Anatomy and physiology in character : an inquiry into the anatomical conformation and the physiology of some of its varieties; with a chapter on physiology in human affairs, in education, vocation, morals, and progress / by Furneaux Jordan.

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ANATOMY AND PHYSIOLOGY IN CHARACTER.

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IN

CHARACTER:

AN INQUIRY INTO
THE ANATOMICAL CONFORMATION AND THE PHYSIOLOGY
OF SOME OF ITS VARIETIES;

WITH A CHAPTER ON
PHYSIOLOGY IN HUMAN AFFAIRS—IN EDUCATION, VOCATION,
MORALS, AND PROGRESS.

BY

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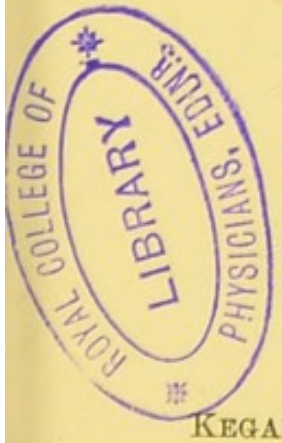

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PREFACE.

THE following pages embody the results of several years of close, and, I believe, dispassionate observation. The exigencies of our language have compelled me to use unpleasant and even clumsy epithets. The words "shrewish" and "non-shrewish" are used with great reluctance. Unhappily no other words convey the meaning they are intended to convey. As I have said in the second chapter the words "are not used as nicknames, not even as words of disparagement; they are used in a strictly scientific sense to denote special phases of character and the union of such phases with certain anatomical and physiological peculiarities." I may add that "there is no truth gleanable by moral methods which ought not to be gleaned; and none which, if wisely used, may not be put to some adequately rewarding purpose."

The chapter on physiology in human affairs—in education, calling, race, faith, morals, progress, and civilization deals with matters in which I take so deep an interest that I hope some day to give it a separate and more expanded form.

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PHYSIOLOGY IN HUMAN AFFAIRS.

CHAPTER I.

MANKIND is made up of physiological units who have hitherto cared but little for physiology; physiology, however, cares much for them; for the life of each unit is nothing more than a succession of physiological incidents—incidents, for the most part, in the physiology of brain and nerve.

The sun and stars are not light and do not give light; they merely give out a force-wave which is itself dark until it touches nerve. Thunder is silent until its silently travelling vibrations fall on nerve. So in like manner the universe itself starts into existence only when an outer mysterious something comes into contact with still more mysterious central nerve. Thus the brain makes its own world out of the raw material of circumstance—matter, force, change—which lies around it. The ocean of circumstance flows everywhere,

and beats on every object—nerve alone responds, shapes, controls, creates.

The universe is an enigma; but in truth the enigma lies mainly in the inner nerve. If the brain, in organisation and power were, say, six times more effective than it is, the universe would be six times less unknown; six times grander; it would have a six-fold deeper poetic significance; human conduct would be six times more finely fashioned.

The emotions, thoughts, resolves, and deeds of mystic nerve substance, when clearly seen and passionately sung, are spoken of as poetry; they are put on the stage and we talk of them as the drama; they are discussed in Parliament and framed into laws; they seek the supernatural in grove, or temple, or pagoda, or mosque, or chapel, or church, and we speak of religion; they are trained, by teachers and by the world, and we discourse on education; but after all, and in no remote sense either, they are simply events in the physiology of the nervous system.

Everything that is known, or can be known, is part of some science, whether the science is clearly or but dimly understood. Everything

that is done or can be done belongs to some art; the art may be lofty or humble, true or false, adequate or feeble. There is, moreover, no art which is not based on some knowledge, that is on some, one or more, of the sciences.

The more we come to see that many arts are founded on physiological truths, many of them on the truths of human nature—on the truths of human nerve, the more will those arts prosper. Poets, dramatists, historians, moralists, politicians, jurists, teachers, physicians, are first of all artists in physiology. No doubt the arts (and artists) differ from one another in glory, but, putting glory aside, the artist will be effective or ineffective in proportion as he accepts or rejects (it may be consciously or it may be unconsciously) the physiological basis of his art.

It is true that not all the knowledge gained by nerve can be called physiological knowledge. Nerve searches the heavens and infers certain astronomic laws; it traces the formation of the earth's crust and geological truths are brought to light. But the knowledge which tells of the direct outcome of nerve life—of sensation, emotion, thought, volition, action—this know-

ledge in all its varied phases belongs to physiology, and the arts based thereupon are nerve arts.

It is, no doubt, convenient to isolate, if in a somewhat arbitrary manner, groups of physiological facts and call them sciences. We do so when we speak of the moral and certain other sciences; but these are secondary sciences, and mere darkness and confusion follow the forgetting that the primary underlying science is physiology.

Character is a chapter in physiology. The character of the individual is the product for the most part of nerve; the sort and amount of nerve is determined mainly by inheritance. But circumstance—surroundings, antecedents—have also, it is needless to say, a largely modifying influence. It is unnecessary to prove that a man is human, with human nerve and human character, because his parents were human, with human nerve and human charcter. It is surely as unnecessary to show that his nerve and character would be other than they are had the nerve and character of his parents been other than they were.

It is inheritance then which mainly determines

whether a man shall be capable or incapable, brave or cowardly, trustful or suspicious, prudent or reckless, voluble or taciturn, romantic or prosaic. Circumstance comes into play rather in detail and in smaller matters. A man is voluble because he takes after a voluble parent, but he talks more or less on the topics of the time. A woman who takes after a brave parent is brave, but her bravery runs to a great extent in the groove of daily life.

Even popular sentiment, which detests and rejects a "materialising" physiology, acknowledges the existence of different "temperaments," and talks of the "born orator," and of the poet as "being born, not made." Popular sentiment will yet come to see that temperament is merely a quality of nerve substance.

It is anatomy and physiology which primarily divide men and women into races, classes, parties, faiths. It is physiology—a sad and erring physiology—which, for the most part, decides who shall be criminals, or paupers, or drunkards, or libertines, or lunatics. It is physiology also—a noble physiology—which chiefly determines who shall be observers,

thinkers, truth-seekers, truth-speakers, artists, poets. It is true the strongest physiological stream may be disturbed by powerful side currents of circumstances; but the stream usually remains *the* stream, and side-currents remain as side-currents. Even in religion and politics nerve plays a fundamental part. Deferential nerve, submissive nerve, believing nerve, tends to one party; independent, observing, inquiring, enterprising nerve tends to another party; unreasoning, intractable, obstructive nerve tends to a third. Inheritance and organisation, it is commonly but inconsistently admitted, give to races their characteristic traits. One kind of racial nerve displays enterprise, courage, persistence, restraint; another kind tends to be clamorous, helpless, help-hindering, resentful, turbulent; another is indolent, suspicious, credulous, engaging, cruel.

Thus the peculiarities of the individual, the class, the party, the faith, the race, lie hidden in nerve substance. We cannot, it is true, differentially stain these peculiarities and put them under the microscope. But physiology is still in its infancy. It once seemed impossible to measure the rate at which sensations and

volitions travel on their several nerve pathways —sensations towards, and volitions from the brain. All our marvels were once in mist-land; mist-land holds many marvels still. To pluck fresh marvels from the mist is to add not only to our common stock of knowledge but to our common fund of poetic feeling—a feeling richer than the merely written rhyme. For, no matter how lofty the rhymer, while one eye rolls with a fine frenzy the other must sedulously count the syllables.

The study of character, of education, of career, of morals, of progress, from the physiological point of view, leads us straight to first principles. And first principles, be it noted, are not buried in the quicksands of metaphysics, where diggers have never yet discovered anything save the failures of their forerunning and their fellow diggers.

The student who searches for a key which will unlock the secrets of character may profitably reflect on Stuart Mill's experience. Mr. Mill strove long and patiently to discover the science of character. Except as a conveniently detached group of physiological truths we have seen, if we have seen aright, that no

such science exists. Mill relinquished—reluctantly relinquished—his task and confessed his failure. If mere thinking could have disclosed a science, he, one of the acutest of thinkers, would not have failed. Mill fared as the traveller fares, who, seeking some treasure hidden in the east, doggedly turns his footsteps to the west. He began by putting anatomy and physiology aside. He declared that all men begin alike.

The unconscious jokes of distinguished men are more entertaining than the conscious efforts of comic writers. Lord Chancellor Bacon believed that an old woman could blight her neighbour's pig by means of an ill-natured glance; John Wesley asserted that "Mr. Jones" had upset the Newtonian theory; Cardinal Newman affirms that incidents which, to ordinary eyes, look like cause and effect are nothing of the kind—they are a succession of actions performed by angels; Thomas Carlyle believed that it was Samuel Johnson mainly who saved us from a French revolution; Mr. Froude declares that, had there been no Scottish Knox, England would have become a Spanish colony; Mr. Gladstone considers that a proposition is

true which has received a wide assent for eighteen centuries—believers in witch burning held that a thing was true which had been taught up to the seventeenth—but *we* can see that they were one century short of the magical number; Matthew Arnold hints that, if theologians would only put religion into his hands, he could so recast it that it would last for ever; and, to cut a long story short, Stuart Mill thought that all men begin alike.

Let us look at two portraits, one the portrait of the greatest of men, handed down to us because he was great; the other a portrait handed down to us solely on the ground of high official position. All the portraits of Shakspere agree in giving him so massive a brain that half the head seems to be above the eyes. The head of a Hanoverian George was almost wholly below the orbital line.

Could any possible combination or succession of circumstances have enabled the third George to write Hamlet? Could any conceivable surroundings or antecedents have converted Shakspere into an obstinate and feeble-witted monarch? In Shakspere, and in the Georges, brain came first and circumstance a long second.

The sun, the fields, the trees, the flowers, the stream, the living things, and above all human nature whispered mysteriously to every young brain in Warwickshire Stratford; only one brain was fitted (fitted by long and, to us, silent inheritance) to hear the whispers and interpret them to his fellow men.

Thomas Carlyle, in his estimate of men, differed widely from Mill. Although himself the very embodiment of the literary spirit he was also an acute observer of the human framework as well as of human character. In so far he was a physiologist. He believed in heads and stoutly affirmed that two fools never did, and never will, bring forth a wise child. But the majority of the literary observers of human beings overlook human organization. Charles Dickens *discovered* much human nature, but some he surely *invented*. A stupid, slovenly sot suddenly turns up as a "tremendous swell," and a schemer of deeply laid schemes. A morose, close-fisted churl is transformed into the genial, open-handed benefactor of his circle. George Eliot, one of the wisest and bravest of women, was an expert in the physiology of nerve and therefore made few mistakes in reading the characters of either men, or dogs.

If character is for the most part a physiological product it follows that education is mainly a physiological process—a physiological art. It is an art which should aim at strengthening feeble, repressing exuberant, correcting false, and straightening crooked nerve.

The first duty of the educational artist in physiology, who will come to be the one supreme, confidential "Father confessor" of the future, is to study the character, proclivities, conduct, the gifts, defects, and eccentricities of the parents. A child usually takes after one parent or one parent's family. But both sides should be studied. A child sometimes turns back to one of the father's family if it takes after the father, or to one of the mother's side if it takes after the mother; it is probably so when the offspring appears to resemble neither of the parents. A son may take after the father's side or the mother's; a daughter after the mother's side or the father's. How often we find the disappointing son of a great father to be the image of a maternal nonentity. Often, on the other hand, the son of a paternal dullard displays unexpected power—he takes after a mother of deep physiological capabilities.

Edward I., a sagacious ruler, was the son of a male fool and the grandson of a male knave, hence we infer that his mother, Eleanor of Provence, had those high qualities which, in her son, changed the course of English history.

Self-searchings and confessions would have for parents themselves, at a time when they greatly need it, the highest educational value. But parents must not only confess themselves, they must be judged by others also. The task of parents and teachers will not always be easy. The parents may be much alike; and frequently both will be quite average persons. Hereditary material for the trainer's guidance may not only be colourless—it may be disguised, or falsified, or misreported, or misread, or wilfully withheld. And moreover, sad to say, disease and accident are always on the watch to injure nerve and lower character. They are especially prone to step in when high nerve structures are tensely and unrestingly strung.

Much training must of course be common to all young nerve. To all should be given, as far as nerve capacity and strength permit, the instruments of intellectual activity. All must

be taught cleanliness, exercise, and care of body. All must be taught the hideousness of cruelty, the infamy of falsehood, and as far as possible, the degradation of ignorance. Health, cleanliness, inquiry, truth, kindness—these are, in themselves an entire system of physiological morality, physiological education. They have no savour of tradition, or convention, or "revelation." They are the continually thriving product of a million years. For the practical purposes of life, health, above all health of nerve, includes all the restraints; truth includes all the fidelities; kindness includes all the graces of life.

What more can be done for the individual that is not done for all, will depend on special, personal, inherited nerve. Nerve is paramount, but education can do much. It is true a young bone can be bent more easily than a young brain can be radically changed; but a young bone *can* be bent if taken in time by suitable and untiring methods. Idle nerve cannot help being idle, hence punishment is barbarous and coarsening. But idle nerve should not be lightly given up; it may come to this in the end, but it should come with kindliness and resignation rather than with

despair or anger. But frequently idle nerve may be helped by patience and watchfulness. Sometimes it is merely a stage in nerve development which passes away. Sometimes it is a pathological state for which the physician can do more than the formal moralist or the too eager schoolmaster. An industrious boy cannot help being industrious. Now and then, indeed, industry is excessive, and is a nerve-ailment; add to this ailment an extensive curriculum, numberless examinations, an exacting and exhausting university, and the result is life-long disaster—life on a lower nerve level. One boy (or girl) has silent nerve; he should be encouraged to make little speeches. Another boy has voluble nerve; he should be taught, in some measure, to ask his questions and express his thoughts in writing. Reflecting nerve should be taught to act. Acting nerve should be taught to reflect.

The physiologist can give great help when the time comes to choose a vocation. For when nerve failings have been strengthened and nerve overflow checked, nerve proclivities have still to be reckoned with. Is it well, for example, to make a barrister of a young fellow who

takes after a speechless parent? Or a science student of a garrulous youth who inherits no faculty either of observation, or reflection, or inference? Why put to a calling which demands abstract thought one who inherits a preference for detail and action? Why put to affairs the counterpart of a pensive and poetic parent?

The physiologist cares for all nerve life: he cares for the poet's coinage, for the philosopher's deduction, and for the infant's lesson also. Much young brain is undoubtedly overworked. Change of task brings but partial relief, and then only if it be slight, or mechanical, or amusing. It is true that in all mental work millions of grey cells are left unused; but these cells are not independent, self-sustaining, self-acting cells. Nerve force, pure blood, oxygen, form a definite and limited sum-total. It is not thinking only that uses up thinking nerve; the convertibility of nerve force goes much further. Powerful emotion-force destroys thought-force; deep thought-force destroys emotion-force. Excessive muscular force (notwithstanding that motor nerve-centres are more or less isolated centres) impairs both thought and feeling.

What then (the question comes home to every one) is a given, individual nervous organisation capable of doing? Physiology in reply tells us to look first at nerve inheritance. If no tendency to nerve ailment is inherited, and especially if none exists on the parental side which the individual follows, if no accident has intervened in the transmission of nerve or in its training, the child may be set to work—the adult to hard work. But not otherwise. Nothing approaching to strain must be put on brain which inherits trouble or weakness. The outward bodily appearance is altogether misleading. To stout limbs and red cheeks there may be joined a nervous system quite incapable of effort. While within a pale skin and delicate frame there may be a brain which close and continued labour cannot easily injure.

The wear and tear of brain or nerve is not confined to the young. To the toil (especially mental toil) of maturity are added cares which tell on nerve even more than toil. It is not easy to devise remedies. But one incalculable boon for all toilers would be the establishment of more frequent days of rest—more Sundays. One of the traditions of an indolent and super-

stitious time, adopted and spread (with much other superstition) by the Roman empire at the bidding of an ignorant and credulous soldiery, was the Hebrew "six days" legend with its six days' labour. Much better is the teaching of physiology: work, the life's work, thought, research, truth-seeking, science—these chiefly for three or four days; then, on the fourth or fifth day—the newer Sunday, recreation, contemplation, the solace of the arts—poetic, dramatic, musical, pictorial, and above all the surrender of self to the ennobling charms of nature.

Meanwhile, seeing that we cannot compel the world to be tranquil, let us, as far as our individual physiology permits, make *ourselves* tranquil. If the mind can make a heaven of hell, or hell of heaven, it can surely cut for itself a quiet pathway through a busy world.

Progress is a chapter in historical physiology: a chapter which records how inner nerve and outer circumstance are both changed; how circumstance develops nerve; how nerve multiplies circumstance. Every sort of nerve is changed, intellectual, moral, and bodily.

Intellectual nerve grows more acute; moral nerve more refined; bodily nerve stronger. In health the several nerve actions always keep near together. It is true that unhealthful and abnormal nerve states and actions are unhappily frequent. Intellectual nerve may be powerful and moral nerve weak; less frequently, perhaps, moral nerve is stronger than the intellectual. The disproportionate strength of body in the labouring class is the result of inheritance under long continued abnormal conditions. But even in this class it will often be found that the bodily stronger man is also the more intelligent, and the more moral. Let us, putting exceptional nerve aside, look at a few hundreds of *average* men. The hundred which have the largest sum of mental nerve and mind, will also have the largest sum of moral nerve and morals; they will, moreover, in all liklihood, have the largest sum of bodily nerve and bodily efficiency. More than this—to return to the question of progress—a hundred modern men, of a really progressive people, will be found, in mind, morals, and body to have gone beyond any previous hundred of the same or probably of any other race.

Nerve actions run together because nerve structures are closely related and lie side by side. Countless links join nerve-cell to nerve-cell, cell-group to cell-group, nerve-mass to nerve-mass. As a rule, the supply of nutriment is active or inactive to all alike; growth is strong, or feeble, or otherwise, in all; all go well in health; all suffer in disease. Nerve links vary in number and efficiency as do nerve cells. Mrs. Nickleby's links (and Mrs. Nicklebys are plentiful), were few: a summer's day always brought to her mind roast pig stuffed with sage and onions. Macaulay's brain was rich in links. If every copy of "Paradise Lost" or of the "Pilgrim's Progress" had been destroyed, he could have given them back to us word for word. Calculating boys are what they are, not from training, or industry, or will; they do not excel in judgment, in penetration, in imagination, in conduct; they are calculating boys because they have a certain exceptional nerve construction.

To find out the sort of circumstance which makes better nerve will one day be our first care. Some of the circumstance we can reach and change, some we cannot. Within reach

is marriage, and through marriage, inheritance. Marriage is, for good or evil, the most potent nerve changer: it stands foremost in either blessing or cursing men, women, and children. Yet physiology, which teaches all this, is the one knowledge which we, led by theologians and theologically-led poets, have ignored, jeered at, and spat upon. A few generations of, quite accidentally, fortunate marriages, in which good and helpful nerve qualities come together, and in which bad and hindering nerve is left out, give us our greatest gifts, give us our geniuses, our Shaksperes and Newtons. But, alas, the race of Shaksperes and Newtons is not kept up : less fortunate marriage, less fortunate nerve, less fortunate circumstance also, let it be added, step in and bring again the commonplace.

If a few generations can do so much for fortunate individuals, probably a number of centuries may do something for fortunate peoples. The subject is too large for merely introductory pages. But to those who preach the decadence of our race because we have no Shaksperes now, it may be pointed out that specimens often come long before the mass

comes; that if it took millions of years to produce *one* Shakspere it may take at least many centuries to produce another. When the tide comes in—tide of salt water, or tide of human nerve, a long wave runs in from time to time and shorter waves follow: Shakspere was a long wave, and in nerve waves three hundred years count for little. We have no Shakspere now it is true, but we are all nearer to him—the Shakspere of the past, and, who knows, the Shakspere of the future in whatever shape he may come.

Great brain, great nerve, helps on progress mainly by enriching circumstance—enriching circumstance by seeing it more clearly, seeing more of it, setting it forth more truly, putting it to good use. Unhappily, now and then, great brain, like much of the smaller sort, is ill-balanced and abnormal. It is sometimes greedy, ostentatious, and aggressive abroad and impoverishing at home. In private life this is a mere discomfort; in national life it hinders progress. Splendid warriors have often injured the peoples they *seemed* to exalt. A Cæsarless, modester Rome might still have been great. Napoleon, helped

beforehand by Louis XIV., impoverished French circumstance, and thereby dwarfed French intellect, French morals, and French body. As a rule, however, perhaps a fortunate rule, great—the greatest—brain is not overwhelming; great brain is quiet; it does not electrify; it does not domineer; it scarcely even leads. No fuss was made of the "quiet Chaucer" or the "gentle Shakspere." No one spread red cloth for Newton's feet or Darwin's.

Another field of circumstance within reach is education. Cataclysms, we well know, have never happened, and witchcraft never existed. The seeming cataclysm is merely a visible link of a more or less hidden chain. Education is the one conspicuous link in the chain of progress; it is the newer cataclysm; the newer witchcraft. A people is transformed (when it is transformed) by its teachers, small and great, its teachers of small and great truths. At the present moment crime is lessening so unmistakably among the young of our school districts that the ancient enemies of education are either dumb or stammer out foolish or incompatible explanation; the enemies who declared that "modern education" leads everybody astray,

and the enemies who foretold unspeakable calamities in an age of "clever devils." Education, it is true, cannot all at once change hereditary nerve, abnormal, or feeble, or destructive, or dishonest nerve; but it can put an end to much brutality, coarseness, cruelty, and crime, by putting an end to the ignorance on which these mainly thrive. Eighteen years of efficient and universal schools will bear searching and significant comparison with eighteen centuries of churches.

Nerve actions run near each other but not quite abreast. Nay, sad to say, they are sometimes unevenly matched. As a rule, however, and in health, intellectual nerve leads—leads persons and people, leads strongly or feebly, leads upwards or downwards. Intellect leads; it deals with facts and truths and opinions —fights these, treats with these, accepts these, or it may be, runs away from these. Intellect leads upwards when it sides with truths; for truths are alive, fruitful, merciful, strengthening; they are discovered, not made; they are full of poetry though hated by poets. Intellect leads downwards when it sides with opinion; for opinion confuses, enfeebles,

hinders, is cruel; it is made, not discovered; it is common-place although loved by poets. Such are broad tendencies: there is much that is unconscious in them; the truth-seeker is not always saying—"I am merciful;" and the opinion-spinner is not wittingly cruel.

The nerve of intellect gives its character to all intellectual performance. Criminals have poor brain and consequently have poor intellect and poor action. Sly and suspicious they may be (and slyness and suspicion are often mistaken for cleverness and foresight); but poor, or diseased, or injured, or alcoholicised nerve is usually sly and suspicious. It is so with the nerve of peoples or persons when they are in rude states, or decaying, or are greedy, or self-indulgent. The immature brain of children, especially of neglected children, and the degenerate brain of the aged, especially the neglected aged, may alike be dirty, or untruthful, or dishonest, or, worst of all, cruel. Yet the faulty young brain, when it is fully matured, will probably scorn everything that is mean; and senile brain may, on the other hand, bring to an ignoble close a noble life.

But if intellectual nerve leads it must never

be forgotten that moral nerve and bodily nerve follow closely upon its heels. The moral sense constantly appeals to the intellect; the intellect cannot move without stumbling over a moral question; the body sends messages to both and receives messages in return.

Progress follows truths; it does not overtake them; it never goes beyond them. When truths were few and opinions many, when men knew little and believed much, the explanatory scheme of all things, around us and within us, was a mere list of supernatural items. If one item was given up another took its place. If, two thousand years ago, it had been shown that epilepsy was *not* due to the "possession of devils," no one would have hinted at pathological causes. Only two or three centuries ago opinion burnt women because cows died. Puritan opinion (with its good and its evil), burnt the most eagerly. Opinion would have burnt men also, if they had said that inflammation was stronger than witchcraft. Neither two thousand years ago, nor three hundred, were truths sufficiently numerous to make men compassionate; for truths, be it always known, lead men to compassion and compassion leads men to truths.

Again and again the question arises—how came the list of supernatural beliefs into existence? In reply many speak and much has been said. Only this can be said here: perhaps it is all that can be truthfully and intelligibly said anywhere: supernatural beliefs arose when (and because) brain was poorer, and poorly equipped. Better brain, and especially better-equipped brain, is dismissing them slowly one by one.

What do we mean by progress? How do we know, how can we know that we are making progress? Change in nerve structures is slow and out of sight. Change in the nerve action of a people, save at long intervals, is difficult to appraise. But if it is true—and here it is held to be true—that, normally, nerve actions run in company, we have at hand a fairly accurate, practical, and working test of progress. If intellectual nerve improves moral nerve improves also; if one decays the other decays; if one utterly breaks down so does the other. If, then, we are not quite sure whether the intellect of a people, or a person, is more or is less acute than it once was, we can, at any rate, be sure whether their conduct grows better or grows worse.

A better morality then is the unfailing test of progress. And, let it be added, added on every ground and with all emphasis, that the unfailing test of a better morality is a constantly growing kindliness. Whenever and wherever there is progress every human relationship is kindlier; men are kinder to all living things; individuals are kinder to individuals; classes to classes; parties to parties; peoples to peoples. There is greater kindness on both sides (if both sides are making progress), between parents and children, masters and servants, teachers and taught, rulers and ruled. Human life is a sphere with two poles—ferocity and kindliness: mere beliefs and opinion guide men to one pole, ascertained truths guide them to the other: the latitude and longitude of the travellers admit of fairly precise measurement.

Good brain is prone to ponder, evil brain to strike. Well-inherited, well-matured, weighty brain leans to suspense and kindliness. Poorly inherited, immature (immaturity sometimes lasts long), ill-nurtured, senile (senility sometimes comes early), degenerate, enfeebled brain leans to undue confidence, dogma, precipitancy, and cruelty.

Kindliness, involuntary or reasoned out kindliness, and, indeed, all our feelings, are stronger when stirred by witnessed truths than when they are based on the most eloquently spun or beautifully rhymed opinion. The sportsman, deaf to preacher and poet—perhaps, himself, preacher or poet—puts aside his powder, shot and hook, when the physiologist shows him that what he took for bone, and flesh, and fur, and scale, is everywhere a delicate network of keenest nerve. When physiology — the one compassionate science — is taught everywhere, bodily violence (the deepest shame), kicking, stabbing, duelling, soldiering, will slink from human sight. True bravery will not decay; for high purposes it will continually grow. Still braver men and still braver women will face peril and slur if so be they may save life, or serve truth, or help on kindliness.

It has just been said that truth is merciful and that opinion is cruel. It cannot be said too often. History says it over and over again. Pagan opinion burnt Christian opinion; Christian opinion burnt Pagan opinion; Catholic opinion (always the stronger burner of the

two) and Protestant opinion burnt each other; Catholic and Protestant opinion joined to burn truths. Truths burn nothing. Even in our time opinion has not lost its cruel propensities. Its hands are kept off (not yet entirely kept off) opposing opinion only because truths are compassionate and truths rule. Its hands are kept off truths themselves only because truths are many, and strong, and alert.

The arts play but a small part in the advancement of peoples. A cultivated people cannot, will not, live without them: but neither will a rude people. Rude arts divert rude peoples; they do not make them rude; they do little to lessen rudeness. Refined arts console and charm the already civilized; they do little to civilize.

The sciences rouse; the arts soothe. Both man and nations advance when they are roused; both stand still when they are soothed.

Rude peoples have no doubt rude arts; but arts they unquestionably have. They delight in ornament, and their daily life, so we are told, is full of ceremonial. Cannibals chant, with more or less melody, when they eat their aged and useless parents. They

would probably be glad to chant and munch surrounded by great works of art, if only a choice gallery chanced to be near.

In the older and shorter-lived civilizations, which cared more for the embellishments of art than for the promptings of knowledge, brilliant orators savagely cursed their opponents, savagely (no doubt falsely) depicted them as "clotted masses" of abominable crime, savagely called down upon them every punishment which only fiends could contrive. Yet those merciless orators were unrivalled artists. Historians have often unmasked for us the artistic savage—the scientific savage, never. To this day artistically ornamented persons go forth to spill human blood bewildered by the strains of great musical artists.

The needful arts of government, the making of laws, the detection of crime, the administration of justice, were weak and therefore cruel arts when truths were few and held in slight esteem. If we look back at the crime and the punishment of not very remote periods we see little to choose between the ferocity of the criminals, and the ferocity of the judges.

From old times down to the moment when

a few thinking, truth-loving, and therefore merciful men joined together to form our first society for the search and promulgation of truths—down to that moment the bowels of the criminal were burnt before his eyes and his heart torn from his still living body. Such was the penal code of an art-led and theology-led people. For long, cruel centuries, men were skilled in the arts, they rhymed, and sang, and painted, and carved, and built cathedrals; for long, cruel centuries, men were devout, they prayed, and fasted, and wept, and worshipped; but they remained cruel: then science came and opened their eyes, and they saw themselves as they really were.

Morality also is a chapter in physiology: it is a property of that potent and poetic substance which we call nerve. It is a property not of human nerve only but of all nerve and of all that stands for nerve in the lowliest organism. Morality began when nerve began; it grew as nerve grew. The very existence of nerve was impossible without morality. The first specks of living matter had a certain moral flavour in them. If any group of living things were to

lose the moral sense, and were, consequently, to offend the moral sense of surrounding life—were to rob, and ravish, and murder every living thing they came near—the moral indignation (as well as the bodily needs) of the animal world around them would quickly put an end to their existence.

It is true that animals kill for food, kill in self-defence, kill sometimes from anger, and hatred, and jealousy—but so do men. Tigers are immoral enough to kill men, but men are also immoral enough to kill tigers. It may be that animals are unconsciously moral, that they have no introspective faculty, that they formulate no moral laws; but neither did early men, neither do many men now, men too, be it noted, of deep moral instincts.

In one direction man is less moral than animals: he alone kills for mere amusement. Animals it is true are needlessly cruel. Daily on every sea coast, millions of fowl slowly torture millions of fish, but they end by eating them. The ocean itself is a huge slaughter house under water, but fish live upon fish. The cat inflicts twenty minutes of unnecessary agony on its victims; but the cat does not kill a mouse merely to carry home its tail.

In another direction, however, the morality of men rises much higher than that of animals, rises perhaps to its highest possible level. Merciful men — consciously or unconsciously merciful, kill mercifully, directly or indirectly prompted by mercy, and for merciful ends. Fifty thousand animals are selected and doomed and driven to slaughter—necessarily to slaughter if the human race is to continue to exist. The physiologist takes one of these, puts it into a deep sleep, takes from it a truth beneficent both to men and animals, beneficent alike to faithful hound and illustrious poet. It is the one fortunate animal of the fifty thousand. Out of fifty thousand deaths it would, if it had foreknowledge and choice, choose the one death allotted to it. The fifty thousand, save one, are snared, and smitten, and hunted, and shot, are speared, and fished, and gashed for coarse mastication or coarser sport.

The strangest immorality of our time is the so-called anti-vivisectionist movement: immoral chiefly because it would perpetuate the cruelty of ignorance; immoral also, because, with instincts natural to the inexact multitude, it cares less for exact truth than for effect, opinion,

sensation, belief; immoral because it is insincere, for while giving itself out to be philanthropic it is, at root, theological. It is theological in its motives, its methods, its objects, in its agents, its writers, its speakers, its platforms; in its dislike, not of one only, but of all the sciences. Theology at one time fought astronomy, it fought geology, it fought evolution. Each contest, however, left it a weaker force although, after each, it put on a smiling face and professed itself unhurt. And now theologians are fighting physiology, but fighting with a languor and a pallor which fittingly belong to a crusade of mediæval ghosts.

Every movement has its poets and its parasites. Poets mostly, but with notable exceptions, bow down before the theologians. Half-scientific parasites seek, and often find, the notoriety they chiefly prize by forging scientific pretences for a cry (and a craze) which truly merciful science condemns. The parasites, male and female, of the By-ends sort, of the silver slipper and sunshine sort, would not hesitate to inflict much pain on the animal world if, thereby, they might pose for twenty-four hours as the supremest friends of animals.

In strict truth theology has never cared for animals. Churches have disowned them. In pulpit eloquence the words of bitterest contempt are the words "four footed animal," "brute," "beast of the field." Peoples who are the most abject in their submission to theological teaching are not only the least scientific but also the cruelest peoples—witness the eye-gougers of Ireland and the bull-baiters of Spain.

One simple but searching question would bring to light much of the theological bias. If it were given out to-morrow, as a result of recent investigation, that experimental physiologists were on the eve of discovering that the first man was made suddenly; made some six thousand years ago; made out of dust; that the first woman was made from a man's rib; that both were made "perfect" and fitted to live for ever; but that shortly both fell from their perfect state—if such a prospect were confidently held out what would happen? This, unquestionably this: theologians, and poets, and parasites would demand—would justly demand, that no hindrance should be placed in the sacred path of experimental physiology.

Of the nature of morality, the question of right and wrong in daily life, little will be said here. For the purposes of conduct, of practical discussion, of teaching, we know what it is. Theologians and metaphysicians do not help us. First principles, which are for the most part physiological truths, may be said to lie in a deep, a mysterious, a dimly-lighted but not a turbid pool; the theologian plunges in professing that he, and he only, can clear up much of its mystery—but we do not see as well as we did before; the metaphysical diver follows, and every trace of clearness disappears.

Much, it is true, we do not know: but we know as much of right and wrong in the moral world as we do of what we may justly call right and wrong in the intellectual world, or of right and wrong in the bodily world. As the intellect (intellectual nerve) discerns that two and two make four, and acts, *must* act, in submission to such discernment; as the body (bodily nerve) distinguishes between heat and cold and attends, *must* attend, to the distinction; so the moral sense (moral nerve) sees the difference between truth and falsehood, between honour and trickery, between kindness and cruelty, and

behaves, *must* behave, in obedience to that which it sees. The more or less compulsory action in each case is a first principle—a physiological truth. In each case moreover, not forgetting surrounding circumstances, action will be strong, or weak, or between the two, or abnormal *mainly* in proportion as nerve, intellectual, moral, or bodily, is strong or weak, or between the two, or abnormal.

How were men led in primitive time or in any time to believe that moral science or moral art began otherwise than other sciences and other arts? The science of grammar, for example, is merely a body of inferences, or generalizations, or laws, as they are called, drawn from the methods or facts, of the speech of the best speakers. The art of grammar is nothing more than the application of these laws in our daily talk. So, in like manner, is not the science of morality a body of inferences, generalizations, or laws drawn from the conduct of the best conducted men? Is not the art of morality the practical application of these laws in our daily conduct? This human, this physiological morality has one great merit—it is capable of constant progress: a supernatural

or perfect code can only remain perfect. More and more developed moral nerve, more and more enriched moral circumstance enables us to see a greater number of moral truths, to formulate purer moral laws, to do better moral deeds. The physiological is an inspiriting morality; the more it is trusted and exercised the stronger it grows.

Those who contend that moral science and moral art are beyond the reach of human effort may be invited to consider carefully what human effort has already accomplished—accomplished on this earth, in the star-space around it, in the fossil-rock within it: it may be pointed out that men have elucidated sciences as difficult as the moral science and practised arts, as difficult as the moral art.

In the primitive times of most peoples every incident which seemed inexplicable was held to have a supernatural cause. Moral incidents were not excepted; and in due time morality (moral science and moral art) was held to have a supernatural basis. If unhelped—supernaturally unhelped water could not flow; if unhelped rain drops could not reflect a rainbow; if the unhelped sun could not rise; if storm,

and earthquake, and pestilence, and famine, and drought could not happen without supernatural interference, it was clearly inevitable that rude people should everywhere see a supernatural finger in the simplest moral sentiments —"do not kill;" "do not steal;" "do as you would be done by." This much was inevitable, no matter what the time, or country, or race, or religion, or what the popular conceptions and popular "revelations" of an imaginary supernaturalism.

It was inevitable too when it was believed that moral precepts had a supernatural origin, that religions (schemes of man's relationship to the supernatural), should be based upon them. Moral teachings were feeble and slow to change until inquiry sapped their supposed supernatural basis. Morals move with knowledge and civilization; religions move with morals. If morals are coarse, religions put on thumb-screws; if morals are more refined, religions help to build hospitals and preach "abstinence"—in beneficent forgetfulness, by-the-bye, of certain supernatural writings, which direct that the sick shall be anointed with oil and prayed over; and which also

record the conversion of water into wine at a feast when too much wine had already dulled the sense of taste.

But the unsifting multitude — happily a diminishing multitude—affirm that if belief in supernatural rewards and punishments were to cease, morality would cease also. Let us see: it is of all matters the most momentous. Passing over the significant circumstance that supernatural rewards can have but little effect when believers themselves are ashamed of hell and put off heaven to the latest moment, there remains the unanswerable argument that, while supernatural beliefs are growing feebler and supernatural ideals paler, morality itself—morality in all its aspects is growing stronger day by day. In every direction physiological morality has gone beyond the theological. It has audaciously tampered with the "inspired" list of sins; it has shortened the list here, added to it there, patched it up in another place. Witchcraft is crossed out—a veritable physiological achievement. Thoughtlessness for to-morrow is changed from a virtue into a vice. Slavery, polygamy (not for Bishops only but for everybody), gambling,

cruelty, have been added to the list. Dirtiness —public or private, noisiness, ignorance, intolerance, sloth in truth-seeking, these and other sins are about to be added.

In strict truth theological moralists deceive themselves: they and their theology participate in the very progress which they have done so much to hinder, but which, they now declare, they have always helped and loved: which, indeed, they *now* declare is due to theological influences. It is so with all supernatural systems—so even in their dying years. A dying supernaturalism may be likened to a lay figure which each generation clothes with its own civilization. The latest generation decks out the ancient image with its newest robes and then exclaims it lives! it never was so much alive! Nothing else is so beautiful! it is the parent of all good! Cavillers are bad-hearted men; their cavil is as old as the hills, and has been brought to shame a hundred times. It was so with supernaturalisms in ancient Greece. It was so in Rome. It is so with us.

It would, indeed, fare badly with morals if they had no other than a supernatural basis. Supernatural schemes forgive—they could not

have lived a day without forgiveness. But forgiveness enfeebles morality: for when sin, and penitence, and pardon are easy, progress is difficult. Physiology is merciful, but it does not forgive; individual physiology does not; public physiology does not. If men were not subject to physiological penalties; if their conduct in its moral aspects could be hidden from their fellow men; if they had no inherited or nerve morality; if, in short, conduct were founded on a supernatural basis only, and were visible only to a supernatural eye, then morality at least, whatever else might remain, would vanish from this earth.

In theological speech by a curious but, perhaps, not undesigned and not inexplicable insinuation, morality has practically come to be synonymous with chastity. Theft, murder, cruelty, are mere trifles which may be left to a flesh and blood policeman; but chastity calls for superhuman care. Chastity, or the entirely faithful union of one man to one woman and of one woman to one man, will always be the one priceless, the one most ardently longed for of human treasures. But human physiology, human nerve, human morality, human love,

human faith, human truth, human honour—not to speak of human jealousy—will take good care—will take the best care of chastity. Human forces, though constantly growing in success, do not, unhappily, always succeed. Superhuman forces, however, fare no better; no better in history, sacred or profane, Jewish or Gentile; no better in daily life.

It may be that chastity will not always conform itself to the clerical formulæ of the sixth, or eighth, or any other century. It may be that the teachers of the legends, the characters, the polygamies, the concubinages, the short and easy divorces, the virgin captures, the ordeals, the witchcrafts, the devil-possessions, the rapacities, the slaveries, the wholesale slaughters of supernatural belief will not much longer be looked to as the fittest guides either to sexual purity or to morality in general. Lofty characters from Milton to Mill have protested against their teaching. Wise and courageous men and women, not less moral than their fellows, have put protest into practice.

In matters of sexual morality, as in all other matters, the older moral nerve could only

devise supernaturalisms. The newer moral nerve learns and teaches; it observes, and reflects, and reasons, and infers, and marvels; it restrains here, it releases there, it lifts up everywhere.

If, on purely human grounds, and in positive disobedience to supernatural commands, a man refuses to burn his neighbour's wrinkled grandmother for a witch, he will, also on purely human grounds, refrain from dishonouring his neighbour's comely daughter.

All questions in science are grave, but those in the science of living nerve are gravest. How comes it then that investigation of brain has been delayed so long? Why is nerve the latest study of nerve?

The greater truths are the later they appear; later seekers, too, have a deeper compassion, and, therefore, later search is more in earnest. But still why is inqury late? still again, why is nerve inquiry latest? The answer is surely clear. All history gives it. Primitive atmospheres, mental and moral, were thickly peopled with supernaturalisms, much, in fine, as still more primitive mud was crowded with monsters. *Supernaturalisms filled and blocked*

all avenues to knowledge; they choked truth-seekers on every threshold. Perhaps all this was inevitable: for the evolutionary exigences which slowly called forth and then slowly forsook the mammoths, created also the supernaturalisms which now are left to slowly die.

Ages of progress, beginning with savages and ending with students, are like ages in geology—they have each their dominant and special features, but mixed with these are traces of a past and signs of a coming time. If we glance down the line of human eras and look narrowly at savages and sorcerers; at ghosts, and gods, and devils; at prophets, and priests, and miracle-workers; at saints, and schoolmen, and theologians, we shall nowhere see either the wish or the power to distinguish between phantasms and facts; nowhere a thought about the age and formation of this or other worlds; no thought of the non-creatability and non-destructibility of matter or force; none of the continuity of phenomena; none of the evolution of living forms by sparing survival with vast destruction; and, assuredly, nowhere one straw's care for the

structure and use of grey cells in brain matter.

Evolution is the way, diverging for a moment, which nature (the assemblage of all truths), has of repenting the past: and nature is now taking the control of her affairs from the priesthoods of supernaturalism, and is putting them into the hands of those who seek and reverence truths.

Brain or nerve is man. All else, that is human, is merely convenient appendage. There are, indeed, *two* physiologies; one of the brain, which is primary and culminating, and another of the appended body which is altogether subordinate. What the brain is so will the outcome of life be. A dog's brain is fitted for dog-intellect, dog-morals, dog-feeling, dog-action; human brain is fitted for human intellect, human morality, human feeling, human action. So far as the sum of a man's life is superior to the sum of a dog's life, precisely so far is a man's brain superior to a dog's.

In organisation, and construction, in composition, in development, in nurture, in its sheltering mechanism, and above all, in its action brain is at the summit of known things. It rises as much above all other matter as mind

rises above every other force. Brain stands alone. Slowly, through inconceivable periods, it grew in weight, in delicacy of structure, in range and potency of function, in hereditary wealth. Meanwhile blood slowly ripened for its support; bones slowly stiffened, and grew, and lifted it up; muscles slowly gathered together and attuned themselves to its commands.

"But this interpretation of nerve and life is gross, mechanical, materialistic." If it is true we must, alas, submit to be gross, mechanical, materialistic. "But the interpretation points to wide and general decadence." If it be true, bitter as the prospect is, we must widely and generally decay. "Nay, such teaching will inevitably lead us to perdition." If it be true we have no alternative, we must, with whatever courage we can muster, go to perdition.

"Admitting that such views are true—inexorably, cruelly true—they are nevertheless cold and mean." This is the verdict of those who frame their warm and lofty ideals on worn-out patterns. There is no doubt much old truth, as there is also much new falsehood. And he indeed is the rare intellectual and moral

athlete who, while weighted in the race with older truth can yet see and grasp the newer. But we must not forget that ignorance has always called knowledge cold. Alchemy said that chemistry was cold. Astrology declared that astronomy was cold. Gravitation was cold. The development of an eye from a sensitive bit of skin during inconceivable eras was a very cold proceeding. Ghosts, and witches, and spirits call light, and heat,—nay the very sun itself, cold.

Many words are despots at some period in their lives. "Materialism" and "supernaturalism" are two of these. The word "materialism" still unmans, and the multitude is still timorous—timorous by reason of inheritance, of long training, of early menace, and fair promise, and impressive adjunct. A mere word, when it has long been joined to shame and terror, will blanch the cheek if inheritance and circumstance have already blanched the brain. When we have discovered what matter is, have measured its potencies, mapped out its limits, penetrated its mysteries, exhausted its poetries, have shown up its shame and laid bare its terrors, it will be time to

be ashamed and afraid of matter. We are, at any rate, growing less and less proud of supernaturalisms—supernaturalisms which arose in the babyhood of peoples, and survive only because they are instilled into the babyhood of individuals.

While students explore, and theologians mourn, the poets grow angry. The explorer, says one laureate, is "a fingering slave who peeps and botanises on his mother's grave." Knowledge, says another, is "some wild Pallas from the brain of demons." "Knowledge comes but wisdom lingers," is a phrase which greatly consoles the ignorant—who usually believe themselves to be wise. It is true much knowledge may be got together where there is, it may be, little wisdom; but surely there can be no wisdom without knowledge. Wisdom comes when effective nerve gathers knowledge, winnows it, blows away the chaff, and uses well the grain. Nerve and knowledge are both essential. And genius too—is it not the finest nerve seeing knowledge which commoner nerve cannot see, and dealing with it by finest methods?

The alarms of theology are needless, but

the charms of poetry, and the anger also if need be, we must and will have. Poetry, the first of the arts, is a physiological art: passionate nerve clothes the product of intellectual nerve with passion. Hence poetry is the art of making truth more keenly true, and alas, falsehood more keenly false.

The future too, no matter how scientific it may be, will assuredly have its poets. And, fuller knowledge being revealed to them, they will be juster in thought, deeper in feeling, loftier in purpose. The mountain peak will not move them the less because they will be able to trace it back, through unknown time, to minute life underneath the ocean. A Danish forest will not the less confide to them its solemn secrets because they see, buried under it, fossil forests and, deeper still, the handiwork of early men. For them human nature will not be the less exalted because they discover that thought and feeling are born in mysterious nerve homes, and travel to and fro along strange nerve pathways. The poetry of the present will not come home to them the less because they can also decipher the volumes of extinct poetries.

One thing at least grows clearer and clearer: the onward movement of mankind will neither be checked, nor jostled out of its groove, nor turned at an angle. Our race, in its progress, may be said to be cutting its way through a dense forest. Many voices are heard in the gloom. The theologian—say Cardinal Newman, with clear and majestic voice calls upon us to return to the old paths: that cannot be. The writer—say Thomas Carlyle, with startling gesture and vehement speech bids us be stirring; he does not tell us how to stir or whither. The student of science—say Charles Darwin, puts a lamp to our feet, shows us where we are, how we came, and how, all helping and all needing help, we may best go on our way.

ORIGIN AND NATURE OF THE INQUIRY.

CHAPTER II.

SEVERAL years ago I noticed that the women who came into our hospitals suffering from injuries inflicted by their husbands, had as a rule something peculiar in their personal appearance. The peculiarity or peculiarities seemed common to all of them. They differed in some mysterious way from the women who were admitted for purely accidental injuries. They certainly had not been assaulted because they were old or plain. It is one of the dangers of unbelief, so we are constantly told, that infidels will put aside wives who have lost their youth and youthful looks. Many of these women were young; some were very pretty; their husbands were all believers.

I came to see, slowly and by degrees, that the skin of the assaulted women was thin; it had, as a rule, little pigment, and was often brightly and delicately pink. Their hair-growth was notably spare; their eyebrows were scanty or almost absent; the hair on their

heads was short and thinly scattered. They tended, many of them, to be stout. In their figures or skeletons also they were unlike their hospital companions. They seemed to stoop, some little, others much. Their backs were inclined to be round, being more or less convex from shoulder to shoulder, and from neck to waist. They carried their heads and shoulders a little forwards. In all these matters they were unlike the occupants of the neighbouring beds, many of whom had abundant eyebrows and copious hair-growth generally. Very curiously when the hair-growth was rich I found a different figure or skeleton; the spine was straight, the head easily and naturally upright, the shoulders poised backwards, and the back itself was flat or even slightly hollow or concave transversely between the shoulders. The skin too was more freely pigmented. The women with straight spines, flat backs, richer hair-growth, and darker skins, tended to be thin, but were not at all invariably so. In appearance a few were handsome, some were comely, not a small number were more or less plain.

The friends and neighbours often let it be

known by nods and winks, helped out by a few words, that the ill-treated and injured creatures whom they had brought to hospital had "sharp tongues in their heads;" they were slow to let an irritating topic drop, and always had a supply of such topics at hand.

Mr. Ruskin, in a few paragraphs of remarkable interest, declares that bishops should watch rather than rule; that their place is at the masthead—not at the helm. What, by the way, would Thomas Becket have said to this; he who exclaimed when advised to be calm, "I sit at the helm and you would have me sleep." But then Becket was, physiologically, the most self-conscious, self-important, self-remembering man in English history. A bishop, Mr. Ruskin says, not only ought to know everybody in his diocese, he ought also to know why Bill and Nancy knock each other's teeth out. In strict truth bishops are not trained to understand Bill and Nancy, and for eighteen centuries they have done but little for them. Bill and Nancy are what they are chiefly from organisation and inheritance, and in some measure also, no doubt, from circumstance. When fully matured however, a body guard of bishops could not keep

them straight, especially Bill who is usually, and on physiological grounds, the greater sinner. Bill and Nancy will do better when we come to see that the improvement of educational, social, and moral methods has more to do with physiologists than with bishops.

There is no single feature of character which is confined to the poor; not one which belongs exclusively to the well-to-do. The respectable tradeswoman who asks the magistrate to protect her against a violent husband, and the delicately-born lady who summons an erring husband into the divorce court, resemble in anatomy, and physiology, and character, their humbler sisters who fill hospital beds with black eyes and broken bones.

I came to see very clearly too that there is no feature, or combination of features, and character which is peculiar to one sex. The young wife who involuntarily provokes a foolish husband, is often in body, mind, and character the counter-part of her father or brother. The difference of sex is small and secondary when compared with the fundamental differences of character.

Much anatomy and physiology, much charac-

ter, may be learnt in law courts. The good, or apparently good, who make charges are there; and the bad, or apparently bad, against whom charges are made. Judges themselves never rise above their physiology and their time: when theologians are strong, judges burn witches; when kings are strong, they imprison Hampdens; when Grundy parliaments are strong, they exclude "avowed" atheists.

The foregoing statements are not made for the purpose of extenuating domestic cruelty, or excusing the domestic savage. But every truth, if it is a truth, explains other truths. Look at two men of average character and organization. They may be much alike in many ways. Both are but moderately wise and self-restrained. One marries a certain combination of skin, and hair, and bone, and nerve; he is happy and content, and thinks that everybody else, if they were only as wise and virtuous as he, would also be happy and content. The other, marrying quite another sort of anatomical combination, finds life arid and burdensome, and gradually turns to violence and folly. The first does not know why he is happy and good; the second does not know why he is unhappy and bad.

Both are to a certain degree the creatures of physiology. Both are ignorant of physiology. The first has no charity for the second; perhaps he sits in a judicial, or editorial, or other chair of authority and proclaims his own virtue by denouncing the shame of his neighbour. A change of place on the marriage morning would have changed their lives and views.

Here then was a clue, not to every nook and corner, but still to a great range of character. I gave this clue to one or two competent observers of both sexes who, it may be stated here, entirely agree with the main conclusions set down in the following pages. Material for observation was abundant. It was found in the voluntary confessions of weary men and women; it was found everywhere—at the fire-side, in the social circle, in the street, the shop, the railway carriage, the boat, the church, the theatre; in the inner life of various institutions; in meetings, committees, councils, parliaments; it was found in newspapers, and serials, and books; in poetry, history, letters, biography, novels; in the conduct of public men and women; in the productions of gifted writers; in gifted writers themselves.

In the matter of character men and women may be put into three classes. One class includes those who tend, it may be slightly, it may be markedly, to be fitful or uncertain in mood, manner, greeting, and conduct; who tend to be more or less restless, busy, quick, sudden, and bustling; who tend, wittingly or unwittingly, to imitation, affectation, and love of notice; who, also, while self-conscious, self-asserting, and self-approving, are given, so far as others are concerned, to discontent, disparagement, and candid criticism or censorious comment. One, or more, of these peculiarities may be strongly developed, and others may be difficult to discern. Some are more manifest in men, others in women. Women, for example, indulge in franker criticism and admonition; they have more also of imitation and affectation. Men on the other hand display greater self-importance and desire for notoriety: they are self-asserting, "pushing." In men too the habit of detraction is stronger and more uniform. The shrewishness of women is usually confined to the domestic circle; men carry it into social and public life. The men and women of this class, in

addition it may be to other high qualities have, not rarely, generous sympathies, emotions, and affections. But these sympathies, emotions, affections are not deep; sometimes they appear to be almost, if not entirely, absent. The men and women of quite another class are those who tend to repose, tranquillity, gentleness, and who, under a placid demeanour, possess deep — if sometimes sleeping — sympathies, affections, and passions. These passions are sometimes worthy, and sometimes unworthy.

The more extreme varieties of these two phases of character may easily be recognised; but there is continuity in character, in anatomy and physiology, as there is in most matters, and a sharp line cannot be drawn between them. Many men and women, in anatomy and character, do not incline very clearly in either direction; *or they exhibit other and different tendencies so strikingly* that, whatever their anatomy may be, they may conveniently and justly be placed in an intermediate class.*

* On this and on other grounds the hasty interpretation of character, especially the interpretation on purely anatomical data, would be both unjust and unwise.

The intermediate, like the other classes, comprises every grade of character, from the highest to the lowest.

Shrewish men and women form probably a large third of the community; the intermediate class is also a large third; a small third only consists of non-shrewish individuals.

The classification of men and women into shrewish, non-shrewish, and intermediate, does not claim to be, or come near, a general or exhaustive classification of character. It has no *direct* bearing on many even of its leading divisions. It says nothing, for example, of the division of men and women into good and bad, wise and foolish, brave and cowardly. Nevertheless, in all probability the whole range of character is modified by the presence of shrewish or non-shrewish proclivities.

Non-shrewishness, let it be clearly understood in passing, is something more than the mere opposite of shrewishness; it calls for observation and analysis from an independent point of view. When dictionaries come to be placed on a physiological basis much will be altered in them. With common but perhaps not inexplicable inaccuracy, they associate

anger with scolding. But the shrew is not angry, she justly denies that she is angry; she scarcely knows what anger is. Men and women who are capable of deep anger are never shrewish. Shakspere, with all his marvellous insight into character, made the mistake which our own lexicographers make: shrews are never changed into non-shrews. Catherine was no shrew; she was precisely the reverse; she was a passionate and rebellious woman. One passion may be changed into another, or its object may be changed, or its motive. Passionate rebellion may be changed into passionate obedience.

Irascibility is not shrewishness. The two qualities sometimes exist together; but shrewishness may be combined with but little irascibility, and there may be much and highly discomforting irascibility with no shrewishness. Irascibility or quick temper is the too ready response to some cause—the cause may be slight, or foolishly inadequate, but it is there. Irascibility is frequently a pathological rather than a physiological condition. Gouty material circulating in the nerve centres frequently shows itself in irrepressible temper; occasionally for years, or even for a life-time, no other sign of

gout may be present; then skin, or joint, or, perhaps, fatally changed internal organ may explain everything.

Impatience is not shrewishness; on the contrary, it is often associated with the deeper emotions, especially if untrained. An anxious temperament is not a shrewish temperament. The shrew is less given (and herein is some compensation) to anxiety, or care, or fear, or despondency, than the non-shrew; having no deep feeling he, or she, has no heavy foreboding.

Volubility is not shrewishness. Sustained, orderly, punctuated, volubility is rather a sign of non-shrewishness, especially when it is found in capable persons, and above all in capable women. Volubility in the average, and still more so in the less gifted shrew is disconnected, unpunctuated, endlessly repeated, and occasionally incoherent. Criticism, cynicism, churlishness, sarcasm, are not confined either to the shrewish, or to those who are not shrewish; but in their harsher forms they are seen, for the most part—singular as it may seem, in non-shrewish men and women. Reproof, disapprobation, and discontent are not habitual in non-

shrewish persons, but they may be acutely marked when their causes are sufficient.

The words "shrew" and "non-shrew," "shrewish" and "non-shrewish," are exceedingly unpleasant words; two of them are very clumsy. They are used in these pages with great reluctance. They would not be used at all if any other words conveyed the meaning which they are intended to convey. They are not used as nicknames, not even as words of disparagement; they are used in a strictly scientific sense, to denote special phases of character, and the union of such special phases with certain anatomical and physiological peculiarities. They are used, let it be repeated, with reluctance, but there is probably no truth, gleanable by moral methods, which ought not to be gleaned; and none which, if wisely used, may not be put to some adequately rewarding purpose. There are, moreover, many shrewish men and shrewish women whose character and services justly command our highest admiration; there are many non-shrewish men, and non-shrewish women whom we justly and deservedly despise.

THE CHARACTER OF THE SHREWISH WOMAN.

CHAPTER III.

BEFORE we look more closely into anatomical and physiological matters it will be well to examine, with some detail, the character of the men and women whom, from the exigencies of our language, we must call shrewish and non-shrewish. Women will be studied first because their characters, though not less elevated and estimable, are more direct, spontaneous, and natural. We shall look first at their personal, intellectual, and moral aspects, and then follow them into domestic, social, and public life.

The nerve action of shrewish women (and men also) is marked by vivacity and readiness rather than by strength or persistence. Shrews of both sexes, but particularly men, who possess unusual ability (and these are not few) are often conspicuous figures. And it is of deep physiological interest to watch high capacity which is at the same time self-conscious, fitful, discontented, and disparaging; or which is

strenuously bent on notoriety, and keenly alive to the methods and opportunities of securing it.

The life of the average, and of all below the average, shrew is occupied with little things—and she never rests. Very frequently, but by no means always, her restlessness takes the form of ceaseless cleaning, the rearrangement of furniture, the minute supervision and change of servants, the correction of children, the denunciation of tradespeople "in these days," and the repeated recital of her "trials," or in other words, the shortcomings of others which come to the same thing.

Although she is constantly cleaning, acute observers say she is not cleaner than other women. But hers is ostentatious cleanliness. She seems to say, "see how clean I am, and to prove it to you, the moment this house is thoroughly cleaned, it shall be cleaned over again." She believes, with Lord Beaconsfield, that "the unimportant is not very unimportant;" she is perplexed however when he goes on to say that "the important is not very important." In large affairs she enjoys the calm of deference to authority. If authority is dumb she is dumb also—inwardly and out-

wardly dumb. In small affairs, and in affairs which are neither large nor small, she usually jumps to conclusions. She is much more interested in the colour of her linen than in the problems of her time. She refuses—she does not say this either to herself or to others, nevertheless she doggedly refuses to think of evolution, or agnosticism, or cremation, or the abandonment of oaths, or the use of libraries, picture galleries and museums on Sundays.

Here and there, where somewhat higher, but still not necessarily high, capacity is present, the shrewish woman's restlessness may find some social, or religious, or political outlet. She may become a zealous committee-woman and, Jellabywise, permit the African baby to thrust aside husband, and children, and servants, and household. The black baby, it is true, concerns her, but in strict truth her own position on its white committee concerns her much more.

The restless are always discontented, and the discontented are restless. The shrew's discontent is not deep, neither, it may be added, is her disparagement ever bitter, or her resentment violent. When adversity is real she seems to

behave like a philosopher. Her discontent is with small matters, a discontent which is captious at home, but bright and sparkling, and chastened in society.

It matters not what the shrewish woman has, she prefers something else. If her house is full of oil pictures she prefers water colours; if her carriage horses are grey she prefers bay; if flowers predominate in her garden she prefers trees; the suburb she lives in is not so suitable as some other. She is probably content with the religion, the moral *code* (not at all with the practical morals), and the politics in which she has been brought up. In short, in her own little world whatever is is wrong; but in the larger world outside whatever is is right. If dire circumstances unhinge her she may be trusted to travel in well-worn or approved directions.

The spirited, indefatigable, adjudging, directing, reproving lady may, or may not, be our ideal woman, but, if not, she frequently has high compensating qualities. As a child she is singularly precocious. While still in her teens she is smart, self-confident, self-asserting, business-like; she can travel, shop, bargain,

confer, and advise. She is little less wise, and she may be singularly wise, at eighteen than she is at twenty-eight or forty-eight. The field of vision of the average shrewish woman usually wants range and depth, but it is clear from the first. The cleverer women, and these are not rare, give apt response to educational measures. They are quick to apprehend and have good memories; they see by a sort of instinct what their teacher wants and excel in examinations. They often come by indisputable merit to fill distinguished and responsible positions. But, curiously, even the highly cultivated woman as a rule gives her keenest attention to the less vital problems. A famous man once said that if he had not been a philosopher in deeds he would have been a student of words. The shrewish woman takes to words rather than to thoughts. She traces, perhaps, the rise and fall of Shakspere's words. Non-shrewish students are of many sorts, but often they strive to get at Shakspere's exact thought and feeling. Nay, the thought-student, heretic that she is, would like, for her private use, a copy of Shakspere as he would talk were he now alive. She would rather speak

of the suffering than the "sufferance" of the poor beetle that we tread upon. She knows that words and men have—must have—pedigrees, but the thought interests her more than the word, and, moreover, the man more than his ancestors.

The educated shrew's highest aim, her chief success, and one of her greatest compensations is this—she is never open to ridicule. She speaks and writes correctly; she never misses an aspirate or selects an inappropriate adjective. She knows the leading events in each reign, and the authorship of standard works in literature. Not infrequently her tastes are refined; and indeed, notwithstanding her domestic peculiarities, her feelings are kindly; she distributes flowers; she visits "a district;" she reads to the sick; she is usually hospitable in her own house and as a rule, generous everywhere. If she is very conscious of all these virtues she is nevertheless entirely sincere in them.

The unresting woman of education often reads. Respectability does not demand reading, but neither does it forbid it. Deferring to authority in one half of life, and jumping to conclusions in

the other half, leaves a woman considerable leisure. In the matter of reading we are all sinners. We do not read what we should; we read what we should not and as we should not. Only thinkers can help readers; for deep thinking is the best guide to profitable reading. Great thinkers would help us but we heed them not. Carlyle, for example, directs us to keep our minds in contact with great minds. Matthew Arnold tells us to know the best that has been thought and said. Ruskin advises us to make ourselves noble (not always an easy task) in order that we may share the companionship of the nobles who are waiting to talk with us in our libraries. In a different and a more practical vein Lyttelton, and others, would have us know everything of one thing and something of everything. Mill said—master a few subjects thoroughly, and gain enough knowledge of others to know where to go for more. Perhaps we shall not go far wrong if we read a worthy book by a worthy author, on a worthy and congenial topic, and in obedience to some worthy and long-pondered scheme. What we are, what our inheritance, our nerve, our experience, so will be our scheme and aim, or

lack of aim and scheme. A good book should be used not so much for reading as for patient, questioning, recurring thought; for belief or disbelief; for contraction or expansion, or correction. Now the shrew carries to their utmost all our faults in the matter of reading. She must have persons and bustle in her book as well as in her life. She may deem it necessary to say that she has read the serious author of her time or her circle; but the volume, which she opens from a sense of duty and closes with a sense of relief, gives her neither strength, nor guidance, nor warning.

The shrew is above all things a devout worshipper of respectability. Respectability comes to her embodied in two questions:— "What will her neighbours think"? and "What will her fellow church-goers say?" It does not unfortunately curb her infirmities. The common-place shrew of poverty-stricken thought and blunt feeling is given to disparagement, to uncharitableness, to petty gossip. It is not the theological woman only, as a distinguished writer seems to believe, who crawls up the judgment throne "to divide it with her master." The shrew leaps into every

judgment seat, great or small,—the small by preference—the very small. In the larger seats she is the mere mouthpiece of a pulpit; in the smaller seats she is herself. When Mrs. Cornwall is leaving home in search of health she whispers "that is not the real reason"—"Mr. Cornwall knows better than that." Mrs. Devonshire is about to keep but one servant: "What can it mean?" If it be suggested that Mr. Devonshire can only afford one, she scouts the idea as irrelevant; the vital question is, "can one servant keep Mrs. Devonshire's house clean"? The captious and confident shrews, of both sexes, pass sentence on all who cross their path. The weary who cannot carry all the burdens they would heap upon them—they are selfish; the calm—they are idle; the ailing—they whine; the desponding—a shaking would do them good.

Shrews are by no means all alike. Their personal, intellectual, and moral qualities vary and are variously combined. But in both sexes there is one unvarying, essential characteristic—the absence of deep passion. Love is simply preference; hatred is merely dislike; jealousy is only injured pride. They have not the

sustained enthusiasms, but neither have they the periods of listlessness and depression which belong to passionate natures. No passionate man or passionate woman was ever yet a shrew or ever will be.

Passionless intellect may reach a high level but probably never the highest. Physiologically the most exalted nerve faculties run together and are, as a rule, combined in those who give us strongest help. The keenest intellectual grasp, the most patient inquiry, the most enduring search for new truths and new relations, the initiation of the new, the elucidation of the old—these are rare gifts, and these are rarely divorced from profound emotions.

The average shrew is not at home in the rarer atmospheres. Poetry stirs no emotion in her, and science excites no wonder. The capacity for surprise is never great where the feelings are slight. The degree of her surprise is, curiously, the same whatever the cause may be. If the cook came before her without a cap she would be almost as much shocked as if, on going into the kitchen, she found the cook's corpse suspended from the ceiling.

The shrew's beliefs or disbeliefs are complete

rather than strong. She has no convictions, but she has no misgivings. She does not believe, she adopts; she does not disbelieve, she ignores. She never inquires and never doubts. If she is reminded of Mill's doctrine that no opinion is worthily held until everything that can be said against it has been heard and weighed, she replies that "it is very well to talk, but all that Mill said was not gospel."

She is, as a rule, not only orthodox and conservative, she is more orthodox, and more confident in her orthodoxy, than the bench of bishops; she is more conservative, and more confident in her conservatism, than the house of peers. Cardinal Newman declared, shortly after his elevation, that christianity was in danger of dying out before the end of the century if no new revelation came from above: the shrew sees no danger. Every bishop's charge is full of alarm at the spread of unbelief: she has no alarms. The peers predict the ruin of their country and tremble at the onrush of democracy: she never trembles.

If the bishops and clergy, every one of them, were to sign a declaration saying they had come to see that there was no evidence in favour of

supernatural interposition, and, therefore, had resolved to resign their posts in a body, she might possibly admit they were competent judges on matters of theory, but she would refuse to understand the propriety of their practice. She would go to church as usual the following Sunday morning, and if she found the doors locked she would exclaim—"why could they not let things alone, they were very well as they were."

Shrews are, more than others, the victims of surroundings. Having no passions, good passions do not save them from being abandoned among the abandoned; and no bad passions hinder them from being very good among the good. By nature they are never violent, or cruel, or implacable; neither are they ever "enraptured," or "lost to self," or "inspired." Shrewish women neither tempt nor are tempted; but the less capable of their number are quite open to the demoralising influences of curiosity, the fondness of change, finery, money, self-interest, and the wish to please.

The Shrewish woman is usually truthful and honourable; but she is perhaps *least* strict in matters of truth and honour. Frequently

she has the socially convenient, but morally inconvenient, habit of *half*-adopting or *half*-ignoring the propositions of the moment. Hence she is able to meet the exigencies of to-day by reconstructing those of yesterday. Respectability, also, often demands that certain gaps in truth shall be filled up with falsehood, and certain exuberant truths be untruthfully pared down. In fact, to her, the principle of respectability is so overwhelmingly true that every detail inconsistent with it must necessarily be false.

Even the clear, unequivocal and abiding sense of duty which characterises most shrews of the fairly well-to-do classes is, in great measure, a ceaseless, mechanical obedience to the claims of respectability. It is not a spontaneous, sustained, generous, and irresistible impulse; it is not a reasoned-out scheme; it is not due to the selection of any given school of morality; it is not even, as she herself imagines, the product of a belief in supernatural rewards and punishments.

Just as a microscopist stains a tissue with different dyes to bring into view its various constituent elements, so we shall learn much of

character if we watch it unfold in the domestic, social, and public atmospheres. If we look at the shrew at home, and then in society, we see two apparently different and incompatible characters. The shrew readily marries and gets herself a home. We have seen that in early life she is bright, conspicuous, sensible, helpful. Some self-assertion and a spice of audacity give her an air of piquancy and attractiveness. The longing to love and be loved does not in any deep sense enter into her conception of marriage. She often brings to married life bright counsels and wide serviceableness, but she marries mainly from ambition, or a love of change, or in obedience to well-recognised custom, or from a wish to enter a greater sphere of usefulness. It is pleasant to manage a house, direct servants, to entertain friends, to take her husband's arm to church, and to encourage all the proprieties.

If husband or child dies the sun is not blotted out and nothing collapses. There may, however, be genuine regret, and the ceremonial of "bereavement" will be observed down to its minutest detail.

It is popularly believed that a mother's love is greater than a father's. A mother's love is a

telling figure of speech; but it is more poetically telling than physiologically true. If the father is a shrew and the mother is not, the mother's love is the greater. But if the mother is shrewish and the father is not, then the father's love is the deeper. It is probably true also, that when both parents are shrewish, or when both are non-shrewish, they are much alike in their parental love. Nevertheless, as the sum-total of the passions of men is greater, so unquestionably, is the sum-total of their affection for children.

When both parents are shrewish the children are probably all shrewish. Possibly, however, in any such union, there may be a reversion to a milder type of shrewishness. Unless the general shrewishness is relieved and disguised by high capacity and refined tastes, the spectacle is a sad one. In the family where severe shrewishness rules there is no rest, no gentleness, no guidance, no love; the parents perpetually harass; the children perpetually rebel. Too often indeed the children drift blindly, wildly, into the world; society is amazed and exclaims "how carefully they were brought up." In the prevailing ignorance of physiology the children

are supposed to have been led astray by the worst feelings, and to have passed beyond the control and outraged the affections of the best parents.

Shrews tend physiologically—the rule is not invariable—to have families, often large families.* It is in the family, at any rate in the familiar circle, and here only as a rule, that the shrewishness of the shrew becomes unmistakably manifest. In the domestic circle she unbends. Here she is herself so far as she has any self. For she is physiologically so imitative, often unconsciously imitative, that in many cases she cannot wholly cast off the tone, or accent, or manner of her latest models or even of her late associates. If she relinquishes one model she instinctively flies to another, and the observer of a life-time cannot always discriminate between what is native to her and what she has, knowingly or unknowingly, put on. But even in her own home the ceaseless flow of disapproving and disconnected comment is not altogether unrelieved. Cloud and smile come and go. Not without cause do they come and go, but the

* See chapter on physiology of shrewishness.

cause is often hidden. The smile is so uncertain that, perhaps before the family circle can pluck up heart to be genial, the cloud comes, and perhaps it may be to the surprise of the good lady herself, the geniality vanishes. Probably neither she nor the circle know how the trouble arose. "The world is naturally a weary world," the circle suppose, "and many are born to bear a cross."

Although the shrew has keen self-consciousness she has little or no self-analysis. She is quite unaware of her shrewishness. If she were plainly accused of it she would be surprised and offended. She would deny the charge and declare that the person who made it was "extremely rude." If by unwise and persistent effort she was made to see that the family group was uncomfortable and irritated she would exclaim that "some people did not know what was good for them." She believes not only that she is good, but also that she has the rare merit and rare courage of directing others how they may become as she is. Good is her constant aim. Her very self-consciousness helps her to be good. She never forgets who she is, where she is, what she ought to be doing.

Not only is she unweary in doing good but she has many ways of doing it. She has one way of doing good to her family and quite another way of doing good to society. The household must be managed, drilled, and made ready for social inspection. Society must be encouraged and conciliated. The great public too is kept in view; its upper section must be impressed and its lower section kept in order. Her constant wonder is how "things would go on if she were not there to look after them."

The shrewish woman exists in many degrees and varieties. She may be only one step removed from a woman of physiological kindliness and repose; her capacity may indeed be so high, and so well directed, that she can voluntarily repress her natural tendency to asperity. She may possibly surpass her restful friend in certain high notes of character. But again, on the other hand, she may have merely the outward seeming and garb of a woman behind which there is no trace of womanhood. The sour, shallow, sexless, shrew is an impostor as a wife, and her marriage is a fraud. The fruits of the imposture and the fraud are none the less bitter because there is no

consciousness of imposture and the fraud is unintentional.

If, now, we follow the shrew into the social circle everything is changed. The rose tree is one of stems and thorns in winter, and another of leaves and flowers in summer. Home is the shrew's winter; society is her summer. If the door but opens and a visitor is announced, the transformation is instant. The sentence of the moment is broken off in the middle; it began in a rebuke to husband or child, it ends in words of endearment—the last words may be overheard. The health of the visitor and the visitor's friends become matters of anxious inquiry. Her "own dear children," she is "glad to say, are well." In all this she is not acting a part—she is obeying a physiological impulse.

The shrew, who, be it remembered, resembles women generally much more than she differs from them, is by no means an ascetic. The true ascetic (of either sex), whose asceticism is hidden, unpublished, unsuspected, is always a deeply passionate nature; not so the ascetic whose hair shirt peeps out at the wrists, and who commands himself to be flogged

by gossiping monks. The woman who is pictured here is fond of movement, recreation, change. It matters little whether the items of change concern her condition here or her condition hereafter. Her busy day may open with a missionary breakfast, and close with a comic opera; she is an adept in combining the bustle of two worlds. The shrewish woman delights, above all, to entertain her friends, and to be entertained by them. In society she finds not only her work and her happiness, but her rewards and consolations. If a son enlists, or a daughter elopes, or a husband takes flight, society tells her she has been a "faultless mother" and a "devoted wife." She believes in society, and society believes in her.

In conversation, society's pattern woman throws out little or no light. If unconventional men and women, taking life seriously, discuss some of its problems in earnest words, she thinks "they talk too much"; and society agrees with her.

Much might be said from a physiological point of view on imitation, affectation, eccentricity, "mental adoption," and kindred topics. It

cannot be said here. If the shrew's adoptions and imitations in larger matters are monotonous, she makes amends by much change and variety in the smaller. Usually, she puts her imitative faculty to good use and selects the best models. This week she talks like Mrs. Monmouth, laughs like Mrs. Montgomery, and dresses like Mrs. Somerset; next week she will transpose her models; and the week after adopt a new set.

The shrew has several ambitions and seeks several reputations. She wishes to be looked upon as a clever manager at home, an example in society, a woman of consequence in public. In public she is sometimes self-asserting and imperious; sometimes she is gentle and suave. But whatever her mood, or manner, she and her family must not be overlooked, or put in a back seat, or served last.

Although the shrewish woman is what she is from anatomical and physiological causes it must not be supposed that she is beyond the reach of surrounding influences. Poverty, misfortune, a shrewish bringing up (one, at least, of her parents was a shrew), a shrewish husband and shrewish children aggravate her

shrewishness. Tranquil circumstance, comfort, kindly training, and especially non-shrewish companionship, tone it down.

Peculiarities of character are, on physiological grounds, less marked in the earlier than in the maturer years of life, but still they are visible from first to last. As girls mature more quickly than boys let us look at a couple—one shrewish the other non-shrewish. One is fitful and capricious; delightfully amiable at one moment, she has "her little tempers" at another. When she is in the nursery tranquillity reigns for a time, then suddenly, discord and storm arise; perhaps no one can say how or why. The other girl, gentle, even, composed, it may be a little backward, may be a little dull, may be a little overlooked, is always, without knowing it or intending it, throwing oil on the troubled waters. The shrewish little lady is the general favourite. She is at home everywhere. She helps everybody. She is magnificently generous: in some of her moods she will give her picture-book to one playmate, her miniature tea-service to another, and even her doll to a third. Her little non-shrewish companion is much puzzled at all this. Underneath

a calm exterior lie the germs of deep and unsuspected feelings. Her sense of ownership and affection, even for her toys, is so strong and tenacious that she cannot easily fling them away. The unphysiological observer calls one girl generous and the other selfish. Probably the tenacious little woman is not selfish; but she gives for solid reasons only, and from deep preferences. The doll of many quiet dreamy hours she cannot give at all. So, in like manner, in after, ampler, riper years, if her child is taken she is stricken down with blinding grief.

Let us turn now and look at two boys—young, but strong and active and firm on their feet. Say we are travelling with them in railway carriage or boat. One never rests a single moment. No human power could keep him still. He runs blindly hither and thither; he turns, and twists, and wriggles; one moment he climbs, another moment he tumbles; he babbles, and shouts, and laughs, and cries in turns. Perhaps a shrewish mother, the parent he takes after, is with him. She too is unrestful; she scolds and threatens, and chides, and now and then she caresses. It is all in vain. They may be

better or worse from circumstance, but both are obeying irresistible anatomical conformation and physiological impulse. The other boy is quiet in body, intent in mind, steady in eye. He may be silent for the most part, or possibly he may have much uniform vivacity. He sees, and notes, and remembers. He moves and speaks with an object in view. Perhaps a non-shrewish mother gives patient and kindly replies to his queries, and points out to him objects of interest on the way. Now and then she may need to give a word of firm reproof. They also, in fundamental matters, are the fortunate victims of fortunate anatomy, and fortunate inheritance.

Even in babies the shrewishness or non-shrewishness of the future shows itself. One baby will turn for a moment to smile at the parent who has just returned after long absence, and then quickly turn to the buzzing fly on the window. The other will put two arms round the unforgotten neck and keep them there.

THE CHARACTER OF THE SHREWISH MAN.

CHAPTER IV.

The shrewish man may, perhaps, take after a shrewish mother, but in anatomy and physiology and in character he will be more like his mother's (possibly) shrewish father or shrewish brother. In like manner the shrewish woman who takes after a shrewish father will be more like her father's (possibly) shrewish mother or shrewish sister.

In anatomy and physiology, as well as in character, shrewish men and shrewish women have much in common. But they are not quite alike. In anatomy and in character men are more varied and intricate and less easily deciphered. Masculine circumstance has always been manifold and complex; and the fittingly complex men survived; men

have had more to feel, to think about, to contrive, to avert.

The male shrew is as frequently met with as the female; his shrewishness is as strongly marked as hers; but the complexity and multiplicity of his character have more or less concealed it. And herein indeed, is a powerful argument for enlarging and enriching and, so to say, complicating the lives of women. Those who do not object to shrewishness or who, it may be admire it, would probably prefer to have it in small fragments and spread over a large surface. Make a house-keeping drudge of a markedly shrewish woman and her shrewishness becomes painfully conspicuous. Make a philosopher of her (she will keep house all the better for it), and her shrewishness may lend one more to a multitude of charms.

The male shrew, like the female, is fitful and uncertain in temper and behaviour. He is given, in equal or unequal degrees, to petulance, to disquietude, to fuss or effervescence, to discontent, detraction, censure. He disapproves of everything of his own time

or his own place. If his bishop has written a notable book—the bishop's chaplain collected the material. If a statesman proposes beneficent legislation—the idea is taken from the Roman code. If a physician puts forward a new healing power—the Germans have long been familiar with it. Here is a new piece of mechanism—its like may be seen in the museum at Pompeii. If his neighbours and friends could only see things as they really are they would always keep themselves in the background. If they could compare themselves with their fathers and mothers, or if they knew anything of their French or German compeers they would hang their heads with shame. In the city of Destruction the men who called Christian a fool when he was alive and praised him when he was dead were probably shrews.

In all his moods the shrewish man is well satisfied with himself. His judgment is often at fault and his projects often fail, but he never ceases to place unbounded confidence in both. He has an incisive formula for everything that is put before him: either it is not true or everybody knows it already.

In the male shrew's world there is not room

for two Alexanders: in his sky there is not room for two suns. Seeing, however, that other Alexanders will thrust themselves not only into existence but also into notice, and that other suns insist on shining, the shrewish man (it is so in some degree with the shrewish woman also), has a curious sense of martyrdom. He is always the victim either of injustice or misfortune. If he does not monopolise appreciation he is not properly appreciated. He may be well treated but he ought to be treated better. He may fill a high position, but destiny, he believes, fitted him for a higher.

The shrewish man—shrewish by organization and inheritance be it always remembered—matures early, but not quite so early as the woman. He is brisk, near at hand, ready in suggestion, and practical in performance. He is fond of administration and of affairs of any kind. In the committee of his charity school he is as much interested in the disposal of its dripping as in the selection of its chaplain. In company he is often alert, to the point, witty, and apt at retort. Experience helps him and he insists on getting experience. If he is fairly

gifted (and the gifted shrew, as a rule, is kept in view here because he throws the clearest light on his class) he resolutely, confidently, and constantly shows himself. He would rather be the *known* chairman of a committee of three than the *unknown* benefactor of a nation. When he is less gifted he is probably not less self-important. Is he busy? He believes himself to be energetic. Is he sly? He believes himself to be diplomatic. Is he loquacious? He believes himself to be eloquent.

In contrasting the male with the female shrew it will be seen that physiological restlessness and fitfulness descend more deeply into his nature. They show themselves not only in his manner and speech but also in his opinion, policy, action, and sometimes even in his religion and politics. The woman disapproves of small matters mainly, the man disapproves of everything small and great. The acid comment of the woman becomes petulance, caprice, waywardness, or actual discourtesy in the man. Circumstance no doubt explains much: if their spheres were changed, and especially if they were both of the extremer sort, the man would become a domestic scold and the woman a social mountebank.

The man, like the woman, has much self-consciousness and but little self-analysis. Like the woman too he is never the victim of imperious feeling. Neither of them is ever "possessed." Neither of them is torn to pieces by ill-balanced or kept calm by well-balanced emotions.

All men make mistakes. The non-shrew makes them from an excess of feeling which is often helped by slow-maturing and inexperience. What he does is unnecessary, or it is done at the wrong time, or in the wrong way. The shrew's mistakes arise from deficient feeling. His intellect sees an opportunity of striking a sensational blow; his feelings do not step in and say, "the blow is needless, or reckless, or painful to others, or dishonest." It is the deeply emotional nature which possesses delicacy of touch, and delicacy of response to touch, in domestic, social, and public life. The shrewish woman is kept from grave errors by her instinctive and instant concession to social demands. She also would like to be talked about but she *must* be respectable; the man would like to be respectable but he *must* be talked about.

Even the abler shrew rarely puts forth new ideas, or opens new paths, or sheds new light; but he is quick to follow, to seize, to apply, to carry out. He is always ready with a little avalanche of detail. He does not create atmospheres but he condenses them into solid utilities. His merits are genuine and he gets his reward. Creators of atmospheres are often forgotten—perhaps sneered at as unpractical, while practical men reap harvests of applause.

The shrewish man, more than the shrewish woman, is exposed to divers collateral religious and political forces, but like her, his natural tendency is to ancient and revered forms of belief and policy. Special circumstances may sometimes lead the shrew to contemplate with admiration the audacity of his own heresy. Opportune openings too for personal ambition may lead him a long way from his political bias, but sooner or later he will probably return to his physiological moorings. It is but just to say that in rare instances the shrewish intellect is so lofty and commanding that no disturbing influence can hinder the formation of broad and just views in all the provinces of life. While, on the other hand,

let it be fully noted, that in non-shrewish men and women the narrowest views and coarsest prejudices are only too common.

The shrew is physiologically inclined to take short and rapid views: usually those which are popularly accepted—views of things as they are or as they were in some past and happier but undated time. To try to see things as they ought to be; to prefer the welfare of a whole people to the welfare of any of its sections; to prefer the welfare of all peoples to the welfare of one—these efforts need either the highest intellect or wide sympathy, deep emotion, and untiring meditation.

The male like the female shrew is usually a strictly moral person. Sometimes he leads a feeble, aimless, and even dissolute life; for a feeble impulse may be attended by still feebler restraints. Few men can conquer the whole domain of morals. The shrew's moral difficulties are greatly due to his unsleeping self-importance. The determination to produce immediate effect often leads to later trouble—trouble which the boldest strategy cannot always turn aside. To-day for example—a very mild

example—he will say that Lord Chancellor Bacon was remarkable, in that he shook off every superstition of his time. To-morrow, when told that Bacon believed in witchcraft and sneered at the telescope, he will declare that he had been wholly misunderstood, that he had, in fact, cited Lord Bacon as a striking illustration of the inability of the most powerful minds to free themselves from the errors of their day. If, again, fastidious listeners fasten him down to his first statement, he will petulantly exclaim that Lord Bacon's opinions are not of the slightest importance.

Every degree of shrewishness is, as a rule, associated with excellent morals. Now and then, however, in the more extreme form of shrewishness, especially when this is combined with fair capacity, much volubility, and a love of notoriety which has become a sort of monomania, not only are friends and benefactors, truth and honour, sacrificed to the exigences of the moment, but also common honesty itself, pounds, shillings, and pence honesty. Sometimes, indeed, the male shrew is unable to see the difference between what really is, and what he thinks becomes him, becomes his

position, becomes his family, and becomes the public or social occasion. Sometimes debt and financial shiftiness follow each other. Curiously the erring shrew has little suspicion that he is a person to be "seen through," and none at all that he *is* seen through. He believes that the public see him as he wishes them to see him, as he sees himself—a sleepless seeker of the public good. So runs the physiological world; the impassioned have their special failings; and the passionless have theirs also.

The public-spirited shrew displays much pertinacity (the pertinacity is too visible to be called dexterity), in getting on to platforms, and in keeping rivals off. If in public assembly adverse fates have given him nothing to do—nothing to propose, or second, or support, or amend, or oppose, he will rise and ask for some window to be closed to keep out a draught, or, which is more likely, that one be opened to let in more air: for, physiologically, the shrew commonly needs much air as well as much notice.

Whether on or off the platform the shrew is especially prone to do what he is not asked to do—what, perhaps, he is not best fitted to do.

His plans, however, are cunningly devised: he puts others in his debt and cannot go unrewarded. Not all shrews are fluent. Sometimes they are merely hurried and peremptory. In the poorly gifted shrew, speech often consists of interjections, broken sentences, or incoherence, or sometimes of simple splutter. The poorer sort of non-shrew, on the other hand, is given to silence, or blundering, or drawl. But the really able and fluent shrew is often of great use on the platform. He is probably quick to understand his time, or at least, his party; he sees its wants, expresses its opinions, warns it of impending evil, organizes its forces, deals smartly with its opponents. His speech has much solid weight and reason in it; it is well planned, clear, convincing; perhaps it is marked by pith and epigram. But there is no passion in his words; the multitude is not moved; he is not moved himself. The able shrewish orator, like a conjurer, may fling red words abroad—but the words are white when shaped within his brain; their colour is borrowed, and the vat in which they are dyed is no deeper than his mouth.

Male shrews, like the female, have much imitative faculty. They show it in their speech even more than in their manners or dress. This faculty helps them if they select a good model and do not follow it so closely as to rouse suspicion. The latter effort often fails them. Sometimes, indeed, we can say quite positively that the shrewish speaker has changed his model, or perhaps we learn that he "sits under" a new clergyman; for whereas last year he spoke like Dean Cheshire, he now brings Canon Shropshire forcibly to mind.

It is interesting to note another difference between shrewish and non-shrewish speakers. When powerful or unexpected assault drives both of them to bay, the brisk and entertaining shrew becomes flat and disappointing, while the ordinary, it may be tamer, non-shrew is roused to unwonted clearness and flame.

If we go on to dissect the shrewish character still more completely it is because it abounds in every period and in every community.

Self-seeking, scheming, vicious men are to be found among the shrewish and non-shrewish alike. But the love of notoriety for its own sake is especially characteristic of shrewish

men. It is a love which brings, not the worst perhaps, but still many evils in its train. The genuine shrew is never consumed for any cause; he puts himself first and his cause second. If some undertaking, no matter how beneficent it may be, is not led by him, or done at his suggestion, or by his methods, he prefers that it should not be done at all. He predicts its failure and its failure gratifies him. He will champion any cause if he is made much of; he will deride any—if he is slighted or overlooked.

The shrew is full of projects and prophecies and bustle but, unfortunately for his reputation, he never knows when to rest. When approved projects and bustle are exhausted, foolish projects and bustle begin. Society must be pleased if possible; if it will not be pleased it must be astonished; if it will neither be pleased nor astonished it must be pestered and shocked. It is difficult to put a limit to the pranks of the more select and extreme shrewish performer. He meets us everywhere—in the pulpit and on the platform; in law, in medicine, in arts, in literature, in journalism, in politics, in warfare. Useless acts done merely to

gain notoriety—swimming a channel, or crossing one in a balloon, or traversing an ocean in a cockle-boat—are usually done by shrews. It is not necessary to see these gentlemen to describe much of their anatomy and physiology. One performer publicly takes horse and rides through Asia—probably he proclaims that we shall lose Asia if his advice be not taken; shrews are all ready with advice. Another performer—a breathless world looking on—aims at striking a sensational blow at the equator; shrews all aim at striking sensational blows. But after the manner of his kind—his anatomical and physiological kind—his blows are usually insane and incompatible. To-day he will do this, to-morrow that, the third day something else. He nevertheless proposes each blow with confidence; each in its turn will decide the fate of Africa and the dignity of England. To-day he has probably forgotten yesterday's blow or intended blow; to-morrow he will forget to-day's. The writing performer has great advantages; not only can he perform his pranks but he can print them. He calls upon the nation to suspend its avocations, resolve itself into a committee, and consider his proposals. The

nation in committee must act quickly for his proposals come in quick succession. He is physiologically a prophet of evil; shrews are all prophets of evil. One day huge fleets are upon us from the south: why discuss trade, or politics, or morals, or religion, when to-morrow we shall have to fight for our lives. Another day we are defenceless against invasion from the moon: only fittingly placed aerial stations can save us. The crazes grow; the third day brings the craziest: old women in great numbers are being systematically thrown into the Thames. Not a moment is to be lost. Consider what might happen to our own dear grandmothers! Does a cold-blooded generation ask for proof? An old woman's corpse is secretly bought from the "shady" porter of the nearest parochial "dead house;" it is secretly thrown into the Thames; it is fished up again with much publicity and many flourishes. Dignitaries of the church, after secret consultation, publicly testify to the zeal and good intentions of the fisher. Let scoffers beware! Have they not themselves toppled an old woman or two over the embankment on a dark night? Besides if they do not keep quiet the

saviour of old women will name them. Shrews are all saviours. The acknowledged saviour is probably not ill pleased with himself. We can of ourselves do nothing right—but we can believe in him, think of him, talk of him, dream of him, thank God for him, call him saint and hero, and above all, ask him to address us.

The physiological buffoon is not wanting in courage. No crusader or knight errant ever faced dungeon or death as fearlessly. But his courage like the crusader's and the knight's though real is very public courage, and the modern newspaper paragraph is quite as inspiriting as the blast of trumpets. His is not as a rule the courage of a policeman alone with a murderous band; not that of a miner who straightway enters an exploding mine; not that of the parish doctor who hourly leaves his children to visit the plague-stricken. If we were returning to a four-footed and smaller brained state, in which public dexterity in flying at each other's throats is a valuable gift, the shrewish Hotspurs would be our natural leaders in the backward journey. But now that we have fewer feet, and larger brains, and other than throat methods, the world would be the better without them.

To the physiological biographer there are two kinds of notable human life. One is the life of a set of limbs directed to surprising movements by singular but sufficient brain; the other is the life of brain chiefly, with sufficient limb power to satisfy its needs. One is a life of conspicuous energy and striking deeds; the other is one of more or less unobtrusive thought, or observation, or research. One, probably a shrewish life, crosses deserts, swims seas, ascends into heavens, descends into hells; the seas and deserts are ready-made; the heavens and hells are manufactured at will and, for the most part, out of flimsy materials. The other —non-shrewish, stays at home and quietly strives to see what lies around. The shrew performs *personal* exploits; the non-shrew confers *impersonal* boons. The exceptionally great brain, if any, might be expected to lift itself above all classification: the great shrewish brain might give silent gifts; and the great non-shrewish perform startling feats. It is but rarely so. For nerve force is a sum total; it cannot yield a large inward and a large outward life also. Julius Cæsar's was, perhaps, the nearest approach to a great double life;

but the *De Bello Gallico* does not rank with the *Iliad* or *Paradise Lost*. We know little of Shakspere's life, chiefly because it was lived for the most part within his skull. Homer and Shakspere struck no sensational blows, and, therefore, their neighbours saw but little in them. The neighbours, no doubt, found among each other many greater men. If, after ostentatious adventure and solemn ceremonial, such as Alexander of Abonotichus was master of, Shakspere had taken a deep dive down, say somewhere near the south pole, and had publicly given out that he had discovered the mouth of hell, we should have heard of every detail of his outward and visible life, his weight, and height, and sleep, and food, and drink, and dress, and gossip.

Mr. Ruskin believes that all men who seek high position are influenced by love of approbation. A man desires to enter parliament that he may write "M.P." after his name. A bishopric is sought by one who would be called "my lord." A throne is prized because its occupant is styled "your majesty." There is no doubt some truth—much truth in this view, but it is not wholly true. Here and

there a non-shrew of strong passion, and therefore of strong conviction, strives to enter parliament mainly to promote a cause. Here and there a bishop loses his dignity in his devotedness. Here and there in history a king has cared more for his people than for titular paraphernalia or court puppet shows. There have been those who would rather teach a nation than rule over it; those who would rather give it an idea than take a crown from it. Martin Luther (rightly or wrongly matters not here, convictions are not necessarily just *because* they are passionate) thought more of the supremacy of the Bible and the evils of papal rule than he did of Martin Luther. William Shakspere valued the success of the Globe Theatre more than he valued William Shakspere. The writer of Hamlet never dreamt that Hamlet would be printed: surely a remarkable incident, but one not recorded in histories of England which nevertheless tell us how many pairs of stockings Queen Elizabeth wore. William Lloyd Garrison toiled night and day, *not* for the celebrity of William Lloyd Garrison, but for the downfall of slavery; and when it fell he

gladly hid himself from public gaze. But these were all deeply passionate men. They were non-shrews. The intellect is careful of name and fame; it garners them like "golden grain," while passion "flings them to the winds like rain."

We have still with us a great statesman who, more than any other, has created our present political atmosphere, but who while passionately caring for justice and mercy has cared little for his personality, little for parchments and for formulæ, and therefore it is difficult to find his name in histories (Mr. Green's is one of them) which profess to "come down to our own time." Atmospheres are too subtle for historians. They discern only actors and actions. Yet even acts of parliament do not come before their fitting atmospheres and do not live after them. Magna Charta itself did little for freedom. It was kicked aside a hundred times—kicked whenever it crossed the path of kings or courtiers. It was only when freedom became the pervading passion, the physiological impulse, of a determined although a patient race, that freedom was safe. The passion was roused by passionate natures who forgot themselves, and who are

therefore, many of them, unknown to us. The formal business of history was done by shrews whom we know, in part at least, and sincerely thank. History takes care of those who take care of themselves. If shrews thrust themselves unduly into view in our own day, they have assuredly thrust themselves unduly into the pages of history. The shrews of the past were as physiologically shrewish as they are now, and historians were as physiologically blind. The true artist in history must be a physiologist: he who would read dead brain must first read the living.

The very recreations of the shrew are uneasy. He is unhappy in repose and rests nowhere long. After a busy day he must have a pungent evening. He is found in the theatre, or concert, or circus, or "Moody and Sankey's," or the bazaar, or dinner, or conversazione, or club, or all these turn and turn about. But these yield him no real contentment. The woman delights in social stir, in the visit, the tea table, the dinner, "a little music," the "at home." The man delights in official position, in committees, sub-committees, deputations, councils, boards, parliaments. He is business-like and

punctual. If he misses a meeting a telegram announces a more ostentatious call.

The teachings of physiology are exceedingly practical: they touch all the width and length of life. Perhaps at some future time a council of physiologists will rule all things and inspect all—they will rule rulers and inspect inspectors. They will say of one statesman, "he thinks too much," of another, "he does too much." They will take from this inspector's praise so much discount—so much from that inspector's blame.

Not every shrew exhibits all the elements of shrewishness: one man is restless mainly; another fitful; another censorious; another thirsts for notoriety. All are alike in this—they are wanting in deep feeling. In the man also as in the woman, shrewishness exists in every degree. It may be slight, or marked by high qualities, or difficult to detect. It may, on the other hand, be so extreme that as a husband he can only be called an impostor and his marriage a fraud. Many a high-minded woman finds that life with him is a burden too great to bear, and chooses in preference the hostile criticism of an ignorant, and self-satisfied public. A much greater number of women

live—they scarcely know why—withered and embittered lives. Often they bitterly and unjustly blame themselves. The unhappy wives of shrewish men, and the unhappy husbands of shrewish women not infrequently seek consolation in destructive drink.

THE CHARACTER OF NON-SHREWISH WOMEN.

CHAPTER V.

Non-Shrewish men and women are altogether less striking personages than the shrewish. Their emotions lie less near the surface; their manners are quieter; their characters are more difficult to read. It is not so easy to predict, or to interpret their opinions, or policy, or conduct. There is less to be said of them here because much has already been said, either by way of description, or comparison, or contrast, or suggestion. Nevertheless it is well that non-shrewish persons should be studied from an independent point of view and in pursuing this task we will again look at women first. In its intellectual, emotional, moral, religious, or

political, in its domestic, social, or public phases, the non-shrewish character is not merely the reverse of the shrewish. It does not follow, for example, because one cleans and is clean, that the other is dirty or indifferent to dirt; or because one is talkative, smart, industrious, practical, superficial, that the other is taciturn, or dull, or idle, or dreamy, or profound. Neither does it follow because one is respectable, conservative, and orthodox, that the other is vulgar, or democratic, or heterodox.

Unhappily it is not rare to find in non-shrewish women both bad temper, and impatience, and irritability. Their sarcasm too, and criticism, and volubility, and reproof, may easily pass the line of discretion. The non-shrewish woman, moreover, may possibly be affected, or unnatural, or formal, or fond of ceremonial, or unduly given to social excitement. But whatever else she may, or may not be, she is not fitful, or restless, or captious, or complaining. She carries with her an atmosphere of repose. Without knowing it she consoles and heals. She is outwardly calm but, deep in her nature, feeling, and passion,

and response to passion, lie—sometimes asleep and sometimes not asleep.

The non-shrewish girl matures slowly. Slowly her reason clears, her emotions deepen, her judgment ripens. At eighteen she is open, simple, trustful, childlike. In insight, in keen-wittedness, in resoluteness she is another woman at twenty-eight. At thirty-eight every charm of character is heightened. It is difficult to say when her best days are over. In her old age the weary find refuge in her quiet and experienced grace.

The early life of non-shrewish children is as a rule easy and tranquil, but it is not always unchequered. In boys and girls, but especially in boys, occasional storms of impatience, and turbulence, and insurrection arise; these foretell good rather than evil and should be met by much calmness and indifference.

Early non-shrewish life is often full of unsuspected wonder and speculation. It is apt too to be dreamy, unpractical, and sometimes to be injured by excess of reverie and castle-building. Girl and boy have been told that beyond the stars other stars follow each other without end; but often, when perhaps they ought to be asleep,

they cannot help asking what comes after the last star? They have been told that time had a beginning and they marvel painfully on what *was* before it began. Their field of vision is wide but it is hazy; the figures on it are shadowy and they move with indistinctness. In moments of high health however and exaltation, which are often never forgotten, the figures, ideals, imaginary creations, and what not, come more distinctly into focus, and move with greater precision.

Perhaps the finest and perhaps also the worst characters are found among non-shrewish women.

It is often wiser to give heed to the warnings which lie around us than to admire the good —however abundant the good may be. Let us contemplate one grave warning. Let us enter the domestic circle and look at the non-shrewish woman as a step-mother. The cruelest step-mothers are usually non-shrewish. It is a physiological incident of extreme interest. They are women who, in ordinary circumstances, make the most affectionate wives and mothers. But their emotions are strong, it may be disproportionately strong and the reason,

whether weak or strong—it is not by any means always weak—is weaker and is held in subjection. She loves too much perhaps; certainly hates too much; and most certainly reflects too little. Made to love, she loves her husband; but because she loves him, and because there is constantly before her eyes the evidence of her husband's love for another, she —slowly or quickly—flings reason, and judgment, and duty, and compassion to the winds. What matters it that the other mother no longer lives? She does not stop to think; she feels only and she is lost. Jealously she broods and ever broods until, step by step, the once open, affectionate, warm, sympathetic woman becomes something worse—something much worse—than a wild beast. An innocent child, unwitting of offence, possibly not very well behaved, possibly not very tractable (the second wife's child would seem full of faults in the eyes of a third if the second could but think of this), a child, made for caresses, is left naked and hungry, is pinched and beaten, is burnt and scalded, is imprisoned in dark closets or driven into the outer cold. Sometimes by a savage impulse it is suddenly slain. Sometimes with

greater cruelty it is killed inch by inch. It is the darkest hour of life to contemplate these things. Well may the doubter ask "where is the special providence which counted the hairs on this child's head? which noted the fall of a sparrow from the very roof underneath which there fell another little unhelped and uncomforted life."

The evil is a physiological evil, and should its remedy come at any time it will come from the ever merciful physiological hand.

It is quite otherwise with the shrewish stepmother. For once at least her passionless nature and her deference to respectability stand her in good stead. She does her duty. She treats her own child and her step-child alike. She trains them with equal care; dresses them with equal propriety; greets and dismisses them with an equal kiss.

Happily in the great majority of non-shrewish women the emotions are not only deep but they are also on the side of justice and mercy. Their morality also is associated with deep feeling. It is a feeling which (both in women and men) may run in a seemingly careless groove; or it may take a profoundly-

reasoned and independent course; possibly the course it takes will not always fit itself to social or conventional standards. Duty itself, in the non-shrew, is a sustained and lofty impulse—not an imitation, not a deference, not a bid for reward here or hereafter.

It is in the domestic circle that the difference between the non-shrewish and the shrewish woman is most clearly seen. The shrew, it has been said, puts on her leaves and blossoms in society and shows her bare stems and thorns at home: the non-shrew tends rather to reverse the proceeding; the wealth of her nature is reserved for her own hearth. Here, if anywhere, she unbends; here are her quiet triumphs; here unsought tribute is paid to her; here are her losses and her sorrows; here also, alas, but happily not often, her faults and weaknesses are seen—perhaps slowness to forgive, or implacability, or anger, or jealousy, or even the still deeper degradation born of uncontrolled passions.

How the non-shrew acquits herself in social or in public life depends partly on her emotions but possibly even more on her capacity, her training, health, experience, and years.

She may be witty, entertaining, instructive, brilliant; she may also be silent, or dogmatic, or self-willed, or neglectful, or dull.

At home or elsewhere she is, as a rule, not difficult to please. In both domestic and social life she appreciates, congratulates, praises. She is usually independent in her judgments; but she can nevertheless soothe the vanquished and encourage the unsuccessful. In her there is compassion for all weak things—two-footed or four. To adapt the words of a distinguished writer—when at her best she rises to the high and stoops to the low; she is the sister and playmate of all nature. Like George Eliot she can judge the unjust leniently, sympathise with narrowness and tolerate intolerance.

She may have much self-analysis; probably she has little self-consciousness or self-assertion. She does not say to herself, "to-day I will be good, and useful, and entertaining." She does not of set purpose lay herself out to be esteemed. When finely endowed her imagination does not lead the judgment captive and her judgment does not wither her imagination.

Very curious and significant to the physiologist are the judgments which men and

women pass upon themselves. Distinctly correct self-judgment is a sure test of high intellect and deep feeling. Shrews believe themselves to be sweet-tempered; non-shrews often fear they are impatient and harsh. Frequently, and quite apart from shrewishness or non-shrewishness, gentle natures believe themselves to be rough, and rough natures believe themselves to be gentle.

THE
CHARACTER OF THE NON-SHREWISH MAN.

CHAPTER VI.

Much, either directly or indirectly, has already been said of the non-shrewish man. He resembles the non-shrewish woman more closely than the shrewish man resembles the shrewish woman. Shrewish men and women are full of aims and projects; but the man's aims and projects are not those of the woman, hence the seeming difference—more seeming than real—in their characters. Not only is the non-shrewish man a sort of masculine version of the non-shrewish woman, he is much more like her than he is like his shrewish brother. Sex distinguishes human beings from each

other less than nerve, less than temperament and character. Sex is a detail which selfish men have striven to magnify into a principle.

Non-shrewish men, like their sisters in temperament, are less self-conscious and have fewer personal aspirations than shrewish men and women. They tend, as a rule, to be restful, natural, spontaneous, contented. They sometimes, it is true, change for good or evil the circumstances around them, but they do this not so much from deliberate purpose as from some indwelling and spontaneous force.

Non-shrewish men furnish perhaps the highest and perhaps also the lowest characters. Poets seem to look upon man as a combination of the divine and the diabolical. The elements may be well or ill mixed. Ordinary mingling produces ordinary men. If rough fragments of divinity are large, the compound is called an erratic genius; if big lumps of the devil predominate he is regarded as a lawless miscreant. With less of poetry, of a certain sort at least, and more of truth, we may be sure that much depends on the quantity, and quality, and combination of nerve structures. Combination is not enough, there must be quantity also.

Goethe somewhere points to the sad spectacle of "ignorance with spurs on." The spectacle is less melancholy than that of a feeble intellect spurred on, no matter in what direction, by powerful passions. It needs not only that blood and judgment, or passion and intellect, be well comingled—he must have a goodly share of both who is not to be a pipe for fortune's finger to play what stop she please.

The non-shrewish man is not necessarily the reverse of the shrewish. He may spend his evenings in pleasure from a genuine love of it: but his pleasures do not change every hour and he is not driven to them by mere restlessness. If he takes part in public work he is probably invited to do so from some special fitness; or, it may be, that he has at heart some movement which he wishes to promote. When his work is done he willingly retires. He is able to see what others can do better than he; and he would rather that his cause should prosper in other hands than fail in his own. He has a hearty word of praise for his own fellow-workers, his own friends, and his own time. His praise too is not merely lip praise, or official, or ceremonial, or from policy; it springs from genuine

admiration. Probably he errs in estimating too generously the merits of those around him: one is on his way to a bishopric; another should grace the wool-sack; a third will one day lead the House of Commons.

The non-shrew is never, and indeed cannot be, an habitual scold. There are however as many scolds among men as among women only we give them finer names. We are but too ready to call a sharp-tongued woman a scold; the scolding man is "thinker," "seer," "prophet." Praise is usually flat, while clever scolding, with tongue or pen, is always interesting, stately and impressive. Mark Antony (who was no shrew however) would have declaimed from a much humbler pedestal if he had said—"the good men do lives after them while the evil is often buried with their bones." In every field of human performance he comes to the front who throws strong vitriol with a strong hand; he is thrust aside in his turn, but only when a stronger hand throws stronger acid.

There is much, very much, around us and within us which deserves scolding; but there is much also that does not: hence the exalted

genius who scolds everything, evil and good alike, occupies a singular position; the wisest man does not speak wiser words than he; the greatest fool does not utter greater folly.

No generation is without its army of scolds and nothing goes unscolded. But there are stock subjects on which every recruit tries his hand and every veteran displays his skill. "*Our* time has one pursuit only—money-getting; one passion—love of money; one religion—the worship of money." "In *these* days workmanship is but another name for shoddy and shams." In politics *now-a-days* "the people are blind and the leaders gelatinous." "*Modern* education" is a blasphemous conflict between divine providence and the school board—providence, and the scold, seeking one future for the child, the school board seeking another.

It is of little use to argue with the scold. Anatomy and physiology make him what he is. He does not know that he is a scold. He does not stop to think of his long ancestral line. But the scolded may be consoled. The evil of the present day is great and the good is limited; the good however is greater and the evil less than in any day gone by.

This also we may truthfully say: if there ever was a time when men were indifferent to wealth; when all workers lived only to do honest work; when leaders had backbone and peoples eyesight; when providence and the schoolmaster foresaw, eye to eye, each human destiny and the training best suited to it;—if such a time ever existed it was an epoch of greater significance than the invention of printing, or the rise of puritanism, or the French revolution, or the discovery of America: yet the epoch has no date, and the documents recording it have been lost or destroyed. Is it possible that the happy time exists only in the brain of scolds? If so historians, and constructors of philosophies of history, would do well to study brain more and parchment less. For if the golden age is a brain product, physiology determines for each one of us whether it lies in the past or in the future.

The *bare* facts of history teach the physiologist much—teach much more than the elaborate disquisition of the purely literary historian: and the barest facts of history teach that scolding depends more on the state of nerve which lies inside than on the extent of wickedness

which lies outside the skull. One example, which tells of the past and the future will suffice—say the love of riches. Modern kings, and popes, (it would be so with patriarchs and apostles, if we had any) and cardinals, and bishops, and nobles may complacently compare themselves with their forerunners; and their forerunners too were neither better nor worse than their neighbours and their times. At one time no petition to the chair of Peter could be heard unless it was tied to a cup of gold: permissions to commit crimes were sold in the very courts of religion: bishoprics were bought for unborn babies: during long ages families accepted money for a murdered father or a murdered son: at one time great nobles built castles to hide stolen goods as well as cowardly skins. Sins grow or dwindle in company; and if greed is less gross in our time so also is every other vice.

The contemplation of scolds is not without profit. Their prince belongs to our own century—a prince who gives his royal sanction to no one who did not live a long way off, or a long time ago: Goethe will do for distance; Cromwell will do for time.

The gifted scold may fling out burning words but in his inmost soul there is no flame. Or, let us say, a scolding genius may stir the fire with imposing crackle and flash but he adds no fuel to it and takes from it no heat. For the scold is never a passionate man: he is as little like a passionate man as a gigantic squib is like a volcano; the gigantic squib gives out brilliant sparks as long as it lasts; the volcano quietly sleeps and only now and then pours out its red-hot lava.

The non-scold interests us less but perhaps he helps us more. He initiates, constructs, creates, encourages, it may be in little things, it may be in large. He who discerns even a little good around us and shows how it arose, how it may be increased or used, is a true leader—leader whether small or great. He does not profess to lead; he scarcely knows that he leads. The scold, at his princeliest, is but a poor leader: he rebukes with a trumpet, he leads with a penny whistle.

The true *artist* in scolding does not scold without ceasing; he knows the value of a back-ground of praise. He condemns one thing more effectively by approving another.

When he discourses on books and reading with unequalled charm; when he praises women; when he skilfully demonstrates that Shakspere had no heroes—only heroines; when he has a kindly word for the servants' hall; and when, above all, he scolds us with much pains-taking, and in the choicest words, we do not defend ourselves, we propose no reforms, alas! we simply listen. We listen gladly even when he affirms that in the education, the morals, the religion, the politics, the trade, the sciences and the art of *modern* times we are, all of us, travelling along the worst roads we can find and at the maddest of paces. We listen with delight when he declares that our political economists are wandering in the dark even though one light at least is offered to them: or when he tells our women that if they were all good they would put an end to war—they *could* do it by wearing plain black for a week; they *would* do it if the shot happened to hit their own china shelves: or when he describes evolution as a doctrine which attributes the birth of a nightingale to the marriage of a bristled brush and a whistling wheel: or when he exclaims that the sun does not shine as it once shone, nor the

rivers sparkle, and that modern winds so distort foliage that artists cannot draw it.

When shrews preach the degeneracy of our race in modern times, we may point to the shrews themselves and be comforted. The physiologist, at any rate, knows that a feeble time does not produce powerful scolds; and no scolds have, at any time, come up to ours.

THE ANATOMY OF SHREWISH AND NON-SHREWISH PERSONS.

CHAPTER VII.

Brain and nerve, as we have already seen, are the dominant structures in the human body. That these differ in different individuals no one will seriously deny. There can be little doubt also that the anatomical structures in any given body run together in sets. With one particular kind of nerve—the kind is recognised by its physiological action—there will be associated a particular kind of bone, of skin, of hair, and of other organs. At any rate a great step is taken if it can be shown that particular varieties of bone, skin, and hair are found in special groups; if these run in groups, other structures and organs will run with them. During life certain structures only, and these but partially, are open to observation, examination, inference, and classification. Of these the skin, hair, and bones,—the individual bones and the collected

bones or skeleton which together determine the framework or general figure of the body—are the most important. And here questions of moment at once suggest themselves. Can the physiological proclivities of invisible nerve be inferred from the more visible anatomical structures? The physiological actions of the nervous system go to make up character: can these be in any degree gathered from the skin, and hair, and bones, and skeleton or figure? In other words, can anything of character be read in cutaneous and osteological facts? It is the object of these pages to show that something may be done by way of reply to these questions.

Although the skin is the most conspicuous anatomical fabric it gives less information of nerve and of character than the appendages which belong to it. Nevertheless the skin will in many ways repay careful observation. In the female shrew, whom we shall first consider because in anatomy and physiology, as well as in character, she presents clearer and simpler features than the male, the skin tends towards thinness. It may be because it is thin that the cutaneous appendages are also scanty and poor.

It is well to note here that a thin bodily skin is no indication of the existence of what is popularly called a "thin skinned" temperament: it is probably the reverse. It is true that in the shrew, male or female, affronts are met by a certain effervescing resentment, but the resentment is not deep or enduring; the non-shrews, on the other hand, who are thin-skinned in the nerve sense, who feel rebuffs and insults more keenly and lastingly, are bodily covered by a thicker integument. In many women and in not a few men of the shrewish class, the skin tends to be not only thin, but to be also clear, transparent, and pigmentless. The thinness probably permits the capillary circulation to be more easily seen especially in the face, which is pink, sometimes vividly pink, and beautiful. To a strikingly pink and clear complexion there are often added extremely pretty features. So that if we consider the face and prettiness and colour mainly, and look less at the figure, we shall find the most beautiful women among shrews. The non-shrewish woman has frequently a highly coloured face, but under the colour are traces of pigment and mud. When the shrewish face is

not pink, it is sometimes conspicuously pale in consequence of the sparing deposit of pigment. But the shrewish skin is not always pink or white; it may have many shades of colour and of earthiness, and it is particularly prone to change under the influence of slight change of health, as well as of diseases which affect the internal organs. Although the skin is clear and but slightly pigmented there is nothing of the albino in it, for the clearest and pinkest skin may be associated with darkly tinted hair and irides.

In estimating the presence and degree of shrewishness or non-shrewishness, the cutaneous appendages, especially the hair, are of the first importance. Of the nails it is enough to say that in shrewish persons they are inclined to be thin, soft, weak, and easily bent, or cracked, or torn. They grow rather slowly and are easily cut. Shrewishness probably gives no special shape to the nails. Deviation from the natural shape of the nails is more frequently a sign of bodily ailment than a note of character; it is a pathological not a physiological incident.

The cutaneous structure which calls for the closest scrutiny in detecting nerve proclivity and therefore in reading character is the hair-

growth. We cannot measure, we cannot always infer, the thickness of the skin. We can in most cases, not by any means in all, fairly estimate the quantity of hair. The hair growth, it is important to note, is everywhere poor, or everywhere plentiful, or everywhere intermediate between the two. In forming a judgment of the quantity of hair generally, the eyebrows, especially in women, give us the most valuable information. They point to many facts; they are conspicuous, they appear early and quickly attain their full development. As a rule moreover they are enduring and do not change or change but little; they give in short the most reliable indication of the general growth of hair. Of the cutaneous appendages they are the first to appear and the last to disappear. Now and then baldness may attack the eyebrows as well as the head—in men this is perhaps the rule. Less frequently the eyebrows alone may fall off. It is really painful, painful to think of and painful to say, but it is strictly true that we can often say at the moment of birth—this little thing will be a shrew or that little thing will be the very opposite of a shrew. In markedly,

unequivocally, non-shrewish persons, the eyebrows and the head of hair will be found to have been present, often thickly present, at birth, while the shrewish baby is for a long time bald and bare. In the same family if one parent, no matter which, is shrewish and the other is non-shrewish one child may be born with a head of hair and the next child may be quite hairless. It will be found too, very commonly, that the temper of thickly haired babies is easier; they take food more comfortably, go to sleep more easily, are less afraid of darkness and of strangers; their very ailments are gone through more placidly. The observer of both children and adults should be most careful to remember that even fairly abundant *light* coloured hair may be easily overlooked and misjudged.

If the scantiness, or abundance, or intermediate character of the eyebrows is not clearly ascertainable at birth it, as a rule, quickly becomes so. Even in quite young girls the eyebrows acquire their abiding peculiarities; after early life they grow very slowly and change but little. In shrewish women there seems to be an early arrest of all hair

growth. It has already been seen that the eyebrows commonly furnish the best test of the general growth of hair. If the eyebrows are strongly developed so is the hair generally. It is contended here that with these characteristics of the hair growth there runs a particular kind of nerve anatomy and physiology and therefore a particular kind of character. If the eyebrows are abundant and the hair on the head is scanty, some ailment or pathological influence—inherited or acquired—has been at work. If the head of hair is massive the eyebrows are usually massive also, but this rule is not so uniform. Scanty eyebrows on the other hand point to scanty hair generally. It is true in some, but not frequent instances, that girls and young women with spare eyebrows have a copious growth of hair on the head; but this head-growth, it will frequently be found, slowly or quickly falls off, so that before early adult age has passed away the hair may be coiled into a wisp of only slender size. If a woman of thirty, or thirty-five, or upwards, has a head of hair which falls to the waist it is scarcely necessary to look at her face—the existence of copious eyebrows may

be predicted with great, though perhaps not invariable, certainty.

The laws of hair growth just laid down have, it is well to repeat, undoubted although infrequent exceptions. Baldness from strong hereditary tendency is much less common in women than in men, but it is occasionally met with. Baldness in women too less frequently extends to the eyebrows but possibly it may do so. Diseases have an important bearing on the character of the hair growth; they may attack the skin and hair directly, or they may invade them indirectly through the system generally. In these ways the head growth, the eyebrows, and the hair generally may be seriously and even permanently thinned. Bearing these undoubted facts in mind it must never be forgotten that it would be clearly precipitate and unjust to pronounce, straight off, a verdict on the character of a woman the moment her eyebrows come within the range of observation; something must be gleaned of her history, her accidents, her ailments, her inheritance, and her osteological peculiarities.

In the shrewish woman then who is shrewish

because she takes after a shrewish mother or a shrewish father (many of the most marked examples of the female shrew derive their shrewishness from the father) the hair growth is universally scanty, thin, poor, short. The hairs of the eyebrows are few, small, scattered, and permit the skin to be readily seen through them. The head-hair also, especially after the early years of life have passed away, is scanty and short; often it will not descend below the shoulder, sometimes it will not reach them. Very commonly, although by no means universally, shrewish women are inclined to be stout and largely framed. Very frequently we meet stout, large, pink-skinned, scantily haired women, who are petulant at home, affable in society, self-asserting in public.

With the cutaneous element, skin, nails, hair, and fat (for fat is a structure essentially connected with the skin), there run certain striking peculiarities in the skeleton and figure. The figure, let it be noted, in its main features is determined by the conformation of the bones and the manner in which they are strung together. Certain bones play a fundamental, others only a subsidiary part. The trunk

primarily controls the figure and the spinal column controls the trunk. The properly-built spine throws the head well backwards as well as straightly upwards. The ill-constructed spine tilts the head somewhat forwards,—very little it may be, or it may be very much. The limbs are slung in one way or in another as the trunk decides. Sometimes however, especially from pathological causes operating in early life, the limbs are of awkward shape and ungainly inclination even when the spine itself is fairly formed.

The spine is made up of a goodly number of short bones, of somewhat irregular and complicated shape, so arranged that it performs various and complicated duties. These bones are built one upon the other so as to form a column of singular strength and flexibility, while at the same time it affords powerful protection to the second great nerve centre—the spinal cord. In very young children the spinal column is quite straight, but as the muscles come into action, and the upright posture is slowly gained, curves gradually make their appearance. In the perfect skeleton these curves are not strongly marked. The cervical

or neck vertebra have a slight curve the convexity of which is directed forwards. Between the shoulders, in the upper part of the trunk, the (dorsal) curve is directed backwards, its concavity giving convenient package to the heart and lungs. The convexity of the lumbar (or lower) curve is turned forwards after the fashion of the neck. If one spinal curve is slight the others are slight; if one is marked all are marked. When the curves are slight the head is planted well back upon a straight and upright neck. Easily, persistently, and without effort, the head is poised in a notably erect posture. The shoulders also are seen to be set on a strikingly backward position so as to give a wider space from shoulder to shoulder in front, and a narrower space between the shoulder blades at the back. This markedly upright figure is quite different from the extreme and defiant attitude which is now and then met with as a result of spinal disease, a position which has no bearing whatever on character.

In the shrew, male or female, the spinal curves undergo remarkable changes. The dorsal curve, which naturally is limited to the upper

part of the trunk, is found to be unusually, and sometimes excessively, developed and at the same time extended in length from above downwards. The dorsal curve in fact so involves the lower cervical and the upper lumbar curves as to encroach considerably on the neck and loins. The dorsal curve ought to cease below at a point distinctly above the waist; but in shrewish persons it commonly reaches the waist and not infrequently descends below it. This curve which may be slight, or extreme, or between the two, alters the position of the head and neck and upper limbs in a proportionate degree. The curve and its sequences, even when slightly developed, are visible through the dress and no clothing can conceal the altered position of the head and upper limbs.

The position which the skeleton naturally falls into is best seen when the given person is at ease and unconcious of observation. In society, and in public, shrewish persons, especially women, have a habit of, sometimes voluntarily, sometimes involuntarily, throwing themselves into severely upright position; involuntary subsidence of bone and voluntary nerve effort often succeed each other.

An increased dorsal curve throws the head more or less forward. The neck curve also becomes more marked. If the increased curve is only slight, it gives a greater fulness to the front of the neck which, it is said, artists look upon with a favourable eye; in severer curves the neck is conspicuously and inelegantly shortened.

The effects of the shrewish curve on the thorax and upper limbs are perhaps more striking; they are certainly less under the command of the will. The thorax in a well-constructed skeleton is distinctly flat in front, a fact which is not always recognised by artists who seem indeed in many cases to prefer the study of shrewish models. In the thorax generally, shrewish or non-shrewish, the transverse exceeds the antero-posterior diameter. In the non-shrewish skeleton the long transverse diameter is exceedingly marked. It would seem as if the thorax were endeavouring to throw itself back and embrace the spinal column. This backward tendency of the thorax has one striking result; the curves of the thorax posteriorly, on each side of the spine, lie at a level distinctly posterior to the most

prominent portions of the vertebral bones; so that looked at from behind, the spine, even at its dorsal curve, is seen to lie on an actual hollow between the two shoulders. In the shrew, on the other hand, the antero-posterior diameter of the thorax, is relatively increased; hence its cavity from breast bone to spine is deeper. Unlike the non-shrewish, the shrewish thorax has a tendency to fall forwards away from the spine, so that at the back on each side of the spine, it lies on a level anterior to that of the most posterior vertebral prominences. The general effect is notable. The posterior aspect of the thorax, dressed or undressed, is everywhere convex; it is convex from above downwards, and what is more remarkable and more characteristic, it is convex also from side. In both directions the vertebral spinous projections are the most prominent objects. Hence the shrewish back has a spherical, or round, or globular, or, in extreme cases, a pudding-like appearance. The roundness is of various degrees, it may be slight and scarcely visible, it may be very conspicuous.

It will now be easy to understand that the upper limbs, being suspended from an altered

thorax, occupy an altered position. The thorax, falling forward, carries the shoulders and upper limbs forward. They are slung from a plane, and move in an area, anterior to the plane and area of the non-shrew. If a non-shrewish person is looked at from the side, at a few yards distance, and in a line which would pass transversely through the thorax, the dorsal curve (the back) will not be visible, it will be concealed by the shoulders; if a shrewish person is looked at in a similar manner, the convexity of the back will be seen projecting behind the shoulders. It is taken for granted that both the shrew and the non-shrew are observed without their knowledge. The method of observation moreover is a delicate one, and several conditions yet to be described must be considered before a dogmatic conclusion is reached.

The more or less round back which in so many cases bespeak a shrewish nervous system is not usually seen in children; sometimes however, even in early life, close observation will permit a forecast to be made. The dorsal curve and the transverse convexity increase as years go on. Child-bearing, care, labour,

and poverty aggravate them. A dorsal convexity which is only slightly visible if at all at 17 will be marked at 27, especially if there has been an early marriage; it will be much more conspicuous at 37. After middle life the curve as a rule makes slower progress. Very different from this is the curve of old age which only begins with advancing years and is rather a falling forward of the head and neck than a positive dorsal curve. The skeleton undoubtedly gives significant information, but in females, more especially during the earlier years of life, the eyebrows and the hair-growth generally afford perhaps a readier source of nerve character than the osseous frame-work. In males, on the other hand, it will probably be found that the skeleton, from first to last, gives a more reliable index of character than the hair-growth.

In the appearances and state of the skin, and its appendages, we have seen that exceptional causes may interfere with conclusions which are ordinarily correct. The exceptions to the osteological characteristics of shrewish nerve are still more numerous and more serious. Several ailments disturb the physiology of the

bones and the conformation of the skeleton. Not only do various thoracic diseases, but the tendency, inherited or acquired, to thoracic trouble produces an increased dorsal curve. Rickets even when slight, a much commoner condition in early life than is popularly suspected, affect the skeleton and frequently give rise to increased spinal curves. Labour at all ages, especially carrying weights in the tenderer years—as when children carry babies—fosters roundness of the shoulders and back. Stooping from occupation and habit lead to similar results, especially where there is debility of the muscular and ligamentous systems. It is difficult to give too much importance to these several influences, particularly in the less well-to-do classes. Nevertheless fortunately, the great majority of spines are controlled by physiological rather than by pathological causes. A thin clear skin, scantily endowed with hair-covering, associated with a perfectly and persistently upright spine, flat or concave back, and a spare figure is even a rarer spectacle than a convex back associated with abundant eyebrows and hair.

In striving to show that certain anatomical

and physiological peculiarities accompany a certain kind of nerve organisation, and denote a certain kind of character, I purposely confine myself to leading peculiarities. A combination of the shrewish peculiarities of skin and hair and skeleton is full of significance: but again it is not quite impossible—it would be extremely rare—to meet with a combination of exceptions. For example, it is just possible that, by a series of curious coincidences, spare hair-growth from disease and a globular back from rickets or thoracic ailment might be found associated with a restful, calm, even, nervous organization—an organization capable also of deep emotions.

In all cases, above all in doubtfully marked cases, inheritance gives an amount of information which it is impossible to value too highly. If features, skin or complexion, hair, fat, skeleton and figure follow one parent (and they usually follow one mainly) and that parent is of fitful, uneasy, busy temperament, the verdict will not be an uncertain one. The child, boy or girl, which takes after a shrewish father or a shrewish mother, will be in some degree a shrew. The exceptions to this rule are rare. More

than this, the child, and the line of parents it takes after, will have the anatomy and physiology of shrewishness. It does not follow that the shrewishness of the child is similar either in degree, or in modes of manifestation, to the shrewishness of the parent. A shrewish parent, moreover, or two shrewish parents, may bring forth children of unequal degrees and dissimilar forms of shrewish anatomy and shrewish character. It is a fanciful notion that a child may take after one parent in appearance, and after the other in character. It would mean that a child has the anatomy and physiology of the skin and bones of one parent, and the anatomy and physiology of the nervous system of the other. It never happens. When it *seems* to happen it will be found, seeing that all human beings have much in common, that the parents are much alike in organisation, in character, and in conspicuous features. It is not very uncommon to find parents singularly alike, and it may be very difficult to say which parent the child most resembles. But the greatest difficulty arises when the child goes back to the family line of one of its parents—back to individuals unknown or forgotten.

The slighter manifestations of shrewishness and of non-shrewishness, both in organisation and character, may also be difficult to distinguish from the organisation and character which are intermediate between shrewishness and non-shrewishness. The intermediate class of men and women form, roughly speaking, a third—probably a large third of the community. Of this class, diversified, interesting, and important as it is, these pages, it has already been stated, have nothing to say.

The anatomy and physiology of the male shrew are (with singular unfairness) less clearly marked than in the female. Like his character they have more diversity and complexity. When a given type of body and mind in the mother is made masculine in the son much is changed although the type remains. The laws which have been inferred from the observation of the woman's skin, and hair, and fat, and bones are it is true applicable to the man but with important modifications. The male shrew's skin tends to be fresh, clear, and pink in complexion; it is far from being always so. His hair-growth is less abundant as a rule than the hair-growth of the non-shrewish male. Nevertheless it may *appear* to be so abundant that decisive

conclusions cannot be drawn from it. The eyebrows are of comparatively little value in reading the nervous organization (the character) of the male. They may be only moderately abundant, or even rather sparing, and yet if dark and long they may *appear* copious and striking. On the other hand, unlike as a rule the eyebrows of the woman, they frequently participate in the baldness of the head and may possibly thin in early life if the head-hair thins. So with the head of hair, although not closely packed, it may *seem* massive and if there be no tendency to baldness it may long remain so. The face-growth is on the whole of more value than the eyebrows and the head-growth. Baldness very rarely attacks it. It is well known that frequent and persistent shaving strengthens the growth of hair and may consequently in some degree falsify unconsidered and precipitate conclusions. Yet there are some data which the careful and experienced observer may note. In the male shrew the face-growth is later in appearance; it is also often thin and scanty, or scattered, or patchy.*

* The idea that scanty hair-growth on the face is often associated with feeble sexual emotion is not at all new.

One portion of the face-growth may be much more vigorous than another. The upper lip growth is perhaps the most constant. But all these peculiarities may be concealed with the progress of time, for the hair on the face, except the eyebrow, continues to grow for many years. In the majority of shrews, and this is very indicative of slight hair-growth, the act of shaving leaves a decidedly clearer and cleaner skin and the skin continues clearer and cleaner for a longer time. The man who needs to shave twice a day will never be a shrew, unless in certain states of ill health or perhaps in very old age. Probably if it were possible to ascertain the relative number of hair-roots in a given area of the head, and eyebrows, and face, in two individuals, we should be able to say which was the more shrewish or non-shrewish of the two. We should certainly discover that the mere appearance of the hair growth is not infrequently deceptive.

It has already been seen that in the woman the eyebrows and hair afford a readier test of shrewishness or non-shrewishness than the skeleton. In the male, on the contrary, the skeleton will probably give more information

than the hair-growths. The increased antero-posterior diameter of the thorax, the forward position of the upper limbs, the forward inclination also of the neck and the head, the general convexity of the back and shoulders—slight or marked, are as a rule clearly visible in the male. Such a skeleton in one who takes after a shrewish parent leaves little in doubt. But there must be no hasty inferences. The adventitious causes which increase the dorsal curve of the spine are probably more numerous in the male, especially of the poorer class, than in the female. Boys are less liable to the curves of muscular and ligamentous debility than girls, but they are quite as liable to the curves of rickets and pulmonary ailment, and are, perhaps, more exposed to hardship, prolonged labour, weight carrying, and occupations which necessitate the habit of stooping. In large families, (which are in all classes a misfortune, in the poor a curse) both boys and girls have often to carry babies—many a deformed back is the consequence. In women the more striking peculiarities of skin and hair and skeleton lead us to observe the peculiarities of character. With men it is otherwise: we

shall be led by the peculiarites of character to look more closely to the aspects presented by skin and hair and bones. If a man be restless, or fitful, or censorious, or petulant, or discontented or given to detraction, or anxious for notoriety we shall naturally turn to look to his anatomy, and physiology, and inheritance.

Now and then the intimate associate of any given person (man or woman, shrew, non-shrew, or intermediate), has the opportunity of judging of two or even three generations: if the observer is a competent one, and he, or she, accepts the teachings of these pages and if such teachings are true, then the organization and the character of the observed person should not be difficult to decipher or to predict.

In the non-shrewish female, child or adult, the anatomical characteristics are quite different from those of the shrewish female. Her skin is not so clear, or transparent, or pink; it is not necessarily dark or brown, but it is always more or less rich in pigment. It may be light in colour and clothed with light hair, but it is rarely a clear, bright, transparent pink. The pigmented skin is perhaps less frequently associated with prettiness, nevertheless the features

are often interesting, or pleasing; sometimes they are strikingly handsome. With the pigmented skin there are also found on the other hand features of every degree of plainness.

The nails of the fingers and toes on the thicker and more pigmented skin are strong, thick, hard and quickly growing. To keep the nails and hair in order is a perceptible burden in the lives of non-shrewish men and women.

Non-shrewish women and men also, have, on the whole, a greater tendency to be lean. The rule is by no means an invariable one. And, let it be noted, that in certain individuals, both of the non-shrewish and the shrewish class, alcohol even in small quantities leads to the accumulation of fat, both under the skin, in the abdominal cavity, and in the structure of the internal organs.

The hair-growth in non-shrewish women, unless there has been some special ailment directly or indirectly affecting the skin, is everywhere abundant and striking. The eyebrows are conspicuous or even massive. The head-growth is plentiful and long; if it is even closely compressed into coil or plait, the coil or plait is not small. If it drops down loose and

uncut, it falls below the shoulders, or to the waist, or even lower. As time goes on it often thins in some degree, as it does in the shrew, though to a less extent; but what is left will, as a rule, fall to or below the shoulders. No such change save under special and exceptional but not very rare circumstances, takes place in the eyebrows. Hence the eyebrows, as a rule, afford the most reliable test of the vigour of the general hair-growth. Whatever the kind of skin, whatever the nature of the hair-growth, the eyebrows soon acquire their permanent characters and afterwards change but slowly if at all. Although non-shrewish eyebrows are well-marked, abundant, and usually long, they have not always the same peculiarities of detail. They may be compressed into a restricted area and entirely conceal the underlying skin; or they may be more or less scattered, but no scattering disguises their abundance.

The non-shrewish skeleton has notable features. The spine, save under abnormal conditions, is easily and spontaneously, upright. The head is carried well erect. The shoulders are held well back. The thorax is strikingly

wide from side to side and inclines backwards on each side of the spine. It inclines backwards to such a degree indeed that the posterior angles of the ribs and, much more, the shoulder blades are on a level posterior to the level of the dorsal spinous projections. Hence the back, even when clothed, has a singularly flat or even a somewhat concave appearance transversely between the shoulders. The concavity of the waist—nowhere a deep concavity, moreover, extends well up to the vicinity of the shoulder as well as downwards towards the sacrum. These anatomical incidents are due to the character of the spinal curves and, primarily, to the dorsal curve which is slight, and limited to a small number of the upper dorsal vertebra and one or two of the lower cervical.

To put the matter plainly: a woman who has abundant eyebrows, who tends to be thin, and who has a flat or seemingly concave back, whatever else she may or may not be, will not be a shrew. She may be good or bad, wise or foolish, refined or coarse, amiable or ill-tempered; she will *not* be restless, fitful, petulant, censorious and discontented.

Very few words are needed to describe the anatomy of the non-shrewish man. In skin, and hair, and fat, and bones, the same, as a general rule, may be said of him as has already been said of the non-shrewish woman. His skin is thick and is variously pigmented. His nails are strong and grow rapidly. He does not readily accumulate fat. His hair growth especially on the face is closely packed, vigorous, and appears early. Much more than the woman he is liable to baldness of the head and eyebrows. His spine is very straight, his head up, his shoulders do not fall forward, and his back is flat or slightly hollow. The ailments, and accidents, and occupations, and habits which now and then interfere with these several characteristics have been already pointed out — they are both numerous and important.

OBSERVATIONS ON THE PHYSIOLOGY OF SHREWISHNESS.

CHAPTER VIII.

Looking at the convex back and more or less stooping figure of shrewish men and women the question naturally arises—is shrewishness a result of debility? It is not improbable that the average health of shrewish persons is below that of the non-shrewish. Certain circumstances moreover seem to give countenance to the view that shrewishness and debility are related to each other. Enfeebling disease frequently transforms an easy, tranquil, affectionate temperament into one of uneasiness, petulance, and lessened affections. The two ends of life are feebler than the intervening period; and in children who are not going to be shrews, as well as in old persons who have never been shrews there are often signs of a seeming shrewishness. A child is fitful and wayward. An old man—and some men get into

second childhood very quickly—is irritable and changeable: probably he begins to show signs of deterioration by declaring or insinuating that he is a better man than ever he was. He is "sharp" with his relatives; his mind, and policy, and temper change frequently; his changes indeed are sometimes alarming; one day he will sell his property, another day he will buy a new business, a third day he will embark on a long journey. Happy the man whose family or friends can detect senility in time and check it with a firm hand—a hand that is kind although with apparent unkindness. In these cases it is not always easy to say how much there is of irritability, of irascibility, or of impatience; and how much of genuine shrewishness.

But mere debility is clearly not the true explanation of shrewishness. Many shrews have good health, and the male shrew indeed often possesses great muscular strength. A typical non-shrew on the other hand is often the victim of weak health. It is highly improbable that a form of debility, associated with certain anatomical structures, should be transmitted with unerring certainty from parent to child, and

generation after generation. Then again, the spinal curves which are really due to debility have definite characters and are well known. Lateral curves for instance which interfere with the symmetry of shoulders and hips occur in girls both non-shrewish and shrewish. Boys are rarely the subject of the curves of debility. But the dorsal curve of early and perhaps slight rickets is not uncommon, and is often unrecognised at the time the change is going on or even later. Probably a third of our boys are the victims of the convexity—transverse and vertical—of shrewishness. In early years however the roundness is usually slight. Another circumstance connected with inheritance tells strongly against the debility hypothesis. A markedly shrewish, round-backed, and hairless mother very frequently gives birth to an unequivocally non-shrewish infant, boy or girl, which takes after a non-shrewish and it may be not robust father. Very frequently also a markedly non-shrewish mother, flat-backed and rich in hair-growth brings forth an unequivocally shrewish infant, girl or boy, which takes after a shrewish and possibly strong father.

Non-shrewish women moreover are not

infrequently feeble and ailing women. There is one kind of ailment to which they are probably more prone than are their shrewish sisters: deeply emotional women are subject to nerve disease in its hysterical and in other forms: they may be lame with an hysterical joint, or bed-ridden with hysterical paralysis.

Shrewishness then is not a pathological state but a peculiar sort of physiology associated with and depending upon peculiar anatomical structures;—structures and functions, let it never be forgotten, which are determined mainly by inheritance. In some instances probably shrewishness is aggravated by transmission, in others it is lessened. Indeed the same parents may produce two shrewish children, but one distinctly more shrewish than the other. Sometimes one child will follow a shrewish parent and another a shrewish grandparent.

It has already been seen that shrews have not markedly deep feelings. They are not as a rule without feelings and frequently indeed they are somewhat demonstrative or conspicuous in their affections, their dislikes, their resentments, their jealousies. But they are without deep love, deep devotion, deep sympathy, deep

compassion, as they are also without deep anger and deep jealousy. But, in the less severe shrews the emotions if not deep are often genuine, well directed, and altogether estimable. It has been seen also that the female shrew, especially one gifted with many bright qualities, readily enters into the marriage compact. The male shrew also usually marries, though not with the same relative frequency. But, both in shrewish men and shrewish women, the sexual emotion is not greatly developed. In shrewish women especially it is not infrequently absent. Sometimes also, but perhaps less frequently, it is altogether absent in shrewish men. When the husband is shrewish, especially if the wife is non-shrewish, the marriage is often unfruitful. But now a remarkable circumstance must be noted: shrewish women readily become mothers and tend to have large families. It may be so if the husband is shrewish, it is particularly so if the husband is non-shrewish. Here and there a non-shrewish woman has a large family, but it is with distinctly less frequency; and here and there a shrewish woman has a small family. The circumstance has struck a few observers interested

in physiological matters. The writer, several years ago, heard an old and experienced lecturer on medical jurisprudence declare that women of cold temperament were prolific. The fact is beyond question. Women who have no conception of the sexual emotion and are even puzzled with the expression, have often the largest families. "Cold" men are shrewish men; "cold" women are shrewish women. Manners form no test of temperament: with one that is cold the manners may be warm; with one that is warm the manners may be cold. That cold men should be unfruitful is natural enough; that cold women should be singularly fruitful appears to be a physiological paradox. The solution of the problem is not without difficulty, but it is perhaps not so difficult as, at first sight, it seems. The subject can only be briefly hinted at in pages which are not exclusively physiological or medical. This much, however, may be said—properly said where physiological matters are discussed for thinking men and women—not only is the duty allotted to the female one more or less of passivity, but, more than this, powerful nerve currents, especially if brought into existence under abnormal conditions, interfere with local

health and local function. Nerve currents, normal or abnormal, tell powerfully on vascular processes; and altered vascular processes readily lead to ailment—ailment of position, of form, of structure, of action. In the shrew these currents are slight or absent, hence local disturbance is less common. It is moreover a fundamental law all through animal life that the more complicated an organism is (and the nerve element is the greatest complicator) the more sparing is its reproduction. Complicated and powerful nerve structures (it may be of interest to note in passing) are slower in development: a circumstance which may have some bearing on the precocity of shrews and the late maturing of non-shrews.

Possibly also a slighter range of nerve emotions permit the easier storage of fat. Strong emotions tend to hinder the growth of adipose tissue. Severe and prolonged mental labour may also hinder the formation of fat by trenching on the nerve supply to the digestive organs. The presence or absence of fat depends on various causes of which we know little; as a rule however strong passion rather than strong mental power helps to keep

men and women thin. The fattening influence of alcohol disturbs all physiological proclivities and calculations.

Powerful emotions run together; so do feeble emotions. What is the relation of the sexual emotion to the emotions generally? What is the relation of a feeble sexual instinct to shrewishness? What of a stronger instinct to non-shrewishness? These are delicate questions in the physiology of the nervous system which may not be discussed here—questions, indeed, of which we have still much to learn. But it is a significant circumstance that the seeming shrewishness of childhood disappears with, and in proportion to, the development of the sexual impulse, and that a seeming shrewishness reappears with and in proportion to its decadence. Fortunately, it is well to say again, where there are strong passions there is often strong control, for often, where passion is strong, reason is clear and the will resolute. The poet, the ascetic, the theologian and the shrew, imagine that they have settled certain difficult questions when they have called them "animal" questions. Claiming to be the friends of animals, the word "animal" still remains their expression

for the bitterest contempt. We may, many of us, wish that the world of life had been other than it is; assuredly it might have been much better. For female animals it is, and was, millions of years before the human female appeared, a painful, and often a destructive world. Only "finely" and falsely strung natures look upon animals with contempt.

This is a chapter on certain physiological aspects, rather than on the ethics, of marriage. But when such phrases as "animalism" and "indecency" are bandied to and fro, it may be replied that sexless men or sexless women who, professing to be what they are not, invade (no matter under what cloak of religious ceremony or legal enactment,) the deepest privacy of others, are surely guilty of gross indecency at least if not of cruel imposture.

In its milder forms shrewishness may or may not be a misfortune. Few persons however, will object to the softening of its severer aspects. The softening methods which physiology suggests to the family and friends of shrews are a forbearance which must not be conspicuous; a calmness which must not be ostentatious; a silence which must not be

irritating. These methods are perhaps easier to speak of than to exercise; and concerted good influences are less beneficial than those which are spontaneous. The concerted are better than none.

In the treatment of character or any feature of character, the recognition of its anatomical and physiological basis is the beginning of wisdom. The poet and theologian say in effect—"this physiology is a gross, mechanical, materialistic, dirt-eating, dirt-vomiting, devil-begotten business." "If shrewishness is a folly it is a folly to be argued with, chastised, or rooted out. If it is a sin it must be made the subject of prayer." The poetic and the theological are the two fatal policies.

It is not intended for one moment to compare shrews many of whom are upright, capable, and generous men and women, with children, or drunkards, or lunatics. It is intended rather to give a lesson in physiology. But it is as unreasonable to lecture, with set purpose, a shrew, as it is to be angry with a refractory child, or to quarrel with a drunkard, or to try and make a lunatic ashamed of himself. Whatever else may be possible, the shrew cannot be made into

a non-shrew; and it may be added, the non-shrew cannot be converted into a shrew. There is only one way, *if indeed any way is desired* of getting rid of shrewishness or even of greatly mitigating it. It is a physiological, and therefore a somewhat slow way. It is to study the anatomy and physiology of shrewishness; to learn to recognise it; and then to leave it out in the marriage union. Investigate it with all kindliness, recognise fully every high quality that is associated with it, but check its reproduction.

One boon at any rate will follow a knowledge of the anatomy and physiology of shrews, of non-shrews, and of those who are neither one nor the other: the chooser in the marriage choice will choose with open eyes. One man may say here is an estimable, well-ordering woman, but life to me without ardent affection —given and received—and without warm sympathy is of little value. It is possible that another man may say—I prefer an active, industrious woman, one who is a social pattern; one who will solve for me all social difficulties; and one who will not trouble me with foolish sentiment. One woman may say

here is a man of blameless character, of keen faculties, and of high attainments, a man who is active in every good work, and who is of great service to his fellow creatures, but to me life with the loftiest yet passionless philosopher or philanthropist is a burden greater than I can bear. It is conceivable that another woman may say—but not in these words—give me a husband whose light shall be seen of all men, one who will reduce other lights to their proper proportions and put them in their proper places.

Should it ever happen that, by common consent, shrewish men and women are to be left out in the marriage arrangement, it is profoundly consoling to know that no one would be seriously hurt—a little injury perhaps to personal pride, probably a little social disappointment,—that would be all. For the man, at any rate, to whom domestic life is more or less of a penance, to whom social or public claims are all in all—in him no passions would be wasted, no life would be embittered.

If the theory of evolution is true, if organization and inheritance are facts, if we are human because our parents were human, if we are

what we are mainly because they and their forerunners were what they were, may it not be asked if the time has not come for human intelligence and human volition to interfere in the evolutionary process? May not men say—we have been heretofore for incalculable ages the servants of evolution; the time has come for us to be partners in the process; it may yet come for us to be masters. Even if evolution is left an open question the simple truths of organization and inheritance themselves demand that human beings should have a voice in the transmission of human nature.

NOTE ON SHREWISHNESS AND NON-SHREWISHNESS IN LITERATURE.

If men and women may be put into large classes such as the shrewish, the non-shrewish, and the intermediate, it would be surprising if we did not discover examples in history, biography, poetry, and fiction. Unequivocal specimens do actually present themselves. Their number would be greater if historians, biographers, poets, novelists, and other observers of human nature had looked at men and women with some knowledge, or at least some recognition, of the significance of organization and inheritance.

In this note the question of shrewishness and non-shrewishness in historic or other writings can only be briefly touched upon.

The difficulty of recalling with ordinary, much less with vivid, truthfulness the more visible conduct or the more direct utterance

of bygone names is universally admitted. That which we see with our own eyes and hear with our own ears we, being differently organized, see and hear differently, understand differently, interpret differently, record differently. How laborious then, nay frequently how impossible, is the task of bringing up again the motives, aims, proclivities, the professions, the achievements, and the finer shades of characters which have passed away. There is no help for us. Eyes, for instance, that saw only supernatural visitations and rulings could never have been induced to see physiological distinctions based on anatomical data. Men and women were what God made them; analysis was blasphemy; and blasphemers were burnt. It would perhaps have been admitted that no possible training and surroundings could have transformed a Fuegian into a Cæsar, a Shakspere, a Newton, or a Darwin. But here the line would have been drawn. Yet if the difference between a Fuegian and a Shakspere is one of anatomy and physiology so also is the difference between Cæsar and Nero, between Milton and a court fool, between Johnson and Boswell, between George Eliot and Mrs. Girling.

In Hebrew writings we are told that it is better to live on a house-top than with a brawling woman. These say nothing of brawling men. Women were not told that life on a house-top was better than life elsewhere with a brawling man. But although nothing is said of brawling men there is no single type of character which is peculiar to one sex. There is nothing of nerve-organization, and therefore nothing of character, which a woman may not transmit to her son, and nothing a man may not transmit to his daughter. But Hebrew opinion was invariably unjust to women: the very first woman brought a curse on unoffending millions; women were disobedient, women tempted, women were treacherous, women brawled; women were ordered to keep themselves covered, silent, submissive; at the most they might if deeply inquisitive put a question to their husbands. How different the woman—ideal and real—of the old Saxon heathen: their women were devoted, true, pure, able, wise. Even Cædmon at a later time attributed Eve's conduct to high motives.

The wife of Socrates has been handed down to us as a shrew—perhaps justly so. There

are good reasons however for supposing that Socrates himself was a shrew. He was always seen. He was never at rest. He gave others no rest. He questioned and lectured everybody in season and out of season. To him notoriety was life, and when tired of life he courted the crowning notoriety of an ostentatious death. Probably not a few of the martyrs were shrews; men in whom the passion for life was feebler than the ceaseless and long indulged and abnormal desire for personal notoriety. In certain states —fanatical states, fanatical whether for good or evil—of the brain, pain is scarcely felt and martyrdom is cheaper than it seems. An incident is recorded of Socrates which singularly confirms the charge of shrewishness. One morning, in a public place, he struck an attitude of profound contemplation as if a new problem had just presented itself to him. This attitude he maintained all day and all night—a whole twenty-four hours—when he offered a prayer to the sun-god and went his way. At noon public attention was excited; the crowd grew and a band of observers remained out all night to watch him. Now no human strength can endure for twenty-four hours one position of abstract

thought without movement, or food, or drink. Socrates was not solving a problem; he was seeking notoriety by conscious and more or less painful effort. The great moralist little thought when he played the mountebank more than two thousand years ago that he was revealing to a distant generation the story of his inheritance, his physiological proclivities, and the anatomy of his skin, and hair, and bones, and spine. But although we put Socrates into a class which we are reluctantly compelled to call shrewish, and while we must also admit that the love of notice is not a pleasing feature in any character however lofty, it is not the less true that he stands out one of the noblest of ancient figures. Who was, and where was, his superior? Let us look back, for a few moments, at another notable figure of another race and of other anatomy, and whose life and passions show that he was emphatically the reverse of shrewish—King David. When we consider the history, genius, character, of these two we may surely ask if the time has not come for us to hear, in school and out of school, more of the great Greek questioner and less of the great Hebrew psalmist.

Fable and legend bequeath to us isolated incidents which attain significance as time goes on and knowledge grows. The legend of Lady Godiva, for example, is a lesson in physiology. Two facts are recorded of her—recorded by those who saw, and foresaw, no connecting link between them: Godiva's hair was a marvel; Godiva's compassion has become a proverb. It was scarcely necessary to tell us of the Queen's luxuriant hair. No deep pity, no deep passion of any kind which throws propriety and custom to the winds is ever found under a hairless skin. We may be quite sure that Godiva's eyebrows also were abundant; that she was of spare figure; that her spine was straight, her back flat and her head upright.

Poetry and myth came before prose and reason because the emotions develop earlier than the intellect. Before men thought and questioned they sang; anatomists say indeed that the human larynx was once purely a singing organ—such singing as it was. Happily men do not cease to sing when they begin to think; they sing the more melodiously when brain joins in with heart.

Physiological law gave us Shakspere before

Newton. As the chant of the sun-worshipper died out, the poet appeared and portrayed the sun (sunrise, sunshine, sunset,) as it appeals to the emotions—portrayed it in emotional language. Much later came the astronomer who, while he weighed the sun, talked the severest prose. The impassioned man however sees poetry in the prose, and the passionless man sees little but prose no matter where he looks. To legends and to poetry the physiologist finds the key. The legends come first, long afterwards comes the physiologist.

Even in the romance and poetry of older times we recognise the shrew and the non-shrew. Prince Arthur, with many high qualities, was a male shrew; so was Sir Galahad. The minstrels who made them into heroes were passionate enough; the heroes themselves were passionless—in all the passions passionless—they were merely Tom Tullivers in mediæval helmets. We can draw their portraits for ourselves; their scanty beards; their pink and perhaps clean-shaven skins, and their characteristic skeletons. The sadly erring Lancelots and the Guineveres were typical non-shrews—passionate in all the passions. Their anatomical

configuration also rises before us—called up by a wand more potent than the magician's. We can only deplore their fates and their failures and reflect how much better the world would have fared if the Lancelots could have wedded the Guineveres, and the Arthurs and the Galahads had—according to their several capacities—ruled over monasteries or scrubbed monastic cells.

In the writings of our great novelists—and these are few—few as our great historians—the shrew and the non-shrew stand out with great clearness. Their faculties and feelings are drawn with distinctness because those who draw them had keen faculties and strong feelings. It is perhaps easier to sketch the outer life of a people, with the capable historian, than the inner life of a hamlet, or a household, or a person with the capable novelist. But if we know our own inner selves and the inner selves of our neighbours we know the history of the world. No historian has brought his characters so closely to our vision as Nathaniel Hawthorne and George Eliot have brought theirs. We take our Arthur Dimsdales and Hester Prynnes, our Tullivers and Dodsons (all these are with us)

by the hand and tranquilly talk with them on the topics of the day. To us they reveal themselves only in part. But nature's physiologists, the Hawthornes and the Eliots, lift the veil of routine of life and show what lies behind it.

The scenes in the *Scarlet Letter* are full of passion—open and suppressed. Strong nerve lies uncovered and quivering before us. The physiological demonstrations are indeed too painful for frequent inspection and those spectators, who also have emotional nerve, can only contemplate them when in robust health and during exalted nerve moments. Arthur Dimsdale was no hypocrite. His passion for the well-being of his fellow creatures and his passion for Hester Prynne ran side by side; they did not destroy each other. Hester herself, branded by those who in striving to become angels became fiends (not an infrequent incident in history) is surely the most pathetic figure in the literature of any time or people. Nursing and needlework are feeble outlets for deep emotions; and overwhelming affection cannot be repressed by binding down luxuriant hair. In the forest scene, anatomy and physiology tore asunder the cords of convention. The woman's

love was unloosened; the woman's hair fell down; the sun suddenly shone on both and the too brief transformation was complete. Who would not rejoice if there existed a providence which joined the Arthur Dimsdales to the Hester Prynnes, and handed over the Roger Chillingworths to the Dodson sisters.

Roger Chillingworth's character is not a little curious. Probably he was not drawn from life but invented or in some degree distorted for artistic purposes. He was passionless in the affections and so far was a shrew; but he was passionately and persistently vindictive and in so far was *not* a shrew. If Chillingworth ever existed in the flesh he was probably a pathological shrew—a shrew from abnormal or degenerative change. Pathological shrewishness is probably the only explanation of certain historical and in some senses inexplicable characters: Dean Swift's was one of these.

George Eliot depicts many types of our shrewish and non-shrewish fellow creatures. One woman who was beautiful but probably shrewish did not it is true object to an admirer's attention; but the pretty shrewish woman rarely objects to admiration. Men

cluster round her with, it may be little or it may be much, encouragement: her husband knows well that there is no danger of deeper error. The woman may be foolish and vain but she is not wicked.

Dorothea Brooke was in every fibre unconventional and non-shrewish. Caleb Garth and his daughter were not shrews. The *Mill on the Floss* is full of physiological information. It records the inner life of two families who supply striking examples of family organization and inheritance. The Dodsons and the Tullivers were unquestionably drawn from life. The Dodsons are shrews. The Tullivers are non-shrews. The Tullivers include the passionate, ungovernable, head-strong but well-meaning Mr. Tulliver (who might have been kept straight by a suitable wife as Hamlet might have been by a strong Ophelia); Mr. Tulliver's sister, the mild, patient, affectionate Mrs. Moss; and Tulliver's daughter—a true Tulliver—the high-minded, impetuous, impassioned Maggie. The Dodsons are Mrs. Tulliver, her candid, irritating, and exceedingly proper sisters, and the Tulliver son, a true Dodson, taking after his mother. In an

outburst of fury and exertion Mr. Tulliver is struck down with apoplexy. Bankruptcy follows and afflicts Mrs. Tulliver chiefly because it disperses her tea-service and her table linen marked by a "sprig pattern;" these—china and linen—having been the consolations of a troubled life. The detestable, self-satisfied, censorious Tom never does anything wrong; the delightful, self-forgetting, impulsive Maggie never does anything right. We may, at our leisure, fill in the anatomy and physiology of the Tullivers and the Dodsons. One anatomical detail, a noteworthy detail is filled in for us: Maggie's head of hair is a conspicuous and ever recurring feature of the narrative and, directly or indirectly, brings her much distress. To a non-shrewish warmly affectionate man Maggie would have been an earthly paradise; to a male shrew she would have been an uncomfortable perplexity.

So far we have spoken of characters drawn for us by able and clear-sighted observers. Of the observers themselves little has been said. But of one thing we may be sure—one thing we have clearly seen—those who faithfully depict passionate natures cannot themselves be

passionless. This and much other physiology we shall learn if we closely study the lives of our own great men—say Shakspere, Burns, Byron and others. It has already been stated that the deeply emotional are also calm. Shakspere was known among his fellows as "the gentle Shakspere." Chaucer was called "the quiet Chaucer." Burns, with sad training and baleful surroundings combined a vehemence, a tenderness unknown before or since. Alas too, how unfortunate impassioned genius has often been in domestic life. It is a physiological question. Physiologically such natures mature slowly in faculty and in judgment, in gaining and in using experience; but impassioned and impatient—they choose an object to love too early and too often choose badly. There is little doubt that the wives of Shakspere and Burns and Byron were shrewish women. As the wives of other men, or in other positions, those women might perhaps have done good service; being where they were they changed a few fates and much history for the worse. It has often been supposed that genius is exacting in domestic life, and demands responsive genius. Biography does not teach this; this is not true. Genius

needs only peace, and affection, and sympathy —not even the sympathy born of insight, admirable as that is—the sympathy born of deep affection is enough.

It may yet come to pass that a gallery of portraits will tell us more of human nature and character than has so far been hoped for. The gallery will be more than a gallery of art; it will be a museum of anatomy and physiology. But figures and unconscious poses (difficult to get) as well as faces will be needed. The figures, the heads, the hair-growth, the faces must all be absolutely faithful. It is worthy of note that the portraits of the first two women, the first two character-drawing women, of our country, one the greatest female poet, the other the greatest female novelist, disclose to us massive heads of hair and abundant eyebrows. It is the world of actual life however that we are called upon to see and read.

The world itself is a long picture-gallery. We march from picture to picture and at one pace. We cannot choose but march; we cannot change the pace. Not a step can be retraced, but the pictures repeat themselves in many ways. Much that is in the pictures lies

outside us; much more we ourselves put into them. If we are simple they are simple; if we are complex they are complex. The pictures too are full of light and shade. Some of us heighten the lights, and some of us darken the shadows.

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