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PSYCHOLOGICAL DEPARTMENT.

Concerning Hallucinations.

A Few Suggestions Elicited by Professor James's Circular.

New Orleans Picayune.

THE question is, can it be possible, with no other means than are furnished by the intellectual faculties, for persons distantly separated, to send or receive information from one to the other? We do not here speak of the so called messages alleged to pass, through the manifestations of self-styled spirit mediums, between the living and the dead. All the parties to the communication we are considering are required to be alive at the moment of the transmission of an impression.

How many of our readers, when engaged in their regular business, have suddenly heard the voice or seen the face of an individual who was at that time in some more or less remote locality? Have you never seen a recognized face suddenly come between you and your work and, with an expression bright and joyous or haggard and distressed, convey a message of happiness or of misery? A less distinct form of such hallucinations would be a touch or the sound of a voice. A more complete manifestation would be a vision in all its details of an event or the particulars of an entire transaction, showing all the persons who took part in it.

In one form or another, we believe that many persons have received such impressions, nor can we believe that they are all hallucinations or mental illusions, concerning things which did not exist. Of course, people with a superstitious turn might sometimes see wonderful things where really there was nothing, but it is impossible for intelligent individuals who receive mental impressions or spiritual images of transactions which occurred at a particular moment, but in some distant and at the time inaccessible locality, and subsequently have all the particulars of the vision confirmed as facts, to believe that there was any delusion or hallucination.

The whole thing, however mysterious, is, in some degree, at least intelligible if we will only accept the existence of the intellectual part of us as a life, an entity, a power separate and distinctly inde-

pendent of the body. The mind then is not a function of the body, but it is something which has its own life and laws as complete and distinct as are those of the bodily life. We can illustrate it by electricity, which is as the intellectual life, and the dynamo, or the battery, which is the body. Set the dynamo in motion and the electricity manifests itself, but if every dynamo were destroyed, or there never had been one, electricity would exist all the same, and it would continue to flash in the sky and to burst with thunderings out of the clouds, as it has done from the beginning. The earth and air and sky are full of it. A dynamo, or a galvanic battery, is merely a device to make it manageable and obedient to use.

The human body is only a mechanical appliance to make mind manageable, and even then it will sometimes defy control. How often during sleep will the mind leave the body and roam at will through not only all the countries on the globe, but essay wanderings in regions so far beyond our experience that we can give them neither name nor locality. There are master minds. One mind controls others, and two minds may come into such close sympathy that they can communicate without words. But we must first recognize the existence of mind as a life and power apart from matter before we can understand its laws and functions. Nobody believes that a machine creates electricity which did not previously exist. Let us understand that the body does not create the mind that illuminates it, but that the body is merely a machine through which the intellect acts, and that it is no more dependent on its machine than is the lightning, but that the one can project its thoughts and dart its influence through space and out of the clouds as can the other, each according to its laws.

Happy Dreams to Order.

Suggestion of a Device for Controlling Thought During Sleep.

Washington Star.

DREAMS have been regarded as an interesting subject of study ever since scientific thought was born. Locke, the essayist on the human understanding, was of the opinion that a man did not think at all when really asleep, while modern investigators in this line of research believe that thought no more ceases during sleep than a watch, properly wound, runs down in the night. According to their notion, under

such conditions the mechanical functions of the mind are active, though uncontrolled by the judgment, and thus it happens that one's dreams are apt to be unreasonable and even absurd.

Could anything be more interesting than to trace the progress of a dream, if it were only possible? Think of the variety of experiences through which one would be conveyed, untrammelled by the limitations of common sense which restrict one's waking thoughts, and freed from the moral responsibilities that incumber the doings of ordinary life. Probability sets no bounds to the dreamer's vision, and even conscience is dormant, since the most righteous of men do, on occasions, misbehave themselves most shockingly in the strange land of nod.

Most desirable of all things would it be to be able to control one's dreams and fashion the sleep fancies into shapes pleasing and arabesque, so that Morpheus might lift the curtain every night upon a delightful and entertaining stage play, with no horrors in it to rake up the feelings unpleasantly. For the purpose of accomplishing something of this sort, a Washington man has invented an ingenious contrivance in the shape of a sort of adjustable skeleton nightcap, with small cushioned screws that can be turned down so as to press upon certain parts of the head.

Teachers of phrenological science, as everybody knows, have divided the pericranium into areas, each of which represents certain definite ideas and emotions. Thus, there is no difficulty in applying the screws to whatever center of thoughts or feelings it may be desired to excite. When a person is trying to think very hard he instinctively presses his forehead over the organs of reflection, and it is the same principle that is utilized by this instrument. The pressure is excitive, and the subject has simply to adjust the screws suitably in order to call the attention of the mind, as one might say, in corresponding directions. Before going to sleep he regulates the machine and directs his dreams accordingly.

For example, suppose he is in love and desires visions in accordance with his hopes. He fixes the screws so as to exert a gentle pressure upon the organs of amativeness, low down

at the back of the head, and dreams that he possesses the object of his choice. An extra screw fasened down upon the philoprogenitive bump, just above, conveys to his somnolent imaginings the anticipatory pleasures of a large family of children. The location of this bump, by the way, was ascertained by discovering its "prominence in women and in apes, in whom love of their young is stronger than it is in man." This quotation is made from the highest known authority on phrenology, and therefore may be relied upon.

If, on the other hand, the subject is on bad terms with any one, and is only restrained from encountering the adversary by inferior physical powers or lack of confidence in the police, he may apply the screws to the proper bumps of combativeness behind each ear, and enjoy in vivid imagination the pleasure of chewing the gentleman up to any extent that may be necessary for satisfaction.

This explains the idea involved, which may be amplified indefinitely with the aid of a proper phrenologic chart. On either side of the back of the skull above philoprogenitiveness are the organs of friendship, where people who are mutually attached put their heads together. The bumps of destructiveness are just above the ear, as was originally ascertained from their large development in a student who was so fond of torturing animals that he became a surgeon, and also in an apothecary who became an executioner. Above the ear in front is located acquisitiveness, which is found to be much swelled in pickpockets.

Many inventions, have been suggested in dreams, and it should be remembered that the mechanical faculty is situated above the temple, as was first learned from a supposed skull of Raphael and from the head of a milliner who possessed uncommon taste. Self-esteem is high on the back of the head. It is always found large in beggars who excuse their poverty on account of pride. On either side of self-esteem are the bumps of love of approbation, which are greatly developed, as a rule, in lunatics who imagine they are kings and queens.

Benevolence is on the top of the head, a little in front of the middle; veneration is in front of benevolence, and wonder

is still further forward. This last is prominent in psychic researchers and vision seers. Ideality is in the middle of the forehead. It is touched by the hand when one is composing poetry. Nearly every one composes remarkably good poetry in his dreams—if only he could remember it afterward. However, it ought to be very easy to regulate all these things by a judicious use of the instrument described.

COMMENT.

In the preceding article there is some truth seasoned with sarcasm and mixed with error. As to the existance, or adaptability of the machine spoken of, I have nothing to offer. That pressing upon certain portions of the head produces an excitement of the faculties which are located in the brain beneath the skull, is a theory, which (as a phrenologist and psychologist) I cannot altogether accept; unless the pressure is sufficient to warp the skull. I know there are persons who place their fingers upon the heads of subjects who are hypnotized, for the purpose of demonstrating what is termed "phrenomagnetic" phenomenon; but although the subject hypnotized sometimes respond in accordance with the phrenological development of that part of the brain pressed upon by the fingers of the operator; I am inclined to the belief that the response is called forth as a reflex of the mind of the operator and not because of the pressure upon the skull of the subject. The placing the fingers upon certain parts of the brain, locates, as well as concentrates the mind of the operator more firmly; hence the thought transfer is more direct, and apt, than might otherwise be done where there is no physical contact.

The fact that many persons when experimented upon do not respond at all, has led me to conclude that there can be no magnetic current from the fingers of the operator; also that a pressure alone is not sufficient cause to excite the brain as described in the foregoing article. It cannot be any physical contact which produces the phenomenon, for if so, though the organs in the brain may be small or large, there would always be a proportionate response in the subject operated up-

on. But in as much as this is not always the case; but to the contrary, few subjects respond to such experiments, I am led to the conclusion that it is a psychological, rather than a physical impression which produce the response. And it is no proof of the location of the phrenological faculties beneath that particular part of the skull where the pressure is brought to bear. Although my former impressions were in favor of the phreno-mesmeric theory.

Another correction of the foregoing article is necessary and that is the location of some of the faculties named. Veneration is behind and not in front of Benevolence as stated in the article. Wonder or Spirituality instead of being in front of the two former is by the side of Veneration. Ideality instead of being in the middle of the forehead, is just above Constructiveness and below Spirituality on the side of the head, above and in front of the ear, just on the part where the head begins to round toward the top.—Ed.

Hypnotism.

Its causes and effects. By the Editor.

CHAPTER III.

ONE or more of these conditions—Fascination, Reason or Fear, must always be brought to bear upon a subject, before there can be any hypnotic influence produced. As we have intimated before; persons who are the easiest controlled by fascination, usually have a good degree of concentration. The best method to be used on such persons is to give them some object to look at, or to set them at counting their pulse; anything to concentrate the mind upon one object. Persons who are the easiest controlled by reason, are those who have large perceptives and large reflectives combined. Such persons may be easily controlled by what may be termed the doctrine of comparison, which conveys an ideal to the the minds of the subjects, upon which they form a conclusion, which to

their senses becomes a reality. The best method to be used upon such persons, is to endeavour to prove to them that hypnotism is not necessarily a supernatural gift, peculiar to certain special favorites of the Almighty; nor is it a Satanic power, to obtain which, persons must be so vile as to sell themselves to the Devil; but rather that the phenomena is based upon natural laws, and that it is similar to the law which controls the positive and negative forces, in all the "Material Universe, namely the law of harmony.

Persons who are the easiest controlled through fear, are those whose emotional nature triumphs over their reason. Those who never seem to consider the relation between cause and effect, but are ever ready to believe the testimony of others; persons who have strong faith in supernaturalism and in the miraculous. The fantastic passes; the powerful tones of the voice; an exciting glance of the eye; each and all of which are successful methods to be used upon the fearful.

But whether we employ the methods used to produce the conditions of fear, fascination or reason, we shall find that the phenomenon produced, is the result of suggestion; which I claim to be the controlling influence which regulates our conduct through life.

Let us examine more closely the foregoing methods used by those who have been the leaders in the ranks of hypnotizers. As Mesmer grasped the hands of his subjects, gazed into their eyes, or made his passes a short distance from their bodies; his whole method was suggestive to the minds of his subjects that an influence would be felt. And according to their faith in the power of the operator, made strong by the ideal suggested through his manipulations the results followed. No matter whether the method used was that of staring at the eyes, strokings with the hands or gazing upon the flowers, trees or other objects which he was said to have magnetized. So too with the Indian magnetizers used by Dr. Esdaile of Calcutta. The prevailing silence, the darkened hall, and reclining position were all suggestive of sleep, and were conducive to it by concentrating the mind upon it. None of which are any more mysterious or wonderful than the fact

that when we go to our beds at night we become subjects to the same hypnotic influence.

Why is it that some are more susceptible to sleep than others, and that sometimes the same individual, is more susceptible than at others? It is because it is harder for some people to concentrate their minds than others; and when they have done so it is harder for them to change from one thing to another. Hence such persons are apt to brood over things, and it takes a long time for any new suggestion to fascinate itself upon their consciousness. And although the practice of going to bed and closing the eyes are suggestive of sleep, to those who cannot readily give up every other idea, sleep comes very sparingly. And when a person who may be considered a good sleeper is troubled or excited about anything else, the conditions which ordinarily suggests the idea of sleep seems to have but little or no effect upon him. Thus we see it is the impression which the conditions makes upon our consciousness and not the conditions themselves which produces the hypnotic effect. Sleep under any condition must be a natural result and can only be produced by calling of the consciousness from all external objects; and when this condition is provided, whether by word or deed sleep will be the result. Hence in operating for the purpose of putting a person to sleep I make passes down over the eyelids with the assertion "your eyes are getting heavy, you are becoming more sleepy, more sleepy still", until in a little while I find the subject accepts the suggestion, and becomes subject to the same idea which impresses him when he goes to bed at night, and the sleep being equally natural, is equally refreshing.

But some will ask, "is there no danger in putting persons into the mesmeric sleep that they will never wake again?" To which I answer; I apprehend no more danger in the mesmeric sleep than in what is termed the natural sleep. That it is possible a person may never awake out of the mesmeric sleep I admit. This often occurs with persons who go to sleep for rest. But that it is any more likely to occur in the one case than in the other, I am not ready to accept. I know there are cases on record where persons have been said to be hypnotiz-

ed and could not be aroused. I have no doubt of the truth of these records; but the fact of their not returning to consciousness, was not due to their being hypnotized, any more than the fact that others who have went to sleep through other causes have never returned to consciousness. I had an uncle by the name of MARK BLAMEY, (who lived in a village called St. Blazey Gate, in the County of Cornwall, England;) I think it was in the year 1855 one Saturday afternoon, feeling a little wearied went to bed to get a little sleep before he went to prayer meeting in the evening; failing to awake at the appointed time, some of the family tried to arouse him, but to no effect. He slept on until the next afternoon when he opened his eyes, got up, dressed himself, ate his supper in time for Church on Sunday evening instead of Saturday. When he found that he had slept so long he became somewhat alarmed. However he went to bed on Sunday night, went to sleep and never woke again. All efforts to arouse him were in vain; and on the Wednesday following the Sunday his breathing ceased. The question is; was he hypnotized? and if not what was the reason he could not be restored to consciousness? The answer is there must have been some constitutional defect; and if so in his case, and many similar that might be mentioned, why not suppose that it is also constitutional in those who are put to sleep through mesmerism.

The law of sleep is the same in all cases; and unless there is some constitutional defect, when the forces of nature are balanced through rest, the sleeper will awake; whatever may be the methods used to produce the phenomenon. I have many times used the conditions of mesmerism upon my children to produce sleep, when there was no disposition in them to otherwise go to sleep. I never found any difficulty in their wakening in the morning at the usual time. I have found more difficulty in wakening some subjects on the platform, but this has been because the sleep (though natural) has not been sufficiently long to be satisfactory to the sleeper. And it has been like calling a very sleepy boy who has had only half a night to rest.

Thus you see, placing the hypnotic sleep where it proper-

ly belongs (upon the natural plain) there cannot be so much danger accompanying it as people generally suppose. That there is an influence, which one mind exerts over another I am satisfied; and such an influence may oft-times control the subject, outside of, or in addition to, the influence of suggestions which the natural surroundings may have upon them. Such an influence may be used by an operator to control a subject and where such an influence is used it is harder for any one else to arouse them, especially where the mind of the operator is in an opposite direction. But the stories which are so often published about one person hypnotizing another and something happening to the operator, or the operator going away and no one being able to arouse the sleeper has about as much solid worth in it, as the testimony of the yet unborn, in favor of some wonderful remedy for the ills of humanity in the shape of a "patent medicine". If the mind of the operator controls the sleeper, which I believe is often done, there can be no possible danger in the practice that the same person cannot arouse them, for it is only to reverse the desire or intent of the mind and there is at once a counter influence. Should the operator die, or run away, thus withdrawing his or her influence from the subject; then any other person understanding the principles of psychology may call the subject forth to consciousness. So that in any case the cry of danger is but an historical "scare crow" with nothing but feathers and rags. Speaking of the influence of one mind over another in sleep I will cite a case (near at hand) which took place at Hamilton Ont. in the year 1889. Two Sisters joined my class in psychology at the St. Nicholas Hotel; one of the sisters was a married lady who had to leave her young child to the care of her nurse. The first evening the child cried most of the time the mother was absent. The next day the two ladies called at my office and asked me if it was possible to put the child to sleep through mesmerism, and if so would it hurt the child to which I answered "it was possible to put the child to sleep and would not injure it in the least". According to the instructions received, the following class night they put the child to sleep with the idea that it would wake up at eleven

o'clock; accordingly the child slept until eleven o'clock and at that hour precisely awoke. Here we have an evidence of the power of mind over mind, yet if anything should have happened to the mother and sister, the impression which was conveyed upon the child when first it went to sleep would have been sufficient to have awakened it at the appointed time.

TO BE CONTINUED.

Poet's Corner.

What is Good?

"What is the real good?"
I ask in musing mood.

"Order," said the law court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Fame," said the soldier;
"Equity," the seer.

Spake my heart full sadly:—
"The answer is not here."

Then within my bosom
Softly this I heard:—
"Each heart holds the secret:
'Kindness' is the word."

JOHN BOYLE O'REILLY.

Outgrown.

Nay, you wrong her, my friend. her love she has simply outgrown;
One can read the whole matter translating her heart by the light of
one's own.

Two summers ago when you wooed her you stood on the self same

plane:

Face to face, heart to heart never dreaming your souls could be parted again.

She loved you at that time entirely in the bloom of her life's early May.

And it is not her fault, I repeat it, that she does not love you to-day. Nature never stands still, nor souls either; they either go up or go down;

And hers has been steadily soaring, but how has it been with your own?

She has struggled, and yearned, and aspired, grown purer and wiser each year;

The stars are now farther above you in your luminous atmosphere. For she whom you crowned with fresh roses, down yonder five summers ago,

Has learned that the first of our duties to God and ourselves is to grow.

Her eyes are sweeter and calmer, but their vision is clearer as well; Her voice has a tender cadence, but is pure as a silver bell.

Have you, too, grown purer and wiser as the months and the years have rolled on?

Did you meet her this morning rejoicing in the triumph of victory won?

Nay, hear me—the truth cannot harm you, when to-day in her presence you stood,

Was the hand that you gave her as white and clean as that of her womanhood?

Go measure yourself by her standard, look back on the years that have fled,

Then ask, if you need, why she tells you that the love of her girlhood is dead.

She cannot look down to her lover—her love, like her soul, aspires! He must stand by her side, or above her, who would kindle its holiest fires.

—LOUISE IMOGENE GUINEY.

Our Pond Ideal.

By MRS. MARY S. ROWLEY.

Far up on the mountain height of thought,
 There rises for ever and aye,
 A vision of beauty, a face long sought,
 A priceless treasure the mind hath wrought,
 A form that can never decay.

It rises in majesty grand and sublime,
 And soul-stirring, tender and true,
 Are the eyes that look down from that brow sublime,
 And gaze into ours with a light half divine,
 That thrill us with gladness anew.

But, O, that this being was nearer our heart,
 Oh, to feel but a touch, a caress!
 To know that we drift not forever apart,
 With a sob in the heart and a deathless smart,
 And a sorrow we must never confess.

Must the substance of life with its throb and its thrill,
 Give only a moment's delight?
 Must love take its flight at its own sweet will,
 Leaving naught but the substance pulsless and still,
 And buried forever from sight?

At the grave of our dead, in the silent night,
 With the pull of grief o'er the soul!
 With the lone heart sobbing the wail of its blight,
 And eyes that pleadingly search for the light,
 Is the tale of our life all told?

Hath our vision of beauty so dear to our sight,
 No voice of mercy and love!
 Must it still beam in grandeur far away up the height,
 Must the beautiful eyes look down coldly bright,
 Like the glittering stars far above?

Ah! in the stillness of grief, and sorrow, and blight,
 Comes a whisper that hushes my fears;
 And my vision more bright with its background of night,
 Thrills my soul with new joy as its downward flight,
 Closes up the cycle of tears.



PHRENOLOGICAL DEPARTMENT.

Mental Mirrors,

OR

The Necessity of the Study of Phrenology.

MARY S. ROWLEY.

MOST of the censure and false judgement of people, is owing to their ignorance of human nature, and those who possess a large development of the Selfish Propensities, with small Spirituality and Ideality, are sure to misrepresent all the purer and nobler qualities in another.

This class of people have really, what should be termed, thieving propensities,—not in the common acceptance of the term, but what can be a greater loss to a person than riches of character which are immortal. To steal a loaf of bread, or something pertaining to household goods, is considered a crime; while society allows and abets this thieving within the realm of character.

Many an innocent soul, richly freighted with gems of intellectual thought and nobility of character, having small Self-Esteem and Combativeness, are often cut off from the sympathies of the people by the devastating breath of scandal and the want of knowledge of human nature. While others, quite poverty stricken in intellect and morality, often sit enthroned amid the frivolities of an unthinking populace.

Many a knave has all the seeming of a gentleman, while friendly smiles and good opinions polish him: and while he has tack, position and profession, he will continue to psychologise the masses.

People who judge others by their professional status, or through a psychological influence, are very much like the Irishman who said, in attempting to express his knowledge of the Priest's abilities.

"Indade an' the Praste speaks Laten most beautiful."

"Why Pat," said his listeners, "do you understand Latin?" "Ah no"! he replied, "but I can tell be the SOUND of it that the Praste speaks it most beautiful."

Those who cannot decipher one's character, who cannot read in the lineaments of the face, nature's truthfully written lines, must necessarily depend on the opinion of others.

Let one possessing one of the finest characters, become unfortunate in any way, and find it necessary to resort to unpopular modes of living, the masses will at once criticise and condemn, and each will begin to form a psychic ideal which will be made up of the harsh judgements of the people, and this ideal, when completed, may represent the person to be a monster of selfishness and way-wardness, when, in reality they may be innocent of any wrong doing, and possess the self same character that was so highly esteemed in their former days of prosperity.

Let us take, for illustration, a mirror that is composed of the finest plate glass, which reflecting one's face, will disclose a perfect representation. Take again, a very imperfect glass, and let it mirror the same face, and you will not only be astonished at the ludicrous contortions and irregularity of features, but will find no resemblance, whatever to the reflection in the mirror composed of perfect glass.

And so it is with the mind which we may term the MENTAL MIRROR. A mind which possesses a clear perfect knowledge of character, will reflect a thoroughly correct image; while one with very little intuitive perception, and full of irregularities of opinion, will reflect untruthful, distorted ideals of character.

This is a natural result, as those propensities which are the most active, are the ones that must bias one's judgement.

The world is full of beauty and riches, but because a person is blind to it all, is no proof that it does not exist. The earth possesses hidden treasures of gold and precious jewels,

but the masses pass carelessly by in ignorance of the hidden wealth.

So it is with the hidden jewels of intellect and soul, priceless beyond measure, because they are the inborn dower from the great immortal mind of the Universe.

What we want, most of all, is recognition, not of our physical tangible being, but of our loftiest and noblest characteristics. Each spirit realm contains an environment in rapport with a certain status of mind and character, and in reaching our plain, which must be done through harmonizing the antagonisms within our being, we will find a harmonious adjustment of thought and character in our relationship to others.

But, on the earth plain exists all degrees of character, when vice and ignorance continually jostles against virtue and intellectual greatness, and the terrible warfare will never be overcome until each learn to recognize their own plain of life, and to focus their powers to a center of thought and feeling corresponding to its own. We must understand, in placing ourselves before the mental mirror, that there is something more than recognition to be gained, as this vital reflector not only mirrors, but correlates and creates, as each recognition of thought and feeling begets a new germ which is sustained by a radiating centre. It is not only folly, but unsafe, to project our beautiful idealisms before an imperfect mental mirror, as it only creates antagonisms by projecting its distortions of the ideal, and we are doing little else than building air castles over quicksands of feeling into which we are liable to be drawn.

The greatest error one can commit, is in binding themselves to a companion entirely antagonistic in thought and life, and this mistake is made through allowing our emotional nature to overbalance our intellectual, and in thus doing, the inferior nature excepts our pearls and calls them pebbles, and toys with our gems of thought, as a child would carelessly play with a trinket of great value. A young man in seeking to purchase an engagement ring for his betrothed, may be very particular to purchase the finest gem for the setting. But, in the meantime, what effort has he made to understand the value of the soul to which he would ally himself. Why, that has never

entered his mind, and he will tell you that he is simply fascinated and held through the emotional, alone, and this chord, which is of the most fickle duration, is the one which has instituted a union for life. Many will say, the emotional nature is intelligent, and its desires should be gratified. While I affirm that every part of one's nature is intelligent, in its normal condition; one must remember that the mind is full of antagonisms, different parts of the nature seeking to rule. And not only this, but many faculties of our mind may be in a morbid state and crave that which is most harmful! and, in such a case, the desire is not based upon intelligence, but gratification.

Neither our emotional, nor any part of our nature should be gratified at the expense of another part. Neither is any member intelligent until it works in harmony through its recognition of, and submission to its higher members; and this harmonious adjustment must be accomplished through the social environment in relating one's self to those on their own plain of thought and feeling. Thus, as each faculty, instead of antagonizing the other, should learn its special plain of action, so each being should learn to recognize its position in the social environment, instead of trying to usurp another's throne, and to sling arrows of envy and hatred because of their failure.

Intellect should not only teach, but also observe the law of selection, which sustains it immortally, instead of reaching out through the emotional nature simply to be pampered and petted by the sympathies of those far below its mental status. Power and profession gained through the selfish propensities, must be dethroned! A victory must be gained in the world's battle-field of antagonisms through the Generals of intellectual greatness, who will halt in the conflict only to rescue the innocent and the wounded. The sword of law and justice must slay corruption, envy and malice, and a strong will and purpose must hoist and sustain the banner which bears the insignia of Equality on the plain of intellect and nobility of character, alone.

O this great inglorious battle
For the heart's unlawful gain,
Where the blade of rage and malice
Many an innocent soul hath slain.

God of heaven bending o're us,
Viewing all earth's battle field,
Where, O! where is virtue's helmet,
Where is truth and honor's shield?

☞☞☞ Phrenology ☞☞☞

As a Science. By the Editor.

CHAPTER IV.

TURNING from the organ of Amativeness in the domestic Group, to that of Conscientiousness in the moral: we may again perceive wherein there may be a discrepancy between different delineators. The legitimate function of Conscientiousness is, a sense of justice; a desire for the right; a love of truth. Combining with large Benevolence, large Spirituality and Veneration, with only moderate or small domestic propensities, it is liable to render a person very religious, and to impart to the individual a desire to become a Missionary. With smaller Veneration and Spirituality, but with large Benevolence and Human-Nature combining with a good development of the domestic propensities; a person is likely to be sceptical in religious matters, yet will be careful for the truth; a true citizen, and a great philanthropist. Persons with large Conscientiousness, and large Acquisitiveness, combining with large Benevolence, Human-Nature and Approbation, and smaller domestic propensities, will be very close in making bargains; buy cheap and sell at the highest price; and if by any means a FORTUNE can be obtained, instead of leaving it to their immediate family, will be likely to bestow their gifts to some charitable institution that has a wider influence than that of the domestic circle. If Approbation, Veneration and Spirituality are large, they will be likely to give liberally to religious causes; yet will grind the poor, procure the cheapest labor, monopolize the avenues of commerce, and in all the practical relations of life, render themselves thoroughly unjust to their fellowmen. Yet in all these things they are acting

from the impulses of a consciousness of right. Others with large Conscientiousness and Acquisitiveness combining with large domestic propensities and smaller Veneration, Spirituality and Approbation, will be found to be very close in their business relations, care but little for charitable institutions, or for the cause of Christ: yet are very generous in their homes and among their friends: delight to entertain company; and outside of business relations, are ever ready to take an interest in the social improvements of the community in which they may reside.

That these diversities of character exist in different individuals *no intelligent observer will attempt to deny*. And without a knowledge of the science of phrenology there can be no definite understanding of the reasons why. But from the influence which we have shown the combination of faculties bear upon character, the reader can readily see that to determine character correctly a great deal of study and care is required on the part of the delineators; without which there will be a great discrepancy in determining character, even though the different delineators may come to the same conclusion as to the size of the organs. *But again we say though there may be a great diversity in the determination of character it no more disproves the truth of phrenology as a science, than the diversities which exists among physicians should disprove the science of chemistry or physiology. Neither disproves the science; but rather the lack of knowledge of its professors.*

But we think sufficient has been said under this head, to prove that the objection is hardly a fair one; or one that bears no more weight against phrenology as a science, than it does against any other science that has been, or is established.

The next objection raised against phrenology as a science is; "That you cannot determine the greatness of a man by the size of his head."

No one who understands the claims of phrenology to day attempts to determine the natural abilities of the individual by simply ascertaining the measure of the skull. The claims of phrenology are, as in everything else, "that size is the measure of power, only, when other things are equal"; hence the

density and quality of nerve fibre must be considered, as well as the size of the brain and the location of the faculties, or there will be serious mistakes made by those who would make a pretention to delineating character.

This is a fact which must be observed in all the scientific and mechanical operations of mankind, as well as a universal law of Nature.

The density and quality of Wood, Stone, Iron and Steel must be observed by every skillful mechanic, in building bridges, erecting edifices, or constructing machinery: and upon the quality of the material, more than upon its size will depend the strength of that which has been established. This is true of the instrument of mind as it is in all other forms of matter. Hence two persons, each having a head which measures 22 inches in circumference; yet one being of the Mental Temperament with a fine sensitive nature, small bones and delicately organized; the other being of the Motive Temperament with strong bones and dense muscles will be less susceptible to impressions, will be likely to have less brains (because of the thickness of the skull participating in the general make up of the physical frame) and the brain will be more obtuse. Hence there will be a vast difference in the intellectual development and natural abilities of the two individuals although their heads may measure the same on the surface.

The student of phrenology takes these things into consideration and is not governed by size alone; hence the objection "that you cannot determine the natural abilities of an individual by the size of the head" does not interfere with the truth of phrenology as a science, because it is a fact which phrenology claims; that oft-times there is more intelligence in the small heads than in the large ones: but this is to be determined by an understanding of the Temperaments and the Organic Quality.

The next objection is; "That there are no such bumps on the head as phrenologists describes."


Here we would remark that bumpology has had its day, and no competent phrenologist to day is looking for bumps. In delineating character the phrenologist is governed by the

distance from center to circumference. If you will draw a line through the head from the centre of one Ear to the other, half way through the head you will reach the front part of what is termed the Medulla-Oblongata, which we regard as the centre or starting point to determine the size of the Organs. By the distance from the Medulla-Oblongata to the surface, of any part of the skull we determine the size of the faculties said to be located underneath. And though there may or may not be bumps, the size of faculties may thus be equally determined.

Sectarianism.

Its Cause and Remedy Phrenologically Considered.

BY THE LATE O. S. FOWLER.


 EN'S religious opinions differ as much as do their faces ; producing all our sectarian diversities, as well as every form of Pagan worship, however revolting and criminal. To this I answer, (and this answer not only satisfactorily explains the Cause of these religious differences, but also develops the only *true* religion, and teaches us the *true* attributes of the Deity,) that every phrenological faculty constitutes a medium, or as, it were, the coloured *glass*, through which the mind looks at all objects. As, when we look at objects through green glasses, they look green; when through yellow glasses, they look yellow; when through dark shaded or smoky glasses, they look dark, gloomy, or smoky; when through glasses that are light shaded, they look light: when through red glasses, every thing beheld assumes a fiery red aspect, and that, too, whatever may be the *actual* colour of those objects observed—so the phrenological organs constitute the mental glasses through which we look at mental and moral objects. Thus, those in whom Acquisitiveness or love of money, prevails, look at every thing, whether matters of science, or religion, or politics, or buisness, not in the light of philosophy, or the welfare of man, or of right and moral obligation, but in the light of *dollars* and *cents* alone. But he in whom Benevolence predominates, looks at all matters, not in the light of their effects on his pockets, but in their bearing on the happiness of man. He in whom Conscientiousness predominates, looks at, and judges of, things, neither in the light of expediency, nor of their pecuniary advantages, nor self-interest or popularity, but in

that of Right and Duty, and abstract Justice. But he in whom Approbativeness prevails, seeks popular favor, and when any new thing is presented to his mind, say Phrenology or Magnetism, or any thing whatever, asks, as the first and main question, not, "is it True?" nor, "Is it philosophical?" but, "What Will The Folks say about it, and about me for embracing it?" The man in whom the Reasoning organs predominate, asks, "Is it Reasonable? What are its Laws? Is it Consistant with itself and with nature?" and looks at every thing through the glasses of Philosophy.

We find an additional illustration of this principle, in appetite for different kinds of food. The argument is just as conclusive that appetite is not a natural, constitutional element of the human mind because some men love some things and dislike others, while others like what is disliked by the former, and dislike what is liked by them, as that the element of worship is not a primitive faculty, because men's religious tastes and opinions differ. Unless appetite were natural, there could be no diversity even. No such idea could be entertained or conceived. And the very fact of such diversity, proves the point at issue, and leaves us to account for the fact of this diversity, just as we are left to account for diversity in appetites, opinions. Etc.

To illustrate still farther: A minister, or speaker, has the motive or powerful temperament, yet with none of the pathetic, together with large reasoning organs, and large conscientiousness, but small ideality, eventuality, and language. He is therefore a strong reasoner, and a good writer and theologian, yet he has no eloquence, no emotion, and no beauty of style, together with a most unfortunate delivery. Those hearers who are similarly organized, have their organs called out and gratified, and therefore like him much. But others who have an opposite organization, finding no food for their prevailing faculties, but seeing the full force of every defect, dislike him as much as the others like him—the one liking, the other disliking him, for precisely the same qualities. Another minister, having an opposite organization, will be liked by those who disliked the former, and disliked by those who like him. This shows why some men think a given man highly talented, while others, who know him equally well, think him a simpleton—why, in short, men differ in their taste, desires, pursuits, opinions. Still as this diversity of opinion in matters of taste, does not prove that there are no first principles of taste in things, or faculty of taste in men, Etc., so, the corresponding diversity of opinions as to the character of a God, does not prove that there is no primary element in man for the worship of God.

Should a picture, perfect in every respect, be hung up for inspection, if the beholder have the organ of size only, he will take cognizance of the Proportion of its parts and admirable Perspective

Only, all its other qualities being a dead letter to him, because he has not the faculties that perceive or admire them. But, add the organ of colour, and he perceives a new beauty in the picture, namely, its rich and variegated shades, tints, hues, varnishes, Etc.; and is now doubly delighted because Two organs are agreeably exercised. Add large form, and a Third beauty now breaks in upon him, namely, the perfection of the Likeness, and the exquisiteness of Figures or Shape given to the persons and things represented in the picture. Add ideality, and still another source of beauty opens upon him—its richness of tasts, its admirable designs, its creations of fancy, its perfection and harmony of parts. Add causality, and he sees the Moral taught and the Sentiment expressed in it, and so of the other organs. His views of the picture are more and more perfect, and his delight greater, and still greater, by every new organ added.

So of Judgment. The man who has large colour, is a good judge of colours, but if causality be small, he is a poor judge of ways and means; but he in whom causality is large and colour small, is a good judge of plans, ways and means, the feasibility of measures, and every thing requiring the exercise of causality, but a poor judge of every thing appertaining to colours. If ideality be large and constructiveness be small, his judgment of poetry, propriety, and matters of taste, will be good, but of mechanics, poor. If size be large and conscientiousness be small, he is a good judge of bulk, and the weight of things by looking at them, of height, perpendicularity, Etc., yet a poor one in matters of right and wrong. If one's perceptive organs and acquisitiveness be large, and conscientiousness and causality be moderate, his judgment of the value of property, the qualities of goods, a good bargain, or horse, or any thing appertaining to those organs, will be good, but of moral reasoning and of what is Right between man and man, poor indeed. But he who has *all* the organs fully and evenly developed will take consistent and correct views of all subjects, have good judgment about every thing, and entertain comprehensive and consistent opinions. This principle of Phrenology is clear, and its application universal. Hence the Phrenological developments of man, tell us what is the colour of the glasses through which he looks, and what kind of judgment is poor and what is good,

Now let us apply this principle to the religious opinions of mankind, for it holds equally true of his religious judgment, feelings, and opinions. Veneration worships God, but the other organs colour our views of the character and attributes of God. Thus, the ancient Greeks and Romans had large veneration, and were very religious, but their other moral organs were small, and their animal propensities were strong, so that they worshiped gods of various animal passions. Their large veneration, combining with their very large amativeness, worshiped a venus, or the goddess of love and

beauty; combining with their very large combativeness and destructiveness, worshiped a Mars, or the god of war, and carnage, and blood; with their powerful alimentiveness, worshiped a Bacchus, or the god of feasting, revelry, and wine; with their large acquisitiveness, worshiped the god Terminus, who guarded their boundaries, and protected their goods from pillage; with large secretiveness, worshiped a Mercury, or the god of cunning, finesse, duplicity, theft, Etc. But they had large intellectual organs, as well as powerful, unbridled passions. Hence, they worshiped a Jupiter, the great director and manager of the universe, and the governor of the gods; but a god full of most disgusting amours, most vindictive and revengeful, without moral principle, and swayed by a power of animal passions as much above that of mortals as he himself was rated superior to them.

And now, ye sectarians, do ye see why ye differ and quarrel about religion? Your Organs differ, and this diversifies and distracts your religious views and feelings. One sect has one set of organs, or looks through glasses of one colour, and another sect has on glasses of another colour, and both are looking at the same object and quarrelling about its colour. One has got on green glasses, and is stoutly contending that God is Green; another, with yellow glasses on, is as stoutly contradicting the Greenness* of the Deity, and maintaining that he is Yellow. But the Atheist has black glasses on, which shut out all light, and therefore he maintains that there is no God, because he can see none. Foolish all. Take off your glasses. Look at God with the natural eye of fully and evenly developed moral organs, and you will "behold him as he is," and "worship him in spirit and in truth."

In accordance with this principle, each modern religious sect has its own peculiar set of phrenological developments, which harmonizes perfectly with the peculiarities of its creed. To show minutely what developments characterize each, and their departures from the only true standard of religious faith and practice involved in this principle, would be to thrust my face into a hornet's nest of the worst character, which is unnecessary, yet I will give a few illustrations. Universalists almost invariably have large veneration, combined with predominant benevolence and adhesiveness, and moderate destructiveness, and hence they adore God for his Goodness mainly, and dwell in glowing colours upon his Love; while the old-fashioned Calvinists usually have large veneration, with predominant self-esteem and firmness, and large conscientiousness, and accordingly adore the Sovereignty and unbending Justice of God.

MISCELLANEOUS DEPARTMENT.

Gems of Thought.

Kindness has converted more sinners than either zeal, eloquence, or learning.—[F. W. Faber.

All beauty is truth. True features make the beauty of a face; and true proportions the beauty of architecture; as true measures that of harmony and music.—[Shaftesbury.

“The cheerful are the busy. When trouble knocks at your door, or rings the bell, he or she will generally retire if you send word you are engaged.”

True generosity does not consist in obeying every impulse of humanity, in following blind passion for our guide, and impairing our circumstances by present benefactions, so as to render us incapable of future ones.—[Goldsmith.

Living, I shall assert the right of free discussion! Dying, I shall assert it! Could I leave no other heritage to my children, I will leave them the heritage of free principles and the example of a manly and independent defence of them.—[Daniel Webster.

To be a philosopher is not merely to have subtle thoughts, nor even to found a school; but so to love wisdom as to live, according to its dictates, a life of simplicity, independence, magnanimity, and

trust. It is to solve some of the problems of life, not only theoretically, but practically.—[Thoreau.

Is It Right.

“Is it right for men who call themselves Christians to pray, “Lead us not into temptation,” then needlessly expose themselves to the influence of drinks which have tempted and ruined thousands?

Is it right for men to ask God to “give us this day our daily bread,” and then support a system that licenses men to destroy the good grain by converting it into body and soul destroying drinks?

Is it right to build churches, chapels, and schools, to help to save the people, and at the same time license men and women to open shops in which liquor is sold that will destroy the people?

Is it right to license a man to sell drinks which will make people drunk and then fine men and women for getting drunk?

Is it right to say we can't make people sober by law, when all over the country, in our jails, thousands of criminals are constantly made sober by law?

Is it right to profess to be sorry for the evils which spring from intemperance and at the same time be indifferent to the

success of the Constitutional Amendment which will go to the root of the trouble, and will remove the cause?"

Virtue and Vice.

VIRTUE and VICE belong to no particular creed or sect. They are not the absolute rights of any particular rank or station in life; but are governed by the dispositions of the mind, and the organic nature of the individual whose life and character portrays it. Neither our station in life, our profession or our belief alone, is sufficient to render us truly virtuous. To be virtuous we must be truthful, to be truthful we must be honest, to be honest we must be just; to be just: we must do to others, and say of others, under all circumstances as we would have others do and say of us. Virtue never stoops to do a mean thing; never speaks unkindly of any-one, never thinks evil of any-one without a cause; never seeks to take the advantage of another by any undue measures; always speaks the truth; never dwells upon the dark side of things, but is always looking for the light. VIRTUE is ennobling in its tendencies, purifying in its nature, and always beneficial in its results. Whilst VICE is demoralizing and degrading in its tendencies, poisonous in its nature, and always disastrous in its results. Let VIRTUE ever be our object and aim through life, and it will increase our happiness, render us a benefit to society, and command for us the

respect of our fellowmen. —Ed.

The Tattler and the Slanderer.

It is hard to determine which of the evils are the most disastrous; GOSSIP or SLANDER. One maliciously perverts the truth, and defames the reputation of the innocent, while the other scatters the seeds of discord by a breach of confidence. Both are ignoble and unworthy the countenance of a CHRISTIAN. Any one who will betray the confidence of another (even though the circumstances under which that confidence was placed may have changed and the friendship which existed become divided) is neither a GENTLEMAN or a LADY. And if the news carried (whether true or false) has a tendency to injure the feelings, of the person to whom it is conveyed, the gossip is as much an enemy to the second party as to the third; however strongly they may pretend otherwise. SLANDER openly blackens the reputation of the innocent and attracts public attention to the investigation of facts, with the possibilities of redemption; while GOSSIP secretly gnaws at the vitals of all true happiness and forbids a possibility of an open investigation. Both have a destructive influence, and are coe-workers in one common fraternity of all that's evil and detrimental to the wellbeing of society. —Ed.

ECCLECTICISM, THE PROTESTANTISM OF MEDICINE.

The Eclectic School Its Only Exponent.

A Paper Read Before the Eclectic Medical Association of Pennsylvania at Its Eighteenth Annual Meeting, Held at Franklin, Pa.

BY J. R. BORLAND, M. D., FRANKLIN, PA.

PROTESTANTISM, as generally understood, means the reformation instituted by Luther and his coadjutors, against the dogmas and teachings of the Church of Rome in religion, and her domination in civil affairs, which led to the separation of Church and State, or rather the freedom of the State from the domination of the Church. It was a protest not only against one, but all the wrongs of the church against humanity.

Medical Protestantism had its advocates inside as well as outside of the profession. Those inside hoped to reform it, as did Luther the Church, and were ostracised. Others despairing of reformation, left it, and with them became the Protestants of medicine, the eclectics of yesterday and to-day.

Although religious or political issues should not be dragged into the domain of medicine, yet it may be well to imagine how medicine has been affected thereby, and what relationship exists between medicine, Church and State.

During the early ages, the practice of medicine was in the hands of the priests, and for many centuries the church dominated the world, not only in medicine, but every other walk of life; but from the beginning of the Christian era, medicine has been gradually slipping from the priests into secular hands, although the church exercised more or less domination over it, especially of that branch which existed contemporaneous with it, which some are pleased, in these days, to call REGULAR, and medicine was divested of priesthood, but PRIESTHOOD retained the CRAFT thereof.

In Europe medicine was never able to absolve itself from the dicta of the church. In the fourteenth century the Roman Catholic Church restricted the practice of medicine solely to educated physicians. It proclaimed, "that any woman that dared to heal others without having studied was a Witch and should therefore die." (Michelet's *Witches of the Middle Ages*, p. 15.) During the reign of Henry VIII., Parliament enacted that practitioners were "to be licensed by the Bishop of London or the Dean of St. Paul." (Knight's *History of England*, vol ii., p. 498.)

During the long reign of the church, the "Dark Ages" supervened, the inquisition was established; ignorance, superstition and bigotry kept pace with the power of the church; Wars were instigated, kings dethroned, states with their people destroyed, heretics tortured and put to death, or incarcerated, never to see friends or the light of day!

Massacres were invoked and perpetrated, all in the interests of the church and the name of religion! Human selfishness ran riot; none were safe: the foundation of society seemed about to break up and the gates of hell about to open to engulf a helpless world! The practice of the teachings of the Christ had no place; the brotherhood of man no advocates; the liberty of the glorious gospel was a myth, even in the church which professed his name!

The medical profession became imbued with the malevolent and relentless spirit of its foster mother, and still cultivates it in these modern times and in this free? land!

Then came the Protestant Reformation, with its basic principle expressed by Luther: "Private judgment is the right and duty of every man," and "the mightiest movement in the thought of mankind, since the rise of Christianity over the ruins of paganism, began," and not only religious but civil affairs, except medicine, were imbued with and manifested the spirit of freedom from the rule of the sceptre, mitre and fagot: and the domination of the church over the minds and bodies of men was broken.

Our forefathers brought this spirit, these principles of freedom with them, to this, then New World, where was put

forth another declaration. "The right to life, liberty and the pursuit of happiness," both corroborating the compliments of the Golden Rule, and upon these divine ethics the structure of our American government was built. Medicine seems, however, to have been an exception, as it brought with it the same intolerant spirit which had pervaded the church, and, with other incompatibles of a republican government, was tolerated untill it has grown to be an insolent dictator, anti-American in spirit and action.

In this land the medical profession (regular branch) must absolve itself from this spirit of intolerant domination, become imbued with and practice American freedom, change the firm name, or quit business. The church code of human rights, on which that of the Old School is based, is being torn to pieces, and a diviner one, which recognizes the fatherhood of God and the brotherhood of man, is being instituted. Medical intolerance will be relegated where it belongs, with other dead issues. "Mankind cannot be scourged back to slavery." The power to do that has passed forever from the Church, State and medicine. PROTESTANTISM, evolution, pervades and leavens all.

PARALLELISM OF OLD-SCHOOL MEDICINE AND THE CHURCH.

One well-informed in ecclesiastical and secular history — *th.* of the Church of Rome, of the persecutions she waged, of her copyist and rival, the Established Church, and the persecutions it waged against Covenanters and Non-Conformists, and who will compare with them the history of medicine in Europe and this country, cannot but be struck with the similarity and parallelism of Allopathy with the church of these and later times, in its aims, bigotry, domination, and self-asserted infallibility. Its intolerance of all who will not bow to its golden calf (code of ethics), whom it is pleased to call irregulars, and would consign to professional death, without benefit of clergy, as the church treated her heretics and dissenters in her most powerful and oppressive days!

FROM THE PROGRESSIVE THINKER.

TO BE CONTINUED.