

PSYCHOLOGICAL DEPARTMENT.

Second Sight.

IN the west of Scotland, amongst the Ayrshire hills, lives an engineering inspector of pure Highland descent. He and his family are well known to me, as I was one of the engineers connected with the works still under his charge. The youngest of his three daughters is normally healthy, merry and witty. At times, however, she evinces undoubted psychic faculties of a high order. And it may be noted that she has all her life shown a strong aversion to meat—in fact, she never eats meat at all. Her diet is simple and pure. On one occasion she informed an Edinburgh doctor, when in Ayrshire, that on his return to Edinburgh he would be called upon to visit a patient in the Stockbridge district, and that he would have to cross an old wooden bridge to reach her. It happened that Stockbridge was not near his usual circuit to patients in Edinburgh, and before his return to that city, a few days afterwards, he had forgotten all about it. But suddenly summoned to attend a patient, he found himself crossing an old wooden bridge. In a flash he remembered the prophecy, and simultaneously realized that he was in the very center of the Stockbridge district.

This shows the possession of clairvoyant prescience by the young lady in question, and not mere thought-transference. It is scarcely necessary to add that she herself knew no one in Stockbridge, and had really no connecting link whatever to lead her to such a statement except the presence of the doctor at her father's house in Ayrshire.

On another occasion she informed the members of the family at breakfast that I was on my way from Edinburgh to the works adjacent to her home, and that I had on a grey check tweed suit. I had not had time to inform her father of my intended visit to the works, but sure enough, within three hours or so I arrived in a dog-cart at the works dressed as she had described.

A friend of mine, belonging to Edinburgh, who has been in

Florida, U. S. A., for some years past, had run over for a holiday in the summer of 1887, and happening to visit the works he had formerly surveyed had occasion to spend the evening at the above house. It was a Saturday evening. The conversation had been drifting somewhat toward mesmerism or similar topics, when this young lady, without any warning whatever, went off into what might be termed, the abnormal condition of waking trance.

She proceeded to describe minutely what was going on at the time in the Florida plantations—much to Mr. S.'s amazement. Then she passed from that to his father's house in Edenburgh, the rooms and occupants of which she detailed accurately. Then she commenced the relation of a fire which was taking place. It was in Newcastle. "O! there are two men killed!" she cried. Again, she proceeded to recite to Mr. S. the contents of some letters she extracted from his pocket, though he did not remove the envelopes. Mr. S., who was totally unaccustomed to anything appertaining to the occult domains of nature, gravely assured me that at this stage of the proceedings his hair literally "stood on end." Then her sister quietly suggested that the supper was almost ready and almost immediately the change occurred, which placed her once more *EX RAPPORT* with her physical surroundings.

Now, one interesting point in the fore-going is the fact that the newspapers of the following Monday contained an account of a fire that took place at Newcastle on Saturday night, and detailed the fact that "two men were killed" at it. Again, there was actually no apparent connecting link between the personalities of any one present and the town of Newcastle. Another remarkable circumstance is the ease and naturalness with which she passed into and out of this abnormal state, neither she nor anyone else present knowing anything about the science or metaphysics of occultism. It would seem as if God does not depend on the teachings of dogmatic theologians for the eternal facts of nature. A simple, uncultured Scotch lassie can confound them all!—THEOSOPHIST.

From the R. P. Journal.

The Talent of Motherhood.

AN article in the NATIONAL REVIEW on "The Talent of Motherhood," contributed by Arabella Kencahy, M. D., pleads for such education and training of woman as will best fit her for marriage and motherhood. "She," says the writer, "who is best able to bring her faculties to a focus of mother-

hood is the most highly developed of her sex; she it is who has traveled along the right lines of progress; she it is whose education has been the highest. Though her nature never undergo the test, she who is most fitted for this marvelous function is the fittest of women in all life's other womanly functions." This statement is based upon the fact that the best motherhood is of paramount importance in the progress of the race, and that upon the wisest performance of its duties, the future of humanity depends. The author's observation and experience have satisfied her that an education which affords full development and cultivation of all the faculties, leaving no reserve power, can only have a bad effect upon the offspring whose vitality is thereby reduced and their resources exhausted, that the incessant strain of business, of professional life, or of active social exertion during the months preceding the birth of the child, must necessarily involve the expenditure of nervous forces essential to the growth of the embryo, and in consequence the child is born with an impaired constitution, physically, mentally and morally.

Noting the well known fact of embryology that the organism in its evolution before birth passes through all the phases from the lowest to the highest through which man has passed in acquiring his human characteristic, Dr. Kenealey says: "By analogy we may conclude that the child passes later through the stages of development man has assumed since he became distinctly human. It is not difficult then to imagine supposing the maternal power to fail, that the child's evolution may stop short, its human development be arrested on a lower plain, and an inferior type—antecedent to the age in which it is born—may be brought into existence. We are too ready to consider that if a child be born of strong constitution, the mother has fulfilled her duties; but supposing the child to be a healthy specimen only of a type lower than its parents, is there not, in fact, a further failure of parental responsibility than takes place when a child more sickly in constitution, yet morally superior is produced." The intimate relation between the mother and child is shown by the fact the woman often remains healthy so long only as the children to which she

gives birth are sickly, the date of the birth of a vigorous infant corresponding with the decline of her strength and health, indicating that nature's effort to produce a higher blossom has sapped the very sources of the mother's vigor.

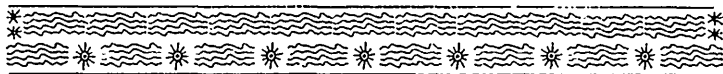
Far from being the insignificant function it is commonly regarded, that of motherhood is one by which every fiber of woman's nature is strung to the tension of a higher note and her faculties are strained to the effort. During a period when her physical and mental condition is fraught with such momentous consequences to her offspring and to society in general, any pursuit which strains her attention and absorbs her energies, preventing her meeting fully the responsibilities which she has undertaken, should be avoided; for it is inimical to good motherhood, is incompatible with the higher qualities in the offspring. While woman should not seek marriage as a means of support, yet when love draws her into married life, she should be ready to give up for a while to some extent that independence which is inconsistent with mother—power—with the faculty of good motherhood. The NATIONAL REVIEW writer does not ask that woman be relegated to the position which she held in the past, but that in the excitement of new independence, she shall not forget her great trust—the well being of her children and through them of the race.

According to Dr. Weir Mitchell, this writer says, only about one American woman in a hundred is physically fit for motherhood. She adds "we who from the restlessness and overwork of our lives to day sit with the spectre of nerve exhaustion ever at our board, are rapidly approximating to the physical conditions of our American cousins." Multitudes of constitutions are being wrecked by physical and mental overstrain, by over-education which exhausts nerve power and demagnetizes the blood, as the sallow skins nerveless faces, lustreless eyes and heavy anæmic lips, sufficiently attest. When girls are coming into womanhood their powers are overtaxed, health of mind and body is lost, spontaneity and originality under a high pressure system are crushed out and womanhood in its immaturity is dwarfed. The remedy and relief must be sought in the education that develops and cultivates the nat-

ural faculties instead of substituting for them "neuter attributes artificially formed." Dr. Kenealy holds that the function of motherhood will in the future be regarded as "immeasurably superior to those small talents of tongue and hand which are now considered as of so much greater worth." The talent of motherhood will, she believes, be more than any other coveted by woman and honored by men.

The paper is thoughtful and suggestive. The reference to the arrestation of the development of the child while it is in a stage below the point which under favorable circumstances it would reach, has not hitherto been considered in the discussions of antenatal conditions. As far as it goes the paper is well reasoned and sound, but it does not go far enough. The "talent of motherhood" in a high degree of cultivation must concern itself not only with embryological conditions and development; it must wisely select the fathers of the children upon whom so much thought and care are to be bestowed. No power of motherhood can overcome the defects of imperfect fatherhood. Physical intellectual and moral health in the father is not less, is perhaps even more important than all the care and precaution of which Dr. Kenealy speaks. Is enough known in regard to the physiological and psychological characteristics and conditions in both the father and mother, the combination of qualities necessary to the most perfect marriage, and the best offspring for it to be the basis of any method of selection better than that which now prevails? Much less is accurately known on this subject than should be, than will be in future; but what is known of the laws of heredity, should be sufficient to make women who aspire to the highest motherhood include physical health and mental and moral soundness in the father of their children as among the most indispensable conditions of marriage and parentage. And in the good time coming, men who assume the responsibilities of fatherhood will be more sensible than many are now in selecting those who are to be mothers and teachers of their children.

From R. P JOURNAL.



Hypnotism.

One of the Mysteries

The Marvelous Powers of Mr. Bell.

HE CONTROLS A MANIAC—HYPNOTIZING ANY ONE WITH EASE—HIS EXPERIMENTS IN PHILADELPHIA—EXPERIMENTS WITH A BURNING IRON.

TO THE EDITOR:—Hypnotism, though many claim to explain its nature, is one of the mysteries of creation. It baffles all the efforts to fully analyze its nature. It is beyond solution, beyond comprehension! As related by the *New-York Journal* when Mr. Bell was in the height of his power, as manager of the gigantically successful rubber company and treasurer of the great china concern, he was wont to show his wonderful power as a hypnotist to a favoured few friends.

His publicly-performed mysteries, and whose telling gave rise to the rumor that he had supernatural powers, began when "Ike" Hutchinson, a teamster in his employ, was taken ill of chills and fever.

He had taken a drug recommended by some friend, and which, instead of curing him' made him a raving maniac. He dashed into the rubber works one day, so the story is told, with an ax in his hand and wildly shouted that he was come to kill some one in the place which his fever and drug-rattled brain made him fancy was his deadly enemy.

"The maniac stood in the big jail-yard, with the deadly ax in his hand," said William McIntyre, a fellow-employe, yesterday, "and there wasn't a man of us that dared to go near him. We expected every moment that he would charge on us, and we were debating what to do. While were standing in uncertainty Mr. Bell came into the yard.

"Look out for Hutchinson," I said to Mr. Bell, 'he is liable to kill you,'

"I am not afraid," he rejoined. 'Every one of you stand back.'

"Then we saw Mr. Bell walk quickly up to where the maniac stood. We saw the ax flash as it was raised with deadly menace. We expected every moment that the maniac would bury it in Mr. Bell's brain. Mr. Bell got within a few feet of Hutchinson before he made a move. Then he looked the crazy man in the eye, and in a calm tone told him to go home and go to bed, and that in the morning he would be cured.

"To our utter surprise," said Mr. McIntyre, "Hutchinson walked like a man in a dream to his home near the works and the next day reported for duty. He was entirely cured just as Mr. Bell said that he would be."

MANY OTHER MYSTERIES ACCOMPLISHED.

But this is not all of the wonders that Mr. Bell was enabled to perform. To a party of friends that made a visit to the works, he once showed his wonderful powers.

An employe, who was about thirty years of age, and who was of perfect physical development and didn't know what "nerves" were, was brought into the room and placed blindfolded and with his back turned to Mr. Bell.

Then Mr. Bell would prick himself with a pin, and the blindfolded young man would cry out with pain and would clap his hand to the spot on his own body which Mr. Bell had punctured in his own person.

An onlooker, fearing collusion between the operator of the mysterious power and the employe asked Mr. Bell to allow him to prick his body at will. Permission was readily given and the results reached were the same.

Another remarkable circumstance is related when a book containing some important business records was lost from a safe in the Trenton China Company's stores. Mr. Bell threw one of his employes into the hypnotic state and told him to "find the book."

The lad, when in hypnotic slumber, so to write, walked directly to a big pile of books standing in one corner of the office, and behind which he found the missing book, where some careless person had dropped it.

SCIENTISTS HEAR OF MR. BELL.

The story of these wonderful tests came to the ears of Professor Horatio Wood, of Philadelphia, whose connection with the medical college attached to the University of Pennsylvania, is an earnest of his professional standing.

Professor Wood is one of the deepest students of hypnotism in America, and ranks with Professor Charcot and Dr. Vosin, the two great Parisian students of the new agent, gift or power.

Professor Wood wrote to his friend, Dr. J. W. Ward, who for twenty-five years has been superintendent of the State of New Jersey Insane Asylum, situated a few miles from Trenton, and asked him if he could induce Mr. Bell to go to Philadelphia and give an exhibition of his powers.

"I am not aware that I am a hypnotist," Mr. Bell is quoted as saying when the request of Professor Wood was repeated to him. "Whatever power I have I always have had since boyhood, but if science will be benefited by what I can do I am willing to go to Philadelphia."

MR. BELL AT PHILADELPHIA.

One night last winter there was a notable gathering of physicians at Professor Wood's house in Philadelphia. In addition to Dr. Wood, Dr. Ward, of the State Insane Asylum; Dr. John Kirby, of Trenton; the celebrated Dr. Agnew, of Philadelphia, who was the late President Garfield's physician, and a half-dozen lesser medical lights were present.

"We are here, gentlemen," explained Professor Wood, "to judge under favorable circumstances the power of hypnotic action held by Mr. Bell, of Trenton. Mr. Bell is a wealthy, cultured gentleman, of high social position, gifted with a power that all physicians know exists, but that none can definitely explain. From his position we are confident that he will not try to deceive us by legerdemain acts, but we are further going

to place such safeguards around him that he could not deceive us if he would."

Mr. Bell was then asked if he could throw a subject into a hypnotic state and make him burn his flesh with red-hot iron, under the belief that he had been bitten by a mad dog and was cauterizing the wound.

"I never know what I can do until I have tried," replied Mr. Bell, "but I am willing to try this test."

Accordingly a young man, twenty-five years of age, and who is a member of the senior class of the University of Pennsylvania, was brought into the room. He was a perfect stranger to Mr. Bell, and while he knew (and had consented to be a subject in the interest of science) that some test was to be tried, he had not the faintest idea what the test would be or which gentleman among the party present was to try and place him in a hypnotic state.

Prior to the entrance of the young man to the room he had been examined by four physicians, who found him perfect in physical development, with nerves like iron, and as he is an "honorman" in his college class, his intelligence went without the saying.

Mr. Bell gave the young man one glance from his sparkling gray eyes, and then imitated the barking of an angry dog.

"Look out or he will bite you," he shouted to the young student, who jumped up with wild terror depicted on his face.

"There! there! he has bitten you on the arm," continued Mr. Bell, who was being prompted what to say by Professor Wood.

The student clapped his left hand to his right arm in agony, and exhibited all the symptoms of abject terror.

"The dog is mad!" shouted Mr. Bell.

"Take this red-hot iron and cauterize the bite."

With the remark Mr. Bell handed the "subject" a fire-poker that had been carefully, although stealthily, heated to a red-hot heat in a coal fire burning in the room.

The subject eagerly grasped the poker and held it to his right arm, just above the wrist, where he was told the dog bite was situated, until he had burned his flesh so severely

that the odor of charred skin floated sickeningly through the room.

Before he could seriously injure himself he was commanded to desist by Mr. Bell. After he was restored to his normal condition, almost the first words he asked was:

"How did I hurt my arm?"

When asked if he remembered anything about the mad dog, the student said that he had no knowledge of what had transpired.

MURDER DUE TO HYPNOTISM.

The talk of the gentlemen present then drifted to a celebrated French murder trial of a few years ago.

Two men had been arrested for killing an innocent young girl. They claimed to have been victims of a hypnotist, and that they did the murder under his suggestion.

Professor Charcot, of Paris, saved the necks of the murderers by testifying on the witness stand that it was possible for a hypnotist to suggest to a person in a hypnotic state that he must kill another; and that when a person was in a normal state he would commit such a crime.

The Philadelphia gentlemen hardly believed this testimony of Professor Charcot's, and for the purpose of seeing whether it was possible, a "hypnotic murder" was arranged.

A HYPNOTIC MURDER.

Another subject, equally as intelligent, and as physically perfect as the victim of a hypnotic mad dog bite, was brought before Mr. Bell, and he pointed to a revolver, after having placed his patient in a hypnotic state, which lay loaded with blank cartridges on the table.

"I want you to station yourself at one end of the room, and when Dr. Agnew comes in at the other end from the hall," exclaimed Mr. Bell, "I want you to rush for that revolver and shoot the doctor."

TO BE CONTINUED.

From the Progressive Thinker.

Turned Out to Die.

Turned out to die! The faithful horse
 You mounted twenty years ago
 A laughing boy, and galloped fast
 Amid the whirling flakes of snow.
 A better friend man never had
 Than Dobbin with the gentle eye;
 But now a stranger's in his stall.
 For you have turned him out to die!

How oft he drew the heavy wain
 To market o'er the winding road,
 And homeward, cheerily again,
 Pulled back of winter stores a load.
 And oft, bedecked with ribbons gay,
 To fairs, beneath the autumn sky,
 He drew a crowd of girls and boys—
 To be at last turned out to die!

Have you forgot the stormy night
 When little Ned was taken ill?
 The way to help was long and dark,
 Skirting the spectre-haunted hill.
 Old Dobbin failed you not that time,
 Though lightning cut the inky sky;
 He bore you to the doctor's door—
 And now he's been turned out to die!

And when your father, breathing low,
 Committed all things to your care
 He said, "Be kind to Dobbin gray,
 The good old horse has done his share."
 He never shirked before the plow,
 But drew it steadily, and why?
 He loved you all, and never thought
 That he would be turned out to die!

Oh, shame! call back the trusted friend,
 And shelter from the bitter blast
 The good old horse that's served you well,
 In happy times forever past.
 What if, when age has bleached your hair,
 Your children, without tear or sigh,
 Shall say, "You've served us long enough;
 Father, we turn you out to die!"

One touch of nature, it is said,
 Doth make the whole world kin, and now
 Call homeward from the meadow bare
 The old companion of the plow;
 Give Dobbin true the warmest stall—
 The one he graced in years gone by—
 He's been a noble friend to you.
 Beneath the old roof let him die!

The Tongue.

"The boneless tongue, so small and weak,
 Can crush and kill," declared the Greek.
 "The tongue destroys a greater horde,"
 The Turk asserts, "than does the sword."
 The Persian proverb wisely saith:
 "A lengthy tongue—an early death."
 Or sometimes takes this form instead:
 "Don't let your tongue cut off your head."
 "The tongue can speak a word whose speed,"
 Say the Chinese, "outstrips the steed."
 While Arab sages this impart:
 "The tongue's great storehouse is the heart."
 From Hebrew wit the maxim sprung:
 "Though feet should slip, ne'er let the tongue."
 The sacred writer crowns the whole:
 "Who keeps his tongue doth keep his soul."

—Cap Cod Item.

Boil it Down.

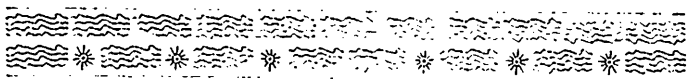
Whatever you have to say, my friend,
 Whether witty, or grave, or gay—
 Condense it as much as ever you can,
 And say in the readiest way,
 And whether you write on rural affairs,
 Or particular things in town
 Just a word of friendly advice—boil it down.

For if you go spluttering over a page,
 When a couple of lines would do,
 Your butter is spread so much, you see,
 That the bread looks plainly through:
 So when you have a story to tell,
 And would like a little renown,
 To make quite sure of your wish, my friend—boil it
 down.

When writing an article for the press,
 Whether prose or verse, just try
 To utter your thoughts in the fewest words,
 And let them be crisp and dry:
 And when it is finished, and you suppose
 It is done exactly brown,
 Just look it over again, and then—boil it down.

For editors do not like to print
 An article lazily long,
 And the general reader does not care
 For a couple of yards of song:
 So gather your wits in the smallest space,
 If you'd win the author's crown,
 And every time you write, my friend—boil it down.

DANIEL O. SALMON.



PHRENOLOGICAL DEPARTMENT.

Matrimony.

A LECTURE BY THE EDITOR.

CHAPTER II.

TAKE for instance the organ of Philoprogenitiveness (or Parental Love) which naturally attracts and calls forth our sympathies toward the young, and without which the helpless infant would often be considered a nuisance and the care and worry necessary in its attendance, would be regarded as a task and burden to those whose business it becomes to provide for its wants. But the development of this propensity renders it a pleasure rather than a task, and by a law of reciprocation which exists between those who have it large, and the innocent babe, the two become cemented; and as years roll on, (although there may often arise contentions and strife between parents and children, as a result of a deficiency or excess in other faculties,) those who have large Parental Love will never stand still in the defence of their young, against the insults or injustice of others. Hence as a guarantee of protection toward the young, a good degree of the propensity which we call Philoprogenitiveness is essential in those about to enter into the marriage relation.

Another propensity which is almost indispensable in securing domestic happiness, is that of Inhabitiveness (or love of home) without which the attractions of the domestic fireside would be lost, and the growing cares of family ties (which oftentimes forbids us to roam) would so eclipse the sunshine of life, that instead of singing that sweet song; "HOME HOME SWEET SWEET HOME," we should often regard it as a dark and dreary Prison Cell.

Again not only is it essential that those who would enter into the matrimonial state, should have a good development of Amativeness, Philoprogenitiveness, and Inhabitiveness; but connected with these domestic propensities there should be a good degree of Combativeness and Acquisitiveness, without which there will be but little ability or natural disposition either to provide for, or to defend, the rights of those we love. A person who has not Acquisitiveness sufficient to perceive and appreciate the value of money, is either liable to be a spendthrift, or to become lazy. And the person who has not Combativeness enough to stand up for their own rights, and the rights of those who are near to them by kindred ties of blood, or marriage, is not fit to become a husband, wife, or a parent.

But although I would advocate the consideration of a proper development of the domestic propensities, (and without which there will be but little congeniality between husband and wife, or parents and children) yet I do not desire you should understand that the development of the propensities alone, should be the standard by which we are to measure the qualifications of marriage. I regard the propensities as being the servants of love. And as I have said before "all true love being based upon the moral sentiments and intellectual faculties," it should be the governing motive in the conduct of those about to marry (if they would render their married life a happy one) to understand the relative development of the moral sentiments

and intellectual faculties, to the development of their domestic propensities.

Love itself knows no limits, is not governed or bound either by the domestic relations of individuals, families or nations: although combining with domestic propensities, under the marriage relations, a sense of justice and duty calls forth a vigorous response of love, to concentrate its forces upon these propensities to be faithful in our relations, and to put forth a special effort for the welfare of those who are nearly related to us by the kindred ties of conjugal relation. And when the propensities gain the ascendancy over the intellect and moral sentiments, the true principles of love becomes perverted, and prejudice at once renders us unjust, either to the world around us, or to those with whom we are more closely related by the ties of marriage. Hence while I am not an advocate of divorces, and believe that nothing can be more sacred than the marriage relations; yet I contend that the marriage contract should be no more binding than any other business transaction.

Whenever any individual violates its principles, fails to be dutiful, or there is an infidelity to the marriage vows in any respect, the contract at once should be null and void. We should not compel a woman to live with a man who is so licentious in his character that the elements of love is perverted and brought in subjection to the element of passion. If a man who has promised to love a woman, be obedient to the laws of morality, and protect his wife and her children, should violate that promise by becoming a drunkard, wasting his time and violating the physical laws of health or by the use of tobacco, until he makes himself disgusting by the use of the liquor and narcotics, she should not be compelled to live with him. Just as much right have they to compel a woman to live in a pig-sty as to live with a man like that.

Now I do not mean to say that we should marry and

at the end of six weeks or six months (if we are not contented,) to separate and try again. I hold that we should begin early to train and educate the youthful mind up to the importance and the great responsibilities arising from the marriage relation. We should prepare their minds while they are young and tender—whilst the child has got confidence in father and mother—before that confidence has been betrayed, before temptations surround them on every side, we should establish that confidence between parent and child which should enable the child to look upon the parents as the best friends they have in the world and the most interested upon all questions which pertain to the welfare of their children. Children should be taught to be familiar with their parents and not isolated upon any question pertaining to their well being.

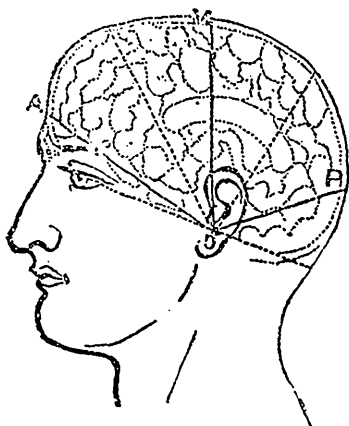
The very foundation of domestic misery arises from the fact that children have not had the proper instruction before the marriage vows are taken. False education and misconceptions of right and wrong, has led children to be ashamed to ask their parents anything pertaining to the marriage relation or the marriage vows. If the parents are wealthy and the child comes to the parent and says; "Father, I feel something in my nature, which I think is love. I love John Brown" "What you love John Brown! There is time enough for you to be thinking about loving anybody. What do you know about love?" "I do not know much, but I feel something in my nature which I believe is love." The father says "you are too young to talk about love," and he sends her off.

TO BE CONTINUED.

GROUPING OF ORGANS.

BY THE EDITOR.

HOW THE RELATIVE SIZE OF THE GROUPS OF
Faculties in the Brain are to be determined.



IN the first place we may draw an imaginary horizontal line through the head at the opening of the ear, letter C cut above, the center of which will be the anterior, or front part of the medulla oblongata, and the distance from this center to the circumference of any part of the brain will be the measure or size of the organs or faculties located therein. Hence learning first the average measurements of a full sized brain, then taking the measurement around the back part of the head from C P to C on the other side will determine the general development of the Domestic Propensities. Then in front of dotted line between M and P from C to C will determine the general development of the Selfish Sentiments. From C M to C will determine the general development of the Moral Sentiments. In front of dotted line between A and M will determine the general development of the Reasoning Faculties. Then around from C A, to C on either side will determine the gen-

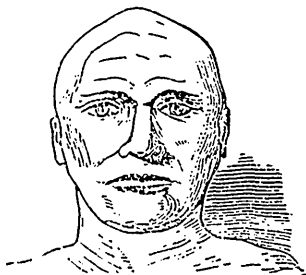
eral development of the Perceptive Faculties. Thus without troubling ourselves about bumps (as a great many people imagine,) we can get a general outline of the phrenological development of a brain by scientific and mathematical measurements. These general outlines of phrenology are so apparent in the likeness and character of mankind as to demand recognition and acceptance from the most skeptical, or those who may attempt to oppose its technicalities.

Here the question may be asked; "what are the average measurements of an ordinary developed head?" To which we answer, in a full sized head the circumference just over the eyebrows and above the ears is from 22 to 22½ inches. From the centre of the ears over the perceptive, C A, the measurement should be about 12 inches. Over the Reasoning Faculties, dotted line between A M, (page 151) it should be about 13½ inches. Over the Moral Sentiments, C M, it should be about 14 inches. Over the Selfish Sentiments, dotted line between M P, about 13½ inches. Over the Domestics, C P, about 10½ inches. The above figures are the average measurements of over twenty-five years practice and the comparisons of over Ten Thousand heads.

Comparative Phrenology.

Next to a knowledge of the size of the different group, should be an understanding of their relationship to one another, and their combined influence upon character.

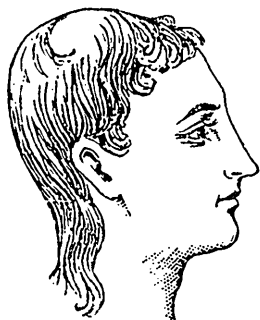
The Natural Language of Different Groups.



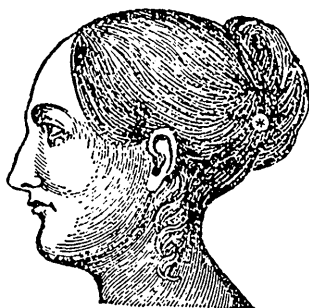
LARGE SELFISH PROPENSITIES.

Here we may ask; what are the natural function of the Selfish Propensities?

ANS.—The building up of self, as a result of Alimentiveness. The accumulation of property, as a result of Acquisitiveness. The defence and protection of our rights, as a result of Combativeness and Executiveness, and a provision for the future, as a result of Secretiveness.



Small.



Large.

Domestic Propensities.

Next we may ask; what are the natural functions of those organs in the brain which are termed the Domestic Propensities?

ANS.—The reproduction of species, as a result of Amativeness. The protection and care of the young, as a result of Parental Love. The union of society and the social improvements of the community and nation to which we belong, as a result of Conjugality and Inhabitiveness.



Large.

Selfish Sentiments.

Next we may ask; what are the natural functions of the group of Selfish Sentiments?

ANS.—A love of self, from Self-Esteem. A fondness for display and a desire to be thought well off by our fellowmen, from Approbation. And a hesitation to act, from fear of abjection and condemnation for wrong doing, as a result of Cautiousness.



Large.

Moral Sentiments.

Next we may ask ; what are the natural functions of the group of Moral Sentiments ?

ANS.—The administration of justice, and confidence in one another, as a result of Conscientiousness. Breadth and liberality of sentiment upon all subjects, a philanthropic spirit, and charity for the weak and fallen among society, as a result of Benevolence. A reverence for the good and great, and a desire for the moral improvements of mankind, as a result of Veneration.



Large.

Reasoning Faculties.

What is the natural use of the Reasoning Group.

ANS.—To trace the connection between cause and effect, as a result of Causality; and as a result of Comparison to compare, criticise and analyze the different parts of every subject, condition and circumstance by which we may be surrounded : thus by compar-

ing the past with the present, through analogical reasoning we may ascertain and provide for the probabilities of the future.



Perceptive Faculties, Large.

Next the question may be asked ; what is the natural use of the Perceptive Group ?

ANS.—To take cognizance of external objects, and look a head, as a result of Individuality. To measure distances, observe the laws of gravitation, and the density of organic structure, as a result of Size and Weight. To recognize the symetry and proportions of parts and the accuracy of lines, as the result of Form. To recognize the harmony of shade and beauty, as the result of Color, in fact to take into consideration the physiognomical appearances of things generally, and to become systematic in all our arrangements, as a result of Order.

Combination of Groups and their influence upon Character.

Although the development and legitimate functions of each Group of faculties in the brain have a tendency to the wellbeing and happiness of mankind ; certain combinations are detrimental to progression, civilization and the common good of humanity : while certain other combinations are productive of the wellbeing of society in general.

The Combination of the Domestic and Selfish Propensities.

In their development over every other Group, would inspire

in the minds of those so organized a spirit of selfishness, for the welfare of family and friends only; and would be likely to lead to prejudice and jealousy against all who are not related by the kindred ties of blood or marriage. Being ungoverned by Reason and the Moral Sentiments, such persons seem to have no conception of the rights of others, hence will be forever contending for the universal possession of whatever seems for their own good.

Combination of the Propensities with the Moral Sentiments.

Where the Moral Sentiments combines with the Selfish and Domestic Propensities, persons are apt to be very religious, but their religious nature being unenlightened, for want of a development of the intellectual faculties, (although they may manifest a great deal of zeal and earnestness for what they believe to be right in the sight of God and their fellowmen) their sentiments are very narrow. They are apt to manifest a great deal of bigotry, and are likely to endeavour to compel others to believe and conform to what their benighted Moral Sentiments has egregiously misled them to consider as being the "Will of God." And in contending with their fellowmen, either for possession of wealth or fame, they will be apt to attribute their success to the special providence and favors of an almighty power. Hence, with such a limited sense of justice and righteousness, actuated by a religious zeal, based upon the combination of the Moral Sentiments and the Propensities, without the regulation of the intellect; the history of the past has demonstrated that where such a combination reigned, the religions which have been established, intended to make mankind better, has actually made them worse—blood thirsty and cruel, in proportion to the earnestness of their belief.

Combination of the Selfish Propensities, Moral Sentiments, and the Perceptives.

Persons in whom the above combination is developed are usually very ambitious, as a result of their selfish propensities; very shrewd and keen observers of the circumstances surrounding them, as a result of their Perceptives; and are naturally zealous for the promotion of what they believe to be right as a result of the development of their Moral Sentiments. But in the execution of every purpose they manifest more craftiness than sound judgment, and are led more by impulse than reason; for while they are wide awake to their surroundings, they never seem to consider the motives underlaying phenomena, or reason as to the consequent results. Hence their conduct often becomes demoralizing in its tendencies, and leads to suffering rather than to the happiness of mankind.

Harmonious Blending of Groups.

Persons in whom all the different groups are well developed are, we think, the highest type of manhood nature can develop. They have the Perceptives which takes cognizance of all external forms, the Reflectives or Reasoning Faculties which compare, criticise and analyze the formations of matter, and the phenomena

of nature, as well as to trace the connection between the past and present, and by analogy to rationally conclude what are the prospects for the future. They have the Moral Sentiments, which desires the wellbeing of others, sympathies with suffering, and through the assistance of Reason administers consolation amid the darkest gloom and soothes the distressed in their deepest sorrow; whilst the development of their Propensities governed by Reason and Moral Sentiments, adds fervor to their zeal, vigor to their exertions and intensity to their feelings, as they press forward toward the mark of Civilization, Righteousness and Peace for all mankind.

Next to the development of different groups of faculties, and their influence upon character, should be an understanding of the development, influence and relation of the individual organs in each group.

The unity of Nature and the harmony of parts are manifested in every part of creation. Whether we contemplate the starry heavens above us, or delve into the rocks beneath, we learn that the harmony of nature consists in the adaptation of parts, and that the universe consists of so many centers, around which all other bodies revolve.

This we not only discover to be true from the science of Astronomy, but also in Geology, Botany and Physiology; and none the less so in the science of Phrenology. Each particular group has a special organ (like the sun in the solar system) around which all others centre, and for the promotion of whose welfare all the other faculties seem to concentrate their forces.

In describing the Selfish Propensities we intimated that their chief tendencies were directed toward self preservation; hence the central organ of the Selfish Propensities, around which all others blend their influences is the organ of VITATIVENESS OR LOVE OF LIFE. When large, this propensity seems to keep all the other members of this family group in constant service for its welfare. Acquisitiveness; is ever active in making provision for its support. Alimentiveness in preparing that which may be assimilated to the building up of self. Combativeness and Executiveness are called upon by Vitativeness to resist intruders and to break down all oppositions that it may have to contend with, internally and externally, mental and physical.

Where the organ of Vitativeness is small in individuals there is usually but little ambition—they become easily discouraged in business—care but little for their surroundings, and show but little disposition to resist disease, or death; and if Hope be small, there is a liability (in a moment of discouragement) of committing suicide.

TO BE CONTINUED.

MISCELLANEOUS DEPARTMENT.

Lying Natural to Children.

Some Things Parents Should Understand
Before Dealing With the Habit.

"Every child lies. Every imaginative child lies as naturally and as frankly as he plays. The problem of parents is to correct the fault, and if this is to be judiciously done the parent must take pains to understand first the phenomena of lying and secondly the character of the child, says the New York World.

A lie, said Queen Elizabeth, is simply an intellectual device for meeting a difficulty. Some lies are so, but not all. When a child finds that a certain statement will accomplish a much desired purpose he makes the statement precisely as a grown man uses a tool. He is at no more trouble to ask himself whether the statement is true or not than the man is to read the name of the maker of the tool upon its blade.

This is especially true if the statement promises escape from a dreaded punishment. It is very necessary, therefore, for parents to remember that some children are much more

appalled by a prospect of punishment than others; also that the desires of some are far more insistent than those of others. If these facts be not heeded discipline will fly wide of its purpose in correcting the fault of lying.

But the most difficult case to deal with is that of the highly imaginative child. He lies, not for gain, not to escape punishment, not to accomplish cherished purposes, but simply because he cannot help it. His imagination is so vivid that it is really very difficult for him to discriminate between objective fact and subjective reality, between what he imagines and what he knows. The one is almost and sometimes quite as vividly impressed upon his mind as the other. The one seems to him as much a matter of fact as the other.

His case is not unlike that of one in delirium, whose imaginings are very painfully real. In delirium the partition wall in the mind between objective and subjective impressions is broken down; in the case of the imaginative child that wall has not yet been built up.

There is no element of de-

pravity in the lying of such children. It is not an index of immorality. It is merely the natural exercise of instincts as yet untrained in self-control and unrestricted by the education of the mind. Unfortunately the problem of correcting the habit and preventing its becoming a canker of character is usually dealt with very ignorantly. The parent sets out with the assumption that a lie is an immorality of fixed turpitude, without reference to the age of the person telling it. The assumption is as dangerously unsound as it would be if the false statements were made by a patient in brain fever.

When the child lies the problem of education is to teach discrimination between fact and fancy and to implant moral principles, so that the practice of lying shall not be continued into manhood, as the statements of some persons suggest that it sometimes is."

Old-Fashioned Honesty.

"A new defalcation is announced nearly every day. A bank president has been using the funds of the bank; a cashier has been dipping into the deposits; a teller has forgotten the distinction between his own and other people's money; a bookkeeper has kept some-

thing besides the books, and something which he ought not to have kept. All these crimes are committed in the undue haste to amass wealth, and the soul is risked for the sake of the body. The significant question is forgotten: "What shall it profit a man if he gain the whole world and lose his own soul?" The fruit of all this dishonesty is that unhappiness is brought home, not only to the man, but to his family. Pecuniary ruin brings with it, under such circumstances, moral destruction and disgrace which cuts to the quick. Parents, children, brothers, sisters, friends—all suffer. How much better is old-fashioned honesty? "Slow but sure" is a very safe motto. Nothing can ever compensate for doing that which, if known at the moment, would entail upon you dishonour and disgrace. Write honesty over your door, paste it on the head of your bed; look at it the first thing you do every morning and the last every night. Abide by it and it will help you in time and eternity."

Vital Statistics.

The Smart-Looking Tramp Got Filled
With Them.

He was such a smart-look-

ing tramp that the woman in the back yard, when he appeared, thought he was an agent of some sort.

"Good morning, ma'am," he said glibly, taking off his hat.

"I don't want to buy anything to-day," she replied, busying herself with a clothes-line.

"I am glad of that, ma'am," he chirped, "for I've got nothing to sell."

"Ain't you an agent of some kind?" she inquired, her women's curiosity getting the better of her.

"Thank a gracious heaven, ma'am, I'm not," he replied fervently.

"What are you then?" and she began to back and fill.

"I'm a collector, ma'am."

"We don't owe anything," she said, nervously.

"You should be grateful for that, ma'am, but you are mistaken in me again; I'm not that kind of a collector."

"No?"

"No, ma'am, I'm a collector of vital statistics."

"Going to take the census again," she inquired anxiously.

"Wrong again, ma'am. Its only plain, every-day vital statistics I want."

"What do you mean?"

"Vital statistics, ma'am, vital statistics; bread and meat and perhaps pie or cold puddin', ma'am, to put it in

the vernacular. That's the only vital statistics I'm after, and they're very vital ma'am, for I havn't seen one for twenty four hours."

"Oh," she exclaimed with a sigh of relief, and he went away loaded with statistics.

Wit and Wisdom.

"The devil's husks never make anybody fat,

Self-conceit, is a rope the devil never lets go of.

Preaching that is aimed at the head hardly ever strikes the heart.

If it were not for hunger some men would never do an honest day's work.

There is no bigger coward in the world than the man who is afraid to do right.

It is hard to find people in misfortune who will not tell you that somebody else was to blame for it."

Sentences Passed by the Judge.

"The only separation is in thought.

A literary writer is always rich—in expectation.

The dart of suspicion is instantaneous death to an ideal.

Better the cold water of independence than the wine of obligation."

The Fakir.

The Meaning some People Attach to this Word.

A SOMEWHAT remarkable preacher, in one of his remarkable discourses delivered not long ago, confesses : " That word 'fakir' sticks me every time. I couldn't find it in my dictionary. I hardly know what it means. I thought it contained the idea of deception and dishonesty and was synonymous with 'fraud,' but I have heard Talmage called a fakir, and Sam. Small and Sam. Jones and a host of other good men."

Such a pathetic admission justifies an attempt to throw some light on the various shades of meaning this word has of late years assumed. And these may all be traced without much difficulty to the habits and characteristics of the Eastern dervish, which in the Arabic is rendered fakir "the sill of the door," or one who begs from door to door ; for while the original fakir was a strict ascetic and under the vow of poverty (a rule of the Eastern religious order of fanatics to which he belonged), he also claimed the power of interpreting the spiritual or mystic side of his religion. And this power enabled him to discover, by some esoteric means, that it was not necessary for him to give up his private property to keep his vow of poverty. The same mystic power at length established the maxim among these poverty stricken fakirs that "The seeker of gain is the friend of God." It also revealed the fact that they could be more successful in thus showing their friendship for God by exercising their mysterious gifts in other ways than in interpreting scriptures. Hence the fakir became an itinerant juggler, skillful of feats of legerdemain, famous in effecting miraculous cures of the sick, and apt at making fraudulent sales of goods. To find people to exercise his arts upon it was necessary for him to attract attention. This he did by public

fire-eating exhibitions, by rolling head over heels for hundreds of miles, or by wandering about in the c'oths in which he was born with unkempt hair twisted into a turban. Nor could these methods for showing a friendliness toward the Almighty be questioned, for the mystic power of the fakir also freed him from all authority save that of his spiritual guide, or of Allah himself, speaking directly to his soul.

From this description of the Eastern fakir, it may be seen that he was spiritually enthusiastic, intellectually subtle and morally selfish. His spiritual enthusiasm and intellectual subtlety were the cause of peculiar results when combined with the selfishness of his morality. The combination was productive of a character of great energy, with a readiness to undergo much personal inconvenience for the purpose of attaining prosperity or acquiring influence and popular applause. Finally, the man with this object in view habitually resorted to cunning schemes, subtle devices and other questionable, if not dishonest, ways of furthering his aims, justifying himself by clever excuses and selfish constructions of moral obligations. He was, in short, what we would now call a schemer or sharper. "Schemer" is, possibly, too mild; "sharper" is, possibly, too strong to be used as a synonym of what we now generally mean by "fakir." Still, between the two, or in companionship with both, our benighted preacher might find light. This interpretation excludes the common sleight-of-hand man who may be found at our own country fairs, or on the street corners of our small towns and villages, disposing of his soap cakes or "gold" rings wrapped up in ten dollar bills, which suddenly vanish when the package is opened by the speculative purchaser, as it does the professional magician who displays his powers upon the stages of our most respectable theatres. These two classes may be distinguished from the class above specified by the fact that they profess to be nothing but what they appear. If the wide-

mouthed countryman is disappointed in not finding the ten dollar bill he is *sure* he saw wrapped up with the "gold" ring, and for which he paid twenty-five cents, he has no one to blame but himself. He was simply defeated in trying to beat the fakir at his own game—to get something for nothing. Then the professional magician is simply a honest entertainer of those who pay to see his exhibition of skill. Both may be honest enough in their way and quite easily distinguished from the fakir who does not profess to make jugglery the occupation of his life. It is a thing incidental to his legitimate avocation. He indulges in it merely for the purpose of advertising himself or otherwise advancing the interests of his more respectable calling.

It is this phase of the word our preacher evidently finds it so hard to grasp, judging not only from its public admission upon the occasion above referred to, but also from the different schemes he seems to be constantly keeping on foot in connection with his professed avocation of preaching the Gospel.—*The Toronto Factor.*

To Our Patrons.

WITH our next number we shall commence VOLUME TWO so as to make each year a complete volume. Those having subscribed for one year from our first issue in July 1891 will receive six months publication in 1892. Those who have subscribed for six months only, will remember that their subscription ends with this number of the Magazine. Trusting that the Magazine has been of sufficient interest in the past, to warrant its support in the future; we shall be pleased to have a renewal of all subscriptions that have expired with the December number. And in order to help the progress of our Magazine we shall be pleased to get yearly subscriptions from those who have given it a six months trial. We desire also, that all interested in the advancement of such thought as our magazine contains, will interest themselves to get other subscribers: that by so doing it may be made mutually profitable to publishers and subscribers.