

HANDSOME DOES THAT HANDSOME IS.

JUST how long the saying (it may be so antiquated as to have become an adage; it is not an axiom) that "handsome is that handsome does" has been quoted, is probably not on record; nor who first said or wrote it. Nor have I ever heard its correctness questioned. Yet, while it appears to serve an excellent and useful purpose in consoling the unlovely and ill-formed, it never was designed nor said for the promotion of good looks. And while it contains much truth, it is allegorical, and only correct to a limited extent; and it has done, doubtless, more harm than good. The heading of these few observations, "Handsomeness does that handsome is," can be shown to be at least a more scientific rendering of the words than the older form; and I contend, if acted upon, will have a more exalting and happy effect upon the human race.

There are women, it is true, many, with unlovely form, perhaps of ugly face, who do and say such nice things in such a charming way that they are regarded as being handsome. Their want of physical beauty is over-balanced by their mental attractions. But there are not many such. On the other hand, there are very handsome women whose words or doings, almost all perhaps, tend only to evil—evil, it may be, of the worst kind. But it will probably be generally conceded that there are a much larger number than of either of the above class of unnatural women, handsome ones whose words are above the average in real goodness. And if many who are of unlovely form and feature are noted for being good, true and adorable women, their goodness is probably in a measure acquired; it is less natural to them than to the more perfect creatures, requires the exercise of greater effort on their part, and probably, in proportion to their temptations to evil, more self-control. The evil that is found in the few of the more beautiful is owing, not to their beauty of course, but largely to the state of society and the comparative scarcity of really handsome women—beautiful in

form and feature, and to the adoration which society usually bestows upon them.

The comparative rarity of beautiful women, enables the few to exercise great power, and they are, alas! too often unable to resist the temptation to make use of this power, so easily exercised, in order to gratify their many desires, often too much indulged and pampered from the cradle.

What I contend is simply this: while not believing that mental action is merely brain function, it seems clear that, as the brain is the organ of the mind, a highly organized brain is absolutely essential to a high degree of mental development, as a good and well-tuned instrument is essential to good music. And while a brain of great perfection is not infrequently found in a human being of unlovely form, few will deny that, if we desire to cultivate a race with mental organs and endowments of the highest order, we can only succeed in our efforts by cultivating into as great perfection as possible, in every respect, along with the mental faculties, in each individual, the whole physical organism,—that is, by making the whole body, the limbs, the head, the face, in every part, in every case, perfect and beautiful, while at the same time we cultivate the mental faculties.

It must ever be remembered, however, that while we seek to cultivate a creature of beauty, in all its parts, from crown to sole, even in facial expression, we must not make this—the handsome body—the "handsome is," the ultimatum, the chief aim, but we must cultivate the body with the view and purpose of developing through it a handsome mental display—the "handsome does." M. R.

The famous Boerhaave thought that more people could be cured by climbing a bitterwood tree than by drinking the decoction of its bitter leaves. Again, another old-fashioned doctor has declared that sawdust pills would be found an invaluable remedy for dyspepsia, if the patient were compelled to make the sawdust.