

generating nerve force and muscular action, they have a variety of parts to perform, and their different characteristics of form and structure justify such conclusions. Some physiologists go so far as to say that each cell in the brain possesses a special individuality, and so exercises some particular control, either in the physical growth and development of a special region of the body, or in the manifestation of special moral or intellectual ideas. In the latter case location in a particular part of the brain bears a relation to the class of ideas.

Luys, a French observer of authority, says, "Imagination is confounded when we penetrate into this world of the infinitely little, where we find the same infinite divisions of matter that so vividly impress us in the study of the sidereal world; and where we behold mysterious details of the organization of an anatomical element which only reveal themselves when magnified from 700 to 800 diameters; and with them this same

anatomical element repeats itself a thousand-fold throughout the whole thickness of the cerebral cortex. We can not help being seized with admiration, especially when we think that each of these little organs has its autonomy, its individuality, its minute organic sensibility; that it is united with its fellows; that it partakes in the common life, and that, above all, it is a silent and indefatigable worker, discreetly elaborating those nervous forces of psychic activity which are instinctively extended in all directions and in the most varied manners, according to the different calls made upon it."

A German observer estimates the number of these cells in the brain at 300,000,000, and that upward of 50,000,000 are broken down and destroyed daily in the functional operations of the mental organ, so that in the course of two months the whole brain may be said to have been re-produced.\*

H. S. D.

\* From "Heads and Faces, and How to Study Them." In press.

### SAVE THE CHILDREN.

THE criminal news of a single week makes a sad showing of boyish depravity. A boy of Belleville, Ill., killed the girl who rejected his addresses on account of his dissipation. Two Arkansas boys quarrelled over a rabbit hunt, and one slew the other with an axe. A St. Louis boy stabbed the playmate who teased him for his ignorance of English. A West Virginia boy shot his rival in a girl's affections. A Virginia boy confesses the poisoning of two persons. A Texas boy shot a little girl because she refused to put down a pail when he ordered her to. A Kansas boy is on trial for intentionally drowning a playfellow. Two Wisconsin boys maltreated a child nearly to death. Three boys pleaded guilty to highway robbery in Chicago. An Iowa boy is a forger. A Missouri boy set fire to a house. A New Mexico boy shot a baby. A Colorado horse-thief is aged eight years, and none of the other

criminals mentioned was over sixteen.—*Springfield Republican.*

The above is a fearful record of preconscious crime, and the question naturally arises, What is the cause? Do our institutions evolve a proclivity to crime? If so, what is the remedy?

Our Legislatures are entirely unconscious of the undercurrent of change which the last fifty years have produced in the habits and opinions of our people. We are no longer the same. Immigration has greatly contributed to this change, but the growth of ideas on the part of women has done more, and requires attention, even outside of the question of suffrage. We will by no means admit that the increase of crime may be in part attributed to the doings of women, for as yet the women are far in the minority when observed from this stand-point.

Statistics indicate that they are less disposed to a breach of the peace, or any

infringement of the rights of those about them, than men. The instinct of maternity operates as a restraint in part, and for the time being gives rise to tender sentiments at once wholesome and conservative. Most of their violent acts are perpetrated under the spur of what is called love, in the heat of jealousy, resentment, or betrayal.

The suicides of women are the result of despair; they have fallen from the high estate of chastity, and find themselves cast upon the world, penniless, loveless, and disgraced. Few of them are strong enough to contend against such terrible odds, and they plunge headlong into the vortex of the unknown. Formerly, that is, before the civil war, they resorted to poisoning, under the impulse of despair or vengeance, but of late this subtle, cruel mode of preying upon society is less frequent, either in case of suicide or homicide. There is a growing bravado observable, from whatever cause it may arise, and the use of the pistol is by no means uncommon. Then, even juries exhibit a foolish admiration at the exercise of what they call pluck, and the aggressive woman escapes the penalty of her crime, when it would have been quite otherwise with one of the other sex.

It may be that men are beginning to see the injustice of denying women a voice in the making of the laws by which she is governed, and are consequently disinclined to subject her to the extreme penalties of the same; but the process of civilization is developing both sexes in a manner that it would be wise to see to it that our legislation be modified to meet contingencies, and then the penalties for crime should be rigidly enforced. Woman is too much the victim at best; but she is growing into a better understanding of herself, and is already in a good degree able to take care of herself.

It is useless to deny that in the aspect of both sexes the intellect has been exercised to the neglect of the moral sense, and we all know too much of everything except the distinctions of right and wrong, the line that lies between *meum*

and *tuum*. There is a precocity of crime in both sexes, and woman no longer remains the conservative element of society, counteracting the barbarisms of man by her religious and moral influences. She contends with him now for place and preferment, and though still in the minority of crime, her destructive proclivities are becoming quite a match for the other sex; the only hope being that they may be exercised in destroying the old and effete, not in the homicidal line.

Even now, woman as a rule has no more tenderness of character than man; no more compassionateness, though she has more of an hysterical kind of sensibility; nor is this the result of education alone—she seems to have had from the first a proclivity to what is cruel, as all delicately organized creatures have, as witness the humming-bird fighting on the wing, the tiger lapping blood, and the ferocity of the French race. The Spanish Inquisition could not have held the power it had over the lives of millions had not the keen, cruel Spanish woman delighted in an *auto da fe*, as she does in a bull-fight. In our day the beauty and grace of England are shown in running down a trembling, fugitive rabbit, to the disgrace of all that pertains to the so-called "gentle sex"; and here at home too many women delight in the skill of the marksman aimed at the life of a quivering dove. These are but a few of the barbarisms of the period, in which women delight no less than men.

Again, the felonies of this sex are fewer than in the other sex, because hitherto the brunt of meeting the exigencies of "daily bread" has not devolved upon the woman; she has been willing to be *supported*, and has married for a *support*, but this state of things is undergoing a great change—women are growing ashamed to marry, or rather barter themselves in this dubious way, and are beginning to learn the dignity of labor; the pride to be felt in supplying their own wants by honest use of hand or brain; and the ambition of acquiring money, fame, or position, by the exercise of their

own faculties rather than by taking them at second hand through honors bestowed upon the husband.

This necessitates the action of much heretofore considered foreign to a woman's sphere, and her mental and physiological organization; and, unless her moral perceptions be augmented and intensified proportionately to her intellectual advancement, we shall in future find her oftener on the criminal list. She is growing, with this growth of intellectualism, less inclined to marriage and maternity also, both of which were elements of conservatism. She is losing, also, much of that quality miscalled vanity, which makes her not only prettily attractive, but desirous to win the approval of others. Much of the old-fashioned talk about "old maids" and "growing old" fails now of application. Cultured women and sensible women celebrate their birth-days of "forty and upward"; wear their gray hairs, and boast of being grandmothers.

To prognosticate as to what the *coming woman* will be is already superfluous. She will participate in all that pertains to the interests of the race—to our equal humanity. If, as has been claimed for her, her moral perceptions are higher and more delicate than man's, because of the fineness of her organization, it is to be hoped these will still be exercised as a conservative force to prevent the utter hardness and barbarism of the race. If we except this superior moral perception as the result of a continuous fineness, the future woman will present no distinction other than the organism of sex.

Women are no longer ambitious to work for the church and charity—they strike deeper now, and their aims and doings are new factors in the progress and excitements of the period. They have been for the last fifty years farther advanced in thought and culture than men have been willing to confess. They have blinded their own eyes till now a new light is pouring in upon them like a flood. They perceive that the old type of subordinated woman

"Pleased with a rattle, tickled with a straw,"

has gradually given place to an audacious thinker, an independent observer, and a fearless critic upon public events and masculine rulers. They fret less, and endure with a worse grace, for they are bent upon *curing* the ills they formerly *endured* with all patience.

The truth is, the woman of three or four decades prior to our own, found herself mentally and morally possessed of a vast amount of unappropriated power. She expended much of this in the wise management of her children, but men, politicians and money-getters, failed to second her efforts, and she looked about to see if this state of things was to continue to the end of time, and thus she became fired with the spirit of reform, and boldly cast aside the shackles of subordination, and made her claims good to be one and equal with man. In all this, deny it as we will, the family has been cast into the background, religious faith shaken, and a feeling engendered which is antagonistic to the claims of the household.

We may say as much as we choose, that nature will remain the same—that youths and maidens will love to the end of time, and marry, and rear offspring, but the facts seem to justify the opinion that the race is to be greatly modified, and sexual affections be less and less urgent, giving a preponderance to those of both sexes who prefer avocations disconnected with family relations. Tender, dependent women will marry, as now; but a multitude of sturdy old maids will appear, of whom, like old Queen Bess, it may be said, "her proud stomach could bear no will but her own."

I have intimated the causes that lie behind this growing accumulation of crime, and have intimated the remedy in a better fulfilment of family duties. No one has a right to bring a helpless creature into existence without a solemn sense of the obligation thus incurred, to see to it that its steps are bent into the right path, that it be kept morally as well as physically wholesome in life and action; but the statistics of crime in the case of mere

children, who ought to be under the sheltering wing of the household, would indicate that this responsibility has been fearfully overlooked.

A general laxity prevails—we have few or no religious bigots—we have little moral rancor; bigotry and prejudice are the concomitants of strong thought or feeling, of earnestness and devotion to principle however misguided; but where a whole people are bent upon riches and pleasure they will at length lose the power to discriminate moral issues—lose the sense of responsibility to the family and to the public at large. This is the crisis in which we at present stand.

Our people are losing respect for family relations. Marital crimes are but slightly reprehended, and a divorce has ceased to entail disgrace upon the parties. From these causes a mass of children, badly instructed, are thrown upon society, who wander away, glad to find an asylum anywhere from the discords of home.

The household is no longer the bulwark of virtue. It is considered in bad taste to coerce a child or restrain a youth. They are all "pets" and "darlings," whose ways are "cunning;"—they are bright and witty, and alas! irreverent. It requires no eye of a prophet to foresee

the harvest that must and will be reaped from such a sowing.

The Sunday-school is too much expected to supply the teaching which ought to be early and late on the lips of the parent. The public-school teacher loses his situation if too close a disciplinarian, and so the children no longer "brought up," come up as best they may, and the result is a host of little desperadoes, young suicides, and an amount of crime which it is fearful to contemplate. What wonder that the girls run off and marry lacqueys, or worse still, disappear altogether from the household,—gone, "missing," no more found, or, if found, the story of her wanderings is too terrible for relation.

The boys, fired by the pernicious literature of the period, turn young bandits, thieves, and forgers like their elders. The evil begins at home, where children are no longer "brought up" as in the days of old, and as the Jew to this day brings up his children, but the unhappy growth of broken-up families, caused by divorce and other evils, who are left to their own will and way, or to incompetent guardianship. In our households must the remedy be found if we would save our noble institutions from utter ruin

ELIZABETH OAKES SMITH.

### "IT IS COMMON!"

So are the stars in the arching skies,  
So are the smiles in the children's eyes ;  
Common the life-giving breath of the spring,  
So are the songs which the wild birds sing.  
Blessed be God, they are common.

Common the grass in its glowing green,  
So is the water's glistening sheen ;  
Common the springs of love and mirth,  
So are the most precious gifts of earth.

Common the fragrance of rosy June,  
So is the generous harvest-moon ;  
So are the towering mighty hills,  
So are the twittering, trickling rills.

Common the beautiful tints of the fall ;  
So is the sun, which is over all ;  
Common the rain, with its pattering feet—  
So is the bread, which we daily eat :—  
Blessed be God, it is common !

So is the sea, in his wild unrest—  
Kissing forever the earth's brown breast ;  
So is the voice of undying prayer,  
Evermore piercing the ambient air.

So, unto all, are the "promises" given ;  
So, unto all, is the hope of heaven ;  
Common the rest from the weary strife—  
So is the life which is after life :—  
Blessed be God, it is common !

GRACE H. HARR.