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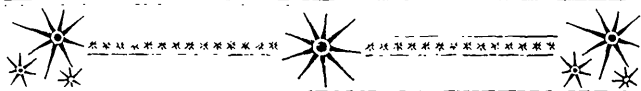
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PHRENOLOGICAL DEPARTMENT.

Phrenology

As a Science. By the Editor.

CHAPTER I.

PASSING along the street in the city of Guelph where I had been lecturing a short time since, I heard two men in conversation upon the subject of phrenology; one claiming it to be an established science, and the other denying that it had any scientific foundation whatever.

Among the reasons assigned by the opponent of phrenology was, first, that the medical fraternity denied it upon the ground of anatomy." Second, "that no two of its professors delineated character exactly alike." Third, "that you cannot determine the greatness of a man by the size of his head; and fourth, "that there are no such bumps on a man's head as phrenologists describe." Before attempting to explain away the above objections—which are often raised against the science of phrenology by those who have never given the subject a candid investigation, and by some who have never given it even a passing thought—allow me to say that the science of phrenology is not one that can be understood in all its higher departments and profoundest depths by anyone who is content to simply get possession of its phrenological terms and the allotted location of what may be termed the phrenological organs. It is a

science which requires as much depth of thought and ardent, protracted study, as that of astronomy, geology, chemistry or any of the other branches of science known to the mind of man; and is as firmly established upon the immutability of nature's laws. The truths of the science of phrenology have been arrived at by practical observation and comparison of the shape of skulls, the development, structure and quality of nerve fibre in the brain, the different temperaments, dispositions of mind and similarity of conduct in those similarly organized, as well as their natural tendencies to good or evil. The early students of this science undoubtedly have made some mistakes in their conclusions as to the cause of the phenomena which they observed - as has been the case with all founders of science—but the general principles which were established by Gall, Spurzheim, Coombe, the Fowlers, and others remain unshaken by all the attacks of the would be wise or pretended scientists, who, through fear of their own pet theories have attempted its overthrow. And, notwithstanding the fact that there are many pretended phrenologists in the field, attempting to make a living by their wits, regardless of its true merits or the disrepute into which they oft-times drag the science, we think it not only bids fair to stand side by side with the other sciences of the age, but is destined to become the leading branch in future progress. No other branch of science bears equal importance to the welfare of mankind as that of phrenology. Its principles reach down to the lowest depths of human depravity, rise higher than the sublimest heights of man's imagination has ever soared; extend as broad as the universe, and are as vast as eternity itself.

Its office is not only to detect the errors of thinking, but also to direct into the proper tract of reasoning, the most devious minds of men; by pointing out the defects of its instrumentality in the diversity of parts.

In coming more fully to the subject of phrenology being a science, and to show that the objections raised against it are but the result of a want of proper investigation, or for fear of its truths upsetting the popular notions of the age, I might remark in the first place, and in answer to the first opposition

that there is not one single claim accepted by the proficient phrenologist to day which comes in conflict with anatomy. I know that the supposition of the masses concerning phrenology is that the brain adheres so closely to the skull, that the depressions which we sometimes find on the skull are due to certain corresponding depressions in the brain on the inside; but such notions are not the claims of phrenologists; and as a student of anatomy I am satisfied that such a claim for phrenology will not bear the test of scientific investigation. The relation which the science of phrenology bears to the anatomy of the brain, lies in the fact that certain portions of the brain are allotted to special functions of mind; and that in proportion to the amount and quality of brain in certain locations in the skull, will be the measure of mental ability upon any particular subject that calls into action that particular part of the brain. The elevations and depressions on the skull are brought about by the electric force or action of the mind upon the brain on the one side, and against the skull on the other; as the force of steam acts upon the water and against the plate of the boiler in which it is generated. Hence, although the anatomy of the brain may not always determine a corresponding elevation or depression with that of the skull, the depth and number of convolutions in the brain always determines that there has been a corresponding force brought to bear, that has deepened the convolutions as it has projected the outer surface of the skull by a corresponding pressure on the inside. Hence, although the brain does not touch the skull—as the student in anatomy often declares,—it does not detract one iota from the truths of phrenology, which claims that the manifestation of intelligence can be determined by the location of the brain in certain parts of the skull. That the shape of the skull determines not only the location of the brain, but also the measure of intelligence on general principles, may be observed by the casual observer as he compares the head of an idiot with that of an intelligent person. To the student of physiognomical signs these general outlines may be more technically observed; and upon this principle the science of phrenology has been established. Dr. Gall, a celebrated physician

and anatomist who is credited as being one of the founders of the science of phrenology, commenced his investigations and the collection of facts in the principles of this science, by first observing the uniform connection between the memory and expression of words and the prominence of the eyes. From this he was led to look for other signs of intellect in other portions of the head; and when he found different persons who were noted for any one particular trait of character he took casts of their heads, and comparing these casts he found a corresponding development in certain parts of the skull. Hence, to this particular part of the skull he attributed the organ or faculty of mind which led to such results or disposition of character. And from the fact that there was, and is, a correspondence between the development of the skull in different parts, and the dispositions and natural abilities of those who possessed it, it was natural at first, to conclude that the brain projected the skull by close adherence; hence, the theory has arisen from natural, if not scientific conclusions; which is no more strange, and should no more be brought forth as an objection to the present developments of the science than the natural conclusions of our forefathers, who, observing that men and things adhered to the surface of the earth, determined it to be an astronomical fact "that the earth was flat." There are a great many "flats" who believe it yet, notwithstanding the advancement of the science of astronomy has proven the world to be round; and that everything is held to it by a subtle force we call "attraction."

TO BE CONTINUED.

Man's Antagonisms.

And How to Harmonize Them.—By Prof. L. N. Fowler.

CHAPTER I.

SOME men have strong antagonistic natures. Bunyan may be adduced as an example. A child has often times a much more spiritual nature than a man. The skulls were exhibited of an intelligent, thoughtful child, and of a man, who might have been drawn to illustrate St. Paul's theory of those who make gods of their bellies

We have a physical body and a spiritual body. The spiritual eyes are not open so much, while the physical eyes are so busy seeing the things of this world. As we wean ourselves from this world, and begin to open our spiritual eyes, and as we grow comparatively dead to physical enjoyment and association, we begin to direct our attention more into spiritual channels. So we have physical ears and spiritual ears. Some persons hear spiritually what others cannot hear physically. Again, we hunger and thirst after bread and water, physically; but in like manner our spiritual natures are adapted to hunger and thirst after truth and righteousness. Some of us frequently rebuke ourselves for not being and doing more, and better. Our natures are indeed in a kind of struggle, from the time that life commences till life leaves the body, and it cannot be otherwise; and the more life there is the more struggle there is--the more body there is the more struggle there is; hence 't is that a man like Bunyan, with powerful body, with all his forces vigorously developed, and in a healthy condition, knows more of that struggle than a man who is weakly organized. Some persons have a great deal more of life than others. Some can endure a great deal more than others. Five hundred men might have attempted to go through what Stanley has gone through, and have died on the way; but he lived through it, because he had more life than the majority of mankind. When he got to the Congo a great many of his men gave up and died.

This antagonism extends from the individual to the family. There are family antagonisms. One member of the family is antagonistic to another member of the family. It is not every man that can be perfectly harmonious; there is a black sheep in almost every family. So there is an odd one, even among chickens; there is one that they all peck at. Again, it goes from the family into society, and, society are antagonistic; and, I am sorry to say, that some churches are antagonistic to other churches. So it goes from society to government, and one government is antagonistic to another. There are few governments that shake hands heartily with others. The antagonism extends again from nation to nation, so that there is antagonism all over the world; and the antagonisms are both mental and bodily.

There are antagonisms between the body and the mind. My impression is that it was designed that there should be these antagonisms. For if there were not, men would do nothing; and a man who does nothing is nothing. In proportion as a man has antagonisms, and overcomes them, he grows in strength. The man who stays at home, and simply saunters round about his hearth, waiting to take the money his father is going to leave, or smoking his pipe, what is he to Stanley, who has immortalized himself by what he has done? In proportion as we act the part of men, and take our place as men, and fight with our destiny, and overcome the antagonisms of our nature, and bring the body into subjection to the mind, the mental and moral power, and the spiritual nature of man get the ascendancy

over the animal nature; and in that proportion man is rising towards his Creator. Another man remains stationary, or, perhaps, is going down. The body wants to go one way and the mind wants to go another way. The body wants to enlarge in one direction, the mind wants to enlarge in another direction; the body wants to go to bed, the mind doesn't want to go to bed — it wants to study; the body wants rest, the mind cannot afford to rest, but wants to do something more. The physical and the mental forces are not equal. Some parts of a man's body are stronger than other parts of his body, and this usually produces an antagonism. So some parts of a man's mind are stronger than other parts of his mind, and that produces another kind of antagonism. A man may have a stronger desire than judgment to regulate while yet there is judgment enough to tell him what is right and wrong; in this case there is an antagonism. The stronger forces want to monopolize—that is the way all through the world. The man who has the most power wants still more. The man who has the least power wants still more than he has got. So there is an antagonism between the strong and the weak. Men's mental nature is antagonized by his social and his intellectual nature—that is to say the intellectual and the social nature of man are antagonistic. The man who is the most sociable is very frequently the least intellectual; the man who is the most intellectual is liable to be the least sociable. If the man is both sociable and intellectual he wants to gratify both, but he cannot at once, for he often has to drop his studies to go into society, or he must give up society to be able to prosecute his studies.

The physical or surface nature has the seat of its power at the base of the brain, in the lower strata; that is why man first lives as a physical and animal being.

These animal passions and propensities are antagonistic to his moral and his spiritual nature. The intellectual faculties want to take hold of all the various conditions of things in nature, and there are so many things to be seen and known, and tried, so many combinations to be made, so many forces to become acquainted with, that if a man were all alive to be intellectual and physical, he would not have any time to live at all. He would hardly be able even to get married, because it would take all his time, and more too, to learn what is in the earth below and in the heavens above. I think it is well that a man is not all intellect: I should pity the man who was. Why, some people are so eager to acquire knowledge that they will do things as absurd as a great arithmetician is said to have done—undressed to go to bed, but being elated with his success in solving some problem, he ran straight out into the street, shouting "Eureka!" There is joy in intellectual gratification; but then there are other joys as well as those. A man may be a fool in philosophy, in orig-

inating, in inventing, but yet he may be a great man in knowledge. Now some don't observe the difference between a knowing man and a philosophical man—a man of observation and memory, or of thought and originality, of mind. Phenology defines what kind of a man a man is; it discriminates the kind of talents he has, and gives him credit for what he has. A man of great reasoning power wants to investigate everything. The reasoning brain when much exercised tends to wean a man from the world, even from his wife and child, from his neighbors and all surroundings; almost weans him from his body, for he forgets to eat, and when he has eaten and comes back again to his work he does not know whether he has eaten or not. His mind was not there when he was eating—it was a mechanical process.

The social brain is the reverse of that. Take the mother with her love of her child; there is nothing in the world to her but that child; nothing so important, nothing so interesting; her life is swallowed up in the child. I have known a mother with seven children, when she lost one of them, take it so to heart as to die. Talk to such a one about philosophy—she is not prepared to listen; remind her that she has other children to live for, she replies that the one which is lost had all her heart—she will not hear your suggestion of comfort. Those who are in love don't know much about intellect, and so we find a young man does not philosophize much after he begins to love a young lady. If he philosophizes at all, it is beforehand, I know some men think about it, but if they think much they never get into love, and if they love a great deal they do not think much about it. Excessive lovers do not reason, and it is no use trying to reason with them. Tell a young woman who loves, that the man she loves is a drunkard. She says, "I don't care, I love him, and I will have him." Later on you see him come home in a wheelbarrow. Never mind, she loves him still. The more a man reasons the less he loves. A man under control of his intellect goes to nature and studies nature and studies books, and studies the stars and things far enough away from the social fireside and the family circle and the wife and children. I have heard of a young man in college falling in love—his books did not do him much good after that; the more he loves, the less he reads. Now it is a very great thing in a man to be able to love and at the same time to enjoy life in his family circle, and to enjoy his books, to possess the power to lay down his books and go at due seasons into his family circle, the power to leave the family circle and go to his studies and enjoy them. It is not every one who can do this, and with many men it would require more than ordinary discipline to attain it; we have to discipline ourselves to do it.

TO BE CONTINUED.

The Head

An Aid to Constitutional Diagnosis.

[READ BEFORE THE TORONTO HOMŌOPATHIC MEDICAL ASSOCIATION.]

SOME twenty-five years ago I was fortunate enough to make the acquaintance of a gentleman who for many years had been the leading phrenologist of England. He insisted upon it that certain formations of the head indicated certain constitutional peculiarities and that these indications might be serviceable to the practical physician. Most of you are aware, that ever since the celebrated Scotch metaphysician wrote his memorable treatise against phrenology, it has been the custom of scientific men either to entirely ignore this very useful science, or to treat it with unmerited contempt. Many another useful discovery, of which our own system is a notable instance has been treated in like manner, which only proves that great men are capable of making blunders. That the size and form of the head is indicative of disease has long been recognized by medical men; but the phrenologist, to whom I have just referred, advanced a step further and discovered that certain regions of the head seemed to be, somehow, directly connected with certain regions of the body, such as the lungs, stomach, heart and sexual system, indicating their constitutional or acquired condition.

By way of introducing the subject, I will divide the human head into three types, viz :

1. The healthy type.
2. The scrofulous type.
3. The tuberculous type.

By the healthy type, I mean an evenly balanced head, having the proper height, width and depth. It would take me longer than the allotted fifteen minutes, were I to give you the dimensions recognized by phrenologists and artists, and will merely call your attention to three lines which, in their direction, mark the difference between the three types.

In the healthy or normal type, if a line be carried down the temporal region, resting on the upper part of the head and the zygomatic arch, it will be found nearly perpendicular. In the

scrofulous type, owing to a prominence of the zygomatic arch, frequently a sign of latent scrofula, the line will be found to diverge outwards; whereas, in the tuberculous type, owing to the prominence of the upper part of the head and the relatively deficient development of the zygomatic arch, the line will fall inward, forming the so-called "inverted pyramidal type." This is strongly indicative of a constitutional tendency to the formation of tubercle.

Time will not permit me to enter into the subject of scrofulosis and of tuberculosis, though intimately connected with my subject, and must therefore content myself with merely pointing out their cranial characteristics, although these different types are rarely met with in their most perfect forms; still, it will be found that every head will fall more or less into one or the other; and moreover, just as the individual improves in health so the diseased characteristics will disappear and his head will approach the healthy type.

I am not prepared to give you anatomical or physiological reasons for certain regions of the head denoting certain conditions in other organs; all I can say is, that they do denote such conditions, as may be easily verified, and those who are willing to accept of these indications will find them very useful in the treatment of acute and more particularly chronic diseases.

The region of the head that denotes the condition of the lungs is situated over the frontal sinus. On examination, you will find a very great difference in the appearance of this part of the head in different persons. In some you will find it full and prominent, and where this is the case, there will be a tendency to congestion of the lungs, with danger of hemorrhage. In youth, this may usually be guarded against by refraining from violent exertion; and as congestion of any organ, if properly controlled, has a tendency to increase the size of the organ, in a few years this natural tendency may result in a large and powerful chest. Where the frontal region is abnormally flat—that is, without either elevation or depression—the lungs will be found weak and predisposed to disease, and if this condition is connected with the "inverted pyramidal" or tuber-

culous type, there will be a strong predisposition to tubercular deposit in the lungs. In another class, you will notice a prominence of the eyebrows and a more or less deep indentation between them. The deeper this indentation the stronger the lungs, and when with this you find two deep perpendicular furrows, you have the strongest and healthiest condition of lung. Every physician has noticed cases of phthisis that seem to baffle all prognosis. There will be all the symptoms of galloping consumption, such as hæmoptysis, followed by purulent expectoration, hectic fever and night-sweats, emaciation, etc., etc., and yet, after a time, will rally, the dangerous symptoms gradually disappearing till health seems restored. A year or two later, a fresh cold may produce a return of all the symptoms, to be again followed by comparative health, showing that there must be a large amount of recuperative latent power somewhere. Such cases you will find marked by a deep hollow between the eyebrows over the frontal sinus. This would seem to denote a certain recuperative power in the substance of the lung tissue itself, that enables us to withstand the encroachments of disease and though vomica after vomica may form, the remaining portion of the lung remains, for a time unaffected. I need hardly state, that such cases are the most amenable to treatment.

The region that corresponds with the stomach and assimilative organs is situated on each side of the head, just above the zygomatic arch, the temporal region. You will notice, that while some are full in this region others are flat and others are deeply indented, as if from an atrophied condition of the temporal muscles. Here you may make a very just estimate of the power of assimilation that an individual possesses, by the elevation or depression met with, for the deeper the depression the weaker the assimilative power. In the dyspeptic, this will be most apparent, and just in proportion as he improves, the region will be found to fill out.

The region connected with the heart and circulation is on each side of the head, immediately above the ears. It is the seat of what the phrenologists call the organ of destructiveness; the wider the head at this part, the more activity the indi-

vidual will display, and hence the organ is more appropriately called the organ of executiveness. The more prominent the part, the more powerful the heart and circulation. If very large, there will be a tendency to congestion to some weaker organ, and later in life to apoplexy; but if, on the other hand, the part be flat or depressed, poverty of circulation, with its attendant evils, such as cold extremities, etc., etc, will be found present.

The fourth and last region to which I would direct your attention, is the cerebellum, which, as most of you already know is intimately connected with the sexual system. When it is large and full, it denotes vigor of manhood, and may be compared to the boiler that supplies the power of the engine. If very large, it is apt to lead to intemperance and abuse of the sexual organs; the results of which are so frequently met with in daily practice. Where it is small, there will be a deficiency of so-called "staying power," an aptness to be easily tired after slight exercise. It is among the victims of self-abuse that the wasting away of this part is most apparent, and if the baneful habit be abandoned before organic injury has been inflicted upon the system, under proper medical treatment assisted by a judicious use of gymnastics, the parts will soon show signs of filling out again.

I have said nothing about the manner in which the deficiency of one organ may be, to a certain extent, supplemented by strength in another, as this would have carried me far beyond the time allotted to our essays; but should the subject be found sufficiently attractive to you, I shall be happy to return to it at some future period.—J. ADAMS, M. D., IN THE AMERICAN PHRENOLOGICAL JOURNAL.

Qualifications Required

For Different Pursuits in life.

LAWYERS.

REQUIRE strong Mental to impart clearness of intellect; a good development of the Vital, to give intensity of feeling;

large Comparison and Causality, which imparts the disposition and ability to criticise, compare and analyze; large Individuality and Eventuality, to observe and retain the technicalities of every subject; large Concentration and Firmness, to render them stable in their efforts, with a good degree of Self-Esteem, Combativeness and Executiveness, to render them fond of an argument, and to meet the opposition. Also a good development of Human Nature is essential in a Lawyer, as it is in every other branch of the profession.

PHYSICIANS.

PHYSICIANS require a good degree of the Mental Temperament to give them depth of thought, and the disposition to study; strong Motive Temperament to enable them to withstand fatigue and exposure, and a good development of the Vital Temperament to impart recuperative power; with a good development of the perceptive faculties for practical observation as well as strong domestic propensities, to render them social and friendly with their patients.

CLERGYMEN.

CLERGYMEN require a good degree of the Vital Temperament to render them sympathetic, emotional and vigorous: a good development of the Mental to render them keen, penetrating and comprehensive in their conceptions and perceptions; with a fair development of the Motive Temperament to enable them to withstand the fatigue, consequent to their pulpit and pastoral labors. Human Nature, Individuality, Comparison, Causality, Constructiveness, Veneration, Self-Esteem and Firmness, are essentially requisite to be well developed in a minister.



Claims of Phrenology.

FIRST;—That Brain is the organ of Mind.

SECOND;—That the Brain is a congeries of organs; and that the magnanimity of mind in its manifestation upon different subjects, depends upon the development of these individual faculties or organs in the brain.

THIRD;—The different parts of the brain represent certain groups of organs, to which are ascribed special functionary offices in the demonstration of character, and that in proportion to their special development will be the manifestation of Force, Reason, Morality, Emotion and Perception.

FOURTH;—That size is the measure of power when other things are equal.

FIFTH;—That quality of brain must be considered as well as quantity.

SIXTH;—That *Temperaments and Health* determine the quality; hence must be considered in determining character.

SEVENTH;—A proper understanding of these qualifications will enable its possessor to determine the natural traits of character and abilities of mankind, as applied to the different vocations and conditions in life.

MISCELLANEOUS DEPARTMENT.

Evolution.

No intelligent person now doubts that there has been a continuous succession in organic forms from the dawn of creation to the present time. It is also clear that the many successive forms were not introduced in what might be called a helter-skelter sort of way, one class having no definite relation to another class, but that all has been arranged on a definite, harmonious plan. One form dies and another appears; and just as a child in the individual bears some sort of a relation to its parents, so do the new forms bear a relation to the forms that preceded them. This is evolution; and evolution of that kind needs no vindication.—THE INDEPENDENT.

Prof. J. W. Powell in an excellent article in the FORUM says: The evolution of life is accomplished in four stages. In the first mode of life, which is vitality, progress is made by the survival of the fittest in the struggle of existence. In the second mode of life, which is sentiency, progress is made by the development of organs in the struggle for happiness. In the third mode of life, which is percipiency, progress is made by the discovery of truth in the struggle for knowledge. In the fourth mode of life, which is volitiency, progress is made by the establish-

ment of justice in the struggle for peace.

Progression.

LOOK where we will, we find nothing made perfect at once; scarcely anything is stationary; all things are in a state of progress. This may be in a thousand ways illustrated, and in every illustration man may read a lesson of instruction for himself. The herb, the tree, the animal, spring from an insignificant beginning, and reach their perfect stature by a gradual progress. The day does not open on the eye in meridian splendor. The year does not burst into ripe maturity at once. The nation does not arrive at power and fame in a day. To look more widely for instances: This earth on which we tread, with all its tribes of plants and animals, of every order, ascending in a beautiful scale to perfect man, has come to its present condition by a process of improvement.

Morality.

THE true basis of morality is utility; that is, the adaptation of our actions to the promotion of the general welfare and happiness; the endeavor so to rule our life that we may serve and bless mankind. Through the scientific method only can the true rules of morality be dis-

covered, and an irrefragable answer returned to all questionings concerning right or wrong. The first step toward building up a science of morality is to collect facts, and, as in other sciences, facts are collected by the observation of surrounding phenomena, so must moral facts be collected by the observation of moral phenomena, facts in sociology, recorded in history.

We must find out, by careful analysis, what courses have tended most to the advancement and ennoblement of society; we must trace the results of various lines of conduct, and see which have best promoted the general welfare of the race. That which promotes the general happiness is right; that which lessens or undermines the general happiness is wrong. These are the axioms on which a true morality must be grounded. —[Mrs. Besant's "True Morality."

Gentleman.

"GENTLEMAN" is a term which does not apply to any station. The man of rank who deports himself with dignity and candor, and the tradesman who discharges the duties of life with honor and integrity, are alike entitled to it; nay, the humblest artisan, who fulfills the obligations cast upon him with virtue and honor, is more entitled to the name of a gentleman than the man who could indulge in offensive and ribald remarks, however high his station.

Be determined, if possible, never to injure the feelings or tastes of any one, and cultivate earnestly the most graceful way of expressing kind actions.

Wit and Wisdom.

BREAKING THE SABBATH.—They had different ideas as to what would "break the Sabbath" Their gardens joined. The worldly man, to check the fast-growing weeds, used the hoe on quiet Sunday afternoons. The strict, strait-laced deacon, before meeting, would take the watering-pot and give the plants a refreshing sprinkle. Not believing for a moment that he could sin, the good man lost his patience with the worldly tiller of the soil, and asked him if he did not feel ashamed of working on the Lord's day? The reply was meek, and yet it was savage; "The Lord sprinkles your garden, deacon, but never mine!"

"I am going to buy a light coat to match these pantaloons," he said to his wife the other day, "and a light pair of gloves to match the coat, and a light soft hat to match"—"Your head, I suppose," interrupted the spouse, gently, and the household knew no harmony that day.—[ELMIRA GAZETTE.

≡ In Memorium. ≡

WHILE the feelings of our hearts rising in response to the pulsations of sympathy for the remaining ones, and honor for one of the greatest, grandest, noblest men that has ever graced Her Majesty's dominions, we regret that in this the first issue of our Magazine, we are in duty called upon to narrate our country's loss in the death of Sir John A. McDonald; who for fifty years has been a successful leader in the political economy of our country, and has lent his influence to further the industries and promote the prosperity of the Canadian Dominion. He was a man signally and pre-eminently qualified to weigh the pros and cons before deciding how to act, in order to enhance the financial interests of the country.

He possessed a mind rich with all the knowledge pertaining to the execution of the office of premier which he so faithfully, successfully, and deservedly maintained. History, science, constitutional law and parliamentary rule, were his possessions, to use at will. His words were keen and penetrating, and being possessed with a fund of practical common sense he might be termed "A born leader of men;" knowing how and when to speak, and what to say. Though his labors now are ended, the good he has done remains, and is ours to enjoy. And whilst we mourn the loss of another noble spirit who has departed from us, may we make the best use of every principle which he has shown us, every noble word and deed which he has done and said for our country's good. Expressing our warmest sympathies for the sorrowing wife and children, we trust that the seed sown by our noble chieftain, will continue to bring forth unto the harvest of our National prosperity, until others who may come after us shall learn the worth of him whose loss we mourn to day.—Ed.