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# Civic Notabilities

PHRENOLOGICALLY SOUNDED.

No. XII.—Rev. Dr. Wild.

No. XIII.—Mr. Alderman Moore.

Edited by David Edwards,

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**Phrenological Soundings of M.P.Ps.**

BY THE SAME EDITOR.

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JULY, 1884.

## Civic Notabilities, Phrenologically Sounded.

No. XII.

REV. DR. WILD.

A representative of a church-full of dupes—an Ecclesiastical catch-'em-alive-o—is necessarily a "civic notability," for audacity and ignorance, so far from presenting any barrier to prominence, constitute rather (in this hemisphere) the principal qualifications for popularity. The *dancing dervish* is a genius unknown probably to many of the denizens of Toronto, but so far from being unknown to the erudite individual who is the subject of the present notice, we apprehend that, in the profundity of his knowledge of human nature, he concluded that what the dervish is to the Mohammedan, it behoved himself to be to the professing Christian; he has therefore for some years past danced (so to speak) according to the piping of such persons; it would also be impossible for a gentleman possessed of such perceptive faculties as is the above-named divine, to overlook the fact that his models, the dervishes, live for the most part in *well-endowed* convents; it is the province of genius to modify institutions; hence the reverend gentleman has imitated that wiser section of the dervishes which cleaves to the endowments, and a wife to boot: by-and-bye, as the need for a new departure may be developed, it is probable that this accommodating individual will favor us with a quasi-Christian version of the *howling* dervishes; be this as it may however, we will enquire what countenance is extended by the application of phrenological science in this gentleman's case, to such expectations. It must be confessed that the phrenologist who undertook to *diagnose* the case of Dr. Wild, has given the editor the queerest bundle of materials to deal with that he has yet had to handle. The phrenologist, in fathoming the depths of this profound individual, borrows one of his figures from geology, and discovers a stratum of bronze in his cranium, akin to brass; he indicates that the reverend gentleman's faculty of continuity is small, a circumstance this which reminds one of a statement of his own, in his autobiography, to the effect that after plying his vocation as a mechanical engineer (described by him as that of a *civil* engineer, which one hopes he was,) "he was moved to enter the ministry;" he returned to his *mechanical* engineering, and again—"unmistakeably this time"—

"is moved" to revert to ecclesiastical engineering; the alleged smallness of his "continuity" also reminds us of that period in the reverend gentleman's career when he figured publicly as an advocate of the annexation of this Dominion to the States; this was prior to the time when his love for the British flag, etc., brought him from Brooklyn. That group of faculties which respectively indicate perceptive power, memory, the power of comparison, and acquisitiveness, would have ensured him a competency in his vocation of engineer, had he not been disinclined to be "wet with *honest* sweat;" the former group however, is said to have been subjected to a dominant group, consisting of the quasi-religious, the marvel-loving, the sentimental, and the selfish; the combination of the two groups would present a man rambling in the domain of revealed religion after the fashion of him of whom we read as "among the tombs"—"whom no man could tame;" the Yankee "tribe of Manassah," "Jeremiah's visit to Ireland," "the real pillow of Jacob," and all the phantasmagoriæ which addle the brain of this arch-deceiver, are easily traceable to their fountain-head in the above-indicated faculties. The reverend gentleman will brood over his successive devices, hatch them, admire them, and (to use his own unique figure, shorn of its vulgarity) will "crow like a rooster over them;" he will then delight to promulgate the said devices for the behoof of such as are silly enough to accept them. "The gift of prophecy" possessed by "Joe Wild" (as one of his former associates dubs him) is traceable to a group of faculties corresponding to those possessed by Joe Smith, of happy memory, viz., imitaciveness, secretiveness, perverted spirituality, and that faculty which because it enables its possessor to understand mankind, is styled "human nature." Had Joseph Wild's organ of constructiveness been large, he would have trodden in the path of Mormon Joe, and would have found "gold plates" on which to base a new religion, but in the lack of this indispensable faculty, he has been obliged to content himself with stale theories, which, from his experienced hands, pass current as bran-new. Our phrenologist appears to ignore the necessity of tempering the wind to this shorn lamb, and delineates him in terms which we forbear to publish; suffice it therefore to observe that in his summing up of the reverend gentleman, he describes him as credulous in everything and profound in nothing; he also considers him to be largely the dupe of his own meanderings; the phrenologist concurs in a sentiment, expressed in another publication of the writer, to the effect that it is difficult to decide whether of the two is the greater marvel—that Barnum should hitherto have apparently overlooked the reverend gentleman, or that he should have overlooked Barnum. Possibly they couldn't agree about terms.

## MR. ALDERMAN MOORE.

The tongues (and lips) are few that have not asked for *more*; and the ward of St. Paul is obviously no exception to the rule; the demand of the ward was (as we know) acceded to, and one of the results of the acquiescence of the above-named gentleman in this demand is, that the territory of the Queen City is increased by some three thousand acres, and the assessed value of civic property is enhanced by three million dollars, the direct effect of which, in regard to the citizens at large will be, to reduce the taxation by half a mill on the dollar. What more natural than that, under such circumstances, one should pass from the achievements of this "worthy" alderman, to the cranium from which they emanated? Of this cranium it is said that the intellectual faculties are exceptionally well grouped; that organ which recognizes facts—styled individuality—is stated to be unusually active in this gentleman's case, and we suppose that the recognition, on his part, of the circumstance of there being a grand array of *northern lights* in the environs of the city which contributed nothing to civic illumination, led to his coveting the possession of the said *lights*. "The Daughter of the Don" will therefore be good enough henceforth to connect her accession of three thousand acres, with Mr. Alderman Moore's "individuality." That is the faculty which supplies the reasoning powers with pabulum. As this gentleman possesses a good memory for events and dates, and is a born statistician; it is manifest that he is needed in the Council Chamber; he can accumulate and arrange a great variety of information, and his constructiveness being large (in common with his other intellectual faculties) he will excel as an organizer of commercial enterprises; his power of comparison will render him a formidable opponent of plans which fail to commend themselves to his judgment; when however he may have become satisfied that any particular line of action is commendable, he will pursue it with vigor and enthusiasm. Mr. Moore is eminently patriotic; he is also sanguine, conscientious, firm, benevolent, and withal agreeable—*as a rule*—; inasmuch as the foregoing combination of faculties will induce him to labor ungrudgingly for the public weal, he may be expected to conciliate esteem, and if we can say as much for the remaining thirty-five members of the corporation, we shall necessarily be thirty five times as happy as we are at the present moment.

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