between the religious and the irreligious, between the one with the active mental brain and cultured mind and the dull brain and uncultured mind. These are, no doubt, extremes, and it may be said that few would enter into a matrimonial alliance with such opposing faculties, but between these extremes there are many modifications which the ordinary eye may not be able to perceive. Here a knowledge of phrenology is of the utmost advantage in pointing out upon scientific bases where there is harmony and where not, and then leaving it to the judgment of the parties concerned how they will finally act. Where very little dependence can be placed upon any matrimonial partner who has the organ small, so far as conjugal relationship is concerned, except indeed other organs make up for its deficiency, there can be the greatest faith placed in those who possess it large.

It is a faculty of the mind that contributes much to the happiness of life, where there is a wise matrimonial selection, but owing to that absence of wisdom, untold and life-long misery to whole households has been the result.

II.—PHILOPROGENITIVENESS

The use of this faculty is to give a pleasure in that which might otherwise be a very irksome duty, the care of children. We see the mother forsaking many pleasures in order to devote

her attention to her child. This is indeed one of the most unselfish of all loves, and if the instinct were not strong, how little care would children have!

When unduly large, there is needless watchfulness and anxiety; every trifling ailment is magnified into something dangerous. The baby becomes the idol of the mother's heart, she is jealous on account of it, and anxiously watches all notice taken of it, resenting with bitterness and indignation anything resembling a slight or faint praise. Oftentimes is the advent of the baby made to the household a constant irritation and unnecessary worry. But too often is this organ liable to become diseased from over activity, though such disease may not be suspected except by practised eyes. Is it not an approaching disease for a parent to think her child is the best, handsomest, and most gifted of all children, when any second party can perceive that it is vastly inferior? Is it not to be regretted when this part of the brain becomes so active that it causes petty envy and a tendency to undervalue other children? Poor mothers sometimes tarnish many bright jewels of their minds for this one of philoprogenitiveness. Self-denial, self-abnegation, and almost self-destruction are the result of this excessive love for children; Mothers in all classes of life have ruined themselves for their children; yes, and ruined their children too, in order to satisfy their overpowering love. If this faculty is large in connection with cautiousness, the mother's heart is well-nigh broken when the child has to leave her; she is fearful of all kinds of danger, she anticipates sickness and death in every form, as well as all kinds of enemies waiting purposely to thwart his plans, to blight his hopes, and entail on him all kinds of misery. On the other hand, if hope is large, she sees all the world made for him, all men anxious to serve him, and there is no place too high for his abilities. When conjugality is smaller than philoprogenitiveness the husband must be satisfied to be second, and he will be often neglected for the child. This phase of character has at times a bad effect, except the husband is acquainted with phrenology; then he will see it is but the natural outcome of an excited organ, and will make an intelligent effort to tone down its activity. If philoprogenitiveness and acquisitiveness be large, then the parents' particular desire will be saving money for the child, and in order to do so there will be the greatest self-denial. We have known parents to curtail expenses to such an extent, that every member of the house has had to suffer deprivations in order to lay by for the child. The parent with intellectual faculties prominent will

take a pride in the child's intellectual development, and watch narrowly the progress of his attainments in this direction. A mother with the organ of alimentiveness as a leading faculty will exert her ingenuity to feed the child ; to see him eating will be her chief delight, so she invents all kinds of treats, and is in ecstasy over each basinful that she prevails on him to consume, and instead of talking to neighbours of his intelligence, she talks of the enormous appetite he has. Thus does each parent with this organ excessively large act differently according to the direction of the other faculties, and oftentimes independent of the child's own wants, tastes, dispositions, and natural abilities, spoiling for life those held most dear.

When this faculty is weak, children will be a burden, the very sight of them a worry, causing nervous irritability ; either at the first opportunity the child is removed to a nursery, or on some pretext of health or otherwise, to some distance to be reared by others. When old enough they are sent to boarding schools and holiday time is looked upon with dread. This latter state of mind is oftener the case than people imagine, as the feeling will be disguised for decency's sake. When the organ is injuriously small, it is better for a woman to know it and to have no children than for her to look upon them as a curse instead of a blessing. When we consider how much depends upon the right use of parent's influence over the destiny of their children, it is not much to say, that, even if for no other purpose, phrenology should be understood, so that a knowledge of mind might help towards a better training.

III.—FRIENDSHIP.

We have no doubt in saying that the feeling of friendship comes from a primitive faculty, that it is not owing to any other faculty or combination of faculties. Man manifests kindliness or affection of disposition in various directions ; for instance, a man will have an affection for his wife, and will not care for his children, or a man may have affection for his children, and not care for his wife, or manifest affection for friends, and not care for either children or wife. From this we conclude that each has a special faculty manifested through a special portion of the brain.

While men may combine together and form themselves into societies under the influence of other motives, that of friendship is possibly one of the best ties that can bind men together.

Where this organ is small there will be a monastic turn of mind, a desire for solitude and for such employment as will gratify this desire. Large benevolence may cause a person to have a universal sympathy, but if friendship be small, there will not be much personal sympathy. We at times come across men who are philanthropic in their actions, but will not act in unison with others, their organ of friendship being small.

Where this organ is large, one will be liable to be unduly and even unreasonably influenced by the opinion of friends. Some people have to refer everything to friends, constantly seeking advice concerning even the trifles of their personal and domestic life; after a while they lose confidence in themselves, in their own individuality. It is not so bad, though bad enough, if the friends be friends indeed, and competent to advise them; but where this organ is a ruling one, the kind or quality of friendship is not always made a matter of serious consideration. This excessive desire for friends, and to make a friend of everyone, is often the source of much trouble. Women especially have this organ large, therefore it is that they lean so much upon others, and that they are so confiding, and have this confidence so often betrayed. Friendship with them, when strongly developed, often ripens into love, though at the outset they have not the slightest intention of it, and would be horrified, as in the case of married women, if such were even suggested. Many a ruined life may be traced to this organ being excessively active, both in men and women. How often can one truly say, "Your faculty of friendship will over-ride your judgment and prudence; it will lead you into doing things injurious to yourself and your family in order to please others. Your troubles and difficulties will be in this direction. If you follow out your own plans, you will be likely to act in a manner that will tend towards your advantage, as you have a good head for planning; but the plans and persuasions of friends, except you know they are competent to advise you, will trip you up, lead you stray, and generally interfere with your success." Thus is an estimable and very lovable quality of the mind, through excess, made the instrument of much sorrow. Strange to say, this organ is often found most active in people who are not otherwise of a disposition to be altogether relied on. Indeed the bad and ignorant possess it more powerful than the good and educated.

Probably the badly-organized derive pleasure from the companionship of the badly-disposed, because it contributes

towards the excitement of their special desires; and the uneducated, because their minds being empty, they have no personal resources, and cannot bear to be left alone, while the better organized and better educated have more command over their feelings and impulses, as well as resources within themselves, independent of the companionship and sympathy of friends. The slavery that the excessive activity of this organ engenders, is beyond belief. In the smallest circumstance and transaction of life, friends are the chief consideration; the convenience and happiness of family relationship in the house is but a secondary consideration. Men and women have lost position in life, have become bankrupts, have even disgraced themselves by breaking all the laws of morality to please and gratify this organ of friendship! They have abnegated their own rights, and the rights of others allied to them by nearer ties than those of friendship. The beauties of friendship have been sung by poets, but there are two sides to it; there is no beauty in it, when it, as it often does, neutralises faculties of more importance, and weakens our ability to think and act in an independent manner.

IV.—INHABITIVENESS.

The primitive desire of this faculty is to have a home, a settled, localised place of abode. Though other desires may emphasise this one, quite independent of them there is this wish existing, urging the individual to become possessed of a place that he can call his home. No doubt when a man has a wife and children, this desire becomes strengthened, but, independent of this, we find the desire manifested, for there are those who have lived through a long life without conjugal ties, yet strongly attached to the place they have made their home. This element of the human mind is so strongly marked that much literature and poetry have been devoted to its delineation. "Home, sweet home" has always been a favourite theme that has had its response in the hearts of the people. Home is the chief thought of most Englishmen, most of the work they do is in order to procure it, to support it, to add to its comfort, and to increase its boundary. Much of the happiness and the ethics of life is dependent on this faculty. The young man or woman who has it large and active will have a better balanced mind, steadier aims, and be more reliable than those who possess it small; consequently its development should be a serious matter of direct cultivation. Philoprogenitiveness causes girls to take a pleasure

in dolls ; they will take the same pleasure, or ought to, in toy houses. It is seldom considered in a philosophical light, how, by the aid of toys, we can initiate useful and beautiful ideas into the minds of children, and thereby develop faculties that may save them from many of the sorrows of life. Home should be made as pleasant as possible to children and young people, in order to develop this faculty, more especially in the case of girls ; they should be permitted to invite their young friends and to entertain them themselves. How pleased a girl of, say, twelve is if she can play the hostess, sit at the head of the table, pour out the tea, and hand around the cake. This is one way to give her a desire to have a home ; it will cause her to think seriously before jeopardising one home for another. Let children, where possible, feel that they are proprietors of some portion of the house, some place that they can call their own ; let them look after it, take a pleasure in it, decorate it, buy nick-nacks for it, pin up their own pictures on their own walls, for such a place would be to them in a peculiar sense a home.

Where this organ is large much indeed is the suffering if one has to leave home, more especially if this takes place after life has reached its maturity. Those who possess this faculty strong will feel even by contemplation what the word "eviction" means. In the Royal Academy we have seen a picture of a woman and her little girl passing through a village. They have been evicted from one of the pretty cottages all covered over on this summer morning with jessamine and woodbine. The villagers stand at their doors looking wistfully and pitifully after them. The mother's head is bent, her form is stooped, her eyes are on the ground, her cheeks are wet with tears, while the girl has a dazed, hard, and even haughty look, staring right before her, as if she wanted to read her destiny in the coming years. This is the faculty of inhabitiveness brutally outraged. The law would punish a man who would strike that woman or child, and the villagers would soon protect her, but here is a blow struck by the permission of our present social system that causes more pain than any physical blow, and the effect of which upon this girl and woman may be a shortening of life for one and the demoralisation of life for the other. This is a great national consideration ; much of the stability, security, and progress of the nation is dependent upon the homes of the people. A nation of home proprietors will be both an industrious and a brave nation. Men will fight for homes, if required, much better than they will for a shilling or one-and-sixpence a day, though

they may not care to fight in order to make other people homeless; in a war of that nature they might certainly be bad soldiers. The homes of the people are likewise a question for the consideration of all Churches that have the morality of the people uppermost in their minds.

Where inhabitiveness is weak there is a desire to travel. This is often perceived in some people all through life. Even old age does not give them the desire for a settled place. That there is a small percentage of the population which is indifferent to the ties of home is a good thing, for we require men who will travel, such as explorers and seamen, though the latter at times possess the organ of inhabitiveness prominent, and look upon their ship in the light of a home. If we scientifically cultivated this power, there would not be so many complaints of the indifference that is shown for home by many, upon whom the very existence of home depends.

V.—CONCENTRATIVENESS.

In accordance with the strength of this faculty there will be ability to bring all the portions of the mind required, in a concentrated form, to bear upon whatever is before the mind for the time being. We perceive here a mental action which must tend very much to increase mental efficiency. To illustrate its effect: one reads a book with an earnest desire to obtain information from it, but, owing to concentration being small, only a small portion of the mind is brought to bear upon the book, while the larger portion is taken up with other things, probably of an opposite nature. The consequence of this is that but very little impression is made upon the brain. Now memory is very much a matter of brain impressiveness. If a faint impression be made upon the brain there will be an indistinct and blotted picture, like that of the inferiorly sensitised plate of the photographer. Want of ability to concentrate thought upon the object before the mind produces a poor impression. How often are we annoyed with ourselves because we have such an indistinct idea of that which we have been reading or observing. Now, in accordance with our ability to concentrate our minds, so will our ability be to remember or revivify our memory, so as to produce and reproduce at will. Let us try to understand the theory of memory, and we will be all the better enabled to improve it. While other things are required for a good memory, ability to concentrate the mind is one of the chief items.

It is not alone memory, but general ability, that is dependent upon concentrativeness. If owing to feeble concentrativeness a man has but scattered and divided mental energy, his efforts in any direction will be very inferior. While this deficiency interferes with all the occupations of life it more especially does so in regard to higher pursuits. What can the literary man expect, though he may have a good understanding of things, and possess vivid and enlarged ideas, if he be unable to concentrate his mind upon the subject his pen is about to indite? Do not the preacher, the barrister, the public speaker, require this power of concentration that will enable them as they go along to keep before their minds each part of their subject, enabling them in a connected form to lay it before their hearers, instead of disjointedly and with confusion mangling their subject? The importance of this faculty is manifested in the fact that disconnectedness of thought or speech, when it is perceived beyond ordinary, is looked upon by medical men as an indication of brain disease or approaching idiocy. A small head with large concentrative ability can manifest more intelligence than a large one, where the organ is small.

The faculties of concentration and firmness are different in their effect. While the primitive use of firmness will cause a man to steadily persevere, say, in the reading of a book, he may at the same time be unable to concentrate his mind upon it, he may proceed even doggedly at a thing for a lengthened period and make but little progress. But a man who has concentrativeness large will be able to bring united energies to bear upon the book in a concentrated way so that he can grasp at the ideas before him, thus get them impressed upon his mind, retain them and recall them when required. This faculty adds much to the influence of the individual over the minds of other people, either in persuasion or argument, for in accordance as the whole of the mind can be brought to bear upon another, so will there be power over that other.

As this faculty is of such very great importance we will devote some space to showing how it can be cultivated upon well-studied out scientific principles, which have been tested and confirmed with oft-repeated success. Like most principles of truth, there is much simplicity and all absence of complication in the cultivation of each mental faculty.

First in regard to children and youths who manifest mental weakness through inability to concentrate their thoughts, let there be six months' constant effort to see that they finish what-

ever they commence in regard to small things; a few lessons will be better than many, let them finish with one toy or one book before commencing another. Let them be encouraged to write out essays upon some one subject that can be continued from day to day; this can be done by pointing out fresh views of the same subject each day. They will thus bring into activity this faculty until it will be a pleasure to them to concentrate the mind upon larger and more important matters in connection with their life occupation. The proper cultivation of this one faculty in children would often lay the very foundation of success for otherwise unsuccessful and shifty lives.

The best method by which adults can cultivate this faculty is to read a book every morning, at the same hour, for ten minutes, and to continue this for three months. No longer than ten minutes, or else the effort that must be made to concentrate the mind for that time will not be so well sustained. This effort will be made during the day inadvertently upon other matters. At the end of the period mentioned, a habit will be formed that will enable the individual to concentrate the mind upon anything, even at a moment's notice. The ability thus obtained will act in various beneficial ways. It will increase the power of memory, it will increase the strength of all the abilities. It will give more influence over others. It will likewise give us power over our own mind, so that we can direct and control its activities and energies. We can say to certain thoughts that we may not wish to entertain "Go away," and they must go at our bidding, while we can awaken other thoughts, and say, "Come," and they will come at our bidding, helping and aiding the purposes of our mind. Every man should have this power over himself, and in accordance as we have it, and know how to make use of it, so will we be both happy and successful. The man that is able to thus rule himself is able to rule a kingdom, even that kingdom which is greatest to himself—his own mind.

VI.—VITATIVENESS.

Vitateness, or love of life, is an instinct characteristic of both men and animals; a certain formation of head corresponds with this love of life. Vimont was the first to observe the external marks of this faculty. He made observations upon a number of rabbits, and perceived that one in particular shrank with fear from anything that seemed to endanger its life. This animal had a head similar to the other with one exception—it

was wider immediately behind the ears. This led him to make many more observations both on animals and human beings, during which he received many confirmations to the effect that size in this portion of the head denotes love of life. In his observations on human beings he had much greater scope, for he was likewise able to observe mental manifestation, and to derive direct information from each person whom he observed. He perceived that, generally speaking, this portion of the head was small in those who committed suicide, or attempted to do so, whose only motive was either a carelessness or a hatred of life. He had many conversations with people in regard to this love of life, and found that in proportion as they felt it, so was the head large or small in this particular region. Afterwards anatomy substantiated his discovery, for he was able to perceive a connection between one of the brain lobes and certain nerves, which, he concluded, were required for enabling animals to instinctively discern that food which would be prejudicial to their lives, and thereby avoid it. Since Vimont's discovery, thousands of observations have placed it beyond mere theory and stamped it as a scientific fact.

Any ordinary investigation of the human mind enables us to perceive that love of life is one of the strongest instincts that we possess. In order to prolong life some men will suffer any amount of hardship and pain, and prefer to live in the most wretched condition than end this suffering by doing away with their lives. Men suffering from cancer or some other fatal disease—men suffering from hunger and thirst in open boats 'neath the tropical sun—men living in squalid misery, have fought against death with all their powers, such was their love for life. We can understand people loving life when there is something in connection with life that gives pleasure, but how can we understand men holding on to existence with an effort where all things in existence that they are connected with cause them pain and agony? We cannot understand this, except we take it for granted that there is a certain faculty or instinct of the mind which loves life for its own sake.

In accordance as the head is small in this region we have perceived a carelessness and indifference to physical life. Some people take a pleasure in conversing about death. They will tell you that they do not want to comb a grey hair, that they hope they will never be old. Some people have this so very small that when they retire to rest it is with the wish that they might not wake again. Others with it still smaller and inactive have

a daily battle to fight in order to bear the continuance of life, against which they have an absolute hatred. There is no state of mind so deplorable as this latter, and were it not for the intervention of the moral faculties many such would end their lives.

This is a most useful faculty. Those who have it small should cultivate it by looking as much as they can to the hopeful side of life, and banishing all irritating and gloomy thoughts from their minds. They should try to surround themselves with good reasons for living and loving life; for this purpose the best thing they can do is to engage in some life-work that will claim their time and attention, and to have that work of a nature pleasurable to their organisation.

The abuse of this faculty is seen where people love life so much that the very thought of physical death is an agony and a terror to them. We would advise such to study this matter of death from a philosophical point of view. By the aid of their reason they will strip it of many of its horrors, while a belief in Christianity will entirely destroy the sting of death.

VII.—ALIMENTIVENESS.

It is not the digestive organs that give a desire for food, as some people suppose; the desire comes direct from the brain, though the bodily condition may excite that portion of the brain from which the desire proceeds. Complete idiots have no desire for food, consequently they have to be forced to partake of it. This shows that the partaking of food is affected by the state of the brain. The use of this faculty can easily be perceived, it watches over the nutritive requirements of the body. Man might partake of food at the instigation of vitativeness in order to preserve life, but there would be no pleasure in it. Nature has wisely and kindly so organized all the bodily functions as to cause them to be pleasurable; therefore does the mind, through its physical organ the brain, derive a pleasure in the anticipation of the partaking of food, as well as its realisation, so that the building up of the body, the supplying of the constant waste that is going on, by the partaking of food, is by this brain arrangement made to us a matter of pleasure.

The abuse of any function of the body or the mind is owing to its weakness or excess. This will apply to the various faculties we intend to speak about.

When alimentiveness is small the mental manifestation will be, according to its deficiency, an indifference and carelessness, or a dislike for food. When this condition goes to the extreme there is an impairment of the health, a premature breaking down of the constitution, a lack of energy, and general incapability. This is a natural consequence of either carelessness in the partaking of food, or its insufficiency. There are people who, owing to this organ being small, permit the slightest thing to interfere with the partaking of their meals; the meeting of a friend in the street on the way home, and the dinner hour is forgotten. A little extra business, and a few cakes or a bun take the place of a substantial meal. A visit to a picture gallery, a museum, an exhibition, a lecture hall, will cause the required food to be forgotten or postponed for hours. There are numbers of people who are every day ruining their constitutions and finally unfitting themselves for their usual work by indifference to this alimentive organ; when such meet with some slight sickness they have no resistance, no recuperative energy. To cultivate the faculty such should not wait until they feel what they call an appetite or a desire for food, but should partake of it at stated times as a solemn duty that they owe to every portion of their body, and with reasonable care, that which was at first a duty will, through habit, become a pleasure. The faculty becomes first active and then strong, after which it acts of its own accord, and does not need any special looking after, for it will speak out for itself and demand from the other organs of the mind that attention which is due to its great importance, as the second fundamental organ for the preservation of life. When this organ is too large it monopolises in an undue manner the attention of other faculties of the mind. Eating and drinking become the chief motive of existence. The motto of such an individual is "Let us eat and drink, for to-morrow we die." There is nothing higher, no pleasure so satisfying to him as that of eating and drinking. His conversation is about what he eats and drinks, because such is the chief concern of his mind.

He goes all round the world, he sees many lands and climes, with the vastness and beauties of nature. When he comes home he only remembers the hotels in which he has stopped; he speaks of hotel bills; nay, he brings home the very bills themselves, while, with eyes bursting out and luscious with fat, he points to the various dishes, and expatiates with flowery language upon the sublime art of cookery. He works and amasses money under the stimulating desire to be the better able to satisfy his alimen-

tiveness. He is careful about his health, so that he will be able to eat the more. A bath and a good rub down give you such an appetite for your breakfast! A few hours' ride in the middle of the day give you such an appetite for your dinner! while an oyster supper and various condiments give you such an appetite for your wines! Though anxious to have health to enjoy food, he cannot retain it, for his alimentiveness overcomes his carefulness and discretion. In fact, he eats and drinks until his digestive economy breaks down through overwork, and then comes the misery. The desire remains strong to eat and to drink, but the execution is weak. He can't do it because of the suffering it will entail. In order to restrain this faculty bring others into activity. Make an effort to direct the mind into other channels. By the partaking of plenty of cold water the appetite for solid, rich, and luscious foods may be curtailed.

VIII.—DESTRUCTIVENESS.

Destructiveness, or the desire to destroy, phrenology recognises as one of the component parts of the human mind. The child takes a pleasure in destroying, tearing, or breaking; as it grows older its intelligence instructs it in regard to what is to be destroyed. Man, in order to procure food, more especially amongst savage tribes, has to destroy, and takes a pleasure in it. Man has this desire in common with inferior animals, but has an intelligence and moral sentiments which control this propensity for destroying, and when destructiveness is the servant of the higher faculties it tends towards his advantage; he could not do very well without it.

Its organ is to be found giving width of head from the top of one ear to that of the other. When it predominates over the other organs the consequence is injurious—the individual will be harsh, cruel, vindictive, malicious, and have a bitter, retaliating spirit. This state of mind can be perceived in various degrees, though not often in the extreme degree. A slight wrong, real or imaginary, an act of forgetfulness, or a thoughtless word, often excites this faculty, and engenders bitterness that results in much unpleasantness and trouble. People with it excessively active will retaliate with much bitterness and even cruelty, and punish their enemies or offenders in imagination if they cannot do it in reality. People who have been denied the pleasure of seeing their enemies punished have been heard to say with some degree of contentment and pleasurable anticipation that in the next world they would not get off so easily. When

it has this or a similarly injurious effect, an effort should be made to restrain its activity, for constantly stimulating it may work its portion of the brain up to inflammation point, which means insanity of the very worst kind.

In order to restrain it we should instantly trample under foot all bitter and retaliating thoughts, and cultivate the counteracting faculty of benevolence, trying to look with kind' consideration upon the actions of other people, and make allowance for either adverse circumstances or temperament, if they have injured us.

When destructiveness is deficient there is inefficiency even in self-protection ; persons will allow their property to be taken, their rights to be trespassed upon, without making an effort, or making but little effort, to defend themselves. People with destructiveness small are often wrongly set down as cowards. Such may be very indifferent to receiving hurt, and in this there is much true courage ; it is when they are called upon to hurt others, even in defence of their rights, that they shrink.

This organ, when used in combination with the higher faculties, gives to them force and executiveness of purpose ; in fact, it energises them. Under the influence of conscientiousness there is deep indignation felt against some wrong-doer ; this indignation takes the form of action, and protects personal rights, or chastises the trespassers. A writer, or an orator, with this organ prominent, will be vehement in the denunciation of wrong. A philanthropist will display great force in the protection of the suffering, the oppressed, the enslaved. A patriot, whose destructiveness is large, will show great courage in protecting his country, and repelling or expelling the enemy. Where this organ is small, as a national characteristic, there is a danger that the nation will come under the dominion of another nation which has this characteristic larger. The natives of India, 260,000,000 of them, are subservient to and under the dominion of a nation that scarcely counts 40,000,000, and are, in fact, kept in order by a few thousand trained soldiers.

Deficiency in this faculty is at times a cause of failure in life. One might have a good formation of head in other respects, but this deficiency would prevent him from making use of his capacities. It is often the case that a man will evolve good ideas and plans. He will talk about them, and explain to his friends great possibilities of success, and though everything may be favourable, yet want of energy, determination, force, executiveness of purpose, stands like a stumbling-block in his way ; this is due to small destructiveness. Whereas another man with

comparatively inferior intellect and prominent destructiveness will manifest such force in the carrying out of his plans that he will drive along, even though difficulties and obstacles are to be constantly surmounted. Martin Luther had this organ large; so, indeed, had Spurgeon. These two had great width in the region of this organ. Humanly speaking, much of the success of these men, their great influence over masses of people, was owing to this power, giving force to the dictates of the higher faculties.

IX.—COMBATIVENESS.

There is certainly in human beings a mental characteristic manifested that can only be expressed by the word combativeness. The primitive use of this faculty is to give a pleasure in contending with opposition or opposing circumstances. Taking into consideration man's condition, requirements, and circumstances, constantly bringing him in contact with opposing elements, both in the moral and physical world, we can easily perceive the wisdom in supplying this quality.

The action of this faculty is much dependent upon the others. If self-esteem is large, people are egotistical and constantly quarrelling and opposing every word and act that they think interferes in the slightest with their dignity. The combination of these two is oftentimes the exciting cause of many individual and family unpleasantnesses. Self-esteem causes self-assertion, and anything that bars the way to that assertion excites combativeness, and gives aggressiveness to the mind. As this combination is rather prevalent, and results in much unhappiness, we dwell upon it, pointing out the cause, so that it may be removed. An individual who feels thus disposed to quarrel and take the opposite side of things, should try to remember the injury that he is doing to himself, as well as the annoyance given to others. By giving way to this combination he may lose friendships and sympathies that might add to the pleasure and beauty of his life. It is not alone in external quarrelling, but internally that the aggressiveness is continued, often with much bitterness and animosity.

Combativeness, when under the guidance of the moral and intellectual powers, gives true and laudable courage; courage to combat evil, to uproot wrong, to protect the weak, to uphold justice, to oppose all encroachment upon the rights, not alone of the individual, but the rights of humanity—yes, and the rights of the animal kingdom too. Combativeness and conscientiousness are organs that one expects to find largely developed in every true reformer. The heads of all our leading pioneers are

large in this region, and from thence they obtain much of the courage they possess. When character is analysed it is found that there are very few people, if any, who are alike courageous in every direction, and on the other hand there are very few people, if any, who are alike cowards in every direction, as the direction that courage will take depends upon the combination of organs in conjunction with their organ of combativeness. It is not altogether logical, and far from accurate, to say of any man that he is a coward because he shrinks from some one line of action. The sailor is courageous on the sea, and the soldier courageous on land. The critic is courageous with the pen, and the orator courageous with the tongue. The medical man is courageous in the fever-den, and the lawyer is courageous before the judge. One explorer is courageous amidst the icy mountains of Greenland, another amidst the arid sands or primeval forests of Africa, but place these men in new positions, the sailor on the land and the soldier on the sea, the lawyer facing the fever and the doctor facing the judge, and on each you might expect to see the "pale, sickly cast of fear." No man is altogether a coward, and no man is altogether brave.

Where this opposing power of combativeness is small or inactive, it materially interferes with the success of the individual. In fact, many of our young men, and matured ones too, are to-day rooted to the ground because they are afraid to go on and meet the difficulties of life. This young man, though having all the opportunities of education, stands with his mind paralysed before the fear of a competitive examination, and so with many others under various and different circumstances. They have not the requisite disposition to combat the difficulties, and if cautiousness is large, not alone perceive natural and real difficulties, but they start back from imaginary or magnified ones. Though one may be competent in many directions, and have capabilities even much above ordinary, if combativeness is small he will remain inferior, inefficient, and unsuccessful. It is acknowledged we live in an age when ability is only recognised when manifested in competition. In all the ranks of science, literature, and art, in all the markets of trade and commerce, that man alone who has competitive ability—who can fight his way through the ranks up to a leadership, will be recognised.

As a moral force this faculty of combativeness is powerful. If good is to master evil, it will have to be aggressive. Alas upon Alps of moral evil, the result of centuries of work stand

before us. We require moral combativeness to surmount and remove them. Armies of national iniquity are gathering fast and thick around us; we require to be energised with this faculty of combativeness and moral courage, in order to meet them with a brave front. In both individual and national life combativeness is a requisite factor of the human mind.

X.—ACQUISITIVENESS.

It is a prominent characteristic in man to acquire. The phrenological faculty of acquisitiveness gives him a desire to acquire for the sake of acquiring, and he derives pleasure from the mere collecting and amassing together of things, putting by, saving up, and accumulating, independent of any necessary use of that which is accumulated. Its legitimate use is manifested when acting in connection with other faculties, then we acquire for some intelligent purpose in order to supply our bodily or mental requirements, comforts, and pleasures. It acts in various phases, in accordance with the authority which the other faculties have over it. Alimentiveness suggests it to acquire for the purpose of supplying the body with food, while the intellectual faculties will bring it into activity so that they will be gratified with the pleasures of the intellect. The refining faculties will induce this organ to acquire so that the refined and cultured mind will be duly supplied with those things in which it takes pleasure. The faculty of benevolence will want it to acquire so as to give away from philanthropic motives, while veneration and spirituality will want money to spend for religious purposes. If the domestic organs are large the acquiring will be in order to gratify them, while if self-esteem is a ruling faculty there will be a desire to accumulate for egotistical and selfish purposes. Thus, indeed, do all the organs influence each other.

A deficiency of acquisitiveness is antagonistic to legitimate carefulness and thrift. Some people seem as if they really could not accumulate. Though they may be born under the most favourable circumstances, enabling them to get money, they cannot keep it. Fortune after fortune is left to some people, but they spend them as fast as they get them, and the consequence is that they are constantly borrowing or begging from others. No doubt when this is the case the consequences are most prejudicial, and the faculty should be cultivated. In order to do this you must stimulate it by bringing it into activity, and the best way to do this with any faculty is to go direct to its fundamental principle, its primitive use. Now the primitive use

of this faculty is to acquire, and if you want to stimulate it you will have to acquire for the sake of acquiring. To acquire for the sake of spending in any direction does not cultivate it, though spending may be the final, and certainly the only legitimate result. Therefore, to cultivate one will have to try to take a pleasure in acquiring; even if only the smallest sum of money is at first laid by with this intention, the activity of the organ will soon increase. As every organ can be stimulated, even up to fever point, we must be careful not to allow ourselves to run into extremes, but keep each power well under the control of the moral and intellectual faculties, otherwise we may acquire independent of conscientiousness, and thereby develop a criminal tendency that may land us in a prison; this I have known to take place.

Men who have had this faculty weak have developed it into a ruling passion. They have started with the laudable desire of becoming possessed of a few thousand pounds by honest saving, self-denial, and curtailment of expenditure. When they became possessed of a few thousands, acquisitiveness in the effort to obtain them, became unduly excited, so they went on and on, until they became great capitalists and even millionaires. In order to reach to this position they had to trample upon many natural affections, while the moral and refining faculties were allowed to remain dormant, and they could derive no enjoyment except from the continued amassing of money.

There is no faculty in the whole forty-two that causes more immorality, crime, and subsequent misery than this of acquisitiveness. Its undue exercise at the present time is but too plainly seen in the great race for wealth and the general worship of mammon. To have most and to show most is certainly a standard of respectability recognised by all classes of society, though people will not acknowledge it on account of the standard being so very low and degrading. Dr. Gaspard Spurzheim, L.R.C.P., in speaking of this faculty, says: "It covets property, money, animals, land, cattle, anything and everything upon the earth. If it be very active it gives a perpetual craving after large possessions. It produces selfishness and the love of riches. This feeling is undoubtedly one of the greatest obstacles to the practice of morality; it divides society into all its factions, it arms individuals against individuals, families against families, and nations against nations. The reason, therefore, is easily conceived why the Christian code judges its abuse with so much severity."

XI.—SECRETIVENESS.

Secretiveness is another quality of the mind that we must all recognise. It is manifested by many animals as well as human beings. Its phrenological localisation is immediately above destructiveness. As we have said, destructiveness gives width across the head from the tip of one ear to the other. Let the little finger of each hand touch lightly the tip of each ear, it will rest on the organ of destructiveness; the next finger to it will rest upon the organ of secretiveness. Width of head in this locality will indicate the size of the organ.

Its primitive action is confined to a pleasure in knowing and retaining what is known; there is a pleasure felt in knowing something that somebody else does not know. This knowledge is looked upon as a kind of possession that gives a certain amount of power and importance which is contemplated and gloated over at times in even a miserly manner. The individual who has this organ large feels as if he had lost something when he makes known to others his acquired information. Such feel all the poorer for it; they can have no mental boasting of that knowledge which, while a secret, was special to themselves.

When secretiveness is excessive it is manifested in cunning, craft, duplicity, double-dealing, and theft.

This word theft is made use of here in a very broad way; while it extends to legal theft it includes all moral theft and a multiplicity of social and society thefts, which are only censured by those who have the organ of conscientiousness sensitively active. For instance, where this organ is morbidly large, though individuals may have only an ordinary desire to secrete property, they will have a strong desire to obtain and retain whatever they may value as individual or personal secrets. They will look for these secrets as men look for pearls, opening all kinds of shells to obtain them. Both the individual shell and the family shell are broken open without the slightest compunction or consideration for the pain that is caused; more especially will this be so if the individual is one of the unemployed; he or she goes about from house to house and from family to family for the purpose of making discoveries, which are only communicated to others by curious nods, winks, shrugs, brow contractions, and sundry forehead wrinkles. Having large secretiveness they do not speak openly and to the point; at the same time they like others to know in a roundabout and indirect manner of the important matters closeted in their mind.

When this organ is unduly large it is often a check upon the communicating faculties that are so requisite for our instruction and enjoyment. It is a great check upon kindly interest and affection that members of a family should have towards each other. The husband who has secretiveness small is open-minded and communicative; he repeats all the incidents of the day to his wife, wishing to discuss, it may be, the most trifling as well as important matters. The wife listens eagerly and with much genuine interest, but there is no reciprocity between them, her secretiveness being large. If she makes a statement concerning something that has taken place there is only part of it told; the principal portion is retained, and he finds to his surprise that he cannot obtain any information from her except by a series of questionings and cross-questionings. He, being open and candid, cannot comprehend upon any reasonable basis why this should be, so possibly becomes suspicious and imagines that she is purposely concealing something from him, whereas if he were acquainted with phrenology he would perceive that it was the natural tendency of his wife's mind to conceal, while she would perceive the desirability of restraining it, and would soon learn how to do it.

When secretiveness is unduly small there is but little restraint in expressive munificence; more especially if language is large, the tongue will keep going; there is no secretiveness felt here, even in the most private detail of life, and though judgment has denounced the folly of too much explicitness and unrestrained revelations, yet still the talk goes on, on the smallest as well as the most important affairs of life; individual, social, business and professional matter is no sooner obtained than distributed; often to the great harm and detriment of others. We wrongly censure these people who cause so much disturbance through their communicativeness, as malicious busybodies, but generally speaking they are the most good natured people that you can come across. They feel assured that it will cause a certain amount of pleasurable excitement to their numerous friends to know that the bailiffs have been next door, or that somebody came home drunk again. Let us be careful to use and not abuse this good faculty.

XII.—CAUTIOUSNESS.

A faculty of cautiousness is required in order to protect us, a self-protecting instinct to give us warning, and to place us upon our guard against danger of any kind or form, either in

connection with ourselves, or those in whom we may take an interest, such as family and friends. Its most prominent action will be in accordance with the development of other faculties. If self-esteem lead, cautiousness will be confined to the consideration of individual danger. If acquisitiveness be large, then the individual will be cautious concerning the security of money and property. If philoprogenitiveness is a leading faculty there will be an extreme amount of cautiousness about the welfare of children. Women have this faculty larger than men, they have more fear for their offspring. If it be large in conjunction with the moral faculties, there will be a sensitive circumspection as to moral character.

While this faculty when moderately developed is a good and judicious sentinel, ever on the watch for danger—when it is immoderately large the sentinel is constantly giving false alarms, firing off his gun on the slightest occasion, keeping us in a perpetual state of terror, making our days miserable with unnecessary worry and undue anxiety. When excessive it materially interferes with all the happiness of life, of both a personal and a social nature; every little difficulty is magnified into a danger. It clogs the wheels of effort, and interferes with advancement. "The pale sickly cast of fear" rests on many a face, not on account of real difficulties or tangible dangers, but because of an undue degree of cautiousness. People oftentimes, not knowing the harm they are doing to themselves, encourage the activity of this faculty, thinking that it is justifiable prudence, and they likewise encourage it in their children, much to their detriment in after life. How the anxious mother will caution her child about being careful of this, that, and the other thing, the dangers of the fire, and the dangers of the street, dangers from damp and dangers from heat, dangers in the house, and dangers out of the house. This, of course, is right enough if done in moderation, but it is often overdone, and the consequence is a timidity from excessive cautiousness that interferes with the happiness and success of all the after life. Here let us mention with all seriousness one cruel method by which this organ of cautiousness is stimulated in children—that of telling them superstitious stories. To terrify a child with what is called a ghost story should be punished with penal servitude. I really believe that a large amount of nervous disease, more especially in children, is the result of the abominable lies told to them by feeble-minded people. You will scarcely come across one family in the dozen in the Isle of Man, in Ireland, and in Wales where

these stories are not told to children, shocking their nervous system by the undue excitement of cautiousness through fear of supernatural visitants.

Our lunacy reports point to this mental faculty as one of the chief causes of insanity. There is nothing inflames the brain so much as fear; it brings on a sort of *delirium tremens* quite independent of intoxicants. The patient sees the hideous forms of a myriad dangers. Where this organ is large, in cases of sickness it interferes much with recovery, for the patient is in expectation of the worst results, anticipating death every hour.

Where it is in excess an effort should be made to restrain it. This can best be done by cultivating its antagonist, hope, by making an effort to look more to the bright side of everything. In all calculations allowance should be made for the excess, so that when danger of any kind is perceived it should be remembered that the spectacles of cautiousness have made it twice as large as it really is.

When deficient we find the other extreme—an absence of all guardfulness, and an utter indifference to consequences, a recklessness and carelessness that leads into constant trouble and difficulty.

People constituted thus are often set down to be very brave, and so they are in a way, but their bravery comes from inability to perceive danger. Such often speculate upon the future, and lead a kind of gambling life. Such should think more, and act less from impulse. They should reason matters out well before they come to conclusions, should think more of the future than the present, and weigh well the probable results of all actions.

XIII.—APPROBATIVENESS.

This faculty gives us a desire to act in such a manner as to meet with the approbation of others, quite independent of any other motive. Our observation presents to us daily people who are more or less influenced by this desire, consequently we must set it down as a characteristic of the human mind, though possibly not exclusively human. Its legitimate use causes us to consider the opinions of other people, and incites us to many kindly acts. It is a very powerful stimulant for either good or evil. Ambition for praise has been a great stimulant and inducement in the carrying out of works of a beneficial nature.

The direction that this faculty will take will depend upon the other faculties of the mind. It causes some people to be showy, pretentious, ostentatious, in order to meet with the

approbation of unthinking and uneducated people. When it is extremely active, and in conjunction with an inferior intelligence, there will be a descent to very low depths for the purpose of gaining approbation. People will swear, and thieve, and drink, tell gross stories, and the most outrageous lies, in order to meet with the approbation of a certain class. The same faculty causes a love for glory and fame, and desires to be distinguished as superior to other people. Approbativeness is a strong ingredient in the mind of the warrior seeking for fame on the battle-field. Its action is very often mistaken for that of other faculties. When it is large in children they strive to emulate, outdo, and outrun others, not on account of any special liking they have for educational pursuits, but because it pleases their approbativeness to receive praise and commendation. This is thoroughly understood by teachers, therefore they give prizes, which are valued on account of the satisfaction derived from excited approbativeness. So indeed is it the same with those of more mature years; certificates, diplomas, scholarships, and other prizes are far more anxiously sought for, and more pleasing than the possession of the knowledge which has gained them. When carried to this extreme, when thus constantly appealed to, approbativeness often takes the place of other and more useful faculties. If the present system of prizes for learning, and the inducements of publicity for every good and noble act were extended, it would tend to the injury of the human mind and the illegitimate activity of this faculty. It will make it very hard to do anything that will result in censure, and will cause right and wrong to be a secondary question to that of the approbation of individuals, or society. Where it acts in harmony with the higher powers it becomes an incentive to many good and noble deeds; but when it acts in conjunction with the lower faculties of the mind it is certainly prejudicial to character.

In conjunction with the intellectual faculties, it will cause one to court praise on account of intellectual attainments. When in conjunction with the moral faculties, there will be a pleasure felt in personal or public estimation of moral worth. If this faculty acts in conjunction with the social faculties, then the various items of social life will be displayed so as to elicit admiration. All this is both legitimate and beneficial—it is a mode of giving and receiving pleasure. The giver is twice blessed in doing something for the gratification of others, and in the pleasure that this faculty enjoys, by being brought into a state of activity by the approbation of the recipients. Much politeness, polish,

affability, as well as various kind and considerate actions are the result of this desire to meet with approval. It is not to be doubted that its excessive activity likewise makes man the slave of fashion, and how often does it cause him to live beyond his income, to be extravagant in order to meet with the present approbation, though it may bring down censure upon him in after years. Let us be careful not to allow ourselves to be led by this faculty; let us think, let us reason more, let our actions proceed from higher sources, let the right and the wrong be paramount, and not the applause and approbation of others. Well and good, if we meet with approbation for that which is done from high and pure motives, let us not put this away from us, but enjoy its pleasurable sensation.

XIV.—SELF-ESTEEM.

The legitimate use of this faculty of the human mind is to cause a proper recognition of one's own personality, as standing apart from all things else. It causes an individual to place a proper estimate upon himself, his abilities, his talents. The value of this faculty can easily be perceived. Self-respect is a most beneficial ingredient in the composition of the human mind; it often prevents people from giving way to temptations that have a lowering tendency. Self-condemnation, independent of public opinion, rewards, or punishments, is the result of self-esteem. When this faculty acts in conjunction with conscientiousness, it causes a particularity of thought and action which will only be perceptible to the individual.

When it is inactive, there is a want of self-respect, and there is but little restraint on either thoughts or actions that do not come before public attention. The individual with it small may live two diametrically opposed lives, manifesting before others all that is estimable, while in his individual and private life his actions will be of a very inferior nature, owing to his want of self-respect.

Again, when the faculty of self-esteem is small, though there may be much special or general ability, want of confidence will prevent the individual from recognising and consequently from making use of it; thus deficient self-esteem interferes with success, for we use our abilities very much as we estimate them. We may have a large sum of money in the bank, but if we do not know its value we will not think of using it; so with our abilities, we may have them, but if we undervalue them, we will not use them. For instance, one has the abilities

required for a musical performer ; intimate friends recognise this, but, owing to small self-esteem, they are not perceived by the possessor of them, therefore there is but little effort made to develop them. Another individual may be in possession of good speaking abilities, such as would suit him for the platform the bar, or the pulpit, but owing to self-esteem being small he has not the requisite confidence, and either does not make the required effort, or, in making it, the very fear of failure causes him to fail. Or a man has good literary or artistic abilities ; a few particular friends are able to recognise this, but he does not recognise it himself, and thinks that their approbation is either a matter of friendship or flattery. There are many gifted people who struggle through life almost unknown, because of this deficiency. Self-condemnation is likewise the result of this deficiency. There are people who are constantly finding fault with themselves, considering that everything they do is wrong, or inferior to the works of others.

This feeling is to be found in detrimental excess in all grades of life, and in all occupations. The man who thus feels will be most likely to remain in the background, while others who may have inferior abilities but larger self-esteem, will go ahead of him. Fear of failure through want of confidence often paralyses the greatest thoughts ; it is a barrier that stands in the way of many, or trips them up just as they are about to do something more than ordinary. When this is so the faculty should be cultivated by making a reasonable effort to place a higher estimate upon abilities. If such would only make a study of the human mind, they would perceive faculties and qualities that would cause them to think more of themselves and their own work. In fact, there are but few of us who place a sufficient estimate upon these grand and magnificent mental powers we possess, and there are none of us who make full use of them, or develop them up to anything like their highest point of excellency. To do that would take centuries and centuries instead of decades. Where this faculty is in excess we perceive an undue amount of pride, imperiousness, over-estimation, and egotism, with intense selfishness. It is self, self, self, all through life. There is nothing worth knowing or troubling about that does not appertain to self, and in order to gratify it, all the rights of others will be trampled upon. This often leads even to insanity, people in ordinary life, and with even inferior abilities, thinking themselves notables, kings and queens of royal birth, great generals, artists, literary men,

preachers, and leaders; and even some poor people have this self-esteem so diseased as to cause them to think they are the Supreme Being. While the use of this organ is true dignity, its abuse is excessive pride or false humility.

XV.—FIRMNESS.

There is no portion of the mind over which there has been more debate and discussion, or more sermons preached, or books written than the WILL. The will has many attributes, is supported and sustained, directed and even controlled by other mental faculties, each faculty possibly possessing a certain amount of will-power attached to it. But amidst all these minor wills we perceive in our analysis of the mind one governing and superior will controlling the others, and this we denominate firmness. This is certainly one of the foundation rocks upon which character is built. In accordance with this foundation's strength or weakness, so will the superstructure be. Alas! how often does many a well-built edifice topple over owing to the shaky foundation. "I will! I must! I shall!" is the declaration constantly made by large firmness. The man who has it thus is a prop; the household looks up to him, knowing that he is to be relied upon; his promises are stronger than the oaths or bonds of others. He fearlessly fronts opposition; no storm will disturb the even tenour of his ways. Whether he has or has not force he will steadily and evenly go ahead. Men with firmness large have been leaders in the protection of the people, for such cannot bear anything resembling slavery. They have a will of their own, and will not be domineered over by the wills of other. Such will think for themselves, and act for themselves; you may follow them if you like, but they will not follow you. Such men have generally been the pioneers of civilisation. Their powerful wills have enabled them to endure hardships and to face dangers without quailing. Their powerful wills have enabled them to live lives of self-denial, to endure pain, and to face innumerable troubles, accidents, sickness, and death without shrinking; of such stuff are martyrs made.

Where firmness is deficient there is hesitating, indecision, uncertainty, and instability, readiness to give in upon the slightest excuse, openness to all kinds of temptation. "Unstable as water, thou shalt not excel," is the character of not a few owing to this weakness. The individual who has this snail, being deficient in a personal will, is constantly subjugated by others. Such are made to obey, not to rule: in whatever department of

life they are they will be under the rule and authority of others. They are open to all kinds of temptations, and, except the moral faculties are large, the temptations will generally be of a lowering and degrading nature, for whatever small amount of will they have will go in that direction. Many a life has been wrecked through want of will-power. Many embark in plans and schemes, and after an expenditure of time and money they give up owing to some slight obstacle, but more especially owing to insufficient will-power to proceed. Every faculty of the mind is weakened by the inefficiency of this one. A man may have the very best capabilities and the most favourable circumstances, but weak will jeopardises his position every hour; he goes through life shivering and shaking, undecided and unreliable.

This, like all the other faculties of the mind, should be understood by parents and teachers in the education of children. A child is often injured for life by a parent who thinks it the right thing to break its spirit, or in other words its "will." Children's wills do not require breaking down, but directing, and the education of such faculties as will enable them to use the will to its very utmost without abusing it. The will is often weakened by being submissive to the senses and sentiments when they act independent of the reasoning faculties. The remaining in bed in the morning five minutes or half an hour longer than your reason and your duty permit, is considered to be but a trifling thing, but it may be the first and chief step to the undermining and breaking down of a will that might be made powerful by jumping up at the very moment that reason tells you to do it. It is in seemingly trifling things that we often-times thwart our highest aims and noblest ambitions.

If this organ is small, whether in children or adults, let a resolute effort be made to display firmness in all the smaller circumstances of life, above all by self-denial, where such self-denial is reasonable, and after a time it will become quite natural, and even pleasurable to manifest the same resolution in regard to larger and more important concerns. Obstinacy and stubbornness are at times the result of this faculty when excessive, but this is generally the case only where the intellect is rather feeble.

XVI.—CONSCIENTIOUSNESS.

Conscientiousness is a sentiment or feeling of the human mind in regard to right and wrong. It has nothing whatever to do in the discernment of right from wrong. If that were so,

humanity would be in agreement concerning what right and wrong are, only toned down by the difference in the degrees of the organ's size and activity. The view an individual takes of what right and wrong are comes from a variety of sources, inheritance, education, social and legal laws, personal conditions, in conjunction with the reasoning faculties. The faculty of conscientiousness, we would again repeat—for many mistakes are made about this matter—causes the mind to be more or less desirous of doing that which the mind thinks is just.

Where it predominates there will be an extreme sensitiveness in regard to the ethical bearing of actions. Its extreme development will cause the individual to be hypercritical and constantly fault-finding. If, along with this, destructiveness is prominent, there will be great severity and condemnation, and where it can be done there will be sore punishment administered. Such people do not get on well in life, either with themselves or others; they are oftentimes of a quarrelsome and aggressive nature, and if self-esteem be large they will be inclined to make comparisons between the justness of their own minds and what will appear to them to be a want of justness in their neighbours. This combination of faculties is by no means of an enviable nature, and should be guarded against. In all ages we have seen large bodies of men combining together to set up what they consider standards of right, and punishing severely all those who do not accept them. To throw Daniel into the lions' den, or the Hebrew children into the fiery furnace, may have been a matter of extreme conscientiousness. All sorts of persecutions have been the result of conscientiousness, when unwisely and illegitimately directed. Let us remember that the excessive activity and illegitimate use of this, the very best faculty of the mind, as well as of every other faculty, is detrimental to our happiness.

When legitimately used, it marshals the actions of the others with the view of doing what is considered by the individual to be right and just, and where this is the rule, happiness in its best sense is generally the result. There are many people who manifest conscientiousness in some things and not in others. Now, if conscientiousness were really an active ingredient in their minds, this would not be so, except in cases where there might be a difference in judgment. Let us take for example a man who would be very careful in paying his bets, yet would defraud tradesmen who had sold him their property. Where does conscientiousness come in here? Another man repays creditors to

the last farthing, and his organ of conscientiousness denounces betting as immoral, yet he would let a house where a previous tenant had died of fever owing to bad drainage, without saying so; or he would praise up a certain company on the verge of bankruptcy because he had shares to dispose of. Where, again we ask, is the faculty of conscientiousness manifested in these and similar minds? Yet all these men will talk of conscientiousness, and would be indignant were you to suggest to them that the faculty is deficient or inactive; yet deficient and inactive this faculty is. From our observation we would say that there is no faculty of the mind that has less influence over the actions of life, both individual and national, than this one, which should be supreme. That this is generally felt is plainly manifested. The smallest transaction between individuals in which there is the possibility of either loss or gain is made a matter of bonds, documents, receipts. One half the world is occupied in watching and checking the other half. We are so accustomed to thus being watched and checked that we think it all quite correct, a matter of sound business principle; yet if we were under the reign of conscientiousness it would not be required. Cultivate this faculty and you decrease the national expenditure in both police and army. We keep police and law-courts to make one another act honestly, and we keep armies to make nations act honestly. We cannot trust the word of either—no, not even the bond of one nor the treaty of the other, because the organ of conscientiousness is so small in individual and national heads.

Cultivate conscientiousness in children. Teach them how to do right for the sake of right, let justice be placed before them as something to be admired more than their cakes or their sweets, their rewards or their prizes. How can you expect children to be conscientious when you pay them and bribe them to do what is right? It is the pays and the bribes that become the motives of every action in after life, and the ruling power that dominates all the other faculties.

XVII.—HOPE.

This faculty of the mind is the very mainstay of existence. We could not imagine the possibility of living without some degree of hope; it is, in fact, the great life element of the mind. It excites and strengthens every other faculty. It is the hopeful anticipation of good results that energises us to work and toil. Under the influence of hope we will deny ourselves many pleasures in the present, so as to benefit ourselves in the

future. Under the influence of hope men are courageous to battle against difficulties. For all the purposes of life, the activity of this organ is of the greatest advantage. It is not alone that it adds to our success and our happiness, but it likewise adds many degrees to our physical well-being and health; likewise does it lengthen the years of our lives. Some people are physically so affected by it that they are healthy and in the enjoyment of a well-regulated vital system while it is active: while they suffer from various vital impediments when it is inactive. People suffer from diseases that no medical man can make out, owing to the lack of hope. Gloom, despondency, depression, terrible forebodings, are oftentimes the result of inactive hope, and these forebodings, worries, and anxieties, may lead to confirmed melancholy and even insanity. This state of mind is to be guarded against as one would guard against the partaking of poisons. People at times willingly give way to melancholy—they even encourage it and bring all the reason they have to increase their hopelessness. When this state of mind belongs to an individual who possesses family or social influences, it is indeed very sad for those who are under him. A whole household may be kept in a state of worry and irritation owing to some one individual being sadly deficient in this organ. We would advise such to cultivate it. Every morning, when you get up, resolve to yourself that for one day you will make a more than ordinary effort to look to the bright side of everything and everyone, to think more of success and less of failure, to avoid all irritating and worrying thoughts. If this resolution is made every morning and kept up to for three months, a great and beneficial alteration will take place in your mind—it will be happier and more harmonious; it will become quite natural, without the effort, to see things from a bright and hopeful point of view. Those who are suffering from indigestion, dyspepsia, or nervous diseases will often find their best remedy in cultivating hope. Its deficiency interferes with the ordinary business of life by preventing even an average amount of effort, on account of fear of failure.

With hope strong we have the best and truest happiness. It is a great mistake that some people make when they suppose that happiness is altogether dependent upon what a man has, or the circumstances of his life. If you go into a hospital you will find men and women suffering from disease, and who are approaching even unto death, yet if they have the faculty of hope large, notwithstanding these adverse circumstances, an

astonishing amount of cheerfulness will be perceptible. Amongst the poor and the very poor, the blind, the deaf, and the maimed, we sometimes perceive an amount of happiness that is astonishing. Now, when all the circumstances of life are found to be opposed to happiness, and still there is happiness manifested, it is clearly discernible that it must emanate from some faculty or combination of faculties forming the mentality of the individual. The principal faculty that thus sustains people amidst many of the cruellest and most adverse circumstances of life is that of hope. We have perceived people surrounded by all the advantages of life, so far as external possessions are concerned, and yet they have been unhappy. Their bodies have been sound; they have had friends in abundance; they have possessed a beautiful home with all the comforts and luxuries of life, and no anxious care required in order to procure the funds requisite for their position; yet they have been miserable, gloomy, discontented, constantly anticipating evil, fault-finding and suspicious, owing to hope being either deficient or inactive.

Is life worth living? is the continual inquiry, the constantly obtruding question that disturbs the mind, and, like a gory-haired Banquo, sits even at the festive table of those who are deficient in hope. The literary man who has it weak parades before his readers the dark side of character. He is not competent to give a true picture of human life. Such, indeed, must have been Milton's state of mind when he wrote "Paradise Lost," or Dante's when he wrote his "Inferno." The artist with this organ is best at painting winter and death; he knows but little about springtime and summer—he is a one-sided man, and therefore cannot give us a true picture of Nature. Is it not likewise possible that the preacher, upon whose utterance so many place reliance for spiritual and moral sustenance, by having this faculty small, will darken instead of brighten the mind, will sow the seeds of despair instead of hope, will paralyze instead of energise, will preach death when he should preach life? So, indeed, are we biassed by our organisation that the excessive activity or deficiency of this one power may allure to a dangerous precipice by false hope, or terrify into timidity by hopelessness.

Women especially should try to keep hope active, for on it depends much of the cheerfulness and happiness of social life, and by their hopefulness they will excite the same tendency with beneficial effect in their children's minds.

XVIII.—MARVELLOUSNESS.

This faculty, according to its size, causes us to feel a pleasure in the contemplation of anything that is to us of a strange, wonderful, or marvellous nature. It is on account of it that we take a pleasure in the ingenuity of the conjuror, and stories of a mysterious nature. It predisposes us to listen to tales of a ghostly kind, and it leads the uneducated mind especially into the trammels of erroneous superstitions. The well-balanced and intelligent mind derives pleasure from the exercise of this faculty by contemplating the marvels of nature, and it leads on to investigation and discovery, giving an amount of pleasure where there would be otherwise only toil. Apart from the superstitious, there is plenty of legitimate scope for its activity. If, instead of relating to children lying and inhuman tales of the Bluebeard type—tales all saturated with blood—we entertained them with true and instructive stories from nature—marvellous stories of botany, of chemistry, of geology, of astronomy—how much to their advantage would it not be! One does not suggest that the imagination should be stunted, or that children should be narrowed down to the commonalities of life, which is oftentimes the case. The stories we suggest for the excitement of their marvellousness and the enlargement of their imagination cannot be excelled by even the most weird and phantom-like conceptions that ever emanated from the human brain.

When there is too much marvellousness, one of the commonest outcomes of it is exaggeration. This is perceived in adults as well as children. Such relate everything in hyperbolical language—whatever they see or hear is many times multiplied and enlarged upon. This becomes such a habit that their friends set them down as unreliable, and leave a large margin for all they say. Such people are oftentimes accused of falsehood; certainly, speaking with strict correctness, it is so, but it is unintentional, and these people who exaggerate might shrink as much as any from the concoction of an untruth. But ordinary things are often liable so to work upon their imaginative faculty of marvellousness as to enlarge or distort, though they may not, during the excitement of its activity, perceive this enlargement or distortion. People with it large will often regret what they have said when afterwards they coolly think over their past observations, and it makes them most unhappy when they feel that they have laid themselves open to suspicion. Again and again will they resolve to be more careful, but the next time they

are relating an incident they enlarge upon it in the same manner, because of marvellousness, and it is not alone that they lose control over their judgment, but they do not perceive its distortion, and think themselves thoroughly honest in what they say. Knowing this, we should be very careful before we condemn the exaggerator as one who is willingly telling untruths.

We will now speak of this faculty in connection with that phase of it that we call Spirituality. We must all acknowledge that there is a great amount of marvellousness in everything connected with what we comprehend as the spiritual, whether it be the existence of a spiritual power and individuality appertaining to ourselves, or the existence of spiritual powers outside of us. This at first sight, more especially to the uneducated mind, or those whose reasoning faculties are deficient, seems to be so marvellous and extraordinary as to be almost unthinkable, or at least unacceptable. But when we come to think over the matter from a philosophical point of view, we are almost forced to conclude that the non-existence of spiritual power, either inside or outside of us, would be a greater marvel than its existence; therefore, when this faculty leads our reason to contemplate the spiritual we perceive in it a power that is neither delusive nor unrequired. The proper directing and exercising of this faculty is of the greatest benefit to us. It leads us to the consideration of that which is above and superior to the gross and materialistic things that principally occupy the attention of the other faculties. Is it, let me here inquire, of but little consequence to us whether our existence is encompassed by this life or prolonged into another? Are not the actions of our lives here more or less modified by our belief in a hereafter existence in other worlds, in other phases of intellectual life, in a governing supreme spiritual Being? Were we to take away from life the incentive to great actions that has come from this belief, we would all be very poor indeed. The very fact that this spirituality causes us by instinct, with or without the education of reason, to perceive the spiritual in ourselves, and a spiritual Supreme Power over ourselves, places the faculty as a requirement of human nature, and one of its most elevating powers.

We should cultivate this faculty, more especially in the young, by drawing their attention to those things which man has never made, and consequently some outside Power must have made. Direct their attention to their youngest days, not alone to the creative God in the starry heavens, but to the God of Providence in all the seasons of the year, and the God of

Wisdom in the harmonious order of Nature, and the God of **Love** in so designing and beautifying the world as to cause its legitimate use to tend to the happiness of all.

XIX.—VENERATION.

In regard both to this and all other mental organs, that we may prove the existence of the faculty of which the organ is the instrument, we have only to analyse our own minds in order to be assured of its existence. Thus we perceive that to venerate one or more objects is a mental characteristic. By veneration we mean respect of various degrees for matters in the realm of nature and for a Supreme Being.

Where this organ is small there will be but little respect for anything. Such an individual may be surrounded with all the beauties of art or the divine glories of nature without feeling the slightest reverence, and the past is to him, with all its antiquated and hoary grandeur, no more than the newest and smallest coin issued from the mint; in fact, he laughs or sneers at any manifestation of either reverence or respect that he may perceive in others. This is indeed a mental faculty that is far-reaching and extensive in its influence over the mind. It biasses the judgment in regard to all things. A man with but little of it may love a woman ever so much, but he will be deficient in respect for her. This often accounts for the mental attitude of some men towards women. He may endow her with all his worldly goods, he may work hard for her, and lavish affection upon her without the slightest attitude of that respect and reverence which he would possess were the faculty developed.

While marvellousness directs the mind towards matters of a spiritual nature, it requires veneration to excite feelings of respect and adoration. Therefore it is that we perceive individuals who, under the influence of spirituality, speak about spiritual matters, but do so without any manifestation of reverence. Even men, whose position in connection with churches and religious movements would cause one to expect that solemnity which is the outcome of veneration, when speaking of sacred matters, do so with lightness and even jocularity. Now, where veneration is strong in connection with spirituality, there will be felt such a sense of reverence as will be plainly manifested. Apart from phrenology, we cannot understand a man who says he believes in God, speaking of the Supreme Being with jocularity, or a man who says he believes in the Bible

as a book inspired even in the slightest degree, turning and twisting sentences in order to make people laugh, and we know that this is often the case; but phrenology, and phrenology only, can account for these curious anomalies and mental contradictions. Apart from our phrenological knowledge of character, we should be inclined to say concerning many whose conversation and actions are in contradiction to their expressed belief, that they were hypocrites and thoroughly unreliable. Phrenology is a key that unlocks these and many other mysteries of the human mind, and makes us very guardful in our censure and condemnation of others. It oftentimes shows us sterling truth where other people see pronounced falsehood.

When veneration is strong, things in general will be looked upon with feelings of respect in accordance with their intrinsic value and history. The relics of the ancient past will excite one kind of respect, while all that is worthy in the present will bring into activity another kind. Is not a feeling of reverence a worthy and exalting one? Is it not so when we walk through the fields or the forests, by the river or on the beach, with heads, as it were, uncovered, and spirits bowed by some degree of adoration? And such is the feeling of the man who has this faculty active. One man looks up to the heavens and sees the hosts of worlds without the slightest feeling of respect either in consideration of their greatness or the Divine power that called them into existence; while another man, less intelligent, or more intelligent, is filled with sensations of awe and worship. This difference is due to the development or non-development of the mental power which we call veneration.

There are various degrees of veneration when applied to human beings. One degree, or one phase, will cause a man to venerate those of his own species he considers to be above himself in position; some will venerate on account of monetary considerations, others on account of titles, others on account of birth, others again on account of intellectual ability in various directions, just as their other faculties point out to veneration what they should principally respect. Another degree or phase will cause respect to be felt for those that are on a level or are in the same circle, and will not go much beyond, either above or below.

The third degree or phase, and the principal, that is seldom felt except by the highest and most exalted minds, is that respect and veneration which is felt for those who are socially

inferior to themselves, and physically and mentally, and—we pause before saying it, feeling assured that it will be scarcely comprehended—morally. Such a veneration had Christ for humanity, who declared that it was the lost He had come to save. There is no selfishness in this latter phase, there is a touch of it in the others.

XX.—BENEVOLENCE.

Philoprogenitiveness causes a love for children, inhabitiveness for home, friendship for friends, conjugality for husband or wife; benevolence is universal in kindness, affection, and love, according to its degree of activity. The action of this organ is not confined to human beings, it extends to animals. It is not confined to the human beings whom we know, like other affections, but it embraces those whom we do not know. The feeling of this faculty is not like other feelings, built upon or intermixed with the qualities of those to whom it is directed, but is independent of any special qualifications. Some people will manifest kindness of feeling for those who are saints, while they are ready to anathematise sinners, or in other words, those who think differently to themselves. Such is not benevolence, it is egotism, or the action of self-esteem. True benevolence speaks in this wise: "I will very gladly spend and be spent for you, though the more I love you the less I be loved." We seldom arrive at this stage of benevolence, though there are a few who, no doubt, thus feel. Our minds are so imbued with self-interest, which is, indeed, not always our own fault, but thrust upon us by the circumstances of our position, and by bad social arrangements, that we can scarcely disentangle the benevolent feeling and motive from the many others that thrust themselves upon us.

The education, both scholastic and social, that we are subject to, is strongly opposed to the development of this faculty: for everything that we do we are taught to look for a return in some form, so that the benevolent motive is almost obliterated. The housewife cleans up her house, and with a great amount of labour, and what seems to be self-abnegation, she decorates it; the tables are lavishly supplied with food, such as she is not accustomed to in everyday life. A kind, good, benevolent woman, she invites her neighbours to partake of these things she deprives herself of. But this is not benevolence, for the neighbours that she invites are the well-to-do and the best-to-do, and, furthermore, when the feast is over, and the days go by she is anxiously looking out for a return. Thus is it all through life, from the small social tea-party in a village house to a ball in the

neighbourhood of St. James's. The ~~extending~~ of our civilisation to South Sea Islanders and others we often think to be the outcome of our benevolence, but do we not expect something in return—to be recognised as superiors, to be obeyed as though by servants, to have our laws and benign government accepted, expect them to be become members of our church, to open the country for trade, or to give it to us to colonise? If we do not get these returns our benevolence instantly disappears, and our destructiveness intervenes, when we kill them with gin and gunpowder. This enormous amount of selfishness, both individual and national, sings out the death-knell of this divine faculty of benevolence. "I and mine against thou and thine," where anything is to be gained, seems to be the prime motive of human life, upon the foundation of which all trade, all commerce, and all international dealings are built.

Where benevolence is deficient in an individual there will be a display of harshness in tone of voice, gesture, and action. This deficiency makes some people very repulsive. Though such may hear of the most awful calamities, either on land or sea, it does not disturb them in the slightest, and were they to know the whole neighbourhood was on fire, so long as it did not interfere with their comfort or jeopardise their property, it would not disturb their rest in the slightest. As a matter of fact, so inactive is this organ in the minds of whole classes of people, that though tabulated statements have been presented to them over and over again of the most pitiful nature concerning the lives of multitudes around them, they are not in the slightest moved; this dull and sleepy faculty gives not one single vibration in response. Such have neither sympathy nor kindness, and will not stir one step out of their way in order to benefit or relieve another under the influence of genuine benevolent principles. We need scarcely say that the best way to cultivate it is to make an effort to be less egotistical, less selfish, and not to be so constantly on the look-out for returns and recompenses for every trifling act.

Where this faculty is active there will be in all actions a manifestation of consideration and kindness, and an objection to all things either harsh or cruel. There will be a desire to benefit humanity, with a sympathising, generous, and self-sacrificing spirit. Such are they who are striving to alleviate the sufferings of others, and whose payment is the pleasurable sensation felt through the activity of the faculty. Benevolence is that charity which suffereth long, is not puffed up, endureth all things, beareth all things. Faith, Hope, Charity, but the greatest of these is charity.

XXI.—CONSTRUCTIVENESS.

There are many sorts of construction, from the constructing of a watch to that of a bridge or a canal, and the direction the constructive faculty will take depends upon the combined activity of the other faculties. According to their temperaments, some minds confine their attention to objects that are narrow, limited, and confined, while others again can only take a pleasure in things upon a large scale that will require nerve-force and energy to manipulate. This is the reason why one man will take the greatest pleasure in the constructing of small, minute objects requiring microscopical lenses to adjust, and would shrink from the use of the big hammer, the chisel, the saw, the plane, the building of a house or a boat. This faculty is very requisite in many professions as well as trades, in the fine arts as well as the more laborious employments. The artist cannot get on very well without it, any more than the engineer; so indeed does the man of literature and oratory require it in the constructing of sentences or books. It likewise enables one to construct the plans required for any course or pursuit he is about to undertake. The individual who is possessed of it strong will take a pleasure in admiring the construction of things wherever he goes, from the construction of a blade of grass to that of the universe. There is no faculty of the human mind that has left a greater impress on the ages and centuries than this one. We trace it down through time from Babylonian remains to modern London. We seldom think of the industry, the patience, the self-denial, the lives of labour that have enriched nations under the active influence of this faculty. If we could but imagine that man had not this mental characteristic, where, we would inquire, would be the history of the past? We would know nothing of it beyond legendary lore. Remember that even the stylus and papyrus of Egypt were the production of the faculty of constructiveness. We think too little of this faculty, and are inclined to consign it to the dominion of labour and toil. Nay, some people are foolish enough to attach to it a kind of ignominy and disgrace, believing that it is only required by some inferior caste for the inferior purposes of life. We would call the attention of such to the fact that they would have no house to live in, none of their beautiful furniture and conveniences, no watch with its beautiful works, no clothes upon their backs, were it not for the existence of that caste which has developed, educated, and cultured the faculty of constructiveness. We may do without other castes, but we cannot do without that caste whose

constructive ingenuity is the very life and essence of our existence, as well as both the foundation and superstructure of civilisation.

When constructiveness is strong in an individual, no matter what position in life he is in, one of his chief pleasures will be the exercise of his constructive ingenuity. Eminent statesmen, literary men, scientists have had their workshops in which they revelled in the enjoyment of constructing, while many who have been educated for constructive employments have failed in their special department because they were not possessed of the required faculty. Boys have run away from school, and young men from college because their natural inclinations or faculties were dissatisfied with the special tasks apportioned to them.

XXII.—IDEALITY.

The best way to describe the use of this faculty is to say that it is the special faculty manifested in the poet. The poet is not alone a refiner of thought, as fire is the refiner of gold; his business is not alone to beautify men's minds and to educate men, stimulating them in regard to all things that lift from the sordidness of materialistic interests, but he is the pioneer of all the great reformatations that have taken place on this globe. The poet stands on the mountain-top, and is the herald of the dawn to those in the dark valley below. Ideality enables a man to get outside the walls that surround the limited vision of the physical eye. Ideality enables a man to be a seer, and gives him admittance into worlds of thought unexplored by ordinary minds. Ideality is the faculty of the prophet that sees visions and foretells future events. If ideality, spirituality, causality, and comparison are combined as faculties of strength and activity, we have the prophesier of events, and we may expect many of his prophesies to come true, for the outlook will be in conjunction with the reason, and the future anticipation will be built upon knowledge.

This faculty tends to elevate and refine the mind. Where it is strong there will be a better appreciation of the beautiful, and something like an added sense that will see the beautiful where those that have it weak will not be able to discern it. Place a man having strong ideality in prison, and he will perceive a luxuriant beauty in every ray of light that enters his cell; give him a common field flower, and he will derive more satisfaction from it than the man with ideality weak, though he be surrounded by the variegated hues of hot-house

plants. Nay, let our poor prisoner with the faculty of ideality active and cultured, have neither light nor flower, and he will illuminate his cell by the power of his imagination and cover its dark, damp walls with beautiful pictures such as no Eastern potentate could command.

Ideality should be cultivated, it is wealth that can never be taken away from a man as long as his mind endures; all things else may go, but with this he is in possession of a granary of mental pleasures, the more of which he consumes the more extensive is the supply. How many people are there who know not what the pleasure of this faculty is. Scores of years pass over their heads, and each day of each year brings with it its sunrise and its sunset, each spring brings its birth of beauty, of fresh world loveliness, of bud, of colour, of song, of soft south winds—each summer comes with the development of a bounding life, with full-bloomed flower and ripening fruit, all one glow of beauty, a gigantic mass of adorable loveliness—each autumn fills the lap of nature with mature and luscious fruits, superlative in their beauty of form, of colour, of perfume, yet owing to ideality being small or uncultured, not one lasting impression is made. Year after year all or some portion of this beauty is seen by the outward physical eye, yet there is no responsive cord touched, no elevating feeling or impression felt. There are memories vivid and pleasurable of special days, when eating and drinking were exceptional, days of festivity and banqueting; even the very flavour of each dish will be remembered, owing to alimentiveness being large, but all the beauties of life will be forgotten. Times will be vivid to the mind when certain bargains were made, when profit was multiplied and percentage increased, but the ideal and the beautiful have made no impression and are forgotten.

Let us cultivate this faculty both in ourselves and in our children. Let us try to appreciate the beautiful. Let this be done especially by avoiding the coarse. Coarse talk leads to coarse thought. Why should we not speak in a refined manner and make use of words that will imply sweetness and beauty? It is in our power to wear either refinement or coarseness in our faces. Let us try to surround ourselves with such refinements as will appeal to and develop ideality. Let us try to remove from ourselves, our home, our streets, our nation, the coarse and the brutal. Doing this need not in the slightest interfere with our mental grasp and strength, it need not make us the less energetic or courageous. We are not advocating a sensuous æstheticism, but

a loftiness of character that will have in it sufficient of the ideal to counteract the tendency of other faculties towards the material, the gross, the animal, and the brutal.

Children should be made acquainted at an early age with the beauties of nature and of art, as well as their utility ; thus will ideas be implanted in their minds of such an ennobling and elevating nature as will save them from debasing influences, upon the rocks of which so many are wrecked.

XXIII.—SUBLIMITY.

Some people can appreciate the beautiful but take no pleasure in the sublime, they rather shrink from it ; in fact, the sublime in nature causes some people sensations of pain, while others do not care much for the merely pretty or beautiful, such, for instance, as a well laid out garden or even a beautiful landscape of wood, water, fields, and hills, though they are passionately sensitive to the pleasure derived from beholding high mountains, dark gorges, deep precipices, and ravines ; these will possess the feeling we call sublimity. It is the activity of this faculty that causes people to leave their homes, and oftentimes very beautiful surroundings, in order to climb Alpine heights or travel through glacier regions, where icy mountains tower to dizzy altitudes. Sublimity has also much to do in enticing travellers into the labyrinths and depths of grim African forests. Your traveller who is ever on the wing in the direction of new or unknown regions will very probably possess this organ in a large degree. Sublimity causes one to be tired of all things that are small and pretty, no matter how marvellous in make, or beautiful in form and colour ; therefore it is that people become dissatisfied with home and its surroundings. There are even some who scarcely think it worth their while to travel even a few miles in order to see the beautiful scenery of their own country, because it is only beautiful and not sublime. In fact, there are great English travellers who will tell you that they scarcely know the locality or even existence of places in their own neighbourhood to which ordinary people and lovers of the beautiful flock in thousands and tens of thousands, where they are almost entranced with the magnificence of nature, and are seldom tired of talking about it. I remember a gentleman speaking in warm language of the beauties of the Isle of Wight, the Cumberland lakes, and the Westmoreland hills. One of his principal hearers was a traveller of some note. I could not but perceive the listlessness of his demeanour, while the other was

heated up to boiling point with passionate and even poetic fervency. "I have never been to these places," the traveller said; "I never care much for these little hillocks, these shrubberies and ponds you are after talking about. I like the big, the vast, the extensive. I like mountains capped with clouds, and I don't want them smoothed and cut up into gardens for the growth of cabbages and turnips; it pleases me more to have them rough, rugged, jagged, with big holes here and there, big enough to bury Nineveh, or Babylon, or London, or to swallow up some petty principality. I don't care," he continued, with a supercilious smile, "for what you call the placid silvery lake without a ripple. Really, when you talk of your silver lakes I only think of a silver-backed looking-glass; what I want to look at is the sea, and I don't care for that either when it is an enlarged edition of a mirror. I want to see it in a storm. I want to hear the winds bellowing along with all their fierceness, and see them digging up the waves and making mountains of them, shovelling the water, up, up, up, to the moon and sprinkling the sun, cooling it a bit, you know, when it is a little extra hot. And I like to feel myself climbing, climbing to the top of these big mountains, and then I like to feel myself shooting from the top of one mountain to another. Then, when at the tip-topmost height of all, to make a rush down, down, down into the valley, no, into the crater, into the bottomless pit of Vesuvius, to be thrown up again like a shuttlecock. Ah! ah! that's life, that is something like seeing things, that's worth travelling for. Cumberland lakes, indeed, Scotch lochs! they are to me, from all I hear of them, but saucers for birds to drink water out of. That's just what they were placed there for."

There is nothing of the beautiful, there is no conception of the merely pretty connected with danger, but in danger we often perceive the sublime. There is a sensation of the sublime brought into activity when we perceive the lightning shattering the tree in our neighbourhood; the nearer we are to the tree, the more do we feel impressed with the sublimity. A storm dashing houses down and scattering general destruction around, is a sublime sight, though at the same time it may appeal to our organ of benevolence, and fill us full of pity. While a battlefield, in the heat of the fight, regiment charging upon regiment and mowing one another down, may be brutal, may be terrible, yet in its very terror it awakens feelings within us of a complex nature, part of which will undoubtedly be sublimity.

I do not know that there is any occasion to use any special method for cultivating the faculty, though when it is small it somewhat interferes with our fullest enjoyment of nature's grander pictures, but when it is so large as to interfere with our enjoyment of the merely beautiful, and causes us to feel wearied of the ordinary objects and pursuits of life, we should make a reasonable effort to put a check upon it by not encouraging or giving way to its gratification.

XXIV.—IMITATION.

The use of this faculty is to give us a desire, as a matter of pleasure, to imitate the various things that come before our observation, or appeal to our senses. We can easily perceive the usefulness of such a faculty, for if we had not the desire to imitate, we would have always to originate, and instead of imitating the methods of other people for the requirements of life, we would have to patiently plan out new methods, means, and ways. We can easily understand what a labour this would be to each individual. Man being possessed of this faculty of imitation, utilises the methods, plans, and improvements of each preceding generation. Its activity has added much to the store of our general knowledge, and accelerated the progress of civilisation.

While the perceptive organs are the first brought into activity in childhood, imitation is the next. The child first perceives, then it tries to imitate; the reasoning organs not having been brought into a state of activity, it imitates quite independently of reason or reflection. You place a piece of sugar in your mouth, it will imitate you and be pleased; place poison in your mouth it will imitate you and die. If you fondle the cat, it will imitate you and fondle it; you kick the cat, it will imitate you and kick it. You speak in accents of sweetness and love, it will imitate you and do the same; you speak in accents of sullenness and hatred, it will imitate you and do the same. Thus is the child's mind formed, thus is its character developed, thus is it bent towards good or evil, through the medium of the organ of imitation. Here we perceive a great lesson, an inducement and a warning. In the earlier years of life especially does this faculty of imitation form the character. It is well to have it in a fair state of activity on account of its great usefulness in enabling us to imitate with wisdom and discretion all things that may conduce to our happiness, both as children and adults; the difference is, that what the child

imitates is dependent upon others, while what the adult imitates is dependent upon his other faculties, and more especially his own will. We can very clearly perceive the usefulness of this faculty in many branches of education; take writing for instance. Some children find it very hard to imitate a headline, and poor things, they are often unjustly censured and punished for it. It is but natural, let us remember, for ordinary children to like to imitate, to take a pleasure in it, so that if they do not succeed it must be owing to an abnormal state of inactivity of this faculty, and so in regard to other things that we wish children to do where imitation is required, but they cannot.

It is almost useless placing a child at an employment where imitation is a principal requirement, if he has not this faculty prominent. We have known children to have served an apprenticeship of fully seven years at trades that did not require very much ingenuity, or an excessive amount of intelligence, yet they were not able to learn the simplest branches of their business without the greatest effort. Such, of course, would not be successful except they transferred their attention to some occupation that would not require so much of this faculty of imitation. Every department of all businesses, trades, occupations requires more or less the exercise of this faculty, but some more than others, and where this is so it should be seen to that the organ is large.

When it is excessively active it causes people to imitate even inadvertently. One author will imitate another in a most slavish manner, often condemning himself for doing so, yet he cannot avoid it; some method or style becomes impressed on his mind, more especially if there is any pronounced peculiarity. The faculty of imitation inadvertently imitates and appropriates that peculiarity, and there it remains as though it were the man's own until another impression stronger is made upon his mind, when he imitates it, and the result is, as is at times perceived, one author with two or three different styles, and each style recognisable to the critical eye as an imitation of that of some one who has gone before him. So it is at times with orators, preachers especially. A man becomes prominent in the pulpit. Naturally, a number of preachers go to hear him in order to see if they can obtain a lesson that will be helpful. They have no desire to listen for the purpose of slavishly imitating pure personalities, such as tone and gesture, but some of them, no doubt comparatively a few, when they go back to their own congregations feel themselves, to their surprise, imitating the great

man. They make no mental arrangement for this imitation, the sensitive and over-active organ acts of its own accord, and even masters their will; they find they have to do it after a while or give up preaching, or check the flow of their ideas, which will not now come except as an imitation of others.

This is a most useful faculty, but, like all the others, it is liable to abuse, and many imitate the bad instead of the good, the vices instead of the virtues.

XXV.—MIRTHFULNESS.

Mental physiologists, such as Herbert Spencer, tell us that mirthfulness is the result of the activity of certain nerves acting upon certain facial muscles. This may be so, and very likely is exactly so; yet to enter into an explanation of this kind, though interesting, is scarcely necessary for the carrying out of our desire to delineate the various phases of the human mind. We will imagine that our readers will take it for granted that, with a few exceptions, the actions of all the muscles of the body are the result of the individual will, sensitising brain-cells and nerve matter, and through them acting on the muscles. The ordinary reader will better understand what is meant by one instance, that in the presence of danger the organ of cautiousness becomes sensitive; this puts certain nerves and fibres into motion which act upon the muscles of his legs, and cause him to run away. This applies more or less to many other organs of the mind.

Mirthfulness is a faculty of the mind that causes us to see the humorous side of things. We know that there are people whose dispositions are more humorous and mirthful than others; words and sentences even of the most serious nature have to such a comic side. Some see the comic side, and only see it; that is, they don't seem to feel it, therefore it is that we at times come across people who are serious, and even grave in appearance, while they have others in roars of laughter at their wit and humorousness, so this faculty of mirthfulness does not always appeal, as Mr. Herbert Spencer says, to certain muscles of the face. We have even come across men of a very mournful and oppressed nature, not very cheerful themselves, who are in possession of this sense of the ridiculous.

There is a well-known story of a man going to an eminent physician and saying he was suffering from melancholy. The physician advised him to attend a certain theatre, where a celebrated public actor was nightly exciting a crowded audience into roars of laughter. "I am that actor," said the patient.

Here we can see the possibility of the human mind having a tendency to perceive that which causes others to be mirthful, without being mirthful itself. When this is so, it will not be owing to a deficiency in the organ, but owing either to counteracting organs, or a counteracting physical condition; and again, these men who, while they make others mirthful, are not mirthful themselves, are exceptions, but the general bearing of the faculty is to cause an individual to originate mirthfulness, perceive that which tends towards mirthfulness, and enjoy mirthfulness personally.

This faculty is truly a requisite of the human mind, though to all appearance it does not result in aught of a practical nature, at least one would feel inclined to think so from a surface glance; but it is useful, as all the faculties of the mind are. Mirthfulness has a beneficial effect upon the physical constitution. A good laugh brings into activity many muscles of the body that may be rusty and in a state of decomposition for want of use. A good laugh expands the lungs, increases the circulating power, opens up the perspiration glands, gives a healthy tone to the digestive organs, and makes a man feel better all over. Make that gloomy and despondent man laugh, and you may save him from committing suicide. Let me make my enemy laugh; I convert him into a friend. Bring into activity the organ of mirthfulness in that man who is brooding over his wrongs and concocting plans of revenge, or the other man whose mind is full of bitterness, hatred, animosity, and all manner of such-like evil spirits, and you will go a good way towards scattering them.

"What is the use" inquired a utilitarian, who was a millionaire, "of buds and leaves and flowers and colours and perfumes? Why, all we want is the fruit." So some people would inquire in regard to laughter. Mirthfulness has its use in mental economy, and we should prize it, develop it, cultivate it. We should gather around us friends of a mirthful disposition, who come into the house all rippling and bubbling over with laughter, who see something to be jocular over in every corner and nook of the place. Such are sunbeams running in and out through shady nooks and dark corners, and sending the bats and owls screaming and screeching into the land of shadows. A jocular person in the house is often better than a doctor—better than pills and powders and drugs, and the jocular doctor who comes into the house, all beaming with smiles, making ridiculous puns about his patient's pains, is a curative in himself.

In Eastern countries, in olden times, the principal business of the priest was to keep active the organ of mirthfulness in his followers, and, providing he did not forget other duties, there was much philosophy in it. So, indeed, had we our own jesters with the same duty, but what we want is to know that we possess this faculty, to acknowledge its usefulness and to keep it within the lines of its own peculiar and legitimate action.

XXVI.—INDIVIDUALITY.

The organ of individuality, which is just above the root of the nose, gives the individual the faculty of being able to distinguish one object from another. Some people see things in their combination; they see a street, for instance, but they do not individualise the houses in the street. They see a wood, but they do not individualise the trees; they perceive a crowd, but they do not individualise the people; or they go into a strange room, they know it is furnished, but they do not individualise any single article of the furniture. Such are deficient in the faculty of individuality. Where the faculty is active, the eyes will perceive one thing separate from another, and will have a desire to understand the distinguishing marks of each. We perceive the utility of this faculty in every department of life.

The mere desire to see, and the ability to individualise what is seen, gives us no idea of the form, size, and colour of what we see. There are other faculties for this purpose. An individual may look at an object and come away with a most indistinct impression of the qualities of that object. This is often the case. Individuality can be cultivated and developed by exercise. Where it is deficient an effort should be made to separate one thing from another, valuing and judging according to individual standards and merits. For this purpose we bring to our aid the other perceptive powers, and each should be trained to do its own work.

XXVII.—FORM.

In a general way we know the difference between round and square, but if we compare this knowledge of the formation of things with that which the trained, artistic mind has, we perceive how inefficiently it is cultivated. There is a beauty in form which we scarcely understand. If properly cultivated, this one faculty alone would open up to us a wide field of pleasurable observation. How much more edifying and instructive would be our museums, our picture galleries, or the great national wealth

of sculpture we possess, if we could admire the variety and beauty of form. The best teacher of form is Nature. Take the leaves of flowers, shrubs, bushes, trees. Compare them one with another in regard to their form. Try to understand the hundreds of varieties, not as a task, but for the purpose of discovering beauty in each. If the eye is thus trained, both Nature and Art will open up a wealth of beauty, now incomprehensible. The training of this faculty will be of great assistance to our memory. Each faculty has a memory of its own, which will be in accordance with its size and activity. If the faculty of form be cultivated we shall be able to remember things on account of their formation, and everything has a formation. We shall know trees, shrubs, flowers, by the formation of their leaves. We shall remember the form of a face, the form of a coat or a dress. This, we perceive, applies to everything, thus assisting our memory in regard to all things so far as form is concerned. Children at a very early age should have the faculty trained by pointing out to them the special formation of individual objects.

XXVIII.—SIZE.

Unless the eye is specially trained in regard to measurement we are rather backward in our conception of size, either in regard to standard measurement, or from a comparative point of view. With a little practice, by the aid of a measure, we should soon be able to know inches, feet, yards, furlongs, miles—that is, we could gauge measurement by the eye. This, too, would be an assistance to our memory. We should be able to remember an object from its formation and its size. Comparative size appeals to the organ of sublimity. Switzerland is appreciated partly on account of the size of its mountains.

XXIX.—WEIGHT.

The next faculty in the perceptive group is that of weight. We expect to find this prominent in all those who possess ability to balance themselves or remain in the perpendicular when climbing, standing on a height, a wall, for instance, or looking down from a height, such as a precipice. Sailors require it, so as to enable them to keep their balance when rocked to and fro by the sea as they cling to a rope or a mast. Bricklayers, hodmen, and slaters must possess this organ in a state of activity. It will be said, perhaps, that these men obtain their special ability by practice, and so they do. All

special abilities are developed by practice, which practice brings a certain portion of the brain into activity, and thus is the ability strengthened. Some people cannot climb or stand even upon a small height without an inclination to fall. There are people who cannot look out of even a first-floor window with any degree of pleasure ; and, as for crossing a bridge, they will not do it except as a matter of necessity, and although they may have tried to overcome this feeling, which has deprived them of much pleasure, they have not been able to succeed. As many of these sufferers are in other respects the same as ordinary people, we have reason for concluding that there is some portion of the brain deficient that should rule this part of the nervous system.

This faculty likewise gives us accuracy in calculating the power required for resistance, so it is requisite in a special degree for those engaged in mechanical pursuits. The sense of weight will tell us that a sledge-hammer is not required in order to fasten a tack into a wall. We perceive that those people who walk heavily, shaking the room by the unnecessary force they display, have the organ of weight small or inactive. A lady who presides at a tea-table, if she be deficient in this organ, will make much clatter and noise with the tea-cups, &c. ; while another who has no more taste in other matters, will have sufficient judgment in this respect to expect concussion from resistance, and will thus avoid the unseemly noise. With a little effort in studying the resistance of bodies and the required amount of force for our various actions, we should save much uselessly expended vitality, and thus conserve energy.

XXX.—COLOUR.

The activity of this faculty adds much to the enjoyment of life. We shall understand this if we try to imagine a colourless world. To those who possess the colour faculty only in a trifling degree the world is almost colourless. They derive no distinct enjoyment from it. If they happen to preside over a home and have the responsibility of its arrangement, either cold monotony from the absence of colour or glaring inharmoniousness will be perceptible. So far as the beauty of colour is concerned, nature has none for those who are deficient in ability to discern colour. This can be seen in nearly every family. One is pleased with a walk in the country, the garden, or the park, because of the colour that is to be seen ; the grass and the trees will present shades and harmonies of the most pleasing nature, while the more

highly-coloured flowers will be looked upon with pleasurable sensations, which can be felt only and never explained. To go through a picture gallery with the faculty of colour dormant is comparatively tiresome, but bring it into activity, and it is the "open sesame" to a thousand beauties. The difference between this faculty cultivated and uncultivated resembles that between the artist and the blind man. No other faculty will make up for this deficiency. To show that it does not depend upon the brain as a whole, but, like all the other faculties, has a localised organ, man may have all the artistic abilities required for high excellency in every branch of art except that of colour. He may have the ability to be a sculptor, but not a painter. To cultivate this faculty is to add much to the refinement of the mind.

XXXI.—ORDER.

In accordance with the strength of this faculty there will be a desire to have things in order, in their appointed place and position. It does not follow as a necessity that the prominence of this faculty will cause the individual to make any great effort for the purpose of keeping things orderly; that will depend upon the temperament and the activity of other faculties. It is often the case that an individual will admire order, as, in fact, most individuals do, but will be thoroughly disorderly in some one or more directions; but when this faculty is strong, we find that a great and constant effort will be made to keep things in their place. That this is a distinct faculty of the mind, having an individuality of its own, is clearly proved to us by the fact that there are men who possess the most exquisite taste in many directions and are cultivated admirers of all that we hold to be beautiful, with the exception of the beauty of order. In regard to this, some seem to be indifferent, while others, although they may admire order, and censure those who do not keep it, will make no effort to keep it themselves. The usefulness of this faculty cannot but be acknowledged, and cannot be too highly appreciated. It enters into our own personal and domestic life, as well as all business, commercial, and national transactions. The orderly and systematic arrangement of things, whether it be in the house or in the nation, should be a matter of pleasure, not much inferior to that given to us by the faculties of colour and tune. This will be the case when the faculty is cultivated in combination with its natural activity. Women have this faculty stronger than men, more especially in regard to household matters, because they have been trained to look after these

things, and very soon their trained eyes perceive things out of place in a house, to which disorder many men would be blind. Where it is excessive, like all the other faculties, it results in pain instead of pleasure. The eye is never satisfied, there is constant arrangement and re-arrangement, and if anything is in the slightest degree out of place, there is a feeling of dissatisfaction that interferes much with enjoyment. The lives of some women are a burden to them because of the excessive activity of this faculty. Yes, and they make the lives of others a burden too. They are constantly changing their domestics, who to their minds are "steeleish" and disorderly, although they may have an average amount of the faculty. Visitors as well as members of the household are found fault with, oftentimes with much bitterness, because they may have disarranged a few ornaments or books, or put a chair out of its place, or did not place the knife, the fork, the napkin, in the exact place that the hypercritical eye of the hostess, whose organ of order is in an inflamed state from over-activity, would wish. It would be well for us to remember, in passing, that the excessive activity of any portion of the brain may produce inflammation and consequent disease. There are women not a few who trouble themselves over-much concerning the orderliness of home affairs, even to inflammation point. This constant irritation, acting upon the nervous system, interferes with the whole vital apparatus, and prevents them from properly assimilating their food, which results in their generally being thin, pale, and unhealthy; and this comes from the excessive activity of this one small faculty of order. It is very seldom that it is found excessive in stout, healthy, cheerful-minded women, for if they had it excessively active, it would soon interfere with their enjoyment, and consequently with their health. One might say much, likewise, upon the other extreme, idiotic deficiency. This extreme is not often to be found; disorderliness is common, but is not the result of indifference to order, but of physical inactivity, or the mind being otherwise employed, or a general all-round laziness, which oftentimes proceeds from want of energy. What an amount of trouble would be saved, and pleasure given, if this faculty were systematically cultivated in the young, teaching them first by means of their toys and the kindergarten system the beauty of order.

Let there be no laborious task about it, in the training of this or any other power, for the activity of every faculty should be an intense pleasure, and what it produces should be not a

deformity but a beauty. Our conception of order should be a pleasurable conception of a department in the region of the beautiful.

XXXII.—CALCULATION.

The power to calculate is a mental condition that we all have in various degrees. This is a fact quite apart from any physiological arrangement of localisation; so with all the faculties. Calculation embraces all things connected with number and plurality. In respect to this faculty the degrees of power are very numerous, from the child who is semi-idiotic in this respect, and is foolishly punished because he cannot calculate the smallest sum in addition, to the astronomer who deals in calculations of millions and even billions with the greatest delight and most pleasurable emotions. If we tell an individual who has the organ of this faculty small, of the possibility of any man deriving pleasure from the calculation of figures, it appears almost incredible to him; yet this is the case, and the reason for the difference lies in the size and activity of that portion of the brain specially devoted to the object of calculation. Upon the ability and accuracy of this faculty very much depends—nearly all sciences are based in part upon it. Were it not for this factor of the human mind, civilisation would have had constantly to pause and halt, and it would be now far behind its present advanced position. We should, therefore, give to it an important position in the mental economy. The organ is sometimes so small, as a matter of inheritance, that no amount of effort will be competent to develop it sufficiently for even the ordinary purposes of everyday life. It is not reasonable to call people stupid or consider them dunces or ignorant because of any incapacity they may evince in this respect, for they may be extremely intelligent in many other directions. George Combe was an idiot in regard to figures, although otherwise a philosopher; while men who have been almost idiots in regard to numerous mental qualities have excelled at figures. Where this faculty cannot be cultivated to an ordinary extent, we may rest assured that it is owing to the inability of the brain; and, therefore, more especially in the case of children, we should feel how unjustifiable it is to expect the manifestation of a power that they do not possess. If, at the first, methods were used that would convert the usual task at figures into an exciting pleasure, we should have better calculators than at present. This can be done. In fact, all learning can be, and should be, made a pleasure.

XXXIII.—LOCALITY.

This faculty remembers the situation of various places, and it has a more extensive influence than we are aware of. It is a great aid to memory, and when large, prevents much trouble. One reads a book, closes it, and after—it may be a prolonged absence—returning to it, is able to find the exact place where the book was closed. Some people never think of using a book-marker or pencilling the page where they have ceased reading, while others, if they have but lifted their eyes from the page for one brief minute, would find a difficulty in returning to it. Some people know the exact locality in which they leave things, while other people, because of deficiency in this power are constantly losing things. These are states of mind that we must recognise. With an effort to train this portion of the brain, trouble might be saved, and energy more usefully expended. The faculty of locality enables us to remember places, such as various rooms and departments in a large house, hotel, or building, and enables us to find our way through the intricacies of stairs, corridors, lobbies, etc. Some people easily lose themselves amidst the streets of a large city, while others can go through a multitude of streets and return without the slightest hesitation or inquiry. The navigator requires this faculty in order to know his latitude and longitude, and for the study of the maps and charts requisite. It will likewise enable him to remember coast-lines, headlands, and promontories; that is, to remember where they are located. Astronomers require it for the localising of the stars. It likewise gives a desire to travel so as to gratify the wish for seeing places, although there are other faculties to add to this desire.

XXXIV.—EVENTUALITY.

This is a very important power, as we consider it to be the storehouse of events, historical, local, personal, past or passing. In accordance with its activity it gives a desire, as well as ability to see and remember anything that may be set down as of an eventual nature. In accordance with other faculties and mental training these events will be of a wide or circumscribed nature. Some people's minds will not go much beyond personal, household, or local events, while others will take a great pleasure in studying the events of one or two centuries or ages, while a few want to know the events of all ages; they are insatiable, and nothing short of antediluvian or pre-historic times will satisfy this craving. The faculty when strong gives a good general all-

round memory, which adds much to the individual capability and general success in most departments of life. An individual with a high degree of it, even though he may be deficient in many other things, may manifest a more than ordinary amount of intelligence in either conversation or writing; the literary man especially requires it, more particularly if connected with journalistic literature, in either recording or describing events. The individual who has this faculty feeble will almost appear to be weak-minded, for he can neither relate nor enlarge upon anything in the way of events that he may have seen, read, or heard of, although he may, if other faculties are well developed, take an active and intelligent part in a conversation in the way of criticising and elaborating the events spoken of by others. Minds capable of originating are not so much at a loss on account of this deficiency, for it makes them all the more original; whether in speaking or writing, not being able to recall events that they have seen, read, or heard of, they are necessitated to develop their own originating powers. It is possible for a man to be a most acceptable writer or speaker in some departments of literature and oratory, and yet have this organ deficient. We would state again that we believe each faculty possesses a memory of its own. That is to say, there is not only one memory, but many memories, although one memory may assist the others. On these hypothesis only can we account for different states of mental retentiveness. We generally find that the chief memory of the musician is connected with tune or harmony, that the chief memory of the mathematician is for figures, that the chief memory of the poet is connected with the beautiful and ideal, that the chief memory of the affectionate parent is connected with her philoprogenitive faculty, and so with each of the organs. Students of mental science should analyse this statement and see how it corresponds with their observations; indeed, most individuals can think this matter out for themselves by observing the connection between certain formations of heads and the special memories of the individuals concerned; for let us remember we all have a memory, specially active in some one or two departments. As this faculty of eventuality is of such great importance to our success in life, it should be well looked after in regard to children and young people, when the foundations of a good memory can be laid so as to develop it in after life into great usefulness; for it is not everyone who can fall back on the originating power, and the average mind can originate all the better by having the material of the past or passing events to

originate from. The only lasting and scientific method we know of for cultivating this or any organ, is to bring that portion of the brain connected with the faculty into a state of activity, just as you bring the digestive organs into a state of activity in order to increase their ability to assimilate food. You have to go direct to the organ, whether it be that of eventuality, calculation, or tune, and cultivate that one organ. You bring that portion of your brain into activity and strengthen it, and when it becomes strong it will have the required ability to work, and will take a pleasure in it. The question is oftentimes asked—How long will it take to cultivate a weak organ, so as to bring it up to, or above the average amount of strength? The time required will much depend upon the capacity of the individual to concentrate attention, but speaking in general, one month's proper training ought to bring any organ into a state of perceptible growth and increased strength.

XXXV.—TIME.

An apportioning or measuring of time is a mental characteristic of human beings. The utility of this faculty enters into our everyday life. It is likewise of much importance to the higher branches of science. Its uses should be made a matter of study, so that we shall place more value upon it and be more desirous of cultivating it. In fact, when we come to consider any item of mental capability we are almost overwhelmed with its importance. Time and space are intimately connected; we have a simple illustration of this in the dial of a clock, the hands travelling through space marking time. Time is likewise marked by sensations. The change of one sensation for another often draws our attention to the lapse of time. Daily wants, occupations, and customary events measure out time for us. Space between breakfast and dinner is marked by hunger; this space we call time. This faculty is specially required in astronomy, chronology, and many sciences where time is a factor for observation and deduction. For instance, the astronomer wants to know how many seconds it will take a ray of light to travel a certain distance, and makes from this observation calculations of immense value. The proper arrangement of time helps us considerably in our everyday life, business and social arrangements. There are some people who demonstrate by their actions the dormancy of this faculty, they have such little knowledge of the lapse of time; though they may be orderly in other matters, they have neither method nor arrangement in the portioning out

of time. They seem to be unable to perceive or value the distance between one period and another. The ticking of watches and striking of clocks are scarcely enough to arouse this faculty from torpor to the fulfilling of engagements. Just one moment, just one word, they beseechingly ask for, but their faculty of time is so small, that while the word becomes many, the moment passes into an hour; then there is the exclamation, "Who would have thought it was so late!" This want of being able to measure the duration of time often interferes with both happiness and success. When this deficiency is perceived, an effort should be made from day to day to learn how to calculate the lapse of time, even independently of artificial time-keepers. More attention should be paid to the timing of the day's transactions, allotting when possible for everything its own special time, and being punctual to the arrangement.

Time, we all know, is very important in music, and causes much difficulty in learning to those who are deficient in the faculty. When this faculty is small, it is almost impossible to become an acceptable player. An individual may like music in no small degree, and may be pleased with harmony; but if he have not enough of the faculty of time, he will not be able to perform, consequently there are those who can enjoy music when played by others, but cannot perform themselves. To hear an air once is quite sufficient for some people to enable them to play it; such will have this faculty strong and active. It is not alone that this faculty is required by musical composers and performers, but by verse-writers, readers, and elocutionists; even in ordinary speaking it gives an amount of taste and judgment in regard to stops and pauses that adds much to conversational ability.

The individual who has it strong will be inclined to utilise time so as to obtain from it the best results. If there is one thing wasted more than another by many, it is the valuable commodity, time, which is a chief contributor to all wealth. The individual who has this faculty small is late for all the social arrangements of the household, he is late in his appointments, he repeatedly misses his train, he is generally hurried, and oftentimes confused, while not seldom does he suffer from heart disease. Some people, with a knowledge of this fault, manage to be beforehand with everything, oftentimes to the inconvenience of others and loss to themselves through waiting. Half an hour before-hand at a lecture hall or railway station is no doubt better than being late, yet time is wasted. As it is but

seldom that injury is derived from the excess of this faculty, except in causing people to be irritably particular in appointments and other time arrangements, there is no need to say anything about its restraint.

XXXVI.—TUNE.

Dr. Broussais, Professor of General Pathology to the Faculty of Medicine, Paris, who delivered many valuable lectures on phrenology in the University of Paris, said in one of his lectures that before he became acquainted with phrenology, he entered into a large music store where there were the portraits of about forty eminent musicians, and that on looking at them he was forcibly struck with the sameness in the formation of their heads, where the organ of tune was localised by the phrenologists. Its action is to take note of what we call airs, it derives pleasure from the harmony of sound, no matter from what source it comes, whether vocal or instrumental. This includes voice-tones in conversation, reading, or oratory, as well as singing. In accordance with its size, activity, and training, there will be ability in the discerning of musical notes and harmonious sounds; there will likewise and generally—although not of necessity—be ability in the production of harmonious sounds in speaking, reading, singing, or instrumentally. Some people possess so little of this faculty that they derive no pleasure whatever from music, be it ever so well performed, although in regard to other matters they may be cultivated and excellent judges. Those who possess more of it, will be able to derive pleasure from music while it is performed; then the pleasure and memory of it ceases altogether. We must allow that this is the mental state of not a few. Others possess this mental quality in a still higher degree, and besides receiving pleasure from harmonious sounds, they can recall the pleasurable feelings at will. A still higher degree gives ability to reproduce tunes. There are some who, after listening to a musical production can reproduce every note.

There are others who, possessed of the highest sensibility to music, can compose or originate. It is not alone that they can do so, but they are almost compelled to do it; they have but little power to restrain the faculty from following its bent. Oftentimes eminent musicians and composers would like to put this faculty of tune to sleep, but they cannot. During all their waking moments, and not infrequently in their dreams, the rehearsal goes on with a full orchestra. This road, no doubt, leads to madness. In passing, we would like to say, and to

impress for practical purposes, that so it is with all dominant organs of the mind. The dominant organ is inclined to work itself up to inflammation and fever heat. This is often the case in regard to tune. Music and madness are often closer allied than we imagine. While the faculty of tune is the foundation of higher class music and composition, many others are auxiliary to it. The kind of music the mind appreciates will be in accordance with the direction the other faculties take; some prefer grave, others gay, some religious, others secular, some classic, others simple and homely compositions. Good composers are scarce, because so many faculties of a first-class nature are required to be dominant. Such require minds highly sensitive to beauty in form, colour, and sound, with the imagination largely developed. To attain to this point of musical sensitiveness does not imply happiness. As a class our recognised musicians are not in the enjoyment of that happiness which is of a continual nature, although they may know what the happiness of frenzy is.

We would all derive advantage from at least moderately cultivating the faculty of tune and trying to appreciate the beauty of sound. Let us commence by expressing our words in a harmonious manner, even in ordinary conversation. Those who speak with harsh and grating accents, might try to soften their tones—what they say will have greater influence. Some people speak so musically that, independent of the matter, it is a pleasure to listen to them. Why should not the voice be as sweet and musical in ordinary speaking, reading, or oratory, as in singing? The influence of some of our best orators is derived from this faculty of tune. The musical sense can be cultivated by all in home life, in conversing and reading as well as in instrumental performances and efforts of a more ambitious nature.!

XXXVII.—CAUSALITY.

The primitive use of the faculty of this organ is to make us desirous of investigating causes. Where it is small there will be but little desire to reason concerning the why and the wherefore, cause and effect. Such an individual will act through life from the information of the observing faculties and imitation, without any relation or connection with causes. Such is it indeed with the great mass of human beings. In some small way they do discern cause and effect. They can trace the reason of things for a step or so, but they soon get tired and remain satisfied and thoroughly contented that things are, without knowing why

they are. These people are easily led by those who have this faculty larger, and they are likewise easily deceived, because they cannot see much beneath the surface of anything. Look, for instance, at public meetings, how one man will lead a large assembly to believe in things and even to do things that will be quite adverse to their interests, which will be plainly seen by a few minds that have a strong faculty of causality, and with its aid can reason for themselves. It is owing to the general inactivity of this organ that numbers of people continue to believe in many unreasonable theories that may have had their birth centuries ago when the world knew no better. We perceive how very weak this faculty is at election times, when exciting addresses influence the minds of the multitude just like a storm of wind blowing on a rudderless ship, now one way and now another, facing all points of the compass as the wind veers. At the same time our observation leads us to infer that the faculty is becoming more active, that men are beginning to think and reason out things for themselves.

It seems that much of the best part of our individual lives is the result of the activity of this faculty. Conscientiousness may give us a desire to do right, but causality helps us to know what is right. Spirituality gives us a desire to believe in a God, but causality will point out to us the kind of God. Spirituality will direct our attention to the consideration of spiritual things, while causality will protect from accepting anything that is unreasonable. This is the power that is most active in the philosophical mind. It is a mental quality we should all try to cultivate. Even in the domestic government and duties of home it will be found useful, where things will be much better, easier, smoother, and pleasanter if we listen to the interrogations of this faculty, asking us why should we do this and why don't we do that. Let a man or a woman who is constantly worrying every member of the family or domestic in the house just sit down for half-an-hour, and in a philosophical spirit ask the question, "Why should I do it? What is to be gained? Is this the best method? Why should I irritate and sour the lives of people who, to some extent, are dependent upon me? Why should not I make them as cheerful as I possibly can, and why should I not try to do it? Why should I not begin now?" This is home philosophy—home, where we spend the greater part of our time.

The activity of this faculty will be found of great use in all the business concerns of life. The man who thinks, reasons,

reflects, investigates, will have better opportunities of success than the man who goes ahead without thinking of the why and the wherefore, consequences and results.

In matters of ethics and religion this faculty would clear away many mysteries if brought into activity. I remember listening to a lengthy and heated discussion on prayer, where combativeness was so very active that causality seemed to be altogether neglected. At the conclusion of the discussion, a quiet-looking man stood up and said something like this: "I have inquired into this subject before now, and asked myself why should I give part of my time and part of my mind every day to prayer, and the reply to the question was because I feel that I am a better man for it. I feel I can work better; I feel I am more hopeful. Now, that is a sufficient argument for me to continue to pray, though I have another, which is the result of observation, and that is that the men in the community who pray are a long sight better than those who don't. That's all I have to say." When that man sat down there was silence. All the previous speakers felt that what he had said capped all they had said. So it is with our belief in a God. "Why do I believe in Him?" is the question. Causality replies, "Because you have to, in the first place, and cannot help it. It is your nature, provided you are healthy. Because, in the second place, as you look upon creation you find it easier to believe in Him than not." We then ask of causality, "What kind of a God should we believe in?" and the reply comes "one who is wise enough and powerful enough to make and sustain creation." Here we have the foundation of all religion built upon cause and effect, and there is just as much, if not a thousand times more, to satisfy the human mind in these replies of causality than in the thousands of volumes that have been written under the influence of the other faculties.

In order to cultivate this important power we should make an effort to reason more than what we are in the habit of doing, even in the common events of life, domestic, social, political, religious. Let us think more for the purpose of discovering truth than for the sake of mere aggressiveness.

XXXVIII.—COMPARISON.

The student of the human mind cannot fail to discern that one of its component parts consists in a desire to make comparisons between the various things presented to the

intelligence by the other faculties. Comparison does not take cognizance itself of qualities, but compares qualities when presented to it. This organ is not compound or complex, as some may suppose; it is elementary, with a special function to perform, though, like others, it acts in combination.

The value of this faculty is so material to our intelligent conception of things, and it is so extensive in its application, that one can only give a very brief outline of its varied uses. In fact, were it eliminated, the mind would be so mutilated as to make us very inferior in our intellectual capacity. The child commences at a very early age to exercise the faculty by comparing one thing with another, and, if the power be naturally strong, it will give clearness and discernment in the classification of objects, that will help the child much in its educational course. Even before the perceptive faculties, that instruct us of qualities, are to be relied upon, comparison makes up for their inactivity and the slowness of their instruction, by showing the difference between one thing and another, irrespective of an intelligent knowledge of quality. The child very soon classifies the sweets from the sour by an effort of comparison; it also classifies pleasant, soothing sounds from harsh, grating noises; it classifies pleasant, bright, gay, cheerful colours from heavy, dark, depressing shades. It will, at a very early age, compare the mother or the nurse with other members of the family, though it may have no definite idea of formation as presented by personal appearance. Comparison, coming into activity at such an early age, seems to be almost an instinct given for the help and protection of the child, so that it can to some extent choose the pleasant from the unpleasant. This faculty should be intelligently developed in children, so that their knowledge will be something stronger than instinct. It is not alone that they should be taught the qualities of things, but the comparative difference in qualities. The garden is a good schoolroom for instruction of this kind. There you have objects to aid in the development of this faculty in flowers and perfumes, insect life, bird life, and vegetable life. Toys of various kinds are likewise very helpful. Long before you can impress upon a child, and many grown-up people too, the actual dimensions of things in feet and inches, you can impress comparative dimension. For instance, if you tell a child the height of the mountains of the world, you will not convey so much information of a nature to be remembered as if you were to present it with a picture showing the comparative sizes of mountains.

Comparison is a great assistance to memory by giving an aptness for analogy, ability to trace resemblances, and, what is well known by metaphysicians as the association of ideas. Seeing that this is so, we should make an intelligent effort to cultivate the faculty by tracing out resemblances and likenesses between one thing and another.

Speakers who possess the faculty strong will have allegorical ability, and those of their audience who are similarly constituted in this respect will appreciate and be impressed with their method of speaking, but those who have little of it will not be able to discern the connection, and therefore will be unimpressed. Allegorical speaking is even objectionable to many who possess comparison extremely small or inactive. In literature it will be easily perceived (that is literature of the story or novel nature) how very useful this faculty is; so that when the story is compared with real life, the resemblance will be seen. When an artist finishes a picture in imitation of nature, comparison will enable him to perceive the resemblance, or the want of it, so that in the latter case, he may supply the deficiency. Comparison discovers to us incongruity in its various aspects. In this it will be an aid to mirthfulness, for much that is mirthful is derived from incongruity. People who are good at discerning the present state of the mind from the expression of the features, will be helped much by this faculty of comparison, for it gives them ability to compare features under different mental phases, enabling them to discern to some extent the mental state of the individual for the time being, though permanency of character is not to be discovered there, at least in any reliable measure.

Some people take much pleasure in making comparisons between one thing and another, and one person and another, such as, "This is good tea, but it is not as good as what we had some years ago"; "Our garden is delightful this year; it is much better than last year"; "Mrs. Jones' house is no doubt a very fine one, but it is not such a fine one as Mrs. Brown's"; "What a good woman Mrs. Fagan is, but she is not near as good as Mrs. Jackson"; "What a nice dress you have, it is just like one I had last season"; "What a very pretty face that girl has; I was something like her when I was her age." Here we have the manifestation of this faculty in everyday life. While a doctor requires it to compare the appearance of his patient between visits, it is the perceptive faculties of form, size, and colour that enable him to discern any alteration in qualities.

Comparison being a great aid in arranging and classifying is a help in all scientific pursuits.

XXXIX.—HUMAN NATURE.

This power enables us instinctively and intuitively to judge of the characters of others. Its use is to protect us from being deceived or led astray by inferior minded people. Those who recognise its guidance will find it to some extent a protection from the unworthy and designing. This faculty receives impressions concerning the chief characteristics of other people from their external appearance, and generally from a first observation. We often hear people remark that they like certain persons, that they feel assured they are honest and trustworthy, though they may have never seen them before, and have no personal knowledge of them. That there are such people who receive these impressions we must allow from our experience : therefore we conclude that it is a mental characteristic, though it lies dormant in many people. Some are very easily deceived in regard to their impressions of others, and they have constantly to change their attitude, taking sudden likings, and equally sudden dislikes, but generally find themselves on a better acquaintanceship, mistaken. These will possess the organ of human nature small or inactive, and should cultivate it.

If we find it to our advantage to study vegetable life, insect life, and animal life, is it not a thousand times more important for us to study human nature—the nature of that being called man? First to study it so that we may know ourselves. “Man, know thyself,” wrote the Delphic priests, and they could scarcely have written anything of more importance. The word “thyself” surely means a man’s mind, for it is the mind, and not the body, that constitutes a human being, that makes him superior to the brute, and but a little inferior to an angel. By knowing ourselves, we will be all the better able to use ourselves, and to avoid abusing ourselves. There is no science that can stand on an equality with that of phrenology, because it is the science which directs this faculty of human nature in a well-regulated, careful, methodical manner, embracing accurate and scientific principles that have been tested over and over again, and can be fully relied upon. There is no method by which we can to better advantage cultivate this organ of human nature than by the study of phrenology. Let us in the first place study the mind apart from its organs; let us well consider its various characteristics as laid down in this book. Let us analyse our own minds in order to see if we can recognise these characteristics, and for the purpose of measuring their strength and weakness, likewise in order to see the best way for

developing and using them. If we perceive faculties excessively strong, we should make an effort to restrain them. For instance, cautiousness may be excessive, and hope deficient, resulting in mental torments caused by gloomy forebodings, fear, timidity, magnifying difficulties and anticipating dangers. By an intelligent knowledge of the mind, we may avoid life-long misery. Or in analysing our own minds by the test of phrenology, in conjunction with human nature, we perceive a deficiency in the faculty of concentrativeness. We lack the strength which comes from a united mind being brought to bear upon its transactions, and, therefore, instantly apply ourselves to the cultivation of this point, the weakness of which has been so detrimental to us in lessening every effort we may have made, and which will assuredly interfere with our progress. In a short time we perceive a change, and we are now strong where before we were weak. Our deficient self-esteem prevents us from having confidence in our own judgment, and our ability to carry out various plans. So far we have hesitated through false ideas of ourselves. We have hesitated before this stumbling-block—want of confidence—that has tripped up many a good and intelligent man. Human nature under the guidance of phrenology thus points out to us a fault in our character. We rectify it according to the guidance of phrenology. We rectify it upon scientific principles well and accurately laid down, and find that where before we estimated ourselves to be but dwarfs, we are now giants, and can work and advance through life as such. Thus we perceive to some small extent how useful this faculty is in enabling us to develop harmoniously, and consequently happily, our faculties.

Human nature is likewise very useful in enabling us to understand others. No matter what position in life we are in, we are constantly coming in contact with our fellows, and they have much to do with the pleasures or miseries of our life. Human nature enables us to know, to estimate their character, and to deal with each according to his or her special characteristics. This knowledge will make us more considerate, and enable us to get on more harmoniously with others.

Let us study the characteristics of other people on the phrenological lines, so that after a while we may easily perceive the weak and strong points of individual human character. If we like to go a little further in our study, then let us by all means lastly consider the localisation of organs, temperaments, and other matters leading to a knowledge of human nature as laid down in this book.

XL—AGREEABLENESS.

As a faculty and characteristic of the human mind agreeableness is generally accepted, and like most of the phrenological faculties its meaning is recognisable by its name.

As a matter of fact, some people have manners and general demeanour of a nature that is most agreeable, and they attract many within the compass of their influence. You are not attracted, it may be, by any special abilities they possess; nay, they may be even very inferior to many of our acquaintances in regard to intellectual capability; nevertheless, you consider them your special, most affectionate, and lovable friends, quite independent of their sex, owing to this one almost magnetic and attractive quality of agreeableness. There may be magnetism of a special quality in these people for all we know, and their agreeableness may be the outcome of it, or be in some manner connected with it. We each of us have met someone during our lifetime whose presence has been to us almost a beatitude. They may not have been handsome, nor even of moderately good looks, but they were agreeable, not that they were continually giving up or changing their opinions, constantly praising and flattering, soothing and caressing, but they were not antagonistic, aggressive, or self-assertive. The influence of a person with this faculty active is great, even extraordinary. Women possessing not overmuch personal attraction, so far as feature and figure is concerned, fill their rooms with visitors, many of whom are strong-minded; intellectual men—men who are constantly analysing, debating, discussing, who are either constructing or destroying, men of different and most opposite minds, but they all turn with pleasurable acquiescence and feelings of the most intense kindness towards their agreeable hostess.

In this faculty we possess a power that is capable of bringing many people under our influence for good or evil. Most individuals are desirous of power; why not seek it through the activity of this faculty? The man who is acquainted with his faculties will be acquainted with his powers, and the best methods of their development. This refers to all the faculties, as well as the one we are considering. This faculty is a source of much happiness, first to the individual who possesses it. When active, it will leave but little room for the entrance of the many mental tenants that make life disagreeable, such as envy, hatred, malice, fault-finding, and many other bitter things that poison happiness. Again, does it

not, let me inquire, add much to the beauty of the individual? If, instead of procuring beauty by injurious cosmetics, we did so by means of an agreeable manner, and agreeable expression, would it not be better? There is a great difference in the expression of the individual who has agreeableness large, and the one who has it small, a difference between the manifestations, as seen in facial expression, of the mind that is in harmony with itself and others, the mind that is full of kindly thoughts and sympathies, and the one that is in a constant state of mental ferment, and takes a pleasure in all manner of cross purposes and aggressive methods. It is not alone that beauty is thus added to the features, but sweetness is added to the tone of voice. The voice of the agreeable and the disagreeable, how different! By the cultivation of this mental quality, we add to our individual happiness and to our personal beauty, as well as increase our power over other people—power and influence that will be both to them and us of a pleasurable nature.

In the second place family and friends derive much benefit and additional life happiness from the activity of our personal agreeableness. The influence an agreeable person has in contributing to the enjoyment of the family circle must be fully acknowledged. Even one such in a house is a continual source of pleasure to all; sweetening many an otherwise bitter cup. Their words are often magical in calming a family storm, and steadying tempestuous waves. In fact, the agreeable individual is both light and sweetness in a house. Thirdly, the whole community is benefited by the expression of this faculty. The agreeable man in the vestry will very soon disarm the disagreeable quarrellers, though at the same time he may not give up one inch of principle. The agreeable men we generally find on the winning side, because the agreeableness has helped to win the cause.

XLI.—LANGUAGE.

Language is understood by all in various degrees, according to wants, requirements, observations, and general culture. The understanding of language is one thing, while the reproducing of it is another, and it is the reproducing of language we would consider here, the language of words, either oral or written. This ability to reproduce language comes from a distinct organ, and is not altogether a matter of general mental culture; if it were so, we should expect every University man who has taken

degrees or honours to manifest the power of speech, while those who are deficient in general mental culture would be minus this power.

We know as a fact that this is not the case, for uneducated men and women may have great fluency of speech, while there are very many of the highly educated who cannot string together a few sentences in order to propose a vote of thanks, and are likewise inferior conversationalists. Those who would wish to succeed in life in important occupations or professions, need some fluency of speech. It is required in ordinary business pursuits as well as on the platform or in literature. This faculty tends very much to help us in gaining the respect and confidence of each other, notwithstanding that language is only spoken of as silver, while silence is compared to gold. In all departments of life—social, commercial, religious, or political—the battle is very much with the tongue, and the best talker will have the largest audience and greatest influence. We do not say that this should be, but that it is. In order to equip one for the battle of life, a special effort should be made to cultivate this faculty. We should learn not alone the meaning of words, but how to express ideas, both in private and public life. For this purpose, reading the best authors is good, and so is writing essays, but a man may read and write for ever so long without being a good speaker, if he does not make an effort to converse about and discuss those subjects that he has studied. The fact is, that if you are not a good talker, you can become one only if you practice talking. Speak! Speak upon every occasion you possibly can; seek occasions, and make them. Go to debating societies, discussion classes; go to public meetings that are open to questions, and ask questions. With training of this nature you will find this faculty developing with much rapidity. Although all who thus practice may not become orators, yet all will be improved in their conversational abilities. Fear, that oftentimes comes through want of confidence, is very detrimental to this faculty. A man wishes to speak either among his personal friends or in public about some subject of more or less importance; he feels he has some good ideas, and expresses them to himself with ability that he cannot help but recognise, but when he makes the effort to speak before others, want of confidence, fear of not being able to do so as well as he would wish, of not being able to continue or conclude the subject to his liking, has such an effect upon the nervous tissue of his brain, that his thoughts become confused and his memory fails him. This

possibly results in a breakdown, more especially if speaking in public, and disheartens and discourages.

There were never so many opportunities of cultivating this faculty as at present. There were never so many inducements. All social, political, and religious subjects are discussed by the people, while public life is not confined to vestries; we have local boards and county councils; we have parish councils and local parliaments, so we want more speakers.



Some Character Sketches.

I.

A Backward Boy.

Our first subject is a boy of twelve. His mother says that he is so backward in learning that various masters have requested her to withdraw him from their schools. She is now on the lookout for a school for backward children. She is surprised at his inability to learn, because he is naturally of a bright and biddable disposition. He is most affectionate and willing to do anything for her. He is a great help to her in little business transactions, showing in these much intelligence. Not alone the mother but friends also have noticed more than ordinary ability in this boy; sharp at observing, while his sayings and conversation are sometimes much above par—in writing, spelling, figures, &c., he is a complete dunce. To an ordinary observer there is nothing in the appearance of the boy to denote stupidity in any direction. Physically he is robust, the vital temperament predominating, while the facial expression denoted intelligence far above the average. Taking this into consideration it is not to be wondered at if parents and masters were surprised and even, at times, indignant, with such a boy for not being at least equal to other boys of his age in matters of learning. On inquiring if the boy made an effort to get off his various lessons, the mother says that it seems to her that he is constantly at them when at home; that when the other children are out playing he often remains at home working at his slate or poring over his books. On inquiring of the mother if she has tried any particular methods for inducing him to learn—"Yes," she said, "both his father and I have tried everything we could think of. We have tried advice, persuasion, and punishment; we have encouraged him, and we do not know what else to do." The formation of his head denotes, according to the rules of phrenology, an intelligence much above the average. The size of the head on the whole indicates an amount of brain capable of much work. This brain appears to be healthy. There is likewise an indication of much determination, energy, and force of character which, if properly directed, would endow him with much power to overcome obstacles and difficulties. The lad has a fair amount of ambition which should excite him to such

effort' as might be requisite for his success. Now where is the fault? There must be a weakness somewhere. In order to discover this weakness we take an exact measurement of his head; we take the size of each organ. We compare the size of one with another in order to see how they affect each other. When we do this, and the whole head is thus mapped out before us, we find that there is a serious deficiency in the organ of concentrativeness. We go over it again in order to see how far and in what direction this deficiency will affect the boy's mentality, his success. There are characteristics of the human mind that require only the smallest modicum of concentration. In fact, there are certain abilities which are best manifested when concentration is weak. For a boy to run an errand does not require much concentration. To say smart things does not require much concentration. To manifest much intelligence and brightness in such games as possess change and variety does not require much concentration. So we perceive that this boy's intelligence manifests itself in every direction where concentration is not required. But where concentration is necessary, in matters of a connected and studious nature, the faculty is not sufficiently active. This boy might have gone on through all the days of his youth or even to manhood, a complete dunce so far as ordinary scholastic attainment is concerned, censured by everyone as dull, idle, lazy, stupid, a blockhead, and so on; a complete failure, and his life a misery, without anyone knowing the cause, were it not for the discovery of Dr. Gall, who, after much observation, localised the organ, so that we can now perceive the strength or weakness of the faculty. After an explanation the mother understands the cause, and that it is not the boy's fault, that he has a sound brain, which she previously doubted, and that, by cultivating this one faculty, all the others will act in harmony, so that he will be equally capable with others. The cultivating of this faculty will be just, as easy and as certain as the cultivating of the muscles of his arm and probably will take less time if done on phrenological principles.

II.

Physical or Mental Capacity ?

There are two boys here, one is eleven and the other fourteen. Both parents are here likewise. They seem to be of average intelligence and fairly well off in regard to monetary matters. They want to do the best they can for their children.

They have one more at home. However, she is "only a girl," concerning whom they are not so much interested. "She is all right," they say. They have no trouble about her. She will get on like other girls. They have high hopes and anticipations about the boys, at least about the elder. They are doubtful about the younger, but think that, in the course of years, he will have a little more pluck and manliness; that is the fault, they think, of the youngest; he has not sufficient pluck, he is too much like a girl in his ways. He is too biddable, and, as they say, "rather soft." They call him Fanny at home, partly as a sort of taunt of what they consider his girlishness, likewise as an abbreviation of Francis, which is his name. Both parents are full of admiration for the qualities of the elder boy, while as to those of the younger, they only hope he will do better by-and-by. From a phrenological point of view, the chief difference between the elder and the younger is that the former has the base of his brain very much preponderating over the coronal region, the physical and animal instincts over the mental and spiritual faculties. With the younger it is just the reverse. The former delights his father and mother with his masterful disposition, of which they tell many stories that, no doubt, they ponder over in their minds with great pleasure and repeat indefinitely to the astonishment or otherwise of neighbours and friends. He is good at all the games requiring physical expertness and courage, and he has had many prizes. He has been in many fights with his schoolfellows and has always come off best. Yes, he has a temper; when he is in it he does not care much what he does. There was a slight glow on the father's face. It would be hard to say whether it was indicative of pleasure or pain, or a mixture of both, as he said in a hesitating voice, as if he did not know whether it was the correct thing or not to say it—"Sometimes, when his temper is very bad, that is, when I want him to do something that he does not like, he uses very extraordinary language. In fact I do not know where he can have picked it up, while, more than once, he has rushed at me as if he would strike me." The mother here sighed and made an effort to defend him by saying that it did not happen often, and only while in a very bad fit of temper, and that otherwise he was such a good boy. The fact of it is that women do like mastery and power, which they call bravery and courage. At the same time they wanted to know how this temper might be conquered, as they thought that he was probably going a little too far in that direction. This state

of mind is the outcome of his special organisation, which organisation has been in all likelihood formed by the admiration of the father and mother for what they consider pluck, exercised independent of moral guidance and control. The animal instincts of aggressiveness, self-protection, and unreasonable indulgence had been cultivated and fostered, while but little effort was made to cultivate the reasoning and moral faculties. When this boy grows up and goes out into society he may become what the world calls successful in competing with others, but it will be very much at the unjustifiable cost and expense of others. He will be inclined to act with but little conscientious scruple or benevolent consideration. If circumstances are not favourable, and he cannot obtain a certain amount of mastery over others in a legitimate manner, a trifle will induce him to use criminal methods. In regard to the younger boy, he has those mental qualities that would be requisite for a studious life, but in all likelihood he would fail in any position where competition with others, requiring the quality of aggressiveness, would be a requisite. He is deficient in the faculty of self-esteem, therefore he will be inclined to under-rate his abilities. This may prevent him from making a full use of them. The deficiency of self-esteem will be much owing to the constant repetition of the parents' under-estimate, the result of their lack of confidence in his abilities. If the parents had from the first understood, upon phrenological principles, their children's organisations they might have directed the force of the one into a proper channel, while they developed this quality in the other.

III.

Draper or — ?

Our third study is a youth who has just turned eighteen. His father, who accompanies him, is evidently a tradesman whose means are not over large. From what I can perceive he feels a considerable amount of pride in the abilities of his son, and very little pride in his own abilities. The father, from what I hear, has struggled very hard to educate the boy, depriving himself and other members of his family of many things for this purpose. It is evident that the youth has been made much of, for one of his chief faults is an overwhelming conceit in his own abilities. He thinks himself considerably superior to the father, to whom he speaks in a patronising manner, not refraining from correcting and giving him advice, even in the

presence of a stranger. It is easy to perceive the difference in education between the father and son, yet for all the superiority of the son's education, except circumstances are very favourable and the father or someone else is constantly helping him, he will have but a poor chance of success in life. He has an organisation denoting much capability. His mind is active and many sided. His perception denotes power of observation which will give him much accuracy in estimating what he sees in regard to form, size, quantity, quality, and value of things. These characteristics give him good business abilities. He would be well suited for a commercial traveller or an auctioneer or a draper. On mentioning the latter the father seems much pleased. "That is my business," he says, "I would like him to take my place when I grow old, though that will not be for some time as there is a lot of work in me yet." Up to the present, I am informed, the son has not decided upon what he will be. He does not seem to like the shop and has made no effort to assist the father in any direction. In fact, he thinks himself quite a young gentleman, far superior to any other members of the family, not called upon to soil his hands, except indeed he does it in playing cricket or rowing, two amusements of which he is very fond, as the father tells me. One of the chief faults of this youth is in his deficient veneration. He has no reverence or respect for others, and places no value upon their experience. He is almost incapable of taking advice except indeed it be such as harmonises with what he may think to be the correct thing. Notwithstanding all the good qualities I have pointed out, this defect will materially interfere with his success. In fact, I feel assured, that it will be an absolute hindrance and keep him down all through life. He may take some inferior part, but not a responsible position where stability of character or sound judgment and kindly recognition of others will be requisite. The general characteristics of this youth may be unpleasant, still not altogether his own fault. Misguided parental love on the part of the parents, and unreasonable glorification of the child are oftentimes the causes of many failures. This youth has a rather narrow head in the region of the imagination, consequently his ideas will be of a very limited nature. When this is so in connection with large self-esteem we have the bigot, whose ideas of right are confined to his own convictions. Such seldom learn, therefore their mental and moral growth remains stunted. There is just a possibility of growth in this youth's mind, but this growth would be strictly confined to personal experience, and we all know that personal

experience is limited and is dearly bought. If he had the grace of reverence he would respect the experience of his parents and of those with whom he may come in contact that are wiser than himself. A special course of training upon phrenological principles would very likely open up this young man's mind so that he could perceive his own faults and rectify them.

IV.

Parson or Farmer ?

Our fourth study was the son of a farmer. Evidently the father was in a good position, a farmer on a large scale. One might say that he had been a farmer for many generations, for his fathers before him had cultivated the same lands, so he inherited those qualities required for a farmer, especially a love for the land and its growth. The son whom he brought to me I could perceive, from his organisation, had inherited the same qualities from his father and all his ancestors for many generations. This was confirmed by his conversation. He manifested much pleasure in telling me of the locality of the farm and the neighbourhood for many miles around. The hills and the hollows, the nooks and the crannies, the ascents and descents of roads, the garden trees and the forest trees, the bushes and shrubs, the river and its rivulets were all friends that he loved. Likewise did he talk of the live stock in the same friendly manner, the cattle, the sheep, the horses, and all the barn fowl, He spoke of the various soils and the seed best suited for each, and the best methods for cultivation in general. Concerning all these he spoke with an intelligence and enthusiasm that might have shamed an artist, while speaking of his last production, or a literary man talking of his last novel. Yet, of this young man the father wanted to make a parson, and the father had his mind made up fully that a parson he should be. He had no fault to find with the youth in regard to his home life but quite the contrary. He was a rare hand for work. He could dig, he could mow, he could reap, he could plough, while the cattle thrived under him ; but for all that he must be a parson. The youth had obtained an ordinary schooling, though he did not take much to the confinement. No, he did not care for books, but he was no idler, even in this direction, and was equal to the others who went to the same school. The masters had no fault to find with him, but for all that he did not like it. Yet the father thought he might get to like the books. It was only

lately he had decided upon this. When asked the reason of his decision he said he had sold a bit of land for a goodish bit of money, a few acres that had cost his father under ten pounds an acre fetched in five hundred pounds an acre, owing to the place being found salubrious and building plots being in demand. Such indeed are at times the causes of parents choosing this or that occupation for their sons. A boom in building land was here to be one of the chief causes of this youth becoming a parson. No doubt there was along with this the father's pride. As for the son, he did not like it, it was thoroughly opposed to all his tastes and inclinations. He would have preferred being a labourer, or a road maker, or a bricklayer, rather than going through the necessary college training, or even if no training was required, fulfilling the duties of a parson. So much for organisation. What was his organisation that thus rejected the life of a parson as a speciality? First his temperaments denoted a desire for out of door life. From early morning till late at night he had a desire to be engaged in active physical pursuits. This was a wholesome and healthy desire and a requirement of his organisation. To expect him to spend the whole of his life principally indoors, poring over books and concocting sermons would have been a cruelty. Indeed, thus are parents often unknowingly, or ignorantly cruel to their children. No doubt, in some cases the parents may have no choice and have to place their children at whatever occupation turns up handiest or brings in most money. But this mistake is far more often made where the parents are well to do and have the power of choice. In cases of this kind it is but seldom the parents think of an occupation requiring manual or physical labour. A learned profession or what is called a learned profession, for all occupations require learning, is the ambition of the parent, to which the son has to be sacrificed. No doubt, a certain percentage turn out well because the organisations of the children harmonise with the desires of the parents. But were we to look over college books and trace out the career of those whose names are entered therein, we would find from seventy to eighty per cent. partial failures or complete failures. What a waste of energy that might have been used for the betterment of the country had phrenological guidance been made a consideration. The conformation of this young man's head was such as was thoroughly opposed to the position the father desired for him. Not that he had, by any means, a bad head, but quite the contrary. The result of our interview, I am glad to say, was to, at least, modify the father's wishes.

A Magnificent Head.

Our fifth study made a great impression upon my mind. He was a youth, barely turned sixteen. It was not alone the formation of his head, but the face and its expression, the tone of voice and general appearance, that are clear in my memory. To add to this and make it more impressive still, I have the mother and her story, all forming one picture before me. It required only an ordinary glance at the clothing to perceive the social condition of my two visitors. They were evidently poor, even to the degree of knowing what privation, if not absolute want, means. I do not know that I have ever seen poverty that so readily awakened within the mind sensations of sympathy, dignified by respect. One felt a respect for that woman and her son far above and even of a different nature to that which one might be expected to feel for some wealthy visitors stepping out of a carriage. It was not alone the cleanliness of the attire, such as it was, of both the mother and the son, but there was an indefinite and unexplainable air of unassumed dignity, modesty, and self respect, such as do not always go together. To come back to the boy's head. It was almost an ideal one. In conjunction with brain quality and temperaments, it indicated capabilities which, with proper training and a fair amount of opportunity, might originate works to which the world would attach the word—genius. Such indeed was the effect that observation, in conjunction with various measurements, had upon my mind that I could not express my conclusions to the mother, except in language of a judicious, toned-down nature; speaking here I may give free rein to my thoughts, making use of adjectives that might otherwise appear extravagant and flattering. I confess that a head, denoting extraordinary abilities, has the same effect upon me that a magnificent gem would have upon a specialist in precious stones. There was before me a magnificent head, a brain of superior quality, giving width of thought, intensity of emotion, and imagination, where colours of sublime brilliancy would paint ideas new, strange, to some almost unthinkable. There was before me the possibility of a life that might be a stream of intellectual munificence. How could I tell this to the poor woman who was his mother, or how could I tell it to the youth, whose surroundings might be the icebergs of poverty. "There are some musical abilities," I said. "Yes, he is

fond of music, but he hasn't time and he has no instrument." "There is likewise ability for colouring, drawing, if he had opportunities in an artistic pursuit he would be successful." "Yes," again replied the mother, "when he went to school he got some prizes for drawing." "By-and-bye he will develop literary tendencies," I stated, "in which he will be able to utilise both his artistic and musical developments. He will be fond of poetry." There the mother's face flushed and her eyes brightened. So too, indeed, did the boy's as though it was a reflection of the mother's, while she exclaimed—"If you could but read his verses, I am sure you would like them. But he has to give them all up, he comes home so tired." Here she hesitated. Then it came out with a sort of a gulp. "He is an errand boy in a grocer's shop; his hours are very long, eight in the morning until nine, ten, and sometimes twelve at night. The twelve is on Saturdays, and he has such heavy loads to carry, sometimes on his shoulders or on his arm, or in the rolling of a truck, and I feel sure that it is hurting him, for he doesn't sleep so well, and his appetite is not so good, and you see, he has a cough. You heard him coughing, didn't you? That cough is worse than what it was. If it was getting better, I wouldn't mind so much, would you now? But you see it is getting worse; and he is not by any means as stout as he was." Here was a case. And let me state it is a sample case, with the exception that this sample, so to speak, is a superfine one. We have many fine samples of this nature; youths leave school, after having passed the highest standards, where they have obtained certificates most numerous, where they have excelled, so far as their education went, in drawing, composition, and it may in some instances be in music too; but owing to the poverty, not ill-behaviour, of the mother or the father, they have had to become errand boys, or earn money at some such-like employment, and then their God-like gifts, all the vast resources of superior abilities, are lost, not alone to themselves and their families, but to the nation and humanity. Those boys should be sifted out by men who are specialists in the identification of talent or genius for the purpose of giving the requisite help towards its development.

VI.

A Constant Truant.

Our sixth study was a boy. His mother brought him as a last recourse. He had been going for some years, not exactly to

a board school but to one under the system. He was a constant truant. The life of the mother had been made miserable on this account. School Board Inspectors were continually calling upon her. There was scarcely a week that she was not either reprimanded, or threatened, fined and advised by boards and magistrates. All this time she had to work for her living and that of the boy. The father was dead. She was a peaceably disposed woman, shrinking from all kinds of dissension, trying to keep herself straight and respectable in the sight of all her neighbours. Were it not for the many troubles the boy brought upon her she would have been happy, notwithstanding her hard work. Now this was a sad case; it was, in fact, very unjust—unjust that the life of this woman should be thus made miserable by the law making her responsible for this boy in such an unlimited manner. It is a terrible thing to interfere with such happiness as one may derive from a hard-working, struggling life. She had tried talk of all kinds with the boy, both soft words and hard words, persuasion and threats. Still he played the truant and would stop away from his home for days together and would “cheek her” when he came back, using threats and words that horrified the poor mother. Of course, she consulted others, visitors, parsons, and teachers, who all talked to the boy in their turn, appealing to him from every side; even bribery was not forgotten. Tickets, varying in value, books, treats, and trips were all ignored. There is a large percentage of such boys, more especially of the class that attend board schools. Their existence should be fully acknowledged and calculated upon and provided for. It is no less than a shame to have the mothers’ lives made so miserable after they have done all that could be fairly be expected from them. We know that there are reformatories. But if a boy is sent to a reformatory it stigmatises him for life. To do this to any boy is to place a great weight upon his future efforts to procure a living. There must be some other way out of it, and it must be a way that will harmonise with the special organisations of these boys. Our school authorities will have to try to understand organisations and adopt such ways and methods as may insure real reformation. The conformation of this boy’s head clearly indicated the bent of his character. He had large self-esteem, firmness, combativeness, destructiveness, alimentiveness, and vitativeness. The intellectual faculties were much under average, while veneration, conscientiousness, benevolence, and spirituality were very inferior. In these excesses and deficiencies

we had the whole gamut of his character. No matter how he came by those characteristics this was the material the boy was made of. Possibly, even independent of any study of the formation of his head, these characteristics might be discovered by careful observation made by men trained to understand the psychological system of phrenology, a system which is very easy to accept. It was little that we could advise the mother to do, except indeed to put him into some place where he would be taught a trade, where he would have a strong and firm hand over him. But the school would not allow her to do this, so she had some years more to suffer and the boy some years to strengthen his wayward propensities. Indeed, before he comes to the requisite age or arrives at the required standard, he will be good for nothing that is good. No doubt the Navy has its arms constantly open to receive such, and when he gets old enough the Army will welcome him. Were it not for the Navy and the Army the after lives of those boys would be a terror to all peaceable people. What we really want are farms and workshops, connected with various methods aiding towards mental and moral reformation, where there would be discipline of a strict yet kindly nature. Each of these faculties that are deficient has to be systematically developed, commencing with veneration. What can we expect in the way of obedience from boys void of reverence and respect? This is one of the greatest deficiencies of our school boys. Compare our children with the children of Japan, where reverence adds a beauty, seldom seen in this country. We have only to observe children as they make their exit from school, Sunday school or day school, in order to have our adult ears shocked by profanity and the basest of words. Until we have a system of ethical training in our schools the present training will be utilised for the furtherance of vice instead of virtue.

VII.

Which is to Blame?

Our seventh study was a girl. The phrenologist does not find so much pleasure in giving advice concerning girls as he does in the case of boys or youths, so, too, in regard to women. The reason of this is that conventionalities and social arrangements are such that the exercise of their abilities is more limited than that of boys. If a phrenologist spoke to a parent concerning her girl, just as that girl's organisation would suggest to him, he would

not seldom surprise the parent. For instance, a girl is brought before his notice whose head denotes all the abilities required for a successful architect, farmer, lawyer, or doctor. To tell the parent this, and to expatiate upon those faculties requisite for masculine operations, might cause rather unpleasant sensations in the mother's mind. Then again, we come across a number of girls who possess literary faculties, some of whom might be well suited for the production of good stories or journalistic work. This will not sound offensive to the parent's ear, but impracticable, while if the phrenologist mention, before the girl, the possibilities of her organisation in this direction, the mother will consider her visit more injurious than beneficial, as it may put "notions" into the child's head. Thus does the phrenologist often find it a difficult matter to give useful advice concerning either the education or occupation of girls. I remember on one occasion, after examining the head of a girl, saying to the mother that her temperament and mental faculties strongly indicated the intelligence requisite for the pulpit. The mother was shocked, and looked upon it almost as profanity. After quieting the mother's susceptibilities I pointed out the possibility of success in some department of the civil service. Then I was told that the occupation of a teacher was the desire of the mother, though the girl herself did not care for it. This I could perceive, by a deficiency in the faculty of philoprogenitiveness. Much to the disappointment of the mother, I had to point this out, while both confirmed me by acknowledging an absence of affection for children. The special head I am now about to outline is that of a girl aged about twelve. The head, though small, was so well formed that it might have done for an artist's model, though from the phrenologist's point of view it was rather narrow between the ears, showing a deficiency of force or executive ability. The child was rather undersized and slight. There was a lack of physical strength or endurance. The nervous temperament was in excess of the motive or vital. This, again, indicated excitability. Thus, though we had a well-formed head, because of excessive excitability, with the vital powers requisite for recuperation inferior in quality, the waste of energy would constantly exceed the supply. If this child were properly trained, that is, in harmony with her organisation, such energy as she had would be carefully utilised for educational purposes, while all waste would be strictly guarded against. She might, without the slightest injury, have been so educated as to be at least equal in a general way to other children, while at music and drawing

she would have excelled. If requisite she might make a profession eventually of either of these two latter accomplishments. But now comes the curiosity of it all; though the mother was educated and ranked as a lady, and was a person who could talk with fair knowledge and much fluency upon religious, social, political, and kindred matters, this child, her daughter, could not spell words of one syllable. Again I should like to repeat, that there was no earthly reason why this child should not be on a par with other children of her age. What was the cause? The child's natural excitability of temperament was permitted to have its own way and to enter into any channel it chose to take. This used up the vitality requisite for mental work. Eventually, the child could not apply her mind in any direction requiring mental concentration sufficiently long to enable her to receive a lasting impression. How far the mother was to blame in this matter it would be hard to say, but I could easily perceive that her organisation was very similar to that of the child, though probably she had received a more judicious training. The remedy here would be to cut off, by degrees, all counter-attractions that might use up the nerve power requisite for learning, and for the learning to be not of a discursive but of a concentrated nature.

VIII.

No Affection.

Our eighth study was brought to me by her mother, who stated that she had been in many schools, but was very backward in every branch of education. The mother was a lady of independent means. She was a widow. Besides this girl she had two sons who were very successful at some branch of engineering. The sons lived away from her. The daughter lived with her, so was entirely under care. The sons being settled for, most of the mother's parental love was concentrated upon the girl. The mother's first expectation from the child was affection. If she had received this I believe she would have forgiven her inability to learn and her headstrong ways. But the poor mother was sorely disappointed in all her hopes for the girl. She made a great effort to awaken the affectionate side of her nature, and likewise her intelligence. In both she was disappointed. The girl's age, when brought to me, was fourteen. The mental indications were above average, while the temperaments were in her favour; so, too, was her health. One

would have imagined that this, in conjunction with a kind and intelligent mother, and favourable circumstances, would have tended towards the mental and moral development of the child and happiness of the mother. But no, the mother was miserable on account of the child, and the child was miserable on account of a certain peculiarity of organisation. The child was by no means happy. She was not exactly disobedient, but she was discontented, sullen, and somewhat aggressive. The why and the wherefore of this the mother could not make out, neither indeed could any of her most intimate friends. The formation of her head indicated it—indicated the cause as though it were written in capital letters. The first cause was large self-esteem. This made the child self-conscious and overwhelmed the whole of her mind. She was so full of self that there was no room for anything else. No room for affection, no room for the instruction requisite to cultivate her intellect. If you are full of any one thing there can be no room for a second to gain entrance, whatever that second may be. The child was absorbed in her own importance, so much so indeed that the mother was to her a very inferior being, whose words, advice, affection, would be of but little consideration to such a child. The girl herself was unhappy and never enjoyed herself like others, because she received so much less than her expectations. Other children did not care to play with her, and grown-up people did not manifest much pleasure in her company, because she had so little consideration for others, all the consideration being for herself. This is the effect of preponderating and abnormal self-esteem. Parents may perceive this more or less injurious in their children. When this organ is extremely large and active it may lead to either idiocy or insanity. That is—to the idiocy of the intellect and moral sense; to the insanity attending upon immoderate self-consciousness. If, at an early age, this overwhelming conceit were perceived in children, and there were a little knowledge of the human mind, the parent might check it, and thus save the child from this mental scourge. Self-esteem is in itself a good faculty, but it should not be a ruling faculty. The next faculty that I perceived immoderately large in our study was that of combativeness. This caused her to be aggressive, more especially in the assertion of her own superiority and importance. As most intelligent people will know, whether in children or adults, there is nothing so capable of disturbing the harmony of either a school or a house, in domestic or any condition of life, as self-assertion. This destroys

many of the best qualities of the mind through which people are endeared to each other. For the self-assertive person will have but little graciousness towards others. In our subject the imaginative faculties were by no means large, so that there would be an absence of sympathy: those with small imaginations cannot enter into the joys or sorrows of others; not being able to do this causes them to be selfish. On the whole this poor child had a formation of head that indicated a very troublesome life. If in the course of time she got married, her matrimonial partner, except indeed he had a very peculiar formation of head, would not derive much happiness from her companionship. Fortunately, I was not asked what she would be suited for, as there was no anticipation that she would be required to work for her living.

IX.

By No Means Commonplace.

Our ninth study was a girl of about eighteen. She came with an aunt with whom she had lived since the death of her mother many years previously. Her father was lost. That is, he went to Australia when this girl was but a few years old, and had never been heard of since. I do not know what kind the girl's mother was, but from observations made upon the girl, I am inclined to think that she was an intelligent and sensible woman. However that may be, the aunt was one of the most sensible women I had ever come across. It is very interesting, as well as instructive to the phrenologist in giving advice, to know something of the surroundings, more especially the parentage, of a child, for, of course, much of the character is formed by parentage. So too, indeed, is it a great help to know the social position of the parents and the locality in which they reside. I mean by locality, not so much the street as the neighbourhood, whether it be in town or country. Even the formation of the country, whether it be flat or hilly, is no small consideration, for all these are items in the formation of character. A boy who is born and reared in the neighbourhood of the sea will have different characteristics and notions from an inland child. The aunt of the child we are now considering seemed to recognise each of these items as factors in the formation of character, so she volunteered such an amount of information as made advice all the more valuable. She distinctly told me that she wanted to do all she could to aid her niece towards making the best of

her life, towards the building up of her character, the application of her abilities and the utilising of her opportunities. One is disposed to pause here in order to emphasise the example of this aunt to all parents and guardians of the young. How few would be the failures, how large the number of successes, if this were made a chief consideration. The possibilities of the child are the opportunities of the parent. This girl was tall for her age, and, for a girl, strong. While the motive temperament indicated strength of bone and muscle, the vital temperament was such as to give a continuous supply of food to both. The mental temperament, in connection with the formation of the head, denoted a sound, solid, well-balanced, healthy mind. There was no appearance of excess or deficiency in any direction, nothing of an abnormal nature. No flights of imagination to be expected on the one hand, or sinking into depression on the other. Let me here say that it is but seldom that we meet with girls with these indications of all-round healthfulness. Though she was a commonsense girl she was by no means commonplace. She was a picture of contentment and happiness under mostly all circumstances, yet not that contentment that breeds indifference to unhealthy surroundings. Her desire for active, productive, useful work would have prevented stagnation. I concluded that if this girl lived, which in all likelihood she would, and that to a very old age, her life would be a more than ordinarily happy one. She had to make her living, and the great question both she and the aunt wanted me to reply to was in what capacity? Up to the present many pursuits were thought of and conversed about between the two, but none had been decided upon. I took into consideration the occupation from which the girl would derive the most happiness. Indeed, that is the principal thing that everyone should consider. But it is not so considered. The principal thing is what will pay most, and children are thrust into occupations that will be an agony to them all through life, because of the possibility of receiving ten or twenty per cent. more than at the occupation which would make them happy all through life. One of the consequences of this is that, on the first opportunity they make an effort to leave that occupation. Therefore it is that we have so many runaway apprentices, and young men with Oxford and Cambridge certificates, seeking employment in the ranks of the army, or getting lost amongst colonial gold diggers. I said to the aunt, "Your niece has abilities that might suit her for some department of the Civil Service, that might suit her for a general

teacher in a Board school, or that might suit her for some business occupation or domestic employment, but, to be candid with you, I don't think she would be happy at any of these. What would contribute to her happiness and suit her abilities at the same time, and harmonise with her temperaments, would be more an outdoor than an indoor pursuit. If other circumstances were favourable and she were trained for it she would be successful, and it would contribute much to her happiness, if she were located on a market garden or a farm, or in a dairy. Even better still I should recommend her to go through a thorough training in ornamental or landscape gardening. In the Kew Botanical Gardens we have young women training and earning wages. They will, very likely, bye-and-bye, be in a position to demand large salaries, which is a consideration, though a secondary one." Both the aunt and the niece were pleased at this suggestion, the latter informing me that she had a partiality for the occupation, and some successful practice in her aunt's garden.

X.

The Solitary One.

Our tenth study was a girl bordering upon seventeen, brought me by her mother. I was so impressed by a striking peculiarity of this girl that I entered her down in my sketch book of girls under the title of "the solitary one." She was one of nine children, all alive, and living under the same roof with both parents. Six girls and three boys, some of whom were older and some younger. All these boys and girls I had at one time or other phrenologically examined, the parents thinking that they derived advantage from phrenological guidance. Thus, one way or another, that is, both through conversation and the examination of heads, I felt that I was in a position to say that I had a tolerably accurate knowledge of the family. I was likewise acquainted with the father in the same way; he made me cognisant of the ancestral history of both sides of the house. Either in connection with phrenology or apart from it, to the student of the human mind it is intensely interesting to trace peculiar characteristics from one generation to another, or it may be passing by two or three generations, discovering a pronounced characteristic in a living subject of a dead ancestor. The peculiarity of this girl, as designated by the shape of her head, and recognised in the most pronounced manner by every member

of her family, was that she stood aloof from them all; as the mother said — "If she were a lodger in the house she would be more sociable, even a stranger would be more familiar, while any ordinary neighbour's child would show more affection." She by no means lacked intelligence. Her general education was more than equal to others; yet she was not studious, neither had she any special pursuit upon which she might have concentrated her mind and thus become unsociable. She was religiously inclined, but not more so than the others, possibly a little less, for she seldom spoke concerning religion; but then she did not speak much concerning anything. The principal manifestations of her mind were indifference, acquiescence, and obedience. She did not initiate, she seldom did anything voluntarily. What troubled the mother and other members of the family most was the complete absence of any affectionate emotions. Where did this state of mind come from? the parents often questioned. It certainly was not from example or imitation, for her brothers and sisters had minds of a most demonstrative and sympathetic nature; so, too, was it with the parents. When this girl went to school she did all her lessons in the most precise manner, and this without any apparent effort. She never tried to get beyond the others, and seemed to be always satisfied in efficiency. No commendation or even admiration seemed to affect her in the slightest. As to censure, she had not much experience of it, as people could not recognise any wrong doing in her, though the right never came out with prominence. She was not altogether a recluse, in the sense of keeping away from others, but when with others, there was an atmosphere around her that set her apart from others, to the recognition of all. I might say here that the social circumstances of her life surrounded her with affluence in every direction, while her parents were very much above ordinary in regard to æsthetic taste and mental culture. Her life was principally spent in the country, with an occasional visit, of some weeks at a time, to the city, where the usual life was led of sightseeing, theatres, concerts, parties. She had likewise been at the usual fashionable resorts on the continent. She had a well-balanced temperament, and in health she was average, she never suffered from any special complaint. To sum up, she never seemed to enjoy herself nor yet appear to feel the absence of enjoyment. Naturally, with so many brothers and sisters, she would often be surrounded with even uproarious merriment, but such did not seem to awaken an emotion. There was one very trying time in her home when the mother, suffering from influenza, had a pro-

tracted and serious illness. "She was dutiful during this time," said the mother, "but no more affectionate than usual." Were it not that I had met some cases of a similar nature, though not many, which led me to make observations, I would not have been able to account for this case. But from these observations I had been led to believe in the existence of dead souls. When we come across very energetic persons, we say that "they are all alive," or that "they are full of life," or again, "that they are all there." Why should it not likewise be permissible to say concerning such characters as the example I have been describing that "they are all dead," and that "they are not all there"? No doubt this state is connected with the brain. It may be owing to some inactivity or some impediment in the form of pressure on those portions of the brain that may especially govern the emotions or sentiments. As a matter of fact we meet with people in every day life, of various ages, whose mind seems to be so locked up as to be inaccessible. Tell them, in the most fervid and graphic language of all the deadly tragedies of life, and not one emotion awakes in response: tell them of all the joys of life and it is just the same. There are dead souls in families and in nations. Let us recognise it as a psychical fact. Like most pronounced psychical states this condition is sometimes inherited. One of the female ancestors of this girl was educated in a convent. She had manifested similar characteristics. Possibly this was the result of the suppression of many human emotions in the course of her special education.

XI.

An Excellent Teacher.

In our present study we have a head denoting almost an ideal mind. It is not strange that we occasionally come across such a high-class mind, but it is strange that we do not do so oftener, considering the many millions that go to make up the nation. Think of it, only one Shakespeare in over three centuries. How many millions of people have lived and died in that time. No doubt every mind has its own peculiarities which make of it a special personality, different from all others; but mixed up with this difference is a sameness that runs more or less through the race. In all the English books that have been published, conveying to us such a multiplicity of thoughts, good, bad and indifferent there are but

twenty-six letters. It is in the letters the sameness is, in the combining of them comes the difference. So have we all forty-two faculties, the aborigines in Australia as well as the Englishman who has had a long course of training at Oxford. It is in the utilisation and combination of these faculties there comes the difference. Yet there are minds that are beyond our classification, they stand out so exceptionally different from all others, like certain pieces of music. This girl was brought to me on her twenty-first birthday. Some time previously it had been a promise of her grandmother's; the mother died a few years after the girl's birth. The grandmother was a highly educated lady of a well-balanced mind and possessing a more than ordinary amount of wisdom. Since her own children had grown up she had made the training of children a special study. Her reason for this was to some extent owing to some of her own children not having turned out as well as she expected. This failure she put down to injudicious training. For many years she had made critical observations upon the usual and standard methods of training children, both in their infancy at home and their childhood and youth at school. She likewise devoted much of her attention to the many books written upon this subject and the various theories laid down therein. One of the results of this studious application was the production of a book which she called *A New Method*. This was printed for distribution amongst her friends, but she presented it also to the teachers of some hundreds of schools. She likewise made a very special study of phrenology, and more especially Combe's *Constitution of Man*, and was guided by it. The next result I had before me in the formation of the girl's head. The information this lady gave me was most interesting and instructive. She had watched the growth of this head just as they watch plants in Kew Gardens in regard to specialities of development, noting and recording growth of brain and comparing it with mental manifestation. Her conclusion was that you can shape the head by shaping the thoughts. Whatever she made an effort to cultivate, the head responded in enlargement. If a few hundred parents would do this, and let us have the result, it would be an immense benefit towards a scientific arrangement for the training of children. Until we have a generally accepted scientific arrangement, training will be of such a haphazard nature that the bad will be produced alike with the good. This girl's head was almost perfect in formation, from both an artistic and phrenological point of view. The activity of the brain, the

general health and temperaments were all in harmony. There was such an air of health and vitality about her that you could not but feel impressed—impressed with the grandeur of health—a healthy mind and a healthy body as seen in a physique where each part seemed to be made in the most exact harmony with the whole. If there is one thing more than another pleasantly impresses the human mind, leaving a happy memory that is healthful to the recipient, it is such a development. This head, according to its measurement had, first in order, height, denoting moral power. The next development was in front where we recognise the indications of cogitating and reasoning ability. Then came width across the back of the upper portion of the forehead from whence would come imagination and refinement. Over the region of the eyes there was a fullness where the artistic and musical faculties are located. The social faculties at the back of the head had a fair share of brain, while in the immediate neighbourhood of the ears there was a fullness, denoting quiet energy. The aspiring faculties at the upper part of the back of the head were but moderately developed. Language, denoted by a protuberance in the neighbourhood of the eyes clearly indicated a memory of words and facility of speech, while the circumference of the head, at the base, was twenty-two and a quarter inches. Now this is what I should call a model, almost ideal head for a girl of twenty-one.

We stated that the top of the head, or the coronal region, was larger than the other groups of faculties, and this ought always to be so. This statement we should like to impress, as we think it of great importance in the education of young people. We say in the education, because we believe that by education we may increase or decrease brain quantity in any region of the head, in the same way as we may increase any particular set of muscles in the body. How it is that educationalists have forgotten this is somewhat strange. The reason probably is that they are so taken up with mind manifestation or function that they forget the brain construction that is requisite to that function. Indeed, apart from the school of phrenology, but little scientific observation has been made upon mind in conjunction with its organ, the brain. Some there are who think that if the front lobe of the brain, where the reasoning organs are located, be developed and educated, it is all that is required for all of the exigencies of life. In other words, that all we require is reason for our guidance, as either individuals or nations. Against this idea I should like to

make a very solemn protest. In order to support this protest we have only to consider national histories. Therein we will find the most terrible tragedies, the most awful brutalities enacted by men to whom we must allow a more than ordinary amount of the reasoning faculties. If we calmly observe the political and social history of the present day, of even the present hour, through the medium of the press, the platform, the parliament, and general literature, we will discover individuals, societies, and united bodies of men whose actions denote a considerable amount of reason, but who are a scourge to society in general, a disgrace to civilisation, an impediment to wise progressiveness. A reign of reason, where the moral faculties would be weak, would be a reign of brutality, and, if moralists do not make a strong effort, the schooling of the present day will usher in that reign. Without saying any more under this heading, I think we may take it for granted that every well-balanced mind will accept that for which we are, to some extent, pleading. What benefit shall we derive from this acceptance? We shall so educate our children as to try to place the moral faculties in the ascendancy. The question may be fairly asked if reason and morality are, in some items apparently opposed, which should give way? In such a case, to let reason give way would be wisdom. This is just the very essence and marrow of wisdom. Many thinking men, through life, must have observed that on important occasions they have acted in direct opposition to the suggestions of their reason, and the result has been success. "I did it, though at the time my reason told me it was utter folly, it was stupid; and I am now glad I did it." This has been the experience, not alone of ordinary men, in connection with the actions of ordinary life, but of men who held the reins and destiny of nations. To do right because it is right is the logical outcome of moral faculties. Let us come back to our study. I should like to give some idea of how I would dispose of a girl possessing such a head. With the requisite training she would make a most excellent teacher. Next to matrimony and motherhood, I consider teaching, for women, the highest office in the State, to which she can be put for the benefit of the State. To impress the thoughts of this well-balanced mind upon a dozen or a score of children would be, in my estimation, deserving all the honours we could bestow upon a life so spent. Think of that dozen or score of children influenced by such a high standard of morality, as we should expect judging from the height of this head, combined with such a clear and intellectual

grasp as we should conceive to emanate from the frontal region of this brain. It is not alone cold morality, and reason colder still; but the affectionate and imaginative side of such a mind would put life and soul into beings otherwise frozen and dead.

XII.

Unevenly Organised.

She was a girl whose age was about ten. Her head was very uneven. So much was this so that I was forced to set it down as an abnormality, which I scarcely thought to be a birth formation, but the result of education, or probably the absence of it. This unevenness was even perceptible to the eye, notwithstanding a thick covering of short hair of a bushy nature. When the hand was placed on the head this unevenness was astonishingly pronounced. The hills and hollows were most remarkable. The more prominent of these hills were represented by the organs of hope, combativeness, self esteem, firmness, benevolence, conscientiousness, acquisitiveness, alimentiveness, and locality. Some of the hollows were concentrativeness, cautiousness, approbateness, while all the domestic faculties were unusually small. The brain was average in size and of an impressionable nature. The temperaments were fairly well balanced, the nervous a little in excess. The general health seemed to be, not alone good, but even robust. This combination of mental faculties denoted much strength and much weakness. Those larger organs would manifest great force but, owing to deficient concentrativeness, the force would not be of a sustained nature. Owing to brain sensitiveness the larger organs would be easily excited, but the excitement would be of a spasmodic and even hysterical nature. Hysteria is probably due as much to a badly balanced brain as a diseased nervous system. The faculty of secretiveness being weak, there would be but little check upon the immediate manifestation of the emotions. For this reason thoughts would instantly be put into language, irrespective of suitability or consequences. This oftentimes is so with adults as well as children, though more harmful in adults, as their language bears more weight. One allows that it is pleasant to hear a child giving expression to its thoughts without contraction from either tactfulness or fearfulness. More especially is this the case with a child who has a well-balanced head. But when this is so with a child who is unevenly organised, as in the present case, the result is sometimes not very

pleasant. Said the mother, who brought her, "Her language is sometimes beyond repeating and extremely provoking, but at other times it is as good, as kindly, and as loving as one would wish." This statement certainly coincided with the conformation of the head. First, we had the sensitive brain, as liable to instantaneous impressions as a barometer is to heat and cold. Secondly, we had the faculty of combativeness, which, on the slightest opposition became aggressive, even to bitterness and to passion. Then we had small secretiveness and cautiousness, denoting want of restraint. The outcome of this was the language of resentment, emerging from faculties possessing for the time being an abnormal amount of force. Under these circumstances, no wonder for the mother or others listening to her to conclude that the child had an ungovernable temper, which conclusion was perfectly just. Children of this formation of head will have ungovernable tempers. This is not, at all times, the fault of the children, but the fault of the training, as it was in this case. The mother's idea of training was to let the child grow up as natural as possible, to let her have her own way, to interfere as little as possible with her inclinations. This system she carried out for some years until the child gained the upper hand and took the reins, loosely held, entirely from the mother. This was the relationship of child and mother when the former had arrived at the age of ten. As one could see from the formation of the head it was not all antagonism between the child and the mother, for there was benevolence and conscientiousness strongly developed. The consequence of this was that at times, when these two faculties would become excited, she was the kindest, most obedient and affectionate child imaginable, and was ever ready, with tears, to ask forgiveness. But all these mental phases and moods of mind were constantly changing and interchanging one with the other. There was no character except indeed the character of change and instability. There were no deeply rooted principles which every child should have engrafted into his or her mind. There was no self-control, so, which ever way the sensitive mind re-acted to impressions, it did so with the force of passion. One can imagine how this child will be as a woman, as probably a wife and mother, with various responsibilities. Life will be a burden both to herself and those intimately connected with her. What was the fault of the training? The absence of discipline. The discipline of obedience, method, arrangement, order, self-control, if neglected in childhood, will result in a life of passion, emotion, temper; it will only bring forth thorns.

*XIII***A Small Head.**

Study thirteen is a man whose age is nigh to forty. Our portrait is taken as much from his own words as our phrenological observations. Having taken an interest in our subject, and he living not far from me, I had been able to converse with him on various occasions, which enables me to use colours which might otherwise be less accurate. He was much taller than average, very slight, unhealthily pale, and rather infirm when walking. His occupation at the time was that of a humble assistant to a photographer, with no anticipation of obtaining any better position. His head was much below the average when compared with the great length of his body. The executive faculties were small, which is indicated by a head narrow in the region of the ears. The intellectual and moral faculties occupied the largest portion of the brain, that is, the front and top. His domestic faculties were below average, therefore he had no intention to take upon him social responsibilities. His head, he told me, was about the same size as it was when he was fourteen years old. Therefore I would take it that his head had been large for a boy of fourteen, though it was small for a man of forty. There are many cases in which the brain stops growing at a very early age, in the same way that children stop growing and remain small during life, though as children they may have been considered large and giving good promise of physical growth. It is sometimes so in regard to mental growth. In early days we have perceived a sudden putting forth of shoots and buds which have never blossomed or borne fruit. Thus have the anticipations of parents been oftentimes blighted. Alas that it should be so, for it is seldom that there is a necessity for it. It is often the result of over-pressure through ignorance, as the case before us will show. The parents had decided the course their child was to pursue when he was about eight—he was to work hard for all kinds of certificates, prizes, and scholarships, which would finally lead to a civil service appointment. This was their ambition for him. As the parents were poor, he would have to work hard for the necessary education. All this was impressed upon him, either directly or indirectly. It was the conversation of the ambitious parents, especially at meal times, to which the lad had constantly to listen. He not alone understood what was expected from him, but entered into the

desire and aim. It was a race for an appointment, and, by degrees, in the running, he warmed up to it, and ere long was enthusiastic. The parents were happy. In the first years he soon got up with others of his own age in the same school. He soon outstripped them. A little longer and he left them far behind. School visitors took note of this race and cheered him on. Better if they had cheered those who were behind. This they seldom do. It is the bright and willing boy who is going ahead, with all the energy of nerve and muscle, that receives the spurs that send him further on. The master, not unnaturally, thought that he should participate in the profits of the run, so he joined with the others in stoking on the fuel, increasing the steam and speed by exhibiting him for the laudation of the visitors. He was trotted out on all available opportunities. The school was a private one, and the master's own; the boy was an educated mental gymnast. The parents and guardians for miles around, at the end of the various school terms, listened in amazement to abstruse questions, and what they were told were clever replies, for they themselves could not understand. They expected that their own Johnnies would do the same head over heels exhibition. The parents of this boy were oftentimes surprised, but not alarmed, when in the silence of the midnight there came to their ears, from the little bed of their little boy, strange foreign words mixed up with subtle calculations, embracing millions and billions. They stood over the little bed at times looking at the flushed face and the frown-puckered forehead. Over this they often laughed as they tried to repeat the midnight dreams at the breakfast table. They even boasted not a little of it to their most intimate friends, who had complained of the backwardness of their own children with feelings not unmixed with envy. Thus was it with the boy up to about fourteen. Prizes, certificates, scholarships were hung about the best room to the gratification of the parents and the no little pleasure of the master. The supreme moment came for the boy, the parents, and the master. It was an important examination. The results of years were to be manifested and to some extent paid for. A long wished-for prize was dangling in the near future. The boy during the last few years had grown tall, lank, thin, and bloodless. The fuel was now burning for the growth of both body and brain. When the examination papers were placed before the boy he could not fill in a reply even to the simplest question. His mind became a blank. This was succeeded by a fit of sickness. This sickness

was the angel that came between the boy and the ignorant teacher and parents. It stopped the work of destruction of brain cells and nerve tissues. But it was late; and the boy is now a man shuffling through life as well as a weakened brain allows.

XIV.

Making the most of it.

He was a man with an average intellect, average opportunities and average education. When I saw him first he was probably about thirty-five years of age, he is now about fifty. I am, to some extent, acquainted with his life between these two periods. There was nothing in this life of an abnormal nature; no extremes in any direction, so we will not have to use very dark or very brilliant colours. Therefore this picture may seem to some to be rather unsatisfactory, for, to most people, there is but little pleasure apart from those things that are sensational or very impressionist. Few care for the softer melodies of life, the subtle undertones, the delicate shades. Yet these are the factors that go towards the composition of the truest and most enduring happiness. Our subject came to me in the usual way and I perceived a head of an ordinary nature. It was twenty-two inches in circumference. The principal portion of the brain was divided between the moral and social faculties. The intellectual lobe was average in size. The base or animal portion of the brain was fairly developed, yet it was well under the influence of the moral and intellectual regions. This man was rather small in stature but seemed to be well developed and healthy. I told him that he had capabilities from which he might derive much enjoyment if he would confine himself to an ordinary and average life, that he was not to encourage any ambition towards competing with others for high places in society, or positions of dignity, or the amassing of money by trade, or the responsibilities of large expenditure in any direction. I told him that he was suited for a domestic family life, and that his chief occupation should be where he could reside in the country; that if he could see his way to gardening or farming, or some pastoral employment it would suit his mind and temperament. I perceived that he had the organ of language somewhat large and told him so; that he would take a pleasure in obtaining information through the medium of books and that, if he had received the requisite education, and devoted his mind to the study of some one subject, he might make a speciality

and write a book on it, and thereby convey his knowledge to others, for he would be a close observer of things connected with nature, and had abilities in conversation enabling him to impress others with his ideas. These are certainly some of the chief qualities required to write a book. He was good at observing favourable opportunities for the building up of his life, and taking advantage of them. He likewise possessed that seldom to be met with organisation which is able to extract pleasure from what is, to others, infinitely small, extremely common and almost contemptible. This came from the strength of his perceptive faculties and his appreciation of the beautiful. In small things he saw beauty and beauty gave him pleasure. There was more beauty to him in a living insect than in an inanimate gem. A mind of this nature could not help itself in the constant discovery of happiness. Happiness would be thrust upon the man and the man was capable of taking it in. Happiness is thrust upon us all, more or less, but we are not all capable of receiving it. Some reject the grapes that hang upon the vine-clad doors of their own houses because they cannot get those that are growing beyond their reach, so live a pining and complaining life. I had several opportunities, some of them very lately, of seeing this man in his own house in the country. I do not know that I have ever come across a happier minded man or one who has produced more happiness from apparently small resources. His house, or rather cottage, consisted of ordinary brick walls placed in the centre of about an acre of ordinary soil. It being out of the way of other habitations, the rent he paid, on a very long lease, came to only a few pounds per annum. But those brick walls and that one acre of land were so beautifully and artistically decorated as to constitute a very paradise of beauty. Those beautiful leaves that twined around his cottage, that climbed up to the highest brick of the chimney, that spread themselves along the roof, both back and front, that drooped in festoons of exquisite colouring by doors and windows, were the result of this man's organisation. Those roses of pink, of red, and of white; the climbing geraniums and purple wisteria, the jessamine, the honeysuckle, with many flowers of other names, formed this little brick cottage into a huge bouquet scenting all the air. Let us remember again that all this was the result of this man's organisation, he utilised to the best his limited abilities and made the most of what would be to many but poor opportunities. I walked with him through his well-hedged garden. So far as I could perceive, inside of that acre there was not one spot that was not utilised and made to

bloom with beauty. The flowers and the fruit that this man cultivated, though very limited, were looked upon as prizes to be well paid for by those who were able to afford to purchase them in the neighbourhood. But it was not out of this he made his living though it helped. He had, at a yearly rental, a piece of ground adjoining his garden consisting of about three acres. The rent was a mere trifle, owing to the landlord being incapable of giving him a lease; at the same time he had every assurance of being left on it for an indefinite period. This he had made into a fowl run. The breeding of fowl and the production of eggs were his speciality. After he left me, on the first interview, he said to himself, as he told me afterwards:—"My abilities and opportunities are limited, and I must make a speciality." After thinking over the matter he concluded that this speciality would just suit his limits. He procured books of the latest date on the subject, and now he is a well-known man, the author of a well-known book on poultry farming, and the proprietor of one of the most extensive farms of the sort in England, and he is likewise considered an able lecturer on his subject.

XV.

Most Cheerful.

Our fifteenth study was an elderly man, probably not far from sixty. This I inferred from his conversation, otherwise I should have taken him to be much younger. In fact, he was the most youthful looking man for his age that I have ever seen. No wrinkles, no grey hairs, no indication of worry or trouble. It seemed as if life had gone very smoothly with him. There were a few lines running straight from the corners of the eyes in the direction of the tips of the ears. Most likely these had evolved from smiling, good humour, or much laughter. The general expression of the face went to confirm this conclusion. He was one of the most cheerful and happy-looking mortals that one might find after a lengthy search. His state of mind could not have come from thoughtlessness or indifference to things in general, or purely from self-satisfaction and egotistical conceit, for his reflective organs were by no means small, while the faculty of benevolence would undoubtedly have been constantly active, and of a broad nature, the latter being indicated by the organs of imagination. If self-esteem had been a ruling faculty, which it was not, this contentment and happiness might have come, as it

does in some, and those not a few, from self-appreciation. The general formation of the head, more especially the organs of hope and benevolence, indicated a more than ordinary capacity for happiness, and more than ordinary abilities for the obtaining of it. All those organs more especially connected with physical life were well developed and would have kept him in constant touch with all things that gave enjoyment to the senses. The sense of sight, in conjunction with large perceptive faculties, enabled him to perceive many valuable features that appeal to the sight. The sense of colour was one of the faculties that seemed to give him most pleasure. He had an intense admiration for colour in its various shades and delicacies of tone. To him all nature was most charming on account of it. This made him look out with pleasurable anticipation for those seasons of the year that gratified this sense of colour beauty, while morning and evening were specially made for the object lesson and general exposition of the loveliness of colour. "To me," he remarked, "life would be worth living if it were only for the purpose of gratifying my pleasure in colour." He told me that he had developed this taste, that he had been brought up in the city where he had spent many of his years, during which time he could not remember ever having felt the slightest gratification from his sense of colour. Circumstances pitched his tent in the country where, for the first time, he perceived a beauty previously non-existing to him. This pleasure increased until it became one of the pleasures of his life. His appreciation of form gave him pleasure, though of a lesser nature; he said that he was cultivating it, and that he felt more pleasure this year in observing the formation of objects, especially the objects of nature, than what he did last year. "The other day," he said, "I found myself examining the leaf a tree, its shape and the veins that run through it, with an amount of pleasure that I consider very valuable. Every source of pleasure that the world conveys to me adds to the value of the world as well as to my capabilities of perception." Let us pause here, and think over this man's observation, for we are dealing with a truly philosophical mind. By cultivating our faculties of perception, of reflection, of imagination, we increase the value of the world, at least its value to ourselves. This is practical, is it not? Here we have a source of wealth, every one of us, have we not? We need not go to Klondike in order to increase this wealth, need we? We need not enter into speculation or expenditure that may finally ruin us. Oh! the wisdom of it all, the philosophy of it all. His happiness was not confined by any means to the ability

of his perceptive powers to recognise beauty outside of himself, for his faculty of benevolence made him a kind man, and he derived an immense amount of pleasure from his kindly and sympathetic feelings, and the absence of all those jarring and discordant notes that are produced by unsatisfied ambitions and egotistical leanings in various forms. No wonder that he looked youthful and that smiles and laughter had left their hieroglyphics upon his face.

XVI.

Causing Premature Decay.

Our sixteenth study had an ordinary sized head, that is, almost twenty-two inches in circumference. The peculiarity of it was its unevenness. He was rather tall, long, and gaunt. The bones of his body seemed to be as unequal and uneven as the bones of his head. He looked older by about ten years than he really was. He did not tell me his age, but deducting the ten years margin for exceptional wear and tear, which was denoted by the shape of his head, he was probably a few years over fifty. When a head is thus exceptionally uneven we expect that the internal working of the brain will be upon such a scale that the demand upon the nutriment will be in excess of the supply, causing premature decay. The organs that were exceptionally pronounced were self-esteem, acquisitiveness, combativeness, and cautiousness; while conscientiousness, benevolence, spirituality, hope, and veneration were rather small. Here was a combination of mental characteristics which by no means tended towards the elevation or happiness of the man, and the active state of which had a tendency to vitiate and demoralise all his life. The wearing effect of these elements would be disastrous to all happiness. There was another mental ingredient of great importance to be considered, this was the intellectual. Now, the intellectual was such as to enable this man to know himself. He knew that he possessed those characteristics mentioned to a harmful extent. He knew that he was egotistical to the extent of the most intense selfishness. He knew that he had an intense thirst for gains, though he was in a fairly independent position. He was absolutely disgusted with this desire, which often tempted him to the verge of dishonesty in getting, and to the verge of meanness in his methods of keeping and spending. He was quarrelsome, even in the most trifling matters, seeing constant opposition where not intended, and magnifying the

slightest difference of opinion, whether expressed or read, even to the point of bitterness. His intelligence told him distinctly that this was wrong, that it was unreasonable, that it was folly, that he was the loser, the sufferer. He had but little benevolence or sympathy for others under any circumstances. He observed other people's sympathy towards each other, he saw and read of the most benevolent actions, but could not perceive any feeling or sensation of sympathy or benevolence in his own mind. In fact, he had no appreciation for humanity, except so far as it added to his own comfort and convenience. He had no religious principles, he did not possess the slightest sensation, so far as he could see, of anything connected with the spiritual. He could not understand people praying, keeping the sabbath, or attending churches. Still his intelligence often told him that there must be something in it, through so many deriving happiness from it. As for respect or veneration, he did not know what it meant, except when applied to current values and all that would help towards material enrichment. He was, in fact, in this respect not simply an agnostic, but an out and out materialist. This state of mind thoroughly agreed with the conformation of his head. Yet in his life, his everyday activities in connection with his own home, for he was married and had children; in connection with the community in which he lived and the state of which he was a unit, this man was, in his conversation, in his intercourse with his fellowmen, and all his actions, so far as they could be observed and criticised, quite the reverse of all this, the reverse of his organisation, the reverse of his own inward feelings and sensations. To be this reverse, to lead one life inwardly, and another of an opposite nature outwardly, was the great hardship of his life. It was a constant crucifixion to him. The perpetual fight between what he thought and what he did made him appear fully ten years older than what he was. Why this fight? Why these two lives of contention? It all came from the one word—Duty. This man was, and fully knew that his organisation was much below the standard of his fellow men, but duty led him to emulate them in all good works. He was one of those men who will tell you that it is hard to live, that it is hard to do right, and that it takes all their time to keep watch over themselves for fear that they should not remain at least on a par with their fellow men in all things set down as virtuous. Though he did not know what benevolence was he was one of the most benevolent men in the community. Though he had

no sensation of the spiritual, he was one of the most punctual attendants at his place of worship. He would take advantage of none, and was punctual in his undertakings. Though he felt aggressive he was so yielding in his disposition as to be considered almost weak-minded. Though self-esteem made him egotistical, he placed himself the last, while others he pushed forward. This was considered almost a fault in his character. But none of these virtues were a pleasure to him. They all emanated from the promptings and spurtings and whippings of duty. It was all duty, duty, with him from first to last. It was the schoolmaster that did not lead, but whipped him along the road of life.

XVII.

Thoroughly Sound.

The head of our seventeenth study was a contrast to that of our sixteenth. It was that of a man nigh to his seventieth year. He was full, robust, healthy, and thoroughly sound, with all his vital energies in full vigour. He had a well-balanced temperament, leaning a degree in favour of the vital. His head was large, twenty-three inches in circumference at the base and high in proportion. Of the three principal divisions, mental, moral, and animal, the moral had the most brain, giving height to the head. Evidently, according to phrenology, it would be easy for him to think in harmony with all the generally accepted rules of what the highest thinkers of our day consider to be right. Therefore it was easy for him to act. In fact, the inference which the formation of this man's head presented, in conjunction with his temperaments, according to the science and philosophy of phrenology, was that it would have been painful to him to have done what was wrong, though, of course, he might have done what was wrong through ignorance, misunderstanding, or mistake. Here is presented to us a phase of psychology, worthy of the deepest attention. In our previous study we had presented to us a man whose mind was so opposed to right that it was painful to him to do it, though he did it as a matter of duty. Here we had the reverse, a man whose organisation was so harmoniously developed that right-doing became natural and pleasurable, and whose principal motive, and in fact only motive for doing right, would be that of pleasure and not duty. The question is presented to us in this which may seem a problem to some—which is best, for virtue to be a matter of pleasure or

duty? Duty often means thorny ways. Pleasure, flowery ways. Now this man afterwards distinctly told me that the only law he recognised was pleasure, and that, so far as he was concerned, he did not know what duty was, except that it might, in some manner, add one to the many active pleasurable resources of his mind. Judging from the conformation of his head, I could thoroughly understand his feelings. If I had not phrenology to help me I could not understand him in considering it a virtue to believe that pleasure was the chief aim of life. Both from the conformation of his head and the man's own remarks I fully perceived that pleasure—personal pleasure—the gratification of feelings, emotions, sensations—was here the chief, if not the only aim of life. Furthermore, all existence outside of himself was utilised for this purpose. With him duty was nowhere as a motive for action. Before we condemn this mental characteristic, let us analyse the man's mind as it is presented to us in the formation of his head. The moral and ethical faculties, being in the ascendancy, every right action towards a man or an animal gave him pleasure. Knowing this, he would do right, not from the sense of duty, but for the sake of the pleasure he would receive. He permitted me to question him, therefore I took a liberty I otherwise would not have done. "If you saw," I asked, "a man whom you knew was starving, or perishing with the cold, or houseless, and you were in a similar position with the exception of being the possessor of a shilling, would you give a portion of that shilling to the man as a matter of duty, to save a fellow-creature from dying, seeing that he would have no other resources?" "No," he replied, "if it were a matter of following out the cold calculating lessons of duty, which now has its scientific frontiers, I don't think I would do it, yet if I refrained, it would be with feelings of regret. I would do it from pleasure. I know what the pleasure of helping my poor fellowmen, in a minor way, is; but the joy of conveying pleasure to this poor famishing man, even to the saving of his life, though through self-denial and deprivation, would be so immense that really the debt would be upon my side and not on his. What I mean is that his desolate condition would be the means of contributing to my pleasure, through enabling me to relieve him, which would cause me to feel more the recipient than the giver of pleasure." Let us not be astonished at the form of this reply, for our study was what is known as a family lawyer. "Do you not attend public worship as a matter of duty?" "No," he replied, "why should I call duty that

which is a pleasure. I go because it pleases me, it is no hardship to me." This, too, was denoted in the conformation of his head, spirituality and veneration being large. Again I questioned him. "As you have given me the pleasure of critically questioning you, in order to help me in mental investigation, let me ask you if, in the course of your professional career, you do not come across many temptations to do things that you are conscious would be wrong, in order to add to your income or reputation?" "Not one," he replied, "actually not one, though I may say I have had a career of half a century, as I assisted my father, who was a lawyer before me, in the same house I am now living in. No doubt crooked ways have presented themselves to me, leading possibly to increased income and reputation, but they have never been a temptation, and I will tell you why—because of the absence of pleasure. This is the only inducement I acknowledge, and doing right, so far as one can conceive what right is, is by no means a small pleasure. Inherent morality gives the pleasures of a sybarite. The Spartan 'duty' is its substitute. Which is the more desirable?"

XVIII.

A Salvation Army Man.

He was a Salvation Army man, holding a very inferior position. The circumference of his head was below average, under twenty-two inches. Notwithstanding that he had an active brain and the quality of it was above average, I could easily perceive that he was inefficient. This inefficiency was mostly due to the conformation of his head. If the head had been well formed, the activity of the brain and its quality would have made up for deficiency in size. The moral region of the head unmistakably predominated over the other portions, the organ of conscientiousness taking the lead. Spirituality came next, while benevolence was almost equal to it. The organ of hope was only average, while that of cautiousness was larger, dominating it. The perceptive organs were a little below average, while ideality and sublimity gave vividness to the imagination. Here was a mind possessing qualities leaning strongly to the good and virtuous—a kind hearted and trustworthy man, very anxious under all circumstances to live an upright life. He was a man of much patience and endurance though liable to times of despondency. There was no indication of one single phase of viciousness in any

direction. Now if this man's circumstances had been any way favourable he would have gone through life void of offence, deserving a fair amount of respect and kindly feeling from all having a knowledge of him. But he was not successful in the ordinary sense of the word, not successful at any time or anything. In fact this well-intentioned, thoroughly honest, sensitively religious man, was a decided failure in all his efforts to gain a living by industry and application. He had tried many and various ways for the obtaining of an ordinary and simple livelihood. The competition of others constantly pushed him, more often roughly than gently, on one side. He had odd jobs such as cleaning windows, running errands, stable work, scullery work, and as a boot black; but no one would keep him for long. He was inefficient in all occupations. He then took to selling things in the street, such as bootlaces, cheap toys and flowers. He was pushed out of every place, and as a weak one he went to the wall. Now we want to know seriously, seeing that we have such a good man to deal with in regard to any mental, moral, and other characteristics, why was he such a failure? I must state here that much of this man's life was lived, more especially at night time, in the various night shelters in the city, where he had to associate with, not alone, failures like himself, but many of the demoralised and most vicious characters of the Metropolis. He had thus spent the whole of his life as far as he could remember. When I saw him first he was about forty. From a phrenological point of view the cause was plain, and to be easily found in the deficiency of his organs of self-esteem, approbateness, combativeness, destructiveness, alimentiveness, acquisitiveness, and vivacity. That is, he was deficient in the aspiring, self preserving, and executive organs. Except under special training and special supervision, this man could not have been otherwise than what he was, a constant and repeated failure. Still, if he had known the causes of his failure, and had removed these causes by the developing of these powers, he might have been, at least, an ordinary success. In coming across the Salvation Army he found that which he had been looking and groping for all his life unsuccessfully—congenial companionship. He found brotherhood. Arms were thrown around his neck when upon his knees one night at one of the barracks. The contact saved him—saved him socially. It is of his social salvation I am talking. He never felt anything like that before. All his lifetime he had thirsted for this friendship, but never had one drop to cool his parched tongue. What he had hitherto met with was competition, cunning, craft

self-assertion, bullying. What a change from all this to the friendly grasp, and ever helpful "God bless you" of the Salvation Army lad or lass. All this was congenial to the peculiarities of his organisation, conscientiousness, spiritual, benevolent, and imaginative. I saw him some time after my first interview. The change was marvellous. It was indeed a new birth. His face glowed with the brightness of the inward man. His eyes laughed with truest happiness, while his voice was that of a soul anchored in the smoothest waters, and thoroughly contented. He was working on the Hadleigh Farm. He enjoyed it more especially on account of the companionship, the fraternity, the brotherhood. He was not even a "Boss," and did not want to be. He was an ordinary working man—working under conditions suited to his organisation.

XIX.

His Weak Point.

Our nineteenth study was a man of about forty; he appeared at first sight to be one of good general capability. He was rather stout—vital temperament—average height, florid complexion, active circulation, curly hair, the colour of which was brown of a rather light shade—nervous temperament. His dress was in itself a certificate of quiet conventional respectability. He might have been a deacon or churchwarden, a Sunday School superintendent or teacher. He was such a man as you might have found at Exeter Hall mid-day meeting, or at a lecture to "Young men only." There was nothing in his appearance to suggest even to the most critical observer, anything in the shape of a life occupation requiring application, stability, resourcefulness, or responsibility. You could not imagine that this man had spent years of his time at any special pursuit for a special purpose. Still he might have been an agent for some undertaking not requiring studious or continued application, perhaps a canvasser, insurance agent, house agent, or wine merchant. If he had the influence of a name or a title, he might have done for a company director, who would have been useful owing to his inability to comprehend financial matters beyond his own fees. These were some of the impressions I received before I took the usual measurements of his head. This measurement, in conjunction with his temperament, quality of brain, and vital functions, showed me a man of abilities above average. The intellectual and perceptive group

were fully equal to the carrying out of much good practical work. So far as these organs went he should have been financially successful. He should have been in a position of responsibility, where he would have been his own employer, receiving all the profits of a resourceful mind. He should have been decidedly in a position over and not under others. He would have made a very capable preacher. This would have been my first recommendation if he were starting life, for he possessed, along with other qualifications, large language, agreeableness, and general suavity of character. He afterwards told me that this had been the ambition of his more youthful days. He had been a tract distributor and Sunday School teacher. He likewise had opportunities for the studies requisite, with many inducements to embark upon this profession. He made many efforts, but he failed! "Why did I fail, seeing that my desire was so strong, and as you say my capacities are not inferior?" he inquired. In reply, I referred him to the details of his head which I had already taken down. He perceived that while all the organs requisite for success as a preacher were marked large in degree, there were two organs that were small, necessary for success in every position of life, namely, concentrativeness and firmness. Here was his weak point, his stumbling block, his complete barrier to success. He would surely fail at any occupation where mental concentration was required, or where average will power was necessary. When this was pointed out to him he fairly acknowledged his inefficiency in respect to these two characteristics. He could not apply his mind to anything requiring study. For this reason, though he read, he could not remember. He could talk much in an abstract sort of way, but could not sustain a connected train of thought for even five minutes together. To trace cause and effect was beyond his power except in the simplest manner. He was much impressed with reading of a serious nature. His many impressions on top of one another appeared like a composite portrait made up of many features, blurred and indistinct. This state of mind was due to want of concentration. If, when a young man, he had known this, with a few months of easy training he might have developed this faculty to a degree of such strength as would have given unity to his scattered capacities, thus enabling him to satisfy his desire to become a preacher. As he acknowledged, he had but little power in the region of firmness—a new idea was enough to turn him off his track. In the hands of wife, children, and friends, he was constantly

moulded as if he were putty, into all manner of shapes, sometimes to his advantage, more often to his disadvantage; he possessed faculties that gave him good planning abilities, much foresight and judgment, which, had he a little more independence, would have been to his benefit. I cannot state what his occupation was; however, he told me that he had tried many things and failed at them all. In this one man we have an illustration of many men who possess abilities, some average, some good, some very good, notwithstanding which they reach the age of two and even three score years without succeeding in any special line. Though such may have had abilities required for the position their youthful desires contemplated, they have been disappointed in obtaining their wishes owing to the deficiency in one or two directions.

XX.

Unhappy though Successful.

Our present mental portrait is one by no means uncommon, especially amongst city men. His general appearance stamped him as a successful city man—successful business and its results. He did not appear to be by any means a man with a happy mind. Unhappiness was mostly denoted in the dull and objectless expression of the eyes and the general limp-like appearance, with an absence of that buoyancy and elasticity possessed by the happy-minded. The face was unduly wrinkled, while the skin had a shrunken, parchment look. The nose was long and sharp, rather pointed at the extremity, while the lips were thin and tightly compressed. The reason why I concluded at first sight that he was a successful man was that his planning and organising abilities, which are to be seen denoted in the front of the head, were very pronounced. His executive organs, at the side of the head, were sufficiently prominent to give the force requisite for the carrying out of his plans. His head was low, indicating a small amount of brain in the moral region. It was not altogether this conformation that suggested to my mind the successful man, but rather it was his large acquisitiveness. This organ was so prominent as to over-shadow all the others. It did not require a very minute measurement to confirm this casual glance. However, on an examination of the back of the head I was confirmed in what I had perceived in the front, top, and side. The back of the head was comparatively small. There would be but little affection connected with the social nature, but little attention

given towards friendship, conjugal love, parental love, or any of the many attractions of home. His mind, time, and opportunities would be utilised for the purposes of the master organ acquisitiveness. Acquisitiveness was the giant, all the other organs were the dwarfs or the slaves that had to be obedient, subservient. I could perceive that all this man's mind during all the years of his life had been bent upon the one purpose of acquiring. This desire must have commenced very early, because the social organs had not been left sufficient time to grow. The nutriment required for the growth of the brain had been so utilised by the constant activity of the planning and organising faculties, in order to give pleasure to acquisitiveness that the other faculties were starved. No care for friendship, because it was too expensive. No care for wife, children, or home, because too expensive. No time to indulge these affections, because such time was required by the planning and organising faculties, in order to gratify acquisitive desires. I placed all this before my visitor, only more elaborately. I pointed out to him all his losses in not having given a fair share of attention to those faculties which were now imbecile, incapable of giving the slightest gratification. I showed him how gigantic acquisitiveness had killed all the love element of his life—love of friends, love of wife, love of children, love of home. He lived in chambers and spent his time between his office and club. Well he had no wife, no children, no friends, and never desired to have any. He was successful as a merchant and a financier. Of this he boasted not a little. The memories of his various successes brought a flush to the parchment face and a brightness to the cold steel glare of the rather faded blue eyes. He had come to me to ask a special question. The question was this: could I tell him from the formation of his head how was it that after a career of hard work, which had in every case turned out to be so successful that he was now possessed of considerable wealth, yet such was the unhappy state of his mind that at night-time he could not sleep, while in the day time he was miserable? He had latterly separated himself from his business and tried to live some kind of a country life. He even thought of getting married, and with that intention had gone into society. But the more he thought of such domestic relationship the more fearful he became lest it would bring him more misery than happiness. In business alone, that is in the planning and organising of monetary schemes, he could obtain happiness. But this happiness was diminishing because he did

not know in what direction to use his vast accumulation of wealth, while the essence of his misery lay in the knowledge that, after all, others, for whom he had neither affection or regard, might perchance get pleasure out of it. Whether my replies satisfied him or not I need not say, nor what benefit phrenology might once have been to him in giving him some of that happiness he so longed for. As he went away, I thought this is one of those men who, making gold their god, are compelled at last to hand it over to some hospital or charity. Mr. Gladstone somewhere once said, quoting from memory, that there is no virtue in the opening of the hand paralysed by death in order to be bountiful.

XXI.

Spirituality Dominant.

Our twenty-first study is a lady. It is fully twenty years since I entered down my first notes concerning her characteristics. Since then I have added considerably to them, as I was in a position to make observations on her career, for the purpose of comparing it with the conformation of her head in conjunction with her temperament. In personal appearance she was tall, slight, a little willowy, and wiry. At first sight she appeared delicate and fragile. Were it not for a peculiarity of disposition, in all likelihood she would not have lived long. The peculiarity consisted in the strength of her faculty of spirituality, the influence of which was the prominent and all powerful feature of her life. There might seem some reason for thinking that this spirituality would have abbreviated and not elongated her life. The effect of it, however, was not to cause her to use up her nervous system, thereby shortening her life in mere abstract contemplations and longing expectations. The effect it had was to give illimitable hope in the scope of her life and the most perfect faith and reliance in the powers that are spiritual. Our study had to rely altogether upon her own intelligence and resources for a livelihood. Though oftentimes brought very near to want, she never suffered from this circumstance. These days of want were not days of despair, for her faculty of spirituality was such that she could perceive beneficial purposes under what would be to others the most adverse circumstances in life. I need scarcely say that she was a great reader of the Bible. Though she was very clear about the letter, so that she could give copious quotations, it was the spirit of the Book that

influenced her. This spirit was not confined to it, but she saw it all around her in the world outside herself. Everything had for her a spiritual side. As years passed on the activity of this spiritual faculty increased. Though she lives in the midst of busy and bustling life, and her occupation surrounds her with men and women who are all striving after material good, she holds on as completely to her own special spiritual ideas as though she were on the border of the Galilean Lake or with John in the wilderness. The present phase of this spirituality, as described by her, is that God communicates to her now, not alone through the Bible or any material messenger, but direct to her own soul by means of her brain. She tells me in a letter lately received from New York, where she now resides, that she believes she is a medium, but the only "control" she recognises is the Spirit of God. She says she lies down quietly, during which time she dispossesses herself of all worldly ideas until her brain becomes almost a blank. When in this state the Spirit of God utilises her brain to communicate with her, and these communications are of the most pleasant and hopeful nature contributing to her happiness more than all things else. She thinks all this is a preparation for some message she has to deliver to mankind, or some work she has to do where more than ordinary ability will be required. She thus lives from year to year in anticipation of the time when this work is to commence. She does not, however, live a life of idleness or mere sentimentality, but goes on working cheerfully at whatever her hands or head find to do. But she looks upon all she does as a preparation for a greater work. The faculty of firmness is largely developed—she possesses a strong will. It is a will of a quiet, steady nature, that does not intrude itself upon others and that is by no means boastful. Concentration is likewise large, therefore she continues on her even course of way without a break. She tells me that from the time she was ten years of age, nigh thirty years ago, she has had one steady purpose that has never grown less but increased with her age, though oftentimes assailed. This is concentration. She has large language and agreeableness. By the aid of these two faculties, as she goes through life, she impresses the necessity of seeing the spiritual side of life, demonstrating it according to her own perception. The reason and practical faculties enable her to pay due attention to the requisites of everyday life. She tells me that her reading and observation of life proves the insufficiency of reason to guide us aright in any direction, while she places great faith in the

instinctive portion of the mind. I give this sketch as that of a rather peculiar mind, yet I should be inclined to think that we have here to an extent the mind of those who have been our great reformers. It is from this faculty of spirituality that men have received messages that have inspired them with such courage as enabled them to make great historical epochs. However, for the ordinary minds of men and women of everyday life, who have to battle and strive with many causes of depression, and who are many times cast down, wounded, and hopeless, there is in this study a lesson, a magnificent recipe in the power of the faculty of spirituality. If it does not make us great reformers it will help to make us little ones. If we cannot become national reformers, we can become personal ones. Though it may not be so strong as to meet frowning destiny and even death with a smile, it will lift us out of the slough of despond, it will lighten our load, it will add many-fold to our happiness. It will save us from the abyss of materialism.

XXII.

Reason Paralysing.

I am about to describe a woman like whom, let us hope, there are not many. Still, it is quite possible that she has her appointed place for some good purpose in the great diversity of minds amidst the world's millions. This woman was, in every respect, a contrast to our last study. The size of her head was twenty-three inches in circumference. This, for a woman, is considered very large; it would be large in a man. Most of the brain was in the frontal region, that is, in front of the ears. That portion over the eyes was wide and prominent, so that the mass of brain in front was many degrees larger than the amount connected with the sentiments and instincts. In the region of firmness, self-esteem, and concentration there was much fullness, while the faculties of combativeness and destructiveness were considerably above average. The framework or bony part of the body, which we call the motive temperament, was in excess of the vital and nervous. The circulation was rather sluggish, though the breathing powers seemed to be tolerably good. She was about the average height. We have to consider size in regard to the whole body as well as the brain, for the brain is required for the two-fold purposes of being the medium through which the mind manifests itself, and the government of the whole vital system, for the movement of every muscle brain

power is required. This woman's brain, preponderating so much in the front, made her an observer and a reasoner. Her reason went no further than her observations, while her observations were directed by her reason. The limits of her sensation was bound round by observation and reason. Into the region of sentiment or instinct she never willingly allowed herself to be drawn. She may have had somewhat of an imagination, but her reason had paralysed it; if it intruded itself upon her, she scoffed at it as ridiculous. As for the faculty of spirituality, this was catalogued in her mind as almost contemptible. Her organ of language being prominent, she was able to tell me in a very clear and critical manner her mental wants and how she satisfied them. Her chief want was food for observation and reason. In order to satisfy this desire she made a study of Darwin, Huxley, and Spencer. Still her reason was not satisfied, and I do not suppose it ever will be, except, indeed, she makes an effort to recognise the other portions of her mind, which we have mentioned. It was with accents of delight that she told me how pleased she was when she read Herbert Spencer's "Psychology," and therein found, for the first time, how the mind was made by means of vibrations. "Oh, yes," she said, "it is all perfectly true, the birth of mind can easily be observed any day one likes to go down to the seaside and look at the vibrations of a jelly-fish. Constant vibrations, you know, produce a sensation and fix a sensation. During millions of years these sensations, by repeated vibrations, are increased, and it is perfectly easy to understand how, after some more millions of years, they become complex until finally, we have all the complexity of a Shakesperian brain, and thus are Shakesperian thoughts produced." This was what she called reason and observation. These speculative thoughts were to her ascertained facts, and all apart from ascertained facts was not worthy of the slightest credence. In regard to sentiments, either in the direction of spirituality, benevolence, hope, or ordinary affection in any direction, though she may have felt these now and again, yet they seemed to her to be so unreasonable that she quite hardened herself against them. Of course, she believed in vivisection, in fact, she considered sympathy in any direction a useless appendage that ought not to be allowed to grow, and possibly interfere with the workings of the intellectual faculties. This woman was annoyed at the folly of people who allowed, in any direction, either consideration for others or religious belief to take up any portion of their lives. Notwithstanding this state of mind, I could

easily perceive how shallow she was, as everyone must be who has only half a mind instead of a whole mind. Statements of a most preposterous nature she set down with authority of language and boastfulness of intellect. Those who did not believe in her were looked upon as very inferior indeed, and in a patronising manner she excused them. Though it may seem a little contradictory, before she left I discovered she was capable of very small talk, and had the infirmity of liking a certain amount of satirical gossip, which had not the virtue of an atom of humour. Notwithstanding her reasoning capabilities, she was hard, bitter, and satirical, as most people will be, in a more or less degree, who are void of the sentiments and the sympathies that are, one is pleased to say, to be found in such a large degree in woman.

XXIII.

The Mystery of Charm.

While it is in accordance with the best and most educated taste to admire external beauty in men and women, it is a great mistake to think that with external beauty internal beauty is at all times intimately connected. In my observations of people, beauty of body, in many cases, did not coincide with beauty of mind. On the other hand, I have observed minds superbly beautiful in mis-shapen bodies. At the same time, except many thousands of observations were made, one could not build a scientific theory in regard to how far the external appearance of the body harmonises with mental manifestation, except, indeed, in regard to the conformation of the skull's bony structure, which has been proved.

Our twenty-third study was a lady about thirty-five, whose physique was, apart from the head, in every detail so out of harmony that one could scarcely perceive one single well-formed line, not to mention a line of beauty. I have had opportunities of seeing our present study upon many occasions, in another country, where she lived, and I have looked most critically, yet in vain, to find in any feature one spot on which to rest my eyes with pleasure. All this was apart from the formation of her head; upon it, I could fix my eyes, as a phrenologist, with absolute pleasure, knowing what the formation meant, knowing what the mass of brain in the front meant, and the still greater mass behind that forehead meant, of combined intelligence and imagination, of ideas, ideal and sublime. I could fix my eyes

likewise upon a beautifully-rounded dome that formed the crown of the head, and there perceive brain capacity for the highest and most refined sensations of spirituality, of veneration, of conscientiousness, of hope. No one ignores beauty of features, but to the phrenologist, if a comparison is to be made, they are inferior to the beauty of thoughts to be found in the infinite depths of the intellectual and moral regions of the soul, which the conformation of the head reveals. Even if the individual upon whom the phrenologist looks is dumb, the head speaks in a language manifold more eloquent, because truthful, than the most ornate oratory. Our study was not dumb, by any means, but quite the contrary. She could talk, yes and she could find listeners, listeners worth talking to, listeners that could comprehend and revel in the beauty of her language and the sublimity of her ideas, listeners who came again and again, and could remain silent as they partook of the intellectual banquet that was spread before them, ever new. Though our study was strong in mental health, yet she was very weak, and even feeble, in bodily health, and was seldom to be seen out, except driving. She had her mind stored with knowledge of the best kind from every available source. It was not alone that she read and remembered, but she assimilated; thus did the minds of the greatest writers, the geniuses of every age and of many nationalities, become woven into her own. She had the peculiar ability to extract, like the bee, the honey from them all. I will not say that she had the art of conversation, but I will say that she had the gift, the genius of it. She knew how to apportion it out, how to mingle in the flow, feelings, sensations, emotions, with wisdom of the most critical nature, and it was all so natural, like the flowing of a beautiful stream, as clear as crystal. Like the stream, the beautiful thoughts, the magnificent conceptions, the sublime imaginations flowed on for flowing's sake. There was no effort at show, no assumption of superior authority, no desire for acknowledgment of superiority, no self-conceit that might have thrown a blight upon all this mental beauty. Men and women, many of them engaged in high-class intellectual pursuits, and who often quarrelled with each other in the bitterness of enviousness, seemed to forget, when in the presence of our study, all the foibles of their little enmities and to breathe a purer atmosphere. Added to these abilities there was another charm, and that was her voice. To describe the impression made by its beautiful silver sounds would be impossible, so soft and yet so clear, so free from monotony, so varied in its

tones, so suited to each thought or emotion it expressed. I will never forget that voice. While the features and general appearance came upon me like a harsh discordancy, the sweet gentleness and intense beauty of the voice thrilled me with pleasure. Thus there were two feelings almost at the same time, pleasure and pain. I have said no feature of the face displayed one line of beauty when critically looked upon, but the expression absolutely fixed the attention of all that was æsthetic and artistic in your nature. Therein you saw a soul full of intensity at one time, of the very essence of calmness at another, and between these two a thousand different phases. Let me conclude by saying that though dead she yet liveth.

XXIV.

Her Idol.

I have before my mind the face, the expression, and the general appearance of a woman, whose age was not much over thirty. As she stood before me she looked nigher to fifty than thirty. The face was unnaturally elongated; there were wrinkles on the forehead; the lips were thin and tightly compressed; the cheeks were sunken, while the jawbones were rather prominent. The eyes of a rather pale blue were changeable in expression, one time vacant and lustreless, as though all life was hopeless and a wearisome burden to carry, while at another time there was a feverish wildness in the expression. The clothes hung loosely on the body, which appeared to be but poorly fed. Yet the same clothes indicated that the position of the owner was not alone one of comfort but one of possible wealth. Here is one, I thought to myself, whose life has not been by any means smooth, one who may have a history worth recording, consisting of troubles beyond the ordinary lot. Yet there was a charm in her appearance that was capable of winning from the observer a certain amount of sympathy. The impression received was that of a woman with good thoughts and desires, though rather weak for want of capacity, one open to the many influences of every-day life, easily persuaded, though not of necessity in the wrong direction. My professional curiosity was intensely aroused to see if the conformation of the head would reveal to me the causes of this specially painful appearance. It was with more than ordinary care that I took my usual measurement of the head. Until I had done so I objected to receiving any information from the lady herself. No matter

how much one relies on ones own abilities, proof of their accuracy is appreciated. So with this anticipation I carefully went through my various observations, deductions and inferences. These I told to her, and had the pleasure of their fullest confirmation in a few details of her mental life. The conformation of her head denoted very large philoprogenitiveness, large cautiousness, large conscientiousness and spirituality, and small hope. The rest of the head was normal. I perceived that philoprogenitiveness, or love of offspring, was the leading influence and most exciting power of the whole mind. There was no faculty or combination of faculties that would divide with this the attention of the mother. All the love that her whole constitution was capable of would be sure to go in this direction. There would be no dividing of this love, apportioning some to the husband or other relation or some to a friend. Even spirituality and conscientiousness were secondary. The child would certainly come before God and all religious creeds and ceremonials, so that, if there were a choice forced upon her, God and creeds would go and the child remain. Though exceptionally honest, as conscientiousness was large, yet, if it came to a matter of necessity, even ordinary honesty would disappear, if requisite, for the protection of the child. Nevertheless, neither God nor conscience would be given up without a terrific struggle. This was where the battle was, where the contention of the sentiments and the instincts rent and tore at this mother's mind—for she had been a mother. She idolised the child. While the child was alive her faculty of conscientiousness told her that it was more to her than God. That often fatal habit of introspection was strong upon her, and, with hyper-criticism, she placed God before her and her child, and clung to her child as the superior love of her soul, accepting the condemnation with all its horrors, accentuated by her large spirituality and small hope. The child was never strong. She had an idea that it was the punishment of God for her idolatry. To try and save the child she made an effort to tear away that love which clung to it, and, so to speak, transfer it to God. This she found herself incapable of doing, and, to her horror, discovered that as she contemplated God her love did not increase but diminish. The faculty of cautiousness here had a direful effect in its anticipation of evil. Evil now and evil to come; the faculty of hope had not one small word of comfort for the distracted mother. The child sickened. She saw it growing less every day. The child died. Terrible to relate, such was her state of mind that she considered herself the

cause of its death. What could she do? She could not eat or drink or sleep while those burning thoughts were consuming her, while this great tempest of the soul was contending within her. Her idol was gone. Its substitute was chloral: her idolatry was killing her.

XXV.

Unconscious Repulsion.

Both in men and women, of all ages, there is often perceived a subtle charm which permeates their presence. Besides this attractive charm, similar subtle feelings of repulsion have been noticed. The source or cause of these feelings or sensations has been a subject of oft-repeated inquiry. These sensations that pass from one to another cannot at all times be accounted for by the external appearance of attraction or repulsion. Another fact is that personal appearance has at times opposite tendencies. We believe that the reply to this inquiry will be found within the realm of the mind—that the mind in itself possesses an element which is able to produce and manifest the power of attraction or repulsion. We have made an effort to analyse this subject. With others we have investigated and discussed it, feeling assured that something more than ordinary will be discovered in connection with it. As a speculative theory, to commence with, we said that an invisible power, attractive and repulsive, probably emanates from the mind, through the body, just as an invisible power passes through or from the magnet. But while this power may be in the body, there are probably forces that collect it, liberate and direct it, with increasing or decreasing influence. Our twenty-fifth study seemed to me to be a strong exemplification of this special power. Her visit was somewhat remarkable, because she came on the day after we had a special meeting for the consideration of this subject, and again, I cannot remember anyone on a previous occasion or after having come to me on the same errand. I perceived in her a voluntary and willing subject for observation, which she herself permitted, helping me even in a critical manner. Almost without exception she was one of the most handsome women that had ever come before my notice. All the temperaments were strongly marked and well balanced. The mental was a little in advance of the vital and motive. The head measured twenty-two and three-quarter inches. The circulatory, breathing, and digestive powers induced pure health. Her build was of the athletic order. Her age was thirty-one. She had

large intellectual and aggressive faculties with self-esteem likewise strong. As there were no faculties sufficiently powerful to have any noticeable effect upon these they would be the ruling ones. This combination denoted a woman possessing a character of more than ordinary strength, and one who thoroughly believed, self-esteem being large, in the superiority of her own intelligence, which superiority she would be inclined, having strong combativeness and destructiveness, to manifest in an aggressive manner. From copious remarks that she made, I was led to understand to some extent, that her connection with the outside world had been always a trouble to her, for which she wanted to know the reason. So far back as her memory went, though wishful to be one she was never a favourite with any one, or liked at home or abroad. She had brothers and sisters who were inferior to herself intellectually. This she knew from her educational standing, but they all received more attention, consideration and affection than she did. While her parents seemed to take a certain amount of pride in pointing her out as the scholar of the family, she saw that the pride ended there. No affectionate fondling or loving home words, such as the others had, were hers. Relatives and friends showed a certain kind of admiration for her, but she perceived, even from an early age, that there was but little warmth and reality in their kindness. She could often see that her absence was sometimes more a relief than her presence was a pleasure. She married, and after a short honeymoon she could perceive in her husband the same restraint, want of confidence and absence of genuine affection, that she had noticed in all those with whom she had come in contact previously. This likewise extended to the intercourse of his family with her. In fact she found that from everyone she was more or less isolated. People at first approached her as if they thought her superior, and were a little in awe of her. After a while this was changed into a cynical mood, which was often followed by complete indifference. No closeness of contact, no nighness of relationship brought any degree of affection. She was not quarrelsome. She had so much command over her feelings that she would not contradict any one or discuss any subject that led to argument, so that outwardly one could not perceive the cause of this state of feeling towards her. Now we come to the origin of the whole matter. I could see that this lady was intense in her mental assertion of unspoken superiority, her mental criticism, faultfinding, and censure. Was this the cause of repulsion? Are intense states of mind communicated through an invisible medium? Does mind convey to mind wireless messages?

XXVI.

Well Balanced.

She was a woman whose peculiarity was an even, well-balanced mind, denoted by a well-shaped though undersized head. Generally speaking, an undersized head tends more towards continual happiness than a large head. Her temperaments were likewise well balanced, denoting a sound body and the physical conditions requisite for a sound mind. Very likely this exceptionally healthy state of the body was principally due to the perfect harmony of her mind. It is not yet fully understood what a powerful factor the mind is in originating and developing states of health. The slow, healthy action of the heart is oftentimes caused by mental depression. From this originates indigestion and other pathological symptoms. When permitting our mind to be irritated from any cause it were well if we asked ourselves the question, is the object or source of our irritation sufficiently worthy to thus endanger our health? Some characters are chiefly constituted of negatives. This was the case in our present study. She was negative in regard to many characteristics in which some people pride themselves. She had not a large head, or brain of a superfine quality, or an excessively sensitive nervous system, or great physical force, or special mental projections. Yet she was not an ordinary character, but peculiar in all her modifications. And from these came the chief sources of her happiness, and her ability to produce happiness in others. There was nothing in her, judging from the formation of the head, to cause any boastful superiority in any direction, therefore there would be no struggle for it, or any of the possible unhappy issues of the struggle. There was nothing to cause emulation or competition with others on the one hand, or any striking feelings of originality on the other, that might be made a supercilious excuse for not competing. These negative characteristics would be a protection from the bitterness and envious aggression which are often the result of competition, and have their usual ill effect upon the physical constitution, and such beauty as there may be in either form or expression.

There was no speciality in the musical, artistic, literary, or other of the play and refining faculties; yet, the formation of the head denoted an average ability in all these directions. That is, ability to derive pleasure of a moderate nature from them. Those of moderate capabilities have no reason to envy those of excep-

tionable capabilities. Those having exceptional talents have burdens to bear that others have not. Let the exceptional ones go on their way, as often compelled by their organisations, but do not compete with them, do not envy them. There was no desire in our study, as denoted in the formation of her head, to become leading lady in any speciality, either at home or abroad, in either social or national affairs. There was no desire to criticise, censure, or educate. Consequently there would be no disappointment in not receiving a respectful hearing, or in the failure of accomplishing. In fact, she was not a woman with a mission, nor one who suffered from being misunderstood. Neither did her organisation denote one who felt the bonds of restricted liberty chafing her. This latter is a sore trial to many, one woman wishing to be a sailor, another a soldier, feeling a certain amount of resentment against the freedom of their brothers in being able to take part in a certain kind of life. These were some of the negatives that added to the harmony of her mind. One of the chief ingredients in the manufacturing of misery she missed having, the possession of which is a check upon all other happiness and against which all should be put upon their guard—self-consciousness. No constant thirst for approbation, therefore no bitterness of disappointment. There was no intense self-appreciation. Being empty or void of self-considerations there was room for all sources of happiness from the outside world. One who has the frailty of self-cogitation will be intensely sensitive, even feverishly so. Owing to this mental pre-occupation such have no room for thoughts concerning other personalities or other objects. This not being so with her, she could enjoy the pleasures of the affections and of all the instincts and sentiments of her nature, when appealed to from outside sources. She, being empty of self, had room to receive thousands of pleasures from outside of herself. Not being occupied with herself she had the truest liberty, in a mind free to appreciate the beauty, talent, and virtue of others, likewise all objects in nature and art competent to give pleasure. Such a mind, being free from self-consideration, can feel the truest and most reliable affection. With her well-balanced head she had the splendid gift of proportion and adjustment. Having no thoughts of a specially prominent nature to overwhelm minor, though not the less useful thoughts, she had a distinct clearness in her conception of things. She would have many true friends, would be much respected, and, without self-seeking, she would be sought for.

A Multiplicity of Abilities.

Our twenty-seventh study had, as ruling faculties, large self-esteem and approbateness. Her self-esteem would cause her to magnify all her capabilities and to estimate them to a degree much beyond the comprehension of even her best wishers and her most intimate friends. In every direction, her capabilities, as denoted by the formation of her head, were of an inferior nature, the intellectual, perceptive, and imaginative regions of the head being below average. Her faculty of approbateness gave her a strong desire to do such things as would meet with the applause of others, but owing to the smallness of her capacities, she would have been a failure in every direction that required special abilities. She possessed a formation of head from which much happiness might have been derived in connection with the pleasures of home, domestic and general social life. She wanted to know if I thought she would succeed as a musician or composer, an artist, or an actress, though what she thought she would like most of all was a literary career. She expressed surprise and doubt, and seemed to lose confidence in my abilities to advise her, when I distinctly stated that she was deficient in all the faculties requisite, even for moderate success at any one of these professions. She related her experience in each of them, for she had tried each. As proof of her abilities, and the failure of phrenology to discern them, she produced from a small black bag a book that was artistically, magnificently, expensively bound. In this book, which she handed for free inspection, I perceived a number of cuttings from periodicals and weekly papers, evidently taken from the "notes to correspondents" column, in which a certain Ophelia received commendations of various degrees for miscellaneous literature submitted to the critical opinion of the editor. There were likewise favourable opinions on musical compositions and pencil sketches. I could not but perceive that there was such evidence here as would convince this lady's self-esteem of being possessed of more than ordinary abilities. She likewise informed me that, many years ago, she had an interview with a lady of much importance connected with the stage, who gave lessons in the dramatic art. This lady conceded to her that she had abilities. However, the expense interfered with her developing them. This caused her much regret. She felt assured that her non-success at any of these professions was certainly not her fault, as the evidence

very clearly proved. She had striven hard in the developing of each talent. She had given her service absolutely free at various social gatherings, both as a pianist and an amateur actress. She had played for schools, churches, and bazaars of all kinds. The local Press even mentioned her name in connection with them, as I might see if I looked at some of the cuttings in the last pages of the book. The lady patron, who was titled, complimented her upon one occasion, and even shook hands with her. She would never forget the pressure of her hand, it was so encouraging, it stimulated her to greater efforts. But people were so jealous. How many people were ruined by jealousy. Yes, she might have been successful, were it not for the miserable little cliques of the village where she had the misfortune to live. In many cases they would not even invite her a second time to perform for them. Of course, this could be easily explained. It was on account of the applause she got, which placed the incompetents in the background. In a certain sense, she considered this seeming forgetfulness a compliment. She had sent any amount of real, good, original stories to several journals, but she would send no more. She felt assured that they printed them with other garbs and other names. They had stolen her plots from her. She had seen these very plots afterwards. A literary friend, who was behind the scenes, told her that all editors had their own special friends, with whom, no doubt, they were in the habit of taking late oyster and champagne suppers, and from whom they received various pleasant remembrances. This literary friend told her, in confidence, that a certain well-known lady novelist, who was capturing a large fortune, but who had no literary ability whatever, when she started her career, in some clever manner she found out the birthday of over a score of editors, and never forgot to send them an appreciative token. These tokens would vary according to the seasons. She could not at all times send a brace of partridges, but good claret or rich port was always in season. Her failure was also due to her parents, who had old-fashioned notions about the stage, concerts, and editors. Now I certainly think that this lady believed, with the most implicit and childlike confidence, all that was told to her, also whatever statements she made to me, though some of them were manufactured out of her own limited imagination. A small imagination will enlarge upon small things. She was not married. This class of mind seldom attracts a matrimonial partner. An ordinary young man would feel crushed by the constant parade of such a multiplicity of abilities.

XXVIII.

Conscientiously Critical.

Our twenty-eighth study had the faculty of conscientiousness in a very pronounced form, but she had no faculties that would in anywise support its authority; on the contrary, she possessed a number of faculties that would be opposed to that of conscientiousness. The effect of these opposing faculties would cause her character to appear to the observer of a contradictory and even dishonest nature. There are many people like our present study, whom we do not understand and are liable to misjudge. After examining this lady's head I was forcibly struck with the injunction—"Judge not at all." This lady would take much pride in the displaying of her conscientious opinions and even scruples. She would be inclined to constantly parade her righteousness. She would very clearly perceive all the faults and foibles of others, and, as her faculty of marvellousness was above average, she would be inclined to magnify them, even to distort them into shapes far more ugly than they naturally possessed. She had but small benevolence, therefore could not see her way to excuse even the smallest failings, weaknesses, mistakes, misunderstandings, or ignorance of other people. Such indeed was her misfortune, in being possessed of a combination of faculties of a censorious and contradictory nature, that her life was one of much mental struggle resulting in bitterness, both to herself and others. Now that which may seem strange must be stated—that the many faults for which our study censured others were exceedingly prominent in herself. There is a proverbial saying that one should "set a rogue to catch a rogue"; so it is with some minds. Those who are very censorious and fault-finding, those who are very acute in their perception of the weaknesses and even vices of others are so because of the experience they have of their own faults and, perhaps, vices. The reasoning faculties, in our study, were above average. They would be a very influential power in supporting the theories or beliefs of that portion of the mind which would be the strongest. Now, though conscientiousness was strong, there were denoted, in the formation of the head, many instincts and desires, and even passions, which had assumed, through development, almost uncontrollable power. Strong conscientiousness would no doubt oppose the activities of these; but the reasoning faculties would act in favour of the lower portions of the mind. Thus had

conscientiousness to fight against overwhelming powers. It would have to produce many conscience deadening arguments in favour of wrong doing. These reasonings would not be extended to others. She would be inclined to pride herself in honest intentions, which her acts would contradict. People who are often denounced as hypocrites have organisations of this nature. The talk and conversation of such consists chiefly of insistence on their own highmindedness. Such are liable to cheat themselves more than others, for the constant protestations of personal righteousness really induce a belief in it. That is, a belief that the wrong which they do is no wrong at all. Thus do men live the most condemnable lives; it may be in connection with their trade, profession or occupation; it may be in connection with their homes or social relationships; it may be in connection with national official duties or in political capacities. Amidst all classes and conditions of men and women not seldom we find the conscience either led astray by the reason, on behalf of the lower desires, such as greed of gain, such as some paltry ambition, such as love of display, and many other desires of even a less excusable nature. This lady boasted, not a little, of her liberty, which she would not permit any individual or body of individuals to curtail. She boasted, not a little, of her courage—the courage of her opinions—and her opposition, through thick and thin, through good and evil report, to all conventionalities. Indeed, to some extent, she considered herself a pioneer, and as such, a martyr. Now, her pioneering was a mere matter of giving loose reins to her own desires, which were of an anti-social nature. She sought the greatest liberty and fullest scope for her own selfish inclinations without reference to the pain she might inflict upon others or the wrong she might do to society. Some people will do all this, know that they are doing it, and fully allow that they are doing it to please themselves, to satisfy their own desires, vicious or otherwise. But this was not so with our study. She would have you think that she lived for humanity. That her chief considerations were the rights of others and that she was fully supported and sustained by the teachings of Christianity. I do not however point this lady out as a monstrosity, except in the same sense that one might point out to a vast multitude who are living from day to day and vitalising themselves upon the wrong they are doing to others, while they girdle themselves with the mantle of Christianity, which is often worn in order to cover a multitude of sins.

Her Mission.

Our twenty-ninth study had a head which in every part, excepting the faculty of language, was much below average. Her temperament denoted intensity and emotionality. The region of the sentiments was in excess of that of the intelligence. There was inability to grasp any idea except in the most limited manner: yet her faculty of self-esteem would cause her to feel an immense superiority in almost every direction. She would be an observer of small things, but, owing to the smallness of her mind, they would appear of great magnitude to her. When any mind is so full that it can contain no more, be that mind ever so small, and its conceptions ever so trifling, on account of its fullness, it appears to the individual of the greatest importance. This is why most people of small capacities are dogmatic, conceited, and self-assertive. Of course, such people do not recognise this state of mind as any part of their own character. We perceive a psychological phenomenon in the fact that such, generally speaking, perceive their own limitations as though they existed in the minds of others. This lady would be likely to talk with much emphasis, intensity, and vivacity about the most obvious concerns of life, as though she had made some rare discoveries, which should receive the most careful and even reverential hearing. She would be full of the most emotional surprises. Wherever she went she felt as though she had a mission of an educational nature. She would be constantly disappointed at her inability to confound her neighbours of ignorance. She would take no blame to herself for this, but attribute the fault to their stupidity. There would be no end to her constant and excessive use of her faculty of language. She would be likely, in her talk, to reiterate and repeat the smallest of small talk, as though each sentence was of the utmost importance. The exercise of this faculty of language, either in talking or in writing, was her chief joy. She had written to everyone of importance, from crowned heads to vestrymen, upon almost every conceivable subject. She had written such delightfully sympathetic letters of condolence to many members of the Royal Family, and others in high life. She wrote many letters of advice and suggestion to the chief thinkers on scientific, social, political, and religious problems. Many of these had the courtesy to reply. Generally these replies were a mere thanks and general acknowledgement. However, she had treasured up these

replies, everyone of which she valued as a special recognition of her intelligence. She showed me many of these letters, which she produced from a pocket of unusual size. They were part of her personal luggage, intended to astonish her friends. She showed them to me in a perky sort of a way. She wanted me to see how she had been able to grasp at these huge, subtle, or knotty problems, which had been such a puzzle to men of all ages. She did not altogether know how it was, but she did perceive these things at a glance. With much blushing modesty she related how one had told her that her ability had come from inspiration, while another said it was genius. However, she did take it for granted that all these letters she had received were fair proof that her intelligence was acknowledged by some very eminent men indeed. She had no doubt that her advice was rather helpful, though she might not receive public appreciation for it. However, she was magnanimous, so that did much matter. She lived for others, not for herself. Her domestic faculties were small; she made a boast of not liking domestic duties. Still she patronisingly acknowledged that it was providential some women did like them. She could not even imagine how women would become the slaves of household duties, babies, husbands, and "things of that kind." Neither could she understand how women wasted their time in gossip, instead of studying the problems of life.

XXX.

A Fair Representation.

We have been considering combinations of faculties causing mental manifestation of a more or less abnormal nature. We will present a character of a more normal nature, a fair representation of an English woman. She was about thirty-five years of age, and came with her husband and three children, two boys and a girl. She had a fresh youthful look; there was no indication of the wear and tear of life, so often seen at this age, more especially where there are children. She had an expression which indicated a thoroughly happy and contented mind, though not a thoughtless or unreflective one. Her general appearance, with that of her husband and children, caused me to think that they were in a comfortable position; they all looked happy and as if life were well worth living. Before finishing my phrenological observations I came to the conclusion that much of their united happiness was due to the well-balanced mind and tem-

peraments of the mother. Her head measured twenty-two inches in circumference ; it was well proportioned. She possessed an unusually even mind that could be relied upon, under all ordinary circumstances. The affectionate side of her nature, while strong, was thoroughly under the influence of her judgment and moral consciousness. The principal pleasure and enjoyment of her life would come from her affections under their influence, all the duties of wife and mother would be performed, not as duties, but as pleasures. There would be no nice distinctions and critical analysis concerning what one should do and what another. She was one of those women, and they are not a few, who derive more pleasure in giving than receiving, as loftiest minds should. With her there would be more pleasure in serving than in being served. Her conjugality would make her one with her husband—his interests, her interests ; from this oneness would come the most intense happiness. Of course, if this woman had had a husband unsuited to her organisation she would have been unhappy. Love of offspring is not pronounced in every mother ; some consider children as an interference with their liberty ; the sacrifice of concerts, balls, parties, picnics, and such like, is too much for them. If, like the cuckoo, they can have a foster mother, well and good. There might be an assistant, but no foster mother for our study ; she would not share the pleasure of motherhood with others. This natural love would have its effect upon the children, their dispositions, the forming of their characters. Her faculty of friendship being large, she would not forget her social duties, they would share her attention with her domestic ones. Not only in her household, but among her acquaintances and friends, would she be held in esteem. The intellectual region of the brain would have its due share in her life. Because of her legitimate devotion to social duties and pleasures, she could see no reason why she should not enjoy the intellectual resources of a cultured mind ; so she would find time for books, music, magazines, and even daily papers, concerning all of which, I have no doubt, she could converse in a way that would be pleasing, as she had the faculties of agreeableness and language fully developed. Living in the country, they spent a short holiday each year in the city ; then, with her husband and children, when the latter were old enough, she visited picture galleries, museums, and various entertainments. Neither was her life confined to these ; her religious sentiments had their due share ; in fact, all life seemed to her to be a religion. She had

an idea that all she did, no matter on what day it was done, was pleasing to God. Her faculty of hope was large; she seldom knew what depression was; she was a thoroughly happy woman. She had her husband, children, home, and intellectual capacities for enjoyment. No, she had no desires, hankerings, cravings, beyond her resources; she had no ambition to compete with others in any direction; she had no ambition to imitate others in fashion, or anything else. She had the courage and good sense to be herself, so she was happy, and contributed to the happiness of others. Some women might not like the character of our study. They would feel a little contempt for such a life, so commonplace; some would object to it on account of what they would consider restrictions and limitations and colourless home duties. Others would be inclined to inquire, what good is there in such a life? No attempt at pioneering or social reforming. As a matter of fact, such wives and mothers are our true pioneers and reformers, who, educating their children in the humanities, and developing their moral consciousness, prepare the race for a higher and nobler existence.

XXXI.

An Increasing Class.

Our thirty-first study represents a class, which though now small, is rapidly increasing. We shall find her a remarkable contrast to our last. Her age was about thirty-three, though she looked rather more. Her head was above average in size but large around both front and back base. The crown was low and narrow, though there was a fair amount of the organ of benevolence, giving height to the front of the head. Over the eyes there was an abnormal fulness; it was a bony structure, not indicating brain capacity. She told me that her head had perceptibly increased in size over the eyes within the last few years, which, she thought, made her look quite ugly, and that many of her friends had noticed it too. She wanted to know the reason of this. I inquired if she rode a bicycle, as I had perceived in many cases that doing so tended to form a fulness of a bony nature over the eyes which did not always indicate an increase of brain? Yes, she had ridden a bicycle for over ten years; it was her only hobby, her chief delight. She expatiated upon her favourite amusement for some time; she had cycled through England, Scotland, and other places, recording with much attention the constantly increasing number of miles as against

decreasing time. Now and again, by way of change, she put in some time at lawn tennis, at which she was able to score many victories in connection with her club against other clubs. Here evidently, I had a lady possessing like others, mental, spiritual and social sentiments, instincts and emotions, who had, to a great extent, given then all up for the cultivating of her muscular powers. I should be inclined to think that ten years previously the moral, intellectual, and refining portions of her brain were larger; they were, at least, more active and more pronounced ingredients in making her character; then she would have been more gentle, more refined and more considerate, particularly for those who might be weaker than herself. She would have been softer in facial expression and more musical in the tone of her voice; this lady's voice was now deep and masculine, while its tone was assertive and, at times, aggressive. She manifested a wakefulness ever on the alert to hold her own, likewise a protectiveness of an obtrusive character. You could not imagine her yielding anything as a matter of grace; she did not seem to have much sense of the requirement of conciliating or harmonising with the views of others. There is a something, so subtle, and yet so intensely beautiful, that is allowed to be a characteristic in the nature of women, which seemed to be almost obliterated here. The motive temperament, the bony structure, was developed to an extraordinary degree; this made our subject appear very angular, the fingers were long and bony, the knuckles standing out prominently; this may have been owing to a constant grip on the handle-bar of her machine. The bones of the face were equally marked. This may have been caused by the tension of the facial muscles, which is to be perceived with bicycle riders whose chief amusement is in speed. The brain energy of our study was chiefly used for the developing of muscle, and this was the natural result. If we compete with animals in the developing of muscle we are liable to lose on the mental and spiritual side of our nature. If we cultivate our muscle beyond a certain point, we are sure to deteriorate on the human side; we can see this in prize-fighters, professional football players, cricketers, and bicycle record breakers. Even what is supposed to be the clerical and gentle art of lawn tennis, when it is carried too far, is pernicious to many of the best characteristics of the human mind. This lady was not healthy; she was astonished when I suggested that it was probably owing to an over development of muscle, for, I said, men of muscle are not the healthiest men. Our athletic men are not freest from sickness, and when sick they do not recover so easily,

neither do they live as long as others. The professional athletes of our community are not as intelligent as others, or in any degree better. This statement surprised her not a little. If men, and women especially, had a better knowledge of the action and interaction between their mental and physical constitutions, they would not be so anxious to develop muscle at the expense of mind. Our study was not married, the instinctive capabilities of love for husband, home and children, no doubt, declined with her increased desire for the glorification of muscular activity. This new development that is now going on will give us new women. Phases of character will be modified or disappear; as a substitute we shall have others. Will these others be preferable? From a humanitarian point of view it is a serious question. We should like to ask what effect will the new physical conditions of bone and muscle have on motherhood? Professional dancers, owing to the enlargement of certain muscles, are, to some extent, incapacitated from being mothers; those who become so do it at the risk of their lives. Will nature adjust itself to this new physiology and safeguard the mother by stunting the growth of the child? Will the race thus decline? All physical exercises are fully acknowledged to be good, in moderation. But in this matter some have no more self-control than the drunkard.

XXXII.

In Youth and Age.

I have made studious observations on people of almost every mental condition; some of these have made strong impressions upon my mind; I can call one and another vividly before me and recount even minutely the incidents connected with their visits. Our thirty-second study is one of these, whose visit I can recall as though it were a present event. That I have cause for this will be allowed when this sketch is finished.

A fog had been in the city for some days. At nightfall it had changed to a chilly sleet. The lamps had been lit for some time in my office; an elderly woman was shown in. My first impression was—this is the personification of misery. Her raiment was poor, it was quite inadequate to keep the chill and damp away; a few straggling locks of dark hair, mixed with grey, fell dripping from beneath her hat; this hat, like her face, may have had colour once and looked gay, but it was now colourless and shapeless. Her dark dress clung in wet folds, causing her to shiver with the damp and cold. Her face was long and

bony; her skin was sallow and coarse. She was evidently once tall, but the chest was flat, it had fallen in, which might have been partly the result of a forward stoop. I give the details of her general physiognomy and broken-down appearance, because her head was in such a striking contrast. This head of hers, in size and shape, in general contour and beauty of outline, was magnificent. Magnificent to the phrenologist, magnificent to the artist. Such a seeming failure was this desolate looking, broken-down woman, with all the possibilities that lay within that head, that I was amazed, so much so, that from her general appearance to her head, my eyes wandered for a solution. I do not know that I have solved the contradiction yet. I felt an intense pity for her; I persuaded her to sit near the fire; she did so, and around her seat the clothes dripped. As she drew near I perceived that she had been partaking of some kind of stimulant that I could not identify. Though a total abstainer, I know, from observation, that such is the miserable depressed state of some minds that it is a question between suicide or stimulant. She took from her pocket a cabinet photograph; it was in a frame and apparently well cared for; she handed it to me. I instantly saw the resemblance in the forehead; no resemblance to the face of the broken-down woman that sat before me stooping towards the fire. This, I concluded, must be her daughter. What a mother for such a daughter! The girl in the portrait was about sixteen, tall, slight, healthy, strong. Her face was beaming with intelligence; her eyes were brilliant with hope; it was a figure men seldom see but often idealise. Around and behind the brow was a massive brain, a mass of power, intelligence, reflection, contemplation, perception, imagination. In shape of head, beauty of face, perfection of physique, I had before me the portrait of a girl that would be sure to win the admiration of men. Some would admire her on account of her physical beauty, some on account of her intellectual beauty, some on account of both. As I looked, I became lost in my admiration, forgetful of the woman now crouching, all of a tremor, over the fire she was nodding, half asleep. She did not seem conscious of where she was. I could perceive that the effect of, probably, a small amount of drink, in combination with the wet and heat, left her in a stupified condition. My presence was required by another visitor. The sleet was falling faster, while the wind was blowing with piercing gusts. What was I to do? Not send her out, certainly. My wife was called down; she took her to her own apartments. This poor lady remained for the night

with us ; she might have remained longer, but nothing would persuade her to do so ; neither would she take any help or even advice. Evidently the drink craze was on her ; she knew that to such all houses would be closed except the very poorest. I saw her before leaving ; she was undoubtedly an educated lady with the endowment of a magnificent mind. If this had been utilised with care she might have been an ornament to society, a leader in matters of intellect.

"You told me," she said to my surprise, "that I had great abilities suited for some of the higher intellectual pursuits. You told me I was self-willed and imperious, that these two were the only impediments that might interfere with my success, and I may tell you that they were. I glorified in having my own way, but I was deceived, my weakness was known by those who had more experience ; it was taken advantage of. I thought to lead others ; they led me. Yes, as long as my good looks remained, and then they laughed at me. I scorned my friends because they were true ; I hugged my enemies, like the drink, because they gave in to me and kept me in good humour."

"What about your child," I inquired, "is she not worth living for ?"

"What child ?" she asked in surprise.

I then drew her attention to the photograph. A look of blankness came over her face—then of dismay, and again of unutterable despair ; I shall never forget those looks. The tears rolled down her cheeks as she laid her hand in mine. "Good-bye," she said, "that child came to you thirty years ago, with her mother. You told her what might have saved her. That child I once was."

Robespierre, at the commencement of his career was a judge. He resigned his judgeship because he was so adverse to the shedding of blood that he would not pass the sentence of death. The circumstances of life have a marvellous effect in the changing of character.

XXXIII.

A Medical Nurse.

She was a medical nurse. This was her profession by choice, not of necessity. An occupation or profession by choice is the foundation of happiness. In a rightly arranged social system all occupation would be the result of choice ; this would cause all work to be better done, less grudgingly done, pleasantly

done. To obtain an occupation by choice is the first step to success ; what I mean by choice is, selection of work in harmony with the temperaments and organisation of the individual. Our study was an enthusiast. She had the sanguine temperament ; this is the temperament of the enthusiast ; sanguine means blood ; blood means life ; healthy blood, freely coursing through the brain, giving nutrition to brain nerves and cells, is a physical condition of boundless value. This state, when pronounced, we call the sanguine temperament ; it is the opposite to the lymphatic, which is a diseased temperament ; the blood is watery, it is deficient in richness and nutrition, therefore we have inertness, slowness of thought and motion. The temperament of our study was denoted by a skin fine in texture and clear in colour, a skin with a rich rose-like circulation ; there was no impediment in any of the veins, arteries, or capillaries, to the constant flow of the life tide ; you saw it coming and going as she manifested her emotions, with more or less intensity. People with the lymphatic temperament cannot understand intensity ; such set it down to the undue and unreasonable excitement of the sentiments and emotions, which, they say, are likely to lead astray and are sure to cool down. Sometimes, indeed, the lymphatic ones will seek to cover their own deficiency by underestimating the intelligence of the enthusiast. Our study was certainly very emotional, as all enthusiasts are, but I could easily perceive that this was the result of her intellectual conception of whatever was presented to her mind. With the sanguine temperament there is great rapidity of thought ; this, indeed, is often so rapid that it is set down to inspiration ; persons so constituted at times form reasonable inferences and conclusions about cases of an intricate nature, without knowing how they do it ; some call this instinct, more especially those with slow, inactive brains. The intellectual region of our study's head was well proportioned to the other parts ; and we must not forget, which we are often likely to do, there is such a thing as intellectual enthusiasm. She had the faculty of hope strong, like all enthusiasts. There are a number of people who are constantly travelling from one fit of despondency to another ; everything is food for depression ; this depression is infectious ; one such is enough to make a household, or even neighbourhood, miserable. If they only knew that they had a faculty called hope capable of development, how different would be their lives and influence. Our study would be sure to see every bright spot, wherever she went ; she would exult over those bright spots she would

magnify them, she would see all the brightness within you as she looked at you and listened to you. She was blessed with that magnificent and stimulating quality that young children and highly intellectual people possess, of admiration. She was able to conceive all noble qualities with great rapidity, and with energetic and unstinted generosity she gave expression to her admiration. She possessed large resources of energy, as most enthusiasts do ; and there was not much occasion for her to conserve her energy, as she had good recuperative powers. Her conversation was of the most hopeful, stimulating, and energising nature, she could work as well as talk ; she had great faith, which her works would well confirm. Our study was one of those women upon whom others lean, a prop in a household or neighbourhood. She was one of those who would be missed. When a man gets married to a woman like this, if he has not been successful before, his success now commences ; if he has been successful, it will be increased manifold. If he is of a lymphatic or bilious temperament, contemplating suicide and other rash things, he will soon lose much of his biliousness and think life all too short, on account of its enjoyment. This is the type of woman that is a curative agency in a sick chamber.

XXXIV.

Misunderstood.

Our thirty-fourth study was a married woman. She was close on fifty ; she had five children, all grown up. She was rather tall ; she did not seem to have sufficient flesh and blood for requirements of health. She had a highly sensitive brain and an impressionable nervous system. Her head was average in size and fairly well proportioned. Taking the formation of her head alone into consideration, one would expect an average mind, experiencing an average amount of happiness. However, she stated that as long as she could remember she did not know what it was to be happy ; this was her state of mind before as well as after marriage, though her happiness seemed to grow less with her years. It appeared to her that no one understood her, while those who were nearest to her entirely misunderstood her. In fact she was not appreciated sufficiently, either by her husband, her children, or her domestics ; in regard to the latter, she was constantly changing them. I think it grieved her a little that she could not do this with the former. She had many faults to find with people ; those whom she knew were bitter and

satirical, so fault-finding and desirous to have their own way that, it was hard to get on with them. Her husband never consulted her about anything; he disagreed with her and found fault with her, in fact, they had no two ideas in common. He was a very quiet man, took things too easily, and letting everyone deceive him; she thought that if he had only some of her activity, her energy, he would get on better. No, she did not like these quiet people, she could never be happy with them. The children mostly sided with the father, which was not right. She felt she was quite alone in the house, and for the matter of that, alone in the world. This unhappy woman was, in all likelihood, a very good woman, if wishes count for anything; a good wife, mother, friend, and neighbour; but she had a fault, and this fault was accentuated by marrying an uncongenial partner. When a woman complains of her husband, it does not always mean that he is bad, but more often that they are unsuited to each other. This woman's fault was over-strain, lack of ease, lack of humour. Over-strain is one of the growing faults of the day, and how this desire to be ever on the go comes and takes possession of one would be an interesting question. The ghosts of our ancestors for goodness knows how many generations live within us in the form of impressions, brain tracks and sensations of various kinds; all these fight and contend within us, for good or for evil. Some of us, whose personalities may be strong, over-rule these inherited impressions, and act up to an educated organism; we have strange thoughts and ideas at times, but we control them and direct them into beneficial channels. This woman had but little power over herself; she gave way to all her sensations; she gave outward expression to all her feelings and emotions. This she would do with great emphasis, overwhelming all she came across, in regard to small as well as large matters, things non-essential as well as essential. Of course, she was unhappy, for this constant excitement, this complete absence of all repose would suit but few, while it would irritate and annoy the many; this irritation would be seen and felt by such a sensitive mind, resulting in a fever of self-consciousness, and this self-consciousness would in itself become a standing misery. The question was, what was this poor woman to do, so deficient in happiness, and the cause of misery to so many? While we believe that inward sensations or feelings produce outward actions, we likewise believe that all outward actions intensify sensations. It is a mistake to say that when a person is in grief the best thing they can do is to cry; it is well for us to know

that the crying intensifies the grief. People often cry because they are expected to, or they think it is the right thing. We would say upon psychological principles, that if you feel grief at any time make an effort to laugh. This physical action will lessen it. If you are in a bad humour and show it outwardly you intensify it; if you make an outward effort, through conversation or otherwise to be good-humoured, the bad humour will soon be effaced. If you hate a person inwardly, go against your inward nature by some outward manifestation of kindness or love and your inward hatred will be turned to love. My advice to our study was based on these principles. By outward manifestation of consideration and affection for others, though such may be opposed to your feelings, this very forgetfulness of self will cause you to harmonise with others, which will be by those others reciprocated and you will find happiness.

XXXV.

One of the Crowd.

Our thirty-fifth study may be an object lesson to some if not to all of us. In age she was not much more than thirty; in her general appearance, to the casual observer, there was nothing striking, nothing exceptional. She was one of those of whom there are many, who pass you by with the crowd, leaving no distinct impression behind. It is stated that one time angels were entertained unawares. But I do not suggest that our study was an angel; if so we would not understand her, therefore could not say anything about her. She was a woman possessing some particularly good mental qualities, which we might wisely imitate. I do not set her down as an exceptional woman; there are many like her, but the inexperienced eye cannot perceive the excellency of their qualities. Inferior minded women sometimes try to make up for the absence of good qualities by such an amount of personal "make-up" as strikes the attention and makes an impression upon the memory, not at all times of a pleasant nature. Were the principal ambition of a woman to force attention, it would be but too easily done. Our study evidently had no such ambition. While to the ordinary eye there was nothing to see, to the critical student of the human mind there was in her a mine of many riches. There was strength in every direction, not one strength excelling the other; each link in the mental chain was equal to every other link; this means almost perfection of character; but not that perfection

which is a cessation of growth. While there was strength in every direction, there was none the less in the directing and controlling powers. They are but few who excel in strength to direct and control their mental energies with judgment. This is, at times, the weak link in otherwise intelligent minds. Perception of opportunities and adaptation of ways to ends would be the forte of our subject. Some of us are very weak here; tides of opportunity come and go and we still remain beached, while we perceive but little connection between ways and ends. No wonder that many are unsuccessful, that many are unhappy. Her protective faculties were well developed, while her aggressive faculties were well in the background. Some people try to protect themselves by aggressiveness; such constantly challenge opposition, contradiction and contention; this impedes progress and often results in total defeat. While the executive faculties were large, so too were the controlling faculties enabling her to wait with patience for the development and ripening of her plans. Impatient speed is the cause of much failure; she had the sense to know that at times waiting was equal to working. Our study had an intelligent knowledge of her own powers and how to regulate them. If we would only study the psychological powers we possess in the same manner that we study the strength of the powers outside of ourselves we would obtain better results; how different would the lives of many be if there was less misdirected energy. We would beneficially reduce the jangle and discord of contending mental emotions by special knowledge of our capacities or even a general knowledge of the laws of mind. Our study was a woman of practical capability, not one that could be constantly frittering either her thoughts or talk upon useless trivialities, or worse still, poisonous gossiping garbage; yet she would be no pompous ascetic or boring pedant; every faculty in her mind would have its proportioned activity; she would not shrink from conversation of a purely intellectual nature when the time served, but would not force her intellectuality at all times upon all-comers, or keep exhibiting it for the purpose of confounding and crushing. To know how and when to express one's thoughts, how to arrange and garnish them, when garnishing is required, is a virtue. Our study would know the difference between facts and opinions, therefore would not be likely to aggravate her hearers and awaken dissent by pressing her opinions as though they were facts; neither would she be inclined to give utterance to either opinions or advice, as though to attempt to improve upon them

would be a slight. The refining faculties being prominent and active, our study would have an intuition into the best part of the mentality of others, thus would fully recognise all that was good, freely acknowledging the same with admiration

XXXVI.

Ignorant of Evil.

"Where ignorance is bliss 'tis folly to be wise." I am not going to attempt to substantiate this proverb. Like every other proverb it has its limitations. But I will mention the case of a woman in which this proverb seemed to hold good. This ignorance was certainly of a one-sided nature, for she was a highly educated woman, in a good social position. She was well read, not only in light literature, but in historical, and to some extent, in scientific and theological. Her head was broad in the locality of the imagination; this in connection with the extent and variety of her studies, broadened out her thoughts in almost every direction, except one; in this one her ignorance was an apparent marvel. Her thorough ignorance of evil, her inability to see it or to feel its existence presented me with a very rare psychological study. She was quite sensitive to pain and pleasure; it may seem strange that even in pain she did not perceive evil. She was intensely sympathetic; she seemed to live completely outside herself, so void was she of all self-consciousness. While she would not seek for the approbation of others, she received it with manifestations of pleasure, though its absence she did not consider an evil. Her pleasure came from perceiving pleasure in others and objects outside of herself. It was as much pleasure to her to see others originating pleasure as to produce it herself. She would willingly do the watering, though the increase would be to others. She had all those faculties prominently developed, which are formatives of the love element in the mind. This element is, of course, adverse to all those selfish characteristics from which evil tendencies proceed. The absence of ability to discern evil, some might say, was caused by culpable ignorance, for one so intelligent in other matters. No doubt there are some who will blame this woman for being blind to the many evils that are so plain to them, when looking at their fellows. As high meat is, to some, a luxury, so is the tainted side of character to others; indeed, to study the tainted side of character, to read the books that most broadly expatiate upon it, is looked upon as a necessary

education by not a few, while there are those who will seek for it, even in its haunts. Now, I am not going to advocate the propriety of one side or the other, to know or not to know; but I must say, as a matter of experience, that it was refreshing to come across this speciality. There was a charm in this woman's presence, a freshness, a perfume, an uplifting and exhilarating influence that made one feel the better. She had no word, no remark, no conversation, censorious or otherwise, for either the evil or the ugly; while her appreciation of the good and the beautiful, which seemed to be in constant touch with her perception, was most generous and enthusiastic. Her mind being thus fairly occupied, there seemed to be neither room nor time for contemplating or expatiating about the reverse side of the shield. Much of the pessimism of life that is so rapidly gathering around like a dark mist is possibly due to the excess of our critical faculties in contemplating the evil tendencies, both of ourselves and our neighbours. We know that there are some who contemplate evil with feelings of pain, in order to discover methods for its eradication. What combination of mental faculties did this state of mind of our study come from? The ruling organs were benevolence, spirituality, hope, ideality, veneration. The intellectual region was prominent, while the artistic and social faculties had a fair share of activity. The selfish group was entirely over-ruled by other groups. The outcome of this combination was sympathy, kindness, love, directed towards all objects that it was possible for the mind to contemplate. The emotions and sentiments thus produced would be enlarged by the imagination, beautified by the artistic element, proportioned and directed by the judgment. Spinoza, in the sixteenth century, distinctly stated over and over again that he considered love to be the very essence of all happiness. So far, his teaching was a repetition of Christ's central teaching. It was the teaching of His disciples. It has been the teaching of many great reformers, belonging to every age and nation, until we come to Tolstoi. There must verily be something in this in which so many eminent thinkers agree. As we all are in search of happiness, would it not be wise to try the experiment? Our study would see the good through the love she had for all things, and would present the good in an intensified manner, thus making a better impression than, as is often the case, if she censured with anger, bitterness, or any of the usual methods that awaken aggression, which state of mind heightens the evil. The constant exhibition and admiration of the good may, after all, be the best method for doing away with the evil.

A Literary Light.

The world was never so rich in women possessed of superior intellectual capabilities of an educated nature. By superior I mean a sound, practical, commonsense intellectuality, not lacking in that imagination which gives width to thought, and high ideals. When such a mind is educated and stored with knowledge, we may count it as a superior one, though not an abnormal one. If there is added to this the requisite ability, possessed by few, for conveying thoughts to others in a sympathetic, earnest, intense, and impressionable manner, we have a mind of unique possibilities. Such indeed was the mind of our present study. Fortunately, her opportunities were of a favourable nature. A vast amount of intellectual capability in women lies fallow, or is dribbled away in trivialities and frivolities, owing to the lack of opportunity to utilise it for more excellent purposes. However, women's opportunities to take a share in the civilization of the world are increasing in number and importance. From out of rich minds, something will grow, if not flowers, then weeds. Indeed it is a melancholy sight to see this most woeful of all woeful wastes, a wasted mind. Our study was engaged in literature, principally of a journalistic nature; she had likewise written some well-known stories of a highly interesting kind, for a highly moral purpose. Her organisation prevented her from writing merely to amuse; she could not take such a low stand as that of a society clown, though under the assumed name of a novelist. She was so organised as to be full of life; life in the head and life in the heart. Here we have one of the requisites of success required in all departments of literature. In all our study wrote there was the glow and warmth of life. Like the rising or setting sun, o'er life's clouds she cast a glory of gold or orange, of carmine or of vermillion, of emerald or of amber. Her organisation made her work, her aim and her life, in the best sense, noble. As it was in her literature, so in her personality, her intercourse, and converse with people. Around her flashed the many-coloured lights, with modifications and harmonies, suited alike to each person, time, and place. Her coming or her going would be events in households. To those who understood her, those who had been initiated into the beauties of literature, of art, of history, and the higher phases of the world's life, this woman was an ideal, a romance. As there was life and beauty within her, so did she per-

ceive life and beauty around her ; for all this life and beauty her admiration was expressed in language of such choice and chastity, with such brilliancy, such exultant and triumphant eulogy, that impressions were constantly made upon the hearers, never to be eradicated. It was all so natural, so spontaneous and graceful, that a charm was produced of inexpressible sweetness. There was no artificiality either in look or in word. Such to her would be falsehood, and she worshipped the truth. There was no stooping to conquer. She drew people to her without any special effort ; they admired her because they could not help it, participating in her joyousness. Our study was sentimental, she was emotional, as well as intellectual ; her nature was sympathetic, social, and affectionate. She was not superior to the so-called small items of life or to the small people of life. To her there would be nothing small, in the sense of being insignificant. She would so beautify everything by her own conceptions that, to her, there was "nothing common or unclean." After all it is among the smaller-minded of our race that we discover the supercilious, super-critical, super-sensitive fault-finders. Our study, in personal appearance, was somewhat unlike most women ; in height she was above average ; her temperaments were fairly equal, which gave her not an angular but a rounded physique. She was decidedly straight and well built, agile, and graceful in all her movements. The face was oval and rather long ; the complexion was exceedingly fair ; this will be understood when I say that her hair was of a rich though dark red, bordering upon a light maroon—an artist might call it a Rossetti colour. The colour of the eyes varied so much that it would be hard to give it a definite name ; they were blue, sometimes dark, they were grey, they had at times an amber hue and at times a greenish tinge. Yes, the eyes and hair were remarkable, and possibly had something to do, both in themselves and their indication of character, with the subtle charm of her personality.

XXXVIII.

An Ideal Woman.

Let us have a sketch, upon phrenological principles, of an Ideal Woman, in an ideal social state. She would inherit the healthy physique of a healthy ancestry, living in a healthy social state, at least a century old ; this ancestry would be without a blemish of either a mental or physical nature, an ancestry

that had lived in harmony with all the known laws of nature, and in a social state where such a life was common to all. We will allow that for such a condition to become an actuality, and thus for the ideal to be lost in the real, centuries will possibly have to come and go. Our study commences life with an ideal inheritance, from which there will be greater possibilities of happiness and high results than if she were the daughter of a Vanderbilt or Rothschild. She is likewise the inheritor of certain predominating inclinations or mental bents of a most beneficial nature, due to the ideal social life of her ancestors. And again, she is born, reared, and educated in harmony with the generation, living an ideal life, yet one of sound, practical arrangement, in strict harmony with all the known laws of nature. It will be taken for granted that our study, under such circumstances, is beautiful beyond our present conceptions of beauty, either in proportion, conformation, or colour. Now, if by wisely utilising the laws of nature and intelligently applying them, flowers, plants, and animals can be improved, so can men and women in their three-fold capacities, physical, mental, and moral. Thus we place before us a woman, so beautiful that neither the artist nor the poet can describe her, yet the higher powers of the imagination may, peradventure, conceive and even contemplate the various graces and charms that such ideal beauty will present, not alone of physique but of mind and manners such as our most high-minded geniuses have tried to place before us as gems beyond purchase. Her mind will be a casket in which will be treasured, not so much the second-hand learning of books as direct observations concerning all the beauties of nature, of which she will be intimately cognisant. In this storehouse there will be a thousand sunlight colours, a thousand sun-shaped forms, a thousand pictures, each a gem, and a thousand sweet sounds, each a clear harmonious chord. She would be able to produce all this at will, and distribute with such sweet vocal sounds as would be intensely beautified by knowledge, appreciation, and sympathy. One topmost note of excellency, to be for ever heard, would be that of joy, continuous joy, joy in everything. extracting joy from everything. As the birds joy when whirling in the sunshine, as bees joy in the production of honey, as fish joy in their silver shining shimmer while they disport in the gently flowing river running through the valley, so would this perfect life, living in an ideal social state, untrammelled by all the petty anxieties and vexations, with all the cruel sights, sounds, and disfigurements which make all life ugly and sad. Mental

faculties that would predominate would be hope, spirituality, benevolence, veneration, ideality, sublimity, form, size, colour, tune, and language. By the aid of these faculties she would add to the world's life, its true life, its life of brilliancy and joy, a constant anthem. Gentleness, with all its graciousness of kindness and consideration, would be but one of the many gems of such a noble nature. The production of such women should be the world's loftiest ideal, its expectation, its chief hope, its sweetest poem, its leading light and its stimulus to highest thought, its motive for most excellent work. Such women—like our study—to have as the mothers of a nation, possessing all this beauty of body and mind, all this joy of life, this strong and healthy hope and enthusiastic appreciation for all that is noble and consequently lovely, would eventually form and mould a race divorced from the littleness and sordidness of the present. If we thus idealise women, such wisdom as we have tells us that it is the way to idealise the race. A voice of a prophet once cried out, "Prepare ye the way of the peoples." Women will be a chief factor in retarding or advancing this desirable end. Though this is an ideal woman in an ideal state all the promises of history tell us that both the Woman and the State may some day lose the ideal in the real.

XXXIX.

An Ideal Man.

As in our last study we described an ideal woman, living under ideal social conditions, in this we will sketch the outline of an ideal man under similar conditions. One of the principles of phrenology is that the healthy activity of mind and body is always productive of pleasurable sensations. Another principle of phrenology is that the mind, consisting of all its faculties, must be always supreme in its control, directing and governing all the body, so far as conscious actions are concerned. Our study would be educated from his youngest days, to understand and feel a sympathy with all nature that came within his notice; thus would he become acquainted with all the growth and life of things. With all these things would he have personal contact, when possible; this would create in his mind a sympathy and even love for all created things. He would thus be led to feel that he was part of and even one with all created objects. The laws of mental life, being in harmony with all the surrounding physical life, he would hear of no evil and consequently know no

evil of men or women. So, like unto his love for physical nature, though more so, would be his love for human nature. As the child's knowledge and appreciation for the beautiful increased, so would his loving reverence and trust in the Creator and Giver of all things. Thus would the most beautiful side of his own mind be developed. His strength of body would increase, like that of his mind, in all the harmony and beauty of proportion. This would not come about by any of our present artificial aids, such as football, cricket, and kindred games, but by honest, manly, productive employment. At an early age he would become acquainted with the soil and how to utilise it, likewise with the use of certain mechanical tools. He would be at home on the river and sea as well as the land, and know no fear of either man or beast or any of the elements. He would grow up to manhood without any consideration for profit or loss from a commercial point of view. All education rests now upon commercial principles—that is, derives its value in accordance with its demand in fluctuating markets; training of such a nature would form no part in our ideal character. There would be no glow of pleasure in competing with others, and getting in advance of them, no triumph in leaving a friend or neighbour behind and proving that such was an inferior by an assertion of superiority. The love of things and the glory of things would be the expression of all his faculties. While our study would have no prefix to his name that would insure him more recognition than another, he would be a noble man. Thus he would avoid engendering envy, emulation and strife. Our study would have those faculties sensitively active which produce tenderness, compassion and love, combined with strength and courage. He would likewise be endowed with an observant, critical, and judicious recognition of things. So, too, would he have those faculties which give width and expansiveness to the conceptions, desires, hopes and anticipations. While the objects of sense would be respected and utilised with pleasure, his faculty of spirituality would place him in a region which would not be limited to these things. This state of mind would be sustained by inferences of constantly accumulating power which he could not resist or set at nought and would add a grandeur and greatness to his manhood which could not otherwise be obtained. His life work would consist of the pleasurable and harmonious activity of his faculties and all that they could produce under the best of circumstances. Special work he would, no doubt, have in contributing towards the sustenance and the production of the commodities requisite for the happiness of that

part of the world in which he would live; even the work necessary for this purpose would be a recreation, a pleasure because of the wise conditions consequent upon an ideal Social State. If this man lived this happy and pleasurable existence under our present circumstances, it would be like that of a saloon passenger banqueting upon luxuries, while in the fore-castle thousands would be starving. But in our ideal life it would all be saloon fare. Our study would not be called upon to fight against the many wrongs, crimes, oppressions, and ignorances that every good man has to strive against now, because such would have no existence in our ideal state—that state wherein all life would be a continuous praise and recognition of the Creator's goodness, in Whom we should live, move and have our being.

XL.

Abnormality.

We will consider a few more abnormal heads, pointing out the causes, showing how, in some cases, abnormal states are of benefit, if not to the individual, to humanity. We will consider also such states of abnormality as may be injurious, both to the individual and humanity. By abnormal we mean out of the ordinary course of experience, taking into consideration nationality and time. To the natives of Australia the mental manifestations of an ordinary European might well be considered abnormal; in fact, such a man would be looked upon as though he were some kind of a god. There are abnormally good men and abnormally bad men, morally. There are men who are abnormally intelligent and men who are abnormally stupid. The abnormally good and intelligent should possibly be the normal state of all men, while the bad and stupid alone should be abnormal. Though this is optimism, I think it but a fair inference, supported by many facts of observation, that the very highest of the human race are in what will eventually be the normal condition of all. Those pioneers of good, either in the moral or intellectual region, are only leading us to our rightful normal state of action and thought. While we should thus like to say that as we approach perfection we approach normality, while evil and feebleness alone are abnormal, we, so as to be understood, are compelled to attach the word abnormal to any mental function that is in power or activity considerably above or below the average amongst others of the same time and nationality. An abnormal mind, so far as our knowledge up to

the present date teaches us, is the result of an abnormal brain, combined with temperament. The abnormality of the brain and temperament that produce this state may be inherited. It may be the result of education or environment, or disease. Persons are few, however, in whom all the functions of the mind, or most of them, are in an abnormal state. When this is so the individual stands out clearly cut and surprisingly strange beside all his fellows. In all likelihood his name and deeds will be written in the national biography with praise or censure. We expect such men to possess brains abnormal in size, shape, sensitivity, and activity. Now, while such men are few, in comparison to the millions who live and die without any record, there are large numbers of people who possess abnormal characteristics—that is, some one or two faculties are excessively strong and active. Many of us, if we critically examine our state of mind, will perceive one or more abnormal faculties. Some are abnormally clever at some things, while they may be abnormally stupid at other things. Then again, a man may be subject to abnormal mental states of a transient nature. This state often comes and goes, leaving behind an impression of surprise, or, as results, actions of intense good or evil. This takes place when certain exciting objects or qualities form a conjunction with some special faculty. Bicarbonate of soda and tartaric acid will remain inert if left separate, but a conjunction between the two causes effervescence. One mind coming in contact with another may produce abnormal bitterness in one or both, or a friendship of such an abnormal nature that one will willingly die for the other. In the course of years the brain may undergo considerable change. A normal minded man may thus become an abnormal one in some directions. A man may reach three score with feelings of normal honesty; after that age he may become abnormally dishonest without adequate reasons. There are cases proving this; there are other cases of total abstainers, who never had the slightest desire for fermented beverages at any time, who had even a dislike for them, yet afterwards, owing to an abnormal craving, gave way to over-indulgence. This abnormal state may be the growth of years or it may be a fungus growing in less than a night. Under some abnormal excitement men have instantaneously developed qualities of genius and heroism, one atom of which has not been perceived before. The timid have become abnormally courageous, the simple abnormally wise, the reticent abnormally eloquent, the modest follower a competent leader.

Sometimes these abnormal characteristics last and increase, at other times they die out and never appear again. Men have delivered one speech, men have written one book, one poem, one musical composition, painted one picture which has been above the average and has reached even to the abnormal, but never another. Abnormal mental conditions form, therefore, a very extensive subject for study.

XLI.

Abnormal Philoprogenitiveness.

This woman's head was abnormally long in the back ; it was long and narrow. This indicates in all heads large philoprogenitiveness. The narrowness in this case indicated small inhabitiveness, conjugality, and friendship. Thus there was no domestic faculty sufficiently strong to divide her attention with the abnormally large one of philoprogenitiveness. This absence of the other social faculties intensified the activity of philoprogenitiveness, love of offspring was so abnormal as to lead to a combination of insanity and imbecility. These two opposite mental characteristics are often to be found in the same mind. Indeed it is the imbecility of one portion of the mind that is sometimes the cause of the insanity of another portion ; this is but seldom made a matter of consideration, still it may be in cases the key to a cure. If you know the impotent faculties you may bring them into activity, and by attracting the attention to a variety of subjects, abstract it from the one absorbing subject that produces the insanity, and so regain the mental balance. Our study, having conjugality so small, the idea of marriage had a decidedly unfavourable aspect. Friendship being equally small she had no friends ; this, to some extent, cut her off from such intercourse with children as might have been satisfying to this love element. She might have obtained intercourse with children as a teacher, but she lacked the abilities requisite for even a Sunday school ; she had no faculty for teaching. On several occasions she had, with the exercise of some ingenuity, borrowed children, but so unreasonable was her affection that neither children nor parents were satisfied ; she could never get them again from the same source. On one occasion she even stole a child from the street. Being a woman in a good position she had such representations made to the bench that she received no punishment ; however, as the parents of the child were poor she recompensed them bountifully.

She had, on various occasions, adopted children; in each case this was unsatisfactory, the children instead of returning her love, resented it. This generally resulted in a violent display of passion upon her side, ending in a separation. The fact was that her love for children was merely an animal instinct, selfish, unreasoning. This animal instinct is all very well and good when properly blended with the other faculties. Then, indeed, it is ennobling and a guarantee for the continuation and welfare of the race. But any animal instinct when preponderating in a human being leads to a most unhappy issue. In our study, the philo-progentive desire increased with age, all things else were swallowed up in it. The ordinary courtesies and sociabilities of life were entirely neglected; even her own personality did not receive that amount of care which health and custom require. In fact, this lady became objectionable, and then a kind of terror, not alone to her own immediate relatives, but the neighbourhood. This fear extended to the nurses and mothers who aired their children in an adjacent recreation ground. She would pounce upon the little ones with a greedy, hungry look, catching them in her arms, causing terror that was almost enough to bring on convulsions in some cases. When rebuked, and more often scolded, this poor abnormal-minded woman would slink away to her home or hide under some of the trees, sobbing as though her heart would break. This may be an exceptional case, but there are many women who have these desires in a modified manner. Such can scarcely restrain themselves from clasping a stranger child in their arms; and if they have no children of their own they may live a sad, yearning, disappointed life. Our study, in the latter years of her life turned her attention to animals, more especially cats. From these she seemed to derive a certain amount of happiness, though she was constantly in quarrels with neighbours. She was several times prosecuted on account of the insanitary state of her home, owing to the number of animals which she kept on the premises. Before she died, by legal permission, she was placed in an asylum. All this might have been avoided if she had but known the injurious effect of encouraging the activity of this special characteristic. This information phrenology might have given her.

*XLII.***Abnormal Acquisitiveness.**

Let us consider the effect of another abnormal faculty, that of acquisitiveness. We have often been asked what mental condition is requisite for the amassing of money? We have replied, the faculty of acquisitiveness must be strong, active, and leading. In other respects, an average mind, or even below average is fit enough for this purpose. At the same time, in order to amass a very considerable amount of money, intellectual abilities of the highest nature may be found requisite. But there must, in all cases, be the faculty of acquisitiveness ruling and utilising all the others. It was in a large hydropathic establishment that I first saw our study. In this place a suite of rooms had been set apart for him, for he was immensely wealthy; he had his private carriage, horses, and grooms; and a special doctor and a staff of body attendants. He had spent some years in the place previous to my seeing him. When I saw him, what astonished me most was his very striking likeness to Napoleon the first. He was in a superbly upholstered apartment, the only portion seeming to be out of harmony being an office desk and chair with a long table on which there were a number of what appeared to be ledgers, arranged systematically; at the end of the table there was a young man writing. As our study was not to know the special purpose for which I had called, I was not permitted to take an ordinary measurement of his head, or to converse with him; but I was placed in a position where I could make observations so far as my eyesight was concerned. His head being a pronounced one in regard to size and special conformation, I was able to come to some conclusions from observation that I felt assured were accurate; I told them to his medical attendant, and will now set them down here. "The leading faculty is acquisitiveness; this is abnormally strong. While he has many masterful faculties, this one will always predominate. His desire to amass money will not be connected with any desire to spend it, except doing so for the purpose of gaining more. He possesses a large imagination, therefore he will not care for small transactions, but will be desirous of carrying out plans of a money-making nature on a large scale. While he has good constructive and planning abilities that might have suited him for an engineer, working on a large scale, such as in the laying down of bridges, canals, railroads, and tunnels, he would not have the requisite patience—he

would want to make money with more rapidity and more extensively ; so his planning organisation will be utilised in a direct manner for the obtaining of money and not through the courses of industry. He would be almost sure to choose the stock exchange as his road to money-making. As a company promoter and a general financier, negotiating loans for governments and large undertakings, he would be in his element. The moral portion of his brain is deficient. While this may enable him to obtain money with all the more rapidity and to be able to compete with others in money-market transactions, the want of moral restraint in checking him from carrying out unlawful undertakings might become a danger, even to his financial success. At the same time, so long as his brain keeps healthy, his planning capability is so extensive that it may protect him from discovery. He will be able to sail very near the rocks without being wrecked."

"What do you think is the principal danger?" inquired the doctor.

"The excessive activity of acquisitiveness," I replied, "in connection with a large imagination. If it does not lead him to a prison, it may land him in a lunatic asylum. His danger is a liability to lose his mental balance. I should be inclined to think that the brain is in an inflamed condition where acquisitiveness is localised. This might cause his attempt to obtain money to be of such an extravagant nature as to make him thoroughly unreliable and incompetent."

Afterwards it was made known to me that this man was a well-known financier. He had been very successful in amassing money. One morning he gave such fabulous orders to the leading stockbrokers upon foreign as well as home markets concerning a government loan of some millions, the existence of which loan was confined to his own brain, that inquiries were made, resulting in the discovery that one of the most astute-minded men in the financial world had lost his mental balance. For the remainder of his life he lived in this hydropathic establishment where he was permitted to make a pretence of buying and selling.

*XLIII.***Abnormal Benevolence.**

The existence of many great social and moral reformations which have contributed to the best part of the world's history, is due to abnormal activity and strength of the faculties of benevolence and conscientiousness. A certain man whose faculty of benevolence was abnormally active was not satisfied with the slow and conventional methods of the religious body of which he was a highly esteemed and active member. This man's abnormal benevolence caused him to see with greater intensity than others the mass of human suffering that was moving around him. To him this phase of life was one continued tragedy. He could not remain quietly satisfied with ordinary efforts of amelioration. He wanted to get outside the respectable boundaries and limitations of his church in order to save a multitude from social and moral misery. No doubt, the brethren and the leaders talked to him kindly and persuasively, pointing out the efforts they were making as the best. Probably they told him that he would serve God better by staying with them than going out from them on his errand of mercy. However, his abnormal benevolence caused all efforts to appear slow and inadequate. So he left his brethren. Before a religiously inclined man thus separates himself from his church he has a painful battle to fight. But he bore the pain manfully and went out into the world on his errand of salvation. The chief capital that he had was this abnormal benevolence which gave to him the enthusiasm of humanity. He said farewell to the respectable conventionality both of his church and of men everywhere. With a dozen or so of followers whom his enthusiasm had effected I have seen him travelling down some of the worst streets in the East End of London, wiping from off his brow sweat mixed with dirt and filth, with which a howling mob had pelted him. A little later on dirt and filth of another description was flung at him from press, pulpit, and platform. Eventually his abnormal benevolence—the abnormal benevolence of one solitary man—urging him to the rescue of the fallen, conquered. Now from East to West, from North to South, from the monarch on the throne to the poorest, most crippled, and most mutilated waif of society, he is recognised with feelings of admiration as General Booth. Not the General of an army trained for purposes of slaughter, but of an army for the bettering and prolongation of life.

Let me give another instance of abnormal benevolence. Eighty years ago there was born in England one who is still alive. Early in life he inherited a vast fortune. He was a man of much literary ability and artistic taste—so much so indeed that all the world of letters and art, and many beside, know him, love him, and honour him. He had the faculty of benevolence abnormally active, likewise that of conscientiousness. Under the influence of the former he was stirred up with pity for the miserales of humanity. Under the influence of the latter—abnormal conscientiousness—he became indignant. By the aid of a powerful intellect he poured out upon all those who were responsible a torrent of words—fiery, scarifying words. It was a seething lava of wrathful indignation. England stood aghast; when she recovered she threw at him her poisoned arrows. He stood firm as a rock, defying the armies of the philistines with well-deserved accusations and rebukes. The lances once pressed against his breast are now hidden away in shame, and England recognises Ruskin as one of her great men, one of her generous, noble-minded men, a true Christian, patriot, and humanitarian. His money, his literature, his art, his generous nature, his brave heart, he utilised in the service of humanity, seeking most to benefit the poor.

Still one more. He, too, was eminent in the ranks of literature and art. He, too, was possessed of the requisite means for the satisfying of a cultured mind. I have seen him in the cold and damp of a winter's day standing on a chair at the corner of a street trying to persuade the people to attain to better lives and pointing out various methods for that purpose. He wore his life away in the service of the people. When he died the doctors said that this strain had cut short his life. But the name of William Morris will never die; what he has done will be recorded, not alone in the history of England but in the hearts of a people from whom he could have expected no other payment than their welfare.

XLIV.

Abnormal Destructiveness.

Victor Hugo relates an incident of a man who had been brought up from an early age to the occupation of a butcher. He took real pleasure in the killing of cattle; especially he liked the tying up of fierce bulls, the excitement of pole-axing them. This occupation was not thrust upon him; the opportunity of

becoming a butcher presenting itself, he accepted the position with pleasure. As his years grew in number the pleasure of his occupation increased. Circumstances transpired that caused this man to be imprisoned for a long term. His chief suffering while he was in prison was that he had no cattle to kill; he felt as an inveterate smoker might feel if denied his tobacco. The intense longing to kill was almost unendurable. At night he dreamt of the shambles, while in the daytime his imagination almost realised his desire. As the time drew nigh for his liberation his longings increased. When eventually the prison door was opened, with eyes bloodshot with desire, in a state of semi-frenzy, he rushed from street to street, to the amazement of many people, pushing aside all obstacles that came in his way, until he arrived at the shambles; there in the old place, where he had spent so many years of his life, was a bellowing bull, already tied and bound; in front of the bull stood a man ready to swing the implement of death; in a moment this man was knocked down, the axe taken out of his hands. With a frantic yell of delight it was buried in the forehead of the bull; it was pulled out, and blow after blow fell on the animal as long as its life lasted.

Here we have an illustration of abnormal destructiveness, acting of itself, independent of reason and the many guides and safeguards that might turn this energy into channels of a kindly and beneficial nature. Many of our greatest reformers possessed this faculty abnormally large; they were only happy when destroying; they destroyed what they conceived to be obnoxious to themselves or detrimental to the general good. All portraits representing Martin Luther show this faculty abnormally large. His career bears this out. Denouncing, pulling down, and destroying would be to him the very essence of manly pleasure. If a person be placed in circumstances where this portion of the brain is brought into activity, he will take a pleasure in its exercise in accordance as the activity is increased. I have inquired of soldiers how they felt when actively engaged in battle. From the replies I have received I have concluded that the sensations attached to killing, while killing, have been pleasurable. Going out for the first time to meet the enemy most of them shrink from the very thought of what they are about to do. After the battle is over they anticipate a new onslaught on the coming day with considerable pleasure. Here we have the faculty of destructiveness worked up to an abnormal activity in men who are probably otherwise normal-minded.

The constant repetition of these feelings, in connection with the excitement caused by the ever present suggestions of a soldier's life, such as barrack life and barrack literature, with the reminding uniform, parades, and the handling of destructive weapons, so strengthens this faculty as to cause it to become permanently abnormal.

A lady told me that she took a great pleasure, when she was young, in reading of murders, that she never felt the slightest distress when listening to people relating their physical sufferings, and that eventually she became a hospital nurse for the pleasure of it. She explained to me various surgical operations that she had taken part in, in the same manner as one would describe the beauties of a flower garden. She certainly had a formation of head that indicated abnormal destructiveness. She was not lacking in agreeableness, so she could smile very kindly, even when about to cause pain. It was not a matter of duty or benevolence with her in the exercise of her skill, but a downright pleasure in the sensations which her occupation as a surgical nurse produced. I have had letters from both men and women who have been horrified and made intensely uneasy at the sanguinary thoughts that arise in their minds. Terrible temptations! How are these thoughts to be destroyed? By a counter current of other thoughts equally strong. This can be induced by bringing certain other faculties into activity.

XLV.

Abnormal Self-esteem.

My observations upon him were made in a private lunatic asylum. Certain abnormal faculties caused him to lose his mental balance. Faculties abnormally active or inactive, generally lead to lunatic asylums. Balance is the great requisite for a sane mind; in accordance with this balance there will be facility for clear judgment and accuracy of thinking, within the limits of the knowledge possessed. The abnormal faculties in our present study were self-esteem and firmness; these two predominated many degrees in excess of all the others; in these were concentrated the greatest activity and energy of the mind; they were in a constant state of fever heat. The faculties that were abnormally small and inactive were the ethical and the reasoning. [The executive powers were strong. The social faculties were less than moderate. The affectionate and sympathetic side of this man's disposition was scarcely perceptible.

From some of his relatives I obtained a brief account of his life. When a child, having a poor constitution, he was very irritable and slightly subject to fits. The consequence of this was that the parents permitted him to have his own way. As is usual in cases of this kind he mastered the parents and everyone who had anything to do with him. One good cry or scream frightened them; he soon perceived the power he held and constantly used it. In perhaps, a lesser degree, this is the case with many children. The result is usually woeful. Once a parent's authority comes into contempt, the child soon loses control of itself; the worst passions become tigers, killing the better part of the child; eventually self-restraint is gone. Our study, to make matters still worse, was good looking; he was a handsome boy. The father and mother had dispositions of unusual kindness. All this contributed to the strength of his self-esteem and firmness. The child being permitted to have his own way, became firm in his demands, which demands were passionately clamoured for until granted. This constantly granting and conceding to the child, stimulated his self-esteem. As a youth he was backward in all intellectual pursuits; unfortunately, again, his parents belonged to the monied class, therefore he was not required to learn any manual trade. If he had only been sent out as a bricklayer, or carpenter, or builder, and was compelled to associate with practical, hard-headed men, it might have saved him. As it was, he was an idler, and a continual thorn to his parents. But for all that they loved him. His conceit, derived from excessive self-esteem, was scarcely to be endured. He strutted about like a peacock; he wanted to teach everyone; to his boastfulness there was no end. The time came when he insanely conceived that his father and mother were his inferiors and treated them as such. He sneered at their advice; he took every opportunity of turning them into ridicule, thinking he was witty. They bore it all because of their love for him. Strange, this love did not lessen in the slightest; they had a thousand excuses for him, and they never ceased to hope. From what I heard I do not think that the parents perceived the growth of this disease. They must have thought at times that the bold manner in which he asserted his aggressive will was perhaps an indication of power, which they themselves did not possess. What neighbours saw to be bad they accounted for good. As he drew nigh to the zenith of his life the disease grew. Such was his temper that he became the terror of the neighbourhood. Were it not for his position he would have

been oftentimes chastised severely. One day he took it into his head to go to church, an unusual thing for him to do. In the middle of one of the prayers he caused a great commotion by standing up and in a loud and noisy manner stating that he was commissioned by God to send the clergyman away, and that he was to take his place. He went up to the chancel and tried forcibly to eject the authorised minister of the place. Of course he was soon removed ; but his firmness caused him to persist in disturbing the congregation Sunday after Sunday. After a while his large self-esteem induced him to think that he was an angel sent to execute justice. At last, reluctantly, the parents, in conjunction with doctors and magistrates of the neighbourhood, had to consent to his being placed in an asylum.

XLVI.

Secret Beneficence.

I should like to give the name of our forty-sixth study, but that for reasons that will be obvious it would not be right to do so. He is another illustration of abnormal benevolence. He is a man of high position and of immense wealth. To the surprise, and even disgust of many, he does not participate in any of the usual functions connected with his position and wealth. He does not entertain any of his own order ; he accepts no invitations to the usual social entertainments. In this way he has entirely ostracised himself from the society of his peers. Consequently he is looked upon as eccentric, gone a little wrong, but very good. He is looked upon with a kindly pity that is of a patronising sort. He is in possession of fully half-a-score of mansions with extensive domains in various parts of the country : he would have sold them long ago to gratify his faculty of benevolence, were it not that he is but a life tenant. However, he has made the best use he can of them, according to his benevolent suggestions, for they are constantly filled with his guests. From these guests he can get no return, except their thanks and gratitude, for they are all poor. They generally belong to the weakly and sickly portion of humanity. In fact, these mansions are convalescent homes where every year large numbers are entertained. There is one thing in particular that he insists upon in these homes, and that is social equality. His guests may differentiate in all other directions as much as they please, so long as they adhere to unity in this one. He himself, though his descent is most ancient, and his titles most numerous,

accepts this social equality to the fullest extent. Nothing seems to annoy him more than for any of his guests, or those who serve in any of his mansions, to pay him the slightest distinction. As a distinction of sex he recognises the title of Mr., but no more. This is pure benevolence ; it may be even abnormal benevolence. He cannot bear to think that any should be his inferior on the mere basis of property or title. Every penny of his large rental and income from various sources goes towards the bettering of the condition of the poor. From one end of the year to the other there is no surplus. He lives up to the uttermost farthing. This is looked upon as extraordinary, almost an imbecility ; yet those who censure this prolific expenditure listen with contentment and kindly allowance and with even a certain amount of approbation to the many Lord Algy's or others who may rush through a princely income within the first few years after their majority on expenditures unfit for detail. No doubt it has often perplexed people who know little concerning the many benevolent institutions there are in this country, from whence comes the enormous wealth requisite for their support. We read of Müller and his orphans, of Barnardo and his waifs, of Spurgeon and his Pastors' College, likewise his orphanages, how they were often reduced to a few pounds, and in some cases did not know where the next day's food for these large institutions was to come from, when the cheque for five hundred or a thousand arrived just in time. Our study, with his abnormal benevolence, had all these, and many institutions of a similar kind upon his books. He was constantly prowling about them ; a very welcome visitor, looking in and inquiring the state of the larder. He knew as well as the directors, in many cases, when the last coin was in the bank. The directors knew they could rely upon him in their emergency ; therefore they slept well at night, notwithstanding their large families and immense responsibilities. When the history of many of these places comes to be fully known, it will be found that our present study, and not so much the directors, bore the weight of the financial difficulties. They knew when things were at the worst and the outside public had forgotten to renew their subscriptions, that our spendthrift nobleman, with his abnormal benevolence, would be to the fore. It was not alone that this man spent his million of money every year in this way, but his influence over others produced nearly an equal amount. The institutions that he helps are in honour bound to keep his beneficence a secret. My position is different, and some day in the near future I may, both conscientiously and beneficially, make known his name and something more of his benevolence.

*XLVII.***Royalty Rage.**

In a certain private asylum in this country there is a young man whose case I have observed for some time with much interest. I was fortunately placed in a position where I was able to investigate in a very thorough manner his antecedents and environment. The immediate cause of his confinement was that he considered himself to be a prince of the royal blood. As such he demanded an entrance on various occasions to one of the royal palaces. At first he was jocularly turned away; then the police interviewed his family, thinking that they might restrain him from making such a fool of himself. They were in a very respectable position, the father being a professional man of rather high standing. Despite many efforts that were made the young man continued to persist in his annoyance. At last an effort to stop one of the royal carriages caused such an inquiry into his state of mind as placed him in this asylum. His head was much smaller than the average; in proportion it was fairly well made. Self-esteem, imitation, and agreeableness were the ruling faculties. I did not perceive in this combination altogether sufficient reason for his peculiar state of mind. There was not the slightest indication why he should have thought himself a prince, rather than a bishop or a general. He had the religious faculties large enough to have led him to conceive that he was a bishop, while combativeness was equally as large to have produced the soldier element in his mind. I perceived that I had to seek elsewhere in order to solve the problem, so I investigated his home and its surroundings. Naturally his parentage suggested a possibility of discovery. Both father and mother had small heads, but the mother had the larger of the two. She was evidently the predominating partner. Her husband did not seem to feel this or even to know it; she knew it, but had sufficient tact to make her government unobtrusive. They were a quiet and kindly couple, but looked upon by the neighbours as rather eccentric. So far as I could see, this eccentricity, if such it may be called, was principally upon the mother's side, and only upon the father's inasmuch as he was obedient to her. It consisted in an abnormal veneration, which led to the most fawning adulation for everything connected with royalty. They had always lived near the gates of one of the palaces in a royal borough. So, indeed, did their parents before

them. I made certain inquiries into the life of the villagers and the surrounding neighbourhood. I discovered that, which before, to me, was unknown—the great influence that the ordinary and normal everyday life of royalty has upon the weaker minded of the neighbourhood where they reside. I was struck with the all-pervading influence of the most trifling details of dress, carriage, and conversation. The slightest recognition, such as the ordinary return of a salute from a carriage was talked about and magnified. There were sometimes receptions and garden parties given by the magnates of the neighbourhood, when the villagers of every degree would be invited; this was looked upon as a subject for life-long conversation. The girls in the village, shop girls and squires' daughters alike, made an effort to imitate, either in clothing or walk, some member of the royal family that each considered she was most like; while the youths held their cigars after a certain pattern, and thought that a mischief-may-care strut was quite the thing, whereas their conversation and general appearance only put you in mind of Epsom bookmakers. Thus did they all imitate foibles instead of virtues; it was the road of least resistance, so they went ahead. Here I got my cue to the imbecility of our study; his was a few degrees more pronounced than that of his neighbours of the village. I listened to the mother, I confess, with a little amazement as she recounted to me, sometimes with a glow of pleasure, and sometimes with tears in her eyes, her life-long observations and her most intimate intercourse with various members of the royal family. Pleasure illuminated her face as she described the number of bouquets she sent up to the palace on certain festive occasions, and the number of wreaths she sent to be placed upon graves, while she had written verses for various occasions, which were right royally accepted with the usual courteous letters of thanks. There were no limits to the garden parties she had been at, to which she was invited by one or other of the notables of the district; she felt assured that Her Royal Highness had a special recognition and a special smile for her, and indeed seemed to look out for her as though she might have been disappointed if she had not been there. At last the overwhelming day of her life came when she was appointed to present a bouquet of flowers on behalf of some society she had taken an interest in. She finished up by saying,—"I will never forget the look that the dear Duchess gave me; I went home and cried." Shortly after this the child was born whom we now see in a lunatic asylum. Need we say more?

*XLVIII.***Inherited Impressions.**

Our next study was a boy, aged fourteen. He was brought to me by his uncle, a farmer, living in a very secluded place some miles from a railway station. The farmer told me that the boy's father and mother were well-nigh broken-hearted on account of the conduct of their son. They had lost all control over his actions, and, as a last resource, sent him to the farm. It was either that or an asylum. They had previously sent him to various schools; he had been turned out of them all for bad conduct. They had even sent him to two different schools whose speciality was the training of backward boys. There are a number of these schools in the country; the inmates of some of them I have seen, and rare curiosities they are, where abnormal psychology might be studied with considerable benefit. This boy was thick set, muscular, rather short, and overflowing with vitality. He had sufficient energy and strength to accomplish the physical work of at least two ordinary boys. His head was mostly remarkable on account of its unevenness and the almost entire absence of the moral region. In fact, he was a moral idiot; this was plainly denoted, so that there could be no mistake. The unevenness I had perceived in at least eighty per cent. of boys I had previously observed in "backward schools." In the case before us the faculty of cautiousness was weak, therefore there would be but little fear of consequences. There was no internal moral guidance and no fear of consequences, neither the consequence of being found out nor the consequence of punishment. There would be no consideration for others, for either their feelings or sensations. To cause pain or pleasure, so far as it affected others, would be here a matter of the most perfect indifference. This was all denoted in the conformation of his head. Another peculiarity of the boy was that he seemed to be almost indifferent to physical pain himself. He would stick pins in his hands and arms, not alone through the skin but through the fleshy part, without any apparent sensations. This was not a matter of Spartan resolution or self-discipline, but was done in order to elicit a certain amount of astonishment from the beholder by doing that from which other people shrank. It is worth remembering in this connection what Lombroso states concerning the absence of the sensation of pain in many criminals. When people say that they can hear a tooth being pulled out

with great calmness, it may not after all be much to boast about. Our study had been with his uncle, the farmer, for some time; he was now being taken home to his unfortunate parents.

Cruelty to animals was looked upon as the boy's worst characteristic, though his most dangerous was his treatment of a younger brother. One time he nearly smothered him by putting a pillow over his face; another time he nearly hanged him by tying him up to a beam. He took him away one day to a distance from home to a place where both of them went to bathe. Before the brother had time to come out of the water he took his clothes away; some kind folks had to cover him up and take him home. Again, when alone in the house one day, he salted him as though he were a pig. These were probably the worst and most dangerous acts of the boy's life, but there were many others that caused the parents constant fear. Everything had been tried, persuasion, coaxing, and reasoning of various kinds. The boy always yielded and promised to do the right thing, though at times he would repeat the offence almost immediately. He did not make much, if any, effort to conceal what he did; he was never sulky, and never seemed to know that he was otherwise than as other boys. In his earlier years he would do the most outrageous things and come and tell of them; he would even bring a stick and ask to be beaten. The fact is, he seemed to have no consciousness of pain and no real consciousness of wrong. He had gruesome thoughts, and whatever came into his mind he did without any self-restraint. My investigations led me to a discovery which seemed to throw much light upon this strange mental condition. The mother had a special talent, which was recognised by her many friends, and for which she received a great amount of applause. This was a talent for public reading. Previous to the birth of this child there was one special book which, when she read, always brought an audience to listen. The name of this book was *The Bad Boy's Diary*. These readings were generally given for charitable purposes. I critically analysed, through the medium of conversation, the mother's feelings and sensations in regard to these readings. They seemed to take possession of her as nothing else did. It was not alone on the platform that she took upon herself the feelings and sensations of the "bad boy," so as to delineate them to others, but she carried them about with her by day and night, laughing at them and chuckling over them with the greatest

delight. Naturally I got the book and I certainly could trace the characteristics of the "bad boy," though much intensified, in our study. Many of the peculiarities of children I have traced thus to the special condition of the mother's mind previous to birth. This psychological condition and the results, sometimes as beneficial as injurious, should be extensively known.

XLIX.

The Insanity of Shopping.

When I first saw her, which was some time ago, her age seemed to be about thirty-five years. She was the wife of a professional man. His position was a good one, while she had a private income of her own, over which she had full control. Her personal appearance was somewhat above the average; she was ladylike and of a rather gentle disposition; her dress, while moderately expensive, was simple and in good taste; her voice was sweet and impressed you with her being of a rather shrinking nature. The formation of her head was not by any means striking, though the top portion, where the organ of conscientiousness is situated, was rather sloping. Judging from this, as a phrenologist, I concluded that the fault of her mind would be an absence of moral control. Yet I thought that if circumstances were favourable this deficiency might never manifest itself to any great extent. One other thing struck me very forcibly and that was that she was highly impressionable. This was indicated mostly by her temperaments and her organ of imitation. An impressionable nature, more especially in women, carries with it a great amount of charm, but where it is in conjunction with deficient conscientiousness and instability, there is a want of principle. Now, for an impressionable nature to go through life with deficient principle is, to say the least, dangerous. Being vacant of personal principles, the mind is ever ready to receive all that others, whether individuals or objects, may suggest. If the individuals or objects are suggestive of high thinking, then there will be as high thinking as the mind is capable of. But if the suggestions are of an inferior nature, then there will be no personal principles to reject their influence.

Our study had been punished on several occasions for theft of a well-planned and deliberate nature. She was let off once on the plea of kleptomania; she was let off the second time on account of the many promises of friends to take care of her; the third and fourth times she was punished in the usual way.

How did this state of mind come about? I investigated her life; it was a psychological study of extreme interest. She had a hobby. Now, most people have hobbies. If you want to get at their real natural character you will do so by finding out what their hobbies are. That a man is a musician, a painter, or a lawyer, does not certify that such is his natural inclination, but his hobby, which is chosen as a matter of pleasure, can be fully relied upon to inform you concerning his real character. This woman's hobby, from which she derived the most exquisite pleasure, was and had always been shopping. Even as a child she would go about from shop to shop with her few shillings, inspecting and bargaining, drawing out the sweet pleasure as long as she could before she would finally decide on a purchase. Later on in life, both before and after marriage, the principal portion of her time was devoted, when not to purchasing, to looking in at shop windows. They were a delight to her. She gave way to this delight as one might give way to opium drinking. She would gather up all the bills of sales connected with drapery; she would study these bills as a scholar might a book; she would travel for miles if requisite in order to go to these shops. As far as her means permitted, she gratified her most luxurious desire for purchasing. Her choice of things was not so much on account of utility or requirement as of bargaining. She did not even care for the goods once they were purchased. Her rooms were full of miscellaneous articles; she did not even think of giving them away as presents; her mind was so much occupied with the one pleasure of looking in at the shop windows and purchasing a "bargain" when she could, that there was no room for any other pleasure. These shop windows hypnotised her; they eventually drew her with a power that was irresistible. For hours and hours, wearied and worn out, she would parade the streets in heat and cold; she would come home done up, but she felt the power drawing her back again. When she had exhausted her income, which was considerable, she became a thief to satisfy her cravings. Every thinking man and woman who is at all interested in psychological activities, and who has opportunities of associating with women, must have felt astonished at some time or other at the influence this hypnotic power of the shop window has. Window dressers know this well; they see the same faces day by day contemplating their wares, and sometimes even two or three times in the one day the same woman will look into that shop window. It is not those who are really in want of clothing that are thus seen but those who have

a super-abundance. The draper's assistant knows well the influence of that word "bargain." There are women who become absolutely oblivious to everything, whose minds become vacant, whose senses become confused and obscured under the influence of some "job lot" which when they bring it home they find but little use for. This is an abnormal mental state. It is indeed a disease that many suffer from. A few degrees more of sensitivity and, as with our study, the balance is lost.

L.

The Insanity of Liberty.

I think we conceived a kind of friendship for each other. When he first called upon me, some years ago, I was so struck with some peculiarities of his mind that I made him a present of one of my books, inviting him to come to visit me. He did so the next day, bringing with him a book of which he was the author; this he presented to me, with a kindly inscription on the fly leaf. On reading the book, I found it both interesting and instructive; it showed deep research in economic subjects; it expressed ideas of a very benevolent nature. What impressed me most in it was its effort at originality; this effort was so pronounced that it spoiled the book by making it impracticable. This peculiarity impressed me the more on account of its harmony with the conformation of the author's head. His organ of imitation was small, while those of self-esteem and firmness were large. From this combination came the desire to be original; he did not want to learn of any man or to follow in any man's footsteps; he wanted to be himself and to stand out in a conspicuous manner. This attitude may be desirable for some people, such as geniuses, but these are few. Our study had other faculties that caused him to be both liked and respected; he was benevolent, agreeable, hopeful, and of a friendly, fraternal disposition, while he was undoubtedly much above the average in the intellectual region. Now, if he could only have harmonised with others, mingling his own thoughts, plans, and schemes with theirs, paying a just tribute to all that was good therein, he might have done much service. In the company of others he disagreed with everything and everyone; this he generally did in a very kindly way, while he used his intelligence with much skill for the purpose. He promulgated his own opinions with great enthusiasm. Still, strange to say, he would never recognise the agreement of others with himself; he even preferred to go in another direction rather

than to travel along the same road with another. His clothing, his diet, along with all the ordinary functions of life, he carried on with all the originality he could conceive. He carried his clothing programme to such an extreme that he very soon became a stranger to even his sincerest friends; this did not act as a check, but rather as an encouragement to him; he now thought he was becoming a genuine reformer and a martyr to his opinions. For a time he was one of the sights of London; the crowds that followed him interfered with the traffic; the police, on several occasions, had to interfere. He was taken before the magistrates; they perceived in him such an intelligent and kindly man that they dealt kindly with him. To obtain as little money as he needed and to spend as little as he need, and to live on the smallest amount of the least expensive food, eventually became the philosophy of his life. Thus did the absence of the organ of imitation cause him to ignore other people's methods and to strive for what he called an independent life, while his faculty of self-esteem made him stand out from others as though he were a distinct and special creation. His firmness caused him to persist, notwithstanding the opposition he had to meet with. He has written many pamphlets, giving new ideas and estimates of life, with recipes and formulas of how men ought to live. Owing to the peculiarity of his own mind, I am afraid his literary work has not been a success, which it might have been if he had been capable of seeing his own faults and correcting them. I am impressed with the belief that he has now reached a state of abnormality of a persistent nature. This is what these original people have most to fear, that the time may come when the desire for originality may become paramount to everything else and persist in its influence until either idiocy or insanity ensue. There are people who think it an indication of superior intelligence to be what they call unconventional, who think that Bohemianism is an indication of a soul seeking for liberty. To some extent this may be all very good, within bounds and limitations, but there are not a few who are minus the judgment necessary to perceive the frontier line between liberty and slavery.

Unpreventable Success.

Our present study is a man with a well-formed head. We may say that this head is one of our first-class specimens of human nature; yet it is not the head of a genius or even of a man of talent; the owner of it would be the very last to claim that he was the possessor of more than ordinary ability. Modesty in connection with all things concerning his personality is in itself a charm; this is not from want of knowing his abilities, it is because he recognises other peoples abilities and has the inestimable virtue which adds much to the happiness of life—appreciation. It is now nearly a quarter of a century since I saw him first. He was then a young man doing duties as a chemist in a Northern hospital. I was there by appointment to see a friend. Having to wait a considerable time, our study entertained, interested, and instructed me concerning many of the functions of the hospital. In his conversation, his psychological state was plainly manifested, it thoroughly harmonised with the formation of his head and his temperamental condition. His enthusiasm was catching, it was almost enough to put life into the sick and dying; this enthusiasm went with the faculty of benevolence. His was the enthusiasm of humanity. As we went through some of the wards of the hospital every word he said to the patients, as he passed by the various beds, had its effect. The word, the voice, the look, shot out like a living light. The effect upon the patients was visible. This was a critical phrenological study to me. Here I perceived the power of an intense, enthusiastic mind upon the nervous system, the circulatory, breathing, and other vital powers of men who were in a state of suffering, more or less; for the moment at least they forgot their suffering and enjoyed a certain amount of pleasurable sensation. To further my investigation, a short time after I spoke to some of these patients. One of them stated very tersely what was probably the mental condition of the others:—"A look from that young fellow does me good and gives me something to think of for the remainder of the day."

As to the shape of his head, it was twenty three inches in circumference where the greatest width is generally to be found; from the base to the coronal region it was symmetrically formed; while there was a mass of brain in the front, there was a considerable amount also where spirituality, ideality, and sublimity are localised. Strength in conscientiousness, hope and veneration

was easily to be recognised in the height of the coronal region. The perceptive faculties were medium, while acquisitiveness was even less than medium. Now, there are two things I want to draw attention to, that notwithstanding acquisitiveness being so small, this young man who started in life with but a small amount of capital, in fact, to my knowledge, under a hundred pounds, is now considered to be one of the wealthiest chemists in the whole of England, so far as his income is concerned. Another item is this, a strong matter for our consideration in the studying of his character, that all the faculties we have mentioned, ideality, sublimity, veneration, hope, conscientiousness, were dominated by benevolence. The benevolence was directed towards humanity; to him humanity was something to be venerated; humanity was his highest ideal, humanity was sublime. Now came in spirituality; humanity was the embodiment of the spiritual; in humanity he could recognise the highest work of the Divinity, while the Divinity was recognised with supreme worship. In the obtaining of immense wealth, it was not for the sake of the wealth he worked; it was for humanity. For years he had to struggle to meet his responsibilities; this he did hopefully and cheerfully. He lived in the midst of poor people, much of his time and his profits were given over to them. This was his hobby, this was his pleasure. Literature, the drama, social functions, had no attraction for him in comparison to the one great pleasure of his life. This took the place of cricket, the football, or the oar. This, to him, was no matter of heroic self-denial, it was his pleasure. During his first years as a chemist, he was quietly working up what he considered would be a discovery. This he eventually finished, patented; it brought him in wealth. He now revels in the special pleasure of his life. Thousands of pounds come to him every week. To help individuals who need it, and to send cheques to infirmaries, hospitals, and charitable institutions, is his hobby. Generally speaking, there is nothing so hard to estimate as how a man will act under circumstances that will be to him of an exceptional nature. We often perceive people quite disappointing us in our calculations. Those whom we thought best become worst, those whom we thought worst become best. But by the aid of phrenology we can foreshadow the actions of individuals under various circumstances, not, it may be with exactness, but with an accuracy approaching to it. From the conformation of this head I felt assured that his life would be one where benevolence would under all circumstances be the predominating faculty.

Unconventional Success.

The size and formation of the head of our present study resemble those of our last. The moral faculties predominated. According to phrenology he would be a man of fine ethical sensations. I could not imagine the circumstances that would cause him willingly to wrong his fellow-men, though this is, I know, saying a great deal, for the pressures and temptations that our present social system can bring to bear upon even the most just and honourable are very powerful. His faculty of hope was very strong; it was such as would bear him up under many trials and difficulties and temptations of a depressing and even desponding nature. But I will let him tell his own story—a brief story of the life of a good man, similar to whom there are many, but unrecognised by the ordinary mind. I live within a few minutes' walk of a place in Richmond Park called "Poet's Corner"; it is named so because Thompson, the poet of *The Seasons*, had lived there. It is in itself a place of great beauty. Very early one morning I found a man standing at this corner admiring the beauty of the distant hills. He appeared to me to be nearly eighty years of age, but he was very tall and straight; there were no indications of the feebleness expected at that age. We entered into conversation about the surrounding beauty, and then sat down on an adjacent seat. He told me much of his past life, which was interesting to me because it tallied so much with the formation of his head. He was evidently the ne'er-do-well of the family. While the other members got on in life he did not; they amassed wealth while he remained poor; they attained to positions of reputation, they were voted into various responsible offices, some were vestry men, another was a churchwarden, while another was a county councillor and in all likelihood would become a mayor soon, for he was very wealthy; the brothers were tradesmen, merchants, and manufacturers; the sisters were well married. They all had families and nice houses, and some of them domains and estates. Yes, they had all been successful and were surrounded with families of young ladies and young gentlemen who would have the best education and need not soil their hands by any demeaning labour; in fact, they could choose their own profession. "I had the same opportunities," said our subject, "but somehow I did not take advantage of them in the same way. You see

I had ideas different from them all, that is, ideas of life and social matters. I never cared to dress myself up as they did or to make friends of the same class of people; they never did like those who were poorer than themselves, but were always striving to get amongst wealthy folk. Now, I used to disgrace them by keeping low down. All my friends were poor folk who could not do anything for anybody and were scarcely able to live. Though I was born above that class, for my father was a well-to-do man and employed a goodly number, I always felt a pull towards them. Well, one day there came a strike at my father's works. As usual, there were a lot of women and children hungry; many of these were my special friends. What could I do? I had to give them what I had. When the strike was at its worst I felt that I was a trouble and bother at home; they all found fault with me; they bargained to give me so much as my share out of the business so that I would go away and have no more to do with them. They all seemed to be quite glad and happy at my going, for you see I did not dress like them and I was often seen walking out with my chums, who were men of the workshop; this was a very sore thing to the family. As the strike continued for some time my money was soon gone. When it had all disappeared I shifted to another town and there got a job. Some time after this I got married, but my wife died very soon. I think the cause of her death was bad times. However, I was able to earn enough to keep me after that and a little more, but I could not save, for you see, I knew such a lot, and some of them were always in want of a helping hand. I had just turned seventy when I was knocked up. I had to go into the infirmary. When the guardians found out that I had so many grand relations they wrote to them. Amongst them they now make me an allowance. It is very good of them and I am happy as the days are long."

This man could not have competed in the ordinary way for the obtaining and amassing of money, while he had no desire whatever to rise in life or ascend in the social scale. All his sympathies were for the lowly, the weak, and the suffering. All his surplus labour was devoted to those who required it for their present relief. This state of mind was the result of his organisation, his benevolence and conscientiousness, his veneration and his hope. Let us mark this well, that there was no envy, animosity, aggressiveness, or ill-will of any kind manifested towards his family or anyone else, neither was there any regretfulness for what his family would probably have called "the

misspent life of a ne'er-do-well." Self-esteem was small, he had no conceit; approbateness was only moderate, he had no strong desire for the applause of others. This man's mind was to me a part of nature that fitted in well with the marvellous beauty of the surrounding scenery.

LIII.

Unreasonable Reason.

He was a man of education. I mean by education what is usually meant by academic acquirements; at the same time I recognise that all men are educated more or less. Our study belonged to the monied class, and always had done so. He was born "with a silver spoon in his mouth." Not a bad symbol this. His peculiarity consisted in the large development of the forehead, where the organs of causality and comparison are localised. His self-esteem and firmness were much above the average. Cautiousness was tolerably large. The executive organs of destructiveness and combativeness were rather small. Taking the head on the whole it was narrow, except in the region of cautiousness. There were no other faculties necessary for us to notice. The temperament was rather lymphatic; he was a talker of a slow type, and I should think that his remarks were mechanical through constant repetition; what he said would have impressed ordinary minds, for he was slow, careful, methodical, and consecutive in his observations. His sentences were well formed, and in their entirety presented a combination that might have been taken out of a book or put into a book; there was no spontaneity or freshness in anything that he said; one sentence was just as good as another; they all seemed high, but on a dead level. You soon became tired of the sameness and want of variety if you were sufficiently long in his company. As we could perceive by the formation of his head, his self-esteem would act in combination with his reasoning faculties. He soon gave us to understand that he prided himself on being a thinker. Want of the capacity of thinking was, to him, the great fault of the world; this was what retarded its progress. To get men to reason was the first step to setting everything right. This was the vanity of his causality, and he did not see his own vanity a bit. Everything that you pointed out to him that did not harmonise with his reason was, in a kindly sort of manner, set down to your inability to think. Sometimes he would try to help you; some-

times he thought you were too far gone in idiocy and he would not attempt to contradict you, much less to reason with you. He would take nothing for granted; he would give no place for speculative opinion; as for imagination, he thought it a deception. If you could not tell him the why and the wherefore in a manner to harmonise with his reason, he found no place for the consideration of your views. He was continually "proving all things." In fact, his life, with all its energies, had been spent in proving. In the end he could not hold fast to anything. Even his own reason was liable to play some conjuring tricks with him. All religious sentiment he considered to be the result of priestcraft. The very mention of God, the soul, or immortality induced the unvarying reply of—"cunningly devised fable." To all forms and ceremonials, even those merely requisite for decency and order, he thought—"hocus-pocus" was a sufficiently intelligent snub. He had a rather subtle way of bringing round a conversation to the specialities in which he was strongest; this he often did by apparently seeking information through questions. He had made the discovery that it is very easy to puzzle even the most intellectual, by questions. He always had a kindly smile and a gentle word of condescension for your confusion and honest acknowledgment of "don't know." Of course one who had a little common-sense intelligence did not mind this, but he was able to make things unpleasant for others, and even to crush a few of the weaker minded. He thought he lived in an age of reason because he could not see further than his own reason, and he measured and limited everything to that. Being lymphatic in temperament he was very calm, quiet, and apparently unobtrusive. I have made some very close observations of the effect of his mind upon others, under various conditions. I have heard him speaking more than once at public meetings where any sign of enthusiasm, which was his horror, he always put down. To him, building upon hope was a folly, the only material you had to use were the facts of possession. As for being induced to do things through sympathy, he thought it unworthy of manhood, as the only incentive should be reason, such reason as will accurately tell you the profit and loss of things. He did not make much allowance for affection, friendship, parental love, inhabitiveness, or brotherhood. These he considered to have nothing to do with reason and as often interfering with the nicety of its equipoise. I have noticed him in the family circle and social gatherings; yes, he had a wife and family and social acquaintances; yes, he had a wife and family whom he looked upon as reasonable

advantages, tending towards his comfort and as a suitable outlay for his money, for he had much. I did not perceive any effects of an elevating sort where he had supreme control; his influence was depressing. Even faculties from which we should receive philosophical guidance, when they become absolute, are tyrants. Our study was bound hand and foot as a slave to reason. We may rest assured that reason acting independent of the sentiments is unreasonable.

LIV.

Important to Parents.

Our fifty-fourth study came to me in an incidental sort of a manner. I do not think we can altogether call this a study, but the basis of a psychological observation that ought to be of use in a certain direction. A lady came to me with two children; they were boys, one six and the other eight; they were accompanied by an elderly woman who had nursed the younger and still remained with the family, having in her charge a still younger child. The difference which the two children presented was very striking. After the usual phrenological examination, the mother drew my attention to this contrast, but could not account for it. The older boy had an open candid expression of face, denoting hopefulness, kindness, energy, and ambition, with a more than ordinary amount of refined feeling. His general bearing and walk harmonised with his facial expression; he was erect, upright, fearless, and confident; he was thoroughly sociable, agreeable, and desirous of fraternising with almost everybody; butcher, baker, or bishop, it was all one to him. The younger, on the contrary, had a narrow, shrinking look; a look of self-protection, as if he were constantly expecting reproof or punishment; a look as if he had been guilty of some offence that he had to hide away. There was likewise an absence of self-confidence and self-respect. The features were drawn, and, considering his age, most remarkably old-looking. He shrank from everybody except his nurse; he was not even frank and candid with his mother, he never seemed to regret her absence, and looked rather displeased when she returned, though she might have been away for a few weeks at a time. He was under-sized in stature, a little stooped and slouching when he walked. He was self-concentrated and rather inclined to be melancholy; he had but little power of resistance; he generally

showed his dislike to a thing by whining. This disposition did not altogether harmonise with the shape of his head. Not finding an inherited pre-disposition, I had to look for the cause in the surroundings. The boy had the same surroundings as his brother, living in the same house, with the same opportunities. There had been no apparent change in the circumstances of the parents. The health of the mother was good, and evidently always had been so. It was not education; the two children were educated by a young lady of bright and cheerful manners, on the kindergarten system. The mother said that she made their education all play; still, while the elder child liked her the younger did not. After taking all these various items into consideration, I came back to the first thought that entered my mind on seeing the group for the purpose of analysing it. It was this. What a wonderful likeness there is between the nurse and the younger child. What a difference between the younger and the elder. Now came the question—was this peculiarity of disposition, of facial expression and general bearing, the result of the nurse's constant contact and special influence. Let me quote an opinion of this theory given by Sir Thomas Watson, M.D., F.R.S., Physician-in-ordinary to the Queen, in one of his lectures. "It was, I remember, a common remark when I was at Cambridge, that the followers and admirers of a very good man, the late Mr. Simeon, appeared to come at last to resemble him. So man and wife are sometimes fancied to grow like each other. That is, the same prevailing cast of thought and feeling may give a habitual expression and character to the countenance, such as shall constitute, to superficial observers, a likeness." If this can be perceived by a casual observer, even by a superficial glance, how much more so by the trained, scientific mind. This boy was undoubtedly like the nurse; the very marks of age upon his features were an imitation of her expressions. It is quite possible that when the child would be removed away from his nurse, new faces and surroundings would obliterate this; but much of the foundation of character is laid in childhood. It is often thought that the old and even the feeble are the best companions for the young. It may seem rather hard to say that possibly this is not so; at the same time I believe that there are many facts to prove the injurious effect of such companionship when it comes to be of a close, exacting, and dominating nature. Still, there are those who are old who are much better and safer from every

point of view, than many who are young, and who may likewise impress both moral, mental, and facial characteristics. As companions for children, in the form of nurses, whether old or young, we can only exercise our judgment to the best of our ability, to procure those whose tendencies will have a beneficial impression. Whether beneficial or otherwise, we should not leave the child too long away from the companionship of the mother and other members of the household. This would prevent, to some extent, the predominating influence of the nurse's mind in forming the disposition of the child and likewise its facial and other characteristics.

LV.

A Society Tutor.

Our study was by profession a tutor; he had a high-class reputation for preparing young men to pass the requisite examinations for the army. He had been in the employment of titled families, and objected to go into any other, as it would injure his standing. A lady of immense wealth, but who was not titled, had persuaded him, in return for certain remuneration, to "coach" her two sons, who were very backward boys. She was proud of having in her house one who had been in so many superior places. She thought that besides "coaching" them in the usual way he might convey to them some of the courtly graces of his former employers. It was with a considerable amount of pleasure that she quoted his credentials to me. Certainly her pride mostly resulted from the benefit she expected her sons would reap from constant communication with this very eligible tutor. After having her sons' heads examined, she prevailed upon the tutor, with a great amount of tact, to submit his to me for the same purpose. He fenced considerably with her before doing so; he did this with much good humour and fertility of excuses. Eventually I took my measurements and made my usual observations concerning the quality of his brain, his health, and temperaments. I did not communicate any of my conclusions to him as he did not come for my advice, though he showed some little anxiety to know the result of my examination. The special feature of his mind was an exceedingly good, all-round memory. His brain was capable of receiving impressions and retaining them. He possessed that amount of firmness and concentration that enabled him to revivify and recall

impressions at will. He had passed many examinations himself and had many certificates and diplomas; his capacity was mostly a matter of mechanical memory; he had not the abilities requisite to combine and utilise his knowledge. He knew this full well, therefore did not seek any appointment above that of a tutor. He had the power of language in connection with other powers necessary for the conveying of knowledge to other minds. He likewise possessed faculties that would give great influence over young people. Certainly he had, in these, the special requirements of a tutor. Yes, he had the necessary abilities to navigate young men through even the most difficult of academic ways. The top of his head, where the moral faculties are localised, was as flat as the proverbial pancake. I could not imagine him having any moral principles, or ever taking into consideration the right and wrong of anything, for the purpose of choice. His chief, if not only concern, in regard to all his transactions, would be personal profit or loss—not so much the profit of money as the profit of pleasure. His organisation denoted one who lived for the day, nay, even for the hour. He would mortgage all his future for the present, and could scarcely understand what self-denial meant. He lived for the sensations that are chiefly produced for the pleasure of the animal faculties. I have no doubt that he would be very kind and sympathising with all those who would harmonise with him, so that people would say, "he is good fellow," and give him all sorts of presents and testimonials, while his pupils would speak well of him. In regard to most of his pupils I feel assured that he would soon form their moral brains so that they would harmonise with his own, and likewise their animal instincts. Our study was the kind of man that would initiate his pupils into all the technicalities of the billiard and gambling saloon, the boxing ring, and the race-course. He would introduce them into fast life, though with no vicious purposes or designs in his mind; it would be to him the right thing—seeing life—in fact, part of his duties. No doubt he knew that the young men who were intrusted to him had control over immense sums of money and would have to spend it as their fathers had for many generations before them, and in a manner that would be expected by that society in which they would move. These tutors generally give the finishing lessons, the polish, the ease of manners, the generosity of giving, and calm control worthy of those who have had an ancestry and lineage. On communicating some of my conclusions to the mother, I very soon discovered that she was only interested in

regard to his abilities to adequately "coach" her sons for their examinations. The other items of his character did not seem to be at all objectionable—that such sport as the turf produced, or ability to take a hand at cards, or participating in fast life, was indeed and in truth the expected.

LVI.

A Physical Pleurist.

From our present study I had a rather strange confession. I need scarcely say that his organs of secretiveness and cautiousness were both small, while that of language was large, because this will speak for itself in the following interview. The all-round base of the brain, that is, embracing front, back, and sides, was proportionately much larger than the other parts. The coronal region or top of the head where the moral faculties are localised was very low, while the side of the head immediately above the base, rapidly decreased in width as it approached the coronal region, leaving on the top the outline of a sharp bony ridge. The vital temperament predominated. All the physical organs manifested almost a super-abundance of health. He was above average in height and much above average in width and bulk; he had a ruddy complexion; his eyes were bright and full of vivacity. Our study was evidently built for outdoor field work; he would have done well for organising, superintending and working at farm labour on a large scale, where there would be plenty of variety; or he would have done for exploration in South Africa. He was not suited for ordinary civilised life, or city life, or much less drawing-room life; yet his time was principally spent in the City and his main pleasures were derived from his association with drawing-room folk. This was his statement voluntarily made; it was expressed in an open, candid sort of a way, with probably a little colour of boastfulness. "As far as I can remember back into my boyhood days I never felt what are called conscientious sensations. I robbed orchards, cheated at play, and when I couldn't knock a fellow down and take his marbles and other things from him, if I didn't pick his pockets I wheedled him out of their contents. I believe I have often told lies where truth might have served me better. The only fear that I ever had was of being found out, and of that I was not much afraid, for I was able to bear punishment better than most fellows; I don't believe that I felt pain as

much as others ; though I have been beaten until the blood was drawn, I didn't mind it. I do not think that I have altered since then. My principal desire has been to get all the pleasures out of life that I can ; whatever plans I have are for this purpose. You ask me if I have any consideration for others ? I candidly tell you that I haven't a bit, except where they contribute to my pleasure ; when they cease to do this I have no interest in them. Yes, it is the same in regard to all my relations ; I have no more sensations in regard to them than others. I do not know that I ever did feel the loss of anyone through death, though I have been nearly related to some who have died. Do I know what love is ? Not as I have read about it and heard others talking about it ; I don't understand it in that way, yet I expect I do in a general kind of a way ; but you see I like constant change and variety in everything, and instantly anything vexes me, or I become tired of it, it interferes with my pleasure and I turn to something else. In this way I am able to keep in good humour with everything and everybody. Of course, I could not get along without money, so I got it. I had a good sum to commence with, but it was not enough. Some people might say that my methods for getting money were wrong ; and very likely they were wrong, but they were all right to me so long as they paid. I could tell you things which very likely you would say were horrible, and you would preach to me about a lot of folks suffering, but your preaching wouldn't have any effect upon me, though I like preaching and I like big talkers. Do they make me any better ? Well you see, I can't say, because I never thought I was bad. Great social problems ; submerged tenth ; poorhouses, hospitals, infirmaries, and such like, they do not trouble me in the slightest. I like reading about political matters. The big fellows and the big papers slang each other finely, I like that ; no, I don't care for the results of it all. Except, indeed, so far as they help that portion of the markets that I have an interest in. I rather like war when it is turned on full, it is so exciting you know ; it is to me no more or less than a Spanish bull-fight. When you mention wounded men, widows, orphans, and such like, it doesn't appeal to me in the slightest. I tell you honestly I have no feeling for others, more especially for great masses of people I have never seen and know nothing about, and I can't see why I should. The future of the Empire—I wouldn't forego the smallest of my pleasures for it. Do I ever think of my soul or a future world ! Why, yes, I have gone into that subject, and as I have told you, I like to hear

preachers who can talk, but my soul, the future world, or things of that nature, have never caused me the slightest sensation one way or the other, either of pleasure or pain. No I do not know what to believe in, and I do not know what not to believe in, and I never exert my mind for the purpose of trying, because no enjoyment comes to me in these directions."



On Matrimonial Selection

I.

Mahomet's Wife.

A large amount of the happiness which comes to us in this life is in connection with matrimonial selection. This happiness is obtained in degree according with the adaptability of mind with mind. Here phrenology is of importance, in its ability to give an estimate of matrimonial suitability. The phrenologist, in the first place, arrives at certain conclusions concerning your own character, and then describes the kind of matrimonial partner most suited to your organisation, or, in other words, gives you a description of the mind, and how, from outward appearances, to perceive the mind which will most harmonise with your own. For instance, a man says, "would you advise me to marry?" From the formation of his head we perceive that his social faculties are weak, that he has strong intellectual faculties, with ambition. We say to him, "Better for you to remain single; but, if you must needs marry, marry a submissive wife, one to take care of your domestic arrangements; one whose mind will be so formed that she will look up to you as if you were her master, to whom she is constantly to minister, and from whom she is to accept all she gets, frowns or smiles, with thankfulness, being fully persuaded that whatever she does she is generally in the wrong, and her lord and master in the right, he being incapable of erring; otherwise, have one with a powerful mind, who will run with you neck and neck, one who can sympathise with your ambitious desires, whose eyes will flash in sympathy, and whose face will beam with brightness while watching and keeping you up in your progress in life's battle, one who will go with you step by step as you climb the Alpine heights of success. If you get a wife who is not sufficiently strong to keep up with you, and not sufficiently weak to be submissive; if she wearies in the slightest, if her wings droop so that she cannot keep up with you, you will soon so peck at and wound her that she will perch all day long like a chained eagle amongst your domestic gods." To another we would say, "Your wife, in order to suit your organisation, should have the domestic

tendencies strong, for you will derive most enjoyment from domestic life. You are not an ambitious man, and if you had a wife ambitious for applause, the world's opinion, and such like honours, you would soon become discontented with her, and her gibes and sneers would make you appear very small and ridiculous." We often hear women say, "O, my husband is no good; I cannot get him to do anything. If he had taken my advice he would have been in a different position to-day." The husband is very happy where he is, and is suited for his position, but unfortunately he is bound to a wife who wants to shine, and will shine, either with or without him; she will try to do so, even if it sinks both together. What a miserable life for both, pulling two different ways. We can easily imagine the domestic quarrel, the bickerings, the upbraidings, all owing to the want of adaptability in matrimonial selection.

What is the principal requisite one should look for in a matrimonial partner? is an oft-repeated question. In marriage there should be some natural equality. The cart-horse and the full-blooded racer will not pull well together in the same harness; Sykes's bulldog and her ladyship's greyhound will not do well nor look well under the same leash. The rough and polished, even though both be jewels, are never set in the same frame. Let people say what they like to the contrary, family descent, blood, is of as much consequence and should be, at least, of as much consideration in matrimonial selection as it is with the farmer who has a great respect for the pedigree of his cattle. My lady's happiness is but brief in duration, and her misery is constant and certain if she marries her groom. While pedigree is of great importance, it is not the less important to take into consideration mental sympathy or harmony. These are most essential and the very foundation of happiness. There are, no doubt, other considerations, but all of a secondary nature. I have often been asked to write out, as a kind of model or type, a description of what a wife or husband should be. My description would be too much in accordance with my own mind, and probably would not suit many others. The wife that would have suited Byron, the poet, probably the Bishop of London would not have thought much of; and the one suited for his Lordship the Bishop would not have been satisfactory to his Lordship the poet. There is one ingredient which tends much to matrimonial happiness that here I would call attention to; it is matrimonial confidence, belief, and faith. Carlyle says that on Mahomet being asked by his youngest and best-looking wife, if he did not

think more of her than he did of his first wife,—who was a widow and old,—Mahomet replied, “No, by Allah, no! she was the first to believe in me, and I love her best.” Here was her rival, youthful and good-looking, accounted less; his first wife’s belief in him made up for old age, for wrinkled brow, for furrowed cheeks, for grey hair. Marry a man who believes in you; marry a woman who believes in you; who will see all your good qualities; who will appreciate them; who will be enthusiastic about them. Under such influence your good qualities will grow and increase faster than increasing age and increasing wrinkles, and increasing dimness of sight, defective hearing, and decrepitude, and the reply of each will be to any new rival, “No, by Allah, no!” Mutual respect, mutual faith, mutual belief, is a grand recipe for gaining and keeping love. While these qualities are kept in activity there will be no complaint concerning lack of happiness. When a man says to me “my wife is a superior woman,” it gives me no idea whatever of what she is like, either in regard to mind or body. She may be a little simpleton, or absolutely deformed; what he says is no criterion to go by. I can only judge that he believes in her, and, so far as wedded life goes, he is suited to his matrimonial partner. When a woman says, “I wish I could make my husband love me; he crosses and thwarts me in all my wishes,” I do not conclude that he is a bad man, though he may be, but that he and she are not suited for matrimonial partnership. We cannot ignore if we would; in fact, it is a matter of compulsion to see that which is as clear as the sun at noon-day, and which must be an element in matrimonial happiness, in comparison to which all the other elements pass away as unsubstantial shadows. Concerning this, poets have sung in all ages and in all languages. It is the chief power where it wishes to make its sway felt, and, in comparison to all others, rules over the human mind; it is “mightier than the mightiest.” This power commands, irrespective of our own wishes, our absolute obedience. No armour is proof against it; neither the panoply of science, nor worldliness, nor selfishness, nor the monarch ambition. This power is love.

II.

“Auld Lang Syne.”

Matrimonial selection, be it ever so wise and careful a choice, will not of course be sufficient to secure us success in the other transactions of life, though it will contribute much to that success. We have noticed instances, though not many, where husband and wife have been well mated, mentally, physically, and in every other respect; they worked together with a will, with honesty and industry, yet did not meet with success, but went on from one failure to another, until at last some of them found their home, in their old age, in the workhouse. Such has it been with the two I have now before my mind, whose history, if we may dignify it by such a title, I learned from them in a very short conversation. Though it may not be of much consequence to us how these two courted and got married, and how they tried and tried again, and how they failed and failed again, and all through no fault of their own, yet, every act of their life was more to them than the battles of a Caesar, or the overthrow of a Napoleon. He told me, and she told me, and sometimes both tried to tell me together of their past. Where they thought there was blame, each hurried to take that blame, and where praise was due, each tried to shift it upon the other. Though he was fully eighty, and she seventy-five, yet, all the pleasures of life were not extinguished, for they had each other, and loved each other, and from that love came light, warmth, and happiness. She was wrinkled and withered, and he was a poor, decrepit, worn out old man; still, they saw beauty in each other. The hearing was no longer so sharp as in their younger days, yet, they listened to each other with pleasure and patience as they conversed about old times. How she chuckled, and how their poor old sides shook with laughter, which generally ended in a fit of coughing, as they talked of some good thing, or funny incident of the past. When they became excited, and forgot the decorum of old age, they would pinch each other, and nudge each other in a most fantastic way. Thus was it with them as they talked of their courting days, their various little successes in life, and the luxuries they had on certain festive occasions, when some particular friends were invited. They were never tired of talking about the little trip they had to Margate, the rocking of the boat which took them there, and how he was sick and she was not. The Margate sands, and the great white cliffs, and how they were caught by

the tide, she would not forget. The cheap lodging house, where they did not go to bed at all, though they were asked to pay for it just the same, and the Negro minstrels who were so noisy, and would sing all through the night, and the other lodgers who were so merry that they would dance through the night. "Yes, John," said the old lady, wiping away the tear of pleasure which ran down from her old eyes. Pulling herself up, looking dignified, and with her index finger uplifted, she drew nearer to John, as she said, in solemn tones, the tea was bad, at which he acquiesced and shook his head. This thought put an end to their merriment a few minutes, when she took his hand and said, "John, don't you recollect the coming home the next night," and then the talk was fast and brisk, then the cloud departed, and both old faces became sunny once more. Ah, the coming home was as good as the going, he thought it was much better, because he was not sick. She told John that she never did, nor ever could forget that night, on account of the nice things he said to her, as they sat at the stern of the boat. The moon was so bright that they could pick up the proverbial pin. He remembered it all, and thought there was not a girl, and never could be a girl, made to look so handsome as she did by the light of that moon. Both of them agreed that the moon now was quite a different concern, and does not show things somehow to so much advantage.

Neither moon, nor stars, nor sun, nor Margate boat, nor Margate itself, will ever be to this poor old couple, who have stuck to each other through life, equal to "Auld Lang Syne," from which they derived memories which makes every day a festive day. Their poor old eyes, though dim, look out for each other, and recognise each other with pleasure. Day after day they repeat the same old tale of the past, and compare notes each day with renewed pleasure. These two, like Jack and Jill, tried to get up the hill of life together, falling and stumbling, and picking each other up, but the fact of them being together made them happy. The falls and bruises made them cling the closer, and time did not efface their love but increased it. There is one other thing, which seems even of greater importance in wedded life than going up the hill together, and that is going down the hill together, like these two whom we have presented as a sample, and it will be so with all, whether in high life or in low life, who show wisdom in a matrimonial selection.

III.

Like or Love ?

Liking and loving are two different things. This is not very well-known, and not always recognised, more especially by the young who have attained a marriageable age ; therefore, they often conclude they are in love when they only like. Thus are they often led into that which is in truth a most galling and wearisome bondage—the bondage of matrimony without love. You may like a person on account of many natural abilities which you appreciate, and this may pass with you for love. You may like a person on account of kindness, goodness, conversational abilities, the length or colour of their hair, their eyes, nose, chin, or other features, their general personal appearance, and mistake this for love. The mistakes that are thus made are most numerous, and the cause of heart-breakings, sorrows, and regrets. You cannot help pitying those who make such mistakes, for they are honest in their intentions. Mere liking has led many young men and women to the altar, who a few weeks after marriage perceived with dismay their mistake. In some such cases a pretence of love will be kept up for years, though none be felt. The generosity of one or the other, or both, will cause an effort, a painful effort, to hide even aversion by an outward semblance of love, which will for some time pass for the reality. But it is seldom that this pretence lasts for long, it cannot be always on its guard, and soon becomes so flimsy as to be seen through. I am acquainted with two very estimable people who made this mistake. They are both young, and were acquainted with each other for many years before marriage. They honestly thought they loved each other, and had no other possible reason for uniting their destinies. Strange to say, both are exceedingly good looking, so much so indeed, that it has often been remarked that they were evidently well matched. Thus are people often deceived by looks. It seems marvellous the number of good looking matrimonial partners there are, between whom there is neither harmony of mind nor an atom of love. These two, of whom we are writing, are absolutely miserable when together. They perceive no beauty in each other, no mental adaptation, but on the contrary, inharmonious feelings. When he leaves home, as he too often does for days and weeks together, the wife can barely conceal her look of relief, of the downright pleasure which she feels. Her only reason for wishing to have him away is simply the negative pleasure of his absence.

One could understand this desire if she liked some one else better than her husband, but she does not ; or if he were ill-tempered, or placed an undue amount of restraint upon her actions, which he never does. It is his presence that she objects to, because she has discovered that she does not, and never did, love him. In fact, she now sees the difference between loving and liking. Now, when it is too late, now in sight of years of unloving bondage, and continued association with him whom she once liked, his presence is a constant reminder of her mistake. She hears her friends talking of love for their husbands ; she hears them mourning over their absence ; she hears them rejoicing at their return. When other husbands are praised for being so thoughtful, so good, so noble, so brave, so intelligent, so everything that is admirable, she sighs ; for though she knows that her husband is as good as any of them all, yet she does not appreciate it. She feels no sympathy, no interest, no approval, nor disapproval ; his grandest exploits would be to her a matter of indifference. This state of her feelings tells her that she does not love him,—tells her when too late the difference between loving and liking. There has been no quarrel between these two, there have been no cross words, no contradictions. Their feelings one for the other are indifference and restraint. Where there is indifference there is an absence of pleasure, and where there is restraint there is pain on account of the feeling of bondage ; therefore, absence or separation produces freedom and present contentment ; a hint of his departure is to her a matter of relief. She does not know that he is equally pleased at going. In fact, neither have the slightest idea of the real state of the other's feelings. He thinks himself a very brute because he cannot love her. Surely, he argues, she is handsomer than other women ; she is both accomplished and refined, " and, in fact, I cannot see why I don't love her, but I know I don't " She thinks how hard and unnatural she must be not to love such a good, affectionate, and loving husband, who, physically and mentally, she must acknowledge is more than equal to others, and whom she believes is never happy but in her presence. So the deception is kept up—the hypocrisy, the masquerade. If it is possible for deception and hypocrisy to be allowable—nay, to become so virtuous as to meet with our admiration—it is so in the case of this unhappy man and woman who mistook liking for loving, and are now each with the best intentions and the most heroic spirit trying to deceive each other by a show of love, while each feels inwardly condemned for the deception, and both are acting their part so well that the

semblance of love is taken for the reality. Poor human nature ; such are thy mistakes, often leading to life-long misery, and demanding of the noblest minds such self-sacrifices as oftentimes are in themselves the stamp of the truest nobility. Let us not forget, in matrimonial selection, that liking is not loving.

IV.

Husband or Home?

Husband or home, which is it that you really want? Both may be in your thoughts, but which is uppermost; which the most prominent idea of your mind when you think of marriage? Both are good, but if you were offered your choice of the two as independent commodities, which would you have? You know him to whom you are disposed to be married. You know him in regard to his figure, his form, and general personal appearance. You can likewise calculate to some extent his mental and moral worth. You know what effect all these combined have on your mind. Is it on account of this combined effect that you have accepted, or do intend to accept him as a husband? If so, then without doubt it is a husband you want, and it is this want you are about to supply. Do you find that he is the chief figure in your thoughts when he is absent, and that you are happier when he is present? Do you take pleasure in all he says and all he does more than in the sayings and doings of others? Would you prefer living with him in a cottage to living without him in a mansion? Would you prefer wearing a cheap cotton dress with him to wearing an expensive silk one with another? If so, then undoubtedly you will marry with the motive of love, and your husband will be to you much more than home. You may find other motives cropping up in your mind, which will be but natural and to be expected. You will, no doubt, be pleased to know that he is wealthy, and that you would share in that wealth. It will be a source of very proper pleasure to you to hear that he has a name, rank, and exalted position. Likewise that you will share all his honours with him, as his wife. That, as his wife you will obtain an entrance into society and circles which, otherwise, would be closed to you. All such thoughts and expectations may mingle in your mind, and mix themselves up in the purest love which you may possess for him. You may think of the settlements he is about to make for your advantage, of the pleasures to be derived from the expenditure of his money, and numerous other benefits which

may be connected with your matrimonial alliance. To derive pleasure from such thoughts is but natural, justly right, and beyond all doubt legitimate, and does not in any wise prove that you are about to marry for any of these things, or that your love is tainted with mercenary motives, for all these thoughts and desires may be thoroughly in harmony with the truest love. But much too often do all these minor considerations precede the major one of husband. Young girls in their teens, as well as older ones, are inclined to think more of home than husband, and this quite irrespective of their position. It is so with ladies in affluent circumstances, as well as their poorer sisters, whose consideration of home may be a matter of urgent necessity. Home, establishment, settlement for life is the central thought. Husband, affection, love, may revolve around this centre as a matter of accident, or even affinity, which accident or affinity may be desired and devoutly wished for, but not looked upon as essential. Love is often left to chance or time to develop, either before or after marriage. But home and settlement must not depend upon anything so fragile; they must be existing and arranged for before marriage. It there is to be a choice between home and husband, the home will be accepted with all its appurtenances, gear, and the required funds to sustain it. A gentleman said to his wife a short time after marriage, "You neglect me in many ways, and do not seem to care so much for my society as you did. You manifest delight in every room in the house, in every chair and table, in the carpets and the curtains, in the pictures and the mirrors, the gardens and the grounds; in fact you take more interest in my belongings than you do in me. I can now easily perceive than you married for a home and not for a husband." Before many years passed, these two were judicially separated. She was separated from her husband, but not from her home. To home she remained true, and bargained for the largest settlement she could get in order to support the comfort and dignity of her establishment. All the grief and disappointment was on the husband's side, as he married for love. How credulous, blind, and vain men are. They think all the dressing and adorning, the smiles and the blushes, the long drawn sighs and electric glances are tributes to their personal appearance and good looks. After a few minutes or a few hours with a girl, a man if he gets the opportunity will run for a glass and refresh himself with the study of his own image, taking in long draughts of inspiration from the contemplation

of his noble self. He curls his moustache, strokes his whiskers, runs his hands through his hair, and admires the whiteness and length of his fingers while doing so; after squaring up his shoulders and swelling out his chest, he decides that she could not help it, poor thing—while she is calculating how many degrees she has sailed towards the home she covets. We would say to all, more especially the sterner though too often the vainer of the sexes, in matrimonial selection—make sure husband, not home, is the chief consideration.

V.

Wife as Mother.

Wife as Mother.—In matrimonial selection this should be an important consideration. It is likewise a subject possessing within its own limits matter of national importance. The very foundations of society rest upon it. Nations are collections of individuals. If the mother is an important ingredient in forming the character of the child, so must she be in forming the character of the nation. There is importance sufficient about the word mother to employ the mind of statesmen, moralists, and philanthropists. Yet how paltry is the effort made, if any, to place this subject before the minds of the people. Probably, it is thought that the matter is so clear and understandable it must be recognised by all, therefore there is no necessity for preachment of any nature. This is a fallacy of thought, for very small is the percentage of young men or young women who entertain a passing idea of a wife's influence in forming the mind of her children after birth. There are two principal things which go to form character. One is inherited organism; the other, the influence of surroundings. No doubt, many are the influences brought to bear upon a child of a more or less impressive nature, such as climate, country, its position, inland or seacoast, the interior arrangement of the house as well as its exterior, the class of visitors, teachers, servants, and influence of the father. But none of these, or all of these put together, would be sufficient to outweigh an ordinary mother's influence.

The child is in possession of certain mental faculties, as he is of certain physical faculties. These mental faculties may predispose the child towards good or evil, may be very weak or very strong. The mother cannot add one faculty which the child does not already possess, but she can and does develop and direct them. She can give a tendency to the child either for

good or evil. First impressions made on the soft and yielding brain of childhood come from the mother, and these impressions build up character. Though the foundation be already laid, yet these first impressions come very near the foundation. I have perceived men and women vindictive, malicious, sullen, morose, passionate, despondent, and gloomy in disposition. In many cases I could plainly see that such dispositions were the outcome of a mother's influence. A mother is of a secret, concealing, prevaricating, double-dealing nature, the child becomes confirmed in the same mental characteristics. A mother's disposition is over-cautious, timid, and in constant fear, which fear, even, to cowardice, clings to her son. A mother is vain, and manifests her vanities before her children. Go to the fashionable places of resort, or to fashionable streets, and you will perceive hundred of young men whose minds have been developed by vain mothers, whose sons' most active thoughts are perceptibly employed with their figures and their decorations. Let the young man, the prospective husband and father, consider this, and make it a matter of intelligent cogitation, for not alone his personal happiness, but the well-being of others; even the nation's welfare depends upon his wisdom in choosing a matrimonial partner whose influence as a mother will not be such as to make moral and mental deformities of his children.

All the good of the mother's character is similarly impressed upon the child. Her refinement, her love for the beautiful, her respect and veneration for the sacred and all other matters which promote true dignity and intelligence, and the exaltation of manhood. If there be such a thing as magnetic sympathy, a reflection of mind upon mind, and mental impressions made from brain to brain, it will be discovered, and that in its strongest form between mother and child. The religious side of our nature; the spiritual side leading us into the great eternity; the sympathising side which stirs within us kindly feelings for all who suffer; the loving side of our nature which makes us like reeds for weakness, or giants for strength; the beautiful side which gives us pleasure in beauty of form, of colour, of sound, and an intense longing after perfection; all are developed by the mother's disposition as impressed upon the child's brain. Well may one say that "those who rock the cradle rule the world." Marry a woman coarse and degraded, and your children's tendency will be of a similar nature. Marry a woman of a refined and spiritual tone of mind, possessing a respect for all that we consider good, and you will do better for your children than leaving them a landed or monetary inheritance.

VI.

Whose Fault ?

"The woman, whom thou gavest to be with me." I have noticed that men who have sunk low in the social scale are very careless of reproof, therefore, will not make much effort to screen wrong doing, and are even indifferent to punishment. But when men of intellectual and moral capacities stoop to wrong, the enormity of such wrong possesses a thousand-fold more magnitude in their estimation than in that of the hardened criminal. This may account for the mountains of crime which some men will pile up in their effort to smother, to strangle, to bury the first immoral or criminal act. This is the only way that Adam's unutterable meanness can be accounted for when in desperation, in an agony of terror, with a seeming loss of all control over his manhood, he tried to lay the blame upon and bring the punishment upon "the woman, whom thou gavest to be with me." The reading of some things inadvertently causes sensation in one's muscular system, I say inadvertently, because such sensations come independent of the will. The reading of the above passage causes the shutting of the hands, a clenching of the teeth, independent of any perceptible mental effort. One would like to know how many millions of men have said the same thing over and over again, until they became so accustomed to it that they failed to perceive how very, very low, mean, and contemptible they were making themselves. I have come across numbers of men who were poor, puny, fainthearted things, who, after relating their various experiences and failures, ended by saying in a half apologetic style, "Well, it was the woman, you know." Miserably low, miserably sunk and degraded is this shifting of responsibility and of blame upon "the woman." It is done by some men, and many men for the merest trifles. All of his out-door imbecilities are laid upon her shoulders when in-doors. He has lost a few punds, or made a few few pounds less than what he expected, his weighty steps and harsh voice indicate it, even on the threshold, and "the woman" pays for that loss before he is in the house many minutes. He has had an angry debate with a man without, and got the worst of it. He is sure to have an angry debate with "the woman" within, when she will get the worst of it. There is a gentleman who deals largely in stocks and bonds, and when successful at his dealings he smilingly reminds his wife of his great capabilities or cuteness. If he loses, she is reminded of her incapable

meddling advice. All the losses, all the bad bargains, all the mistakes and failures in life cause a repetition of the household words, "Serve me right, only for you I would not have done it." I am acquainted with a lawyer who has a wife with very superior abilities. When his cases are successful he congratulates himself, when he loses he blames her; nevertheless, he generally consults her concerning his various cases. He is by no means a bad sort of man, but this constant blaming of his wife for his various failures has become a habit with him, as with many others who otherwise are not bad men. Mind, I say otherwise, for this desire to make the woman carry every burden and suffer for every little provocation, is bad, very bad, superlatively bad, and this is the most one can say in print. One cannot help thinking of stronger words, which come inadvertently to the mind. However, it is useless manifesting a loss of temper over the matter. If such has been done, I must turn traitor to myself, and to the teaching in this article by saying "the woman is my excuse." Her sufferings, her sorrows, her burdens, her tears, her physical weakness, her legal weakness, her clinging tenderness, her unselfish love both as wife and mother, the sensitiveness, the refinement, the grace which adorn her mind, all, all appeal to whatever may still be brave and chivalrous in me, in you, in universal manhood; they appeal to us for the most careful consideration, for the bravest protection.

VII.

A Blacksmith of Louvain.

Look at this keg of powder,—there is nothing in its appearance for you to admire. If you even touch it, it will soil your hand, and it may remain unattractive and useless for ever, never to be known or heard of beyond its own immediate locality. But there is power in it, there is force in it—force for good or evil. Look at this stone,—it is a large unsightly stone. You might pass it by a thousand times without its appearance making any impression upon you. One day, a miner on his way to one of the Australian gold diggings looked at it, and thought there was some indication of gold. He let fall his pick upon it, the quartz gave way, the pure gold was liberated, and he became a wealthy man. Look at this little pebble,—not much bigger than a bantam's egg. Most people would throw it away as useless, if they stooped so low as to pick it up. From that pebble came one of the most brilliant

diamonds that glitters in the English crown. The keg of powder wants but the application of a tiny match in order to manifest its power. One blow of the pick liberates the gold from the stone. A little friction on the pebble discovers the costly gem.

On the altar cloth in the magnificently-built cathedral in Antwerp, there is a picture representing the dead Christ. In the same cathedral there are pictures by Van Dyck and Rubens, and many other great masters, but this picture on the altar cloth has the place of honour, the place considered most sacred by Roman Catholics. No visitor leaves Antwerp without seeing this picture, and when looked upon it causes a most profound sensation, for, quite apart from the subject, it is a work of art of the most exalted nature.

Quentin Matsys was a blacksmith of Louvain. His limbs were muscular, and his arms were brawny, his hands were horny, and his fingers were the fingers of a blacksmith. Quentin came to Antwerp, and fell in love with the daughter of an Antwerp painter. We can well imagine the disparity there would be between the daughter of an artist and a blacksmith. This blacksmith was like the keg of powder, and love was the match. He was like the quartz stone, and love was the pick. He was like the worthless-looking pebble, and love was the friction. Come once more with me to the Cathedral, and let us stand before the dead Christ while I tell you that the artist's name was Quentin Matsys. Love inspired the mind which conceived that picture. Love gave the artistic power to the hands which executed that picture. No doubt the power must have been in the mind, with all the artistic abilities required, but it might have remained there for ever, and he might have continued a blacksmith all his life were it not that love had brought into activity his genius. That picture won for him a wife, and that picture won for him the name and title of "one of the old masters."

There are thousands who possess latent and undeveloped mental power, and only wait the spark of real true love in order to manifest genius of the brightest nature. There are thousands who have hidden in them thoughts, ideas, intentions, of more worth than the purest gold, and this worth will remain embedded for ever if not discovered by the influence of love. There are thousands who are shoved about, knocked about, and kicked about as useless rubbish by all the surroundings and circumstances of life, who will some day be polished by the Divine

influence of love, and then there will be discovered such flashing gems as will blaze forth to an astonished world.

Matrimonial selection, if it be in accordance with wisdom, should have such an effect as to discover and to develop all that is good and noble in our nature, either as men or women.

VIII.

The Exaltation of Love.

You have only to look at these pictures with one glance in order to know that the artist is the great Rembrandt. You perceive other pictures with strong lights, with brilliant lights, with warmth and variety of colour, but in these pictures you are impressed by the absence of nearly all colour. The brush seems as if it were compelled to paint nought but shadows, and each shadow vies with the rest in almost impenetrable gloom. These are paintings of his later days. He did not always paint after this fashion, for there was a time when he turned not thus away from the light, when his brush traced the gladsome smiling rays as they lit up his model. But then he painted with bright and glowing hope in his mind, with warm, fervent love in his heart; with his young and beautiful wife at his side his arm wearied not, and his eyes dimmed not, and the bright sun was never too bright for the painting of her face, for the developing of her form upon the canvas; and if the canvas be not false, both face and figure were worthy of the highest admiration and most intense love. Millions of devotees have looked with holy awe upon that face, they have bowed the knee and worshipped it. Many of these worshippers have thought it was a portrayal of the real Madonna, who had either sat for or inspired the artist. Stories to this effect soon became common, and even now are repeated, not alone by Italian peasants, but many of more cultivated minds. No wonder, therefore, that the crowds thronged to see this beautiful woman. A few days ago, I went with a friend of mine, an artist, to the Hampton Court picture gallery, where the chosen beauties of royalty are to be seen. On viewing them, I asked my friend which he would have for a model if he had to paint a Madonna. Notwithstanding all their beauty, he replied, I do not think you would find a Roman Catholic stupid enough to take any of them for a representation of the Virgin Mary; and when we spoke of Rembrandt's beautiful wife and pure-looking Madonna, he would not hear of the slightest comparison between her and the royal favourites.

No wonder was it, as recorded in the biography of this great painter, that his wife was the constant companion of his studies. Why do his pictures grow darker and darker? Why do the lights steal out? It is because his wife is sick even unto death. It represents the great sorrow, distress, and darkness of his mind. Still do the shadows increase, they steal along until you look at his portrait, as it were, through folds of crape, through midnight gloom, representing the gradual passing away and extinction of her physical life; for she is now dead, and since her death the shadows have never been lifted off his pictures; no, not even the very last, which his trembling fingers placed upon the canvas. Philosophers tell us never to encourage love, and the more real and fervent love is, the more will be our grief, not alone at separation, but even its anticipation. This is right and sound advice according to materialistic philosophy, and we thoroughly endorse it, advising all to remain single, avoiding as much as they can everything bordering upon affection or love, matrimonial or otherwise. But this advice does not refer to the Christian philosopher, or even to the believer in immortality, for with such there is not the painful apprehension of separation, which separation is at the most but a span long, while the certainty of the happiness, welfare, and final unity with those gone before, counter-balances a thousandfold the grief and pain of separation. Happiness is good, but who would have the garish sun for ever shining, who would like to look for ever upon a cloudless sky? Who would extinguish the starry firmament and the moon's silver beams by causing the sun to rule by night. Neither are we daunted from matrimonial selection by many of the pains and pangs incidental to it.

IX.

Matrimonial Concessions.

Whether about to get married or already married, there is one thing in particular that should be before the mind resolutely, clearly, and definitely. That one thing is best and most concisely expressed by the word "concession." Without this, no home will be happy. With this, there will be found a marvellous increase in the unity, pleasure, and general happiness of husband and wife, likewise of the domestic circle. The best attuned minds are liable, most liable to become inharmonious through the influence of surroundings and circumstances. If harmonious and well attuned minds are thus liable to become unstrung, how much

more so those minds which have never harmonised at any time? Concession between husband and wife will be found like unto the stick which made the 'bitter waters of Marah sweet. Husband and wife are frequently opposed to each other as a matter of dignity more than right. He will not give in, nor make allowances, for fear he might be considered unstable or weak-minded. He will let her know when some trifling occurrence takes place not suited to his way of thinking, that she must not have her way in everything, that his opinion must be the most important consideration. She thinks that she will let him know that she has a mind of her own, and in order to do this, will manifest thoughts and actions which she knows are in opposition to his way of thinking. Thus is the wall built, thus is the partition raised higher and higher until they cannot even shake hands across it. Even here, concession will act as a very crowbar in breaking down this wall. If matrimonial partners only knew of the possible effect of the first bitter word, contradictory word, and act of opposition, they would be filled with dismay. The first glass is the first step to the drunkard's doom. The first bitter word given utterance to either by husband or wife, is the seedling of a poisonous plant, which may choke a thousand pleasures, which may darken many days that should be otherwise bright, which may one day become a skeleton in the family closet, hideous and appalling to look at. I have seen from this root of bitterness growing a tree, upon the boughs of which have dangled bankrupt hopes, aspirations, and ambitions; bankrupt health, both physical and mental, even lunacy. It stops not even there, for I have seen swinging from its boughs suicide and murder. An able article in the *Daily Telegraph* once pressed home a lesson specially intended for matrimonial partners:—"A little bickering indulged in between husband and wife after a time grows to be a habit, and the happiness of a household may be destroyed by this one apparent trifle, which in reality is no trifle at all in its power to undermine affection and destroy domestic peace. It is the sad and ungallant fashion with some writers to ascribe nearly every domestic quarrel and calamity in the lower walks of life to one cause—a woman's tongue. But do these writers imagine that the female sex is the only one gifted with an exasperating flow of abusive language, and a fatal tendency to 'nag'? If so, they have done but scanty justice to the claims of the male sex to a share in the disagreeable faculty. The blot to which we wish to call attention, as existing at the present moment in a great number of households, otherwise thoroughly

blameless and respectable, is the lack of respect to themselves and for each other on the part of married couples which leads some to indulge in mutual recriminations and reproaches. If the habit of not caring what words of scorn and wrath are used towards the partner of a life be contracted, the road then lies straight onward to scenes of brutal vituperation, and perhaps of fatal violence. Nothing can be sadder than to find the entire peace of a house destroyed for the want of just enough self-restraint and mutual respect to make the husband or the wife, as the case may be, refrain from hard words. It sometimes almost looks as if the combined forces of churches, chapels, board schools, temperance lecturers, and charitable and philanthropic institutions were too weak to cope with the 'fringe of barbarism' which hangs upon the skirts of modern civilization. We welcome any and every agency which makes a stand against wanton domestic ill-treatment, habitual bad language in the presence of children, and all the other evils which render a home a pandemonium and torture chamber for those who dwell in it. A crusade against the ill-treatment of women and children ought to be preached, and men should be shamed out of the ungallant and unmanly way of treating their families as chattels, and worse than chattels, which is adopted by husbands unworthy of the name."

X.

Effeminate Young Men.

Here I would point out a class of young men, and in fact a few of them might be called middle-aged, whom it would not be advisable to marry, except, indeed, that there be some good counter-balancing reason for doing so. The class I allude to is the effeminate class. Now I do not use this term as a reproach to women, for to be feminine in a woman is just what she ought to be. Feminine qualities are the most admirable qualities which a woman can possess. Feminine graces and accomplishments peculiar to women sit well upon her; with them she garnishes and surrounds, with sentiment and poetry, and refines lives which otherwise might be rude and rough. But when young men try to imitate and ape the ways and manners of women, when they come to squeeze their waists, to curve their spines, to pad out their chests, divide their hair in the centre, sleeking and plastering it, frizzling it and curling it, to pencil their eyebrows, to powder their faces to look pale, languishing, and sentimental, to pose with studied attention, leaning, reclining, lounging, and exhibiting a pink, lavender, or some other delicate coloured

stocking to match the equally delicate coloured gloves and tie and nob of stick, the latter being intended to suck, in order to show the whiteness of the teeth, and all combined intended to solicit the admiration of the softer-headed of the fairer sex—I say, when our boys or our young men thus go and imitate women, I would call the attention of the young women to the fact that the signs here indicated are effects proceeding from a cause, and that cause is that such are the chief wares, and in fact the only commodities, which these young men have to bring into the great business hive of life. The reason why these commodities are of such a nature is on account of the present state of their brains. Whether they have been born with these weak brains, or have made them weak through inertion or dissipation, one cannot always say, though the latter would, oftener than not, be the correct conclusion. That they are weak or diseased is self-evident. Now, for a young woman to become the wife of such would be nothing short of manifesting a mind of a still lower level. If a woman become the wife of a man of this description, she will have nothing to respect, to feel confidence in, to rely upon in a time of trouble. She will not feel as if she had a protector in her house, or a fit father for her children. Though a woman with a fairly cultivated intelligence would only feel distaste and contempt for such a class of young men, yet there are girls who are taken with this style of manhood—girls who think that marriage is one long honeymoon, and perceiving so much apparent sweetness, think it is all that is necessary. Such will soon be undeceived, for these young men are made up and studied flirts; yes, that most ignoble of all classes of humanity—male flirts. That they are so, their appearance and manners confirm and positively prove. Now a male flirt has no respect for women, but considers them legitimate prey. All and every portion of their brain is in a ferment. Remember that such a man will flirt after marriage as well as before marriage, and more, for as a married man he will have more opportunities, and this is another reason why you should not marry him. Beware even of a resemblance of acquaintanceship with him, for when these male flirts get together, their principal topic of conversation is about this girl and that girl, and as they have nothing else to boast of, they are much given to boasting of “their girls,” whom they call all girls who may notice them, and thus relate their conquests one to the other, without being too accurate in their statement of particulars. Thus they tarnish many an otherwise fair reputation. Though a woman be “as chaste as ice and pure as snow” the male flirt will calumniate her.

Child Life.

I.

Stupendous Possibilities.

It is recorded that President Garfield once remarked that he seldom contemplated a child without feelings of awe and reverence, because of the possibilities that lay within it. It is with some such feelings that we take child life into consideration here. It is somewhat remarkable how we have studied all forms and conditions of life, tabulating and recording their various phases, searching out with diligence the best methods of cultivation and development where there is a possibility of use, and yet have neglected to make the same observations for the same purposes upon child-life. Charles Darwin has recorded more useful facts concerning the utility of the earth-worm than have been laid down concerning child life. Yet there is not to be found in any department of nature external to the child so much presented to us for useful observation. It is a truism, but still worth repeating and again repeating, and even loudly proclaiming, that the children of to-day will be the fathers, the mothers, the teachers and rulers of the coming generation. How they will teach and how they will rule depends upon their education now. All true and lasting progress, all great and sterling reformation will commence with the cradle, the nursery, the school.

In order to direct and develop the child-mind we should obtain all the knowledge of it that we possibly can. It is not so much an absence of willingness in parents that interferes with their children's advancement, as ignorance. Not ignorance in a general way, perhaps, but ignorance in regard to the speciality of mental capacity. A knowledge of the mental capacity of children should be the speciality of every parent and teacher. The parents cannot advisedly treat the mental powers of children as they treat their physical ailments, by permitting a doctor to administer what medicine he thinks fit. Concerning the medicine, generally speaking, the parents are quite ignorant as to either their constituents or possible effects. This is the way

the child-mind is often treated, but is it right? Of this much we may be assured, that it is in the household, in the days of early life, that the foundation of that character is laid which will hereafter be an ingredient in the world's pain or pleasure. In childhood great foundation stones are laid of stability, self-respect, reverence, conscientiousness, spiritual safeguards against evil, and stimulants to good. It is in childhood that the great power of ambition is directed into worthy channels, that an objection to the coarse and a taste for the refined is cultivated, that the requisite ability to value at its proper estimate everything connected with the external world—forms, colours, materials, objects, their sizes, qualities, and combinations—is brought into activity. It is in childhood that the advantages of use and disadvantages of abuse become impressed upon the mind. In order to lay these great foundation stones of character and to build in a masterly way the superstructure, the qualities of the mind have to be understood, just as we understand the qualities of the tools with which we perform our various works, be it the making of a watch or the building of a bridge.

The child, as a matter of birthright, when it comes into the world, is possessed of certain senses by which he is able to perceive the external world and to utilize it in a beneficial and pleasurable manner. In the use of these senses the child derives happiness, and all his actions are of a beneficial nature, while in their abuse, pain and injury are the result. In order to fulfil the laws of life, he must know the laws of life—both physical and mental. These laws he should be taught to discern at a very early age, in such a manner as will be suited to his advancing comprehension. For instance, a child should be taught why he is in possession of sight and some of the pleasures that can be derived from its use. By a little kindly and pleasureable education these enjoyments might be multiplied manifold.

One child sees a butterfly, but perceives no beauty in it; he receives no sensation of pleasure from any sympathy that he might have with the enjoyment of its life, as it circles about in the sunshine, therefore he makes a rush at it and will put an end to that life and its pleasure in a moment by a grasp of the hand, and watch its painful flutterings without any regret, as he holds a limb or a wing. Some parents will look on at this with approbation, others with indifference; they do not perceive that this is an abuse of sight, and that the child will perhaps abuse this gift all through life. Another child sees the butterfly and is entranced with the beauty of the colour and the grace of the

motion, and experiences sensations of sympathy in the pleasure that the butterfly is manifesting. He follows the butterfly, his eyes all aglow with delight. He draws as near as he can to it when it rests upon the flowers, in order to observe the beauty of its conformation and colour, and the beauty of the life that is within it. The child does not analyse its feelings and knows nothing about the multiplicity of thoughts that play such harmonious music within his mind. He knows but little, if anything, concerning the faculties or organs that are giving birth to these thoughts and emotions, but for all that he is developing thoughts and ideas that mould his mind upon the lines of beauty and excellency. In these we may see illustrated the use and the abuse of the sense of sight in the first place, leading in the second place to impressions of a beneficial or injurious nature.

II.

Empire Building.

We hear much to-day about empire building. This class of architecture is now widely discussed, more especially in connection with this country. The morality of this century is testing the morality of bygone centuries in regard to the methods that have been used in the extension of empire. All empires in the past have been built upon battle fields or fought for amidst the carnage of the sea. The chief tools of empire building are guns and bayonets, gin and gambling. The tools of cunning craft, otherwise "diplomacy," have likewise been utilised. It may be said by some that such tools were required in the past and suited the past, and that from the evil good has resulted. The higher morality of the day will reject this. "But see our empire," they say, "is it not doing great things?" "But the empire is new," we would reply, "it is yet in its infancy, and we know not what its hereafter life may be. Other empires have risen, built and extended on the same principles, that are to-day buried 'neath desert sands. Where are Nineveh the great, and Babylon the mighty, and the Cities of the Plain? Where are the Pharaohs and the Ptolemys, and where the Cæsars? They with their dead empires have descended into the valley of the shadow of death. They have lived by the sword and they have died by the sword."

The morality of the people to-day is analysing and questioning with a certain amount of suspicion and doubtfulness our empire builders. Our industrial economies and social methods

of empire extension are the same. Those methods must be changed so as to suit our new life and to approach the standard to which the conscience of the nation is trying to attain.

What has this to do with child life? It is in the life of the child that we shall find the tools by which the empire of the future will be built. We must build our empire, not alone in the cricket field, as some say; but partly and principally in the nursery, the school, the college. The teachers of the day are the empire builders of the future. The mothers of England are laying deep the foundation stones of the empire's exaltation or degradation, its extension or contraction. The minds of children should be so directed that they would perceive the most exquisite pleasure in beautiful, honourable, and virtuous action. The system of their education should be such as to charm them with the grace and loveliness of all that is truthful. In every child the artistic faculties should be cultivated, in a double sense. They should be taught the beauty of physical life, by developing their faculties of form, colour, size, and constructiveness. When they develop to manhood they will perceive the beauty of nature with pleasure, and by the aid of art will reproduce this beauty in their homes, their streets, their cities, their country. This is the empire building of the right kind. The first empire to be duly shaped and beautifully built must be the empire of the mind. Let this be built aright in the school to-day and it will be built aright in the nation's parliament to-morrow. Then we shall hear no more of the crooked circuits and unhallowed courses that empire extension takes; neither shall we have to pillar up our empire upon bayonet points, nor to sentinel its doors with standing armies. A love of nature and a love of art should be developed in each child's mind. By doing this the rough, coarse, and misshapen thoughts, leading to misshapen actions, will have no room for an existence. Boys are now taught lessons in art at such schools as are in the national pay. This is a gigantic stride towards the empire building of the future. The pity of it is that girls are not similarly taught. Is there not a necessity for beautifying their minds and predisposing them to beautify their homes, and, as the mothers of the future, to impress their children's minds with sentiments and sensations of beauty.

The second phase of the artistic sense, and the most important that should be cultivated, is a discernment of beauty in all manifestations of the ethical faculties, the beauty of benevolence, of spirituality, of veneration, of conscientiousness, the æsthetics of morality.

*III.***Moral Status.**

What is the natural moral status of children? "Born criminals" is the answer that Lombroso and Nordau give to this question. Now we have no more reason to believe that they are born criminals, than that kittens are born criminals because they lap up cream intended for the breakfast of their betters. Yet, if the word "crime" be attached by long usage to some such act, then are they in the sight of man to be considered as criminals. Kittens have no idea of, or the faintest respect for, social arrangements, however reasonable and virtuous, and requisite for the well being of the community. Neither has the infant mind the slightest idea of either our social or political requirements. As a matter of fact all infants are born, not criminally inclined, but possibly anti-social. Such a state of mind is by no means criminal. The laws and requirements of society, made for its convenience, whether wisely or unwisely, must be taught to the infant mind, in order to obtain obedience. If the natural laws of the mind rebel against the laws of society, often it is because such laws are in opposition to natural laws. If a child kicks off its shoes and throws its little stockings after them in disgust, it is because nature never intended that he should wear one or the other. It is a protest of nature, virtuously and indignantly made. If Nordau sees crime in this, or similar acts, he is neither reasonable nor philosophical; and, to stigmatise the child with the name of criminal is almost a crime. In considering child life it is good for us to remember that we are not dealing with criminals, but with lives possessing great powers, which if legitimately used will tend towards the good of humanity. We know that children are born in the midst of many things labelled with the word "crime," which they must handle in accordance with the directions on the labels. To read these labels and understand them requires time.

It is our business to try and decipher all the powers for good that are undeveloped in the child, so that we may develop and direct them to the best advantage. Some of these powers are the perceptive faculties, the refining, the reflective, the social, and the moral, the latter group being generally the last that manifests its existence. Of course, the physical faculties should likewise be regarded and developed.

Fortunately, and wisely, in the days of infancy the play faculties are the most active. Their existence is truly philo-

sophical and is for purposes both reasonable and beneficial. These can be made the medium through which the other faculties may be pleasantly developed. It cannot very well be set down in the form of rules how this development is to be carried on, but with a little intelligent and sympathetic observation the parent can sow many a seed and plant many a flower for future growth by wisely guiding the playful element. The laughing child will surely have the best lungs. The air introduced by laughter, by being breathed deep and long, expands the lungs, while it vitalises and purifies the blood. In laughter, all the muscles of the child's body are put in motion, from the expansion and contraction of its fingers to the doubling up of its toes, while to encourage a playful and happy nature is to bring into activity the faculty of hope, which will in after life help to brighten every hour and encourage to deeds of worthy heroism, if requisite. This in itself will be a dowry to the child of more value than monies or estates. The amount of play that a child will discover in the organs of its own body is truly wonderful; in fact, here is the first playground. It will manipulate its fingers, taking a marvellous pleasure in the same; its ears, its eyes, its nose, its hair, head, and limbs, touching them, feeling them, poking them, slapping itself all over, turning and twisting its whole body; jumping up and down, and even trying to stand upon its head, is to it play; but it is something more, it is education. It is studying the purposes for which, it is built, and the most agreeable way to use each muscle.

IV.

The Dandelion.

We find that we have introduced a power into our consideration of child life that we cannot pass by lightly, but feel compelled to dwell upon. The power we speak of is suggestion. An intelligent man has stated that he was a lover of all flowers, with the exception of the dandelion. At a very early age, as a child, he plucked the dandelion along with the daisy, the primrose, buttercup, cowslip, and various kinds of grass, in order to make a wild-flower bouquet. When he presented the flowers to his mother, they were all admired with the exception of the dandelions, which were removed with evident feelings of disgust. "These feelings," he said, "were transferred to me, so that whenever I perceived the flower, I experienced them. When I

became older," he states, "I looked at that flower with critical judgment, in order to find out some reason for this disregard and condemnation. The more I looked at the flower the prettier it seemed; its colour was golden, its petals as shapely as those of the buttercup, and its stem equally as graceful. As I looked at it for a prolonged time sensations of pity and contrition were uppermost in my mind. I knew it was an outlawed beauty; a little homeless gipsy that no one cared for, except to mangle up in a medicinal mortar. Thus observing and reasoning, I succeeded, though not without a struggle; in strangling my foolish resentment. Now, to the disgust of some of my friends, the dandelion has a place in my button-hole and, when in season, upon my table." It is hard to fight against unreasonable prejudices formed by suggestion through early childhood. This applies to suggestions of a religious, a social, or a political nature. Some time since a youth wrote to me these very words "The Liberals are all a low lot." To speak thus of either Liberals or Conservatives is, of course, opposed to every rudiment of reason, so that such an idea could not come by any process of thinking. We can only account for such a state of mind as the result of suggestions made upon a child's brain. There are men and women who have been so biassed by suggestions of this nature, that they believe dissenters are all a "low lot." Then again, there are those that believe that all who honestly work for a living are a "low lot. This state of mind is such as was produced in connection with the dandelion, though on a larger and more detrimental scale. Thus are the most unreasonable prejudices formed by suggestion in childhood, which in their combination operate in a most fearful manner in the retarding of national progress.

Many are the illustrations that might be given upon the other and brighter side of this question, by showing how, in childhood, the noblest characteristics have been formed, of rectitude, honour, and loyalty, in fact, of all the graces that are requisite for the shaping of the noblest lives. Some children have been known to be so true and loyal to each other that they have suffered martyrdom in preference to becoming traitors. Many of our truly great men have often stated, with feelings of gratitude, that it was their mothers that had formed their characters.

It might be well for us here to consider the meaning of this word suggestion. The hypnotist has to feel most intensely the ideas he wants to transfer. It will not do for him to command

with the lips, he must feel earnestly what he says ; in fact, there must be a true connection between the feelings or emotions and the words that express them. You hear at a distance some stray notes of a violin, and the voice of a singer. You know not the tune of the violin or the words of the singer, but if there is the emotion and passion of earnestness in the expression of either, that emotion, that passion is transferred to your mind. So do we, when we look the truth, or speak the truth, transfer our emotions to the child, even though no word may be understood ; and thus by suggestion we build up the character of the coming man or woman.

V.

Abominable Absurdities.

Some children are born with excessive cautiousness, others with very little. Two children belonging to the same parents, one having this faculty excessively large, the other extremely small, will be treated alike at home, and educated on the same principles at school. This entails much suffering to the child who has cautiousness large, whilst it injures both all through life. The child who possesses the faculty of cautiousness large will manifest fear in every direction, which will result in apparent stupidity, dullness, and general backwardness. Such are often looked upon as the ne'er-do-wells of the family and the dunces of the school. It may be an encouragement for some parents, who have such children, to know that they may be as bright and intelligent as others, having intellectual faculties equal to the best, but restrained in their manifestation by excessive cautiousness. Now, if such a child be constantly reprimanded and chastised the effect will be to increase this cautiousness, which is already so injurious. Indeed, it has so affected some children as to cause them to acquire the habit of stammering. I do not say that all stammering comes from this source, but I feel assured that very many cases are the result of the excessive activity of this faculty. In the quieting of that portion of the brain which is connected with the faculty of cautiousness we have often the best cure for stammering. If terror is tried it will become worse ; neither will laughter or ridicule do.

The great strength of cautiousness often causes children to manifest signs that are taken for cunning, craft, or deceit, and on occasions, guilt. Some children will not look you straight in the face, but will look down, or through the corners of their eyes.

A cast in the eye is sometimes formed in this way. This is the result of large cautiousness. If there is the slightest hint to the child with large cautiousness that it has done wrong, though it may be ever so void of offence, it will blush, hesitate, tremble, all of which will be taken as a sure indication of guilt. An intelligent and conscientious child, knowing this, will feel the terror of its position. As this feeling intensifies the manifestation of guilt will increase. The more conscientious a child is the more pronounced will become its exhibition of criminal signs. It is the children who have small cautiousness, in connection with an idiotic moral brain, who can stare you in the face with the eyes of cherubs as they tell the most cunningly devised falsehoods. The excessive activity of this faculty retards expected progress in the repetition of lessons. Children have been known to apply their minds to lessons with great industry, and even to repeat them with much ability at home or to some very kind friend in whom they have had confidence; yet, when they went to school and had to repeat them there, their minds were as blank as though they had never opened a book. They received chastisement because of the action of a natural law which they could no more alter at the time than they could alter suns in their course. Thus do children suffer at home and abroad the most terrible injustice because of the ignorance of parents and children of the unalterable laws of human nature. Physiologists and psychologists of the greatest eminence have written over and over again about the direful results of frightening children with the abominable and criminal lies of which superstitious stories are made. Multitudes of men and women are mentally and morally maimed through life on account of these stories unduly sensitising their organ of cautiousness. In the Isle of Man these stories are a prolific cause of mental disease. From Ireland from time to time, civilisation is almost thrilled with horror at some suicidal or fratricidal result. You could not educate a fully developed brain to believe in these abominable absurdities, but the poor child's immature brain receives the cruel impressions that make the lonely hours of its little life a torture. To think that this cruel treatment of children was the result of aught but ignorance in parents and teachers would be to lose all faith in the humanity of mankind.

A Little Snail.

It is supposed that fairy stories and those of a similar nature will awaken and develop the imagination of a child. No doubt they will do so ; but are there not better methods for the development of the imagination. Take for example the story of *Cinderella and the Fairy Prince*. This tale has without doubt often laid the foundation of a dreamy sentimentality in the minds of girls, who, if they are not on the look out for a fairy prince to remove them from their desperate condition as helpers in domestic affairs, are in expectation of at least a knight, if not a full-blown lord, though some may be satisfied with a cavalier in the shape of a soldier of more or less degree in the ranks. In what direction, we should like to inquire, do stories of the Blue Beard style develop the imagination? What benefit will a child derive from the parading of a number of headless women and a monster murderer before their minds? It would be hard to point out where the benefit comes in ; it is easy to point out where the harm comes in. Yet parents will buy such books for their children, and awaken an appetite that they may find it hard to stay. If in after life they look out for the same sensationalism in the sentimental novel of the Rider Haggard style, or the style of Miss Braddon or of Thomas Hardy, they really have no right to blame them. What shall we have for a substitute, will be asked. Surely the imagination does require its own particular food to stimulate it ; or is the imagination to go uncultivated, and give us narrow-minded men and women, whose principal ability will consist in chopping logic and criticising everything out of existence? Now we believe very much in the imagination, and that it is injuriously deficient at the present day. But let us have imagination built upon a good foundation—upon the principles of truth. Within the last few days I have been making some observations upon a little girl, six years of age, who had been receiving education at the Kindergarten school, held at the Polytechnic. She repeated many of her lessons to me. From memory I give these lines :—

O little snail, will you tell
How you come to be in that shell,
And who put you there?

Surely, here is an appeal to the imagination and at the same time to the observant, criticising faculties. There are many adults who have seen snails repeatedly, and have never devoted

five minutes thoughtful consideration in order to inquire how they got there. They know not how that little shell has been made, or how its tenant got inside, or anything concerning its life; yet, if they would only condescend to investigate, they would find more in their investigation that would appeal to their imagination than in all the fairy stories that were ever written. Even the mind of the philosopher, Herbert Spencer, as well as the infantile mind of a child, would feel the imagination excited before such a question, and surely there would be a sensation in trying to discover even in a feeble manner a reply to the questions—How did you get there? Who put you there? And these were the questions that that child was taught to ask of the snail. There are no stories that can appeal so much to the imagination as such as are connected with animals and plants, their structure and functions, their birth, life, and death; we have also the chemistry of nature and of the laboratory, from out of which stories can be manufactured surpassing far Baron Munchausen's lies, Robinson Crusoe's travels, or Aladdin and his wonderful lamp. While such stories as are evolved from nature appeal to the imagination, they likewise cause an inquiring turn of mind—a desire to investigate, which may lead to important results. In fact, all the faculties of the mind—the perceptive, the reflective, as well as all the sentiments, such as the social and religious, can be brought into activity at a very early age, by appealing to the wealth and magnificence which nature presents to us. Even if children were only confined to such stories as relate to the wonderful doings of ants and bees, they would have a library far more prolific than that which already exists, of ghosts and goblins, gnomes, and fairies; besides all this there would be a layer and stratum of truth as the foundation of character, instead of the silliest lies founded upon the grossness of savagery. We have now a number of books called scientific primers, suitable for children, containing matter fully as strange as the ordinary story books. If the other books were kept away children would read these even greedily, and ask questions concerning their contents, and thus would the mind at a very early age be formed in a pleasurable manner for purposes of a useful nature. Someone has stated that truth is stranger than fiction because of its scarcity—how could it be otherwise when children are fed upon the false.

VII.

Whom do you love best ?

An item that has much to do with the development of the child, both morally and mentally, especially the former, is the competition in some parents in trying to win the child's affection, or to manifest authority. Such an absurd question as—"Whom do you love best?" is often put to the child. The parents wait for the reply with excitement. The one who is favoured beams with joy, while the other looks disappointed. A few lessons of this nature convert the child into a diplomatist. After a while it understands the weak points of "ma" and "pa" far better than they understand the child, and it uses them to its advantage. After a while, when the child has some favours to ask for, which may not be very readily granted, "ma" will be the first interviewed. Perhaps it wants to go out on a damp day, or to have a day off from school, or to stop up a little longer on some special evening, or to play with some doubtful child, or to walk in some generally forbidden place, or even to have some more fruit or pudding than is good for it; but "ma" refuses, and even holds out against the artillery of coaxing. Then "pa" is interviewed. If this interview is observed by a studious mind, the discernment, the judgment, even the cuteness that the child will manifest, will be, considering age, of a wonderful nature. In a case of this kind the child will not approach the father in its usual thoughtless, candid, frank, and even boisterous manner, but will come around him, it may be by the back of his chair. It may pluck at his black hair, or still more boldly curl his moustache for him, play with his watch chain, want to know the time, get on his knee, pat him on the face, or even go so far as to induce him to have a general romp. All this time the foremost and most intense thought of the child is its request to have a holiday, or something else that has already been refused. There is likewise, at the same time, in the child's mind an upbraiding voice, telling it that it is doing wrong, in fact, a consciousness of guilt. It feels that it is acting an underhand part towards the mother; that it is, to some small extent, playing the traitor to her affection. No doubt these feelings soon wear away, though never entirely, while with age the manœuvring and duplicity is increased, and utilised all through life in various directions. The father listens to the little request, after the child brings his affections into a state of activity. If he has wisdom he will inquire of the child

if it has asked the mother. If he has still more wisdom, unless he has very good reason for the contrary, he will sustain the mother's authority ; but the probability is that it will all end in her decision being reversed. The authority of one parent should not supersede that of the other, at least, to the knowledge of an observant child ; and, above all, a child should be encouraged to make its request with frankness, while parental competition for affection, or the manifestation of power should be strictly guarded against, as items most injurious in the building up of the child's character.

VIII.

The Thrift Fever.

The acquisitive faculty, as it is manifested by children, will take various directions, the acquiring of food or toys, of books or money. An observant parent will soon perceive what direction the faculty will take, and will likewise be able to estimate its comparative strength. Some children's hands are constantly clutching at things, holding them fast when obtained, showing great resentment if they are taken from them. Other children, from a very early age, manifest great generosity, and if they get or take, it is in order to gratify the pleasure of giving, so that no sooner do you give them an object than they instantly return it with a smiling face. Between these two extremes there are various degrees, for while some children will give away a thing in its entirety others will divide it. Some will appropriate the larger and others the smaller share. It should be of interest to a parent to observe these items of conduct, and to regulate them for the advantage of the child, either encouraging or discouraging this acquisitive faculty.

The following anecdote will illustrate the baneful effect of misguiding acquisitiveness.

There was a certain woman of impoverished circumstances and feeble health who had an only son, John, who worked half-time in a factory and brought to her his weekly wages, which were partly her means of support. John was looked upon by all who knew him, as a credit to the village, while the neighbours pointed him out as an example to their children. The principal graces of his mind were generosity and honesty. Whatever he had, whether in the form of books, toys, or sweets, he was ever ready to share with others. He never shrank from acknowledging a fault, even though it brought upon him both

censure and penalty. At Sunday school and day school alike he was foremost in his class.

One night there came to the village where John lived a certain man. All the neighbours were called upon to come to hear him delivering a lecture upon the subject of "Thrift."

The neighbours went for they were all anxious to know a better way for living than they had heretofore known.

John was amongst the number who went, and while the neighbours all listened with astonishment as they were told all the money they might have saved, and all the money they could save, so that even the poorer of them felt guilty because of the spendthrift life they had led, John listened with even more intensity, and formed great resolutions for the future.

That night instead of sleeping in his usual healthy manner he lay awake going over the various figures that he had heard from the platform of how pence might become shillings, shillings pounds, pounds hundreds, hundreds thousands, by the addition of interest and compound interest. While tossing on his bed there was constantly running through his mind the stories he had heard of poor boys becoming wealthy merchants, marrying heiresses, and dining with princes, and all by the aid of the wonderful thing "Thrift." This was to be for the future his Alladin's lamp. There had been explained to him and the audience in general, various methods for teaching children "Thrift," amongst others the obtaining of cards from the Post Office, which they were to fill up with penny stamps. that they might open an account with Her Majesty's Postmaster-General.

John got cards and got a bank-book, and got the requisite stamps. But very soon John got rid of his generosity and his honesty, and many other good characteristics went with them. Morning, noon, and night, all John's planning abilities were exercised in how to get stamps.

In Sunday school as well as the day school stamps continually danced before the eyes of John, and he was constantly going over the figures of the various amounts entered in his bank-book. John trafficked in all such things as he could lay hands upon in order to procure stamps—Sunday school cards and premiums were to him as good as anything else. Notwithstanding this, he thought he was getting on slowly—for his faculty of acquisitiveness was developing beyond all the rest, until it was becoming the supreme faculty of his mind, more active than conscientiousness or benevolence. Later he said to his mother "I am giving you too much of my wages—I know where I can

live for less. You see, mother, I must be thrifty, I want to become independent and rich some day ; I do not want to be always working for others. I want others to work for me so to bring me in more money." Thus did John give less money to his mother, so that the poor woman was often in very great straits in order to make things meet. In fact, soon after, she died, partly from want of sufficient nourishment. But John continued to thrive, so far as the obtaining of money was concerned. Some years later the same man who had lectured on thrift spoke again on the same subject. He had heard of John in the meantime and had interviewed him. He placed him on the platform that evening as an honour to the community, a man who had commenced life, so to speak, with a penny stamp, and was now, as they all knew, a thriving shopkeeper, and the owner of land and houses. Such happiness as was to be derived from the possession of money John had—and that was all, for the nobler faculties of his mind were withered up.

Of course, if our principal aim is to make rich men of our children, let us by all means encourage them from their tenderest years to collect stamps, and let us give them such school training as will enable them so to compete for wealth as to obtain it from the various sources from which it flows. But if when the children grow up they place a greater value upon the money than they do upon their parents, or their religious and moral sentiments, or their refining faculties, or on any of the higher instincts of our nature, or their responsibilities in domestic, social, and national life, let us not find fault with them, for ours has been the training. This may be an extreme case, still it is one fairly illustrative of the tendency of the age in the education of child life. It may be taken as a fact that there are many thousands of English children of a very tender age whose principal thoughts are engaged in evolving methods for the obtaining of postage stamps. It may likewise be taken as a fact that a good percentage of these children will develop criminal propensities as a logical issue of the unnatural excitement of acquisitiveness.

To cultivate this faculty of acquisitiveness in children so as to make them thrifty is good, but to direct it with judgment is much better. To teach children how to keep money may be good, but I am doubtful. To teach them how to spend it is better still.

One might consider another case of an opposite nature—that of a boy who listens to a lecture upon kindness and generosity, and, as a result, goes away with his mind made up

both to get and to give, to get so that he can give. Such a boy certainly will not leave his mother to die of want, and will all through life extend his kindness to his fellows. He may not become a merchant prince, or even a landowner or a shopkeeper, but he will be better than all, on the very highest grounds, a noble youth, and, in the truest sense of the term, a noble man. If he does succeed in getting to any large extent, it will be that he may give on an equally large scale.

Such characters as we have been describing, while sometimes natural, are most often formed in the nursery. They are the result of parental guidance during child-life.

IX.

Incentives to Work.

What are the proper incentives that children should have as an encouragement to work? This should be a matter of careful consideration on the part of parents and teachers. In order to judge, we should possess some slight knowledge of the mental and physical constitution. The principal incentive should be the pleasure that is natural to a healthy body and a healthy mind when brought into a state of activity. All the functions of the body derive pleasure from their own healthy action—the breathing, circulatory, and digestive powers. So it is with all the senses—hearing, seeing, smelling, touching, tasting. So too with all the muscles of the body: they convey pleasure in their exercise. It is the same in regard to each function of the mind—its activity conveys definite pleasure. Of course, when any of them are over-worked the pleasure is turned to pain. This is a law of nature, and if we understand this law in its various bearings, we shall be able to recognise the true incentives to work.

There are many artificial incentives, the chief of which, in regard especially to children, is payment according to results. This applies also to people of all ages. If a child is able to recite a certain number of lessons, it receives payment in the form of premiums of various kinds, or some similar compensation; sometimes it will be eulogy; other times, concessions, or recognition of superiority, so that the child after a while brings its mental powers into activity, not on account of the pleasure of the activity, which would be most beneficial and in harmony with the laws of nature, but on account of the artificial rewards. The consequence of this is that the child does not respect.

learning, but the rewards that learning produces. Some children are constantly rewarded for everything that they do of an intellectual or virtuous nature. After a time they get dissatisfied with petty rewards, such as smiles and thanks, and parental approbation, and they want either money or the value of it. They place a price upon every virtue they may manifest. A price for early rising, for taking their baths, for taking their medicine, for having clean hands and well kept nails—in fact, a price for good behaviour of all sorts. The folly of this must be perceptible to an intelligent parent. The pleasure in doing the ordinary proprieties of child life is lost in the reward; so that if the reward ceases it is looked upon by the child as an injustice; it becomes indignant and sulky. Instead of giving rewards, children should be taught their responsibilities, their duties, and the reward should be the pleasure of having done right. Even in some Sunday Schools, children are rewarded for early attendance, and for good conduct. A well brought up child would be indignant if offered a reward for either of these items. If, say, a young lady or gentleman who had been to church was offered some reward by some of the wardens, or deacons, or clericals on leaving, for good behaviour, what would he or she think? Would it not be an insult? A child of the tenderest years should be so brought up as to consider it an indignity, an offence, to be offered such a thing as a card for good conduct, or for early attendance, or for progress in learning. The reward that it should expect is the pleasure attendant upon the manner in which it has fulfilled its responsibilities. And as for progress in learning, surely the child should be taught to see that learning bears with it its own reward. In fact it need not be taught what is right in regard to these things, for nature will speak concerning the matter, and give its approbation. What has to be done is to avoid this system of bartering with the child, and paying it for its proprieties.

X.

Is Your Child an Idiot?

Where is the hamlet in which there is not to be found aimlessly wandering from house to house, from road to road, the backward child. Hedges and ditches, clumps of trees and shrubs are his delight. If a pond, gully, or river is nigh, in scorn of both home and school, he wanders along its banks. His knowledge is of the minnow and the gudgeon, the perch and the trout,

the wild flowers and the berries, the birds and the beasts. If such a boy has the misfortune to live in a city he strays from shop to shop, from street to street, while his knowledge is of toys and toffee; or perhaps he is incarcerated in a room or house with his pale face, haggard and drawn, bent over the leaves of a book or glued against a window pane, or observing the flies on the ceiling. The backward boy or girl is the black sheep of the family, often jeered at by over-righteous brothers and sisters, with the scornful name of "Ba-ba." His unworthiness, his stupidity, his idiocy, are constantly pressed upon him. He is, in fact, distinctly told by all, sometimes in persuasive language, and at other times aggressively, that he is a wooden-headed dunce. Finally, he is made to believe it, and finally again, he lives up to it. He may fight shy of this abuse at first, and with some slight scorn reject these names. He will even wriggle with wrath when he hears them, while sometimes, with knuckles in his eyes, he will howl; but the time comes when he gets used to it, and can even listen to the most odious appellations with a smiling face. The fact of it is that when the backward boy or girl believes with faith and confidence that parent and teacher, brother and sister, and all the household domestics are right in their conclusions concerning his inability, he is lost.

To say to a parent "You should not tell your child that he is an idiot, for he may believe you as a truthful parent, and eventually prove your assertion," is treating the parent as though he or she, and not the child, were the idiot, or at least the greater idiot of the two. Still, there are parents who are not over wise, to say the least of it, who one day will convey to the child the intelligence of his incapability, while the next they will punish him for not being capable.

What are we to do with our backward boys or girls? First, we must learn what not to do. Do not attach names to them that suggest incapability. Don't permit others to do it. Don't, by look, word, or deed, discourage. Don't cause the child to lose faith in itself. Don't degrade it in its own eyes or the eyes of others. Do remember that if it be incapable, that may not be its own fault. It may be owing to an inferior organisation. It may be a matter of inheritance. Don't believe that because it cannot compete with others in standard lessons, and all the mechanism of learning, it is void of intelligence. Do believe it possible that it may have intelligence in some direction, even above the standards. Do remember that many children have been turned away from school as dunces, who in after life

have been numbered amongst the luminaries of the age. Your boy or girl may be a rough diamond, or the gold confined within the quartz matrix, or the pearl in the shell. Encourage the child, impress upon it by all kindly methods its possession of abilities. Be ever ready to praise all its efforts, even though the results may be failures, and magnify its most trifling successes. Discover the bent of its mind, and utilise it. Discovering one entry into the mind will enable you to get in and open others. Doors close as well as open. Appeal for entry one way and the door will be bolted and double barred. Few will open to persecution, many may be opened by persuasion. Few will open for threats, many will for affection. Few will open for ridicule, many will for reason. Reason and persuasion are the two strongest powers for parents to use. For backward children object lessons are better than tasks from books; and remember that it is better to draw out than to cram in. Talk is not so good as conversation. Conversation is the best method of education.

Observe, and induce children to observe. Try the simplest rudiments of botany and natural history, and let their school be the field and the forest, the roadside and the river. Try chemistry and electricity. Try gardening, do not forget drawing, music, and designing. One art may open the door to many arts, for they are all so intimately connected.

XI.

Punishment. Useless.

Deficiency in the faculty of concentration is, in very many cases, the cause of backwardness in children. The parent, by intelligent observation, should be able to discover if this be so. No matter how well developed the intellectual or other faculties may be, and though the child be ever so desirous of learning, this deficiency in concentration will be a complete bar to success. Ability to concentrate is one of the principal medical tests of sanity in adults, so very important is the concentrative faculty considered to be.

Taking it for granted that this deficiency is the cause of the backwardness manifested, either in the boy or the girl, what is to be done? Firstly, we should remember that punishment is of no use whatever, while it is an outrageous injustice. Habit is the strongest and most effectual power that we know of for the cure of this deficiency. There is no mental tonic to equal it. Habits in children are formed by a very slow process and constant

repetition. When the child first attempts to walk the effort is generally painful; after a few months, it is pleasant. With much study it has to feel its way at first; afterwards the walking becomes automatic, and is done without any perceptible mental effort. Where the faculty of concentration is weak the effort to use it is painful, but after a constant repetition of use it becomes automatic. We must advance step by step, as in the case of walking. One step the first day, two the second, three the third, and so on.

As an object lesson, let me place before you a backward boy. His age is eleven; he has been to many schools. He has had to leave them all as incompetent to learn. He can only read the simplest form of printed matter, and he is equally inefficient in all his other lessons. I am told that he is a good boy in every other respect, and that he will remain for a considerable time with his eyes fixed upon his book, but he receives no impression from what he reads; he cannot tell you anything about it. I take that boy into my charge for twelve months; I mark out, as many lines for him to read, in a very simple book on botany, as will occupy him five minutes; I tell him that is all he has to do for the day. He is astonished, and almost laughs at the task I give him. He goes to it with a perfectly happy and easy mind. I have a sand glass that runs for five minutes, and I tell him he is to stop when he hears the gong of it striking. When he is finished I converse with him about what he has read. I do not cram him, but I do make an effort to draw him out. I then take him out for a walk, where we come across the plants he has been reading of, and he wants to tell me all he knows about them. Now I add one minute every day to his reading lesson, so that in about two months he can read for an hour, concentration acting of its own accord. I do the same with his other lessons, commencing each with five minutes and adding one minute each day. If one thing amuses him more than another it is my extra minute per day; and my extra word for him to spell, and my extra figures added to his sums; while he is really proud of his ability to talk about what he learns.

In developing the conversational powers of backward boys you have a charm to encourage them in the pursuit of learning. After twelve months' training a boy such as we have described may go back to an ordinary school and very soon make up for loss of time.

XII.

Tale Bearing.

In child life one great mistake, and injustice as its consequence, is made by teachers in regard to what is known as "tale-bearing." Tale-bearing is, under all circumstances, discouraged; it is looked upon as both mean and contemptible. The child is given to understand, by various methods, that there is nothing so degrading as to be a tale-bearer; it means "sneak" and "coward." An observant and intelligent young lady gave me some reminiscences of her school-days. This is one: Some girls were sitting together; one girl pulled the hair of another, which resulted in a scream. The teacher indignantly enquired what was the cause of the noise. The girl whose hair was pulled stood up, and explained. The teacher, looking at her very sternly, commanded her to sit in a place apart from the other girls. This was evidently done in order to discountenance tale-bearing. This little anecdote will illustrate the simplest form of tale-bearing. The girl whose hair was pulled, I was told, was delicate and nervous, while the other was healthy and strong. Here we perceive, on the part of the teacher, an act of the most outrageous injustice. She expected obedience and for this obedience she punished. She disliked tale-bearing, but encouraged it. She punished a delicate and nervous girl for an act of obedience, while in an indirect manner she placed the stamp of her approbation on a bully, who made use of her strength for the purpose of giving pain. We have here a chief cause of bullying, that is, encouragement from the teachers. The teacher should be able to discern the motives which induce the child to bear tales. Of course, if it is discovered that there is any maliciousness or other cause of an undesirable nature, methods must be used for the purpose of erradicating this pernicious characteristic in the child. What protection, let us inquire, has the delicate and nervous child against the cruelty and bullying of the strong and robust one, except that which it has every right to expect from the teacher, which all have a right to expect from the teacher, and especially those whose weakness is made an excuse for the strong to be unjust and cruel? A nation, weak in armament, if bullied by a nation stronger, will go to a nation stronger still with its tale, and rightly solicit its help. Now, if we acknowledge this to be right in regard to adults and nations, it is surely equally right in regard to children. One would wish most sincerely that all the schools

in England where bullying is carried on (and where is it not?) would consider this matter. It will be asked if the teachers are to encourage the children to tell of the injustice done to them by bullies? Yes, certainly. Will not doing so sow the seeds of cowardice? No; but it will sow the seeds of courage. It will require a considerable amount of courage for the child to make its complaint in the face of the whole school, not sneaking behind the back of its tormentor. The children that will do so will, to a certain extent, become Spartans. Then consider the amount of good that is done to the bully by thus openly proclaiming the cowardice of the strong in tormenting the weak. To such an extent has this pernicious teaching in regard to tale-bearing been carried, that in the workshops of the country men will look on and see their fellows wilfully injuring their employers, destroying their property, or slandering their names, without one manly effort to stop the injustice; and as for telling, they would prefer seeing the whole place destroyed, and the whole business going to ruin rather than do so. When we consider the matter fully, and its bearing upon every phase of life, both individual and public, we perceive the terrific consequences of the present educational system in regard to this item of child life.

XIII.

Favouritism.

Favouritism—When this word is taken into consideration in regard to child life, there appears before the mind a tablet upon which is written a long list of the foibles of parents and the sorrows of children. In regard to the parents, it must be allowed that, to ordinary minds, favouritism is a more natural state of mind than its absence. To possess two or more children and to feel the same affection for all alike is almost impossible. The ways, expression, and emotions of one child will be more winning than those of another, the natural effect of which will be an increase of intensity in the affection of the parents. Whether this be right or not, it is certainly human nature, and we will not even question if it be right to permit it. It is against its manifestation that we should try to guard. If we cannot check this altogether we can check it to some extent.

Let us consider the effect of favouritism upon the child. Exceptional children may not derive harm from it, while in some extraordinary cases advantages may be the result. But our

observations lead us to infer that favouritism is most pernicious to the mental and moral growth of the ordinary child. The favourite child oftentimes grows up conceited and self-conscious, arrogant, and imperious. It very soon gets to know that its value is very superior to that of its brothers and sisters ; and it will be inclined to look upon them as inferiors, assuming airs of authority and command. If its superiority be not recognised by brothers and sisters it will be inclined to resent it, becoming either passionate or spiteful, according to its disposition. Sometimes those features may not be noticed, while the child develops a secret resentfulness. For a child to possess any of these characteristics is not alone harmful to itself but annoying to the whole household. Yet this is not the worst of it ; the worst of it all is that such a state of mind is likely to grow with the child's growth, dominating its manhood or womanhood in after life. It may be suggested that these very characteristics will check the favouritism ; it certainly may. But we have been in houses where we have noticed these characteristics in the favourite child, while the parents were thoroughly blind to them. Indeed, it does not take a very close observer to notice many unpleasant traits in the favourite child. Friends and neighbours notice them and talk about them, and say one to another, " what can she, or he, see in that child that it is such a favourite ? why, it is the most unmannerly and the most ill-tempered child of the family," while the Cinderella of the house is often lauded as the gentlest and most lovable child.

Let us now consider what effect this has upon the other children. Children know, or if they do not know they feel instinctively the right and wrong of things more than we give them credit for. That a brother or sister should receive more commendation and attention than they do is to them a grievance, not at all times to be easily borne. The grievances of children from this favouritism is the subject of many a little tearful drama. Now and then it becomes a tragedy. Children have been known to commit suicide under the influence of jealousy. Not the jealousy of mean-mindedness and suspicion, but the outcome of legitimate and justifiable observation. Not receiving an equal share of parental kindness and attention will cause some children to grieve in an unexpected manner, while others will resent it openly ; their sense of justice is shocked ; this appeals to their aggressive and destructive faculties, then commences a series of bickerings and snarlings, with either open or secret aggression. Sometimes craft is used to punish the favourite.

Dolls or toys will be stolen or broken or hidden away, while all the artillery of childish cruelty will be brought into use. On such occasions we have seen faces made in which malice, resentfulness, scorn, and all the meaner passions were manifested with such forcibleness as made us shudder. Thus at times are all the maddest and most degrading passions brought into activity by the unconscious parents, who would willingly shield their children from these terrible emotions, at a considerable amount of risk to themselves.

XIV.

Honour.

Above all things, let children be taught, both at home and at school, to be honourable, to be in the true sense of the word, not alone genteel boys and genteel girls, but gentle boys and gentle girls; and whatever their state in life may be, when they grow up they will be gentlewomen and gentlemen. One need not emphasize the usefulness of reading, writing, and figures, for such is recognised in every school, and for such commendations and prizes are given, but is there any laid down system, are there any special classes with ways and means arranged for the inculcation into the child's mind of honourable feelings? Very limited indeed are the codes of honour recognised by children, some they have, but based, not on honour, but on its perversion. For instance, one child will steal or tell lies, while another child will think it a matter of honour to shield the thief from discovery, and support the liar in his falsehood. Well nigh a whole school has thus acted in unison. A child who had attended the girl's department of the Regent Street Polytechnic School, told me that one of the teachers trusted most implicitly to the honour of the children in her special class, developing it by constantly appealing to it. When she had to leave the class, she would say to the children, "You must not speak while I am away, or leave your seats." When she returned she would inquire whether any of them had left their seats or spoken. My authority told me that sometimes two or three children would stand up and acknowledge their fault, knowing full well the penalty of a bad conduct mark. Such indeed was the honourableness of the girls that my young friend never knew one of them to shrink from the ordeal. This treatment, I believe, is very exceptional, and it is worthy of consideration by every parent and school teacher. Trust your children as long as ever you can,

placing the most implicit reliance on their honour. This is one of the best methods for developing it. Another is by conversation and books; those stories which paint the characters of dishonourable children should be read with caution if at all. The faculty of imitation is so strong in some children that if the impression made by the dishonourable child in the book be deeper than that of the honourable one, it will imitate the former in preference to the latter. That vice is generally punished by the children's bookwriter is not sufficient to deter children from vice. The cruel girl and the covetous boy, the bully and the liar, are oftentimes painted in rather glowing colours, and their short-lived triumphs are liable to make a serious impression. I have heard a story repeatedly told to children of a certain Mary who went to a party on her birthday; how she had a beautiful dress, and how everybody admired her dancing, and how she went home, and before morning was found dead. I feel assured that many of the listeners thought more of the glowing description of the beautiful dress, the dancing and the admiration than they did of the dying, and only wished that they had the opportunity of such birthday pleasures. The less the child sees of evil the better, either in books or out of books. Let the mind be so filled up with all that is right, noble, heroic, and good that there will be no room left for any of the poisonous weeds. Let us rest assured that it is a psychological law that the mind that is fully occupied with all the fruits and flowers of morality will have no room left for weeds.

One of the foremost colleges in England for young gentlemen is Eton. To this place the aristocracy of England send their boys to prepare for Oxford and Cambridge. The boys that enter must be supposed to have but little honour, to be most untrustworthy, for they do not permit them to carry a parcel into the college for fear they should bring in forbidden articles. If they were gentlemen bred, their honour might be trusted.

XV.

Reverence.

Can observant minds, more especially such as have the opportunity of associating with children, go through life without perceiving the want of reverence in children. It is bad enough for teachers in day schools to perceive this, but when it comes to Sunday schools and places of worship it is absolutely shocking. I have observed heathen children worshipping their God, in

with a thousandfold more reverence in their hands is manifested by young Christian children in our schools and churches. It must be, to the mind that has been trained for sacred matters, appalling to behold the conduct of children when on their knees, or when singing sacred hymns, or when listening to expositions of sacred subjects, or when holding their hands, or when saying That Name flippantly in their mouths. The Jewish child on account of the awful reverence which he attaches to it, dare not utter. It were well to seek for the causes, so that we might, to some extent, remove it. No doubt one of the causes is the want of reverence children possess. Therefore, those who have the care of children, at their homes or in schools, should set them an example of reverence where reverence is reasonably due. Home is the best place in which to commence this lesson. Parents are the first to care, duties, responsibilities, and experiences, and receive from all a certain amount of respect. In fact, children especially if they are advanced in years, deserve more respect from the members of the household than any one outside of it, though they may be the chief priests or the chief priests. This should be reasoned out, and as a just conclusion should be acted up to with love and affection. Thus will the foundation of reverence in the first years of the child's life, within its own home, and the foundation of all good qualities should be truly set and

is more pleasing than to hear children of every age from their parents, either living or dead, with affectionate words. And, what is more displeasing, or grates more on the well-balanced mind, than to hear children, as in the case, speaking lightly, disrespectfully, and of their parents, often going so far as to criticise and ridicule their foibles?

The spirit of reverence is inculcated into the home life of the child, and will afterwards spread in every worthy direction. Children who have received respect on account of their age, so that those who are aged be looked upon with reverence. As children have received respect as the first teachers of religious conduct, so will those who take up the educational work in the same direction, receive the benefit of this training. Children who have been the first to teach the child the rudiments of learning, and to whom the child has listened with reverence, will it manifest a similar respect for the secular

teacher. As the child has manifested a respect for the authority of the parents, so will it reverence in after life, as a good citizen, all lawful and righteous authority. In child life the foundation may be laid for the development of one of the highest attributes of the mind. The beneficial effect of reverence can scarcely be limited, for the mind that has it developed will extend it to all things, not alone in this world, but in all worlds; there will be a reverence felt for all men as men, as the best part of God's creation—a reverence that will prevent harmful actions and result in good ones. This reverence, in another form, will be extended to all life, and, indeed, for everything, animate and inanimate, that God has created. Such a child will perceive in every flower that grows, in every bird that flies, and in every star in the firmament, objects to awaken the sentiment of reverence. The development of this faculty should be of equal consideration at least, to those faculties that are requisite in competition for commercial or professional success.

I have a notebook into which I have entered the mental impressions of both an injurious and beneficial nature that have been made on the brain during childhood. They are the result of questions that I have put to a number of people of various educational grades.

An elderly lady, in whom I recognise the quality of reverence shedding over her character a halo of beauty, told me something concerning the development of this feeling. There was one room in the house of her childhood, which, above all others, was impressed upon her mind. It was her father's library. On sundry occasions she remembered being taken to this place as a little culprit for some misdoings. A grieved look and kindly advice she never forgot. For more pleasant purposes she had often been in this library, and as with her hands clasped behind her back, she walked from case to case, gazing upon the covers of the books that were piled up nigh unto the ceiling, the first reverence that she could remember became active. She felt a reverence for learning all through life, which gave her a desire to learn, so that now there is nothing that she values so much as such books as have been written by the most eminent thinkers.

A gentleman tells me that the first impressions that he can remember were of his mother's delight in flowers. It may seem somewhat strange at first sight, but this man's feeling for flowers was certainly of a reverential nature, which, indeed, extended to all nature. He could look on the beauty of a single

flower, or even a leaf, with the most absorbing delight. To be able to admire nature was the greatest charm of his life. It is unlikely that this reverence for nature, in the beauty of its colour and construction, did not extend to a higher plane, to a greater reverence for the Unseen Power, though I did not question him about the matter.

Another told me that the earliest impression, of a lasting and formative nature, made upon his mind, was the ringing of the Sabbath bells. He has reverence for Sabbath bells. He is almost inclined to uncover his head when he hears them. The Sabbaths of his childhood come vividly before him. He has heard these bells in almost every clime and they have incited feelings of worship in his mind.

Certain hymns and tunes heard in childhood long remain impressed upon the mind, awakening feelings of reverence whenever they are renewed. Even when the opera is forgotten, or only remembered with carelessness and indifference, those hymns and tunes will weave their spells for good.

One tells me of a very strong impression made upon the mind by a certain beggar who used to call at his mother's. With the exception of a few members of his own family, he entertained, as a child, the strongest affection for this man, for whose coming he looked forward with pleasurable anxiety. The old man did not come for some time. One day he heard it suggested that he was dead, possibly from hunger and the inclemency of the weather, for it was winter time. That night he had his first good cry. It was a bereavement to him. This man I know has a wonderful amount of reverence for the poor.

Here I may mention an incident in Ruskin's life. Such was his reverence for the poor, that one day while in Venice, an exceedingly poor man begged of him an alms, which he gave. The beggar, in his gratitude, tried to grasp the hand of Ruskin. The beggar's hand looked so dirty that Ruskin shrank back for one moment, but the impressions received in younger days awoke within him, and with tears of regret he threw his arms around the beggar, kissing him on each side of the face.

It is in the power of parents and schools and churches, to impress upon children the intensely beautiful characteristic of reverence, and thus plant the seeds of a glorious reformation.

XVIII.

Child Stories : "The Rosebush"

I interviewed, concerning impressions made upon early life through the reading of books, a lady, the private secretary to a very eminent literary man. She was possessed of more than ordinary intelligence, and had many opportunities of observation and critical study, so that I felt I had a well-trained and reliable mind to give me the knowledge that I required.

"What you are doing," she said, "is very interesting, and I will help you all I can. It is easy for me to go back through the years to my childhood, and equally easy to bring little events to my memory; but I read so many books of the ordinary kind that I expect they all helped in the building up of my character. I especially liked books of the imagination, and I cannot remember any that I could set down as injurious. However there is one story that seems to stand out distinctly from the others. Probably I was somewhere about six when I read it. I can assure you the story was tolerably long for a child, though I will give it to you as short as I can. I wish I knew the author's name or where I could get a copy, for I believe it would be worth printing again for the benefit of children. I know that to me it was most entrancing. The name of the story was *The Rosebush*. It gave a description of a very pretty little girl. Her character was such that you instantly got to like her; she was so gentle, kind, and generous, and she had such blue eyes, golden hair, and pearly teeth. In fact this little girl haunted my imagination. Whenever I got to know a new girl, I used so to wish she would be like this one. I must tell you that Elsie was her name.

"Elsie lived in a cottage with her mother. This cottage was simply whitewashed outside, and though it was in the country there were neither green leaves nor pretty flowers clinging to the walls. This was a great trouble to Elsie, because she saw so many cottages in the neighbourhood that were, in the summer time, covered over with honeysuckle, jessamine, roses, virginia and other creepers.

"There was one cottage in particular that used to haunt Elsie both day and night, on account of a beautiful rose tree that climbed up its walls, and went right up to the roof, twining itself amongst the thatch, getting even as far as the chimney, forming an arbour right round the door; the colour of it was pink, and its perfumes were delicious.

"This rose tree was Elsie's great temptation, her sin, and her sorrow. When she compared her own bare walls with her neighbour's rose-covered cottage, she by degrees became envious. This envy grew upon her to such an extent that, instead of being pleased with the perfume and colour, as she was at first, she became sour and cross and angry when she would look at it. That which was before beautiful became ugly and hideous. Instead of smiling with pleasure as she at first did she now cried with vexation on seeing it.

"One day she listened to a gardener talking to her mother; he said that 'a few slips from a rose tree, if it were put down, would, within a short time, spread around the cottage, and make it look much nicer.' That night Elsie got up out of her bed. She took with her a knife over to the cottage, and cut slip after slip from the rose tree. On returning, she dug little holes here and there outside her mother's cottage and planted them. She went to bed, but she did not sleep much that night. She knew that she had done wrong. She could scarcely look at her mother in the morning, she felt so guilty. Every knock that came to the door caused her heart to beat with fright, she thought it might be a policeman. But the justice, the law, the punishment were in her soul.

"The mother saw the little plants and thought that it was the good gardener had placed them there as a surprise. The plants grew very rapidly, and as they grew, so did the terror of the little girl grow. They very soon spread over the whole house, they looked into all the windows, the front door and the back door. Every rose that grew seemed to call her a little thief, so that she hated the very sight of them, and the very perfume caused her an agony.

"Such a sorrowful plight as she was in, such downright misery did this poor child feel that one night she dreamt that she got up out of her bed, as she had done on a previous occasion; that she got the knife and dug with it to the very root of each plant. Then with great force she plucked each up, and with lacerated and bleeding hands she then tore down all the branches that were fast clinging to the house. Her clothes were all torn, her face and arms all scratched, her little feet and legs all bleeding.

"Little Elsie awoke and saw across her bed a quilt of gold. It was the bright sunshine that had entered through a little rustic pane. She felt herself all over. There was not one scrape or scratch on the whole of her body, neither was there one drop of blood, while her clothes were there all right, without a rent.

"She rushed to the window. She opened it, she looked out. There were no roses, not one, nor even the sign of one, and never had there been any roses on the wall. She looked away in the distance and saw the cottage that was covered with roses. They were all there and all right, and she smelt their perfume, and she fell on her knees and thanked God that it was only a dream, indeed, two dreams on the same night. She never again felt envious because of the neighbours roses, and admired them ever after just as she did before.

"This story, I believe," concluded my lady friend, "made me a better child, and possibly a better woman, for the reading of it."

XIX.

Child Stories: "Æsop's Fables."

I must say that I have found it a difficult matter to obtain anything bordering upon an intelligent reminiscence from many of those whom I have interviewed. However, I gained information of a useful nature, concerning various psychological states. One item of information that was pressed upon me was the mental incoherency of most people, with an inability to focus the mind upon any given subject. One individual of both position and education, when I told him what I required, instantly replied that he could give me a very interesting experience about his first book, and then for a full hour entertained me with an elaborate family history. Now and again he touched upon the subject of the book, but rushed off into so many other matters that I had to make an appointment to hear him again at some indefinite time.

From a gentleman that was nearly fourscore, of literary and scientific habits, I obtained some interesting information concerning his youthful experience of books that tended to form his character. In interviews of this nature, it is a blessing when you come across a trained mind. This gentleman's precision made his statements valuable.

Æsop's Fables, he told me, was the book which made the most serious impression upon his child mind, and, indeed, was a prominent factor in the forming of his character and the directing of his studies. The fables drew his attention most forcibly to the animal kingdom. Living in the country, he was surrounded with animals, around which the fables threw a halo of romance, from the barnyard fowl to his father's hunter. He

watched them carefully, with the idea that they possessed more intelligence than ordinary observers were able to perceive. This imagination was appealed to, and he built up in his mind many a little story of *Æsop* kind. Previous to reading this book he was indifferent to animals, and possibly a little cruel from thoughtlessness. Like other boys, he would throw a stone at a bird or a stray dog, and think it not amiss to make a shot at a neighbour's fowl. "But after reading the fables," he said, "so far as my memory serves me, I never fired another stone at a living animal. Through reading that book I purchased zoological toys, while the first ambition of my childhood was to see the real animals in a zoological garden." This he did after a few years, and so much was his faculty of marvellousness excited, that he slept but little that night, while all his talk was about elephants, lions, tigers, monkeys, and so on. In riper years his love for animals led him to study nature in general, so that he became a naturalist, botanist, and chemist. While he still gains enjoyment reviewing his knowledge of the animal kingdom, every department of nature is made a matter of intense study. He delights and instructs his friends with his knowledge, while learned institutions have listened to him with pleasure. All this was evidently the outcome of the impressions he received from the first book that sensitised his dormant faculties.

I had a strange experience given to me by a lady concerning the first book from which she received lessons to be remembered. It was *Fox's Book of Martyrs*. "Surely," I said, "you had passed your child life when you read that." "No," she replied, "I was not more than six. I remember it well; it was a big book with large plates. It was given to me one evening in order to entertain me while the others went out to some kind of a party. I was left alone with my nurse. Her report the next day was that all the long evening I was as good as gold."

"Well," I inquired, rather dubiously, "I don't suppose it had much effect upon your character. Do you think it had?"

"Oh, yes," she replied, "I believe it had. It gave me a liking for the horrible, and at the present day I consider no book or paper worth reading that has not the horrible. I like to read about murders and suicides, and the horrible things that they do, or used to do, to the missionaries in New Zealand, China, Madagascar, and places of that kind; I even like to read every item about the Armenian horrors. Of course I don't want these things to be, but they must entertain me or I would not read them."

"Do you really think that this tone of mind has come from reading the *Book of Martyrs*?"

"Well, I believe it had something to do with it."

This certainly is a psychological fact that might lead to inferences of a useful nature, and should be, at least, suggestive in the education of children.

XVI.

Child Rhymes.

Robert Louis Stevenson has written a book entitled "*A Child's Garden of Verses*." To say that I respect the genius of Stevenson is superfluous, but I doubt the wisdom that children will find in some of these verses, and the work they may do in character building. Here is one verse—

Every night my prayers I say,
And get my dinner every day,
And every day that I've been good
I get an orange after food.

The child is here taught to mix up his prayers, and to connect them with the reception of his dinner. Thus is he allowed to think that dinner is one of the chief blessings of life, and very intimately connected with his prayers—that is, an act of adoration. No wonder if, in after life, dinner becomes his chief aim, and that he appreciates it, even to worshipping point. Again, he is taught that there is an intimate connection between goodness and oranges. By degrees he will come to perceive that the chief good of being good is the receiving of a reward. If there be no reward, where is the good of being good, may become his philosophy.

The friendly cow, all red and white,
I love with all my heart;
She gives me cream with all her might,
To eat with apple tart.

Here we perceive that the child's all-hearted love is a matter of barter, given in return for cream to eat with his apple tart. Thus by and by the affections may be looked upon as a marketable commodity. Another verse says—

When I am grown to man's estate
I shall be very proud and great,
And tell the girls and boys
Not to meddle with my toys.

Some people might prefer teaching a child to think that when he would grow strong humility and goodness might be preferable ; and that to be mannerly was not confined to table. Here is a verse in which there is a lesson indeed, and which might be developed into ethical lessons in such a manner as would be suited to the child's mind.

Away down the river
A hundred miles or more,
Other little children
Shall bring my boats ashore.

The last two lines are superb. Thinking of other little children, not even its own brothers and sisters, not even its playmates or neighbours, but little children far, far away—thinking of the pleasure that they will derive from the loss of those little boats, is a thought worthy of genius. Here are two lines equally happy and calculated to inspire even a child with the most beautiful thoughts, and thoughts built upon the soundest philosophy. Even parliaments and rulers might think of them with good results.

The world is so full of a number of things,
I am sure we should all be as happy as kings.

And so we should, say I, with Louis Stevenson, and the thousands of children who, no doubt, will repeat these lines. Perhaps many of them when they grow up to manhood will remember them to some good account, and investigate Blue Books, and read over statistics concerning this "number of things" and where they go to, so that if there be any congestion of them it may be discovered and the general circulation increased, so that all may receive many additions to their happiness. One more verse in conclusion.

Now Tom would be a driver, and Maria go to
sea,
And my papa's a banker, and as rich as he can
be ;
But I, when I am stronger and can choose what
I'm to do,
Oh, Leerie, I'll go round at night and light the
lamps with you.

This was what a little boy said who was in the habit of watching the lamplighter each night going his rounds. No matter how aristocratic his parents were, and though his father was a rich banker, yet he would be a lamplighter. That was the height of his ambition for the time. It is very child-like and should be a

lesson to parents to avoid directing their children's minds into channels that they may consider prejudicial. Parents will dress their children in sailor suits and be quite astonished when they grow up if they run away to sea. Children will be encouraged to play soldiers, and if some of them receive strong impressions, and in after-life become soldiers, it will be no more than natural. The surroundings of children, their books, toys, companions, and play should be, as much as possible, so arranged as to be suggestive of the occupations for which they are intended.

XVII.

Child Stories : The Artful Dodger.

I have interviewed a few of my friends, questioning them, concerning the influence of books as read in their earliest days in the forming of their characters.

"*Oliver Twist*," said one, a man who had not yet reached the meridian of life, "was, I think, the first book that made any considerable impression upon my mind. Of course I had read the usual amount of fairy and other tales of a similar nature, but they did not stick on like *Oliver Twist*, because I had sufficient sense to conceive that these tales were 'make believes' or, speaking plainer, a lot of rubbishing lies. *Jack and the Beanstalk*, or *Jack the Giant Killer*, were never realities to me even as a child. But when I got hold of *Oliver Twist* I felt I had real people and real places to deal with. That book was more to me than sweets, or buns, or toys. While I was reading it I neglected everything else and was constantly in disgrace at school."

"Which of the characters made the greatest impression on your mind?" I inquired.

"The Artful Dodger of course," he unhesitatingly replied ; "and if you knew anything about boys' minds," he continued, "you need not have asked the question." He then volunteered the information that to the ordinary boy Oliver was nowhere, that to such the Artful Dodger was the hero of the book.

"That Artful Dodger," he repeated reflectively and in a soliloquising manner, as if his mind had gone back to his child-life days, "played the very deuce with my character. I even tried to dress myself as like him as I could, and to put on an air of swaggering indifference. I well remember one day that I got a well-deserved beating before all the boys at school. Throwing my head back and winking, to the surprise of the whole school,

and the horror of the master, I commenced to whistle a bar or two from "The Beggar's Opera," which was at that time a popular street air. Well, to be candid with you, I was astonished at my own boldness, which was not premeditated, but was no doubt the result of strong impressions made upon my mind during the reading of the book. I remember getting up a kind of a game, the chief fun of which consisted in my picking the pockets of other children. So you see we thought all this roguery very jolly, and in every way worthy of imitation."

"Will you tell me," I now asked, "as you look back upon your career through life, what effect, if any, had the reading of that book in the forming of your character?"

After thinking for a considerable time, he replied, "I should be inclined to say that the effect was not by any means elevating; it did not develop the honourable and truthful side of character, but caused me to make light of these things, and I think that I might have been altogether better if I had not read the book—at least, at that early age."

"But what did you think of Bill Sykes and Nancy? Did you not feel a kind of detestation for Sykes, the bully, and sympathy for poor Nancy?"

"Not a bit of it, that is all nonsense; boys do not feel that way. The boy we best liked at school—or, if not liked, admired most—was the bully, and we all most heartily wished that we were in his place, and possessed the requisite capacity for bullying. Sympathy for Nancy! Why, we were in our way, as boys, as cruel to our cook as we dare be, and little tyrants over our sisters. No, books of that kind do not do any good—not at least to children's minds."

"Do you know," I inquired of him, "that that book, or extracts from it, is used as a reading book for the moral development of the children in the girl's department of one of the largest London schools?"

"Well, that is not very wonderful, for if you think it worth while to make inquiries, you will find worse books than that."

A short time after, a girl told me that one of her reading books in a very prominent school was *Tom Brown's Schooldays*. *Tom Brown's Schooldays* for a girl! Think of it! A much belauded book that parades before children all manner of bullying, slang talk, and evil manners of a very low description, the only compensation for which is the moral elevation of one or two little boys.

XX.

Child Stories : Ruskin and Others.

In many cases the reading of eminent men during their child-life seems to have influenced their career. For instance, one of Ruskin's first books was a copy of Roger's *Italy*, illustrated by Turner. If we trace the crimes of children, as reported in police cases to the reading of books, we may well trace Ruskin, as an art critic, to the impressions made upon his mind by the illustrations of Turner, "My mother" says Ruskin, "forced me to learn long chapters of the Bible by heart, and to that discipline I owe the best part of my taste in literature." While such may not suit every child's mind, more especially when this reading is forced, yet, if it can only be made a pleasure to the child, and read apart from doctrinal teaching, there is no book so calculated to awaken and develop a greater number of important faculties; while it will culture the taste of the child for literature that will in after life beautify its mind. Where will we find a fitter book for inculcating the English language in its pristine purity? Ruskin also states that he read *Robinson Crusoe*, *Pilgrim's Progress*, and Walter Scott's novels. It is stated that Rider Haggard's childish idol was Robinson Crusoe. Here again we can surely trace his literary speciality. When we mention that another of his favourites was the *Arabian Nights*, it seems to be proof that his childish reading laid the foundation of his career.

Sir Walter Scott, as a child, became both a reader and collector of Scotch ballads. No doubt he was a great reader of other books, even before he was eight years old, but the *Border Ballads* were certainly the mainspring of his career and reputation.

John Stuart Mill's reading during his child life certainly shaped the destiny of his manhood. He was studying Greek at three. Before he arrived at eight he had made a study of the historical writings of Robertson, Hume, Gibbon, Watson, Rollin, Moskein, and many others. The writings of his manhood very distinctly coincide with the reading of his childhood.

Thus we perceive the effect of youthful reading upon the after life both of manhood and womanhood. While we may not be able in every case to direct the child into the special channel which we would desire, and indeed it would not be well if it were otherwise, yet, we can protect the child from elements of pronounced evil that may be formatives in its character, by the

reading of pernicious or even doubtful books ; while there are some books, concerning the influence of which, towards the ennobling of character, there can be but little doubt. These books by means of various inducements should be placed before the child for its perusal ; and no matter what position in life it may afterwards attain to, the ethics, the morality, the wisdom and the love of nature and humanity thus inculcated will protect it from many a danger on the one hand, while it will stimulate all the tendencies for good on the other.

If parents have reason to believe that the child is physically and mentally suited for some special profession or occupation, then, in connection with books that will have a general moral and refining tendency, books should be provided of a special nature that would tend to the development of special faculties peculiarly requisite in the profession or occupation chosen by the parent. For instance, if the parent decides upon the child becoming a sailor, let him have books and pictures eulogising a sea-faring life. If a soldier, let him read those books glorifying warfare. If a merchant, let him read such books as *Dick Whittington* and other enterprising merchants. If a mechanic, let him read about Stephenson and Arkwright, Edison, and others. If a musician, a painter, a literary man, a teacher (religious or otherwise), let him be enticed and spurred on by reading the lives of the eminent in each department. Through the reading of books the parents or the teachers have the destiny of the child very much within their own power ; a power which heretofore has not been taken sufficiently into consideration.

XXI.

Punch and Judy.

Observations made upon children when they are so intensely excited as to forget all restraint and the many affectations they are accustomed to manifest, is both interesting and instructive : it likewise aids one towards much discovery in the child mind. The following are much curtailed extracts from the observations of a well-known author concerning a children's party.

"All eyes were intently gazing at the red curtain. Slowly was it drawn aside, and in the recess of the doorway appeared a puppet-show. There was a hushed silence. Then all at once Punch sprang in, with so ferocious a yell that Baby Guirand could not restrain a responsive cry of terror and delight. It was one of those blood-thirsty dramas in which Punch having

administered a sound beating to the magistrate, murders the policeman, and tramples with ferocious glee on every law, human and divine. At every cudgelling bestowed on the wooden heads the pitiless audience went into shrieks of laughter; and the sharp thrusts delivered by the puppets at each other's breasts, the duels in which they beat a tattoo on one another's skulls as though they were empty pumpkins; the awful havoc of legs and arms, reducing the characters to a jelly, served to increase the roars of laughter which rang out from all sides. But the climax of enjoyment was reached when Punch sawed off the policeman's head on the edge of the stage; an operation provocative of such hysterical mirth that the rows of juveniles were plunged into confusion, swaying to and fro with glee until they all but fell on one another. One tiny girl, but four years old, all pink and white, considered the spectacle so entrancing that she pressed her little hands devoutly to her heart. Others burst into applause, while the boys laughed with mouths agape, their deeper voices mingling with the shrill peals from the girls. One young lady who must have been well up in the plot, was busy explaining what would next happen, 'He'll beat his wife to death in a minute. Now they are going to hang him,' she said."

Such is habit that even grown up people take a pleasure in a Punch and Judy show, feeling, like the children, pleasure in accordance with the amount of cruelty and brutality perceived.

Nana Sahib, a brutal Indian prince, had a tiger made out of metal (which we may have seen) in the interior of which there was machinery, which when set going tore into piecemeal the representation of a British soldier, while the Sahib looked on with enjoyment. One can scarcely perceive the difference between this cruel indulgence and that of the children's intense delight in seeing the policeman's head sawn off. The fact of the matter is that in such exhibitions we laugh at all morality as supremely ridiculous. To say a word against this innocent recreation of childhood is to tread upon delicate ground, and such has been our training that it is really hard to look at a Punch and Judy show as possibly the first incentive to cruelty if not to crime. By all means let the children have Punch and Judy shows, but the enlightenment of the age surely cries out for a change in the style of performance.

Again, at the pantomime, the maimed, the blind, the halt, the feeble, and the old, are all held up to ridicule for the especial edification of our children, while assault and battery, picking pockets, and thefts of various kinds are made so funny and

humorous as to be strongly suggestive of imitation. I do not speak against the pantomime, only, if we are to have it, though we may or may not convey moral lessons through it, let us not be so cruel, or thoughtless, as to flash immoral ones upon the impressionable brains of children, before they can reason concerning the right and wrong of matters. All these exhibitions are very real to children, and if they see their elders, their parents, and their teachers laughing and applauding, it will be but natural if they conclude that these actions are to be imitated. Even to the fully developed brain, exaggeration is not a safeguard and mere humourousness will not entirely ward off vitiating examples. In books which children often read, and in comedies and farces which children often see, many things that we hold dear are made the medium of sport and satire. To some extent this will account for the insufficiency of veneration in the young, as well as the petty conceit which they are liable to manifest.

XXII.

Herbert Spencer's Opinion.

It is well known that premature physical growth oftentimes results in serious injury to the child ; at the same time there can be no general law of an absolute nature in regard to growth. It may be taken for granted that an all-round growth is better than a partial growth, for partial growth trespasses upon the vitality requisite for other portions of the body. Most children can assimilate food, so it is not alone the waste that is supplied, but there is a surplus which goes towards growth. When this is so there need not be much fear of premature development. On the other hand, there are children who, not being able to assimilate their food to so much advantage, the waste is in excess of nutrition. If this continues for any length of time, of course it means a considerable curtailment of life, besides the ineffectuality and suffering of a weakly constitution.

An intelligent parent, with a knowledge of physiology, will be able to perceive the difference between healthy and unhealthy growth, and use such treatment as will be to the advantage of the child. As the gardener knows what part of the plant is deficient in nutriment, so will the parent observe the deficiency in the bone or the blood, the flesh or the nerves, and supply the food requisite.

In regard to too active and excessive mental growth in children, while the observations of the parent are mostly correct, causes and inferences are liable to be wrong. The causes are various. One of these is generally heredity. Certain brain tracks have been made in a certain locality of the child's brain before birth, which tracks are easily sensitised afterwards. Thus will a child manifest superior ability in some special direction such as music, art, philosophy, poetry, literary ability, likewise in discovery, invention, and construction. Parents and teachers make all the effort they can in order to find out from whence the ability is derived. In vain they go over the various incidents of the child's life, nothing points out to them the direction from which the genius or talent has come. No one in the house is musical, artistic, philosophical, inventive: yet here is the child manifesting one or other of these qualities. The only way it can be accounted for is through Herbert Spencer's theory of pre-natal brain tracks. One would like to elaborate this idea by giving a full explanation of it; for a child, with certain brain tracks already formed, may turn out to be of inestimable value to the world at large. If there were an indication of those brain tracks, some intelligent observations might be made upon the child, by which means the direction that these tracks would take would be seen and confirmed, so that education might be in harmony with them. I believe it to be a fact that many mental gems are lost for want of a little knowledge in this direction. The smoking tow of genius has often been quenched, which might have burned to a flame that would have illuminated the world. This is so more especially in regard to the higher ranges of thought when manifested by children. Generally speaking, elders decline to listen to any ideas of superior children. It is often the case that the best thoughts of children are checked by smiles, sneers, cross words, and rebukes of various kinds.

It can scarcely be doubted that brain tracks had much to do with the genius of the following eminent men:—Handel, who produced an opera before he was fifteen; Corneille, who planned a tragedy before he was ten; Auber, who had an opera staged before he was fourteen; Schiller, who was renowned as a poet while in his teens; Kaulbach, who at seventeen was acknowledged the first artist in Germany; while Goethe produced a considerable number of poems and dramas before he was twenty; Raphael manifested artistic genius at the age of twelve; while Michael Angelo, at sixteen, competed with the best

known artists ; Coleridge, at fourteen, commenced his " Ancient Mariner " ; Mozart composed a sonata before he was six, while at nine he produced his first mass. While precocity in children is much condemned, there is another side which should not be forgotten, which is this, that in some children that which may appear to be abnormal, is both normal and healthy, and, if checked, may lead to abnormality and disease.

XXIII.

Habit.

The formatives of character in child life are many. One of these we have already mentioned is pre-natal brain tracks. Habit is another strong formative of character. By the aid of habit, predispositions of an injurious nature may be weakened, if not obliterated. Thus pre-natal brain tracks, when injurious, may be, at least to some extent, effaced. Habits are formed by constant repetition of impressions upon the brain. First, habits of thought are developed, after which come habits of action, though in the infant, or very young children, habits of action come first. Thus, without thinking, the infant opens and closes its hand ; nerve tracks are formed between the hand and the brain. When the child is learning how to walk, it thinks, therefore it has sensations of fear, but after awhile the walking becomes automatic. That is, it does it without any perceptible effort of thought. We call this habit. Here we have the a b c of mental and physical habits which are formed, not alone in child life, but all through life. We must recognise that habits are both good and evil, and perhaps some habits are both.

A wise parent or teacher will be able to decide the habits that will be most conducive to the child's welfare, and will aid the child in the formation of them. When habits become automatic, they are easily roused. For instance, if the hours that the child has for retiring at night be irregular, the child feels going to bed both unpleasant and a hardship. Many parents know what a difficult matter this is, the amount of temper that is aroused both in themselves and the child. This is a time that is dreaded in some houses, on account of the protestation of the children, and the angry declamation of the parents. In some cases, after the children have retired, the members of the family are in that state of mind that it would be well if they had retired too. But where the habit is formed of going to bed punctually at a certain time, when the time comes

there is an automatic action set up in the brain which presses upon the child the desirability of retiring. This action gives to the child a certain amount of pleasure, which pleasure is enjoyed in all the activities, muscular or otherwise (such as undressing for instance) that are requisite for the purpose of retiring. As long as action, whether of the brain or muscle is automatic, it is pleasurable. When it ceases to be automatic it is on account of some special physical change, causing some new sensations, or intensifying old sensations which may be either of a painful or a pleasurable nature. But such sensations are not those of habit, of which we are now speaking.

It will suffice for us to remember that all sensations that are the outcome of habit are automatic, therefore easy. You may make the sensation of going to bed easy for children and pleasurable. You can make it quite natural for them to go to bed smiling, not crying, and thus contribute not alone to their happiness but to their health. You can make it equally pleasant for them to get up in the morning, if you only help them to form the habit of doing so at a certain time. In the same way, punctuality at lessons and punctuality at school can be made automatic through habit, so that the child will be quite astonished and uncomfortable if anything interferes with its punctuality. This is, provided that there is not too much required from either the brain or the muscular system, and that both are in a normally healthy state. Fortunately, when too much is required the automatic action will cease, and once pleasurable habits will become obnoxious. Thus notice is given to the parent of a probable breakdown in the system.

By the medium of habit, obedience can be made pleasurable. Honourableness, truthfulness, and principles of the highest nature can be pleasurable impressed, so that the doing of those things that are considered right and noble will become an automatic habit.

XXIV.

Ambition.

Ambition is very often denounced as a vice. It is but seldom perceived that there is an ambition of a virtuous nature. In fact, ambition is as much a constituent of character as benevolence or conscientiousness. Every child starts in life with a certain amount of ambition. This characteristic is, like all other faculties, weaker in some than in others. It will be perceived by the observer that all children are ambitious to

obtain approbation. Knowing that this is so we should direct this desire into the proper channels. and by judiciously exciting it, use it as a stimulus to action. We are ever ready to restrain children from doing wrong by censure; we should be equally ready, and many times more so, to encourage them to do right by a just recognition of their merits. Parents will censure and chastise their children in the presence of others, and think it not right to speak words of approbation and encouragement when such are due. To do this in the hearing of the child would be considered to have an injurious effect. This conclusion I believe to be a mistake. The child requires encouragement, even in the presence of others, possibly more than what we do ourselves. Children should receive the highest encomiums for every effort they make in the right direction. Thus will the parent and teacher impress upon the child the things that are right and encourage an ambition to do what is right, even at the sacrifice of personal gain or pleasure. In after years there will be an ambition that will have high aims and noble ends. Such an ambition has pulled many a child out of the gutter, has lifted him out of even criminal environments; has enabled him to fling aside a thousand obstacles and to obtain the highest positions for purposes of the highest good.

Let me illustrate this by a story:—

It is a severe winter's day; there is a child before me. He is about eight years old. He has neither cap to his head or shoes to his feet. He is making the best use he can of his time by gathering sticks for his mother's fire—his mother lives in a log cabin hard by. This boy is ambitious to please his mother. I ask this child his name. He replies—"Garfield."

Some years after, I walk down a country road. There are men ploughing. I perceive a youth at the tail of the plough. I speak to him. I inquire if he knows how to read? He replies—"No." Does he know how to write? He replies—"No." I now ask him what is he working for? He pauses. He looks into my face with the eyes of fearless honesty as he says—"My mother." I ask him his name? He replies—"Garfield."

Under the circumstances, could he have a nobler ambition?

I am walking on the banks of a canal. I perceive a young man driving a horse that is tugging a boat. "I have seen you before," I say to this young man, "Your name is Garfield. What is your ambition now?" "Well," he replies, "it is twofold, first, to make my mother comfortable, and secondly, to earn sufficient to enable me to get into a college."

I am in a college. There is a young man sweeping out one of the class rooms. It is the indomitable Garfield. Here, in return for his education he is doing servitude of a most honourable nature.

Oh! ye parents of England who teach your children, if not by words, by actions, that service is dishonourable, or in some sense degrading, how can you expect but mediocrity, if not failure, from them?

One would like to pause to see the dust that rose from Garfield's brush as the morning sun shone in upon that room. Methinks each atom would flash as though it were a polished gem.

It is Sunday morning. As I go along a country road I hear some voices singing hymns. On entering a small building, evidently intended for worship, I am shown into a seat. I listen to a young man exhorting his hearers to live a higher and a better life, on the lines of the Gospel which he is preaching. That young man is Garfield. His ambition has led him here. An ambition to utilise all the energies of his mind for the noblest purposes.

I am standing inside the House of Representatives at Washington. The President of the Great American Republic is speaking. The Senators are listening. All the States are listening to every word that falls from his lips. "Who is this man?" I inquire. "Garfield," is the reply. A noble ambition has brought him here; has given him the gigantic courage and strength requisite to overthrow every barrier—to cross that great chasm tween the log cabin and his present position.

Some time passes. I stand outside the House of Representatives. This magnificent edifice of the whitest marble is now black with crape. Men talk to each other in hushed sad tones. Tears are in the eyes of some. I ask the reason? The reply is that "Garfield is dead." All Europe wept for Garfield. Why? Because he was President of the Great American Republic? Perhaps, but not so much for that as the recognised fact that he was a good man.

He was ambitious to be good.

Parents, teach your children to be ambitious—ambitious to be good.

XXV.

Cruelty.

Anything bordering upon cruelty might be checked in childhood at a very early age. All intelligent observers of child life will perceive, at times to their surprise, the manifestation and growth of cruelty in many children. The motives, at first, are not of a cruel nature, but a desire to manifest power. This desire is natural and legitimate. The child is pleased to know that it has the power to hold something in its hand, whether it be a spoon, or a toy, or its mother's finger. Therefore it is that it is constantly grasping at whatever comes in its way. It is but natural for a child to feel pleased in watching the results of efforts, the effects of causes. It pulls its mother's hair, or its father's beard, and observes grimaces as the result, or hears exclamations. To have the power to produce those grimaces or exclamations is a pleasure to the child, before it is able to identify them, either with pain or pleasure. If at this early age this desire for power is properly directed by the parents, it will find its legitimate channel in the child, in efforts to produce pleasure, while, later on, efforts will be made to avoid giving pain. This state of mind will be woven into the character and manifested, in various directions, in after years. An intelligent parent will perceive many methods by which this desirable state of mind can be attained; methods suited to the understanding of a child, though it be under one year in its age. I have noticed parents manifesting pleasure, in a manner that the child could understand, when it pulled the tail or ears of the cat, or when it caught a fly, at a later age; or when, later still, it took pleasure in bullying a younger brother or sister; or again, when it became a victor in some quarrel with a neighbour's child. Such parents may not be many, but they are too many. If their children turn out cruel, they are more to be pitied than censured, though we may censure cruelty ever so much.

I am here going to give an object lesson which can be accepted as an unvarnished fact:—

In one of the Kensington National Schools there was a little boy nine years old. I am acquainted with him. His general appearance is such as to impress the observer very favourably. He has a kind and affectionate nature. His intelligence is much above ordinary. He can speak four languages. He is a native of Armenia and came to England a few months ago. Previous to

leaving he had witnessed a most terrible massacre, from which, with a few others, he fortunately escaped. Apart from the favourable impression made by his appearance, apart from his own natural and attained intelligence, the very fact that he was an Armenian refugee in England, who had escaped the horrors of a massacre, should have won over the friendship, the affection, and the protection if need be, of every little English boy in that English National School. But no—such was not the case. A few days ago, they sent him home to his guardian with a black eye and one of his front teeth knocked out. There is no occasion to shudder at the relation of this story, at least by those who have any knowledge of English schools. In order to make it more brutal this was done in play. The play was the massacring of Armenians, which possibly our little refugee courageously resented, for I must remark here that he is a boy with much courage.

Thus is the desire to exercise power misused for want of observation, and possibly knowledge, in the parents. If we come to consider the matter, we will discover a very strange characteristic of many minds, which is a desire to censure others for what they do themselves, though possibly in another form. Thus is it that when we grow up to manhood we censure our own children for what we have done ourselves, with pleasure, while those of us who are old in years, censure those acts from which we have derived pleasure in manhood. This constant desire to censure is unphilosophical. What we should do is to investigate the laws of the mind, so that we may obtain scientific rules for the governing of the same. While we do our best to regulate our own minds, so as to produce results adequate to our responsibilities and opportunities, using all legitimate methods for that means, let us have a more solid basis for the education of our children.

XXVI.

Self-Consciousness.

Excessive self-consciousness in children interferes much with their happiness and is an impediment to learning. It comes from two sources, inherited and acquired. Generally speaking, the faculties of self-esteem and hope are rather weak, while the faculty of cautiousness is rather strong, though it may be the result of other combinations. I am intimately acquainted with two children, they are both girls. One of them is

extremely self-conscious, and possesses an undue amount of self-restraint. This state of mind is mostly due to home influence. Her mother has an idea that children should not be heard. Indeed, she likewise thinks that they should not be seen, except with considerable limitations. She is likewise possessed of the idea that humility in children is the chief virtue. This may be so, but she carries it to an extreme by impressing upon them their inferiority. The effect of this upon the child now under our inspection is seriously disastrous. Though somewhere about fourteen years of age, she is so conscious of her own inferiority that it is painful to observe her when in the company of her elders. She cannot, without an effort, look them straight in the face, she cannot speak except in whispers, while if she is spoken to she trembles and blushes. If she goes out to take tea with friends, or if there are some friends at her mother's table, she positively cannot partake of an ounce of food without a nervous cough. The mother now sees the disadvantage of enforced humility, of those unnatural artificial impressions which have been made upon her mind, and she is going to a considerable amount of pains and expense to remove them. The child has had to be removed from various schools on account of inability to learn, because of excessive nervousness, which comes from self-consciousness—consciousness of inferiority. Nature has been kind to the child, she is well made, and more than ordinarily good looking; she also possesses much undeveloped intelligence, which constant self-restraint has prevented her from using.

Suppressing a child's mental faculties is probably more injurious than suppressing its physical faculties. Let parents remember that they do not require suppressing, but directing. A child should be permitted to exercise a great amount of freedom of action with adults. Children are observant, children imitate, everything is new to them and arouses their curiosity, therefore it is that intercourse with adults is of advantage to them. This should not be confined to mere observation, but imitation and expression should be admitted, of course, under discreet direction. Constant checking, with undue watching and hedging, generally ends in such an amount of self-restraint as checks abilities that otherwise would live and bloom to advantage. Let the mental faculties have as much free play as the limbs, keep neither under the restraint of swaddling clothes and perpetual bandaging, else we will dwarf the intelligence. Better to be self-conscious of ability than inability, better to be

self-conscious of power than of weakness. Children should be encouraged to converse with their elders and to express such opinions as they may possess.

Above all things, they should not be checked in their desire to gain information by asking questions. An intelligent child that will thus be checked will go in upon itself and feed upon its own imagination, the result of which will be wrong notions of things and self-consciousness through constant introspection.

To get a child away from itself you will have to interest it in things outside itself. Readings and recitations are two good methods by which self-consciousness may be to some extent abated; likewise composition, having as a theme such a subject as a flower, a fruit, or a vegetable.

The other girl that I have before me as an object lesson here, is quite the opposite to the above. The confidence that she possesses in herself carries her along far beyond the boundary of her abilities. She has but little self-restraint and just as little judgment. She obtrudes herself upon every one's notice, is loud and obstructive in her conversation, while both her tongue and her feet are heard all over the house. What self-consciousness she possesses comes from overpowering self-esteem. Under some circumstances and in some positions this frame of mind may be utilised, though it is by no means a happy one. Here again, I am able to perceive the fault more in the parents than the child, for they certainly pride themselves on those characteristics in the child, pointing to them with a certain amount of admiration. The best way to restrain such phases of character is by appealing to the judgment.

XXVII.

Self-Reliance.

A most important element in the character of children is self-reliance, in combination with a due respect for their own capabilities. It seems to me to be a mischievous error of judgment to be constantly correcting children, after the usual method. A child's life is principally made up of "Do," and "Don't." Thus children grow up, even to manhood, with but little individuality of their own, and a thorough want of confidence in their judgment. It turns out that class of men, who, all through life, are constantly asking someone or other—should they do it? Thus are they deprived of that individuality and ability to

undertake responsibilities, which are such powerful elements in success.

In training a child, there should be an effort made to draw out, more than to put in. In fact, one is doubtful whether it is requisite to put in at all, indeed, it is better not. If you draw out, or develop the child's abilities, it will take in of its own accord, and that is the right way. By various methods, that parents and teachers need not be told, ideas can be communicated to a child, without the child recognising their entry into its mind; it will imagine that they have had their growth there. The child is thus pleased with an education that might otherwise be irksome, while it recognises the powers of its own mind.

We have all observed the great pleasure that children take in being allowed to walk alone; how they will run away from their nurse, laughing and crowing with delight the farther they get. So it is in regard to thinking. Children do take a pleasure in believing that they are acting up to the instigation of their own minds; that they are thinking out matters for themselves. This, I feel confident, will be the education of the future, not alone in regard to infants, but to adults. All requisites for the advancement of education, upon the most methodical and scientific basis, will be arranged for. It will be the business of the pupil, from the youngest to the oldest, to apply those methods.

You let your child have a toy, but do not at once explain everything in connection with it; help the child to find out its amusing, or other elements, for itself: thus you will not deprive it of the delight it attaches to discovery. "Hide and seek" is always considered by children a good play, because of the delight felt in discovery. This should be one of the basis of education.

In case of a child doing what is wrong, we must not be severe upon it. The best thing to do, is to direct its attention elsewhere, while some time afterwards it may be shown the right and the wrong of the matter, without references to its own mistake.

For a child to be constantly told that it is naughty and silly and foolish, is very injurious. The best corrective is to show it what is right. Let us avoid anything that will cause a child to despond. Children suffer from despondency even more than adults. Their grief is more intense, though possibly not so lasting. The very sobbing of a child, with its whole frame shaking with emotion, proves to us the strength of its feelings.

This child may have lost its doll. It is to it a bereavement. The emotions of the adult, even though restrained, will not be any stronger. Therefore children have many bereavements from which they suffer. The disappointment of not being able to go to an anticipated tea-party is as much to them as the loss of a trip to the Continent and a month's holiday would be to an adult. All this we should bear in mind in our treatment of them. One fact might be mentioned here. Generally speaking, according as people increase in years, they increase in hope. It is the young who despond the most. If children only knew how to commit suicide they would do it daily, by the score, so as to avoid their troubles. Girls and boys who, through despondency entertain the idea of suicide, are many, and increase with our educational systems. Children are in our hands. It is but little they can do for themselves. We arrange their lives; sometimes repressing all their liberty. In a sense, it is an awful responsibility; in a sense it should be a pleasurable one. It is no trifle, and should cause us to exercise all our judgment in trying to understand those millions that are under our control, so as to make their lives, not miserable, as is too often the case, but as happy as the circumstances of each will permit.



Mental Gravitation.

I.

Upward or Downward.

Is it not a fact, easily perceptible upon analysing our mental condition in its present state, and as manifested from our earliest powers of observation, that we are gravitating in a direct line? The course or track upon which one man is speeding along with more or less celerity is an upward one; he can perceive, as he ascends, more and more light, resulting in growth, enlargement, and development. Another man gravitates in quite an opposite direction; from his first start in life he gets on the inclined plane; he now looks back upon two or three score of years, along the line on which he has been travelling. He perceives his descent, and the line all strewn with failures, while the first man's ascending plane is strewn with roses and laurels of success. Indefinite in number, variety, and complexity are the movements that individuals make, and the directions in which they go. Now, if we can only from our observations obtain such information as will enable us to comprehend the laws which govern these varying movements, we shall be enabled to ascertain, if not actual results with the exactness of the astronomer, when—owing to his knowledge of the planetary movements—he is able to predict to the exactness of a second the rising of the tide or the eclipse of the moon, yet approximate conclusions that will be useful. For many centuries, astronomers observed in the heavens a large number of ponderous bodies always in a state of activity, constantly moving in some direction. They were able to perceive, with and without the aid of telescopic power, that the planetary system had one movement in a straight direction, another movement of an orbital nature, and still another of an axle character. Besides these movements, they perceived movements of an eccentric and aberrant kind. Many men, possessing magnificent minds, watched by day and night the motions of the heavenly bodies, calculating, with mathematical power, the flight of these bodies through space, their diurnal and annual movements, not knowing how they were suspended or upheld, or the causes of these movements. Thus it was, not alone previous to the

Ptolemaic system of astronomy, but for centuries after. These bodies were perceived, their actions were perceived, but the cause was unknown; as we to-day perceive the varied powers of the mind, mental manifestation in every direction, and existing, all through the centuries, without—apart from phrenology—understanding the laws that govern these manifestations. We all know how the mind of Newton was led to the discovery of gravitation. This discovery has been ever since applied to the motions of the heavenly bodies and the planetary system in which our earth has a place. The astronomer can now calculate upon the movements of the planetary system, and foretell the results by the aid of the law of gravitation. Before applying this law to mind, we will have an elementary consideration of it in connection with matter. Let us take two bodies of considerable weight and place them within, say, half-a-mile of each other on a level plain, removing as much as possible all obstruction to their movement, and they will move towards each other. If both are of the same weight they will move simultaneously; if one is of a lesser weight, it will be the first to move—towards the weightier one. No matter what you place between these two bodies, they will still attract each other, though of course the impediments will stop their motion, there will be the same force attracting the impediments. Thus, we perceive, what we call gravitation is a force which exists and travels the same as light does, but has more penetrative power than light has—for it passes through every obstacle, however dense. We would impress this fact, that there is a force in nature which cannot be seen, which has neither form nor colour, so conditioned, and is such a wonderful attribute, that no barrier can interfere with its ingress and egress. This force of gravitation exists everywhere; you may go millions and billions of miles away through space in any direction, and you will still be able to test the existence of this force, as we will presently show, sustaining, supporting, and whirling along through the heavens at an immense speed, the planetary and all other systems. This force being always active, all worlds are always in motion. Let us try further to comprehend it before we consider its bearing upon the mind. Everyday observation shows us that everything not interfered with by the atmosphere falls to the ground; but it may not be always known that it is not on account of the weight of the article that it falls, but that the earth attracts it. For instance, if you lift a ton of lead and a penny-piece, sixteen feet from the earth, both will arrive at their destination in the same time—one second. If

you ascend higher, you will find the same, both will fall simultaneously. The higher you go, the longer the body will take in descending, because distance causes the power of gravitation to lessen. This is another illustration: take a spring-balance that will weigh a ton of lead. When resting on the earth there is no movement of the balance, but when you pull it from the earth, such is the earth's resistance, that the spring is pulled down so as to mark the weight. It is the attraction of the earth that causes the weight; for if you ascend with your balance and lead some millions of miles from the earth's immediate attraction, you will find the spring rising, the weight decreasing until it marks but a few ounces; but travel to what distance you like, there will be always a pull denoting the existence of this force—gravitation.

II.

The Magnitude of a Thought.

Gravitation is a name applied to a power—a stupendous power—a power that upholds suns and planets, conducting them in their circles, eccentric, and processional grandeur as they sweep through space at the rate of at least half-a-million miles a day, in a straight direction; not to mention the immense speed of their revolutionary and orbital motion. What is this gravitation that has presided over all worlds? stupendous question, leading to the most stupendous thoughts. Is it a dead, dull, stupid, insensible, unreasoning power? if so, let us place a garland on dull, unreasoning stupidity, and deify it as one of the gods. Were I a pagan, believing in the plurality of the deities, I would worship this mighty, gigantic force, that has been through all the centuries, and centuries of centuries, marshalling with such precision—millions of worlds. We recognise this power in its manifestation, we recognise it as emanating from ponderous bodies, just as we recognise the human mind in its manifestations emanating from ponderable bodies. We do not see this power gravitation. To our eyes, it has neither form, size, nor colour. We do not see this power called mind—to our perception it has neither form, size nor colour; but what is our perception through a physical instrument called an optic nerve? Intensify that nerve—its strength is double; intensify it a thousand-fold, a million-fold, even a billion-fold—why not? With a billion-fold intensification, we might see the power of gravitation in an embodied form. Can a power exist without an embodiment? Is not power indestructible? Is not all energy

conserved—immortal? With optic nerve a billion-fold sensitised might we not also perceive that power which we recognise called mind—now only perceived in a million actions of the most complex nature. Consider all art, mechanism, scientific resultants of all ages—they are the conserved, concrete powers of mentality. No manifestation of gravitation is lost, or ceases to exist; but bears with it its peculiar modicum of power which influences the whole. Can any power of mind, whether it be a thought or idea internally developed, or externally manifested, be lost—once given birth to, can a thought perish—does it not go out into the world—become part of the world—part of all the ages? But say you, how can a mere thought, which has not been made manifest outside of the brain that has given it birth, affect the world and the ages? It can, and does—for it affects the individual, and perceptibly or imperceptibly, either of itself, or mixed up in combination with other thought, must have an outward growth—and once it does grow outward there is no return; it travels both in a direct line and a circuitous line—it mixes with the thought of the age, attracting some particles—atomic thoughts—floating in the intellectual atmosphere, or repelling others. Thus a thought that cannot be perceived with our present vision goes down through all the ages, amalgamating with others—lost, it may be, to all appearance, until it forms itself into a directly observable power, attached to which is a personality, and out of which may come a new force, with new energies; such may be of the highest and most beneficial and reformatory nature, developing humanity in its best and truest sense in a few years—accomplishing the slow and creeping work of centuries in a decade of time—this is the hope of the future. Or, on the other hand, a thought having its birth-place in a badly-balanced brain, or a brain unsound, semi-idiotic, or partially insane, may filter its way out of the bodily casement, and find its circuit of movement in the world outside, and by the force of mental gravitation attract to its centre like thoughts and affinities, gathering in multitude and in magnitude, until it becomes a power manifested in the destruction of nations, the paralysis of civilisation, sending the world back through whole centuries into the ages of barbarism. This is no figment of the imagination; it is what has been, what is, and what will be. As there are laws that control the planetary system, and keep each planet within its bounds, and speed each along its circuit with undeviating course, except where eccentricities and aberrations take place under the control of the most

definite and accurate laws of gravitation. So are there mental laws that direct and control individuals and states, so that every man and every state goes on its course, its evolutionary progression or devolutionary retrogression, to its rise or its fall, its zenith or decline. Neither is this a figment of the imagination; it is what has been, is, and will be. We can watch the evolution of the moral law and of the mental law, and of the animal law—the three great laws which govern that force we call the mind. We can see each through history speeding along in its course, attracting or repelling. It is seldom a collision has been observed between two worlds; but such has taken place. The astronomer has seen such a conjunction, and an awfully grand sight it was, resulting in a combustion of unthinkable magnitude, and then a steady glow of light. Such collisions have also taken place in the mental world, nation charging upon nation—orderly and peaceable people, almost in an instant, changed into human butchers, flying at each other's throats, hacking, hewing, mincing, and mangling each other in insane delight—those not actually so engaged hounding on the combatants with yells of demoniac fierceness, supplying them with deadly missiles. This is the collision of mental forces—the awfully stupendous outcome of a thought, that by a process of evolution, and under accurate and distinct laws of gravitation, has grown and grown until its ponderous size has collided with a once-repelling force, but repelling no longer. While we have no power to direct the gravitation that moves among the suns and planets, we have a power over the laws attending upon the gravitation of the mind. This is the difference—a sublime difference.

III.

Mental Missiles.

As round the sun, by the constant and well-known law of gravitation, the planetary system revolves, because of the sun's preponderating size, so revolve the mental faculties of the individual mind obediently and subserviently around whatever faculty predominates in size and activity over the others. Here we have the very keystone of character. If we are wise we will try to examine this keystone; according as we understand it, we shall perceive knotty questions unravelled and solutions to many puzzles in connection with our own minds and those of others. Any ordinary thinker, or at least, one above the average, more especially if he be acquainted with phrenology, and

has followed up our exposition of the faculties, will be enabled to discover for himself which is the sun, and which the planetary system of his own mind, and to some extent those of others. Now, in some states of mind there is not only one, but two suns—each attracting the other mental forces, so there is oftentimes felt a pull in two opposite directions, resulting in indecision of character, possibly in failure through life, and, when extreme, in mental agony—the moral nature fighting against the animal nature—refined feelings against coarse desires—philosophical conclusions against instincts or sentiments. This is so, more or less in one or another direction, in every mind; the criminal side of the man exerts all its intensity to attract towards its support as many of the other faculties as it possibly can. When hot with excitement it oftentimes succeeds in pulling towards it the intellectual region of the mind, reason, acting in harmony with mental gravitation, will obediently whirl round the baser but stronger activity, receiving its light from the glow of the latter. Reason thus lit by the intensely sensitised and lurid fire of some base passion throws out its gravitation power in the direction of the moral element, having its own revolution and constant activity, being the very essence of character. Let us watch the gravitating influence upon this power sitting supremely as the final judge of all activities. The moral element, ever sensitive to all that is taking place within the mental system, feels the heat and glow from below; it resists it, both the heat and the quiver of its attraction; it acts as a repelling force; it throws out all its power to bring the mental forces into equilibrium with it. The mental struggle now takes place. Conscientiousness, veneration, benevolence, spirituality, make a combined effort from which emanates a moral atmosphere, formed for the protection of the individual. From the active baser faculty, now joined by a recreant reason, missile after missile is hurled at the opposing moral force. Let me draw attention here to an astronomical statement, that the atmosphere of the earth is a protection to her against falling meteors; the earth travelling at the rate of eighteen miles per second, with its atmosphere accompanying it, meets the meteor, travelling at the rate of forty miles per second. This great friction between the atmosphere and the meteor dissolves the meteor, though it may be made of stone or iron, in a combustion resulting in gas. So it is with the moral atmosphere in the case we are illustrating. The baser power irrupts, with all the speed of thought, its meteoric power at the moral world within the man, but if that

moral world be sufficiently active its atmosphere will be its protection and dissolve those meteors. There are minds that know but little of this great mental warfare, of those worlds of thought, of those collisions, the terrible missiles that world throws at world, and the awful catastrophes that daily occur—the destruction of mental worlds—sometimes that of reason, sometimes that of morals. There is within man, not one world, but many worlds, and in some, worlds of a most diverse nature, some living in an armed neutrality, ready to blaze into warfare at a moment's notice, while others are in a state of constant aggressiveness; one part of the mind continually charging upon another part. Sometimes the mental field is strewn with the highest and noblest thoughts, some wounded, to live again; others slaughtered, to live no more. Yes, and the base and the brutal, the ignorant and the criminal thoughts, propensities, desires, activities, are, fortunately for the world at large, hurled into the abyss, leaving reason and morality supreme conquerors. As we have said, there are quiet and colourless minds that know nought of this, and cannot even understand that such contentions have any existence; and it is well that it is so. Such a state is owing to harmonious development that obeys the laws of gravitation without injurious friction or collision. If we would only study our own minds, keeping each part in its proper place, doing its own work, wholesomely active, and at the same time harmonious, gravitating one towards another for mutual help and development, we should experience an immense amount of happiness as yet unknown to us. The mind is a system, just as regular in its movements, its circular and processional activities, even its very eccentric motions, as the solar system; and so far as we are able to regulate these forces by mental gravitation, keeping each force in its proper place and at its proper work, with that amount of speed that conduces to the welfare and health of the whole, we will derive pleasure from existence; but if we set off one faculty at greater speed than the others, or in a direction out of its orderly course, like some of the comets rushing through the heavens until burned up by the sun, it will be unreliable, manifesting not constructive but destructive forces.

The Source of Beauty.

As we observe the mental horizon we perceive a system beautiful in the wisdom displayed in regard to its arrangements, activities, and adaptations for certain well-seen and appointed purposes. There is something overwhelmingly magnificent in the appearance of the starry heavens as seen through a Rosse or Lick telescope, even by the ordinary observer. But if we place one behind that telescope with capabilities of manipulating it, and an intelligence educated to comprehend the movements of the solar system and the star-studded universe, equal to that possessed by the studious astronomer, the scene to him will be of inexpressible grandeur. So it is in regard to the human mind. An ordinary observer contemplating mental activities without having studied the arrangement, or measured the powers and capabilities of these activities, perceives before his mental vision that which may well cause him to pause and behold with admiration—but when the student of the human mind, who has scientifically and systematically observed each mental power, both single and in combination with other powers, who has observed the millions of combinations, producing new phases, new activities, new results, and who knows sufficient of the laws of these powers to perceive that in multitude of well-defined thought and action they are as illimitable as the worlds in the starry heavens, while the space and the time in which these activities move are as infinite in extent and as incomprehensible in regard to space, extent, variety, and power as the illimitable ocean of space and time, occupied by the countless worlds around us, the magnitude of which, when taken in their entirety, is inexpressible by either language or conception; when he perceives all this, well indeed, may he pause overwhelmed with admiration at the superlatively stupendous and illimitably vast, that in mighty stretches of horizon beyond horizon, zone beyond zone, orbit beyond orbit, lie before his perception—zones of thought—orbits of thoughts—illimitable, infinite reaches of thought, and never an end, but always and for ever a beyond, embracing time, eternity, the everlasting ages; before, behind, without centre or circumference. All language fails to utter even in the most infinitesimal manner, the boundless and fathomless powers of conception and capabilities of action, possessed even by one single mind. If the heavens of the astronomers are sublime to the trained perception, we have in our perception of

the human mind by the trained eye, the very heaven of heavens, superlatively sublime. How many of us, even we of ordinary minds and capabilities, of ordinary educational opportunities, of ordinary leisure hours, are almost culpably indifferent, negligent and ignorant of the grand scenery that lies within the compass of our own thoughts. We travel the world over, up hill and down vale, in order to delight our eyes with the varied beauties presented by nature. We gather around us, from every country and every clime, all that may adorn the neighbourhood of our homes, while as chemists we analyse air, earth, and ocean, and as physiologists, nerves, veins, and arteries, and in doing so we do right. But what are all these in comparison to the human mind—its powers, capabilities, and beauties, concerning which we are satisfied to remain in the most perfect ignorance? We magnify the beauty of scenery—sea scenery and sky scenery; but they all sink into insignificance before mind scenery—the scenery of the mentality, which is a thousand times more various in its multiplicity of changes, possessing a thousand times more magnitude, while for power, for capability, for extension, for duration, for a million beauties, there can be nought in nature to compete; there can be even no analogy as parallel worthy of the name. How dull, stupid, inanimate, dead, all nature is, until the mind, like a mighty magician's wand, touches it, and wherever it touches there is life, power, beauty, form, colour. Silent and tongueless are all the elements around us, until the Divinity within man wakes up to listen, and for the first time a thousand melodious songs and great waves of music and mighty sounding chants, hosannas, hallelujahs, and eternal anthems peal forth from a million strings and voices until the whole atmosphere trembles and vibrates, while borne upon the wings of the ever-circulating and travelling light comes colour and perfume, when touched by some one or two or three gently vibrating mental cords. Dost thou see beauty, dost thou hear music, dost thou inhale sweet perfume, dost thou perceive ought beautiful, exquisite, elevating in form, shape, colour, sound? It is thy mind that has formed and brought them into existence. And who art thou but that which is in thee, that can perceive and think, and can send out whole armies and legions of thought to waken up from their sleepy beds, and to capture and make thine own all which lieth outside of thyself. There is no beauty, no loveliness in mountain or in valley, in the flowers of the earth, or in the pearls of the ocean, the gold in the hill or the diamond in the mine, except that which thou thyself, by the potentiality of

thine own mind, dost bring into existence. Neither is their beauty, or magnitude, or vast splendour in these sapphire lights that shine and shimmer and glow amidst the purple folds of infinite space, except so far as thy mind's breath endows them with life, beauty, form, size, extension, power. To the idiot all these things are non-existing, because deficient in the capabilities that we possess; therefore it is our capabilities that adorn them with beauty, that stamp upon them their value. To the lower races, whose mentality is of the least kind, these things, in their highest sense, are non-existing. To the child whose mind has not yet been sufficiently formed, all these beauties and powers are rock and mountain buried, but by-and-bye as mental development increases, the rock will roll back upon its hinges, while the mountain casket will deliver up its jewels. All these things we will be able to perceive as we study the laws of mental gravitation.

V.

Mental Sun [and Satellites.

We will show here, in as practical a manner as we can, how this law of mental gravitation acts. As an example, we will suppose that our observations are upon a man possessing average capabilities. We map out the relative size of each organ—those who have been reading these essays will know what we mean by a phrenological organ. After doing this, we consider the size and activity of each separately. Now we take the largest organ as representing the greatest quantity of power. We next proceed to consider what organs will gravitate towards this large organ, and when combined with it we calculate the probable result of that combination. We also consider the possibility of other organs combining, and in their combination forming a power that may either contend with or entirely overcome the large organ already decided upon in connection with its satellites. Now we will imagine that we have made all these calculations, and giving due consideration to the effect of temperaments, activity, quality of brain, and general state of health, that we have decided that the organ of acquisitiveness is a powerful leader—so to speak, the sun, around which the other forty-one organs will act in the most complete obedience. Fortunately, such a formation of head is exceptional, though there are a vast number of heads that approach to this specimen. The acquisitive faculty, like most other faculties, commences its evolutionary

activity and proceeds upon its course with almost imperceptible gentleness, but as it proceeds according to certain mental laws, it increases its speed, power, and influence. Now, as there is only a certain measure of power in the entire brain, we enquire where does acquisitiveness obtain its constantly increasing power from? Of course, from the other organs. Thus, in accordance as acquisitiveness increases in strength, the other organs of the mind decrease. But they do not all decrease alike. Those organs which acquisitiveness brings into use in order to gratify its activity will retain their power longer than those organs that acquisitiveness sees it to its advantage to leave dormant. Thus, under the mastery of acquisitiveness some organs will become active though use, some inactive through disuse. For instance, the acquiring of money, property, and things representing wealth upon a large scale, in order to satisfy an active acquisitiveness, will in all likelihood be opposed to the organs of conscientiousness, benevolence, veneration, the refining and many others. Now, acquisitiveness will either take away the natural stimulus required for their existence, or possibly use them to its advantage. For instance, the organ of conscientiousness may be used as an attraction in order to cover a fraudulent design. Such indeed are the base uses that the noblest jewels of the mind may be at times put to. The organ of benevolence has been extensively used by acquisitiveness for the purpose of giving the proverbial sprat to catch a salmon. So indeed may each organ be used, or rather abused, in its turn for the predominating, though veiled, purpose of satisfying this faculty. The intellectual organs are the first requisitioned by acquisitiveness. The powers of reason, a knowledge of cause and effect, tact, judgment, debased into craft and cunning, are a special and effective power for acquiring and accumulating. We have observed men with a very full development in the intellectual region, who might have been scientists, literary men, philosophers; yet were neither one nor the other, but money-getters. Money-getting may not be recognised as an occupation or profession. We allow that we have never yet heard any class of people called "money-getters"—we have heard of doctors, lawyers, parsons, merchants, but not of money-getters. This is not, we know, a recognisable term to apply to anyone, it would not be deemed respectable; nay, it would be thought insolent, and perhaps libellous. Yet the man who has the getting of money as the chief object of his life, though he may be called by other names, is a money-getter, and "money-getter" is his proper title. Now, how is a man to distinguish

whether he be a money-getter or not? An ordinarily intelligent man, if he sits down for half-an-hour and fairly considers what amount of his thoughts, his time, and opportunities are expended in the getting of money in comparison with the same expenditure in other directions, will be able to perceive whether such is his life occupation or not. Now, if he infers that it is his life occupation, he may fairly conclude that the organ of acquisitiveness is the large organ in his head, around which all the others revolve. If in the map we have already alluded to we perceive that the size and activity of other organs will manifest strength sufficient to obtain a due amount of recognition from this force of acquisitiveness, we are able to trace the results of the acquisitive faculty flowing into many legitimate channels. For instance, we perceive that the affectionate side of a man's disposition is prominently developed, embracing the organs of conjugality, philoprogenitiveness, and friendship. No sooner has the acquisitive organ acquired by utilising the intellectual organs for that purpose, than the affectionate side draws upon the bank of acquisitiveness, so that it will have a fair share of gratification from its results. Again, if the intellectual force is not entirely used for acquisitive purposes, it will demand a fair amount of expenditure for its own special gratification—purchasing books, time requisite for study. So also with the moral faculties, if they be not in the condition first stated, enslaved by a powerful acquisitiveness, they want to exercise a fair amount of conscientious and moral control over the actions of acquisitiveness. Thus do these faculties gravitate towards each other, repulse each other, and generally affect each other with various modifications.

VI.

A Youth's Ambition.

We are considering the faculty of acquisitiveness in the individual as larger and more active than any of the others, around which the others revolve, as the planetary system does around the sun, attracted to and kept in their place by the law of gravitation, without any power of movement, except such as is permitted by that law. We will here give an illustration of the growth and final dominance of this faculty of acquisitiveness over all the others. A young man who has barely reached his majority, leaves England for America. He has a well-balanced mind and derives a certain amount of happiness from the

pleasurable and harmonious activity of all his faculties. His perceptive faculties, in conjunction with the refining ones of ideality and sublimity, enable him to perceive and take pleasure in all that is beautiful in both nature and art. These feelings give him a desire to be possessed of the requisite money and leisure to enable him all the better to enjoy these things. The affectionate side of his disposition has likewise its share of influence over his mind, from which springs a desire for matrimonial life, and he anticipates the time with much pleasure when he will be a husband, a father, and the possessor of a home, so that his affections will be satisfied—for this purpose he will likewise need money. The moral faculties—both the ethical and religious—suggest to him many pleasures in connection with their gratification. He has a desire to help those who cannot help themselves, and to advance aims of a religious tendency; this likewise requires money. He thus starts in life with a mind well strung and tuned for the enjoyment of an almost limitless combination of pleasurable emotions. His faculty of hope causes him to look forward to the time when he can gratify these pleasurable desires, and inspires him with the requisite energy to work towards that end. Thus he starts on his life's career stimulated by glorious anticipations, all of the most legitimate and beneficial nature. A youth of broad ideas, noble generosity, and high aims. The intellectual region of the brain gives him the requisite ability to think, to reflect, to plan ways and methods for the carrying out of his purposes and the attainment of his objects. He distinctly perceives that in order to gratify these desires from the first to the last—legitimate and righteous desires—he requires money. The faculty of acquisitiveness becomes active; it brings into activity all his planning abilities. He thinks of the various methods by which money may be obtained, and he decides upon one or two courses to pursue for this purpose. He makes up his mind, after various calculations, that when he obtains a certain sum he will be satisfied—a certain sum before he will get married, and thus gratify his social faculties, and a certain sum before he will retire from the business of making money and devote his life to the pleasurable enjoyment of the same, and the working out of certain purposes beneficial to humanity. "When I have thirty thousand dollars I will get married," he says; "when I have two hundred thousand I will retire"—this is his limit. He starts with these ideas, and by application and perseverance in connection with the most careful self-denial, he succeeds. In getting this money

he has to exercise his mind in a certain direction; he has to concentrate all his energies in this direction. Buying, selling, trading, narrowly watching the markets, takes up the whole of his attention. This grows upon him; it grows into him; it becomes not alone part of his nature, but his nature. Acquisitiveness has stolen a march upon all his other faculties; it has thrown its spell over them all. He has wife and children, but his affection is for bartering and dealing and making money. His perceptive faculties that were entranced by the beauty of art and nature can now perceive no beauty apart from the quality of material or design, in connection with its marketable value. His imagination, which previously created for him ideals of the highest standard of excellency in all that was beautiful and lovely in the artistic, mental, and moral regions of his mind, is now directed towards the multiplying and developing of figures representing dollars. His moral faculties are equally debased. His spirituality can now perceive no spirit—he is a materialist. His veneration is not directed towards God, or anything of a reverential or holy nature, but towards money. Let us not mince words here—this man's god is money and whatever it represents. For respectability's sake, for business sake, for habit's sake, he may recognise God in public, and he may even give a percentage of his dollars, but he finds it impossible to do so apart from the calculating spirit of loss and gain. He has not taken advantage of money to give him leisure to enjoy either the beauties of art or nature, or to devote his time to benevolent purposes. He is now an old man, the owner of many millions, but every faculty of his mind is withered up, stone deaf and mole-blind to everything that does not count for money. Here we perceive the faculty of acquisitiveness growing to such an intense activity as to sweep within its gravitating influence all other faculties, thoughts, ideas, conceptions, or mental sensations.

VII.

A Scorching Sun.

In our last article we supposed the faculty of acquisitiveness—directed towards the accumulation of property—as the most active and energetic in an individual mind. We perceived the other faculties circling around acquisitiveness under the influence of its gravitating power. We will here take into consideration the faculty of self-esteem as the central faculty around which we

will find the other faculties revolving. When this faculty of self-esteem predominates in an individual all his thoughts will converge upon his own individuality, and all his actions will be directed by the faculty of self-esteem. Some people are able to veil this unpleasant characteristic, except from very observant eyes, while others who have but little control and guard over their thoughts, discover the source from which their words and actions spring. The special direction in which the activity of this faculty will be observed will depend upon the relative influence of the other faculties. When the faculty of acquisitiveness is the most important satellite following in the wake of self-esteem, then the light of that faculty will shine brilliantly upon it. Such a man's talk will denote pride in the things that he possesses. It is not so much that these objects are of value, but that they are his. If these objects, whether money, land, house, furniture, pictures, horse, dog, or even cat, belonged to a neighbour, he would not give them a second thought, but because they belong to him they possess a glorified value—this is the language of self-esteem. A man or woman sees beauty in children because possessing them. So far as the children contribute to their admiration and draw the attention of others to the parent with self-esteem, there is gratification. Thus does the faculty of philoprogenitiveness abnegate its own pleasure, derived from parental affection, for the glorification of self-esteem. We perceive at times parents manifesting pleasure in a child when it looks well and healthy with bright eyes, a good colour, and a merry smile, but when the eyes get dim and the colour and smile disappear and pallor and pain take their place, the same parent is irritated, vexed, annoyed, and hides the child away. The reason of this is because parental self-esteem is offended. We now and again hear parents say with indignation—I never thought that my child could do this or say that. If the child turns out bad they feel annoyance, not pity, because it reflects upon themselves. The husband with large self-esteem makes use of the faculty of conjugality for the purpose of its gratification—the good looks of the wife, her dress, her conduct, the admiration she receives are all pleasurable to him because she is his property, it gratifies his self-esteem; his neighbour's wife may be much better in every direction, but he does not see it, because the only eye he sees through is that of self-esteem. Another man with self-esteem predominating will bring the pleasure of friendship into submission to the powerful activity of this faculty. Such an one will not care one fig for his friends

except so far as they will add to his own personal conceit. If any of his friends descend in the social scale he will very soon discover a reason for discarding them; to know them now would have a deteriorating effect upon his personal dignity. Thus we perceive the possibility of parental love, conjugality, friendship being built upon self-esteem, and when they cease to add to the importance of this faculty, the child, the wife, and the friend are discarded. This will account for divorces, sundered friendships, broken homes, and scattered families, at least for some of them. How many people are there, both men and women, who make marriage contracts under the supreme influence of self-esteem? A man says: "This fine-looking woman will add to my dignity." A woman says: "This marriage will make me of more importance in the estimation of family and friends." I knew a lady who had large self-esteem. The influence it had over her was seen in every direction. Her personal appearance was such that she had to remain single until she was long beyond the marriageable age, yet one of her ambitions was to get married, for no other motive than the gratification of self-esteem. I have heard her repeatedly say that she would do almost anything in order to have "Mrs." written upon her tombstone. A few months previous to her death she married a man who calculated upon the brevity of her life as well as a considerable sum of money that she had accumulated, I verily believe for the special purpose of purchasing the privilege of having "Mrs." prefixed to her name before she died. This is no exceptional story; there are thousands of women whose self esteem runs in that direction. One with self-esteem as the central faculty of activity will take even benevolence, veneration, and conscientiousness into the whirling tide of its influence, constantly circling in the most perfect obedience around that one fiery organ, losing their own light and personality. There are men who feel an intense pride, conceit, and vanity in their well-arranged and carefully-planned-out benevolent actions—so long as the recipients of their gifts recognise them, look up to them, and are willing to consider themselves inferiors and biddable to this hospitable, kindly-disposed and benevolent mind, they receive smiles and beneficence; but if they show the slightest desire to have opinions of an opposite nature, to express ideas not in strict conformity with those of their benefactor, his self-esteem becomes irritated, and aggressiveness takes the place of benevolence. "There is nothing pleases me so much," says a benevolent man, "than to see everyone happy around me, and it is a pleasure to make even

sacrifices to contribute to that happiness." This is good when it comes from benevolence; but when benevolence is the tool of self-esteem it just means this—You must be happy in my way. I will be the originator, instigator, and promoter of your happiness. The following Good Friday custom places before us a man who must have had the faculty of benevolence revolving around enormous self-esteem. Before he died he left to the parish of St. Bartholomew the Great a bequest for the purpose of obtaining twenty of the old widows in the parish to come to his tombstone, and thus keep his memory in evidence. As payment for their trouble they picked up a sixpence, a bag of buns, and an Easter card from off the tombstone. Many of these old women had possibly to get out of their beds and bring their rheumatic bones to this tombstone through sunshine or rain, or frost or snow. If benevolence had been just one degree larger than self-esteem, he would have permitted this dole to have been distributed in their houses.



Mental Vitality.

The following quotations are taken from "Obscure Diseases of the Brain and Mind," by Dr. Forbes Winslow, M.D., D.C.L., Oxon. They go far to show that the strength of the mind may increase when physical vitality is at its lowest ebb, from which we may infer the continued life of the mind when separated from the body, and such is the activity of the mind when this separation is about to take place, that a whole life-time, things long forgotten, the most abstruse subjects, are clearly remembered and understood. Surely this is evidence, strong and palpable, of the immortality of the mind.

"A gentleman, during an attack of acute mental depression hung himself; a short period only elapsed before he was cut down. He was subsequently brought to me for advice, and placed for a time under my medical supervision. He ultimately recovered. He often related to me the strange mental visions that floated before his mind during the few minutes or (in all probability) seconds he continued suspended, and temporarily deprived of consciousness; they were of the most pleasing character. The scenes of his early life were in their minutest particular revived. He was taken to the cottage where he was born, interchanged tokens of affection with his beloved parents, gambolled once more with the companions of his childhood on the village green. Incidents connected with the school in which he received his early instruction were reproduced to his mind. He once again renewed acquaintance and shook hands with the loved and dearly cherished companions of his boyhood! The remembrance of faces (known when a child) that had been (as he supposed) entirely obliterated from his memory was restored to his recollection in a most remarkably truthful and vivid manner. During that critical second of time (when it may reasonably be presumed he was struggling with death), every trifling and minute circumstance connected with his past life was presented to his mind, like so many charming pictorial sketches and paintings.

"I was once told by a near relative, that having in her childhood fallen into a river, and being on the verge of death, but for the critical assistance which reached her, she saw in a moment her whole life in its minutest incidents reflected before her as in mirror. How often the mind, during the last struggle with life, is busily occupied in the contemplation of pastoral imagery and

pleasant early remembrances, associated with the innocent recreations and unmatched beauties of country life. All the unsophisticated aspirations and fond reminiscences of the youthful fancy appear, occasionally, at this awful crisis, to gush back to the heart in all their original beauty, freshness, and purity.

"‘A young man,’ says Dr. Symonds, ‘who had been but little conversant with any but rural scenery, discoursed most eloquently, a short time before his death, of sylvan glen and bosky dell, purling streams and happy valleys, babbling of green fields,’ as if his spirit had been always luxuriating itself in the gardens of Elysium. Shakespeare alludes to this phenomenon in his account of the death of Falstaff in the play of *Henry V*.

"‘A gentleman fell accidentally into the water and was nearly drowned. After being rescued, he continued in a state of apparent death for nearly twenty minutes. On his restoration to consciousness he thus describes his sensations whilst in the act of drowning: ‘They were the most delightful and ecstatic I have ever experienced. I was transported to a perfect paradise, and witnessed scenes that my imagination never had, in its most active condition, depicted to my mind. I wandered in company with angelic spirits through the most lovely citron and orange groves, basking in an atmosphere redolent of most delicious perfumes. I heard the most exquisite music proceeding from melodious voices and well-tuned instruments. Whilst in this world of fancy my mind had recalled to consciousness the scenes and associations of my early life, and the memory of the companions of my boyhood. All the knowledge I had acquired during a long life recurred to my mind. Favourite passages from Horace, Virgil, and Cicero were revived, and pieces of poetry I had been fond of repeating when a boy came fresh to my recollection.’”

As human beings become old the mind must needs become feeble; this we believe to be a fallacy, for there are many cases where the intelligence, the reasoning and reflective powers have manifested as much strength, and oftentimes more, in extreme old age than at the zenith of manhood. When this is not the case, it is owing to an enfeebled or diseased state of the physical man.

"Dr. Lordat, the Professor of Physiology at the University of Montpellier, maintains that the belief in the mind becoming feeble with old age is a ‘popular delusion.’ This able physiologist and philosopher (in the words of Dr. Winslow) maintains

that it is the vital, not the intellectual, principle that is seen to wane, as old age throws its autumnal tinge over the green foliage of life. 'It is not true,' Dr. Lordat says, 'that the intellect becomes weaker after the vital force has passed its culminating point.'"

Is this a fact, or is it a mistake? Do the observations studiously taken by competent authorities mean nothing? On the contrary, I think it may be taken for granted that they mean a great deal, sufficient at least to give us a powerful, even an unanswerable argument in support of the belief which we have here set forth, that the mind, its life, its existence, is not dependent upon the brain, or upon any of the vital functions.

"Again, Dr. Lordat says: 'The understanding requires more strength during the first half of that period which is designated as old age. It is impossible,' he says, 'to assign any period of existence at which the reasoning power suffers deterioration.' We will give a few illustrations of the manifestations of mental power when the vital forces are at their lowest ebb."

Titian, the great painter of Venice, exercised his art until 1576, when he died from the plague in the ninety-sixth year of his age. At the age of seventy-three, or seventy-six, he painted portraits that are said to be his masterpieces.

Locke died at the age of seventy-three; shortly before his death he wrote his works on *Miracles* and *Notes upon the Epistle of St. Paul*, which works do not by any means manifest a weakening of the intellect.

Dr. Johnson died aged seventy-five. His *Lives of English Poets* was written three years before his death. His intellect was powerful until the last.

All these, when dying, were surrounded by their families and their medical attendants, both affection and science narrowly watching for every change of countenance. The slightest expression, the faintest word, and the evidence of such, generally speaking, is that the mental powers showed more than an ordinary amount of capacity and strength. I have narrowly watched the last moments of the dying, and questioned many medical men, nurses, and others whose business it was to attend the sick, and we have come to the same conclusion, that where the mind is not terrified through fear of death, or suffering through excessive bodily pain, or occupied by worldly anxieties, there is an intelligence of a superior nature manifested, which often astonishes the looker-on, as something supernatural or marvellous.

A Theory of the Soul.

Our knowledge of the soul is due to the manifestations of the mind. It does not seem reasonable for us to conclude that all the manifestations of the human mind, as seen in science, art, literature, and mechanism, have been conceived and executed by the brain and nervous system unaided. For this reason we are logically forced to look for another power. This power is supposed to consist of construction and function of a subtle nature that is not perceptible to our present physical senses. As evidence of the existence of this power we perceive in respect to many eminent men that they have executed their best work when their physical forces were considered to be on the decline. We might have enumerated the names of many such. In dreams the mind manifests a marvellous amount of ability, during which time the vital forces of the body are at a low ebb. Critical observations have been made by scientific men upon the psychological and physiological conditions of people whose physical lives were so exhausted that all perceptible sensation was suspended for some time. In these cases there was no evidence of the pulse beating, the heart throbbing, while on the clearest glass no breath could be discovered. In some cases these people had been placed in the coffin. When life was restored their psychological state was critically investigated, the general result being to the effect that during the apparent suspension of life the capability of the mind was beyond all comparison with its activity during ordinary existence. This has been more especially observed in cases of drowning and partial hanging. So far, these are all facts, and not speculative theories, and I think we may justly say that the existence of the mind or soul in a more powerful state when separated from what we perceive to be the body, is but a fair inference, resting upon the solid foundation of scientific deduction. A soul, possessing mental capabilities, without a body, is scarcely conceivable, but the existence of a body that our present corporal senses cannot perceive is conceivable. It is calculated that two hundred billions of human beings have peopled the earth. Where have they come from? We reply most emphatically, from the invisible. Where do they go to? Again we reply, the invisible. That is, invisible to our present corporal senses. We consist of molecules of oxygen, hydrogen, nitrogen, and carbon. We are composed of atoms.

An atom is a particle we cannot see, even with the most powerful microscope. No two atoms touch, and all are in motion. All elements resolve themselves into force and atoms. What are atoms resolved into? Nitrogen, oxygen, hydrogen, carbon. Here we perceive we come from the invisible and go back to the invisible. What does our food come from which forms flesh, bone, brain? From atoms, which in their turn consist of nitrogen, hydrogen, oxygen, and carbon. Thus is the body formed and sustained by the invisible. The visible world is made of invisible atoms. As a theory we can reasonably imagine the mind freeing itself from the body, as gas does from coal, and when free, manifesting more power. We can imagine the mind freeing itself from the body as the perfume does from the flower, and becoming intensified in its freedom. We can imagine, on a reasonable basis, this mind or soul attracting to itself such atoms as would constitute a body. What makes diversity in shape and size? The attraction of atoms by a law of affinity and force. Therefore why should not mental affinity and force, when liberated from the body, attract such atoms as will constitute an ethical or spirit body?



A Theory of Punishment.

Oh, yet we trust that somehow good
Will be the final goal of ill.

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void
When God hath made the pile complete.

Tennyson.

All punishment, not designed by man, is protective, corrective, and reformatory. So far as we can perceive, both punishment and reward are the result of the most accurate laws of cause and effect. The laws are woven in through all the constituents and elements of nature. Let us consider this in connection with that department of nature recognised as human nature. While we do not believe in duality, yet for convenience sake we classify. We perceive man from a physical and a metaphysical aspect. So far as a man's physical constitution is in harmony with the special laws of that constitution, he receives, as a reward, the many pleasures that are attendant upon harmonious and healthy activity, as well as the constantly accumulating rewards that he may anticipate from future development of healthy and harmonious organic and functional activities. For instance, a young man living in harmony with the laws of his nature, while immediate pleasure is the result, may anticipate the pleasures attending upon a healthy constitution in the autumnal days of his life. Surely we perceive here many incentives, rewards, and prizes for a life well spent, woven into every brain cell, every nerve fibre and muscle of our physical existence. In regard to punishment, the punishment of pain or loss; it is a result of the breach of natural laws, either by ourselves or others. While punishment is immediate, commencing with the breach, so far as physical life is concerned, there is no calculating where it will end. No punishment is strictly confined to the individual punished. The punishment of one vibrates through the whole of nature. If I put my finger in the fire I trespass upon certain laws of nature, and am instantly punished. That punishment, like all others, is for the purpose of protection, correction, and reforma-

tion. If I accept these wise purposes, I will not do it again. If pain had not been the result, I might have left my finger in the fire until it had been charred away. This simple illustration we can apply to all individual and national life. If a community is regardless of sanitation, punishment is the result. If a nation is regardless of the lives and physical constitution of the people, decline and death are the result. The laws of nature are infinitely above the artificial laws of individual, social, or national life. If we are wise we shall accept these laws as corrective, protective, and reformative. The laws of mind are constructed on a similar principle. Punishment and reward are attached to every thought. A good thought has its reward in exact accordance with its goodness. That good thought becomes a part of the universe, though it may be outwardly expressed by a momentary look, a smile on the face, or a light in the eye. A good thought receives its reward by shaping the soul with lines of beauty, and adding thus to the beauty of the universe. To conceive a bad thought is punished instantly by mental deformity. That deformity may grow to hideousness. Punishment and reward are now, and the judgment is now. It is interwoven into our existence. To comment upon reward or punishment in any sphere outside of this is not within the province of this book.

NOTE.—The articles referred to by Lord O'Niell, as mentioned in the first part of this book, are part of "Phrenology: its Truthfulness and Usefulness."



By STACKPOOL E. O'DELL.

**"PHRENOLOGY: ITS TRUTHFULNESS AND
USEFULNESS."**

Post free from the Phrenological Institution, 256 pp.; Cloth,

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His lordship Dr. Alexander, Archbishop of Armagh, in a letter to Mr. O'Dell, referring more especially to the articles on Mr. Herbert Spencer, says:—"You have effectively exposed some most dangerous theories by the process of lecturing upon them, criticising them, and showing the real meaning which underlies an apparently scientific definition."

We may here mention that Mr. O'Dell, by birth, is an Irishman, and a member of two well-known families in Ireland. His father was a private gentleman, of Montpellier House, Limerick; his grandfather, Colonel William O'Dell, of Grove House, Ballingarry, entered into political life at an early age, and was returned three times M.P. for Limerick, and sat in the Irish House, where he was first Lord of the Treasury. After the Union in 1801, he sat in the English House.

Mr. O'Dell's mother was a Miss Bernard, of Carlow, and a direct descendant of Charles Bernard, born in 1615, who was grandson of Francis Bernard, of Abingdon, County Northampton. The family came over to Ireland with Oliver Cromwell, and settled in Carlow. Various members of this family have represented the King's County in Parliament. The Earl of Bandon (Francis Bernard), Representative Peer for Ireland is head of this family.

In order to show the success which has attended Mr. O'Dell's efforts, we may mention he has now two large establishments in London—one in the centre of the City and another in the West End—where besides himself he has a large staff of examiners. To these places there have been on an average 15,000 visitors each year, seeking Phrenological advice. Out of this number 12,000 have written testimonials, expressive not alone of their satisfaction, but of the real advantages which they received from Phrenological advice.

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