

PSYCHOLOGICAL DEPARTMENT.

Hypnotism

Its causes and effects. By the Editor.

CHAPTER IV.

ANOTHER question is often asked which is this; "Is it not possible for persons who are evil-disposed to do a great deal of harm through an understanding of Hypnotism, and should we not put an end to its practice and prevent the public from understanding its principles?"

To which I answer a great deal of harm may be done through a knowledge of its principles; but ignorance can never be considered a successful weapon with which to attack or ever attempt to suppress evil of any kind. If "knowledge is power" (and such we acknowledge it to be) in the hands of those who would use the principles of hypnotism for EVIL; then we assert that knowledge may be made equally powerful for GOOD in the hands of those who are so disposed.

But that we may show more plainly wherein there is a liability of a knowledge of hypnotism being used for evil purposes, we must first clearly set forth its possibilities.

The question that is agitating the thinking minds in the present age is; "To what extent may this power be used in influencing people to do wrong"? And when the fearful truth flashes across the mind or is indelibly stamped upon our consciousness, (through oft repeated phenomena), that there is no seeming limit to this powerful agency of sin, but that vice and crime of every dis-cription, even to the extent of MURDER may be perpetrated under its baneful influence;

all the nobler instincts of man's moral nature seems to rise in concert to condemn it. But amid the wail and woe, distress and fears of the multitude, and the cries and condemnations of the WOULD BE wise and truly good; hypnotism is becoming more powerful, and its influence is felt more keenly in every avenue of life to day than ever before in the history of the world. And why? Because its principles are based upon the immutability of Natures Laws, and are governed by the conditions of cause and effect. And never before did the world present such conditions for hypnotic power as in the present age. Our different modes of living, our present systems of government, political, social moral, religious and commercial, one and all adds growing strength to its influence and destructive power. And the man or woman who stops to think, and calmly investigates the conditions of society and the general tendencies of the age, has the advantage over their fellowbeings.

To attempt to suppress the phenomena of hypnotism to day, either by precept or by legeslation, is to me, like attempting to suppress the power of steam and to hide it from the world with iron bands, whilst all the time by fire and water we are generating strength and adding to its force: in a little while it will manifest itself a thousand fold more furious and destructive in its tendencies. What we want is, to provide conditions whereby we can prevent the EVIL consequences of hypnotism: and in order to do this we must understand its causes, and this we shall never do successfully until its principles, UNIVERSALLY, form a part of our general education. The power to do evil with hypnotism by those who understand it, stands in the same relation to RESULTS with every other branch of education; it is the most powerful, when brought in contact with ignorance. It is the ignorant who always suffer from the advantages of education of any kind. And when we take into consideration that the cause of evils of hypnotism lies not in its power, nor in an understanding of that power, but rather in the use made of it; and that the use made of the power of hypnotism will depend largely upon the disposition of the mind of the individual who practice it;

we shall learn that what is needed most is an improvement of the mind of the individual by whom it is practiced.

And when we consider the fact that its influence is felt, and power is demonstrated where ever there is a mind that thinks or a brain that acts, we shall learn the folly of attempting to do away with the phenomena of hypnotism. I see no reason why we should attempt to put a stop to the practice of hypnotism simply because some persons WILFULLY use it to accomplish an evil purpose; or even because some persons IGNORANTLY have rendered its influence injurious to others. In accordance with this idea, you might assume that it is right and proper that we deny ourselves the privilege, and enact a law to prevent all experiments in Chemistry, because some have ignorantly become victims to explosive combinations, and others have wilfully taken the advantage of the ignorant through a knowledge of chemistry and have administered poison in the place of medicine or food. If the evils of hypnotism lies simply in a knowledge of its principles; then we assert that a knowledge of chemistry is equally dangerous, and equally deserves our condemnation. And what is true of hypnotism and chemistry in this particular is also true of all arts and sciences; for in all branches of industry, science or art, a knowledge of the principles involved renders it possible for the unworthy to take the advantage of the ignorant: while a knowledge of the principles involved qualifies us for the perception of errors, and enables us more successfully to contend against those who would become our adversaries.

TO BE CONTINUED.

Premonition of Danger.

“Coming events cast their shadows before” is a worthy proverb, of which the following narrative is an instance:—

Miss D. and her father had lately gone to occupy an old

Jacobean house in Scotland, which they rented, not knowing all its history or contents, only that it had been occupied by some Jacobites at the time of the Rebellion.

Miss D. says that one night, soon after settling into the house, she had an alarming dream, which gave her such a shock that she woke up with the fear of some terrible danger about the house, to which she felt all the inmates were exposed. With growing consciousness, the details and cause of danger faded from her mind, and she calmed herself, as it was but a dream. A night or two later, she woke up with the same horrible dream of an immediate catastrophe impending to the house. Again she calmed herself, and was able to rest till next morning, when she told her horrible dream.

But a third night she had a similar dream of horror and of immediate danger in the house, but on waking could not recall what, or where, was the source of danger. Acting on the moment's impulse and the third dream, she arose and called her father from his slumbers, imploring him to help her search the house.

They both forthwith went all over the rambling old mansion, searching high and low, till they came to an old lumber-room of which they were ignorant, where they perceived a smell of smoke. Here they found some old wood on the floor was smouldering, and close by, under the same ceiling, were CASKS stowed away, which they quickly found contained GUNPOWDER. They called up the household and quickly extinguished the smouldering wood ere it burst into flames; and dragged away the casks with speed. By this prompt search in consequence of a dream, the whole house was saved from explosion and conflagration.

So much for the facts. Can anyone explain how material events are foreseen and revealed before they occur? Are they represented on the atmosphere of the psychic world, and seen thus by the clairvoyant?—O. T. G., in LIGHT, London.

PAGE

MISSING

Affinities.

MARY S. ROWLEY.

THIS subject covers an immense range of thought and life, as it applies to all phases of existence, from the smallest germ to the complicated organism of man.

But this term is greatly misapplied in its application to the attraction of the sexes. Each one affinitizes more or less, in some degree of life, with another, and especially is the attraction great on the animal plain; and when two of the opposite sex are drawn in any great measure, on this plain they are almost invariably led to believe they are affinities. There may be a great affinity, we will admit, but it is an affinity of the lower elements and not of the manhood and womanhood.

The soul of mankind, as well as the soul of nature, contains drugs, for surely the sensuous nature has all the efficacy of an opiate in its effects on the purer qualities of the soul; and while the nobler part of the dual man lies dormant, the grosser nature is projected. On the other hand, while the nobler manhood and womanhood identifies itself through its intellectual and sympathetic environment, the inferior or sensuous nature slumbers.

We are all of us living two lives, the real and the ideal; and our real life is manifested by the environment we sustain. We regulate our life by our desires, and the available recourse in our social environment to sustain our desire. And yet, although the soul revels in its sensuous enjoyment, it can never be free from remorse of conscience, and this remorse often compels one to seek that which administers to the higher nature, and for a time the conscience is appeased by an attempt to place ones self enrapport with what is termed the spiritual environment.

Their real life is antagonistic to this, and yet, the nobler ideal being projected under the influence of spiritual teachings and an atmosphere of morality, they flatter themselves that if this ideal spiritual life can be sustained at convenient intervals

it need not interfere with the coveted social relations ranging from the animal to the human affinities.

A person with this agreeably fixed relationship to life, is very much like the boy who sings "I want to be an angel, while on his way to the cupboard to steal his mother's preserves.

Our spiritual teachers are many and while it is necessary for us to breath the atmosphere of pure thought, we must learn to realize that truth, abstractly considered, is simply developing the ideal within our better life. All human beings possessing intelligence are conscious, in a greater or lesser degree, of their purer ideal; and while the centres of thought are acted upon and kept alive by harmony of thought, new brain cells are being constantly created which is to serve for the completion of the ideal.

It is often said of those who attempt to teach the psychic laws—"You talk too much over our head; why can't you put things in a more practical light? This is all right; but while people clamor for practical illustrations, they often forget that their life has been full of real and forcible truths pertaining to psychology.

In our social relations, have not these unseen forces brought alternately love and hatred, pleasure and pain within our hearts? Do we forget the sweet thrills of pleasure which seemed a foretaste of Heaven when first that subtile touch of love entered our being? And have not all of us grave stones erected over buried hopes and pleasures whose memory forever pierces our heart with pain and anguish?

It should not be the purpose of the teacher to give practical illustrations, so much, as to portray those truths which will touch ones practical life, and lead them through the labyrinth of sorrow and pain into the intuitive ideal happiness and create cells of thought which will eventually give one power to focus the purer desires for happiness within the psychic ideal, until they can not only, realize the necessity, but gain the knowledge whereby they can organize and sustain the ideal.

In seeking to accomplish this, we must realize that the

mind cannot project a psychic ideal which will not be furnished with the correspondence necessary to the organization of that ideal, providing we have the requisite knowledge and the desire; for the mind is a great storehouse of thought and feeling which responds to every desire from the lowest to the highest, and each distinct plain of life, having its psychic ideal, has only to reach out in its most positive desire within that plain, and from the storehouse of mind, elements which affinitize with the desire will throb in unison and supply through the sympathetic chords all that is necessary for the organization of the ideal.

Let me illustrate in this way: A person who wishes to build a house, must first create the ideal, and then possess the means for building; and according to ones riches will they be able to purchase material for the building.

So it is in building or organizing the vital or psychic ideal. In accordance with our riches of mind, intellectually and spiritually, should we secure the elements necessary for the creation, and our status of life will be known by our creation. Do we in our social relations affinitize with those elements which project and organize the lower animal nature—it matters not what may be our intellectual status in thought, or what our profession: we are like the man, who, having furnished the cellar of his house, is obliged to dwell there, through both the lack of means to build the house, and the want of desire to obtain the riches necessary to complete the building! and while living thus, he may be one of the foremost in planning ideals for architypal display. But, untill he can obtain riches through labor and struggle with which to complete his building, he will be considered shiftless and poverty stricken.

Thus as it is the desire of the human soul to surround itself with luxuries, and to be judged according to its surroundings:—So when we learn the laws of our being, and avail ourselves of riches according to our knowledge and desires, we will scorn to affinitize with the elements which support our lower and poverty stricken life.

The time is coming; and now dawns upon us, when the support, simply, of ideal morality, will be no authority for the

real life. The better minds are surfeited with life on the lower plain, and this era demands a careful use of our talents and a just rendering of our accounts whereby we will be judged according to our vital expression of knowledge which will be determined by our social relations.

The world is in sorrow, to-day, from the misunderstood and misapplied ideas of affinity. Many homes that should have been sacredly cherished, filled with the remembrance of conjugal and filial affection, are now desolate and forsaken! and for what? Simply the paltry exchange of sensuous desire, which is termed affinity.

I am well aware of the fact that there are many uncongenial marriages, where but little or no affinity exists: but we must bear in mind that this life is but little else than a discipline, and it is impossible to realize our ideal happiness in connection with the struggles and battles necessary to encounter in our efforts to supply the requisite needs of a family. If the antagonisms are so great between husband and wife, that it is the desire to separate, they should have perfect liberty to do so, but one should not suffer from the unlawful desire of the other which he or she may term a more perfect affinity in another.

I consider that the higher and purer affinities, only, are sanctioned by the great Father, and His sublime command—"They whom God hath joined together, let no man put asunder", must be obeyed and understood; for God's great law of selection governs this marriage, and this law written on the everlasting throne of Truth and Love, now thunders its divine ministry and command!

"Who has not learned, in hours of faith,
The truth to flesh and sense Unknown,
That Life is ever Lord of Death,
And Love can never lose its own."

Thought Influence.

Sometimes it is Most Potent.

COPIED FROM THE PROGRESSIVE THINKER.

IN reading the ideas expressed in books, and elsewhere, we oftentimes find striking resemblances to our own thoughts; and very frequently realize vivid mental pictures, which at one time were but masses of light and shade, apparently bearing no relation to each other. Some of us pause to think of these resemblances of thought, and from them we can gather conceptions of the relation of mind to mind, and soul to soul. Surrounded by a thought atmosphere, in which exists the thoughts of men who have long since passed on, we probably get impressed with some of their thoughts. We say, these are MY thoughts, and those are YOUR thoughts; and each man is disposed to believe that he thinks originally. But why so? Are not the thoughts of Homer, Plato, Socrates, ours? We have similar elements in us; we may think as they did, but may fail to express our ideas.

We are constantly finding our actions reflected in other men; they act, live, think as we do; their very works resemble ours, and the man who reflects our actions and ideas seems to be our natural friend; he is one with us, and is, so to speak, our counterpart.

Spiritualism has taught us that myriads of spiritual entities are about us; that they can impress us with ideas, until we almost live as one with them. Then we are surrounded on all sides by thought and intelligence, and there seems to be a kind of telegraphic communication between all men, and the fine ethers of the brain are the wires for the transmission of thought. All thoughts are ours if we will but consider them so, for what is one man's is everybody's right. We try to think secretly, but the electric ether flashes on the mind, and our secret is out, and the next friend we meet will tell us so. Do not the elements, which compose my body now, help to build up another in the future; or it may be a tree or a flower? The elements are there, but the expression and form different. We are all parts of the great Whole, body and body, mind and mind, spirit and spirit. Bound by no man's creeds, neither slaves to the thoughts or opinions of others we can work parallel with the Spirit-world, and the spirit within us. We need to forge no chains to bind us to Nature and God, or to our fellow-men, for we are bound closely enough to these. Nature's ties are elastic enough, but perform their functions immutably, and fulfil their promises if we are true.

How oft do we try to fence ourselves in, and endeavor to prevent an intrusion of magnetism; our selfishness causes us to fear, lest we

lose our secrets, and what we choose to call our ideas. But thought is not to be chained up in this way; it darts from us, as only thought can dart, and with a pleasant smile says, "Well done, my little Sir, you tried to keep me, but I slipped you."

To-day we may walk with a friend, and both may utter the same words concurrently, and be surprised at their mutual agreement; yet the cause of this similarity of expression is not far to seek. One man will grumble with another for "stealing" his ideas, and yet he is not guilty of such an act. Similar development of brain and mind-power may link any two or more persons to the same chain or sphere of thought. Our own development does not depend so much on what others may think or say as on what we feel inwardly convinced is true; and we can feel nothing to be true unless the inner self feels it to be so. This inner self tells us what is true and what is false, and does not always trouble to give us a reason; but, perhaps, the light turned on too strongly would make us blind; all things are explained in due course.

Our conceptions SEEM limited, but our attainments are limitless; for each step we take into the broad expanse of the universe, reveals unto us the possibilities of the human spirit, and we feel, inwardly, that our possible attainments are beyond all computation. The nearer we get to the Infinite, the more we feel our littleness, and when we try to conceive the infinitude of space and creation, the mind is bewildered by the immensity of the theme.

But more wonderful still is the fact that the laws which govern the universe and ourselves are so finely balanced that any disobedience on our part to fall in with Nature's dictations brings its own chastisements. If Nature then maintains her equipoise with ONE MAN.—who is smaller in comparison with the universe than a grain of sand is to this earth.—may we not reasonably suppose that she maintains her equilibrium with humanity at large? We are living in an age of unbalanced conditions; and spiritual laws, and thought formations and principles, are struggling to maintain their balance, and as a matter of course, will conquer in the end. In proof of this let us look at the remarkable development of spiritual thought for the past fifty years. Here we have thousands upon thousands of people practically thinking about, and desiring the same things: first, a definite and satisfactory proof of life after so-called death; second, reform in religion; third, reform in social and industrial systems. The efforts made to bring about the desired effects are gigantic, are characterized by firmness, and a determination to win. What could have done this, excepting it is the result of the rolling of a great wave of thought over the human race, a new epoch in the evolution of thought: in which men are brought to see their condition, and being disgusted and sickened at it, make a desperate effort to improve

themselves.

After men have left the first convulsing shock of what they call "new" thought and systems, their minds calmly settle down to reason about it, and then goes on the transmission of thoughts and ideas from mind to mind. The air is pervaded with thought, and quietly but firmly and surely the work of reform proceeds.

Truth has always an impetus given to it which is lasting and enduring; different from the transient blaze of enthusiastic wonder-mongers, and dealers in eccentricities. Scores of so-called religious systems and bodies have arisen at various times, and one might have judged from the amount of enthusiasm and energy expended, that each one of them was going to blast all other systems into space. But one by one these sects have vanished, and are almost forgotten. Why have they disappeared so quickly? Because there was not in them the essential elements of truth. All sects have some truths in their doctrines, but sects cannot live, unless their precepts be of universal application.

Each man, who has attained to a comparatively harmonious state, has discovered that the causes which have led him to that state are within him. He has not obtained peace and harmony by endeavoring to sever the links which bind him to humanity and the universe, and, setting himself on high, disclaimed his relationship to these. We make our heaven on earth, when we feel and know that life is now, that the saint and sinner are of one common stock; that even our thoughts send forth an influence which may either raise or lower those who are sensitive enough to feel them.

Our quiet, silent prayerful thoughts may pour out, like the balm of Gilead, on struggling souls; or our evil speculations may cause despairing souls to sink at last.

In all around us we see the immutable finger of God weaving the marvelous net-work of creation; we are woven in its meshes, sometimes here, sometimes there; we rise and fall with the undulations of life's broken sea; and often enough are we like automatons, and unable to control our conditions. But amidst all this we may discern our duties, and can act out our true nature, and become filters as it were, through which shall percolate pure golden drops of love and wisdom: which like the wonderful elixir of life, will revivify us, and tell us something of our immortal spirits.

To the progressive mind, each day, nay, each moment, is furnishing him with fresh experience and knowledge. While feeling himself a person, an individual, or a unit, he feels how inseparable he is from everything around him. Lo, here is bound by sympathy and love; there by duty; his yearning for immortality links him to the Spirit-world; his piety and veneration to God. He sees the same divine power working through others as with himself.

To some men these things are not so. They are like those who, when the sun is hidden by clouds, think it does not exist; but other men have climbed to the mountain-top, have risen above the clouds and mists, and find the sun shining in all its gloriousness.

Admist this order of things, no man can assert any prerogative; he stands at a dead level with his fellow-man, so far as laws and conditions are concerned. But there comes a time in his development when he seems to have special advantages and claims, the penetrating eye detects his life to be made up of incongruities, of perpetual oscillations, similar to other men's. His only superiority springs from the mystery surrounding him, from his ability to obey and fall in with existing laws and conditions.

And this is my point; that we are all filters, as it were, coarse or fine, more or less, and that by development we refine and purify our bodies and souls, by attending carefully to the impulses of the higher nature, and living with the chords of our being vibrating in unison with the eternal laws of God.—W. J. LEEDER, IN MEDIUM AND DAYBREAK.

Mesmerizing Insects.

A Florentine, correspondent of the London MEDIUM writes that he has been experimenting with butterflies as subjects of his mesmeric aura, selecting one who was at the moment going rapidly from flower to flower, extending his hand toward it. The effect was to retain the butterfly in close proximity to himself, manifesting no inclination to retreat. After a time, feeling as he thought that some effect had been produced, he arose from his seat and approached it, when, to his astonishment, the butterfly actually allowed him to touch it, and only flew away to another flower when he removed his hand. He tried the experiment three times, and always with the same success.

This experiment is easily tried with the common house-fly. If a fly alights on a window glass, place your hand on the glass, with the back of the hand resting against it, and the fingers pointing directly towards the fly, and the effect will soon show itself in its benumbed and almost helpless condition. We once tried the same experiment on a large gray squirrel,

put him to sleep, lifted him out of the cage, and kept him in that condition for several minutes.—THE TWO WORLDS.

☞☞ Poet's Corner. ☞☞

STRENGTH FOR TO DAY.

Strength for to-day is all that we need,
As there will never be a to-morrow ;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life
With such a sad and grave persistence,
And watch and wait for a crowd of ills
That as yet have no existence.

Strength for to-day—in house and home.
So practice forbearance sweetly—
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day—what a precious boon
For the earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor.

—THE TWO WORLDS.

TWO WOMEN.

I know two women; and one is chaste
And cold as the snows on a winter waste;
Stainless ever in act and thought
(As a man born dumb in speech errs not.)
But she has malice toward her kind—
A cruel tongue and a jealous mind.
Void of pity, and full of greed,
She judges the world by her narrow creed.
A brewer of quarrels, a breeder of hate,
Yet she holds the key to "society's" gate.

The other woman, with a heart of flame,
Went mad for a love that marred her name.
And out of the grave of her murdered faith
She rose like a soul that has passed through death.
Her aim is noble, her pity so broad,
It covers the world like the mercy of God.
A healer of discord, a soother of woes,
Peace follows her footsteps wherever she goes.
The worthier life of the two, no doubt;
And yet "society" locks her out.

—ELLA WHEELER WILCOX.

WORKS OF PROF. WM. SEYMOUR.

Psychology or Mesmerism Explained.

A Book giving the philosophy of Mesmerism, Clairvoyance, Mind Reading, Magnetic Healing, in such a simple form, that a child can understand it. It is an invaluable book to parents as well as to the young, as it teaches the power of the mind over the body, and enables a person to ward off sickness as well as to cure diseases without the aid of a doctor, or the use of medicine. Anyone reading this book carefully may know how to mesmerize.

Price Paper 50c. - - - - Cloth \$1.00

TESTIMONIALS.

Seymour's Key to Phrenology.

CLOTH \$1.25

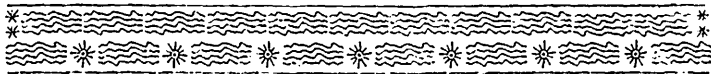
Rochester Sunday Herald, Nov. 23rd. 1890

The many Rochesterians who have been interested in Prof. W. Seymour's lectures will be glad to learn that his book entitled "Key to Phrenology" is one of the most complete works ever published on that subject. It contains a large number of illustrations of the principles discussed that enable the reader to obtain a much more accurate conception of the subject than could be conveyed by purely descriptive reading matter. Those who are anxious to make progress in the fascinating study of phrenology will find Prof. Seymour's books of great aid to them.

Rochester, Sunday Times. 1890

We have received a book from Professor Seymour, from the press of W. Seymour & Son, Philadelphia, and entitled "A Key to Phrenology," in which the professor sets forth his ideas on the science he has made so familiar to the people of Rochester through his lectures and experiments in the Bijou Opera House. The book is well written, and finely illustrated, and cannot help but prove a reliable guide to the clear insight into human nature, even to those who are skeptical as to the truth of phrenology as a science. The book contains full and complete charts, scales and directions for the determination of character, and by which any one can discover in which direction his talents lie. On the whole, the book will prove an attractive and valuable addition to the library of any family.

MEMORY AND ITS IMPROVEMENTS.	PRICE. 10c.
FALLACY OF ATHEISM	" 10c.
MIRACLES OF CHRIST: AND THEIR RELATION TO NATURAL LAWS	" 10c.
COURTSHIP AND MARRIAGE	" 10c.
KEY TO CHARACTER: FOR THE USE OF EXAMINERS	" 25c.



PHRENOLOGICAL DEPARTMENT.

Matrimony.

A LECTURE BY THE EDITOR.

CHAPTER I.

WE have met again this evening to talk upon the subject of Matrimony, or Courtship and Marriage; and although I have given you two other discourses upon this subject since my first appearance in your city, there is a great deal more to be said upon it. I do not think too much can be said upon this subject; I do not think it possible to understand too much of the subject of "Courtship and Marriage." It has its pleasantness, and sadness, its bright and dark sides; it may be a beautiful garden in which grow the richest, purest, and most beautiful flowers, or it may be to some a wilderness, a forrest, or a garden gone to waste. Painful experiences often arise from the marriage relation, but I want to say this evening that every one of them are governed by natural laws. There is no chance in the matter. We do not come together by chance; we do not live together by chance; we are not happy or miserable by chance. "Chance" has nothing to do with the regulations of Nature. There is a cause to every effect; this is true in the marriage relation, as well as outside of it; and our business is to ascertain the cause and learn the conditions, and through the records of past experiences, together with practical observations of the present, learn those lessons or truths that shall guide us aright in our undertakings through

life. If mankind would but stop and consider these lessons more fully; if young men and young women would stop and be governed by their reason, by their common sense upon this as they are upon many other questions I have no doubt a great deal of misery might be saved.

I remember hearing a coloured man in the city of Philadelphia at one time remark when entering upon a discussion of the question "Is christianity rational" with a number of Free Thinkers, "This is a very foolish question and I do not see why you philosophers and scientists should be discussing it. Is Christianity rational? Why Christianity is built on love, and love is not rational and never was! I took my wife because I loved her, and I embrace Christianity upon the principle of love. If I had stopped to reason, very likely I never would have seen more in my wife than any-body else; but it was not a question of reason, it was a question of love." Now this position may be true as it regards Christianity, and may be true in the case of the coloured gentleman, but it is not a standard truth in matrimony in general. A great many people do not know what love is, and many of them will never know; they have not reason enough to understand the true principle of love.

I will admit that the marriages that are most harmonious and most lasting in their character are made by the divine principle of love; and that love itself is divine; but there is a vast distinction between what is often called love, and love itself; and I consider it an insult to a God, whose nature and being is love, to charge Him with having joined in the bonds of matrimony, those many pairs whose very natures forbid the harmonious blendings of a life of love. I grant you that true love should underlie the marriage relations, and only those who are united by this principle are sanctioned by God. I contend that if God, as an overruling power, interferes with the destiny of man, all His rulings must be consistant and must harmonize with the laws of Nature, by which He regulates every other phenomena in the universe.

Hence so far as we have yet learned, God's method of unity depends upon the law of attraction brought about by

the harmonious blending or sameness in the nature of the bodies that are drawn toward each other; and in proportion to the amount of sameness existing in their individualities will be the unity between them, untill by the subtle forces of magnetic attraction (whilst their individuality and identity remain the same) their natures become more and more harmonious, untill as the years roll on, there is a gradual growing likeness in the physiognomical appearance of the countenance, as well as the silent workings of the disposition of their minds. Hence the question that should be uppermost in the minds of those about to enter into the matrimonial state, is, What are the possibilities of attraction both in mind and body? What we call love is to me but the manifestation of that law of attraction seen in all the elements of matter, and can only be manifested where there is a sameness in the nature of the organic structures that are brought in contact, and as the nature of the individual changes through the force of circumstances, or influences brought to bear upon it, if that influence is not brought to bear upon other bodies in like proportion, the sameness will be proportionally destroyed, and the attraction is lost; hence the fires of love die out, and in the absence of attraction, there is the law of repulsion. Thus we see the misery and happiness of the domestic circle is governed by natural laws. The first consideration that should occupy the minds of the young before entering into the matrimonial state should be to learn (as far as science can determine) the general composition of body and mind, both of yourself and the one with whom you are about to unite; and as the highest expressions of love are based upon the intellectual faculties and moral sentiments, great care should be taken to select a companion whose nature in this respect will correspond with your own so as to bring about that harmonious blending and development which shall render your lives more happy as time advances, and the cares and anxieties of life calls forth the vigorous exercise of these faculties in the concentration of your efforts to overcome the obstacles that lie in your path. If there is one garden spot on earth, one Paradise beneath the sun in which the soul of man or woman may find sweet relief amid

the cares and anxieties of life, it is in the domestic circle where husband and wife are united in the bonds of love, brought about by the blending of their intellectual faculties and moral sentiments; and there is no spot on earth more dark and dreary than a home destitute of the warm and purifying rays of the fire of affection. But how sad the thought and still more appalling the fact, that comparatively few homes are kept bright by its warm and illuminating influence. And why? because the majority of marriages are based upon the lowest kind of love, namely, the animal propensities. Which instead of being that elevating, purifying, refining and God-like principle, worthy of the name of love, may rather be considered as a passion, a prejudicial selfish sentiment; which ungoverned by reason and the moral sentiments often leads to intolerance, injustice and crime. Not that I would condemn the activity of man's propensities or attempt to quench their fires, but rather would regulate them by the dictates of an enlightened intellect. I believe the activity of man's propensities are as essential to the domestic happiness of mankind as are the intellectual faculties and moral sentiments. Every part of our nature should work in concert, and should assist and control each other.

Without the development of Amativeness, which lends special attraction toward the sexes, that degree of tenderness and affection which we feel toward the opposite sex would be entirely lost; and consequently there would be no desire for matrimonial unions, I regard the man or woman who never feels the affectionate influence of this propensity in their natures, as altogether unfit for this life; and perhaps it would be better for themselves and those connected with them, if they could find some sacred spot, where they could dwell alone: I have but little use for old bachelors or old maids who are such from choice; while my sympathies extend toward those who are made such through the force of circumstances. But again there are other propensities in the nature of mankind, which play an important part in securing domestic happiness.

TO BE CONTINUED.

Sectarianism.

Its Cause and Remedy Phrenologically Considered.

BY THE LATE O. S. FOWLER.

CHAPTER II.

HAS not the reader often seen stiff orthodox deacons, whose heads rose rapidly from the intellectual organs to firmness and self-esteem, showing more reverence than benevolence, and more firmness and conscientiousness than either, with a tolerably wide head? But did a Methodist, or Universalist, or Unitarian, or Episcopalian, ever have this form of head? These remarks do not apply, however, to Congregationalists, nor to believers in the "New School" doctrines, whose conscientiousness usually predominates and self-esteem is only moderate, and destructiveness seldom more than full, and whose high-toned, or rather ultra Calvinistic notions, are materially softened down. In them, amativeness is usually moderate, and accordingly they abhor no sin more than its perversion. Episcopalians usually have large veneration, with predominant benevolence and large ideality, firmness, self-esteem and social faculties. conscientiousness being not always large, though often full; and hence they place their religion in works of charity, and in attending "the church." rather than in penitence, and are not as strict and rigid as the orthodox; yet they are always genteel, rather exclusive, and eminently social. Nearly all their women have superior heads, are remarkable for devotion, good sense, for the domestic qualities, and especially for Benevolence. The Quakers have no characteristic moral developments, and accordingly allow their members to hold any and every belief, provided they do thus and so. Infidels, Deists, &c., usually have moderate hope, small veneration, scarcely the least marvellousness, large benevolence, and conscientiousness variable. I never saw one of Infidel sentiments who had not a poorly balanced moral head.*

Those who have conscientiousness predominant, with small veneration and marvellousness, place their religion in doing Right, or in honesty and morality, but disregard the External of religion—while those in whom these organs are reversed, attend to its outward forms and ceremonies: but, though they are devout, yet they are often unjust and immoral. Those in whom benevolence predominates, place their religion in Doing Good, to the neglect of other Christian duties; those in whom marvellousness is great, regard religion as consisting in Faith, and implicit reliance upon Divine providence; but those in whom this organ is small, do not feel that awe of God, that sense of the Divine presence, which this faculty inspires,

but attribute all events to cause and effect. But those in whom All these organs are Fully and Evenly developed, "put on the Whole armor of righteousness." They do Good, do Right, Worship their God, and Trust in his providence; which, united, constitute the very Perfection of the Christian character. Such live a blameless life, worthy of admiration and imitation; whilst imperfect religious faith or practice is the natural fruit of unevenly developed moral organs.

In harmony with this principle, that each phrenological organ stamps its impress upon the religious opinions of its possessor, it follows, that those in whom All the moral organs are Fully And Evenly developed, will entertain Consistent And Correct religious opinions, and view the character and attributes of the Diety As They Are. If, as already seen, veneration, with predominant benevolence worship a God of kindness; with predominant conscientiousness, a God of unbending Justice; with large causality, as the great first Cause of all things; with large self-esteem and firmness, as the great Sovereign of the universe, immutable, omnipotent, unchanging and unchangable; clothed with authority, and doing his own will and pleasure in the armies of heaven above, and among the inhabitants of the earth beneath, Etc.; then one in whom benevolence is large, will worship him for his great Goodness to the children of men; in whom benevolence and Conscientiousness both predominate, as kind but just; and with firmness, combativeness, destructiveness, and self-esteem added, as "a God merciful and gracious, long-suffering, and abundant in goodness and truth, and who will by no means clear the guilty;" as perfectly holy himself, and requiring holiness in all his creatures; as creating and governing them with the wise reference to their greatest ultimate good, and in doing this, as rewarding those who obey his laws, and as punishing those who disobey; or, rather, as infinitely benevolent, yet as a God who will "not let the wicked go unpunished;" with large cautiousness and philoprogenitiveness, as exercising a fatherly care over his children, and providing a bountiful supply for all their wants, Etc. Hence, one having All these organs fully and evenly developed, will take ALL the characteristics of the Diety into account, and give each their Due Proportion; because the moral constitution of things must necessarily harmonize with the moral character and attributes of God, and man's moral character, as far as it goes, must tally with the attributes of the Diety, as already seen. Consequently, if an individual possess a well-balanced and a perfectly developed phrenological organization, or have all the organs large and Unperverted; his views of the character, attributes, and government of God, will be consistent and correct. And the nearer one's head approaches to this phrenological standard of perfection, the more correct will be his moral feelings and conduct, as well as his religious opinions and worship. But the further one's head departs from this standard, that is, the more Un-

even one's head, and more imperfectly balanced his organs, the more erroneous will be his religious opinions, and proportionally imperfect his moral conduct and his worship.

By the application of this principle to his own head, every individual can see at a glance the departures of his own religious opinions and practices from this the true standard of our nature, pointed out by Phrenology. If his veneration be moderate or small, he thinks too little of divine things, and should cultivate his sentiment of devotion. If his firmness, self-esteem, combativeness and conscientiousness predominates over his benevolence, that is, if his head rise higher on the back part of the top than on the fore part of the top, and form a kind of apex near the crown, his notions of the character and government of God are, too austere and orthodox. But, on the other hand, if his benevolence rise high, and his conscientiousness, cautiousness and destructiveness be only moderately developed, he takes the other extreme, and regards God as all kindness, but not retributive. If causality and conscientiousness predominate, and veneration and marvellousness be moderate or small, he is too radical and ultra. He is speculative, hypothetical, and more moral than pious. Let him pray more, and theorise less. So, if veneration be larger than reason, let him remember, that he is too apt to believe as he is told to believe, and requires to use more intellect along with his religious feeling. But the Principle is before the reader. Let each apply accordingly as his developments may require, and let all profit by the great lesson taught thereby. By this standard—this moral Formula—any and every one should test his religion, and then should both cultivate the deficient moral organs, and also put his intellect over against his warped and contracted feelings. By analyzing the phrenological organs, his intellect can and should inform him what is the True and Natural standard of religious belief and practice, and to this standard let all conform. Then will sectarianism hide its hydra head. Then will all embrace the Same doctrines of Truth, and "do works meet for repentance." "He that is wise, is wise For Himself."

It should be added that the physical position or location of veneration, as regards the other moral organs, is in beautiful keeping with its powerful influence over the feelings and conduct of man. As already seen, the moral organs are grouped together in the Top of the head, and veneration occupies the Center of this group, where it can unite and control, in no small degree, the action of the others. In harmony with this fact it is, that no organ in the human head is more promotive of virtue and happiness, none exerts a greater or more salutary influence over the animal passions of man, or modifies his conduct more, than the worship of God and his religious opinions. What exalts, ennobles, and purifies the soul of man more—what more effectually restrains his boiling, furious passions, than

the thought, "Thou, God, seest me"? Who, while realizing that the eye of his Maker and final Judge is steadfastly fixed upon him, can knowingly commit sin? And if you wish effectually to restrain childhood and youth, Pray with the erring sinner, and you will subdue him and his passions. Or if your own animal lustings require restraint, if temptation be strong and resistance be weak, pray to thy Father who seeth in secret, pray fervently and cultivate an abiding sense of his presence, and he will succor thee, and give thee the victory over thy easily besetting sins; for, veneration is the Natural antagonist of the animal propensities. Nor is it till the propensities have wheedled and cojoleed veneration into the adoption of a religion in which they can find gratification, that man can be wicked and yet be devout. Think you, that, unless the excessive approbative-ness, or the besetting vanity of modern, so called, Christians, had cast dust into the eyes of intellect, and coaxed veneration into a tacit admission that decent attire is promotive of worship, veneration would have at all tolerated the disgusting and wicked vanity, and show, and fashionable glitter of our fashionable worshippers? But for this perversion of veneration, long ago would she have driven every fashionable bonnet, and dress, and cloak and coat, and hat, and corset, and bustle from the sanctuary, and interdicted church fellowship to every fashion-loving man and woman, and Because they love the Fashions more than the plain-dressed Savior of mankind. Yet fashion loving, gaudy religionists, let this merited rebuke sink deep into your hearts; for, remember, that the more you think of Outside Appearances, the less you think of the true, spiritual worship of God.

Deference.

"There is a courtesy of the heart: it is allied to love; from it springs the purest courtesy in the outward behavior."—GOETHE.

"Deference is the most complicate, the most indirect, and the most elegant of all compliments."—SIR PHILIP SYDNEY.

FROM THE PHRENOLOGICAL JOURNAL.

THAT we have progressed rapidly in many things during the past century is undeniable. That we lack many of the old-time virtues and traits is also true.

As we view one and another of the mass of humanity which throng in our large cities, or cluster in our own social circle, we find that, with all our advance, we have yet one

striking defect, as a people, of which one may well complain, and that is our lack of reverence and deference.

The possession of these two great traits of character made the men and women of the past perfect gentlemen and ladies.

"A gentleman of the olden school," is an expression now seldom used, and one may rightly esteem it a compliment to be likened, in any degree, to the courtly worthies of the past.

Reverence for the good, the true, and the beautiful, when seen in young or old, is always a mark of a good heart and a well-bred person. In the bustle and confusion of modern days, with some few exceptions, how few, young or old, we meet that are reverent and courteous to the aged, who have a like feeling for the Bible, religion, and other sacred things.

There is, perhaps, no intention of being irreverent; with some it is carelessness or thoughtlessness; some have never been taught better. Reverence is a trait of character which, if we foster, will bring us more pleasure and satisfaction in life than anything else.

Old people do not like to be pushed aside as being too old to share in the pleasures and joys of the young. They were brought up differently; they feel it more acutely than we can imagine; they are shocked at this want of respect.

It is not an uncommon thing to meet several individuals during the course of a year who complain of the degeneracy of the age: customs, habits, everything, in fact, comes under their censure; and although "comparisons are odious," they have good reason for complaint.

This lack of reverence and deference has led to many changes in customs and manners during the past fifty years. No wonder when old people were accustomed to having the younger wait or defer everything to them, that they can not understand why parents now defer to their children.

In the residence of "a gentleman of the olden school," who lived in Vermont twenty-five years ago, at the different meals during the day the younger people never sat down until he had seated himself, and always greeted him with a courteous "Good-morning, father." In the evening, when he arose from his chair to retire for the night, all those present rose also and

wished him good-night, remaining standing until he left the room. All this was in accordance with the old-time rule, "Never sit while others stand." He and his wife always led the conversation; in consequence the children were entertained with many instructive and entertaining stories about what father and mother had seen or heard. Many a tale or anecdote heard at those times was treasured, told to others, and handed down. This was a sample of every gentleman's family at that time.

All this REGIME might be kept up without making the children feel that they are performing an irksome task.

It should be a pleasure to hear and not be heard; to listen to the conversation of those older and better able to impart ideas.

In some families of the present day, where the old-time customs of good sense and breeding prevail, the custom is to some extent still observed of having the children taught, by example and instruction, how to be courteous and deferential to those older than themselves, and to listen while others are talking.

If deference and courtesy come not from the heart, the polish is merely superficial. CECIL HAMPDEN HOWARD.

MISCELLANEOUS DEPARTMENT.

ECLECTICISM.

THE PROTESTANTISM OF MEDICINE.

CHAPTER II.

OLD school medicine imitated the church in denouncing reforms and afterwards embracing and appropriating them. Says Dr. Adam Smith: "After denouncing Paracelsus as a quack, the medical profession stole his quack salber (mercury); after calling Jenner an impostor it adopted his discovery of vaccination; after dubbing Harvey a humbug, it

was forced to swallow his theory of the circulation of the blood." In this country, while villifying Eclectics, it steals and appropriates their remedies.

RESULTS OF THE CENTRALIZATION OF POWER.

Dr. Williams, in his "Human Science and Divine Revelation," says: "The centralization and papacy of medicine has been advanced into the State, and a virtual infallibility has been claimed for its orthodoxies (church-like) which are carried," in England, "with terrible compulsory legislation. The evil power that has been cast down from the clerical plane has fallen upon the lower level of the doctors, and the earth is troubled with their use of it." (P. 434.)

PARALLELISM OF ECLECTIC MEDICINE AND PROTESTANTISM.

On the other hand, if such a one be well-informed in the history of medicine, especially in this country, he must identify the reforms, the protest against the barbarous methods, poisonous drugging, bleeding, blistering, starving and thirsting, which the old school inflicted upon their victims, against which the people also protested, and which culminated in Eclectic medicine), with the Protestantism of Luther and his compeers; and be convinced that the Eclectic is the only exponent of the basic idea of private judgment, and the equality and freedom of man, to be found in the medical profession.

The Church forced Galileo to recant, but science has proved that he was right, and the Church wrong, fallible.

We should thank God that we live in an age when, and a land where, although one may suffer in name and estate, he has a better chance to escape with his life than had those heroic martyrs who died for the faith in which they believed. Do such persecutions for conscience sake comport with American ideas of toleration, the spirit of the Declaration of Independence, or the Constitution of the United States? No, verily! Old school medicine does not represent these American ideas. Homeopathy does not. The spirit of Americanism is not bone of its bone or flesh of its flesh. It is an exotic. Then

what school of practice does represent them? What school represents the protestantism of medicine? None of them represents and reflects the protestant, the American spirit in its origin, ethics and toleration, but the American eclectic school. Against it the shafts, the vindictiveness, the envy, jealousy and malice of the allopathic school are hurled; and by every means it can command it seeks to secure the enactment and enforcement of laws to prevent eclectics (heretics) from enjoying the rights guaranteed by our American government.

As with Protestantism in Europe, so with Protestant medicine here; the people are with and for the Eclectics, while Church and State medicine are against them and popular rights. The people desire to choose their doctors, as well as the religion they wish to enjoy, without dictation or interference. If the Church dominates this land, so will Allopathy, for they are linked together, compliments of each other. If protestantism prevails in religious and temporal matters, Eclectic medicine will be its foster brother, for they, too, are linked by kindred ties and common interests. Old school mediciners are very solicitous about the welfare (pockets) of the people, as the church of old was to save their souls while seizing their goods and estates!

Our old school friends are strong on ethics. Now, what do ethics represent? The spirit of the body or school, of course. Look at theirs, then at ours. Which represents the greatest liberty, the largest Christianity, the broadest charity? Which comports with the fundamental principles of Americanism? As with Protestantism in religion, so with Protestant medicine. the conflict is still on, and must be fought to the finish in this country.

HOW PROGRESS HAS BEEN MADE.

The Regulars tell us that there should be no isms or sects in medicine, but one school. As well advocate the return of all religious sects to the bosom of the Roman Catholic Church. Will they return, like "the dog to his vomit or the sow to her wallowing in the mire?" No! The idea is preposterous, untenable. The doubters, the sectarians, as some would call

them, are the investigators after truth, the differential calculus of thought, the salvators of the race! The progress in the religion which saves souls, and in the medicine which cures bodily ailments, has been elucidated by Protestantism on these lines, without which there would have been little or no progress in either, no evolution to betterness. It is the differences of doctrines and opinions of sects, creeds and school, which leads to discussions by which the truths are gradually evolved and which establish the certainties of science.

RESULTS TO BE EXPECTED.

I have no doubt of the final result of the freethought and investigation which we undoubtedly owe to the Protestant Reformation. Galileo, when urged to recant, said: "Nevertheless it does move." The world is moving, the chariots of thought are moving everywhere. Humanity is being lifted up to a higher, a nobler development, to see that the religion of humanity and that of the Christ are one, and doctors, as well as other people, will be obliged to practice the Golden Rule, or be crushed by the Car of progress.

Then, as Eclectics, let it be our ambition
 "To love truth, do good, be just and fair with all,
 Exalt the Right though every ism fall."

MEDICINE.

SAID a very eminent physician hereabouts, on one occasion, (a man who had acquired a large property as well as great fame by medical practice.) "I have a severe headache." "Why don't you take some medicine for it?" asked a bystander. "I take medicine!" said the Doctor; "why, I haven't taken an ounce of medicine for more than twenty-five years! I never take medicine!" "But," said the bystander, in perfect astonishment, "how do you get well when you are sick?" "I go without eating for two or three days, and Nature cures me." "Beware!" said the brother physician at hand—"beware how you let out THE SECRETS of our profession!"

But mankind will persist in being drugged out of life. It is the popular way of descending to the "shades,"—and popularity is almost everything in this world. Nevertheless, as life may have attractions to some, we consider it sound advice, as a general rule, to "throw physic to the dogs"—or, what is better still, (for we ought

not to victimize even a dog,) throw it in the fire.

What is wanted to nullify this SCIENCE OF DEATH, and in its place substitute the SCIENCE OF LIFE for curing the sick, is, a plain, practical, and safe mode of co-operating with Nature in her curative work. Do this, and health will be the result; neglect it, and sickness will follow: for "as a man thinketh, so is he." According to his views, so will he act. And according to his acts, he lives or he dies. If right, he lives—if wrong, he dies: and this is the sum and substance of the whole matter.

Dogmatic Theology.

DOGOMATIC theology is in a state of dissolution and reconstruction. The dogmatic theologians have elaborated Protestant dogma far beyond the later symbolical books of Protestantism. Thinking men are going back to the symbols of the Reformation, and then back of these to the ecumenical creeds, and then still further back to the theology of the Bible itself which was sadly neglected by the scholastic divines, and it has found no adequate expression in the symbolical books of any of the great Churches of Christendom. They for the most part, pursued false methods of exegesis.

They knew little or nothing of Biblical criticism. The lower or textual criticism, the higher or literary criticism, and historical criticism are sections of modern scientific study of the Bible. Criticism has made the Bible a new book. And the discipline of Biblical theology which builds on the results of criticism finds in the Bible a new theology—new not in the sense that it destroys anything that is valuable in the old theology; but that on the one hand it is simpler, fresh, full of life and energy, quickening and fascinating people as well as preacher, and, on the other hand, more comprehensive, more profound, symmetrical and harmonious. It is sublime and indeed divine, because it brings us face to face with holy prophets and with God himself.

The Reformation did not go on to its completion. It came to a halt too soon. It over-emphasized justification and neglected sanctification; it exaggerated faith and depreciated holy love and good works. It threw away purgatory and left the middle state between death and the resurrection a blank. It is now clear to the historical critic that there is one-sidedness in Protestantism as well as in Roman Catholicism; that neither of these great religious bodies is to conquer the other; and that a reconciliation can take place only by each overcoming its own defects and becoming more comprehensively Christian.

REV. DR. C. A. BRIGGS IN THE JUNE FORUM.

Nothing Leaves us as it Found us.

If a sheet of paper on which a key has been laid be exposed for some minutes to the sunshine, and then instantaneously viewed in the dark, the key being removed, a faded specter of the key will be visible. Let this paper be put aside for many months, where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the specter of the key will again appear. This is equally true of our minds. Every man we meet, every book we read, every picture or landscape we see, every word or tone we hear, leaves its image on the brain. These traces, which under ordinary circumstances are invisible, never fade, but in the intense light of cerebral excitement start into prominence, just as the specter image of the key started into sight on the application of heat. It is thus with all the influences to which we are subjected.

Moments of Inspiration.

VERDI, the great Italian composer, when engaged on his masterpiece, *IL TROVATORE*, stopped short at the passage of the "Miserere," being at a loss to combine notes of sufficient sadness and pathos to express the grief of the prisoner *Maurico*. Sitting at his piano in the deep stillness of the winter nights his imagination wandered back to the stormy days of his youth, endeavouring to extract from the past a plaint:

a groan like those which escaped from his troubled breast when, forsaken by the world, he saw himself constrained to smother the flame of rising genius—all in vain! One day, at Milan, he was unexpectedly called to the bedside of a dying friend; one of the few who had remained faithful to him alike in adversity and prosperity. Verdi, at the sight of his dying friend, felt a lump rise in his throat; he wanted to weep, but so great was the intensity of his sorrow, that not a tear would come to the relief of his anguish. This state of actual martyrdom could not last. He must give vent to his grief. In an adjoining room stood a piano, Verdi, under one of those sudden impulses to which men of genius are frequently subject, sat down at the instrument, and there and then improvised the sublime *Miserere* of the *Trovatore*. The musician had wept! Those of the company who were not already kneeling in the presence of the angel of death, at the sound of those pathetic notes which seemed like the last sobs of a departing spirit, now prostrated themselves, deeply affected at the feet of the genius of musical art.—CARLO CECEARELLI.

Have the courage to cut the most agreeable acquaintance you have when convinced he lacks principle. "A friend should bear with a friend's infirmities," but not with his vices.

The command of one's self is the greatest empire a man can aspire unto, and consequently to

be subject to our own passions the most grievous slavery.

the spirit of liberty is not merely, as some people imagine, a jealousy of our own particular rights. but a respect for the rights of others and an unwillingness that any man, whether high or low, should be wronged and trampled under foot.—

[Channing.

By Their Walk.

A Shoemaker's Way of Telling When Men Walk Well.

A Shoemaker says, as soon as a man comes into my shop and takes off his shoes I can tell whether or not he is a good walker, and it is astonishing to find how few men know the proper way to step out. If the shoe is worn down at the heel, not on the side, but straight back, and the leather of the sole shows signs of weakness at the ball of the foot, a little greater on the inside just below the base of the great toe, I know that the wearer is a good walker.

If, however, the heel is turned on one side, or is worn evenly throughout and the sole is worn most near the toe, I know that I have to deal with a poor pedestrian. The reason of the difference in position of the worn spots lies in the fact that the poor walker walks from his knee and the good one from his hip.

Watch the passer-by on the street and you will at once see the difference. Nine men out of

ten will bend the knee very considerably in walking, stepping straight out with both hips on the same line, and the toe will be the first to strike the ground. The tenth man will bend his knee very little, just enough to clear the ground, and will swing the leg from the hip, very much as the arm is swung from the shoulder, and not from the elbow. By so doing he calls upon the muscles that are strongest to bear the strain, and increases the length of his stride four or six inches. The heel touches the ground first and not the toe. A slight spring is given from the ball of the foot on making another stride.

Men that walk in this fashion cover the ground thirty per cent. faster with the same exertion than those that walk from the knee. In pugilism the old rule is to strike from the shoulder and not from the elbow. In pedestrianism it is to walk from the hip and not from the knee.—GLOBE-DEMOCRAT.

My friend, your golden age is gone,
But good men still can bring it
back again;
Rather, if I must speak the truth,
I'll say
The golden age of which the poet
sings
In flattering phrase, this age at
no time was
On earth one whit more than it
is to-day;
And if it ever was, 'twas only so,
As all good men can bring it back
to-morrow.—GOETHE.