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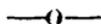
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PSYCHOLOGICAL DEPARTMENT.



Superstitions.

From the LABOR ADVOCATE.

"ON Queen Street the other day, a boy who stood in the center of the side walk caused two young ladies proceeding city wards to separate. They would have passed him, one on either side; in fact they had already done so when one of them stopped short, turned, and walking around the boy, rejoined her companion. I could not understand her action until I remembered that there is a superstition to the effect that if you allow anyone or anything to come between you and the person you are walking with, some dire consequences will follow. Just what they are I don't recollect, but they are similar to those resulting from going under a ladder, coming back for something you have forgotten, putting an umbrella or parasol over your head in the house, and many other similar absurd things. You say hardly anyone believes in these things now-a-days, but if you will just think a minute or two, you will remember the little superstitions which you have a sort of a sneaking belief in, and which many of your friends share. If not one thing it is another that we do not care to do because "its unluck," and on account of some strange coincidence we have heard or know of, we foolishly are influenced by them. This is both wrong and hurtful, and we should endeavor to get over follies of this kind. How can any act of that kind cause good or evil fortune? There can be no possible connection between the two, and the sooner we get rid of all such foolish notions the sooner we will attain to that confidence in our power to shape our own destiny which is our birthright."

In the above article there are a few suggestions bearing upon psychology which are worthy of notice. The first suggestion is the fact, that people in every station in life, are more or less influenced by some pet superstition, which in some way

or other is detrimental to our progress, or unbecoming to the magnanimity of our manhood. It seems to me, in order to make these suggestions practical, and of any lasting benefit to humanity, there is something more required than the mere suggestion of evil, and the necessity of overcoming such follies; it is important that we understand their relation to prosperity, happiness, and the practical relations of life. It is assumed, by the writer of the above article, that there can be no possible connection between the events of life and our superstitious beliefs. If such be true, then we are at a loss to understand why he should consider it so injurious. From a psychological standpoint we are led to understand that all faith, (whether it be considered superstitious or otherwise) not only bears an influence upon character, but also bears some relation to the object or event upon which such confidence is placed. Hence, from the concentration of thought, or the expectation of results, we formulate an ideal force, which soon becomes a positive power that worketh for good or evil, according to the character of the ideal upon which our confidence is placed. Hence the expectation of a division of friendship, because something passes between us on our journey, has a tendency to bring about that division, by rendering us ready to accept anything that may have a tendency in that direction, and thus with all the other signs or superstitions that may be accepted by humanity. While a proper understanding of this law of psychology upon which such phenomena is based, would render us competent to place ourselves positive against such events; and make us the more careful to offset the conditions which might otherwise result in such disasters as our belief would lead us to expect.—Ed.

Regarding Hypnotism.

Scientists Everywhere Are Beginning to Study
its Phenomena.

Mesmerism alias hypnotism, the latest scientific sensation of the hour, was a few years since denounced by the scientific world in unmeasured terms. No expressions of scornful contempt were strong enough to characterize those fearless torch-bearers of advanced

thought, who, after patiently, earnestly and exhaustively investigating the alleged powers of Mesmer, proved beyond the possibility of a doubt the genuineness of the mesmeric or hypnotic influence.

They were charlatans, impostors, or mentally unsound in the eyes, not only of the medical profession, but the scientific world, with some few notable exceptions. The more charitably disposed among the great conservative societies of scientific thinkers were content to regard those who believed in such "absurdities" as mesmerism as "unduly credulous;" liable to be "duped;" and, therefore, not "safe" or "critical investigators." Camille Flammarion, the illustrious French astronomer, in his recent remarkable novel "Uranie," tells us that fifteen years ago he communicated to several physicians the magnetic phenomena observed by himself in the course of many experiments. One and all denied most positively and absolutely the possibility of the facts related, but on meeting one of these same physicians at the Institute in Paris recently, he called his attention to his denial of the phenomena. "Oh!" replied the physician, not without shrewdness, "then it was magnetism, now it is hypnotism, and it is we who study it; that is a very different thing." The astronomer wisely adds by way of impressing the moral: "Let us deny nothing positively; let us study; let us examine; the explanation will come later." A true scientist will take cognizance of the smallest fact, and though the light that floats before may appear a mere will-o'-the-wisp, he will follow it until he demonstrates by careful, impartial, and exhaustive investigation whether it rests on the bed-rock of truth or not, remembering that the prejudices of hoary thought and early training may blind him to sensible appreciation of the true significance of the problem that confronts him. It is not more than five years since a paper read on "Hypnotism" in the medical society of a leading American city, was excluded from the report of the society's meeting, on the ground that the subject was unscientific and absurd.

Less than a year ago telepathy was as much an outcast in the scientific world as mesmerism was after the celebrated Bailey commission pronounced it a "fraud." Yet to-day telepathy, or thought transference, is as well established a scientific fact as hypnotism. From present indications we are entering a new field of scientific discovery, or to be more explicit, the great body of scientific thinkers are expressing a willingness to recognize phenomena other than material, and to treat with a measure of respect the views and discoveries made by the patient heralds of psychic truths which have long been tabooed as little worthy the attention of the materialistic scientific investigator, whose eyes have been accustomed to rest on the earth, its rocks, plants and animals, as the myths of bygone days. The age of electrical invention has been so marvelous that men have

ceased to wonder at the inventive ingenuity of man. The age of psychological discovery upon which we are now entering, if it be unrestricted and receive the careful and unbiased attention of our best brains, will, we believe, unfold a world of truth, eclipsing in its startling character as well as in its great utility, the greatest discoveries since the manchild science was born. truths which will give to life a deeper significance, a richer meaning, a nobler impulse, a grander ideal.—*Arena*.

Hypnotism.

Its causes and effects. By the Editor.

CHAPTER I.

MANY are the theories advanced by the public minds, and public press, concerning the phenomena of mind over mind, and mind over matter; and it often seems strange to the observer, who reads or listens to the various philosophies advanced, that there should be such a diversity of opinion upon what is claimed to be a scientific subject. If there is a science to these phenomenon, then it follows that there must be some solid foundation upon which we may build our philosophy, that will not admit a contradiction. If we will but carefully observe the phenomenon of Hypnotism and study the conditions necessary to produce it, we shall soon learn that it is based upon the immutability of Nature's laws. All Nature is subject to the laws of attraction and repulsion, or in other words, to positive and negative force. These great powers of attraction and repulsion are not confined to what may be termed the physical, tangible, or external forms of matter, but are also the elements which control the finer sentiments and etherealized conditions of the unseen, intellectual, and spiritual formations of Nature. And, as in the physical world through the relation which exists between cause and effect, these laws may be manifested in a thousand varied forms; (through the force of circumstances or conditions) so to in the unseen or intellectual realm, (through ignorance or design) the same great power in mind will become the cause of evil or of good, in propor-

tion to the conditions upon which an effect may be produced. Hence, because of this fact, we are frequently warned against the evils which are said to arise from the practice of hypnotism; and oft-times are told that it is a dangerous subject for the public to become informed upon. I would remark here, that "truth" loses nothing by examination, and when thoroughly understood is never dangerous to those who possess it. And if hypnotism is based upon natural laws, it will never step aside for our ignorance, or our knowledge, but when conditions are provided results will follow; and the great danger lies in our want of an understanding of the conditions upon which the phenomenon of hypnotism rests. Hence too much cannot be known upon this subject; and it is this thought that has inspired me (as a practitioner) to write upon it.

Having stated so much by way of introduction, I shall attempt more fully to give you some of the conditions by which the phenomenon of hypnotism may be produced. One of these conditions (and perhaps one that is more frequently used than any other); is that of fascination; in which an impression is produced upon the subject through the use of one or another of the external senses. A variety of methods are used, by different operators, in order to bring about this result, and so far as my experience goes, it makes but little difference, what method may be used, so long as it conveys the desired impression to the mind of the subject; there will be an involuntary response of the body to the conditions of the mind of the one hypnotized, whether the impression made upon the consciousness be the result of what we term "imagination," or a demonstrable reality. Among the many methods used to bring about this condition are the practice of fixing the eyes of the subject on some shining object; a number of colored bulls eye glasses; a piece of shining metal; counting the beating of the pulse until you reach a given number, and then count over again; looking into the eyes of the operator with a steady gaze, or fixing the eyes of the subjects upon a particular spot on the carpet with the suggestion that they will feel a drawing toward the spot, or that they will see the carpet rise etc.; all of which are brought about by what we may term Electrical Psychology or

the power of suggestion.

To this condition of hypnotism belongs all kinds of charming by the eyes; such as for instance the power of the snake over the bird or frog; the snake-charmer over the snake; and the tamer over wild beasts. I do not believe the power which man exerts in taming wild beasts and reptiles consists wholly in the influence which the eye has upon them; for we behold instances where there is a perfect control of the keeper over the most ferocious animal when the eye is not fastened upon them at all; as, for instance, when the keeper is training a lot of lions or tigers to jump over something he holds in his hand, and to pass around him and come to the front again, oft-times one who is unwilling to exercise (being both stubborn and angry) crouches down behind the keeper and ferociously showing his teeth, dares not to attack, for although the eye of the keeper is not upon him, he is held by another power than merely the eye alone. This we shall explain more fully under another condition of hypnotism. Not only the power of charming and controlling animals comes under this head of fascination, but many other events which we behold in every day life may be explained upon the same principle; such as persons watching the flow of a stream of water become fascinated by its playful friskings as it dances over the rocks, and in a moment of intense interest find themselves bending toward the water, and in some instances actually drop into the stream.

I have no doubt that many of the so called suicides at the "Falls of Niagara" have been the result of the power of fascination. They have been fascinated by the grandeur and majesty of the stream, until they have actually lost sight of everything but the onward flow of the waters, and have been drawn by this power until they have been impelled to mingle with the same: without any intention or even a thought of committing suicide. I remember one time seeing a friend of mine standing upon a rock on what is known as one of the "Sister islands"; he was gazing upon the rapids, and watching the spray as it rose and fell from the descent of the waters over the rocks, when shortly, he began to bend toward the stream; I quietly, yet hastily moved toward him, caught him by the arm, and in a

quiet tone of voice said, "Had we not better go?" and with a firm grasp held him from dropping into the water. When he realized his situation, he turned pale with terror over his narrow escape from death. He was not tired of life, but if he had fallen into the stream and had gone over the falls, the natural verdict would have been, that he had committed suicide. In narrating this experience, I have frequently found persons who have told me that they have had similar promptings as they have been watching the waters at the Falls.

Another illustration of the power of fascination may be observed where a person becomes so absorbed in reading a book as to be indifferent to their surroundings, and regardless of what may be said to them. I have frequently met with persons who would become so interested in reading a book that they were unwilling to do anything else until they had perused it through. Others will manifest the same degree of concentration in the performance of some mechanical device. Such persons are always found to have what is termed by phrenologists, large concentrativeness.

I shall next proceed to give more definitely some of the methods used by those who have practiced the art of hypnotism, from the days of Mesmer to the present time.

TO BE CONTINUED.

Somnambulism & Mesmerism.

BY ANDREW WILSON.

THE somnambulist has in all ages excited the curiosity, often the fear, and not unfrequently the superstition of his fellow-men. By Horstius we are told that sleep-walkers were named the "ill-baptized," from an idea or belief that their acts arose from part of the ceremony of baptism having been omitted, and from the consequent misrule of evil spirits. This writer himself, whilst opposing this view of matters, strongly leaned to the belief that somnambulists represented prophets and seers who were guided and influenced by angels. In any case, it is by no means strange that the incidents of the sleep-vigil should have impressed the early mind with notions of a connection with an unseen universe. In the study of the sleep-vigil, we

meet as before with stages and gradations which carry us from the waking dream or reverie to the more typical form of somnambulism proper. A form of sleep-vigil is known, for instance, in which the subject passes naturally, and without a disturbing interval, from the abstraction of the waking state into true somnambulism. Galen himself relates that he fell asleep whilst walking, and was aroused by striking his foot against a stone. Other cases are common enough in medical pages, in which persons have continued to play a musical instrument for some time after falling asleep, and similarly a reader and speaker has continued his recital during the earlier part of a sound nap. Here there is exemplified the passage, without a break, from abstraction to somnambulist action. It is difficult, indeed, to find adequate grounds for drawing any hard-and-fast line of demarcation between the person who "thinks aloud" in his day dream, and the speaker who, fast asleep, continues his flow of oratory.

But the more typical cases of sleep-vigil present us with a further development of practical wakefulness amid abstraction from outward affairs of the most complete kind. To the consideration and explanation of natural somnambulism we are aptly led by the details of that artificial sleep-vigil which has received the name of "mesmerism" or "hypnotism." It is not our intention to say anything in the present instance regarding a subject which in itself presents material sufficient for a lengthy and extended investigation: we may, however, briefly glance at the essentials of this curious state in its especial relations to somnambulism and dreams. All physiologists are agreed that the explanation of the curious phenomena, which Ur. Braid, of Manchester, was the first to examine and report upon scientifically, rests in the fact that the hypnotized subject is firstly, an easily impressed or susceptible person, and secondly that the attention is fixed and strained under the influence of a powerful will and of a dominant idea or ideas proceeding from the operator. In his trance-like state, the subject is completely dominated by the ideas of the mesmerizer. As Dr. Maudsley remarks, "He feels, thinks and does whatever he is told confidently that he shall feel, think, and do, however absurd it may be. If he is assured that simple water is some bitter and nauseating mixture, he spits it out with grimaces of disgust when he attempts to swallow it; if he is assured that what is offered to him is sweet and pleasant, though it is as bitter as wormwood, he smacks his lips as if he had tasted something pleasant; if he is told that he is taking a pinch of snuff when there is not the least particle of snuff on his finger, he sniffs it and instantly sneezes; if warned that a swarm of bees is attacking him, he is in the greatest trepidation, and acts as if he were vigorously beating them off. . . . His own name he may know and tell correctly when asked to do so, but if it is affirmed positively to be someone else's name, he believes the lie and acts accordingly; or he

can be constrained to make the most absurd mistakes with regard to the identities of persons whom he knows quite well. There is scarcely an absurdity of belief or of deed to which he may not be compelled, since he is to all intents and purposes a machine moved by the suggestions of the operator." So far as this exact description goes, there would appear to be a close likeness between the French sergeant described by Dr. Mesnet and the mesmerized subject. In both the same mechanical phases are apparent, and in both the life and actions are distinctly automatic, and regulated essentially from without and at the will of the external guide and counsellor.

The natural somnambulist, in turn, closely resembles in his acts and habits the subject of the mesmerist's operations. It is a notable fact that in the scientific study of somnambulism great differences are found to exist in the relative activity of the senses. One sleep-walker may see but does not hear; a second may hear but be blind to external impressions. In some the eyes are closed; certain objects in one case may be seen, to the exclusion of others; and one sense—most frequently, perhaps, that of touch—may become inordinately acute. Such considerations lead us towards the explanation of the remarkable dexterity with which a somnambulist will conduct himself in the most untoward and dangerous situations.

Like the mesmerized subject, the sleep-walker will execute feats of strength, of manual dexterity, or of acrobatic agility, such as in his waking state he would never dream of attempting. There is present in such cases an increased flow of nerve-power towards the particular sense or senses concerned in the direction of the sleep-walker. Everything that concerns other senses or matters foreign to the exact business in hand, so to speak, is excluded from the mental view. There is but one idea animating the mind, and the whole brain-force may be regarded as concentrating itself for the performance of the task in hand. The somnambulist, in short, has become a temporary specialist, in the matter of his dream, and his whole frame becomes subservient to the performance of the aim unconsciously set before him. On some such principle may we account satisfactorily for the walk during a sleep-vigil along the ledges of a house-roof, and the easy access to situations of peril. Under this unwonted stimulation of a special sense or senses, the difficult problems or unsolved tasks of the day may be successfully and unconsciously achieved during the night. The history related by Abercrombie in his "Intellectual Powers" of the sleep-vigil of an eminent lawyer illustrates the latter observation. A case involving the formation of an elaborate opinion had occupied this gentleman's attention for a considerable period. Rising from his bed in a sleep-vigil he was observed by his wife to pen a long communication at a desk which stood in his bedroom, the paper being carefully deposited in the desk, and the writer returning to bed. In the morning he related to his wife the particulars of a re-

markable dream he had experienced, in which a clear train of thought respecting the case in question had occurred to him. To his regret, he added, he could not recollect the details of his dream, but on being referred to his desk the opinion in question was found clearly and lucidly written out. Numerous instances of like successful solutions of intricate problems in mathematics have been placed on record, but the details teach the same lesson respecting the exaltation of mental power, stimulated probably by the efforts of the day, which may take place in the brain which retains its activity in the watches of the night.

Mental Benevolence.

TORONTO MAIL.

SOMETHING was said in these columns recently on the practicableness of personal benevolence when concentrated on particular persons and families. Benevolence in these days usually takes one of two forms. It either gives the object food and clothes or a tract: in other words, it either directs its efforts to the bodily needs or the spiritual wants of the poor. Both of these are surely great things to aim at, and their greatness will not be denied by sensible people. It is a very good thing to feed the hungry and to clothe the naked. It is a blessed thing to teach the great truths of religion, and to point men to a world which stretches beyond the horizon of mortal things. But there is another department in which benevolence is needed, and that is in the department of thought and mental acquirement. Here again the same human sympathy, delicacy, tact and discretion are desirable which are to be wished for in the person who gives clothing or food or spiritual instruction to the poor. The mentally poor need as much charity as the bodily and spiritually poor.

It frequently happens that the mentally rich are not mentally charitable at all. They are disposed to wrap themselves round with the garments of superiority and to seek converse only with those of their own calibre and status. What would happen in the case of many a man of fine abilities and high acquirements who should find himself set down for instance at a boarding-house table of mediocre and mentally poor people with small wit, their limited range of vision, their imperfect knowledge? Too often he would either shrink into himself and become taciturn and gloomy, or he would act like an iceberg and freeze up all his fellow-boarders. There are some men who could not help doing it. Put them in company of their own kind, and they may be compared to freely flowing fountains of wit and thought. At a table of ordinary and commonplace people they are icebergs. They are kind-hearted enough, and if they saw a fellow creature destitute of food or clothes they would do their best to supply

nis heeds. But they do not seem to have the faculty of dispensing those riches which far excel material gifts.

There is a subtle instinct by which the mentally poor find out the mentally charitable. It is recorded of the Founder of Christianity that "the common people heard Him gladly." Their hearts were open to Him who knew human nature in all its moods. He was not an iceberg at the rustic wedding at Cana of Galilee. Some of those who are His followers now would perhaps hesitate to sit down at tables where He was a welcome guest. Is it to be supposed that on such occasions He was other than simply and humanly natural, accommodating himself to the range of those with whom He sat, yet opening their eyes almost insensibly to a wider vision? We come to our own day and we find that those who are the spreaders of sweetness and light, the saviours of the world to-day, are not those who shut themselves up in a narrow exclusiveness, but on the contrary, the friendly souls who are willing to share with others of whatever degree all they have to treasure. We have need of the ability which can explore the mysteries of science and learning, but we have need also of those genial people who are in the truest sense almoners, and who, wherever they go, leave a trail of brightness and enrichment. Especially are these of value to the young, who frequently derive in this way a direction of their faculties which lasts through all their lives. If anybody wants to start on this particular path of charity with the concentration which was before indicated as desirable, he might do worse than select some young man and endeavor to cultivate and to enrich him from his own superior stores. He must of course avoid being a bore to the boy. But at the end of a year he might find that he was amply repaid, and that the pursuit possessed charms of a high character.

Where praise is justly earned by generous giving—
Then we might truly say life is worth living,
In spite of dread.

“Is life worth living?”—with losses, grief and care,
It may be that each day can not be fair.
Where sorrow comes from causes that are right;
Where sadness clouds the eyes that once were bright;
Where pain o’ertakes the breaker of the laws,
A lesson’s given, a hint to bid us pause;
Sorrow to alleviate our lesser woes is given,
So e’en with these light ills life is worth living,
As now we see.

“Is life worth living?”—that you see depends
On what its aims may be and where it trends.
Where good is more than weight for weight with bad;
Where simple justice ever to be had;
Where kindly sympathy and honest praise
Is freely given, a help to smooth our ways,
There is no reason that the mind can give
To show it might not then be sweet to live.
So let it be.

NOTHING IS LOST.

BY JOSIE GROVER HAMMOND.

The world is skirted with wisdom,
And hooded and decked about—
With a wonderful sense of knowledge,
That mortals can never find out;
We may delve to the depths beneath us,
And rise to the heights above,
And the length and breadth and thickness
Is all touched by God’s wonderful love,
How vain is endeavor becoming
Where the name of Jehovah is lost,
What good thing is gained,
Or what glory attained,
Where the line of his wisdom is crossed.
There is over each mortal a knowledge,
And over each true life a trust.
And nothing of man or of soul ever can
Be melted, or wasted, or lost;
The creative power will continue,
To-morrow is born of to-day,
And every life, with its joy or its strife,
Is moulding a soul for some future goal,
And the little things that we do and say,
And the faith that we have, and the trusts that
we keep,
Will lend to our lives, and souls, and hearts.
A matchless grace that can never depart.

A Column for Questions

Open to the public.

Under this head, any questions of a moral nature, that may arise in the minds of our readers, bearing upon phrenology, psychology, spiritualism, christian science, or kindred subjects will be inserted, and an answer given by the Editor. All questions must be briefly stated and must be received at our office, not later than the 15th, of the month as we propose to publish on the 1st, of each month.

QUES. To the Editor;—Dear Sir.

Have you any explanation based upon psychology where-by the following phenomena may be governed by natural laws.—J. B.

MACON, MO., Feb. 2.—Joe Zicke, a boy thirteen years of age, disappeared three weeks ago. He lived with John Todd, and was last seen going toward the Charlton River. Last night Doc Hentis in a dream saw the boy's body half buried in the sand a half mile below the ford in the river.

Accompanied by friends, he visited the spot this morning and found everything as pictured in his dream. The boy's body was found in the position he saw it and was half hidden under a log. It was in six feet of water and in a very inaccessible spot. Zicke was an orphan boy, sent on with others from New York.

ANS.—There are two theories which may be given in answer to the above inquiry; one is that given by the spiritualists who would claim that the spirit of the boy lingered around the body, being what they term "earth bound;" and desiring to be freed from its earth bound condition, impressed itself upon the passive mind of the Doctor while his brain was resting in sleep. Another theory is that which psychology offers, according to the theory advanced by psychologists concerning premonitions etc.; what we term the ego or psychic oft-times leave the body, and though held by a magnetic cord, it may wander around and visit places, take cognizance of events, and hold converse with persons who may never be recognized by our external senses only as a dream. Such a condition would seem to have been the experience of the Doctor, and in his psychic wandering he saw the body of the boy as it lay almost hidden in the sand. As a psychologist I should rather favor the latter theory.

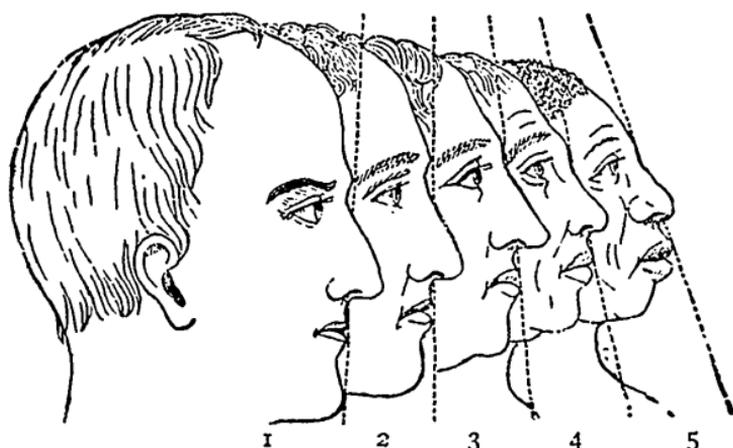
PHRENOLOGICAL DEPARTMENT.

❖❖❖ Phrenology ❖❖❖

As a Science. By the Editor.

CHAPTER II.

BUT, although the false systems of philosophy concerning every branch of science, are ever melting before the fires of a scientific investigation, and losing their hold upon the thoughtful mind, the gems of truth are only made brighter by the flames; and every fact which is gathered shines forth like a brilliant star to illuminate our pathway and lead us on to broader fields of usefulness and knowledge. This is true of phrenology as it is of every other science. And, although the theories of the first promulgators of phrenology have been somewhat erroneous, the facts which have been gathered claim adherence by every thoughtful mind; and the more closely we investigate its principles the more fully shall we comprehend its truths and appreciate its importance. It is a fact, which every student of nature may observe, that a person wide between the ears, high on the back part of the top head, with the back head rounded out somewhat like the end of a cocoanut, has a great deal of force of character and executive ability. But, although this is true it does not always determine that his executive ability is regulated by a good degree of judgment. Oft-times his zeal and energy is rather a curse than a blessing; both to himself and those around him. Hence, it is necessary that we learn something more about the development of the brain than the fact that executiveness and energy of character depends upon the development of those parts of the head which we have described. If we would know the reason why of things we may learn that a good degree of judgment, reason and perception is to be determined by the development of the head in front of the ears; as seen in fig. 1, given in cut on next page.



And that where the head recedes back from the forehead as in fig. 5, there is a lack of judgment. The degrees of intelligence may be determined by the proportionate developments between these two extremes fig. 2, 3, and 4. As we have said before, these outlines of phrenology are readily to be observed by every thoughtful mind: and from the fact that force of character, reason and judgment, each require a plurality of faculties to serve their purpose, it follows that the seat of reason, judgement or force of character as a whole, must contain every variety of sentiment and consequently an equal variety of instrumentality through which these sentiments are manifested. And in proportion to the deficiency or development in certain parts of these groups of faculties which go to make up judgment, reason etc., will be the strength or weakness of the individual character as a whole. A man of reason may have a great deal of Causality so that he can reason from cause to effect, and logically infer the merits or demerits of almost any and every subject; but if Eventuality is deficient he will be at a loss to remember the facts and incidents; hence a great deal that may be valuable to him in history bearing upon the same subject will be lost, and consequently his argumentive powers will be somewhat limited for want of data. If Ideality is deficient then there will be a lack of originality. If Comparison is small then there will be a deficiency in the ability to compare similarities and dissimilarities. So to with the Perceptives; if Individuality is small the individual will

fail to recognize the little things, whether it be in business, mechanics, literature or science. If Form is small there will be a forgetfulness of figure or contour. If Size is small there will be but little perception of the relative size or magnitude of objects. If Color is small there will be but little perception or appreciation of the finer shades or harmonious blendings of color. Such persons will care but little for the beauties of nature or art. The blushing rose and the snowy lily; the violet and the sun-flower, will receive the same appreciation except that the magnitude of the latter, where there may be a larger development of Size should call forth an extra amount of admiration. And what is true of judgment, reason and the perceptive is also true of the executives. An individual may have a great deal of Combativeness which is ever ready to resent an insult or to oppose a principle, but if Executiveness is small there will be a shrinking back when the resentment is met. If Secretiveness is small there will be a lack of proper reserve. If Acquisitiveness is small there will be a liability to waste etc.

Thus to with all the various faculties in the different groups, and in proportion to this diversity of disposition in different individuals there is a corresponding diversity in the contour of the skull, and without having to give the reason why these developments or the lack of them do occur, the fact that there is a uniform correspondence between the shape of the skull and the disposition of the mind, which may be observed where-ever and when-ever a practical comparison is made. It proves that a system stating these comparisons and calculating results bearing upon them, not only deserves to be called a science; but from its relation to the happiness or misery of mankind, it must be considered the most important of all sciences.

If phrenology is true, (and as a science it cannot fail to be so) to ignore its principles, or to neglect its precepts is to render ourselves guilty of sin. For if the principles inculcated and the precepts given in the science of phrenology were fully understood and universally acted upon, parents might better understand the natural tendencies and dispositions of their

children, and applying them in early life to their proper sphere of usefulness, as well as cultivating their weak points and restraining those that are too strongly developed, they could secure the welfare of their children and their own peace of mind. But where such results are to be accomplished it is not enough that either the father or the mother alone should become interested in the science, and endeavor to carry out its principles; but there must be a concentration of effort between husband and wife; each should endeavor to instill upon the minds of their children the importance of a knowledge of themselves, and the fact that by application they can develop their weak points and restrain the strong, until temptations lose their power, and every thought of the head, every desire of the heart, every act of their lives, become tempered with righteousness, truth and justice.

TO BE CONTINUED.

⌘ Early Marrying. ⌘

MORALLY, mentally, physically, premature marriage is a mistake among women; and yet every day we see this mistake sanctioned by the offices of religion, blessed by a consent of friends, and entered into with all the *clat* which should be reserved for a triumph rather than a trial.

“Morally,” it is a mistake, because few women are fit, at an age when they should be “under authority,” to rule a household prudently; since no atmosphere is so dangerous for an undeveloped soul as that of the almost absolute power which is generally delegated to the young wife. She may now do whatever is pleasing in her own eyes. She has been freed from parental restraint, and any other has a circumference so undefined that it is narrowed and enlarged according to the will and moral sense of her who draws it. Angels might fear to walk in such a broad freedom as is given by love and sufferance to the majority of our young married women—women by courtesy, children in the regard of both law and wisdom.

“Mentally,” it is a mistake, because with marriage all mental growth is suspended in the large majority of women. Education, being regarded as simply a means toward an end, is abandoned as soon as the end is obtained.

Man's Antagonisms,

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

CHAPTER II.

If we look specifically at some antagonisms of the mind, we find, for instance, that *Combativeness* is an iconoclast, its mission is to break images, to oppose things, to resist, to put its fist into another man's face, to contradict him, to get up an argument. The organ of *Veneration*, which is directly opposite to that of *Combativeness*, has for its mission to give us humility, to impart a subdued state of mind, to give us respect, and to lead us to devotion and to the acknowledgment of a superior Being. A small boy once kicked his teacher: that was *Combativeness*. *Veneration* would not have allowed him to do that—the two faculties being antagonistic.

Destructiveness makes us willing to take life; if necessary to go to war; to hate; it gives hardness to the mind. It is *Destructiveness* that can welcome the idea of going to war and slaying by the hundreds or the thousands. If we were all soft, we should be like melted butter, and of no use. Nothing could be done. Some people are entirely too soft, too gentle, and too easy. Some men are too hard. It requires a hard man to stand at the head of three hundred men against three thousand. If told he will surely get no quarter, he tells us that he asks no quarter. Another man is entirely different in disposition, his head is not so full in the back, but much more full in the higher region. He has a nervous organization, with little cruelty, great gentleness, great humanity: he saves life, makes peace, and has charity. How are we going to harmonize *Destructiveness* and *Benevolence*? How shall we carry a sword in one hand and a loaf of bread in the other hand? How can we do deeds of courage and deeds of kindness at the same time? This is a lesson we have to learn. How can we oppose and how can we be modest too? That is the lesson we have to learn.

Avarice says, "I want," and that organ is never satisfied. A boy with that organ large ate till he was full—filled his pockets, filled his hands, and then cried because he could take no more. Some

people would steal creation, and put it into their pockets if they could. Alexander wanted to rule the whole world—a part of it did not satisfy him; he wanted entire control over the human race. There is no end to a man's desire. But there is an antagonistic feeling to this Acquisitiveness, and that is Conscientiousness, which says' "Divide, and be just; do not take everything you can lay your hands on; only take that which belongs to you," So the organ of Conscientiousness puts a check on Acquisitiveness. Some men have comparatively no Conscientiousness to check them; so they get all into their hands that they can, whether it belongs to them or not; they borrow, beg, cheat, steal; they regard trade as a means of monopolizing and of bringing everyone into subjection to themselves. There are a great many men of this class in America, and I believe there are one or two in this country. The organ of Secretiveness gives us an inclination to be secretive and to keep things to ourselves, and hide our sensations, our feelings, our intentions, and our emotions. It leads a person to put on a veil, and another veil over that; so that it is very difficult with a secretive person to get at his real character or his true opinions, for he does not want his real meaning to be known. He is therefore like some diplomatists whose secrecy is such that you cannot discover what they mean. Those who have this organ prominent are suspicious of each other, are not free in the exchange of thought and feeling, but mystify all that they say. We cannot be over careful as to the way in which we manage our children; parents do wrong in driving their children to too great an exercise of this faculty. This organ makes us live within ourselves, and devote ourselves to ourselves, and so doing we consume ourselves. If you want to have a small, narrow, contracted mind, live within yourself and eat your own thoughts, and digest them until you have not got any thoughts. Do not go out into the world, or come in contact with society. Do not tell other people what you know, or tell them your thoughts, because the communication of thought opens the human mind, and you cannot open your own mind without somewhat opening that of others.

Now there is an antagonistic faculty opposed to this Secretiveness, and that is Faith,—the organ of Spirituality. Secretiveness locks all the doors and puts the keys into the pocket and carries the key around with it until it wants to go again and unlock the door. The organ of Faith says there is no need to lock the door, and consequently the door is not locked. In London doors are commonly locked, so they are in New York, but where I was brought up they were left unlocked, and it was no uncommon thing for a stranger to come in and help himself to what he wanted. But it was all right. If they were cold, they came in and warmed themselves. It was in the country where the Indians were; and I have known, when my

father was out at work, an Indian come along with a quarter of a deer, which he left, and taking in exchange a loaf of bread—an exchange my father felicitated himself upon, while at the same time the Indian was satisfied. The doors were always left open, because there was no suspicion. Suspicion begets suspicion and in time begets deception and rascality and more secretiveness. We ought to unlock rather than lock. To treat everybody as a rascal till proved to be honest is just the way to make many rascals. Treat everybody as honest until you prove them to be dishonest, and you will find a great many more honest than otherwise would be. Why, you may even treat a rascal in an honest way to get honesty from him; but if you suspect him (or even a comparatively honest man) to be a rascal, probably he will cheat you. Enlargement of the mind, expansion of the mind, freedom of the mind are good and desirable things. Secretiveness buttons up, locks up, keeps us within ourselves. You cannot ever clearly hear a man talk who has this faculty very large. A person with small Secretiveness talks loudly and plainly. Cautiousness begets doubt, and care, and anxiety.

The opposite to this is Hope, which gives expansion. Cautiousness says, "Take care, there is danger." Hope says, "Look beyond the danger." Cautiousness says, "There is a fog." Hope says, "Yes, but the sun shines just as bright on the other side of the fog as ever." So the organ of Hope looks beyond the difficulties which surround us here and carries the mind to the clear beyond. Our spiritual nature wants to go to the spiritual land; our physical nature wants to remain here. Physical courage gives the soldier boldness to rush into the ranks of the enemy and to cut away right and left, regardless of consequences. Implicit faith gives moral courage that will venture into the lion's den and the fiery furnace.

Now all these organs ought to be balanced just in proportion as mental philosophers and theologians come to the real ground of human improvement; they have to take physiology and phrenology for their basis. Man begins like seed, and has to take time to grow by a slow process. That little boy will take some time to grow into a man. The child is not a man any more than a sprout is a tree; but the sprout has all the elements of the tree; and the child has all the elements of the man; and a small seed may have in it the elements of the largest tree, but it takes three thousand years for that seed to grow into a full-sized tree, and then it is four hundred feet high, and measures seventy-five feet in girth. Man starts very small and feeble, but he has in him the elements of immortality; and it takes all his time on earth to bring all his forces into action, and it will take all eternity to mature, to perfect, and to employ those forces. I am glad that there is an eternity.

Qualifications Required

For Different Pursuits in life.

IN treating upon the special qualifications necessary for the different trades or professions in life, we should observe that there are certain faculties which must be used, and consequently need to be fully developed in order to make the highest success in any department of life. These are Self-Esteem, Firmness, Continuity and Executiveness. Self-Esteem to give us self-confidence; Firmness to render us steadfast in our purposes; Continuity that we may apply ourselves steadily to the accomplishing of one thing at a time, or to continue to the end; and Executiveness to break down the oppositions that lie in our way, and render us active in the accomplishing of every object that we may undertake.

ARTISTS.

THE natural qualifications of an artist, are conception, perception and construction.

For the faculty of perception a person needs first the development of Individuality to recognize distinction; Form to recognize the shapes of things; Size for the recognition of magnitude or proportions; Weight to determine the shade and density, and Locality to recognize position. For the faculty of conception, is needed a good development of Ideality, which imparts a sense of refinement and a vivid imagination; large Hope to brighten up the future; large Sublimity and Color which imparts beauty, shade and romance to their ideals. For the faculty of construction, is needed a good development of Constructiveness for putting parts together; Imitation for making things after a pattern; and Executiveness for execution.

We often find persons who have a good development of the Perceptives, also Conceptives, who are very deficient in the Constructive faculties; such persons are natural lovers of art, and oft-times show great ability to criticize; yet they lack the

mechanical part and have no executive ability. Others having large Perceptives and Constructives, are simply copyists who lack the faculty of originality. Others having the constructive and conceptive faculties well developed, but deficient in the Perceptives, are good at designing, but lacking the faculties of observation they are not practical and have not the power to draw pictures from real life.

MECHANICS.

MECHANICS require similar developments to those of an artist; the modifying qualifications are the Temperaments. In persons who are adapted to the heavier branches of mechanics we notice the Motive Temperament is strongly marked, those whose aspirations and natural tendencies are toward the finer branches of mechanical arts, usually have the Mental or the Mental-Vital Temperaments the strongest.

Claims of Phrenology.

THE next claim for phrenology is, that **SIZE IS THE MEASURE OF POWER** 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 a serious mistake made by those who would make a pretention in 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 Stone, Wood, 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 and power of the instrument. This is true of the instrument of Mind, as it is in all other forms of matter. And now the question may be asked; How is the density and quality of the brain to be determined? We answer by a careful study of what is termed the temperaments.

TEMPERAMENTS.

By the Temperaments we mean those qualities in the general make-up of an individual which indicates strength, action, sentiment and health.

CLASSIFICATION OF TEMPERAMENTS.

The Temperaments are classified into what are termed the Motive, Mental and Vital. The Motive implies strength, large bone, dense muscles, and compactness of fibre or tissue.



MOTIVE TEMPERAMENT.

Where there is a predominance of the Motive Temperament over the Mental and Vital, the individual is adapted to out-door exercises, and is usually automatic in action and conduct, manifesting but little judgment in the affairs of life, having but little mechanical ability, usually very awkward and better fitted for a laborer than for a mechanic, and for the common drudgery of life than for a governor or governess.

The Vital Temperament implies health, a good digestion, good circulation, and as a consequence a well rounded form or body.

Where the Vital Temperament predominates over the Mental and Motive, persons are usually fond of luxuries and apt to be lazy, showing but little disposition, as a rule, to do anything but gratify the desires of their animal nature. If they seek information at all it is generally of a sensational character, and their desire for pleasure is usually of a low order.—

From Seymour's Key to Phrenology.



VITAL TEMPERAMENT.

MISCELLANEOUS DEPARTMENT.

THE WATCH AS A COMPASS.

A few days ago I was standing by an American gentleman, when I expressed a wish to know which point was the North. He at once pulled out his watch, looked at it and pointed to the North. I asked him whether he had a compass attached to his watch. "All watches," he replied, "are compasses." Then he explained to me how this was. Point the hour hand to the sun, and the South is exactly half-way between the hour and the figure XII. on the watch. For instance, suppose it is four o'clock. Point the hand indicating four to the sun, and II. on the watch is exactly South. Suppose that it is eight o'clock, point the hand indicating eight to the sun, and the figure X. on the watch is due South. My American friend was quite surprised that I did not know this. Thinking that very possibly I was ignorant of a thing that every one else knew, and happening to meet Mr. Stanley, I asked that eminent traveler whether he was aware of this simple mode of discovering the points of the compass? He said that he had never heard of it. I presume, therefore, that the world is in the same state of ignorance. Amalfi is proud of having been the home of the inventor of the compass? I do not know what town boasts of my American friend as a citizen.—*London Truth.*

The Bright Side.

LOOK on the brightest side. It is the right side. The times may be hard but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine and not the cloud that makes the flower. There is always that before and around us that should cheer and fill our hearts with warmth. The sky is blue ten times where it is black once. You have troubles it may be, so have others: none are free from them. They give sinew and tone to life, fortitude and courage to man. It would be a dull sea, and the sailor would never acquire skill where there was nothing to disturb the surface of the ocean. It is the duty of every man to extract all the enjoyment he can within him; and above all, he should look on the bright side of things. What though things do look a little dark, the lane will turn and the night will end in broad day. In the long run the great balance rights itself. What is ill becomes well; what is wrong right. Men are not made to hang down their heads or lips, and those those who do, only show that they are departing from the paths of true common sense and right. There is more virtue in the sunbeam than in a whole hemisphere of cloud and gloom. Therefore, we repeat, look on the bright side of things. Cultivate what is warm and genial—not the cold and repulsive, the dark

and morose.

Wit and Wisdom.

“When you are in company and have nothing to say, say it quietly, very quietly and then stop!”

“Many a man thinks it is his goodness that keeps him from crime, when it is only his full stomach. On half allowance he would be as ugly as anybody. Don’t mistake potatoes for principles.

“Women are more keen than men to see approaching evil, and far more heroic in bearing it.”

“If you wish success in life, make perseverance your bosom friend, experience your wise councillor, caution your elder brother and hope your guardian.”

“A narrow-minded Christian leading a life of crooked prejudice and doing it conscientiously, makes more atheists than all the infidel books ever written.

Speak well of the Absent.

Resist the temptation to circulate ill reports, spread them not at all. If you cannot speak well of others, at least do not speak ill of them. It is beneath the dignity of a lady or gentleman to blacken the reputation or to circulate evil reports of their fellow-beings. Why should we consider the character of another less valuable than our own. We should always speak of a person behind their back as we would speak before their face, and never condemn anyone who is absent and

cannot speak for themselves.

Let us Think.

The importance of the precept "know thyself" no one will deny, but there can be no accurate self knowledge, independent of an insight into the living, acting, eternal powers of the mind. Knowledge has been termed the "connecting link between humanity and divinity." Knowledge is the vestal that has kept ever burning the sacred fires of the past; knowledge is the power that has reared the bulwarks of the present, and "knowledge is the wing whereby we fly to Heaven." Ignorance may boast the insignia of wealth; it may be quickened with the glow of fancy, but knowledge graces with a wealth whose lustre never is tarnished; with words whose accents never are silent; with charms, whose purity never fade away. It elevates the thoughts, purifies the feelings, exalts the actions, and thus adds golden links to the chain of life, for we live, not in years, but in thoughts, in feelings and in deeds. He, therefore, lives most who thinks the most, feels the noblest, acts the best. To become learned, one must think. It is thought that marks the depth of mind; thought that regulates the nobleness of soul; thought that opens the germs of truth, and thought that makes the man.

Domestic Life.

Female education is highly important as connected with domestic life. It is at home where man

passes much of his time—where he seeks a refuge from the vexations and embarrassments of business and enchanting repose from his exertions, a relaxation from care by the interchange of affections; where some of the finest sympathies taste moral and disinterested love—such as is seldom found in the walks of a selfish and calculating world. Nothing can be more desirable than to make the domestic abode the highest object of his attachment and satisfaction.

Neither rank, nor splendid mansions, nor expensively furnished apartments, nor luxurious repasts, can accomplish these actions. They are to be obtained from the riches of elevated principles, from the nobility of virtue, from the splendor of moral beauty, from the banquet of refined taste, affectionate department, and intellectual pleasures. Intelligence and moral dignity throw the brightest sunshine over private life.

Little do men perceive what solitude is, and how far it extendeth; for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.

Nothing is so flattering to the feelings of a man as the exhaustless and quenchless regard of a sensible female, and no incense so rich can be offered upon the shrine of a woman's ambition as the avowed and enthusiastic affection of a man of genius.

What Men Need Wives For.

Some will say to sweep the house, make the bed, darn the stockings and cook the meals; these are the duties of a wife, and chiefly what man wants a wife for most. Surely this is a great mistake. If this is all he needs then a servant oft-times will answer better.

If this is all, when a young man calls to see a young lady, send him into the pantry to taste the bread and cake she has made; let him inspect the needlework, put a broom into her hand and test her skill in sweeping etc. All of which are important features which should be acquired by our young ladies before entering into the matrimonial state. But what the true man wants most is her companionship, sympathy and love.

The way of life has many dark and dreary places in it. Oft-times the storms of adversity peels forth their thunderbolts, and the pinching hand of poverty from the skeleton forms of misfortune grasp him with an almost deathly grip. Then man needs in a wife a companion who will stand by him, not only with her sympathy and love; but one who is able to administer consolation in the darkest hour, by her council and keen intuitive perception, (with which women are more highly favored than men.)

All through life, through storm and sunshine, conflict and victory, adversity and prosperity man needs a wife who can cheer him by her council, warm him by

her love, and strengthen him by her sympathy: until in return the fires of love shall burn within his heart for the treasure he has found in her, and his strong arm shall ever be raised to protect her.—Ed.

Silent Influence.

'Silent Influence—We are touching our fellow-beings on all sides. They are affected for good or for evil by what we are, by what we say and do, even by what we think and feel. May flowers in the parlor breathe their fragrance through the atmosphere. We are each of us as silently saturating the atmosphere about us with the subtil aroma of our character. In the family circle, besides and beyond all the teaching, the daily life of each parent and child mysteriously modifies the life of every person of his household. The same process on a wider scale is going on through the community. No man liveth to himself and no man dieth to himself. Others are built up and strengthened by our unconscious deeds; and others may be wrenched out of their places and thrown by our unconscious influence.'

The Human Figure.

'The Human Figure.—The proportions of the human figure are strictly mathematical. The whole figure is six times the length of the foot. Whether the form be slender or plump, the rule holds good, any deviation from it is a departure from the highest beauty in proportion. The Greeks made all their statues

according to this rule. The face, from the highest point of the forehead, where the hair begins, to the chin, is one-tenth of the whole statue. The hand, from wrist to the tip of the middle finger, is the same. From the top of the chest to the highest point in the forehead is a seventh. If the length of the face, from the roots of the hair to the chin, be divided into three equal parts, the first division determines the place where the eyebrows meet, and the second the place of the nostrils. The height from the feet to the top of the head is the same as the distance from the extremity of the fingers when the arms are extended."

What We Eat.

"The spices of vegetables we now cultivate have been produced and eaten for centuries. Even before the christian era many of them were in use. Lettuce has been used at the table for thousands of years. Herodotus tells us that it was served at the royal tables centuries before the christian era, and one of the noble families of Rome derived its name the plant. Spinach, asparagus and celery have been cultivated among the Eastern nations for thousands of years. Jesus took the mustard seed as an exponent of a parable, showing that it was esteemed among the Jews. Radishes were known and grown by the Greeks, and were offered at Apollo's shrine wrought in precious metals. Parsnips were raised and brought from the Rhine

to add to the luxury of Tiberius' table. Beets were most esteemed centuries ago, and carrots were in such high repute in Queen Elizabeth's reign that the ladies of her court adorned their huge structures of false hair with their feathery plumes. Peas, at Elizabeth's court, were very rare, and were imported from Holland as a great delicacy. Fruits were in great repute among the ancients. The currant was cultivated centuries ago in European gardens, and was called the Corinthian grape. Evelyn, in his charming dairy, speaks of its berries as Corinths, hence the name of currants. The Damson plum was extensively cultivated at Damascus, whence its name. The cherry came from Cerasus city of Pontus, and the delicious peach king of fruits, was first known in Persia. The quince was a holly fruit, dedicated to the goddess of love, and was called Cydonian apple."

A Corner for Questions

Open to the public.

Under this head, any questions of a moral nature, that may arise in the minds of our readers, bearing upon phrenology, psychology, spiritualism, christian science, or kindred subjects will be inserted, and an answer given by the Editor. All questions must be briefly stated and must be received at our office, not later than the 15th, of the month as we propose to publish on the 1st, of each month.

MR. EDITOR.—DEAR SIR;—

Ques.—What is your opinion regarding the action taken by the City authorities last monday to put a stop to all public speaking in the “Queens Park” and other public grounds? L. H.

Ans.—I am not sufficiently acquainted with the laws of our City government to be able to determine upon what authority the council decided to put a stop to the privilege of free speech in the Parks. I have no doubt but that those who have decided the matter have acted conscientiously to the best of their judgment, and in so doing have been guided by their fears of greater contentions arising from the agitation of religious frenzy between the Catholic and Protestant bigots; yet I cannot see the propriety of denying the rights, privileges and advantages of the many in order to suppress the bigotry of the individual.

I think it would have been far more judicious on the part of the council, to have made or enforced an ordinance to prevent any person from personally attacking any particular form of religious belief, rather than to exclude the many who would be likely to listen to the gospel of truth, in some form, in the Park, who never perhaps go to church, and otherwise might never listen to the same.

I believe in liberty of speech, and am persuaded that truth can only be understood by comparison; yet I do not think it right to allow an individual to go so far as to abuse these privileges, and to abuse his fellowmen, by saying anything that he knows will wound their feelings, either for the sake of self aggrandizement, or to gratify their own prejudices.