THE AMERICAN

PHRENOLOGICAL JOURNAL,

A REPOSITORY OF

Science, Literature, and General Intelligence.

DEVOTED TO

PHRENOLOGY, PHYSIOLOGY, PSYCHOLOGY, EDUCATION, MECHANISM, AGRICULTURE, AND TO ALL THOSE PROGRESSIVE MEASURES WHICH ARE CALCULATED TO REFORM, ELEVATE, AND IMPROVE MANKIND.

Illustrated with numerous Engravings.

VOLS. XXV. AND XXVI.

"I declare myself a hundred times more indebted to Phrenology than to all the Metaphysical works I ever read."—HORACE MANN.

New York:

FOWLER AND WELLS, PUBLISHERS,

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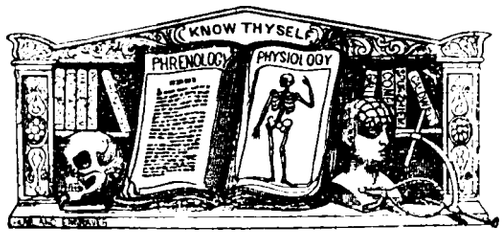
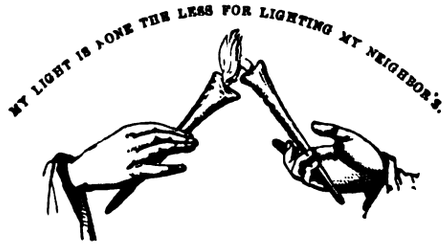
PHRENOLOGY is eminently the system of mental philosophy for the unlearned man, because it is much less abstract than any other In pursuing the account which it gives of the mind, ordinary people feel, for the first time in their attempts at psychological investigation, that they have ground whereon to rest the soles of their feet. There is a distinct value in Phrenology as an extensively available means of studying mind.



We deem it right to mention that Phrenology appears to us to be true, in as far as it assigns a natural basis to the mind, and that it is entitled to a very respectful attention for the support given to it by a vast amount of careful observation, and the strikingly enlightened and philanthropic aims for which many of its supporters have been remarkable.—JOHN CHAMBERS, *of Chambers' Journal.*



DO UNTO OTHERS AS YE WOULD THAT THEY SHOULD DO UNTO YOU.

Index to Volume 25, for 1857.

ILLUSTRATIONS FOR VOLUME 25.

Index to Volume 26, for 1857.

ILLUSTRATIONS FOR VOLUME 26.

AMERICAN PHRENOLOGICAL JOURNAL.

A Repository of Science, Literature, General Intelligence.

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Contents.

Phrenology.

"I declare myself a hundred times more indebted to Phrenology than to all the Metaphysical works I ever read."—HON. HORACE MANN.

"When a man properly understands himself, mentally and physically, his road to happiness is smooth, and society has a strong guaranty for his good conduct and usefulness."—HON. THOMAS J. ROSS.

The New Year.

ANOTHER YEAR welcomes us to its joys and its hopes, and also opens up to us new fields of care and labor.

Every new year places man on a higher plane of existence, enlarging his field of vision, whetting his appetite for new developments in science, and giving him a more perfect appreciation of truth.

The world is every day becoming riper, and more capable of rewarding the labor of man—while man himself is grasping higher and broader victories, through the God-like agencies of Science.

How great is the fact of living in the convergent light and power of this middle of the nineteenth century!

When we look back to the short reach of our own experience, and recollect the great changes that have occurred within the present century, we are indeed amazed as we contemplate the vast improvements that have been wrought. Then, there was not a wagon with elliptic springs in America, not a railroad in the world, nor an iron plow; a power-loom or a power-printing press; no horse-rake, no reaping or threshing machines; no daguerreotypes, no telegraphs, no ocean steamers, nor a single steamboat on all our inland waters, and the application of steam to machinery was unknown.

Our young friends may ask, "What *had* the world then?" We answer, it had hand-cards, spinning-wheels, and domestic looms; and women in every home who knew how to use them, and were obliged to do so if they would have linen and woolen fabrics with which to clothe themselves and their families.

Farmers had the rude wooden plow, with its wrought-iron share made by hand; and not a few used the fork of a tree, with wooden pins in it for a harrow. Everybody used short pieces of iron for the rim of wagon wheels, instead of a whole tire, as now. Then most of the traveling was done on horseback or in the lumbering stage-coach, and it took three weeks to convey intelligence between New York and New Orleans.

Then, when the courageous pioneer penetrated the dismal forests of Western New York, Pennsylvania, and Ohio, he went with an ox-team, carrying his family and such simple furniture as he had, and with which he expected to eke out existence for years, bidding farewell forever, as he then apprehended, to his relatives and friends.

Then, reading, writing, and common arithmetic were regarded as a sufficient education for people in the rural districts, even in New England, and not one in ten knew, by grammatical study, an adjective from an active verb.

Do our friends wonder, then, that we speak earnestly, even enthusiastically, in view of the great changes in the earth's surface, in mechanical improvement, in scientific development, and in education, which have been wrought out since even *we* can remember?

Some people, looking back to what the world was in their youth, and at what it now is, suppose that it is fully matured; that man's education is finished; that there is no more room for further invention, and that any considerable changes, hereafter, must be in the direction of decay and destruction. But science says, FEAR NOT! What the last half century has done for man and the earth, mighty and multiplex as it really is, shall be more than equaled before the last sands of the present century shall have run.

Inventions in mechanism are this very year more numerous than ever before; new avenues in science are being continually opened, and the mind of man, more than ever, is seeking and achieving not only his own elevation and development, but is searching to learn and obey all the great moral and physical laws of the Universe.

Have faith, then, in the future, and in the growth of mind, and the increase of its power over matter. Let the bigot and the conservative freeze in their tracks if they will, but be it ours to go onward! *upward!!* HEAVENWARD!!!

UTILITY OF PHRENOLOGY

IN SELECTING TRADES.

IT is an unfortunate fact, that thousands blunder into business without any knowledge of their capacity for particular occupations, and stumble on through difficulties and disappointments to bankruptcy of pocket and of hope. Their lives are rendered miserable by ill-success and vexation. They find fault with their fortune, and some, in a fit of desperation, quit a life which has been to them only a scene of unrequited struggle. There are few persons of any intelligence who are not adapted for respectable success in some useful pursuit; and could they but ascertain, before wasting long years of fruitless apprenticeship, for what avocation they are best adapted, they might at once avail themselves of this most important information, and taking the flood-tide of circumstances, go on to success, if not to fortune. The world has need of all the energy and skill of its inhabitants, and if each one could find his true pursuit, and would follow it honestly and faithfully, failures would become exceedingly rare, while the sum of human happiness would be vastly enhanced—the average of life extended, and there would be probably a third more accomplished by mankind than at present.

We have often thought that there were few men in the world so depraved that they would not prefer an honest to a dishonest pursuit; and if they could be provided with the means of procuring a respectable and honest livelihood, nearly all the crimes which disgrace humanity would be done away. He who has a sure, respectable, and honest trade, by which he can secure not only his daily bread, but many of the comforts and conveniencies of life, has comparatively little temptation to engage in the precarious modes of dishonest acquisition. If we were to recommend, as a safeguard to the young, any single thing, it would be this: "Give your son a business or trade by which he can gain an honorable maintenance and a respectable place in society." Do not try to make him a gentleman without labor, nor teach him that he can be respected without intelligence and virtue.

Phrenology we regard as an essential aid to parents in the selection of pursuits for their children, and in thousands of instances we have had opportunity to witness the great advantages to be derived from its application. Many persons suppose that if a boy have large Constructiveness, he can succeed in any mechanical trade. This is a great mistake. It must be understood, however, that by success we do mean mere physical or pecuniary success. Real success embraces other ideas. A man should be happy in following his trade; should feel proud and ambitious in respect to it, and try to perfect and advance his line of business. For example—a boy with large Form, Size, and Constructiveness could succeed in blacksmithing, so far as forming and finishing work are concerned; but if he have small Combativeness and Firmness, he will never engage in its prosecution with any thing like pleasure. He might, however, succeed well as a locksmith, or as a gas-fitter, a maker of fine cutlery, or any thing light, nice, and ornamental.

A young man, with brawny muscles and stalwart frame, with great force of character, pride, and energy, would prefer to be a blacksmith, or stonecutter, or a millwright, in which he could wield his force and power, and work off his physical steam. He could not be confined to watch-making, or to mathematical instruments, or any other light trade, though he has all the requisite ingenuity for its successful prosecution. Some have such a combination of organs, that they can readily take up a trade without instruction or apprenticeship, and in a short time become excellent workmen. Others have less practical talent, or the elements of mechanical skill; they require years of experience, but ultimately make good workmen. These latter should not be discouraged if they can not cope at first with those who require comparatively little or no practice or experience. Some require to have their avocation minutely explained at every step; but when this is done faithfully, they comprehend their business. Masters should understand this fact, and not lose their patience with such apprentices, nor fail to instruct them; nor should the comparatively smart ones boast over the others because of their success in this direction, while they may lack many noble qualities of intellect and disposition which go to make the man and the citizen, which the others possess.

A few years ago, a man brought his boy to our office to be examined. We told him that he would never need to learn a trade; that if circumstances ever made it necessary to leave farming—which was his father's occupation, and to which he was devoted—he would excel in mechanism, and would not need to learn a trade. The fact had escaped our recollection, until a short time since his father called on us and rehearsed the statements made at his son's examination, and added, that he went to the State of Illinois, and finding it necessary to engage in some other business, offered himself to work as a carpenter, was

accepted at full wages, and nobody knew that he was not brought up at the business. Of course he had seen the kind of work done, and had a general idea of its routine, but he had to trust to his practical talent and ingenuity to help him through his duties.

DR. ELISHA K. KANE.

It gives us great pleasure to lay before our readers a portrait of Dr. Kane, so well and widely known as the Arctic Explorer; also a number of spirited engravings out of "Arctic Explorations," the recently published great work of Dr. Kane, which have been furnished us for this purpose by the publishers, Messrs. Childs & Peterson. Perhaps no work of equal size ever elicited a deeper interest than this has done, or obtained a wider circulation than it is destined to do; still, many thousands of our readers will doubtless fail to read the work, and will therefore be glad to see a portrait of the man, and obtain a sketch of some of the scenes of terror and privation which marked this great expedition.

Were it not for the length of the biography, and the necessary room occupied with the illustrations of the Arctic expeditions, it would afford us pleasure to make a full and careful analysis of the phrenological character of Dr. Kane. He is small in stature, fine grained, delicate in feature and in temperament, very susceptible and active, both in mind and body. In the intellect the observing organs predominate. He is less a philosopher than a man of fact and science; is eager to see and experience, and has an excellent memory of facts and phenomena. He has the mechanical and artistic talents in a high degree, as may be seen by the prominence of the brow, width between the eyes and at the temples; and the world is indebted to his talent in drawing for the very spirited sketches of persons and Arctic scenery with which the pages of his great work are embellished. Dr. Kane's ambition, enthusiasm, and love of adventure are leading traits, and serve to fire him to effort and sustain him in perils and labors which exhaust superior physical power in other men. Though comparatively slender, he has tenacity of endurance and facility of labor which few possess. He is not haughty or overbearing, but while he is modest in manner, in fact he has such self-reliance that he can not only control other persons well, but grapple with difficulties with such a steady courage, as to inspire faith, hope, and effort in those under his command.

BIOGRAPHY BY DR. WILLIAM ELDER.

[Abridged from Graham's Magazine.]

When a man's life is heroic, and his name has passed into history, the world wants to know him personally, intimately. The "grave and reverend chronicler," passing over his beginnings, presents him abruptly in his full-grown greatness; men render the admiration earned, but the sympathetic emulation awakened is concerned to know how he grew into his maturity of excellence. This curiosity is not an idleness of the fancy, but a personal interest in the facts that spring out of those aspirations which puts every man upon the fulfillment of his own destiny. How came this man to excel—what was in him—what happened to develop it? "Some men are born great; some achieve greatness; some have greatness thrust upon them." How came this man by it? Is it within my reach also? and by what means? History provokes us with such queries as these; Biography answers them.

Doctor Elisha Kent Kane is not quite thirty-five years old, yet he has done more than circumnavigate the globe; he has visited and traversed India, Africa, Europe, South America, the islands of the Pacific, and twice penetrated the Arctic regions to the highest latitude attained by civilized man. He has encountered the extremest perils of sea and land, in every climate of the globe; he has discharged in turn the severest duties of the soldier and the seaman; attached to the United States Navy as a surgeon, he is, nevertheless, engaged at one time in the coast survey of the tropical ocean, and in a month or two, we find him exploring the frigid zone; and all the while that his personal experiences had the character of romantic adventure, he was pushing them in the spirit of scientific and philanthropic enterprise.

As a boy, his instinctive bent impelled him to the indulgence and enjoyment of such adventures as were best fitted to train him for the work before him. His collegiate studies suffered some postponement while his physical qualities pressed for their necessary training and discipline. It was almost in the spirit of truancy that he explored the Blue Mountains of Virginia, as a student of geology, under the guidance of Professor Rodgers, and cultivated, at once, his hardihood of vital energy and those elements of natural science which were to qualify him for his after services in the field of physical geography. But, in due time, he returned to the pursuit of literature, and achieved the usual honors, as well as though his college studies had suffered no diversion; his muscles and nerves were educated, and his brain lost nothing by the indirectness of its development, but was rather corroborated for all the uses which it has served since. He graduated at the University ef Pennsylvania—first, in its collegiate, and afterward in its medical, department. His special relishes in study indicated his natural drift: chemistry and surgery; natural science in its most intimate converse with substance, and the remedial art in its most heroic function. He went out from his *Alma Mater* a good classical scholar, a good chemist, mineralogist, astronomer, and surgeon. But he lacked, or thought he lacked, robustness of frame and soundness of health. He solicited an appointment in the navy, and upon his admission demanded active service. He was appointed upon the diplomatic staff as surgeon to the first American Embassy to China. This position gave him opportunity to explore the Philippine Islands, which he effected mainly on foot. He was the first man who descended into the crater of Tael; lowered more than a hundred feet by a bamboo rope from the overhanging cliff, and clambering down some seven hundred more through the scoriæ, he made a topographical sketch of the interior of this great volcano, collected a bottle of sulphurous acid from the very mouth of the crater; and, although he was drawn up almost senseless, he brought with him his portrait of this hideous cavern, and the specimens which it afforded.

Before he returned from this trip, he had ascended the Himalayas, and triangulated Greece, on foot; he had visited Ceylon, the Upper Nile, and all the mythologic region of Egypt; traversing the route, and making the acquaintance of the learned Lepsius, who was then prosecuting his archæological researches.

At home again, when the Mexican war broke out, he asked to be removed from the Philadelphia Navy Yard to the field of a more congenial service; but the government sent him to the coast of Africa. Here he visited the slave factories, from Cape Mount to the river Bonny, and through the infamous Da Sourza got access to the baracoons of Dahomey, and contracted, besides, the coast fever, from the effects of which he has never entirely recovered.

From Africa he returned before the close of the Mexican war, and believing that his constitution was broken, and his health rapidly going, he called upon President Polk, and demanded an opportunity for service that might crowd the little remnant of his life with achievements in keeping with his ambition; the President, just then embarrassed by a temporary non-intercourse with General Scott, charged the Doctor with dispatches to the General, of great moment and urgency, which must be carried through a region occupied by the enemy.

[The embassy required him to go from Vera Cruz, through a hostile country, and near Puebla he met with an opposing party, with which he and his guides had a severe conflict, and he left it the victor, though severely wounded. He lay ill a long time at Puebla, and his recovery was considered doubtful, and he was even reported dead to his friends at home.]

When he recovered and returned, he was employed in the Coast Survey. While engaged in this service, the government by its correspondence with Lady Franklin became committed for an attempt at the rescue of Sir John and his ill-starred companions in Arctic discovery. Nothing could be better addressed to the Doctor's governing sentiments than this adventure. The enterprise of Sir John ran exactly in the current of one of his own enthusiasms—the service of natural science combined with heroic personal effort; and, added to this, that sort of patriotism which charges itself with its own full share in the execution of national engagments of honor; and besides this cordial assumption of his country's debts and duties,

PORTRAIT OF DR. E. K. KANE.

there was no little force in the appeal of a nobly brave spirited woman to the chivalry of the American navy.

He was "bathing in the tepid waters of the Gulf of Mexico, on the 12th of May, 1850," when he received his telegraphic order to proceed forthwith to New York, for duty upon the Arctic expedition. In nine days from that date he was beyond the limits of the United States on his dismal voyage to the North Pole. Of this first American expedition, as is well known to the public, he was the surgeon, the naturalist, and the historian. It returned disappointed of its main object, after a winter in the regions of eternal ice and a fifteen months' absence.

Scarcely allowing himself a day to recover from the hardships of this cruise, he set on foot the second attempt, from which he has returned, after verifying by actual observation the long questioned existence of an open sea beyond the latitude of 82° and beyond the temperature, also, of 100° below the freezing point. His "Personal Narrative," published early in 1853, recounts the adventures of the first voyage, and discovers his diversified qualifications for such an enterprise.

The last voyage occupied two winters in the highest latitudes, and two years and a half of unintermitted labor, with the risks and responsibilities attendant. He is now preparing the history for publication. But that part of it which best reports his own personal agency, and would most justly present the man to the reader, will of course be suppressed. We would gladly supply it, but as yet this is impossible to us. His journal is private property, the extracts which we may expect will be only too shy of egotism, and his companions have not spoken yet, as some day they will speak, of his conduct throughout the terrible struggles which together they endured.

To form any thing like an adequate estimate of this last achievement, it is to be recollected that his whole company amounted to but twenty men, and that of this corps or crew he was the commander, in naval phrase; and when we are apprised that his portfolio of scenery, sketched on the spot in pencil, and in water colors kept fluid over a spirit-lamp, amounts to over three hundred sketches, we have a hint of the extent and variety of the offices he filled on this voyage. He was, in fact, the surgeon, sailing-master, astronomer and naturalist, as well as captain and leader of the expedition

This man of all work, and desperate daring and successful doing, is in height about five feet seven inches; in weight, say one hundred and thirty pounds or so, if health and rest would but give him leave to fill up his natural measure. His complexion is fair, his hair brown, and his eyes dark gray, with a hawk look. He is a hunter by every gift and grace and instinct that makes up the character; an excellent shot, and a brilliant horseman. He has escaped with whole bones from all his adventures, but he has several wounds which are troublesome; and, with such general health as his, most men would call themselves invalids, and live on furlough from all the active duties of life; yet he has won the distinction of being the first civilized man to stand in latitude 82° 30′ and gaze upon the open Polar Sea—to reach the northernmost point of land on the globe—to report the lowest temperature ever endured—the heaviest sledge journeys ever performed—and the wildest life that civilized man has successfully undergone; and to return after all to tell the story of his adventures.

The secret spring of all this energy is in his religious enthusiasm—discovered alike in the generous spirit of his adventures in pursuit of science; in his enthusiastic fidelity to duty, and in his heroic maintenance of the point of honor in all his intercourse with men.

In his deportment there is that mixture of shyness and frankness, simplicity and fastidiousness, sandwiched rather than blended, which marks the man of genius and the monk of industry. He seems confident *in* himself but not *of* himself. His manner is remarkable for celerity of movement, alert attentiveness, quickness of comprehension, rapidity of utterance and sententious compactness of diction, which arise from an habitual watchfulness against the betrayal of his own enthusiasms. He seems to fear that he is boring you, and is always discovering his unwillingness "to sit" for your admiration. If you question him about the handsome official acknowledgments of his services by the British and American governments, or in any way endeavor to turn him upon his own gallant achievements, he hurries you away from the subject to some point of scientific interest which he presumes will more concern and engage yourself; or he says or does something that makes you think he is occupied with his own inferiority in some matter which your conversation presents to him. One is obliged to struggle with him to maintain the tone of respect which his character and achievements deserve; and when the interview is over, a feeling of disappointment remains for the failure in your efforts to ransack the man as you wished, and to render the tribute which you owed him.

We wish we could be sure that he will not, in his forthcoming work, give us the drama without its hero; or we wish the expedition and its hero had a chronicler as worthy as he would be were he not the principal character in the story.

LIFE AND SCENES IN THE POLAR REGIONS.

The very name of iceberg ever sends through us a thrill of dread and wonder; we almost feel the chilliness of "its sphere," as if we had entered the chambers of the dead; but how much more deeply must these feelings pervade the minds of those who, on the restless bosom of the ocean, approach these frigid floating mountains! Even in mild latitudes, when solitary they sail toward a genial sea, spreading around them a mantle of fog in the night, and gleaming in the morning sun like pyramids of amber, they are objects of dread and danger; but when these sullen monarchs of the ocean are gathered in clusters, and surrounded by thick-ribbed, drifting ice, and Arctic night shrouds the dangerous rovers, and Polar coldness and raving tempests unite their strength, then we may call icebergs terrible.

The one represented in our engraving has been cut away, just above the surface of the sea, by the action of the waves, leaving the upper part overhanging. In respect to his position in regard to it, Dr. Kane remarks: "Fearing a besetment (by floating ice), I determined to fasten to an iceberg; and after eight hours of very heavy labor, warping, heaving, and planting ice-anchors, succeeded in effecting it. We had hardly a breathing spell before we were startled by a set of loud, crackling sounds above us; and small fragments of ice, not larger than a walnut, began to dot the water, like the fresh drops of a summer shower. The indications were too plain; we had barely time to cast off before the face of the berg fell in ruins, crashing, like near artillery."

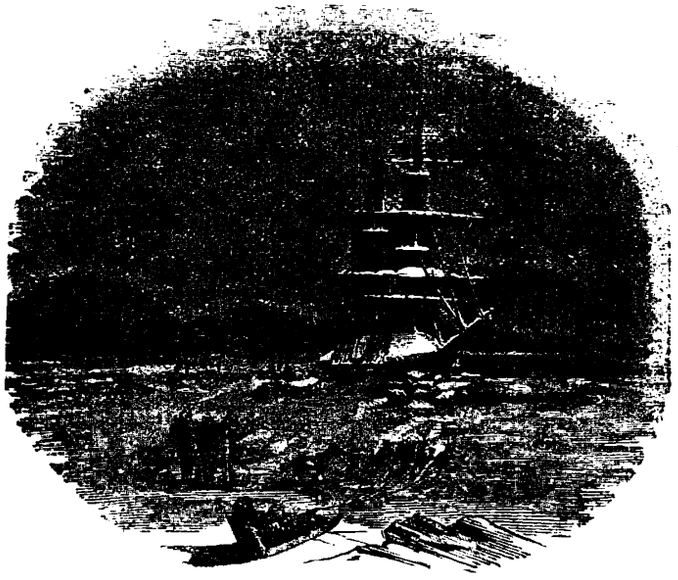
This vivid description is well portrayed in the engraving. See the masses of ice falling from

the berg almost on the ship's deck! Compared with the height of the ship's masts, the berg can not be less than two hundred feet above the wa-

ICEBERG.

ter; and as only one third is generally supposed to be above water, about four hundred feet must have been below the surface. See, also, the frowning storm-sky in the distance, and the ship with every sail set, and the ocean full of floating ice, steering in terror away from the treacherous berg, to which, a short time before, the anxious mariner had trustingly fastened his ship!

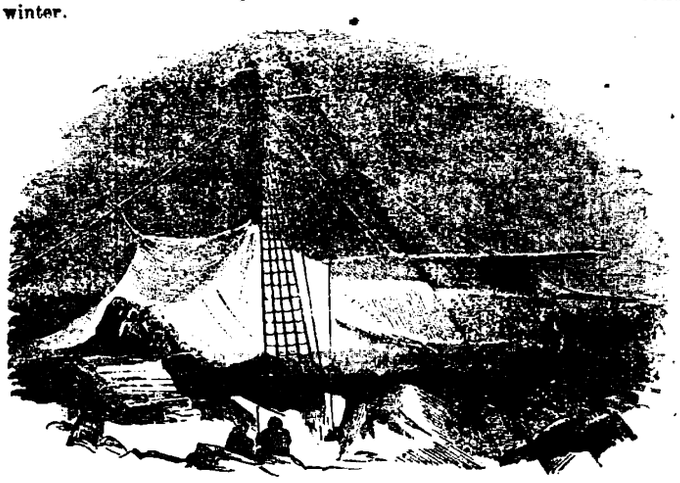
Our readers, by this engraving, will obtain a good idea of the appearance of Dr. Kane's ship, in her first winter-quarters, in Rensselaer Bay, in lat.



THE "ADVANCE" IN RENSSELAER BAY.

78½°. She is surrounded by ice, though it is early in September, 1853. The mode of traveling with dogs and sledges is exhibited in the foreground.

Here we have also a view of his vessel laid up for the second winter. She is surrounded by huge blocks of ice, which are frozen to her sides and to each other. Canvas covers the deck, the men are wrapped in furs, and, it being the middle of October, the sun has ceased to reach the vessel, and the light, even, is fast leaving them to the dreariness and silence of Arctic winter.



THE BRIG IN HER SECOND WINTER.

Of the perilous and exciting sports of the Arctic regions, the unting of the white bear is not among the least. Our engraving of the "Bea at Bay" represents one of these terrible animals backed up against an ice rg, to

THE BEAR-HUNT.

protect himself from behind. He has been chased by the dogs, and annoyed until he stops to give battle, and prepares to meet his assailants boldly. The

one represented must weigh a thousand pounds, and measure in length at least nine feet. Dr. Kane says: "If there be two hunters, the bear is killed

easily; for one makes a feint of thrusting a spear at the right side, and as the animal turns with his arms toward the threatened attack, the left side is unprotected, and receives the death-wound.

SLEDGE TRAVELING.

"But if there be only one hunter (as in the second engraving), he does not hesitate. Grasping the lance firmly in his hands, he provokes the animal

PORTRAIT OF HANS.

to pursue him by moving rapidly across its path, and then running as if to escape. But hardly is its unwieldy body extended for the solicited chase, before, with a rapid jump, the hunter doubles on his track, and runs back to his first position. The bear is in the act of turning after him again, when the lance is plunged into the side, below the shoulder."

PORTRAIT OF PAULIK.

Such is life among the Esquimaux, fur-clad, and armed with the spear, and aided by his sagacious dogs. Fire-arms add greatly to the safety and facility of bear-hunting.

SLEDGE TRAVELING.

Above we have a view of the mode of traveling on ice or land in the Arctic regions. This is one of Dr. Kane's sledges, drawn, not by Esquimaux dogs, but by Newfoundlanders. The Esquimaux dogs may be seen in the engraving of the "Bear-Hunt."

Having glanced at the scenery and some of its animals, we now turn to the appearance of the inhabitants of the Arctic regions.

Dr. Kane found at Greenland an Esquimaux hunter named Hans, a boy of nineteen, whom he engaged as a hunter for his party, on account of his expertness with the kayak and javelin, who was able to spear a bird on the wing. "He was fat," says Dr. K., "good-natured, and, except under the excitement of the hunt, as stolid and unimpressible as one of our own Indians. We found him very useful, and our dogs required his services as a caterer, and our own table was more than once dependent on his energies." We suspect this good-looking boy was superior to Esquimaux generally. His forehead is full, and his tophead evinces elevation and goodness, but he shows less strength of character.

PORTRAIT OF ACCOMODAH.

PAULIK.

This Esquimaux boy of fourteen resembles Hans in face and head, both of which, if the likeness be faithful, gives us a favorable impression of him. He appears to be hauling his sledge, and, with the exception of his head, which has only its native covering, and hands, which are in leather mittens, appears to be warmly clad.

ACCOMODAH.

This fat, curious-looking boy was brought to Dr. Kane to be treated for constipation, nose-bleed, and for not growing. Like the portraits of the other lads, this also looks dull, but inoffensive. He seems admirably dressed for winter weather, and imitates the civilized "tribes" in the mode of screening his hands from the cold. The phrenology of this boy is less elevated than either of the former. These people are short and stout, but the fur dress increases this appearance.

NESSAK.

This man, with sledge-whip in hand, is clad in jumper boots, white-bear skin breeches, with the claws of the animal terminating with the feet. His coat and hood, also of furs, make up a comfortable dress. The hood covers the head about after the fashion of the bonnets of to-day in New York, and the coat of furs would be considered rich and genteel if made up in Broadway style.

NESSAK IN HIS TRAVELING DRESS.

PORTRAIT OF ANINGNAH.

This portrait, in face and head, more than any of the preceding, resembles the North American Indian. The head is higher at Firmness, and there appears to be more determination, pride, energy, and mental sharpness and force than in either of the portraits of youths before presented.

NESSARK.

This is not a bad face, and the forehead shows intelligence. There appears to be more social development than belongs to Indians generally, and less of pride and determination.

PORTRAIT OF NESSARK.

KALUTUNAH.

This portrait is strongly marked, the features firm and intelligent. His head is large, and there are many marks of sound sense and capacity to lead and govern others. Dr. Kane regards him as a noble savage, superior to any native whom he met; as a man of fine sentiments, but capable of concealing and governing his feelings. He appears to be carrying something like a sledge on his back, which he grasps with both hands above his head.

PORTRAIT OF KALUTUNAH.

POWER OF BODY OVER MIND.

THE CONDITIONS OF THE PHYSICAL SYSTEM DETERMINE THE CAPACITY OF THE INTELLECTUAL AND MORAL.

BY CLAUDIUS.

If the propositions of Phrenology are true, the discovery by Dr. Gall is by far the most important in its bearings upon the destiny of the human race of any that has ever been made since the Star of Bethlehem shone on the plains of Judea.

Of all the studies that have ever commanded the attention of the human mind, none so intimately concerns man in all his varied relations to his Maker and his fellow-men. Therefore every parent, teacher, clergyman, lawyer, physician, husband, wife, and indeed *all* persons placed in positions that give them an influence over a single member of the human family, should seek to become familiar with its principles. Indeed, the science of Phrenology is destined to produce revolutions in the affairs of men upon numerous great and grave questions that have much to do in augmenting the happiness or misery of the human race.

This science is introducing men to a more familiar acquaintance with each other, demolishing the frowning battlements and lofty towers of political and sectarian prejudice that for ages have separated man from fraternal communion with his fellow-man—is patiently seeking out and developing the causes of the mammoth and overshadowing evils that so severely afflict society, and suggesting the remedies—and is giving to the world new and more rational views of human responsibility.

No one proposition is of more practical importance to the world than that *the conditions of the physical system determine the capacity of the intellectual and moral.* This is Phrenology in a nutshell. It is often asserted, that there is no rule that does not admit of exceptions. But to this proposition there never was, there is not,

and there never *can be*, a single exception, as long as the body is the tenement of the mind. When properly understood, it will be found to be true in its broadest and most comprehensive sense. It is true at all times, in all places, and under all possible circumstances. When fairly met, it can no more be gainsayed or overthrown than the multiplication table, or any other known and established truths in mathematics. *The conditions of the physical system determine the capacity of the intellectual and moral.*

This is a proposition of vast and overwhelming importance—underlying every thing in the world of thought and morals in this mundane sphere—human happiness and human responsibility—every thing valuable in law, medicine, and divinity. It is of such incalculable practical importance, that it may not be time misspent to devote a few paragraphs to its demonstration.

Let this proposition be brought to the severèst test, and it will only gain by the trial. Let it stand if it can be fortified by facts, well known and familiar to the observing mind—if not, let it fall, and science will have lost nothing by the failure. Science never loses any thing by the discomfiture of its pretended votaries. Indeed, it is just as victorious when a false proposition fails, as when a true one is established. The time has long since passed when *facts* can be dispensed with in order to save a theory, however beautiful it may appear to the superficial reasoner. We happen to live in an age that has little patience with but mere theories, however illustrious the names by which they are indorsed.

It will scarcely be denied by the man of reflection, that in this world the mind is reached and influenced only through the medium of the physical organs. It is only through the *eyes* that the mind looks out of "the house I live in," upon the beauties or deformities of God's physical universe—through the *ears*, that it hears the melodious, or jarring and discordant notes that float upon the morning and the evening air—through the gustatory nerves, that it perceives agreeable or disagreeable savors—through the olfactory nerves, that it is made sensible of the presence of the most delicious or disgusting odors—and through the nerves of feeling, that it experiences the sensations of heat and cold.

Now, if any of these corporeal organs be injured, the effect will be correspondingly to impair the impressions made through them upon the *mind*. Destroy any one of these classes of organs, and you forever close up that avenue to the *mind*. Exterminate the eyeballs from their sockets, and the mind may still be just as sensible as ever to the sweet concord and harmony of musical sounds—but it can never again be captivated with the gorgeous beauties of a summer sunset, or of the rainbow in the heavens. Palsy the nerves of feeling, and there will be the most senseless indifference to the greatest extremes of heat and cold. Primarily, these are only conditions of the body or physical system; but who will venture to deny that they affect, yea, *produce*, these peculiar conditions or infirmities of the mind? These are, however, only apparent, not real, mental infirmities. Strictly speaking, the mind can not be infirm—can not be diseased. We believe it is destined to immortality. If it could be diseased, it might finally perish—for death is the ultimatum of all disease. But while mind and body here dwell together, the conditions and capacity of the former will be controlled, modified, and essentially influenced by the latter.

The influence of fasting is very different from that of feasting. Few persons, I imagine, are ignorant of the drowsiness and mental stupidity produced by a hearty meal. Our minds are very sensibly influenced by what we eat and drink, and even by the clothes we wear, as well as by the exercises we adopt. Look at the inebriate! He is lost to shame, to all sense of honor, to the interests of his family, to his affection for wife and children, and will even murder his nearest kindred while his whole physical system is saturated with alcohol. Look at the besotted, stupid, and degraded condition of the mind produced by the long, constant, and excessive use of opium! It is not the mind that takes the powerful stimulant or narcotic; but these substances are brought into connection with the organs of the body, and the new conditions they produce in the physical system induces the new conditions and capacity of the mind. Deprive the body of food for several days in succession, and the mind becomes languid and inefficient. Deprive it of pure air, and it is soon prostrate and powerless. Derange the circulation of the blood in the channels of the body, or vitiate it in quality, and, quick as thought, the mind receives the shock. Diminish excessively the *quantity* of blood in the physical system, and the tone of the mind becomes correspondingly depressed. Draw this vital current away from the brain, and the mind becomes unconscious even of its own existence. Inflict upon the strongest-minded man in the world severe and constant toothache, and he has scarcely the capacity to attend to his most ordinary employments. Not a man in his senses could be found who would accept of all the gold ever dug from the mines upon the severe terms that he should have a perpetual toothache. He would beg to be excused from so hard a bargain. Why so? Because he never could enjoy that boundless wealth so long as he should be afflicted with such ineffable torment.

Scorch the *body* with fever, and the *mind* becomes incapable of performing its most ordinary tasks. Apoplexy is only a disease of the physical system—but how suddenly it prostrates the powers of the mind! Primarily, insanity is not a mental, but a physical, malady. The mental derangement is only the result of physical disturbance. The conditions of the poor idiot's physical system produce his hopeless mental imbecility. I know this proposition is a bold one, and by many it may be disbelieved; but it is no more bold than true. Let the disbeliever range creation over—let him search the records of biography, ancient and modern—and he is challenged to produce a single case of idiocy, even approaching to perfection of physical organization. They will all be found as decidedly inferior in *physical* structure to such men as Brougham, Bonaparte, Byron, and Shakspeare, as they are inferior to them in their mental manifestations. *The idiotic mind is always united with the idiotic body.* And did it come within the range of human power to correct the defective physical structure, and give to the poor idiot perfection of bodily organization, the mind would receive corresponding improvement, and might be lighted onward in the paths of fame and greatness. Show me a case of original hopeless mental imbecility, and I pledge myself to show you the most palpably imperfect physical organization. Search for one single exception to this rule, and your search will be vain and fruitless. In the name of reason and philosophy, the phrenologist utterly denies that such a case ever existed since the creation of man. He will abandon his cherished faith on the production

of a single instance—he will insist upon no repetition.

If the doctrine here maintained has its foundation in sound philosophy, there are bright hopes for the idiot in a world to come. For all that can possibly be known to the contrary, the poor, ignorant imbecile who goes about town drumming on an old tin pan, and talking to himself when he moves out of the miserable old hovel he now lives in, may ultimately rise as high in the firmament of mind as the loftiest created intellect. Indeed, the analogies of nature are all in favor of such an hypothesis.

All *physical* disease produces corresponding *mental* changes. Restore the health of the *body*, and success with the *mind* will be complete. In all these cases the physician applies his remedies to the *body;* he treats that as though *it* were the seat of the disease—as though *it* were the primary seat of the mischief. In the eloquent language of Dr. METCALF, "the whole object of medical science is to regulate the forces of life—to increase them when and where they are deficient—to restrain them when excessive, and to restore their natural balance when deranged." What are the infirmities of old age, deafness, blindness, the trembling hand, the furrowed cheek, the tottering limbs, and whitened locks, but so many evidences of *physical* change? It is the *physical* powers upon which the wasting hand of Time has been laid, and that have so modified the capacity of the mind since the spring-time of life. That old man's *mind* has not grown *old!* Has it, my Christian friend? Will it do to hold that doctrine? Ask me not to believe that his mental or moral powers are already in a dying state. The ocean may shift its bed—the primeval forest may fall and mingle with the clod—and the very stars may grow old, or be borne into new cycles of revolution, while the soul of man is yet fresh and vigorous in the morning of its endless career.

In the name of science, then—in the sacred name of Religion—and in the name of all that is glorious and inspiring in the hopes of immortality in a world to come, I protest it is not the mind itself that has become feeble and infirm. It is not that immortal, undying SOMETHING within that is already treading on the crumbling verge of death! Its windows are indeed curtained, and the shutters closed; but the darkest hour of existence may be just before the dawn of an immortal day!

Phrenology has been charged by its enemies and revilers with being the great highway to Fatality, and with the bold attempt to destroy human responsibility. It has been asserted, that if man's intellectual and moral capacity depends upon the conditions of his physical system, then he can no longer be regarded as a responsible being. This might be so, provided it could be proven that he has no hand in determining these conditions himself, and provided, further, that he always acts fully up to his utmost *capacity* to do good. So far from this doctrine striking a blow at human responsibility, it erects a tribunal before which we are all to be tried for every act of our lives, though all unseen by human eye. It holds man to a strict accountability for every thing he does, for every thing he eats and drinks, and for all the varied exercises of his life—for the time and manner of them all. It holds *parents* responsible not only for what they themselves eat, drink, and do, but for the quantity and quality of food, drink, exercise, etc., furnished for their children. Less, far less of their actions are matters of indifference than they are generally apt to imagine. Yes, every thing we do, every thing we eat, and every thing we drink; their time, quantity and quality, together with the time, quantity, and quality of our rest and slumber, and all the habits of life, have every thing to do in determining the conditions of our bodies, and these latter, every thing to do in determining the capacities of our minds. St. Paul's exhortation was sound in philosophy as well as theology—"I beseech you, therefore, brethren, by the mercies of God, that you present your *bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service." He recognizes the necessity of purity of *body*, if his brethren would exhibit purity of mind.

[TO BE CONCLUDED IN OUR NEXT.]

THE NOMENCLATURE OF PHRENOLOGY.

BY WM. C. ROGERS.

REFLECTION and intercourse with men have convinced me that Phrenology has suffered much from its imperfect nomenclature. The mass of readers are repulsed by the long, and to them unmeaning names attached to many of the faculties, while the more highly educated and enlightened readers have rejected the science entirely from the fact that perversions of faculties are in many instances named as faculties themselves. Thus has the science suffered among all classes, and will thus continue to suffer until such changes have been affected in the nomenclature as to remove these fruitful causes of caviling and dissent.

To make good our statement, let us review briefly the various faculties, beginning first with

1. AMATIVENESS.—This word is derived from the Latin *Amo, I love*, was given to the faculty by Spurzheim, and is sufficiently expressive of the nature and function of the organ to remain as it is.

2. PHILOPROGENITIVENESS.—This word is derived from two Greek roots which in conjunction mean *love of offspring*. The name is too long and cumbersome. Seven syllables are entirely too many to express the function of the faculty. The Fowlers, a number of years ago, proposed the term *Parental Love* as a substitute, and I am unable to find a better. It is simple, expressive, and readily comprehended by all. Its adoption by all phrenologists would simplify the phrenological nomenclature much.

3. ADHESIVENESS.—Before Spurzheim's day this word had a purely physical meaning, but in searching for a name for the newly discovered organ of *love of friends*, he seized upon it and lifted it up to a moral and metaphysical stand-point, which it has occupied ever since. But the word *Friendship*, to me, seems equally expressive, and less obnoxious to criticism. It can be understood by all without explanation, and though it may not sound quite so scientific, still we gain by its use as much of the strength of simplicity as we lose of the appearance of learning. Let us call the faculty *Friendship*, or *Love of Friends*, until a better name be found.

4. INHABITIVENESS.—This name was applied by Spurzheim to that faculty which expresses itself in *love of home*. Combe called it and the organ of Continuity, Concentrativeness. The name of Spurzheim, however, is more appropriate, as it is more expressive of the activity of the faculty. The name should be retained, or used alternately with *Love of Home*, giving preference to the latter as more expressive and simple.

5. CONCENTRATIVENESS was discovered

and named by Combe. Its function is to fix the faculties of the mind upon one object until it is exhausted, or a satisfactory conclusion deduced. It needs a closer analysis than it has ever received. It is analogous in its functions to the ATTENTION of the metaphysicians. Fowler termed it *Continuity*, from the fact that its function was to maintain continuous mental activity in one direction for a length of time. Either name is appropriate, though the latter is in some respects to be preferred. An exhaustive analysis might possibly suggest a better name.

6. COMBATIVENESS was the name given by Spurzheim to the organ whose abuse leads to combats, fights, and the like. The faculty was discovered by noting the heads of those famous for its abuse, and as a consequence received a name expressive of its abnormal, and not of its normal activity. The term *Combativeness* is a reproach to our noble science, and has brought it into disrepute. The function of the organ so named is *resistance*, resistance to any and every obstacle, physical, moral, or human; it opposes force to force, and rests not until it is triumphant.* It is the corner-stone of energy of character, and thousands of men in every community have the organ large, and very large, who would scorn to fight, to combat, but who would *resist* with all their forces any and every encroachment upon their rights or enjoyments. Hence the name leads to error. I have had many a man reply to me, when I had stated that he had large *Combativeness*, "You are wrong, sir! I never fought in my life, never was quarrelsome, and never delighted in scenes of strife and contention," and it required all my powers of expression to obliterate the bad impression made by that one misapplied name.

Amos Dean suggests that it be called RESISTIVENESS, a term far more expressive of the true function of the faculty, and one far less obnoxious to criticism. I should prefer the latter name, and call the attention of phrenologists to the subject, in the hope that this or some better name may be found for this all-important and much perverted faculty.

7. DESTRUCTIVENESS is another reproach to our favorite science. Gall discovered the organ by examining the heads of murderers, and therefore called it "*Murder—the propensity to kill.*" Spurzheim, by a closer analysis, detected the error of Gall, and named the organ *Destructiveness*. Both erred by naming the faculty from its abuse, and not from its use.

In the January number for 1856 of this Journal, I gave, in an Essay on the Passion of Anger, an analysis of both Combativeness and Destructiveness, from which Essay I propose to make the following extract illustrative of the subject under consideration:

"In the ordinary routine of every-day duties, Combativeness lends to us the energy, Destructiveness the perseverance, for which we are severally distinguished; one imparts to us our enterprise and elasticity in encountering difficulties, the other our efficiency and force in dispelling and destroying them; one gives to us that bold and fearless character which everywhere commands regard, the other that latent will, executiveness, efficiency, and (not unfrequently) brute-force which renders our fearlessness the more greatly feared, and causes us to be regarded with respect and caution. One may be compared to the velocity, the other to the momentum, of a moving body.

"First and foremost among the executive faculties stands Destructiveness, which, when legitimately exercised, is more deserving the title EXECUTIVENESS, and only when laboring under morbid excitement or abuse does it merit its present name."—PHREN. JOURNAL, Vol. xxiii., No. 1, p. 811.

This latter name, *Executiveness*, expresses the function of the faculty as completely as any one word in the language. It is not liable to the objections which stand against the present name, misleads no one, offends no one, and is as scientific as it is expressive. Let us therefore cease to offend our fellows by saying, "You, sir, have a large organ of Destructiveness, a strong propensity to destroy;" but let us rather command their attention and good-will by the announcement, "You, sir, have great energy and positiveness of character; your Executiveness is large and active; you yield to no difficulties, and raze all obstacles to the ground."

8. SECRETIVENESS was discovered by Gall, and called by him *Cunning*. Spurzheim gave it a profounder analysis, and termed it "*The propensity to conceal—Secretiveness.*" The present name seems unobjectionable, as it expresses the functional activity of the faculty as completely as any other one word in the language.

The same is true also of the term (9.) ALIMENTIVENESS, or the *desire for nourishment*. It should be divided in the nomenclature into two organs, as there are two faculties located at the seat of *Alimentiveness*, one giving a desire for solid, and the other for liquid food. The latter has been termed BIBATIVENESS, or the desire for liquid food or nourishment, and is large in those fond of soups, drinks, water, etc. This organ has not received its proper share of attention from phrenologists. It was discovered by the Fowlers, and from them received the name it now bears.

The same remarks apply also to the term (10.) ACQUISITIVENESS. It is as expressive as any one word can be. The function of the faculty is to acquire; the direction of the faculty depends upon externals. No change is needed, and hence none is proposed. Let us review our progress thus far by constructing a table which will place our proposed changes in phrenological nomenclature in a compact form before the eye of the reader, and thus appeal more directly to his judgment.

FACULTIES—PRESENT NAME.	PROPOSED NAME.
1. Amativeness	None.
2. Philoprogenitiveness	Parental Love.
3. Adhesiveness	Friendship—Love of Friends.
4. Inhabitiveness	Love of Home.
5. Concentrativeness	Same, or Continuity.
6. Combativeness	Resistiveness.
7. Destructiveness	Executiveness.
8. Secretiveness	None.
9. Alimentiveness	None.
10. Acquisitiveness	None.

EDUCATION OF GIRLS.

IT gives us pleasure to find some of the medical and other journals calling public attention to the alarming evils which are interwoven with the education of girls. Indeed, almost the entire warp and woof of a fashionable education is evil, and were it not for the infusion of fresh supplies of healthy

* We think the term *resistance* gives the idea of a passive, defensive state; as of a dam in a stream, a ship at anchor, a tree in the gale, or a rock in the sea. This is not the chief office of the faculty, and would be likely to mislead the mind quite as much as the present name. It is, in fact, an active power, a propelling spirit, that which encounters, and not merely that which resists the shock from external force. It is that force itself, and is as often aggressive as defensive; it starts the argument as well as repels the assault. Combativeness is an energetic spirit that goes ahead, and makes the first attack on that which should be overcome; it does not wait to be assailed, and then merely resist. A very coward could do this under the impulse of fear alone, if cornered, and thus compelled to resist or suffer. We are not certain that its present name is the best, but we think the name proposed is liable to misapprehension, besides failing to express the leading function of the faculty. We approve the definition the writer gives of the organ in his quotation from his own article in the JOURNAL, as quoted below.—EDS. PHREN. JOUR.

blood from the lower walks of life, our learned and refined society would become utterly imbecile.

The *Saturday Evening Post* quotes from the Buffalo *Medical Journal* some sensible remarks on boarding-schools, and adds some valuable suggestions of its own, which we transfer to our columns.

The *Medical Journal* says:

While our sanitary police is engaged in inspecting emigrant boarding houses, the tenant houses of the poor, and in ferreting out the causes of disease in alleys and unventilated courts of cities, equally fruitful sources of ill-health exist among our higher classes, producing evils as serious and as lasting.

A few weeks ago we were called to see a young girl suffering from general debility, neuralgic pains, vertigo and headache. She had just returned from a boarding-school in a neighboring city, where she had spent only a month, before her health, previously good, failed. On inquiry we found the routine of the school to be as follows, and to be certain of the correctness of her account, we have made inquiries of others familiar with its management:

The pupils rise at five in the morning. They study from five to seven o'clock. From seven to eight o'clock they have breakfast. From eight in the morning to two P.M. is spent in the school-room, a period of six hours. At two they have dinner; and from three to five are allowed to walk or take other exercise. From five to six they study; at six have tea, and then study from seven to nine, when they are sent to bed.

Their diet is light and unsubstantial, and their appetites under such a regimen are as feeble as the diet.

Now, here the day of a young, growing, spirited school-girl is divided into periods of seven hours for sleep, three for meals, two for exercise, and twelve for study. Every person under full adult age needs eight or nine hours' sleep, and, in order that sleep should be healthful and refreshing, they require at least six hours of recreation and active exercise. The time for meals is sufficiently ample in the instance here mentioned, but to allow only two hours for exercise, and that in the afternoon, when heat and fatigue dispose them to rest, is positively murderous. And twelve hours study per day is at least five hours too much for any young person.

A child in full, vigorous health will acquire more knowledge in six hours daily than in twelve, for full health and mental vigor are incompatible with the discipline we have described.

This system of education takes young, robust, romping girls, and transforms them to slow, languid, pale, worthless women. To acquire skill on the piano, a little bad French, and a namby-pamby knowledge of a few of the "English branches," they sacrifice health, energy, all capacity for the duties of womanhood, and not unfrequently life itself.

To this the *Post* adds:

Such institutions as the above should be called slaughter-houses—for they murder both body and mind. When will teachers and parents acquire a little common sense relative to education? When will they learn that the first point of a successful education is health of body, and the second health of mind, and the third health of the moral nature, or soul. And health of mind must be built up, as upon a firm foundation, upon health of the body. It is not acting fairly toward the mind and soul to give them the troubles of a weak and enervated physical frame to contend with, as well as their own. For, eventually, every thing falls upon the mind and soul.

If, instead of two hours for exercise and twelve for study, as in the case mentioned above, there were twelve for exercise and two for study, we believe a much finer race of women, both physically and spiritually, would be the result. But there is no need of running to extremes either way. Early morning study and after supper study are alike an abomination. Let the regular study hours be from eight or nine in the morning till noon—and let the pupils be made to study while they are at it, with a will. Then let there be no tasks assigned that will occupy more than one hour more of each pupil's time—and let the rest of the day be for exercise, for music, for dancing, for games, for needle-work, etc.

One thing, now generally overlooked, should also be remembered—that there are many children who require less study and more exercise than the average of children. Because Sue, with a strong constitution, can flourish upon a small amount of out-door exercise, is no reason why Lizzie, who grows daily thin and pale, should have the same limited allowance of fresh air.

While we are upon this subject of the education of girls, we may be allowed to express our regret that plain sewing is not universally taught in our public schools. We are told that the women of the present day are lamentably deficient in this particular. That the great cause of there being so many "distressed needle-women" is that there are so many who use their needles simply as instruments of murder—hopelessly ruining every shirt, vest, etc., which comes into their hands. We are told that there is always plenty of work at good wages for those who have been properly educated to the scissors and needle—and, knowing what difficulty there is in getting good seamstresses and tailoresses, we can well believe it. Now how much better that the girls in our public schools should be taught to sew well, and even to cut out and make garments, than many other things which they learn there. If the afternoon sessions were devoted entirely to the scissors and the needle, we think it would be a great gain both to the children and to society at large. Parents, it is evident, have much to learn upon this subject of education—but one thing, by this time, all should be prepared to grant as a correct starting-point—that any plan which does not insure good bodily health is a mistaken one.

ANNA CORA MOWATT RITCHIE.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

In this portrait we see the indications of a very active temperament, enthusiastic emotions, earnestness and determination of purpose, intensity of thought and feeling, heroic courage, and restless industry. The social organs appear to be very large, hence her happiness is, to a great extent, derived from her friendships and social relations, and she lives and labors for those she loves with as much pleasure as she does for herself. Self-reliance, and the desire to triumph over obstacles, are prominent traits of her character. Her tophead is well elevated, and expansive, indicating that the moral organs, as a class, are well developed. Hope, Veneration, Spirituality, and Benevolence appear large; hence she expects future good even when adversity presses most severely; is respectful toward persons of age and superiority, and reveres whatever is sacred and venerable. Her mind has an affinity for the ethereal, the spiritual, the imaginative and romantic, and cherishes sympathy for suffering and kind-

PORTRAIT OF ANNA CORA MOWATT RITCHIE.

ness to all. Ideality appears large, and gives to her mind an expansiveness and love of the poetical, the perfect, and the polished, which impart grace to her words and actions.

Her forehead is prominent across the brow and through the center, which evinces great intellectual sprightliness, quickness, and accuracy of perception, a ready and retentive memory, clearness of thought, sharpness of criticism, knowledge of human character, and talent to represent it, together with readiness and opulence of language.

BIOGRAPHY.

To gain distinction under favorable circumstances and with the ordinary aids to success, evinces talent—to achieve distinction in a difficult profession in spite of obstacles, without assistance or favorable circumstances, bespeaks genius.

The antecedents of our subject, her trials and her triumphs, prove her to be endowed with the latter.

She was the tenth child of a respectable merchant of New York, named Ogden, who lost his fortune in speculation, and removed to France with a view to retrieve his standing. While he resided there, Anna Cora was born. Before she was four years of age she gave indications of remarkable histrionic talent, and used to join in little theatrical amusements with her elder sisters. Her father, having acquired a sufficiency for the maintenance and education of his family, returned to New York when Cora was about six years old, when her taste for "playing" grew into a passion. At the age of twelve she was an insatiate reader, and perused greedily every book within her reach.

Mr. Mowatt, Miss Ogden's future husband, met her family at a watering-place, and becoming enamored of a married sister, and having declared his love, was told pleasantly that she was married, but that she had an unmarried sister at home much prettier than herself, and more capable of making him happy. It was, however, an elder sister, and not the romping child, Anna, then less than fourteen years old. On visiting the house, to be introduced to the sister spoken of, he caught a sight of the child, whose wild and romantic beauty so struck him that all his thoughts were directed to her, and in due time succeeded in winning her affections and obtaining her hand in marriage. About four miles from the city, on Long Island, *Mr. Mowatt* owned a beautiful place, to which he retired with his youthful bride, where she passed several years in arduous study, enlivened by the refinements of a social circle of which she was at once a peer and an ornament. Her health becoming impaired, she visited Europe with a view to its recovery; and while in Paris she wrote a play, called "Gulzare, or the Persian Slave." At the end of a year and a half she returned to her beautiful home; but one of those reverses of fortune which often hurl the opulent from wealth to penury, drove her and her family forth forever from that home to begin the world anew, at the very bottom of the hill.

Instead of yielding to these misfortunes, they appeared to arouse in the young wife a heroic resolution, and she determined to call into requisition those talents which she had hitherto employed only as a means of amusement for herself and friends, and make them now subserve the demands of stern necessity. Through an infirmity of sight, Mr. Mowatt became incapable of contributing to the support of the family; and his brave-hearted wife, regardless of the scoffs of fashionable friends, commenced a course of dramatic readings, which were eminently successful, and which ultimately led to her appearing upon the stage. Her health, however, failed under her severe application, and for two years she was obliged to forego all effort. In the mean time, Mr. Mowatt, becoming a partner in a publishing house in New York, his wife became a writer of versatile articles, and acquired a marked popularity. Soon, however, this dawning prosperity vanished, and they were again bankrupt. In this emergency she turned her attention to dramatic writing, and produced, in 1845, a comedy entitled "Fashion," which was brought out with much splendor at the Park Theater, New York, and met with brilliant success.

The authoress was soon after tendered a very advantageous and highly complimentary engagement as an actress on those boards. She attained at once the most complete success, which was followed by profitable engagements in the principal theaters of the United States, which placed her once more in a position of ease and comfort. In 1847 she made her *debut* in Europe, and under the jealous criticism of a foreign press, she soon attained the rank of a star, and made the circuit of principal

cities, creating everywhere most favorable impressions. From that time to 1852 she followed her profession with brilliant success, both in the Old World and in the New, and won the highest opinions from the severest critics of the stage. While in London, in 1851, Mrs. Mowatt lost her husband, and in 1854 became the wife of William F. Ritchie, Esq., of Virginia, son of the late venerable editor of the Richmond *Enquirer*.

DR. GALL AND PHRENOLOGY.

NOTHING is more natural to those who are interested in a subject or discovery, than to feel an interest in the discoverer.

The merits of Dr. Gall, as the discoverer of Phrenology, have never been fully appreciated by any except those who have become thorough students of his doctrines, and have thus been able to compare his clear and philosophical analysis of the human mind, with those confused and mystical theories put forth by the old metaphysicians, and honored by the high sounding title of MENTAL PHILOSOPHY.

We hazard nothing in the assertion that, the world is to-day more indebted to Phrenology for correct ideas of the human mind, than to all other systems put together. Even those who profess not to believe its teachings, employ its phraseology and its ideas to express their views of the mental emotions and intellectual powers, and not a few such persons unconsciously use many of its technical terms, and thus really sustain and advocate the science which they suppose they disbelieve.

Like most benefactors of the world, Dr. Gall was persecuted "even unto strange cities;" but he clung the more closely to that which he believed to be true, as the mariner clings to his ship with a firmer grasp in proportion as the storms beat more heavily upon him.

Dr. Gall had a magnificent head, if we consider it in the light of intellectual strength. What a massive forehead in the region of the philosphical or reflective organs, and what a noble exemplification it was of the truth of the theory of mental development, discovered by himself.

Dr. GALL was born in Tiefenbrunn, in the Grand Duchy of Baden—one of the German States—on the 9th of March, 1757. He was more distinguished, as a student, for solidity of talent and originality of mind

PORTRAIT OF DR. GALL, THE DISCOVERER OF PHRENOLOGY.

than for sprightliness and brilliancy. As a literary scholar, he was respectable, but his *forte* was in branches involving science and philosophy; here he met no superiors of his age. His passion for the study of nature led him to the fields and forests to make observations on insects, birds, and other tribes of the animal kingdom. This innate spirit of inquiry, thus early manifested, was the key to all his future discoveries. His passion for nature had led him in the direction of anatomy and physiology, and he chose medical science, on his coming to manhood, as his profession. In 1781 he repaired to the Medical School of Vienna, the capital of Austria, then distinguished as the first school in central Europe, which afforded him very superior advantages for obtaining the most thorough medical education. Having completed his studies at the University, Gall established himself in his profession at Vienna. Fifteen years afterward, in 1796, at the age of thirty-eight, he commenced giving public lectures on his new discoveries respecting the functions of the brain.

The scholars with whom young Gall experienced the greatest difficulty in competing in verbal memory, were distinguished for large, prominent eyes, while he was their superior in original composition. This verbal talent and appearance of the eye he found to be the same not only in all the early schools he attended, but when he entered the university he at once selected every student who was gifted in this respect, but he found them by no means equally talented on other subjects. He continued to make observations on this point, and was led to conclude that there must be a connection in nature between memory of words and prominent eyes. If memory of words was indicated by an external sign, he conceived that the same might be true of other intellectual powers; and every person having any remarkable faculty became an object of his critical study.

By degrees, he discovered external characteristics, indicating a talent for Painting, Music, and Mechanism. He observed that persons remarkable for determination of character had a particular part of the head very largely developed. This fact led him to look to the head for the signs of the mor-

al sentiments. He never conceived for a moment that the *skull* was the cause of different talents, as some have represented; he referred to the brain for the influence, whatever it was.

"In following out, by observations, the principle which accident had thus suggested, he for some time encountered difficulties of the greatest magnitude. Hitherto he had been altogether ignorant of the opinions of physiologists touching the brain, and of metaphysicians respecting the mental faculties, *and had simply observed nature.*" When he began to enlarge his acquaintance with books, he found the most extraordinary conflict of opinions prevailing among writers on the human mind, all of whom differed from himself—and this, for the moment, made him hesitate about the correctness of his own observations. He found that, by almost general consent, the moral sentiments had been located in some of the organs of the chest and abdomen; and that while Pythagoras, Plato, Galen, Haller, and some other physiologists, placed the soul or intellect in the brain, Aristotle placed it in the *heart*, Van Helmont in the *stomach*, Descartes and his followers in the *pineal gland*, and Drelincourt and others in the *cerebellum*.

"He observed, also, that the greater number of philosophers and physiologists asserted, *that all men are born with equal mental faculties;* and that the differences observable among them are owing either to education, or to the accidental circumstances in which they are placed."

He observed, however, that his brothers and sisters, who were educated alike, still showed diversities of talent and character; yet "he encountered in books a still greater obstacle to his success in determining the external signs of the mental powers. He found that, instead of faculties for languages, drawing, distinguishing places, music, and mechanical arts, corresponding to the different talents which he had observed in his schoolfellows, metaphysicians spoke only of *general powers*, such as perception, conception, memory, imagination, and judgment; and when he endeavored to discover external signs in the head corresponding to these general faculties, or to determine the correctness of the physiological doctrines regarding the seat of the mind, as taught by the authors already mentioned, he found perplexities without end, and difficulties insurmountable.

"Dr. Gall, therefore, abandoning every theory and preconceived opinion, gave himself up entirely to the observation of nature. Being physician to a lunatic asylum at Vienna, he had opportunities of making observations on the insane. He visited prisons and schools; he was introduced to the courts of princes, to colleges, and to the seats of justice; and whenever he heard of an individual distinguished in any particular way, either by remarkable endowment or deficiency, he studied the development of his head. In this manner, by an almost imperceptible induction, he conceived himself warranted in believing that particular mental powers are indicated by particular configurations of the head.

"The successive steps by which Dr. Gall proceeded in his discoveries are particularly worthy of attention. He did not as many have imagined, first *dissect the brain*, to discover the seats of the mental powers; neither did he, as others have conceived, *first map out the skull into various compartments, and assign a faculty to each*, according as his *imagination* led him to conceive the place appropriate to the power. On the contrary, he first observed a concomitance between particular talents and dispositions, and particular *forms of the head;* he next ascertained, by removal of the skull, that the figure and size of the brain are indicated by these external forms; and it was only after these facts were determined, that the brain was minutely dissected, and light thrown upon its structure."

We know not which most to admire, the faithfulness and integrity of Dr. Gall in following nature in prosecuting his observations, or his modesty and prudence in waiting more than twenty years with a mass of facts in his possession, before he ventured to present his views to the public. He had the best facilities for making researches, in an extensive practice as a physician at Vienna; he had gained a high rank as a man of science; counted among his associates the first men of the nation, and was intimately connected with several public institutions. From the commencement of his lectures in 1796 to 1802, he was listened to by audiences the most intelligent and respectable. Prince Metternich was a pupil of Dr. Gall, and afterward, when ambassador to Napoleon in Paris, he renewed his acquaintance with him. Scientific men who admired his lectures, published reports of them in different journals, but a jealous, intriguing, and untalented physician, and an ignorant, bigoted clergy, represented to the Emperor of Austria that Dr. Gall's views were dangerous to good morals and religion. A similar clergy and like bigoted parasites of tyranny made similar representations respecting the discovery of astronomy, but did not stop the motion of the planetary system, nor pervent the doctrine from becoming universal.

On the 9th of January, 1802, an edict was issued prohibiting all lectures, unless special permission was obtained from the public authorities. Dr. Gall and his friends remonstrated with the officers of government, but in vain. All prospect of teaching and defending publicly his discoveries being cut off in Austria, he determined to seek a country whose government was less tyrannical.

Although he had passed the meridian of life, and spent the best of his days in Vienna, and had hoped there to live, labor, and die in peace, yet "TRUTH was dearer to him than ease, pleasure, wealth, or honor." He preferred to make the immense sacrifice of an extensive and lucrative professional practice and public confidence, and break away from his acquaintances and relatives, and leave his extensive and invaluable cabinet of phrenological specimens which it had cost him thirty years to collect, rather than to yield his great discovery to be crushed by bigotry, corruption, and tyranny.

On the 6th of March, 1805, Dr. Gall bade adieu to Vienna, accompanied by Dr. Spurzheim, who had now been with him nearly five years. They visited Berlin, and continued their tour—repeating their lectures and anatomical demonstrations in more than thirty towns of Germany, Prussia, Holland, and Switzerland, and arrived at Paris in November, 1807. "In these travels," says Dr. Gall, "I experienced everywhere the most flattering reception. Sovereigns, ministers, philosophers, legislators, artists, seconded my designs on all occasions, augmenting my collection, and furnishing me everywhere with new observations. The circumstances were too favorable to permit me to resist the invitations which came to me from most of the Universities. The journey afforded me the opportunity of studying the organization of a great number of men of eminent talents, and of others extremely limited, and I had the advantage of observing the difference between them. I

gathered innumerable facts in the schools and in the great establishments of education, in the asylums for orphans and foundlings, in insane hospitals, houses of correction, prisons, judicial courts, and even in places of execution; the multiplied researches on suicides, idiots, and madmen have contributed greatly to correct and confirm my opinions."

On the 17th of April, Dr. Gall made his celebrated visit to the prison of Berlin, in company with the directing commissaries officers, councillors, medical inspectors, etc. In their presence he examined over two hundred prisoners, selected and arranged into separate classes those convicted of murder, robbery, theft, etc.; and stated many things with remarkable correctness concerning their previous history and character. His visit to the fortress of Spandau was no less interesting. Here he examined over four hundred convicts, and was equally successful in detecting the crimes for which they were imprisoned, and delineating their general characters. Reports of these visits were published in various periodicals, and created great sensation in many parts of Europe.

From the arrival of Dr. Gall in Paris in November, 1807, he made that city his permanent residence. Assisted by Dr. Spurzheim, he gave his first course of lectures in Paris during the first two months after their arrival, and created the most profound sensation among the learned. "Every one seemed eager to see the men who, as they supposed, could tell their fortunes by their heads," and they were feted and caressed by all classes. The national pride of the learned men of France, backed by the prejudice and jealousy of Napoleon, who held philosophy in horror, raised an opposition to the innovation of the German doctors, because it appeared humiliating to the learned to be taught by foreigners.

Dr. Elliotson, formerly Professor in the University of London, says: "I have seen Dr. Gall—seen much of him, and had repeated conversations with him on phrenological points, and on the history of his discoveries. His course in Paris consists of sixty or seventy lectures, and he spends several days in dissecting. When, at the end of the hour, he asks whether he shall proceed? the audience applaud violently, and he often continues two, and sometimes upward of three hours. Dr. Gall ranks high in Paris; he is physician to ten ambassadors—has great practice—is considered a *savant*—and bears himself, and lives handsomely, like a gentleman.

"Gall's head is magnificent; and his countenance, dress, and manners, with the depth, continuousness, liberality, and simplicity of his remarks, show you that you are in company with a profound philosopher—a perfect gentleman—and a most kind-hearted friend. He is perfectly free from affectation or quackery; *pursues truth only, regardless of all consequences; and has sought it at an immense expense, free from all interested motives. He knows the importance and reality of his discoveries; and though perfectly modest and simple, forms the just estimate of himself that posterity will form, and feels secure of immortality.*"

In March, 1828, at the close of one of his lectures, Dr. Gall was seized with a paralytic attack, which ultimately carried him off August 22d, in the seventy-second year of his age. His remains were followed to the grave by an immense concourse of friends and admirers, five of whom pronounced discourses over his grave. A gentleman of distinction in Paris, not a phrenologist, writing to Dr. Andrew Combo, said: "You will, I am sure, be more affected by the death of Dr. Gall than by any political event. In truth, it is an immense loss to Science. Whatever opinion we may form of the system of that illustrious man, it must be acknowledged that he has made an immense stride in the science of medicine and of man. You must have been satisfied with the homage paid to his memory by the side of his grave, *by whatever distinguished men Paris possesses.*"

Dr. Fossati, in his funeral discourse, has the following touching paragraph:—"What an irreparable blank do I perceive in the scientific world by the death of one man!—a blank which will long be felt by all the friends of science and of sound philosophy. But what a man have we lost! what a genius was his! what a happy organization nature had given him! Yes! Dr. Gall was one of those privileged individuals whom the Creator sends upon the earth at the interval of ages, to teach us how far human intelligence can reach!"

The great discoverer is no more, but his genius survives in the science which he has created; and his memory shall be as durable as truth, and revered while knowledge and virtue are respected by mankind.

THE COSMOPOLITAN ART ASSOCIATION.

When enterprise becomes national in its character, it is the office of the press to take cognizance of the effort, and by its just praise or censure to advise the public of the nature and worth of the institution appealing to the public for support. Private enterprise, where it is directed to merely selfish ends, has few claims to the recognition of the press; further than its efforts are laudable, it is not proper that any scheme should receive the aids which even the humblest journal may offer. But since from individual sagacity have sprung some of our noblest achievements in the material and scientific world, it behooves the observant journalist closely to scan *all* human effort that may come within the reach of his objective glass, and to yield such encouragement as the worker may merit; otherwise, many a heart may fail, many an enterprise languish, which would will to its generation worthy fruits. If this be true in its general application, how much the more imperative is it where the individual worker proposes a scheme for the advancement of his race—where personal means and industry and sagacious management are all enlisted in the attempt to send abroad over the land the blessed influences of a refined taste! We feel that we should fail to discharge our duty as journalists did we refuse to place before the readers of this journal the particulars of the truly noble enterprise which its originators have appropriately christened the *Cosmopolitan Art* Association, since it appears to us to embrace enough that is admirable and beneficent to commend it to the cordial sympathy of every intelligent person.

The *Cosmopolitan* had its origin in the minds of a few connoisseurs and conservators of literature, and the plans having been matured in 1854, the Association commenced operations, with C. L. Derby, Esq., at its head as Actuary and Managing Director. The plan decided upon was this: A literary equivalent for the subscription—three dollars—was to be proffered, consisting of one of the leading monthly magazines for one year, and, *in addition*, a ticket in the annual distribution of paintings, sculptures, medallions, etc., which the Association might be enabled to purchase with the means arising from the per-centage deduction allowed by the publishers of the magazines in consideration of the large list of subscribers afforded by the Association. The plan proved a success from the start—the list for 1854 embracing 22,418 subscribers! Such encouragement not only showed the confidence the public had in the undertaking, but it was a proof positive of the existence of a love for Art among the people.

The second year of the enterprise was even more successful than the first, notwithstanding the great depression in money matters throughout all the Northern States in consequence of the loss of the grain crops. The subscriptions for 1855 reached the number of 24,488! No Art or Literary institution ever started in this country can boast of such a sudden success, for in 1854 the Association distributed among its subscribers over two hundred works of Art, including the renowned statue of the Greek Slave, by Hiram

GALLERY OF THE COSMOPOLITAN ART ASSOCIATION.

BUST OF WEBSTER.

Powers, and many costly paintings by eminent artists. In 1855 the catalogue for distribution embraced more works than for the previous year—among which were the renowned GENOA CRUCIFIX, and a large number of valuable marbles, bronzes, and oil paintings. No Art-Union in England or America ever distributed so many works in proportion to the number of subscribers, while it is certain that none ever made such a *bona-fide* return for the subscribers' money. Without absorbing means in a costly conduct of its affairs—without submitting to the exactions of artists who would have three prices for their labor, and with the sure basis of literature for its corner-stone, the *Cosmopolitan* has steered clear of the breakers of hitherto Art enterprises, and now promises brilliantly for the future.

This success has encouraged the management of the Association to unusual exertions, and, in consequence, several new and valuable features have been added to the enterprise, which may be enumerated as follows, viz.:

I. *A costly line and stipple engraving from the burin of Lemon, the celebrated English engraver.*

II. THE COSMOPOLITAN ART JOURNAL, *a Quarterly Illustrated Magazine, devoted to the diffusion of Art and Literary taste.*

So that the inducements now offered by the Association are as follows, viz.:

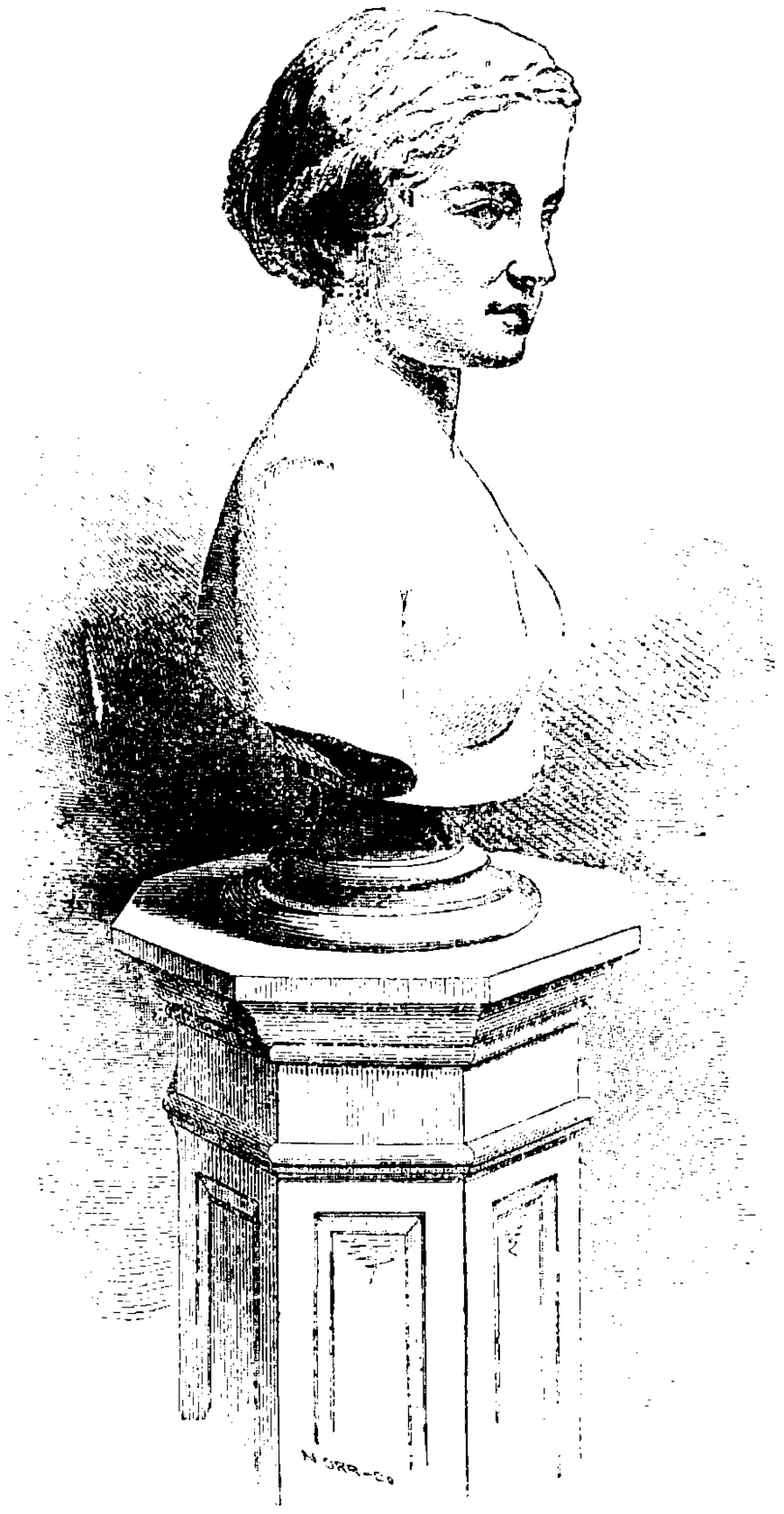
Any person by subscribing $3, previous to the 28th of January, 1857, is entitled to the large and costly steel engraving, "Saturday Night," and to the *Cosmopolitan Art Journal* for one year, and also to a ticket in the Annual Distribution of Paintings, Statuary, etc., which takes place on the 28th day of January.

Or, if the subscriber prefers, he may have, instead of the engraving, any one of the leading monthly magazines, viz.: *Harper, Godey, Graham, Knickerbocker*, or *U. S. Magazine*, besides the *Cosmopolitan Art Journal* and one ticket in the distribution, for each subscription.

The engraving, "Saturday Night," is a very beautiful and costly affair. It is by Lemon, the celebrated steel engraver, of London, the subject being Faed's fine painting—for a description of which we must refer the reader to the *Art Journal*, which will be furnished gratuitously to any, by applying to C. L. Derby, Actuary, 248 Broadway, New York, or 166 Water Street, Sandusky, O. We may remark, however, that the engraving is 19 by 24 inches in size, that it took three years in its preparation, that it cost, originally, $5,000, and was to have been issued to subscribers in England for $5 each, but was secured by the Association upon such terms as to allow it to furnish copies for $3 to its subscribers, as before stated.

The works of Art to be distributed in January embrace over three hundred paintings, statuary, medallions, etc. Among them the Albany Sculptor's," (Palmer) exquisite bust of "Spring," pronounced by critics one of the finest pieces of sculpture yet done in America. We herewith give an engraving of it on wood, but must surmise that it does the work poor justice. The "presence" of the maiden can only be realized by a study of the marble itself.

Among the marbles may also be mentioned the busts of Clay, Calhoun, and Webster—all life size, and regarded as noble works of Art. They were executed at Carrara, Italy, by Rocia, from the choicest marble, expressly for the Association. The "Wood Nymph," a life-size marble, is another choice work, executed by Angelo Bienacim, at Rome, expressly for the Association. The reader will learn somewhat of its character by the accompanying engraving. Then there are marbles—"Struggle for the Heart," "Captive Bird," "Child of the Sea,"



BUST OF SPRING.

"Magdalen," "Psyche," "Venus," etc., etc., which merit notice, and add to the value of the collection, but which want of space forbids particular mention at this time.

The paintings embrace works from the easels of some of the best American and foreign artists, viz., Rogers, Mrs. Spencer, Flagg, Koffman, Sommers, Harting, Meyerheim, Wilson, Lawrence, Livell, etc., etc. The "Venus Amorine," by Albani, is an undoubted original, and therefore of great value. Though over two hundred years of age, it is in fine preservation.

Anticipating its future wants, the Association has resolved upon the erection of a gallery of Art, wherein it can properly exhibit its works for distribution, and thus add not only greatly to the delight of the subscribers, but also materially to assist in disseminating a love for the beautiful among the people. To this end, Guildermeister, the celebrated architect of the New

BUST OF CLAY.

BUST OF CALHOUN.

York Crystal Palace, has furnished a design of great beauty. Its detail is as follows, viz.:

"The gallery forms an oblong of one hundred and fifty feet depth by forty feet in width, and is

BUST OF THE WOOD-NYMPH.

divided by two rows of columns into a center nave and two aisles, at each side of it, affording in the former ample space for statuary, while the latter give free passage to those viewing the pictures hung on both walls. The architecture of the whole is in the Gothic style, and, as will be seen, is of very light and graceful proportions, great strength at the same time being attained by the use of iron in the principal parts of construction. The columns support light arches of cast iron, the spandrels decorated with open tracery, another longitudinal row of arches bracing the columns in that direction firmly together; on these arches rest the girders of rolled iron supporting the ceiling, which is plastered with projecting ribs, forming an elaborate panel-work, and painted *al fresco* in delicate tints, so as to present a mellow, harmonious hue, not interfering with the works of Art hung on the walls. Light is admitted abundantly through large circular sky-lights. The height from the floor to the ceiling is rising from about twenty-five to thirty feet. In the center of the room is a handsome marble basin, with a *jet d'eau*, with seats arranged around forms—a suitable place for those wishing to rest awhile from looking at the surrounding world of Art—at the same time adding to the *ensemble*."

It is the purpose of the Association to have this gallery completed in time for the Fourth Annual Distribution, and we hope its purposes and wishes may be fully accomplished in the matter, for we regard the increase of its influence as a guaranty of the increase among us of a love for the good and the beautiful. Enterprises which propose to engraft upon our money-loving characteristics a taste for the Fine Arts, surely deserve all encouragement; and in contributing to that laudable purpose our mite, by this notice, we give assurance of our hearty sympathy with the objects of the Association, and our God-speed for its success.

Events of the Month.

DOMESTIC.

CONGRESS IN SESSION.—The second session of the Thirty-fourth Congress commenced at twelve o'clock on Monday, Dec. 1st, and will terminate on the 4th of March next.

PRESIDENT PIERCE'S MESSAGE.—The President's Message is a long and interesting document. Much space is devoted to the Kanzas question, and the troubles in that Territory are reviewed. We further learn that the public debt has been reduced from $69,129,937 to $30,737,127, forty-five millions of dollars and over having been paid off. The revenue from customs has exceeded $64,000,000; on the strength of which, and in view of the probability that forty-eight millions will cover the annual expenditure for the next four years, the President reiterates his recommendation that the tariff be remodeled and the duties reduced. The receipts from public lands have been $8,821,414, on sales of 9,227,878 acres. The deficiency in the Post-office is $2,787,046, being a larger deficiency than last year by three quarters of a million. All disputes with foreign powers are described as being in a fair way of adjustment.

UTAH.—The *Deseret News* of the 1st of October brings intelligence that the small-pox was spreading in the Territory at a fearful rate. The *News* also contains a sermon preached by Brigham Young on the 21st of September, from which it appears that the women are becoming restive under the vile system of polygamy which prevails in Utah. In that remarkable harangue, Governor Young says:

"I wish my own women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th day of October next for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty, and say to them, 'Now, go your way, my women with the rest; go your way.' And my wives have got to do one of two things—either round up their shoulders to endure the afflictions of this world and live for their religion, or they may leave, for I will not have them about me. I will go into heaven alone, rather than have scratching and fighting around me. I will set all at liberty. 'What, first wife, too!' Yes, I will liberate you all. I know what my women will say; they will say, 'You can have as many women as you please, Brigham.' But I want to go somewhere and do something to get rid of the whiners; I do not want them to receive a part of the truth and spurn the rest out of doors.

THE SLAVE TRADE.—The Slave Trade, it is supposed, is carried on from New York with as much activity as ever. This is the remark of well-informed men. Its truth is to be not questioned. Men with ample funds come to this city and charter vessels, with the privilege of purchase. The revenue laws are such that they easily evade detec-

tion, and before sailing, their object is never disclosed. It is a disgrace to the age and a foul stigma upon New York, since the parties actually engaged in it are not New York men—they are often foreigners, or aliens in the State; but as the vessel sails from this city and is here prepared for the nefarious business, the responsibility, in a measure, lies on New York. It becomes more than ever the duty of the Government to be watchful, and, if possible, crush this inhuman traffic.

LAKE DISASTERS.—Disasters on the upper lakes this season have been frightful. The loss of life and property is almost without a parallel in the history of the country. The following extract from a Buffalo paper will painfullly confirm this remark:

"Our records of the loss of life on the lakes, the present year, already count up *two hundred and sixty-seven* (267) *victims*, and the end is not yet; almost every mail swells this sad catalogue. The loss of property is also very great, but can not be stated with any degree of accuracy, until the lake underwriters make up their account.

Collisions are of very frequent occurrence on the lakes. By a statement published the present year, at Buffalo, it appears that in the year 1855, the *collisions* numbered eighty-three (83), and in 1850, fifty (50). During a period of eight years, the whole number of collisions was two hundred and seventy-seven (277). The loss of property on the lakes, as appears by the Buffalo statements, which I have before me, in eight years was eight millions eight hundred and ninety-seven thousand and one hundred and fourteen dollars, of which near five millions were in the years 1854 and 1855.

The total number of vessels of all sorts lost, including those which were damaged on the lakes, in the period of eight years, is two thousand one hundred and seventeen (2,117), of which five hundred and sixty-seven (567) or more than one-fourth, were in the year 1855.

The month of November, it appears from the list of wrecks, is most disastrous to lake navigation of any month in the year, and next to this is that of October.

CALAMITY AT SEA—FRENCH STEAMER SUNK.—The French steamer Lyonnais, which sailed from New York for Havre on the 1st of November, was on the day following run into by another vessel, and so severely damaged that by next morning she was deemed to be sinking. The captain and some forty persons took to a raft which is believed to have gone to pieces early, many lives being lost. On the 9th a boat with sixteen persons in it was picked up, after six days' drifting at sea, by the Bremen bark Elise, and all but two of the rescued were transferred the next day to the Hamburg bark Elise, which brought them safe to port that night. The Lyonnais left New York with 42 passengers on board, and how large a crew is not definitely known—probably some 25. Of these we only know that sixteen have been saved; from the report of the second mate (one of the rescued), it is probable that all the others are lost. The brother of Hon. Charles Sumner with his family were on board. Intense anxiety is yet felt for the safety of all not yet heard from. The vessel which came in collision with the steamer arrived at Gloucester, Mass., some days after. She was not seriously injured.

THE CHESAPEAKE AND THE GREAT LAKES UNITED.—The waters of the Chesapeake are now united with the Great Lakes. The first boat through the North Branch (Pa.) and Junction canals arrived at Elmira, N. Y., on Monday of last week from Pittston, Pa. She was four days on the passage, and came richly freighted with coal. The arrival of the first boat was greeted with rejoicings by the Elmira people. This new and important channel of internal communication is 18 miles long, was commenced in 1858, and cost about $400,000.

VINEYARDS OF CINCINNATI.—The editor of the *Western Farm Journal* says, that within a circuit of fifteen to twenty miles around Cincinnati there are at this time two thousand acres in grapes, chiefly of the Catawba variety. The crop this year is completely a failure, yet the business, notwithstanding a large outlay in the first cost of preparing ground, etc., is found on the whole to pay, and pay handsomely. One of the most intelligent and systematic cultivators who has kept account with his vineyard for nine years, during which period there have been several such failures as that of this year, viz., about one-third short of an average, informed him that the average of his yearly profit, on the nine years, would not be less than $300 per acre.

THE "LYCEUM OF NATURAL HISTORY" in Williams College has lately received a valuable present from one of its former members. Mr. C. A. Stoddard, of Boston, who has been traveling in the East, has procured for it two mummies from Egypt, in an excellent state of preservation. Being of the time of the Pharaohs, they are full of interest to the antiquary. On one of the hands is the stamp of a seal in cement, which, if we could understand, might enable us to identify the body. Several small images, supposed to be objects of religious veneration, accompany the bodies. Also a mummy crocodile, an animal which the Egyptians are known to have worshiped. The same gentleman has also sent two columns from the Giant's Causeway in Ireland.

Two curious cases of intermarriage have occurred in Newtown County, in Virginia. Mr. Stephen Daniel, aged 56, married a daughter of N. Rogers, who was 15, and N. Rogers, aged 62, married a daughter of Stephen Daniel, who was 14 years of age.

GEORGE P. BOND, first assistant of the Cambridge Observatory, declines the appointment of Chief Astronomer of the United States, offered him by President Pierce. The office is created by act of Congress, to carry into effect the treaty with Great Britain by running the boundary between American and British Oregon.

RECENT ADVICES from Fort Kearney confirm the reported murder of Col. A. W. Babbitt, Secretary of Utah Territory, and his two comrades, by the Indians. Mr. Babbitt very imprudently left Fort Kearney, on his way to Salt Lake, without any escort, although he could have had one by waiting a few days.

DEATH OF PROFESSOR HENTZ.—Professor N. M. Hentz, the husband of the talented authoress, the late Caroline Lee Hentz, died at Marianna, Fla., on the 4th November. Professor Hentz was a French gentleman of varied accomplishments, and was well known as a teacher in many seminaries of learning in different parts of our country. He was associated with George Bancroft and Dr. Cogswell when they taught school at Roundhill, and was subsequently engaged at Cincinnati, and at Chapel Hill, N. C., as Professor of Modern Languages and Belles Lettres. Mr. Hentz was not only successful as an instructor, but largely enriched the scientific literature of our country. His treatises upon Natural History have placed him among the first scholars of our country in this department of learning.

DEATH OF THOMAS DOWSE.—Thomas Dowse, tanner, of Cambridge, Mass., died on the 3d December, at the age of more than eighty years. Mr. Dowse was a remarkable character. Bred to the business of a tanner, and occupied with it till near the close of his life, he cultivated a taste for literature and art, and accomplished himself in an eminent degree in various branches of polite learning. His library was perhaps the best miscellaneous one in the vicinity of Boston. In English literature it could boast all the finest, as well as the rarest editions of the best authors. Its value was not less than $30,000, and may have equaled $40,000. A few weeks ago, in anticipation of his death, he conveyed it entire to the Massachusetts Historical Society, which has decided to appropriate a suit of rooms exclusively to its reception. His admirable collection of paintings in water colors has probably been left to some public institution. Mr. Dowse's name was written by the irreverent Harvard collegians, Thomas Dowse, L.L.D., which was held to mean learned leather dresser. Harvard missed getting his library, which it was at one period believed would be added to its riches in this line. Mr. Dowse was in all respects a most excellent man, a good tanner, and a well-read student of literature.

JOHN B. FAIRBANKS, a man of ardent temperament, and said to be laboring under some unhappy mental infirmity, committed suicide on Saturday, November 29, in this city. He was a man of much mechanical genius and considerable cultivation, and had recently been engaged in investigating Spiritualism.

FOREIGN.

ENGLAND.—Lord Palmerston has been making speeches before the people in defense of his foreign policy. In one of these speeches, at Manchester, he made the following remarks, which caused considerable remark by the press and the public:

"I hope the peace will be lasting, but its endurance must depend on the fidelity with which its conditions are fulfilled. If that power which provoked hostility faithfully carried out the treaty, then, no doubt, peace would long be preserved."

Constantinople advices state that the ultimatum of England has been forwarded to the Shah of Persia. The Persian besieging army at Herat had taken possession of the environs of that city, and were fortifying them. A later dispatch says that the

Affghans have been defeated by the Persians, and 6,000 prisoners taken. A Vienna dispatch of the 2d November states that on the 28d of October the Porte, together with England and Austria, had settled that the occupation of the Black Sea and the Danubian Provinces should be prolonged. The British squadron at the Isle of Serpents had been reinforced. Admiral Dundas, with the fleet intended for Naples, was still at Malta on the 1st November. Cape of Good Hope advices of October 3d says that fears of a Caffre war are passing away. The British Government advertises at Lloyd's for a ship to convey some hundreds of emigrants to Nova Scotia, it being the intention to grant free passages to laborers and their families to that colony.

FRANCE.—The Emperor and his court still remain at Compeigne, where they were recently joined by the Ministers of Russia, Sweden, and Holland. Rumors of a change in the French ministry were current. Commercial letters from Paris agree in admitting the greater abundance of money in France, and the certainty that no monetary crisis is to be feared, through inability to meet engagements. Discontent prevailed among the manufacturing districts of France, from apprehended commercial reforms. Corn was declining at various points, although at Toulon, Bordeaux, and Marseilles the average price was maintained.

Miscellaneous.

FULTON AND CHANCELLOR LIVINGSTON.

THE following interesting incident, which occurred in the early history of contemplated steam navigation, was related by an old Knickerbocker, whose memory of past events is fresh in his recollection, which brings to mind the names of two great men—one a genius to whom the world is deeply indebted, and the other a name which New Yorkers will ever remember with pride. They are the names of Robert Fulton and Chancellor Livingston.

After Fulton was fully convinced that a steam-engine could be constructed so as to propel a boat, and finding that he had no means to enable him to prove the fact to the world, and not being able to satisfy any American capitalist of the feasibility of his discovery, he went to Europe to see if he could not meet with more encouragement among her capitalists. He wished to test his discovery upon a comprehensive scale. But he returned unsuccessful, having met only the derision usually applied to utopians and monomaniacs. On his return to New York he accidentally met in Broadway, near Rector Street, Chancellor Livingston, who accosted him thus: "Well, Fulton, you have been to England and France, and, as I am informed, you have been unsuccessful. Do you still hold the opinion that vessels can be propelled by steam? "I do," said Fulton. "Well, then," said Livingston, "how much do you want to test the experiment?" "I want," said Fulton, "fifty thousand dollars." The reply of Livingston was one that justly entitles him to the lasting admiration of posterity—"Call at my office," said he, "to-morrow morning, at ten o'clock."

Fulton did call, and he did get that check. This enabled him to build one or two boats, and the reality of his discovery was proved to the world. This crazy man suddenly became a genius. A boat was built and called the Chancellor Livingston, which ran between this city and Albany. The Hudson River should always have on its waters a boat called the Chancellor Livingston; a man who had intelligence enough to distinguish true genius from visionary enthusiasm, and liberality and patriotism enough to supply the means to enable that genius to show itself and confer upon posterity untold benefits, should never be forgotten. If poor John Fitch, who predicted, many years before Fulton's discovery, that rivers would yet be navigated by steam, and whose superior sagacity was met only by derision and contempt, had had a Chancellor Livingston as a friend, the steam-engine would be twenty-five years older than it now is. But poor Fitch died in obscurity, and was buried upon the banks of one of the Western rivers, where night and day stately steamboats pass his silent grave.

FOR TOBACCO LOVERS.

CHEWING in the parlor,
Smoking in the street,
Choking with cigar smoke
Every one you meet—
Spitting on the pavement,
Spitting on the floor,
Is there such enslavement?
Is there such a bore?

Declare the thing a curse,
And when gents come to woo,
You "pop the question" first—
"Sir, do you smoke or chew?"
Mark well each word or look,
And if they don't say no,
Just cross them off your book,
And tell them why you do.

Some gents will carry spice,
Some cinnamon or cloves,
Make good use of your eyes,
And good use of your nose.
For when the wedding's o'er,
Perfumes they throw away,
They spit upon the floor,
They smoke and chew all day.

Does a lover promise
To quit the weed for you?
See he has a firm bump,
And conscientious too.
If you're no phrenologist,
Let time the truth make clear,
And wait until he resists
Temptation for a year.

THE WORLD'S DWARFED SHRUBS.—It is not an easy matter to attain true mental independence. Mountains of difficulty in the way of free inquiry are created by defects in early education. Fetters are gradually forged, and the mind is insensibly bound. Habits are formed that weaken the powers and create a state of slavish dependence. When the faculties begin to unfold like the leaves of the spring flower, they are either neglected, or they are stimulated by hot-bed process, instead of being gently and carefully trained. Often the production of youthful prodigies is aimed at. Parents are ashamed unless their children can play the orator at the age of three, and have systems of geography and grammar in their heads at four. Their earliest associations are connected with books, lessons, and hard benches. The result is that they become wonderfully smart children—the talk of the whole town—and many mothers are put to shame by the backwardness of their darlings. But retribution must come for the breach of God's law. When these children should begin to work, their work is done. The physical constitution can not endure the burden put upon it; or if it survive, the overtasked brain refuses to do expected service, and every fond anticipation of eminence is disappointed. A stunted shrub appears where we had hoped to enjoy the shade of a wide-branching cedar of Lebanon.

Words of Greeting.

IT STANDS ALONE!

THE AMERICAN PHRENOLOGICAL JOURNAL is the only serial in America—yes, in the WORLD! devoted to the SCIENCE OF MIND!

Commencing its career years ago, when Phrenology was in its infancy—when even the most learned men knew but little of it, and when the masses had not heard of it—did not even know the meaning of the term PHRENOLOGY—it has not only maintained itself, but it has *sustained* and disseminated the science, until it is not only generally acknowledged by persons of the highest attainments, and by many who stand at the head of our best institutions of learning, but its general principles are understood to a considerable extent by *all* classes of society.

In many honorable instances the editor recognizes Phrenology in his writings; the physician reads the peculiarities of his patient's disposition, and treats him accordingly; the teacher adapts himself and his instructions to the capacity and disposition of his pupil; the preacher to the comprehension of his hearers; the parent to the child, and so on throughout the various relations of life. A knowledge of Phrenology enables husbands and wives to conform themselves to each other when differences in opinion and character exist; and, when applied among neighbors, *each* may know to assimilate himself to the other, in order to secure uninterrupted peace, harmony, and good-will. Besides all this, it reconciles us to the will of our Creator, and to abide by all his laws in life, and to put our trust in his wise keeping in the life to come.

Phrenology lifts up its disciples and adherents, and inclines them to make the most of their opportunities for the benefit of themselves and their race. But *this* is already understood and conceded; and we now simply wish to repeat the fact, that *ours* is the only journal in this—the year 1857—printed in any language, devoted to PHRENOLOGY, THE SCIENCE OF MIND!

That the JOURNAL *deserves* an existence is attested by the fact, that it has obtained a circulation equal to, if not larger, than any scientific periodical ever published. And what seems to *us* to be good evidence of its utility is the fact, that its early friends and supporters continue on, from year to year, growing still firmer in their faith as their knowledge increases. STILL, IT STANDS ALONE!

HOW DO YOU LIKE IT?

It will be observed that the AMERICAN PHRENOLOGICAL JOURNAL has been treated to a new suit, as a *birthday present*.

Its former dress was by no means shabby or indecent, even as a "go-to-meeting suit;" but it being very fond of admiration, and possessing a desire to please, we could not resist the temptation to give it, at least, one new suit each year.

Metaphor aside, we have found that electrotyped, or copper-faced, type, will outlast the common type, and enable us to take from five to eight hundred thousand impressions on a power-press! We use electrotyped letter, because it is much clearer and better.

The *form* of our Journal is entirely satisfactory. It is large enough to admit Illustrative Engravings, and small enough to handle and bind conveniently. The paper, ink, and printing are acknowledged by all to be unsurpassed. Of its editorial matter, others may judge—of that—it may not become us to speak. Yet we solicit comparison, and the widest and most searching criticism, from all readers everywhere! Reader, How do *you* like it? Present a copy to your friend.

SPECIAL NOTICES.

HOW TO REMIT.—In sending funds to the Publishers, always write in a very plain hand, at the top of your letter, the Post-office in full, the County and State. When the sum is large, obtain a draft on New York or Philadelphia, if possible, and deduct the cost of exchange. Bank-bills, current in the subscriber's neighborhood, will be taken by us at par; but Eastern bills preferred.

OUR THREE JOURNALS.—We give a brief PROSPECTUS—with Club Terms—of our Three Journals, on the twenty-third page of the present number. Readers in sparsely settled districts may avail themselves of Club Rates by subscribing for the Three, and dividing with a neighbor. Many—and the number is daily increasing—find the three none too much for the wants of a family.

SUBSCRIBERS, POSTMASTERS, and others, are respectfully solicited to act as AGENTS for this JOURNAL. A liberal commission will be given. See Club Rates.

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PRIZES AND PREMIUMS.

ALTHOUGH we furnish more original reading matter, for the price, than is usual, we are disposed to offer the following SPECIAL INDUCEMENTS to our co-workers, in order to remunerate them for kind exertions, in extending the circulation of our JOURNALS, for the year 1857.

ONE HUNDRED DOLLARS will be given in our own publications (books at regular retail prices), on every $1,000 sent us for either one, or all three of our Journals, viz., THE AMERICAN PHRENOLOGICAL JOURNAL, THE WATER-CURE JOURNAL, or LIFE ILLUSTRATED, for 1857, at lowest club prices.

FOR FIVE HUNDRED DOLLARS sent, the value in Journals at lowest club rates, and fifty dollars in books.

FOR TWO HUNDRED DOLLARS, the Journals at lowest club rates, and twenty dollars in books.

FOR ONE HUNDRED DOLLARS sent, the Journals at lowest club rates, and ten dollars in books.

FOR FIFTY DOLLARS sent, the Journals at lowest club rates, and five dollars in book.

Thus, we will send one hundred copies of either THE PHRENOLOGICAL OR WATER-CURE JOURNALS, or fifty copies of LIFE, a year, for $50, and give a PREMIUM of $5 to the getter-up of the list.

A PREMIUM, at the same rates, will be given for all additional subscribers sent in during the year.

In addition to the above, we will present to the person who sends in the largest number of subscribers in all, to one, or all three of these Journals, A PRIZE of ONE HUNDRED DOLLARS; payable in our books.

Notes and Queries.

Don Carlos. Your article shows talent, but could be improved. Try again.

H. E. You forgot to give the *numbers* marked in your chart. Call at our office with your chart, and we will answer your question.

——"What is the meaning of the expression so often used—viz., 'The child is father to the man?'" Answer: The child's genius and spirit will ripen into greater power and vigor in manhood; or, the child foreshadows what the man will be. The acorn, and not a chestnut, is father to the oak. It is a form of expression akin to "The wish was father to the thought."

——A Club Former will find a portrait and phrenological character of Charles Dickens in a future number of the "Phrenological Journal for 1857.

——A. J. L. How to cultivate Self-esteem, under the conditions you name, can not be described in a sentence or two. In general, we may say, *Use* the weak organ. For a full answer, and also how to regulate, restrain, and cultivate the whole mind, we refer you to our work, entitled "Education Complete."

——"Please inform me what are the requisite faculties to make a good architect, and also an engraver?" Answer: An architect requires Form, Size, Weight, Order, Calculation, Constructiveness, Comparison, Imitation, and Ideality. The engraver requires the same, with the exception of Calculation, which seeks to demonstrate every thing and thus stands in the way of working by the eye, and following the taste, as the engraver requires to do.

ADVERTISEMENTS.—In future, we do not intend to solicit miscellaneous advertisements for this Journal. A few that are appropriate, and of interest to our readers, will be admitted, but we shall not permit them to encroach upon space allotted to editorial matter. Advertisers are requested to make their announcements brief as possible.

DEFINITION OF THE FACULTIES AND THE TEMPERAMENTS.

DOMESTIC PROPENSITIES.

1. AMATIVENESS.—Conjugal love; the attachment of the sexes to each other, adapted to the continuance of the race. Abuse: Licentiousness and obscenity. Deficiency: Want of affection toward the opposite sex.

2. PHILOPROGENITIVENESS.—Parental love; fondness for pets, and the young and helpless generally, adapted to the infantile condition. Abuse: Excessive indulgence; idolizing and spoiling children by caresses. Deficiency: Neglect of the young.

3. ADHESIVENESS.—Friendship; love of company; disposition to associate. Adapted to man's requisition for society and concert of action. Abuse: Excessive fondness for company. Deficiency: Neglect of friends and society; the hermit disposition.

4. INHABITIVENESS.—Love of home; desire to live permanently in one place; adapted to the necessity of a home. Abuse: Prejudice against other countries. Deficiency: Continual roaming.

A. UNION FOR LIFE.—Connubial love; desire to pair; to unite for life; and to remain constantly with the loved one. Abuse: Excessive tendency of attachment. Deficiency: Wandering of the connubial affection.

5. CONTINUITY.—Ability to chain the thoughts and feelings, and dwell continually on one subject until it is completed. Abuse: Prolixity; tediously dwelling on a subject. Deficiency: Excessive fondness for variety; "too many irons in the fire."

SELFISH PROPENSITIES.

E. VITATIVENESS.—Love of life; youthful vigor even in advanced age. Abuse: Extreme tenacity to life; fear of death. Deficiency: Recklessness, and unnecessary exposure of life.

6. COMBATIVENESS.—Self-defense, resistance; the energetic go-a-head disposition. Abuse: A quick, fiery, excitable, fault-finding, contentious disposition. Deficiency: Cowardice.

7. DESTRUCTIVENESS.—Executiveness; propelling power; the exterminating feeling. Abuse: The malicious retaliating, revengeful disposition. Deficiency: Tameness; inefficiency.

8. ALIMENTIVENESS.—Appetite; desire for nutrition; enjoyment of food and drink. Abuse: Gluttony; gormandizing; drunkenness. Deficiency: Want of appetite; abstemiousness.

9. ACQUISITIVENESS.—Economy; disposition to save and accumulate property. Abuse: Avarice; theft, extreme selfishness. Deficiency: Prodigality; inability to appreciate the true value of property; lavishness and wastefulness.

10. SECRETIVENESS.—Policy; management. Abuse: Cunning; foxy; to lie low; keep dark; disguise. Deficiency: Want of tact; bluntness of expression.

11. CAUTIOUSNESS.—Prudence; carefulness; watchfulness; reasonable solicitude. Abuse: Fear; timidity; procrastination. Deficiency: Careless; heedless; reckless.

12. APPROBATIVENESS.—Affability; ambition; desire to be elevated and promoted. Abuse: Vanity; self-praise; and extreme sensitiveness. Deficiency: Indifference to public opinion, and disregard for personal appearance.

13. SELF-ESTEEM.—Dignity; manliness; love of liberty; nobleness; an aspiring disposition. Abuse: Extreme pride; arrogance; an aristocratic, domineering, repulsive spirit. Deficiency: Lack of self-respect and appreciation.

14. FIRMNESS.—Decision; stability; perseverance; unwillingness to yield; fortitude. Abuse: Obstinacy; willfulness; mulishness. Deficiency: Fickle-mindedness.

MORAL SENTIMENTS.

15. CONSCIENTIOUSNESS.—Justice; integrity; sense of duty, and of moral obligation. Abuse: Scrupulousness; self-condemnation; remorse; unjust censure. Deficiency: No penitence for sin, or compunction for having done wrong.

16. HOPE.—Expectation; anticipation; looking into the future with confidence of success. Abuse: Extravagant promises, and anticipations. Deficiency: Despondency; gloom; melancholy.

17. SPIRITUALITY.—Intuition; perception of the spiritual; wonder. Abuse: Belief in ghosts; witchcraft, and unreasonable isms. Deficiency: Lack of faith, incredulity, skepticism.

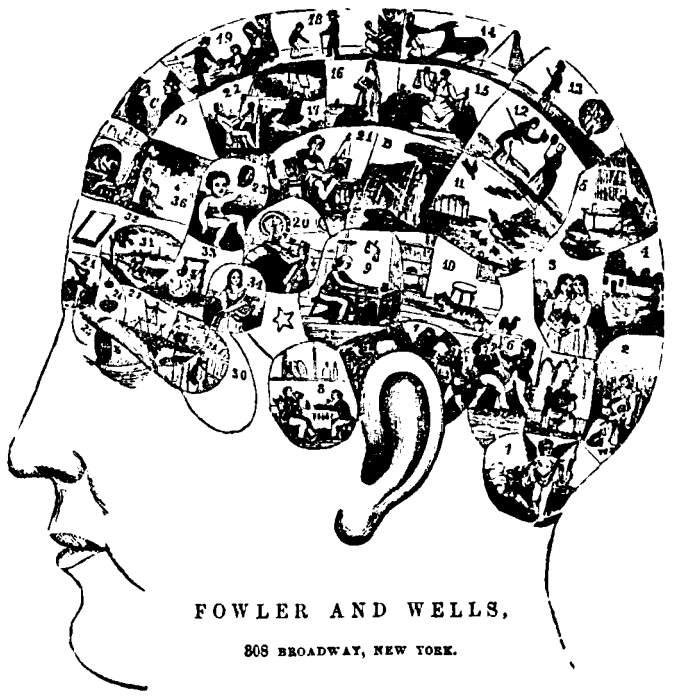
18. VENERATION.—Reverence; worship; adoration; respect for antiquity. Abuse: Idolatry; superstition; worship of idols. Deficiency: Disregard for things sacred; imprudence.

19. BENEVOLENCE.—Kindness; desire to do good; sympathy; philanthropy; disinterestedness. Abuse: Giving alms to the undeserving; too easily overcome by sympathy. Deficiency: Extreme selfishness; no regard for the distresses of others.

SEMI-INTELLECTUAL SENTIMENTS.

20. CONSTRUCTIVENESS.—Mechanical ingenuity; ability to use tools; construct and invent. Abuse: A loss of time and money in trying to invent perpetual motion. Deficiency: Inability to use tools or understand machinery; lack of skill.

21. IDEALITY.—Love of the perfect and beautiful; refinement; ecstasy; poetry. Abuse: A disgust even for the common duties of life. Deficiency: Roughness; want of taste or refinement.



FOWLER AND WELLS,

808 BROADWAY, NEW YORK.

B. SUBLIMITY.—Fondness for the grand and magnificent; the wild and romantic in nature, as Niagara Falls; mountain scenery. Abuse: Extravagant representations; fondness for tragedies. Deficiency: Views the terrific without pleasure or emotion.

22. IMITATION.—Power of imitating; copying; working after a pattern. Abuse: Mimicry; servile imitation. Deficiency: Inability to conform to the manners and customs of society.

23. MIRTHFULNESS.—Wit; fun; playfulness; ability to joke, and enjoy a hearty laugh. Abuse: Ridicule and sport of the infirmities and misfortunes of others. Deficiency: Gravity; indifference to all amusements.

INTELLECTUAL ORGANS.

OBSERVING AND KNOWING FACULTIES.

24. INDIVIDUALITY.—Ability to acquire knowledge by observation, and desire to see all things. Abuse: An insatiable desire to know all about other people's business; extreme inquisitiveness. Deficiency: A want of practical knowledge, and indisposition to notice external objects.

25. FORM.—Memory of the shapes, forms, faces; the configuration of all things; it enables us to readily notice resemblances; when fully developed, we seldom forget countenances. Deficiency: A poor memory of faces, shapes, etc.; not a good artist.

26. SIZE.—Ability to judge of size, length, breadth, height, depth, distance, and weight of bodies by their size; of measuring angles, etc. Deficiency: Unable to judge between small and large.

27. WEIGHT.—Gravity; ability to balance one's self, required by a marksman, horseman, or dancer; also, the ability to "carry a steady hand," and judge of perpendiculars. Abuse: Excessive desire to climb trees, or go aloft unnecessarily. Deficiency: Inability to keep one's balance; liability to stumble.

28. COLOR.—Judgment of the different shades, hues, and tints, in paintings; the rainbow, and all things possessing color, will be objects of interest. Abuse: Extravagantly fond of colors; a desire to dress with many colors. Deficiency: Inability to distinguish or appreciate colors, or their harmony.

29. ORDER.—Method; system; arrangement; neatness and convenience. Abuse: More nice than wise; spends too much time in fixing; greatly annoyed by disorder; old maidish. Deficiency: Slovenliness; carelessness about the arrangement of books, tools, papers, etc.; seldom knows where to find any thing.

30. CALCULATION.—Ability to reckon figures in the head; mental arithmetic; to add, subtract, divide, multiply; cast accounts and reckon figures. Abuse: A disposition to count every thing. Deficiency: Inability to understand numerical relations.

31. LOCALITY.—Recollection of places; the geographical faculty; desire to travel and see the world. Abuse: A roving, unsettled disposition. Deficiency: Inability to remember places; liability to get lost.

32. EVENTUALITY.—Memory of events; love of history, anecdotes, facts, items of all sorts; a kind of walking newspaper. Abuse: Constant story-telling, to the neglect of duties.

33. TIME.—Recollection of the lapse of time; day and date; ability to keep the time in music and dancing, and the step in walking; to be able to carry the time of day in the head. Abuse: Drumming with the feet and fingers. Deficiency: Inability to remember the time when things transpired; A poor memory of dates.

34. TUNE.—Love of music, and perception of harmony; giving a desire to compose music. Abuse: A continual singing, humming, or whistling, regardless of propriety. Deficiency: Inability to comprehend the charms of music.

35. LANGUAGE.—Ability to express our ideas verbally, and to use such words as will best express our meaning; memory of words. Abuse: Redundancy of words. Deficiency: Extreme hesitation in selecting appropriate language.

REFLECTIVE OR REASONING INTELLECT.

36. CAUSALITY.—Ability to reason and comprehend first principles; the why-and-wherefore faculty; originality. Abuse: Too much theory, without bringing the mind to a practical bearing: such a mind may become a philosopher, but is not practical.

37. COMPARISON.—Inductive reasoning; ability to classify and apply analogy to the discernment of principles; to generalize, compare, discriminate, illustrate; to draw correct inferences, etc. Abuse: Excessive criticism. Deficiency: To be unable to perceive the relation of one thing or subject to another.

C. HUMAN NATURE.—Discernment of human character; perception of the motives of strangers at the first interview. Abuse: Unjust suspicion; a disposition to treat all strangers as rogues. Deficiency: Misplaces confidence; is easily deceived.

D. AGREEABLENESS.—Blandness and persuasiveness of manners, expression, and address; pleasantness; insinuation; the faculty of saying even disagreeable things pleasantly. Abuse: Affection. Deficiency: Inability to make one's self agreeable.

TEMPERAMENT.

A knowledge of the temperaments is essential to all who would understand and apply Phrenology. We recognize three, as follows:

I. THE VITAL TEMPERAMENT, or the nourishing apparatus, embracing those internal organs contained within the trunk, which manufacture vitality, create and sustain animal life, and re-supply those energies, expended by every action of the brain, nerves, or muscles. This temperament is analogous to the Sanguine and Lymphatic temperaments.

II. THE MOTIVE APPARATUS, or the bones, muscles, tendons, etc., which gives physical strength, or bodily motion, and constitutes the frame-work of the body. This is analogous to the bilious temperament.

III. THE MENTAL APPARATUS, or nervous temperament, embracing the brain and nervous system, the exercise of which produces mind, thought, feeling, sensation, etc. (For a full description of these temperaments, and their effects on mind and character, see "Phrenology, Proved, Illustrated, and Applied.")

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Contents.

GEORGE STEPHENSON.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

IT is sometimes said that great inventions are the result of accident, as if they were not the offspring of genius. But it is a little singular that all these accidents should occur to men of peculiar talent and scope of mind. It may be accident which causes the suggestion, but it requires genius to understand that suggestion and adopt its teachings. Clowns in every age and country had seen the lid of the tea-kettle dance by the expansive force of steam, but it required the genius of a Watt to take the hint which it afforded and carry it into practice. Any person could navigate from Palos to St. Domingo, after a Columbus had traversed and charted the way. From the creation of the world to the eighteenth century, man has trembled before the lightning's flash, and Franklin was the first man who had the sagacity to believe in the feasibility, and the courage to try the experiment, of calling down that fiery bolt at his will. The chance of invention, therefore, seems always coupled with that other chance in the inventor, namely, genius. It surely was not education nor wide experience which taught George Stephenson to construct the locomotive, nor do we believe his experiences and habits of life were in the highest degree calculated to call out the requisite talent which was in the man; but he possessed the talent and understood the hints which circumstances gave, and in ripening those hints into practical realities, he built the locomotive. Within fifty years it has been so widely extended, that the iron track almost encircles the globe, and the locomotive whistle is heard from the northern glaciers of Russia to the vine-clad hills of Italy—the buffalo is startled from his wide prairie home, and the eagle is frightened from his solitary crag on the borders of civilization in the Western World by the terrific neighing and the thundering tread of the iron horse.

PORTRAIT OF GEORGE STEPHENSON,
THE FATHER OF RAILWAYS.

The portrait of Stephenson indicates unusual solidity and persistency of organization. He was eminently an iron man, hardy, stern—one who delighted in power, exactitude, and accuracy, rather than in grace and beauty. The forehead indicates excellent practical sense with large reasoning and inventive organs. The side and back head indicate courage, force of character, self-reliance, and strong social attachments, while the elevation of the cranium shows a moral, conscientious, religious, and philanthropic nature. Across the lower part of the forehead we see prominence and width, indicative of engineering talent, capacity as a draughtsman and mechanician, and Constructiveness and Imitation are prominently developed. The faculties which give steadiness and con-

stancy of thought, patient deliberation, respect for his own influence, and courage to think in a new track or sphere, are strongly marked. His biography, which we copy from Appleton's *Railway Guide*, will tell the reader what he did, and how well he exemplified the strong traits which his phrenology so conspicuously sets forth.

BIOGRAPHY.

The early life of George Stephenson affords a singular contrast to his subsequent history. Born in a small cottage, in the village of Wylam, on the banks of the Tyne, near Newcastle, the son of a colliery workman, he had early to labor for his share of the household bread. Heavy were the demands upon him. As soon as he was able to do any thing, we find him at plow, "from morn to noon, from noon to dewy eve," even when "too young to stride across the furrow." Then we see him picking bats and dross from the coal-heaps at twopence a day, when he was so young that he often hid himself when the overseer passed, lest he should be thought too little to earn his wages. Shortly after he entered his teens, he worked as brakeman on a tram-way, and subsequently became stoker to an engine on an estate of Lord Ravensworth, often having to rise to his duties at one and two o'clock in the morning, and work till a late hour at night. Thankful in the receipt of a wage of a shilling a day, he declared that he was "a man for life" when this amount was doubled.

He was still a stoker, but a thoughtful and observant one. And when, at length, an opportunity was afforded of displaying his abilities in some repairs which were required in the machine he tended, he clearly showed the native ingenuity which dwelt beneath his rough exterior. Yet his circumstances were far from cheering. In the year 1800, the scourge of war, with famine in its wake, was raging over Europe. Wages were low and food was dear, while the militia or the press-gang imperiled the occupation of the artisan; and we find George Stephenson seriously contemplating emigration to the New World, as a more fitting field for his labors. With a keen and painful recollection of the embarrassments of that period, he afterward remarked to one who was well acquainted with him: "You know the road from my house at Killingworth, to such a spot.—When I left home and came down that road, I wept, for I knew not where my lot would be cast."

As his prospects somewhat improved, he gave up the thought of emigration, and when he reached the age of twenty-two he married. In 1803, his only child, Robert, was born. With his increasing duties, the father became, if possible, still more industrious. He tried his hand at all kinds of work, and while he availed himself of every opportunity of personal improvement, he cut out clothes for the pitmen, taught the pitmen's wives, and made shoes for his poorer relatives.

Meanwhile, his powers of invention and contrivance had developed themselves in various ways, and had brought with them what may be fairly designated a local celebrity. So decided was his ability, and so great was the confidence Lord Ravensworth and the Killingworth owners had in him, that they supplied him with money to make a locomotive, and in the month of July, 1814, it was tried on a tram-way. "Yes," said Stephenson himself, in a speech which he delivered at the opening of the Newcastle and Darlington Railway, in June, 1844, "Yes, Lord Ravensworth and Co. were the first parties that would intrust me with money to make a locomotive engine. That engine was made thirty-two years ago. I said to my friends, that there was no limit to the speed of such an engine, provided the works could be made to stand. In this respect, great perfection has been reached, and, in consequence, a very high velocity has been attained. In what has been done under my management, the merit is only in part my own. I have been most ably assisted and seconded by my son. In the earlier period of my career, and when he was a little boy, I saw how deficient I was in education, and made up my mind that he should not labor under the same defect, but that I would put him to a good school, and give him a liberal training. I was, however, a poor man; and how do you think I managed? I betook myself to mending my neighbors' clocks and watches at night, after my daily labor was done; and thus I procured the means of educating my son. He became my assistant and my companion. He got an appointment as under reviewer, and at night we worked together at our engineering. I got leave to go to Killingworth to lay down a railway at Hetton, and next to Darlington; and after that I went to Liverpool, to plan a line to Manchester. I there pledged myself to attain a speed of ten miles an hour. I said I had no doubt the locomotive might be made to go much faster, but we had better be moderate at the beginning. The Directors said I was quite right; for if, when they went to Parliament, I talked of going at a greater rate than ten miles an hour, I would put a cross on the concern. It was not an easy task for me to keep the engine down to ten miles an hour; but it must be done, and I did my best. I had to place myself in that most unpleasant of all positions—the witness-box of a Parliamentary Committee. I could not find words to satisfy either the Committee or myself. Some one inquired if I were a foreigner, and another hinted that I was mad."

Strange as these statements may now appear, it was literally true that he was regarded as "of unsound mind." With this opinion of the engineer, many of the shareholders sympathized. They became alarmed at the "mad" scheme of the "Watt run wild;" and "in order," says a recent writer, "to prevent his no less mad steam-engines from being let loose upon their cherished horse-trot railway project, they got two 'eminent engineers' to act as commissioners of lunacy, and to report. The 'eminent engineers' accordingly investigated the subject, and in 'a very able document,' proved most clearly that Mr. Stephenson's project was practically and commercially inexpedient!"

But to return to Mr. Stephenson's simple and beautiful narrative. "I put up," he continued, with every rebuff, and went on with my plans, determined not to be put down. Assistance gradually increased—improvements were made—and to-day, a train which started from London in the morning, has brought me in the afternoon to my native soil, and enabled me to take my place in this room, and see around me many faces which I have great pleasure in looking upon."

Mr. Stephenson's connection with the Liverpool and Manchester Railway, to which reference has already been made, brought him into the front rank of the engineers of his day. He became an extensive locomotive manufacturer at Newcastle, a railway contractor, and a great colliery and iron-work owner, particularly at Clay Cross. It is recorded of him, that in reply to the inquiry of a lady, he said, in review of his past career: "Why, madam, they used to call me George Stephenson; I am now called George Stephenson, *Esquire*, of Tapton House, near Chesterfield. And further, let me say, that I have dined with princes, peers, and commoners, with persons of all classes, from the humblest to the highest. I have dined off a red-herring when seated in a hedge-bottom, and I have gone through the meanest drudgery. I have seen mankind in all its phases, and the conclusion I have arrived at is this—that if we were all stripped, there is not much difference." Mr. Stephenson died August, 1848.

THEOBALD MATHEW.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THE very excellent likeness of Father Mathew which we present to our readers, is from a daguerreotype which was taken of him when in the United States seven years ago, and gives a most accurate representation of his features and of his phrenology. He had a predominance of the vital temperament; was ardent, susceptible, and impulsive, yet smooth and even in the action of his mind. His was a feeling, sympathetical, rather than a sparkling and brilliant temperament, more favorable to emotion and practical talent than to profoundness of mind.

He had large social organs, which gave him great attachment to children and friends, and made him capable of conforming to others, and awaking very strong social attachments. These faculties, in conjunction with his large Benevolence, led him to sympathize deeply with mankind, and to labor earnestly through a long life to bless and benefit society. His sense of duty and feeling of moral obligation was strong. He was also cautious and guarded in conduct, yet hopeful and enterprising in spirit. He was somewhat wanting in Veneration; hence he was democratic in his feelings toward men, not much wedded to the customs and dogmas of the past, and consequently not afraid of innovation and reform.

He had unusual powers of observation, as will be seen by the prominence of his portrait above the root of the nose and all

along the eyebrows. He had great ability to collect information, commit to memory, recollect occurrences, and an excellent talent to communicate the same to others. His power to recollect and relate anecdotes and entertain company, and his perception of the qualities and uses of things were also great. These faculties enabled him to gain and apply knowledge with remarkable facility; to take hold of the common facts of life and perceive the wants and miseries of society, and to employ the means within his reach for the instruction and elevation of the people. The great height of his head from the eyes upward, indicates that benevolence was the crowning element of his character, and served as a modifier and director of all his powers. His temperament also was in harmony with the social and benevolent feelings, helping to promote benignity, sympathy, and kindness, and rendering him willing, and even glad, to serve in relieving human suffering and promoting happiness. The secret of his success in the cause of temperance, in calling around him and swaying greater crowds than any man in Europe has been able to do, not excepting O'Connell himself, lay, not so much in his forcible reasoning or enthusiastic eloquence, as in his ability to operate on the feelings and to awaken the sympathies of the people. Everybody felt that he was their friend, that he was disinterested, and that he was laboring for the good of mankind; and he thus awakened in others the same faculties for which he was so distinguished; hence his conquests were through the social, friendly, and moral feelings. His style was simple and unaffected, but direct, appropriate, and clear, yet urged with such an earnest affection and brotherly sympathy, that his influence was deep and wide-spread, and like a wave of love and goodness rolled over the land. His memory and his fame are thus planted in the best feelings of humanity.

BIOGRAPHY.

[This renowned apostle of Temperance, whose name is so well and widely known in Great Britain and America, died at Cork on 9th December.

We clip from the Dublin *Tablet* the following biographical sketch of Father Mathew, which will no doubt be read with an interest commensurate with the world-wide fame he acquired, by the important benefits which he conferred on mankind:]

As you sail up the Cove of Cork, a tower arrests your eye. It was built by a tradesman of that city in honor of the great Apostle of Temperance in Ireland—Father Mathew, a man whose name is known as far and wide as the English and the Irish tongues are spoken, but with whose history we are not all equally familiar.

Theobald Mathew was born in Thomastown, October 10, 1790. He lost his parents while yet a child, and was adopted by Lady Elizabeth Mathew, who placed him under the tuition of the late Reverend Denis O'Donnell. At the age of thirteen he was sent to the lay academy of Kilkenny, and seven years later removed to the College at Maynooth, to study for the priesthood. In 1814 he was ordained in Dublin, and sent on a mission to the poor of Cork, where he was indefatigable in the pulpit, and at the sick man's bedside; the time not occupied in the sacred duties he devoted to the poor, and to the management of the temporal concerns of his flock. His kind and smpathizing heart soon gained him the affection of all about him. Those who had no friends appointed him their executor, and for hundreds of such persons he willingly discharged that onerous office. For them he rejoiced "to spend and to be spent;" and every day widened his sphere of duty.

He was far from poor, yet his charities were only limited by his means. He purchased the Botanic Gardens at Cork as a cemetery, and opened it, not for Catholics alone, but for all denominations, allowing burial to the poor gratuitously, and devoting the fees received from the wealthier classes to the Cork Infirmary.

We need not here stop to tell our readers that the poor of Ireland are very poor, and that whisky is very cheap, and that if Irishmen have a fault it is that they have too great an affection for their national beverage. To this wide-spread love of whisky our countrymen owe half their troubles, public and private. Twenty years ago benevolent Irishmen saw that the moral plague was spreading rather than abating. The late Sir Michael O'Loghlen, who at that time was in parliament, endeavored to put down the vice by legislation. But he knew not the way to an Irishman's conscience; that way Father Mathew knew far better; he knew that it lay through their hearts and feelings. Some members of the Society of Friends and others who had formed a temperance association at Cork, came to Father Mathew and urged him to join their association, and to lend it the benefit of his active aid. "You have got the mission," they said; "it is a mission from God; do not reject it."

He could not refuse such an appeal. He felt that it was from God, and, like Saul of Tarsus, he obeyed the call. For a year and a half he labored, but without result. Such prospects would have disheartened a man who acted on other than the highest motives. At length the movement began; the huge mass of the populace began to perceive the motion, and gradually felt itself swayed along with it. The people began to renounce their accustomed beverage; first by tens, then by hundreds, and ere long by thousands. In the Horse Bazaar, at Cork, Father Mathew held his temperance meetings twice a week. The most obdurate drunkards enrolled their names. His fame began to travel along the banks of the Shannon; crowds flocked to his standard at Kilrush, and throughout Kerry and Limerick, till at last, in August, 1839, the long stifled ashes broke out into open flame. This was at Limerick, whither he had gone to preach for charity, at the request of the Bishop, Dr. Ryan, and where he received a communication from Mr. Fitzgerald, the Mayor of Limerick, entreating his intervention. The people no sooner heard that "Father Mathew" was in Limerick than they poured into the city in thousands. The streets were so crowded, and so great the rush of temperance postulants, that the iron railings opposite the houses where he was staying were carried away, and a number of persons thrown headlong into the Shannon. A cotemporary account says that "some of the Scots Greys, who attended to keep order, *were lifted, with their horses, from the ground*, and borne on by the rushing multitudes, who were so densely packed that some persons, cleverer than the rest, ran along quietly and securely on the heads and shoulders of the crowd."

To trace the progress of Father Mathew's triumphs over drunkenness would be impossible in the brief space that we can devote to this sketch. It is enough to state that nearly the same scene occurred at Waterford, Lismore, Ennis, Clonmel, Thurles, Cashel, Templemore, Castlecomer, and Parsonstown. At the latter place not merely were the police compelled to be on the spot to keep order, but the Rifles were stationed outside the chapel on bended knees, with their bayonets fixed and pointed, forming a barrier against the rushing multitude, while within and without, to keep the avenues and the passages clear, a troop of cavalry moved up and down in slow and measured pace, the voices of the crowd producing in the distance a deep indistinct sound, like the swelling murmur of the sea. "Within the vicarial residence," says the same account, "and in strong contrast to the stirring scene without, sat the mild, unassuming, but extraordinary man round whom had collected this display of martial pomp and numerical force."

To give our readers some idea of the extent of this extraordinary impulse communicated to the public mind by a single missionary, we may add the following statistics of Father Mathew's success: "In one day at Nenagh 20,000 persons took the pledge; at Galway, in two days, 100,000; at Loughrea, in two days, 80,000; and on the road to Portumna from 180,000 to 200,000 more. His least success seems to have been in Dublin, where his converts in five days numbered only 70,000 souls. There are few places of importance in Ireland which Father Mathew has not visited.

It is true that in our Irish brethren Father Mathew has had a warm-hearted, impulsive people to deal with, and that he might have labored without success for years on the colder hearts of our Saxon brethren. But yet Father Mathew accomplished a work which neither the terrors of the law nor the persuasions of parish priests could accomplish before his time. That work he did; and though, doubtless, there have been relapses in individuals, the gain is as permanent as it was striking. And it has not stood still. It has crossed the Channel; it has spread over England, France, and Germany, and even into the Scan

PORTRAIT OF THEOBALD MATHEW.

dinavian nations, whose northern winters render them more than ordinarily addicted to the use of ardent spirits. The impulse has extended even to America; and the success of Gough in the United States has been inferior only to that achieved by Father Mathew in Ireland. In 1844 Father Mathew visited England, and the enthusiasm with which he was received in London and other great cities, and the thousands who hastened to receive the pledge, testify equally to the need and progress of the remedy.

His labors have been most disinterested. By his efforts in the cause of temperance he well-nigh reduced to bankruptcy his nearest relative, a distiller in the south of Ireland. We wish we could add that Father Mathew has not, to some extent, ruined himself also by his benevolent exertions. His private resources, which at one time were large, were soon absorbed by the sacrifices which he was compelled to make in the cause of temperance He even became oppressed with debts, and we understand that a very large portion of the life pension of £300 a year, settled on him by her Majesty, is devoted to the payment of insurances on his life to an amount sufficient to secure his creditors. Statesmen of all creeds have acknowledged the merits of Father Mathew's services. The pence of the Irish poor, we fancy, would soon clear off Father Mathew's debts if an appeal was made to them in the proper way.

The Cork *Constitution*, since the death of Father Mathew, speaks of him as follows:

"His reputation was not Irish or English, but European and American. By multitudes in every land his name was spoken and his memory revered, and by tens of thousands will both be hallowed for resolutions inspired, and for benefits enjoyed. His motives, we believe, were single, his humanity genuine, and his benevolence great. Great, too, beyond example, was the resolution he wrought in the habits of a people, given beyond precedent to the excesses of "strong drink." He labored honestly and energetically, sparing neither health nor time, deterred by no difficulty, declining no fatigue, confronting with cheerfulness opposition, where he ought to have had co-operation, and persevering humbly and earnestly until obstinacy was overcome and credulity convinced, and until not a parish in the country could refuse to receive, as a benefactor, one whom it at first regarded as a cheat. For years he has been in a state of debility; for, apart from his amiability of disposition, his unassumingness of deportment, and his abstinence from participation in political or polemical contention, there is something melancholy in the visible day-by-day decay of power and faculties which but lately were instinct with life and energy, that disposes us to look with sympathizing eye on any on whom the afflicting hand has thus heavily been laid."

VALUE OF PHRENOLOGY TO BUSINESS MEN.

A GENTLEMEN under fifty years of age, from one of the large towns in Ohio, who called for an examination and written description of character, at our office, in December last, was described as possessing superior mechanical and business talent, and a much higher degree of general talent and character than falls to the lot of the majority of business men. His head measured twenty-four inches in circumference, and he had a physical constitution of great hardiness and endurance to support the brain. He was distinguished for his practical temperance, though he had naturally rather strong appetite and passions. After the examination he remarked to the following effect:

"I came to this country many years ago, and on the day of my landing at New York I met at the dock some friends who had resolved on visiting Mr. Fowler at his office to obtain phrenological examinations, and insisted that I should accompany them; and after they had been examined, they requested me to take the seat, which I did very reluctantly, never having previously submitted my head to a phrenological test, and knowing that I had many faults, was not disposed to permit them to be known to my friends. The examination was very faithful, and in some respects not very flattering. I was told that my Alimentiveness was strong, and required restraint. That my Self-Esteem was hardly large enough to give me sufficient confidence in myself. That I ought to engage in some large business, because I had mechanical talent and practical intellect, combined with force of character and perseverance, which would enable me to succeed. This encouraged me to try what I could do, and a new life seemed to open before me.

"I found my way to the town of my present residence with just six cents in my pocket, and engaged in business. And from that small beginning I have advanced in manufacturing until I do a business of over six hundred thousand dollars yearly. But I owe my success to Phrenology. It has assured me that I might hope for success on a large scale, and it has ever been at my elbow, as it were, whispering, 'Go forward, be not afraid.'

"But one great reason of my success, through the influence of Phrenology, has been my ability to judge of the character of those who were in my employment, and with whom I had occasion to transact business. For you must know, as soon as I had the means to procure the works, after my first examination, I bought Fowler's Phrenology, Combe's Lectures, and other phrenological books, and made myself, as far as possible, conversant with the subject, so that I could estimate character by the form of the head. Thus, for instance, I would encourage and cultivate a modest young man, whom I perceived possessed talent and high moral worth, and qualify him as soon as possible to take a responsible place in my business. One whose head indicated arrogance and ambition beyond his talent and integrity—who had a desire for responsible positions beyond what he was able to fill, I could understand him, and refrain from giving him power that he would not wield honestly or well. Moreover, I have employed the light this science has given me in governing and superintending my workmen and apprentices, and though my business is exceedingly large and complicated, I have been enabled to manage it with comparatively little friction, because I could select my assistants, and manage my employees in such a manner, that I have obtained the best of services with the utmost willingness and cheerfulness.

"I assure you I owe much to Phrenology, not only in regard to my pecuniary and business success, but also in respect to my own personal habits and the restraint and modification of my passions; for I have restricted my appetite to perfect obedience to the laws of Physiology, and enjoy the most uninterrupted health; and though able to command all the luxuries of life, I often content myself with a crust of corn-bread and a glass of water for a meal. Besides, I have been able to develop my intellect, and harmonize my moral nature on the basis of phrenological truth, so that my plane of life and enjoyment has been elevated very considerably."

SOUTH-WESTERN AFRICA,

AND ITS INHABITANTS.

A VERY interesting work has just been published by Dix, Edwards & Co., of this city, from the pen of C. J. Anderson, entitled "Lake Ngami; or, Explorations and Discoveries in South-Western Africa." We have been permitted by the publishers to copy several of its engravings, with sketches illustrative of the condition and habits of the people of Southern Africa, of whom so little is known to the reading world. We regret that our space does not allow us to present to our readers more extended descriptions of these people. The work is an octavo, of a size corresponding with that of Dr. Kane, and though it treats of sultry heat and tropical scenes, it is not an unfit companion to "Arctic Explorations," which treats of eternal winter. Nature kindly adapts her children to these excesses of heat and cold, but they of the extremes can not interchange habitations. Let us rejoice that we occupy a medium between these extremes, and can therefore endure both.

THE DAMARAS, MALE AND FEMALE.

THE DAMARAS, MALE AND FEMALE.—The temperament of the man indicates health and vigor, combined with a good degree of power. The face is not ill formed, and the forehead appears to be quite good. There is more of the perpendicular in this head than is generally the case in the African race. The head indicates too little Conscientiousness and Cautiousness. It appears to be narrow and sloping from the region of Firmness, while the head appears broad from ear to ear, indicating cruelty, deceit, dishonesty, and recklessness. Intellectually, we venture little in the assertion, that this man might be cultivated by education to a very considerable degree. There appears to be a good development of Calculation, Language, Comparison, and Causality.

The head of the woman, though mainly covered up, indicates but little development, except in the region of perception and memory. Of the history of this tribe we quote from the work before us:

"The Damaras, speaking generally, are an exceedingly fine race of men. Indeed, it is by no means unusual to meet with individuals six feet and some inches in height, and symmetrically proportioned withal. Their features are, besides, good and regular; and many might serve as perfect models of the human figure. Their air and carriage, moreover, is very graceful and expressive. But, though their outward appearance denotes great strength, they can by no means compare, in this respect, with even moderately strong Europeans. The complexion of these people is dark, though not entirely black; but great difference is observable in this respect. Their eyes are black, but the expression is rather soft. The women are often of the most delicate and symmetrical form, with full and rounded forms, and very small hands and feet. Nevertheless, from their precarious mode of life, and constant exposure to the sun, etc., any beauty they possess is soon lost; and, in a more advanced age, many become the most hideous of human beings. Both sexes are exceedingly filthy in their habits. Neither men nor women wear much clothing. Their habiliments consist merely of a skin or two of sheep or goats, with the hair on or off, which they wrap loosely round the waist, or throw across the shoulders. These skins, as with their own limbs, are besmeared with large quantities of red ochre and grease; and, with the wealthier classes, are ornamented with coarse iron and copper beads, of various size. Independently of the skins, the women wear a kind of bodice,

JONKER AFRIKANER.

made from thousands of little rounded pieces of ostrich egg-shells, strung on threads—seven or eight such strings being fastened together; but I am not sure that it is not more for ornament than real utility The headdress of the married woman is curious and highly picturesque, being not unlike a helmet in shape and general appearance. Woman in all nations seems fond of decoration, and the dusky daughter of sultry Africa is no exception.

"Few ornaments are worn by the men, who prefer seeing them on the persons of their wives and daughters. The women, when they can afford it, wear a profusion of iron and copper rings—those of gold or brass are held in little estimation—round their wrists and ankles. The weapons of the Damaras are the assegai, the kierie, and the bow and arrow; they have also a few guns. The head of the assegai consists of iron, and is usually kept well polished; being, moreover, of a soft texture, it is easily sharpened, or repaired, if out of order. The shaft, though, at times, also made of iron, is commonly of wood, the end being usually ornamented with a bushy ox-tail.

On account of its great breadth, the assegai is not well adapted for stabbing, and its weight is such that it can not be thrown to any considerable distance. This weapon, in short, is chiefly used instead of a knife, and, though rather an awkward substitute, it answers the purpose tolerably well. The kierie is a favorite weapon with the Damaras. They handle it with much adroitness, and kill birds and small quadrupeds with surprising dexterity. Most savage tribes in Southern Africa use this instrument with great advantage and effect. Thus, in speaking of the Matabili, Harris says: "They rarely miss a partridge or a guinea-fowl on the wing." In an experienced hand, the kierie becomes a most dangerous and effective weapon, as a single well-directed blow is sufficient to lay low the strongest man. The bow and arrow, on the other hand, though a constant companion, is not, with the Damaras, as effective as it ought to be. They are very superstitious, and swear by 'the tears of their mothers.' They steal without hesitation."

BAYEYE MAN AND WOMAN.

BAYEYE MAN AND WOMAN.—Here is a powerful frame, broad shoulders, and strong organization. A similar form of head to that of Afrikaner is seen in the man. He appears to have a retreating forehead, unlike the Damaras, with great predominance at the lower part like that of the American Indians, while the sidehead is very strongly developed, indicating great duplicity, selfishness, and severity, in combination with feeble moral organs and large Firmness. The ordinary African head, such as we find in the United States, and, indeed, the skulls of those which have come to us from Northern and Western Africa, are comparatively narrow and flattened on the sides; but here we have all the selfishness, treachery, and cruelty of the warlike tribes of North America, with much of the tact and intellectual sharpness also which belong to our aborigines.

"In person, feature, and complexion the Bayeye appear closely allied to the Ovambo and the Hill Damaras.

"The language of the Bayeye bears considerable resemblance to the Ovaherero; and has, moreover, some affinity with the dialects of the east coast, though two or three 'klicks' would seem to indicate a Hottentot origin.

"The Bayeye are much given to lying and pilfering, and are as suspicious as they are deceitful and thievish.

"The men, except when hunting and fishing, in which pursuits they show great activity, usually lead a very idle life at home. All the drudgery falls on the women, who till the ground, reap, and afterward cleanse and grind the corn, etc.

"They live in large round huts covered with matting made of rushes.

"The men have adopted, as in many other things, the dress of their conquerors, the Bechuanas, which consists simply of a piece of skin, broad in front, tied round the waist, with a tassel attached to it on each side falling down over the hips; and, in addition to this, they wear a skin, or light caross, which they accommodate to the body according to the state of the weather.

"The women dress very much like those of the Damaras, viz., with a short skin skirt, which, as well as their own persons (when they can afford it), is profusely bedecked with beads, and various brass, copper, and iron ornaments. But the cut will give a far better idea of the appearance, attire, etc., of these people, than can be conveyed in words.

"They derive their chief subsistence from the produce of the soil, which is fertile, yielding the necessaries of life in abundance, and with little labor.

"The Bayeye are fond of hunting; and, as the country abounds in game, the spoils of the chase contribute materially to the support of the people. They are, moreover, expert fishermen. They either strike the fish with a barbed spear, or, more commonly, capture them in nets."

JONKER AFRIKANER.—This is a very remarkable organization: a very broad, deep chest, and thick-set, stout-made man, with very strong vital apparatus, joined with a very large base of brain. If the reader will observe the exceeding width of the head through Acquisitiveness, Destructiveness, and Secretiveness, above and forward of the ears, he will readily perceive the excessive development of those organs. Such expansion of the sidehead we rarely find. The tophead appears to be low and contracted. The eye can readily trace the outline of the head, though it is partially covered, indicating that the moral organs are much less powerful than those which give selfishness, slyness, and cruelty. Benevolence is very low, while Destructiveness is excessive, which renders him destitute of that kindness and sympathy which so frequently distinguish the African race.

Jonker Afrikaner was a wily and treacherous robber-chieftain of the Namaqua tribe, who was callous to all the better feelings of our nature. Our travelers sent for him to make a treaty of friendship. They presented him with a splendid cocked hat and richly gilt uniform — a court dress, in fact, that had once probably adorned the person of some great man when paying his respects to majesty, and with which the African chief expressed himself highly gratified.

"Being desirous of obtaining a likeness of so famous a personage as Afrikaner, I requested him one day to put on this costume, and allow me to take his portrait. He good-naturedly consented to my solicitation, and on the following morning appeared duly appareled. We rather expected to have a laugh at him, since his gait and figure were somewhat unprepossessing; but we were disappointed. He marched up to his seat with as much ease and dignity as if he were familiar with the usage of courts."

OVAMBO MAN AND WOMAN.—In intellect we see nothing remarkable in his portrait; but his head is more amply developed in the moral region, particularly in Conscientiousness and Cautiousness, and less large above and about the ears. It does not run up to a peak in the center like the Bayeye, nor is it narrow and sloping like the Damaras, nor is it broad and low like the head of Afrikaner. The form and figure are rather good, indicating agility, sprightliness, and ease of action, while the form of the woman indicates smoothness, plumpness, and general harmony and

balance. Rather a favorable organization morally and physically is seen in the man, not unlike that of the Damaras in form, but with better moral, and not as good intellectual, developments.

"The features of the Ovambo women, though coarse, are not unpleasing. When young they possess very good figures. As they grow older, however, the symmetry gradually disappears, and they become exceedingly stout and ungainly. One of the causes of this is probably to be found in the heavy copper ornaments with which they load their wrists and ankles. Some of the ankle-rings must weigh as much as two or three pounds, and they have often a pair on each leg. Moreover, their necks, waists, and hips are almost hidden from view, by a profusion of shells, cowries, and beads of every size and color, which sometimes are rather prettily arranged. These ornaments, together with a narrow and soft piece of skin in front, and another behind of stout hide, constitute the *dress* of the Ovambo *ladies*. Another cause of their losing their good looks in comparatively early life, is the constant and severe labor they are obliged to undergo. In this land of industry, no one is allowed to be idle, and this is more especially the case with the females. Work begins at sunrise and ends at sunset.

"The hair of both men and women is short, crisp, and woolly. With the exception of the crown, which is always left untouched, the men often shave the head, which has the effect of magnifying the natural prominence of the hinder parts of it. The women, on the other hand, not satisfied with the gifts nature has bestowed upon them, resort, like the polished ladies of Europe, to artificial exaggerations. They besmear and stiffen the hair with cakes of grease and a vermilion-colored substance which, from being constantly added to and pressed upon it, gives to the upper part of the head a broad and flat look. The persons of the women are also profusely besmeared with grease and red ochre

OVAMBO MAN AND WOMAN.

"Besides earrings of beads or shells, the men display but few ornaments. With regard to clothing, both sexes are more scantily attired than the Damaras.

"The Ovambo, so far as came under our own observation, were strictly honest. Indeed, they appeared to entertain a great horror of theft; and said, that a man detected in pilfering would be brought to the king's residence, and there speared to death. In various parts of the country a kind of magistrate is appointed, whose duty is to report all misdemeanors. Without permission, the natives would not even *touch* any thing; and we could leave our camp free from the least apprehension of being plundered. As a proof of their honesty, I may mention, that, when we left the Ovambo country, the servants forgot some trifles; and such was the integrity of the people, that messengers actually came after us a very considerable distance to restore the articles left behind. In Damara and Namaqua-land, on the contrary, a traveler is in constant danger of being robbed; and, when stopping at a place, it is always necessary to keep the strictest watch on the movements of the inhabitants.

"But honesty was not only the good quality of this fine race of men. There was no pauperism in the country. Crippled and aged people, moreover, seemed to be carefully tended and nursed. What a contrast to their neighbors, the Damaras, who, when a man becomes old, and no longer able to shift for himself, carry him into the desert or the forest, where he soon falls a prey to wild beasts, or is left to perish on his own hearth! Nay, he is often knocked on the head, or otherwise put to death.

"The Ovambo are very national, and exceedingly proud of their native soil. They are offended when questioned as to the number of chiefs by whom they are ruled. 'We acknowledge only one king. But a Damara,' they would add, with a contemptuous smile, 'when possessed of a few cows, considers himself at once a chieftain.'

"The people have also very strong local attachments. At an after-period, while Mr. Galton was waiting at St. Helena for a ship to convey him to England, he was told—'That slaves were not exported from south of Benguela because they never thrived when taken away, but became home-sick, and died.'"

POWER OF BODY OVER MIND.

THE CONDITIONS OF THE PHYSICAL SYSTEM DETERMINE THE CAPACITY OF THE INTELLECTUAL AND MORAL.

BY CLAUDIUS.

[CONCLUDED FROM JANUARY NUMBER.]

VAST armies of children are almost ruined in body and mind every year by the dietetic habits which they are allowed, and, in too many instances, even *compelled*, to adopt. Troops of children, at the age of ten or twelve years, and sometimes even younger still, become as decided epicures, and as much attached to their favorite meats and drinks, as ever drunkard was attached to his bowl. They must have their tea and coffee, and in some cases even their wines and cigars, with as much regularity as they come to the table. I once rebuked a boy, twelve years old, for smoking, and advised him to quit the vile habit now, while he could. His reply would have come with a fitting grace from a veteran in vice—he said he had smoked so long now, that it would be hard quitting! Children grow up in the pools of intemperance, as poisonous plants spring up spontaneously in the beds of low, filthy marshes—and they naturally become idle, dissipated, degraded, and depraved, boiling over and fired up with passion, and fully prepared to tread in darkest paths of vice and infamy. It would be contrary to all the analogies of nature, that bodies thus loathsome and depraved should be the habitations of minds purified and refined. Filthy hovels are only fit habitations for filthy animals and crawling reptiles; and

there they instinctively take shelter—there they seek refuge and congregate. Lizards, toads, snails, and disgusting reptiles seek the most noisome retreats. So in degraded and filthy bodies, made so by dissipation, idleness, and transgression, spring up into rank and luxuriant growth all the vile and dangerous passions that poison, and wither, and deface, and blast, and ruin. There is a revolting and fearful affinity between such polluted soil and such polluted fruit. *Purity and perfection of body are essential to purity and perfection of mind.*

If this proposition is admitted, it follows that the conditions of the body are an object of primary importance. The means by which it may be improved and refined can not be safely regarded with that reckless indifference so often manifested and openly professed. It becomes a problem of incalculable importance, how the conditions of the *body* may be modified so as to produce the highest degree of permanent usefulness as well as intellectual and moral excellence. This, indeed, is the true science of life. And it has been well said by Dr. Metcalf, that "life is the problem of problems, the solution of which would clear up a thousand other mysteries, and banish innumerable errors from the pages of science. And it may be asserted with confidence, that whoever is without faith in the power of well-directed effort to solve it, will never accomplish much toward enlarging the empire of man over the numerous evils by which he is surrounded. A complete knowledge of this subject would do more toward elevating the condition of mankind, than the power of transmuting the baser metals into gold, or even charcoal into the precious diamond; for all the riches of earth are not to be compared with *health*." It is not because the changeful and decaying particles of the body are in themselves so valuable, but because through their combination our happiness and knowledge in this life are derived. The body is the *thing*, so to speak, which the mind uses to secure its knowledge and happiness.

This view of the conditions and capacity of mind opens before the philanthropist an immense, uncultivated territory, into which he is invited to enter and labor with tireless diligence. He need not be told, that it is useless to struggle for the elevation and improvement of generations yet to come. He need not be told, that life is all filled and overflowing with accidents, nor that every thing transpires according to the immutable, changeless decrees of Fate. He need not be told, that his kind and benignant heavenly Father makes blind men, deaf men, mutes, cripples, idiots, and maniacs. He need not be told, that the pathway of life is so completely hemmed in with special providences, that it is useless to rely upon personal effort and obedience to the laws of existence. He need not be told, that mind is a thing of accident, and that God is just as pleased with the birth of a fool as with the birth of a Newton. To all the silly teachers of such vile doctrines he will say, "Get thee behind me, Satan." Such false philosophy is the offspring of disobedience, and was originally intended as a mere apology for transgression. This is a wholesale, but most unjust and irreverent method of charging the results of man's reckless folly and crime upon Him who never errs—who never has, who never will, commit a single mistake. It is the duty of man so to live as not to involve himself in trouble, nor entail wretchedness and ruin upon the children who are to succeed him upon the theater of life. For more than fifty centuries, the fearful deluge of sin, sorrow, and misery has dashed its furious waves over the great family of man—and the world has laid it all to the great and infinite God! This has been the popular blasphemy of mankind for ages!

When we look at the doctrines that have been promulgated for many hundreds of years, either directly, or by neglecting to teach the contrary, it is no wonder that the world has abounded with suffering and crime. Vain is it to preach to men obedience in the morning, and give them unbridled license to transgression in the evening. Vain is it to talk to them of the exercise of abstract *faith*, and of the cultivation of their moral and religious feelings, and never utter a single syllable of condemnation against their continual violations of the laws of their *physical* constitutions, or point out the way of happiness through obedience to physical laws. The glutton can no more serve God acceptably than the adulterer, the drunkard, the liar, the robber, or pirate.

Gluttony is a great and desolating evil—a form of sin taught to children so early, that they never learn the value of simplicity and temperance in diet. They are stuffed, and surfeited, and bloated, and their appetites perverted, long before they leave their cradles and venture into the streets alone. They are eating at all times of the day, and nearly every hour of the night. If a child wakes from unquiet slumber, feeling feverish and fretful, the tender-hearted mother thinks it must have something to eat to hush its cries. If it stumbles over a chair, it must be fed with a cluster of raisins to keep it quiet. If it learns to count five or ten, or to say A or B, or tell who was the first man and woman, and how old Methuselah was when he died, a rich piece of minced pie or fruit-cake is the welcome reward. His appetite increases with years—he goes out into the depraved word, is invited into fashionable society, eats, drinks, overtasks his digestive organs, robs the brain of its energies, becomes a gross sensualist, transmits his own rank and beastly appetite to his children, and finally dies—having all along defrauded his mind by debasing his body, and having the brutal consolation, that he has had his full share of animal enjoyments.

Against these continued and oft-repeated violations of the laws of life the pulpit too seldom thunders its solemn and impressive warnings. It does indeed cry out, and spare not, against the sin of tippling and drunkenness—and so far so good—but against over-eating, over-working, over-sleeping, or sleeping too little, over-dressing, etc., etc., all of which, or any of which, prevents the mind's sweet communion with God, scarce a single warning is ever uttered. And yet attention, strict attention to these subjects must be given, or the mind is but poorly prepared to obey God's moral law. Adam's original sin, as it is called, though it were a hundred times more aggravating than the Scriptural account of it, compared with *our* crimes against God's laws, was like mole-hills at the foot of the Andes.

Behold the vast armies of dyspeptic young men and women in this country! probably ten dyspeptics to one drunkard! all made so by their long-continued violations of the laws of life. They are but little better qualified for usefulness, and for pure and fervent devotion to their Maker, than the man who habitually drinks, and occasionally plunges into the filth of the gutter. When did the pulpit, except in a few recent and honorable exceptions, ever sound its notes of warning against this mammoth evil? this evil that uproots so much happiness, ruins so many minds and

bodies, and plunges so many of its wretched victims into early graves? How many churches are warned by their pastors against the disgusting sin of gluttony, and against all those dangerous habits that are nearly certain to bring on the dyspepsia, with all its nameless concomitant evils? The Bible thunders forth its alarms with an emphasis against this sin, ranking it with drunkenness, and pronounces upon it the same fearful woes: "Be not among wine-bibbers, among riotous eaters of flesh; for the DRUNKARD and the GLUTTON shall come to poverty." *

The whole civilized world, and especially the evangelical ministry, long since waked up to a full sense of the terribly desolating evils of *drunkenness;* but it is slumbering and yawning over the sin of gluttony, as though it were not rebuked in the Bible, and as though mind had no connection with matter. Phrenology has called attention to this subject, and its reproofs shall be heard. The world is already slowly, but surely, and with unfaltering tread, marching up to that point when dyspepsia and other diseases arising from gluttony will be regarded with the same degree of disapprobation as drunkenness. Its debilitating and prostrating influences upon the mind will be better known than in years gone by. Among the many excellent things said by Horace Mann, he never uttered a truer sentiment than when he said, that "Lying lips are no more an abomination in the sight of God than a dyspeptic stomach." How can a man think clearly and vigorously, and worship his Creator with pleasure and acceptably, when the health of the appetite is destroyed, and a resistless, morbid craving has taken its place?—when sickness, headache, and fevers have become his constant companions?—when the bowels are habitually disordered, feet constantly cold, the circulation irregular, the whole system afflicted with general weakness and debility, and morning, noon, and evening haunted with all the excruciating horrors of extreme nervous excitability, and mental peevishness and irritability? These are evils that disqualify the victim for happiness and usefulness, either in the church or out of it. Dyspepsia is the father of a vast host of kindred abominations. It is mowing down thousands and thousands every year, and blasting and destroying the best minds in the land.

* Prov. xxiii. 21, 22.

Oh, ye Christians, and Christian ministers, of every name and denomination! whom your Divine Master has pronounced to be the salt of the earth; in the name of science; in the name of all that is valuable in your holy religion; and in behalf of the present, as well as the generations to come, I adjure you to wake up to this subject! Look well to the welfare of your *bodies*, if you would promote the welfare of your minds. "To be a *perfect* man," as has been well said by an able writer, "it is necessary to have a perfect organization, impressed by the perfection of education and of circumstances;" and, it might be added, this organization must be guarded and protected by those habits of life consistent with its permanent welfare.

The true knowledge of the mind's dependence upon the conditions of the physical system naturally bring us to a sense of our true responsibility. Drunkenness is by no means the only great and crying sin of the land. We see that what we eat changes the conditions of the body, and consequently the mind, quite as much as what we drink. If, however, a man dies from the intemperate use of brandy, he is said, in popular parlance, to have committed suicide—killed himself. The surviving wife and children are pointed at as the disgraced survivors of a drunken husband and father. The cause of his untimely death is never alluded to in the family circle—or if it is, the cheeks of all are crimsoned with the blush of shame. But if instead of the death of the drunkard, that husband and father dies the death of the *glutton*—preliminary to which he overloads an already jaded and disordered stomach with unripe fruit, green vegetables, fried oysters, lobster-salad, rich fruit-cake, ice-cream, etc., the calamity is christened "one of the special, inscrutable dispensations of Divine Providence," especially if he is a member of a wealthy, fashionable, aristocratic circle of society. Then the mourners share largely in the tender sympathies of thousands of "the best people in town." If in a paroxysm of *delirium tremens*, brought on by long and excessive use of ardent spirits, a man cuts his throat with a razor, or murders his family, at the bar of public opinion he is held morally responsible for the awful crimes he has committed. But if he kills himself in the most fashionable and approved style with dyspepsia, or induces insanity by the gratification of a self-created, morbid appetite in the use of unwholesome food, taken at improper hours, and in intemperate quantities, the phenomenon is said to be one of the deep and unfathomable mysteries of the Divine Mind! Our Maker does not believe a word of it! not one word of it! though most solemnly asserted by him over whose shoulders is spread the sacerdotal mantle!

It is very customary with all families in this country who feel able to afford it, to make our holidays seasons of feasting and dissipation. True, the champagne and brandy bottles are banished from the sideboard—but the geese, and turkeys, and ducks, and roast pigs, rich pastry, and fruit-cake, quite as depraving and debilitating, have taken their place. This kind of dissipation has the advantage of being sanctioned by the very highest modern ecclesiastical authority and practice, and the people suffer from its effects on their health and morals quite as seriously as they would from the same amount of indulgence not rendered respectable by the indorsement of the best society. We need not marvel that death is annually mowing down his millions of youthful victims. We may cease to wonder that all our graveyards and cemeteries are filled with infant tombs. It has been said, that "death loves a shining mark." In so few words, a more slanderous imputation against the goodness of God was never uttered. He is not pleased with so much sickness, so much suffering, and so much early death. He is *dis*pleased with all this sad wreck of human happiness. It is all the terrible retribution of violated law. The jails, and penitentiaries, prison-houses, and the gallows, all over the land, are no more the sad mementoes of man's sinfulness and depravity, than our deaf and dumb, blind and lunatic asylums, insane hospitals, hospitals for the sick, and idiotic retreats, scattered over nearly every State of this Union. Does God wantonly inflict these legions of woes upon the suffering children of our race? I tell you *nay! we* are the murderers of our own happiness and welfare. Every tear of sorrow that was ever shed—every sigh that was ever heaved—every groan that was ever uttered—and every sensation of pain that was ever experienced, have all been the sad results of violated law. But as long as the true relations of our minds to our bodies, and of our bodies to the external world, and the dependence of the one upon the other, are unknown and

denied in the schools of morals and religion, so long will man blasphemously charge the results of his own folly and ignorance upon his heavenly Father—and so long will the world, with its wretched millions, move on in its mournful pilgrimage of depravity and crime. Man never will reform, until he admits his guilt. He never will essentially improve, until he confesses *himself* to be the parent of all his woes, and recognizes his ability to obey the laws of his God, and thus avoid their penalties. When that conviction shall become universal, the moral aspect of the universe shall be changed! A second Eden shall dawn upon the world, and earth shall again be made radiant with primeval innocence and beauty.

STAY IN THE COUNTRY.

No greater error can exist in the minds of young men—when business becomes dull at home, or they have a vague desire to go somewhere and try to do something very smart—than to rush to great cities for employment. They think that such a vast amount of work as there is to do in a city, and such an innumerable number of situations as are to be filled, they surely can find a place without trouble, either in a laborious or genteel department; and not only so, but that they can take their choice among many.

In respect to the amount of work to be done and the positions to be filled, their suppositions are correct; but to find a vacancy in either is not easy. The very fact that everybody thinks the city is the place to find employment, sends applicants from every point of the compass, and this idea brings several persons for every vacant place.

There are several reasons why it is difficult for a stranger, unaccustomed to city life, to obtain employment. In the first place, a person acquainted with the city can render more efficient service, at first, than a stranger; besides, if a place becomes vacant in a store or shop where there are other persons employed, it is natural that these should prefer to have the place filled by an acquaintance. Employers also would prefer one that comes indorsed by an old hand, and it is not uncommon for a person, when leaving a situation, to recommend a successor—some relative, perhaps, or old friend. It rarely happens that employers are obliged to take on strangers without some person in their employ, or some person connected with their family, recommending and indorsing the applicant. This gives better security for faithful service and more trustworthy conduct than exists in the case of utter strangers; and though the stranger might be the better man, as to talent, and worth, and faithfulness, still the employer, anxious to supply the want of help as soon as may be, prefers to take the one well recommended, rather than to consume time and patience to try experiments with the man from the country.

It often happens that new and very valuable recruits in the departments of business in the city come from the country, but do so on the recommendation of their relatives or friends in the city, so that a fresh supply of country health and country honesty are available to employers and to the business world, through those who are in their service and were originally from the rural districts.

Another reason why places in the city are not so easily obtained by persons from abroad is, the immense amount of foreign immigration which is every week poured upon our shores. These persons are to be sent to the poor-house and there supported at public charge, or to be occupied in various pursuits in the city, where they can earn their living. Sometimes as many as ten thousand in a week are landed in the single city of New York. Almost all these people have relatives, who will of course use their influence with their acquaintances to procure situations for the new-comers. In most places they are obliged to take the lowest positions; but this has a tendency to lift into higher places those who have had more experience.

The Commissioners of Emigration, also, take means to distribute this increase of population as far as practicable into industrial channels, to keep them out of the almshouse; and employers wishing for cheap help apply for these people, and in many instances drive their older help, who can earn and have been clamoring for higher wages, into the streets, to seek new situations; and, as they can give recommendation, they soon find employment at better wages.

Now, when all these causes are continually and persistently at work in every lane and corner, shop and mansion, of the great metropolis, is it not the height of folly for a young farmer, perhaps two hundred miles in the country, to leave his home with just money enough to reach the city and to pay his board for a week, in quest of a situation, without a soul knowing him and without a line to recommend him to any body in it.

Hardly a day passes that one or more of these disappointed persons do not call upon us, begging for anything to do to pay their board until they can find something better; or soliciting us to help them obtain a situation, or to lend them money to get back, at the very cheapest rate, to their friends in the country. We adjure them to stay on their farms—study how they may increase the products of their homesteads—go to raising fruit—make a garden of the old farm—go West and take up new ones—anything rather than abandon it with the vain hope of coming to the city and making a fortune. For every fortune made in the city there are hundreds of bankrupts; and for every individual who achieves high success and prosperity, there are ten at least who merely keep soul and body together.

We close, as we began, by saying to young men: "*Stay in the Country.*"

THE PAST AND FUTURE OF THE PHRENOLOGICAL JOURNAL;

OR, WHAT HAS BEEN LIKED, AND WHAT WOULD BE LIKED.

It is usually, we believe, accounted a great advantage to have a clergyman *well acquainted* with the mental, moral, and religious condition of those whom he addresses weekly. An acquaintance with his audience in these respects is, indeed, absolutely necessary, in a greater or less degree, in order to his accomplishing any thing like a proper adaptation of his teachings to the capacities, wants, and peculiarities of all kinds, of those whose best interests he is bound to promote. Without some such acquaintance he can not "rightly divide the word of truth," nor give to each a portion in good season; without it, he can not make his teachings, admonitions, and ministrations exactly appropriate to those whom he addresses; and without it, he must often shoot his arrows so that they can never reach the minds and hearts which they may have been intended to reach.

This acquaintance with the audience which he addresses, so important to the clergyman in enabling him to adapt his teachings to the character, condition, and circumstances of his hearers, has sometimes suggested the thought, that if an editor could in any way obtain a similar knowledge of the mental whereabouts of his readers, it might be made use of so as to make his labors both more exactly adapted to their wants and their wishes, and more acceptable or more highly appreciated. If an editor could summon up before him, when he is writing, or wondering in much perplexity what he can write about with the highest pros-

pect of usefulness, an exact picture of the mental tastes, prejudices, attainments, imperfections, longings, wants, and cravings of his readers, and divide them, according to their predominating peculiarities, into certain classes, such an acquaintance with his readers could be certainly made to contribute very considerably to his *effectiveness* in accomplishing the aims and objects he might have in view, whatever these might be.

If an acquaintance of this kind should be deemed desirable on the part of any editor, the most effectual method of promoting it would be through the medium of a free and familiar correspondence of the readers of a paper with its editor. So far as any of his readers speak out their minds freely, frankly, and earnestly, so far they are furnishing him with a portraiture of their minds, which will enable him more fully to understand the characteristics of those with whom he has to do. Presuming that the editors of this Journal would like to be made acquainted with as many of their readers, in their mental aspect, as possible, and that they would be pleased to be furnished with some glimpses at the thoughts of their readers, and especially at such thoughts as arise in their minds when perusing the contents of the Journal which are prepared for their benefit with much labor, care, and solicitude, we have concluded to do a little toward drawing such a portrait, and furnishing such glimpses into the mental interiors, of a portion at least, of the readers of THE PHRENOLOGICAL JOURNAL. We have had access to some letters which were written by two of the readers of this Journal, and by the help of these, and a recollection of our own impressions when perusing the same articles, we hope to be able to give some tolerably fair representations of how the contents of the Journal have been relished for some months past, what impressions they have made or deepened, what suggestions they have originated, and what longings for further information they have kindled. In this way, we think, we may be doing some service both to the conductors and the readers of this Journal, setting forth to the former some demonstration of the importance of reporting themselves, and telling what they think or what they would like to be informed about, and furnishing to the latter and their corps of contributors some hints as to the most acceptable or useful articles in the past, and as to what is most wanted or most likely to be acceptable in the future.

Before proceeding to draw this portraiture of three minds, we deem it proper to state how access was obtained to the thoughts of two of these three, as a hint may be thereby furnished to those philanthropic persons who would rejoice to do some good in the world, and to those who may have promising young persons among their relatives or acquaintances whom they would like to benefit, by furnishing them with useful reading, or by encouraging them to think for themselves. A gentleman of our acquaintance having a young friend, who had gone through the ordinary curriculum of a high school and college education with much honor, wished to attract his attention to the subject of Phrenology, and to draw out his thoughts upon the sundry subjects coming under that head, which might be treated of in THE PHRENOLOGICAL JOURNAL. For this purpose he ordered the Journal to be sent to his young friend's address, requesting him, if at all anxious to reciprocate the favor, to furnish a letter after reading each number, stating freely just what he might think in regard to such articles as might specially attract his attention. He told his young friend that he wished to know what his "thinks-I-to-myself" was in regard to this and the other of the articles which he might read with particular interest, and promised him in return a letter each month, giving his opinion both of the original articles and of the comments his young friend might make thereon. In this way originated twenty-four quite interesting epistles, with the reading of which we have been privileged, and from which we are permitted to quote whatever may be suitable to our present purpose. Might not a similar correspondence and intercourse be carried on between many other minds, with much benefit to the younger one, or to both? And might not distant friends often give greater interest and utility to their correspondence by submitting to each other their thoughts in regard to some of the matters treated of in the Journal?

For the present, we must content ourselves with reporting some of the thoughts and remarks which have been elicited, in some of the three readers referred to, by the contents of the number of the Journal for December, 1856.

With reference to the observations made in the first article in that number—"Valedictory"—on the *utility* of Phrenology, the young gentleman, whose college studies had embraced, as usual, a course of lectures and recitations in Mental and Moral Philosophy, remarks, that the longer he reads THE PHRENOLOGICAL JOURNAL, and other writings upon the same subject, *the more heartily* he can subscribe to every assertion which is made in behalf of the claims of Phrenology to be considered a science of the *very highest utility*. He says that he is now astonished how a man, apparently so candid and so open to conviction as the Professor under whom he had studied Mental Philosophy, could be so submissive to the current of conservative prejudices as to utterly *ignore* the science, the claims, and *even the very name* of Phrenology. For himself, he says, he can most sincerely say that, like Pres. Horace Mann, he must declare himself a hundred times more indebted to Phrenology for clear, satisfactory, and practically useful ideas as to the faculties of the human mind, than to all the metaphysical lectures he ever heard, or to all the works on intellectual philosophy which he ever read.

In relation to the article—"Impediments to Education"—in the same number, all three of your readers referred to are unanimous in the opinion that the evils therein exposed are *real* evils, and evils of *immense magnitude*, leading as they do to an unthought-of amount of disease, ill-health, inefficiency, suffering, and death. We agree in thinking that this article, if *well considered* by parents, and by those who wish to promote the welfare of the young and of the country generally, would lead them to withhold their patronage from schools and colleges, where so many influences leading to debasement and destruction, physical and moral, are allowed to operate on the young without let or hindrance. We agree that the dangers and exposures of college life are more than a counterbalance for all its advantages; and as parents and patriots, we feel it our *duty* to protest against these educational evils until they shall be taken out of the way. More anon.

A TOBACCO WORM CONVERTED.

EDITORS PHRENOLOGICAL JOURNAL:—Your correspondent who wrote "Confessions of a Tobacco Chewer" has so aroused my reason and conscience in regard to the tobacco question, that I can bear it no longer. I have been one of the greatest slaves to the "weed" that ever used it. I have smoked for eight or nine years, and the desire for the stimulus has gradually increased upon me. Like the writer of the "Confessions," I, too, always expected to quit the use of tobacco *some time*, but did not know when. For the last three years I have been anxiously looking for something to present itself by which I could be able to break the fetters and be a free man once more, and I believe the "Confessions" have furnished the occasion, and that it is "now or never." If I allow this resolution to die away, I fear I shall never be able to nurse up such a strong determination again. Yours, etc., J. P.

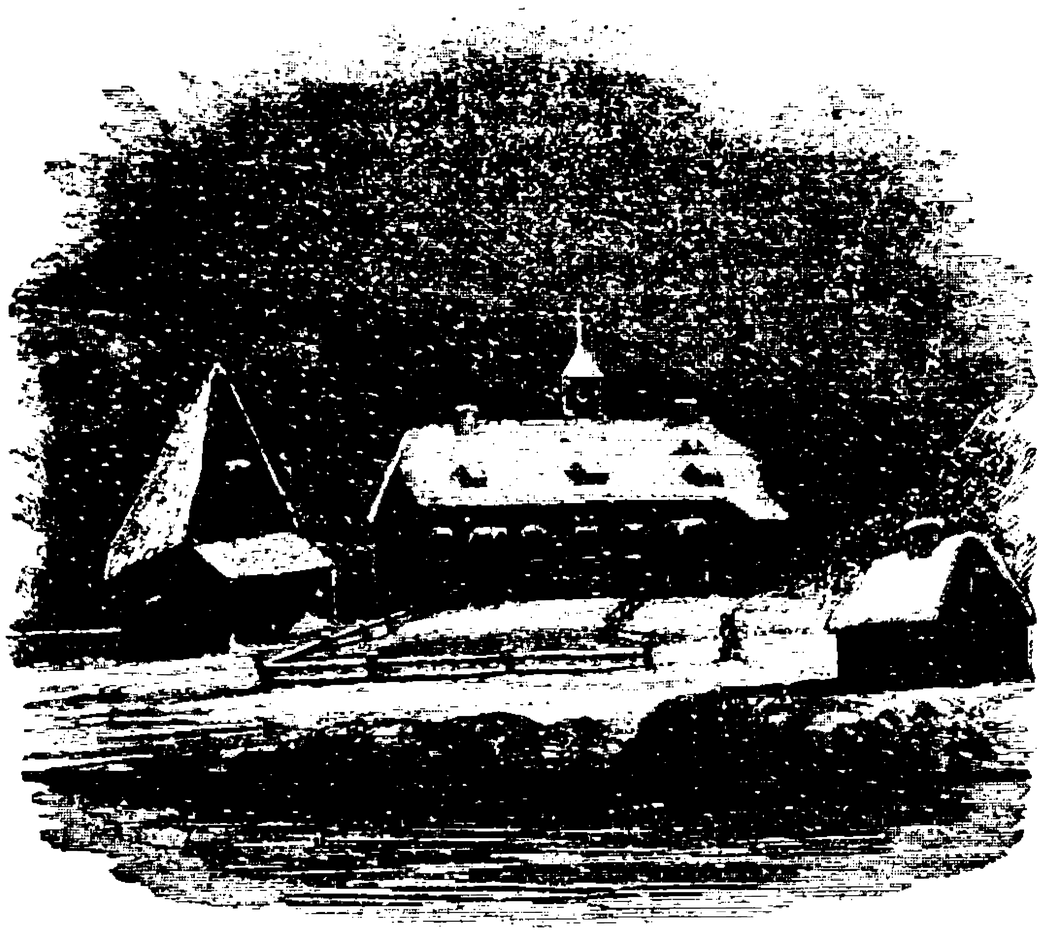
The above is one of many cheering words received respecting the good effects of the "Confessions" aforesaid. The narrative is told so to the life, that few slaves of the habit will fail to read some portion of their own history in it. We have been solicited to bring out the "Confessions of a Tobacco Chewer" in a small pocket pamphlet, suitable for dissemination, to cost perhaps $5 a hundred for circulation. Shall we do it? If so, how many copies will our friends order?

THE PHRENOLOGIST AND THE LOVERS.—In the course of Dr. Andrew Combe's residence in Paris, M. S—— (a foreign friend) introduced to his daughter a lover whom he regarded as worthy to receive her hand and to inherit his fortune; but unfortunately for the old gentleman's choice, the young lady had already found a lover for herself, to whom she was warmly attached; and as she had taken her mother into her confidence, she now appealed to her for support. The mother, after seeing both suitors, greatly preferred Eugenie's choice; but the father's friend held a superior social position to that of his rival, and was, therefore, strongly supported by the father. During Dr. Combe's visit to the family, they had frequently been struck by the acute and correct descriptions which, with the aid of Phrenology, he gave them of the talents and dispositions of individuals whom he met in their circle, and whom they knew intimately; and as both parents loved Eugenie dearly, and aimed only at her happiness, they took him into their counsels, and asked him to examine the heads of the two lovers, and to advise them honestly and confidentially which was the superior man. He did so, and reported that the father's friend was by nature selfish, cunning, and ambitious, while Eugenie's choice, in whom a good development of the intellectual was united to a large development of the moral organs, evidently was the higher natural character of the two. The father having, it is believed, subsequently discovered the true character of his candidate, yielded; and in the course of time Eugenie and her lover were married.

ARCTIC LIFE AND SCENERY.

[SECOND ARTICLE.]

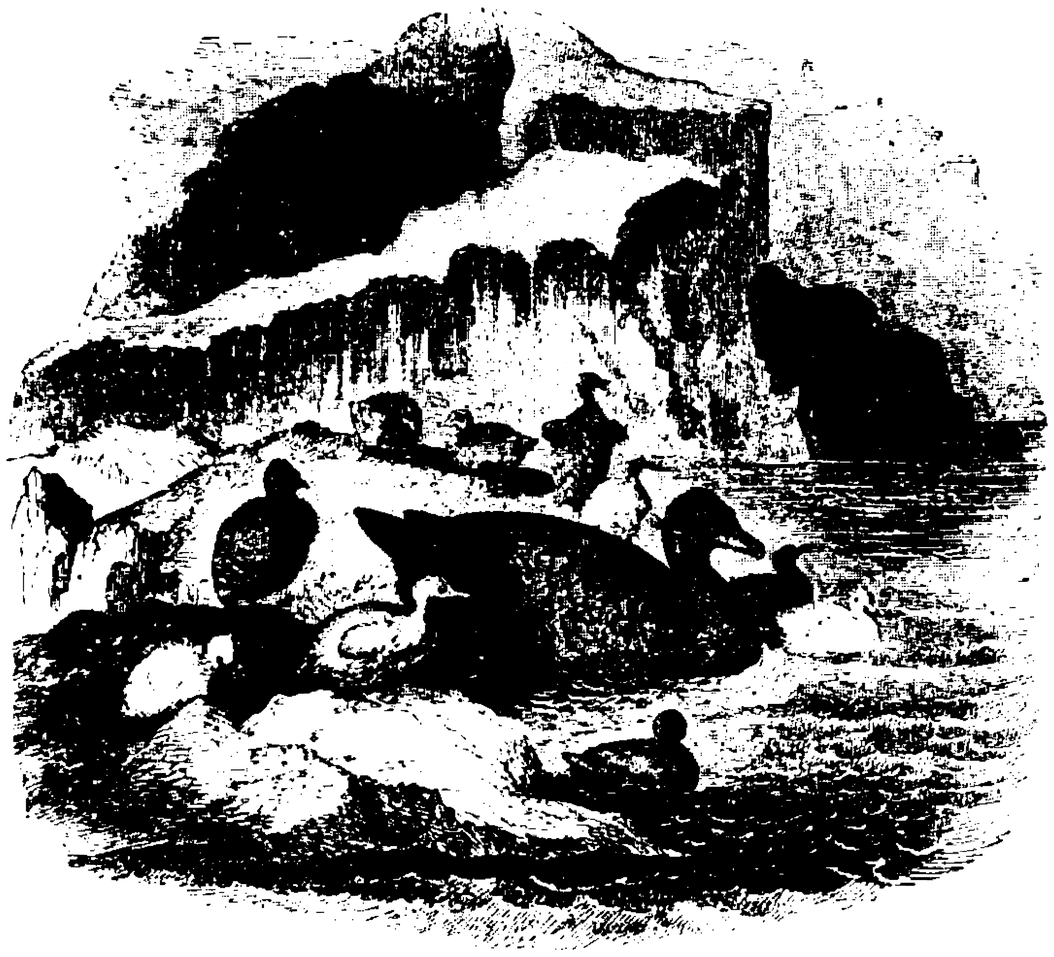
OUR article in the January number on Dr. Kane and his Arctic Explorations has met with such general approval among our readers, that we are induced to give another installment from this most interesting topic. We are permitted by the publishers to use several of the spirited engravings from Dr. Kane's work—"Arctic Explorations"—with which to illustrate this article; and so perfectly have the several subjects been portrayed by



MORAVIAN SETTLEMENT.

the artist, that very little letter-press explanation is necessary to make them clear and effective. Those who would enjoy a view of many fine steel engravings of the Arctic regions, with numerous wood cuts, of which we have given a specimen, will peruse the work of Dr. Kane itself.

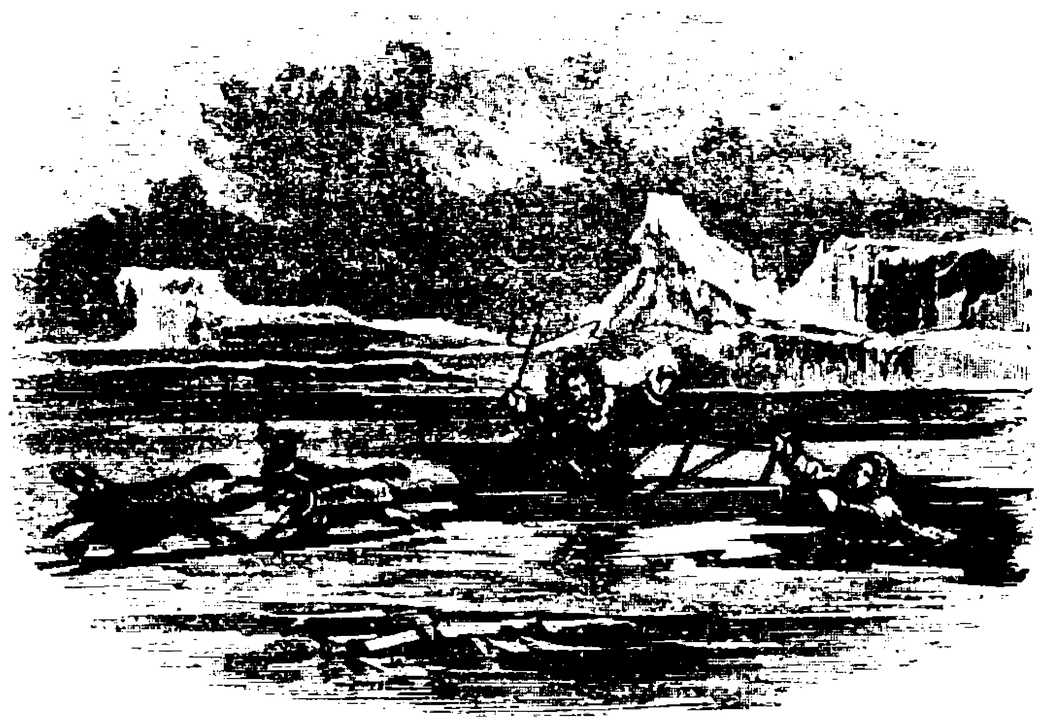
MORAVIAN SETTLEMENT.—Here we view a picture of winter, and it has such a resemblance to that with which many of our readers have had experience, that they can more readily appreciate it than those scenes which relate to the more remote northern regions illustrated by the other engravings.



EIDER ISLAND.

Here the Moravian missionaries, warmed with affection for the human race, have penetrated far to the north among the snows of Greenland, with a view to extend the blessings of Christianity to their fellow-men; but the Arctic explorers, leaving behind them this outpost of civilization, pursue their daring course to still higher latitudes, where the eider and the walrus find their home.

EIDER ISLAND.—Few ladies in warm latitudes, while sporting their elegant fans, imagine that the eider down which fringes them comes from the home of everlasting ice. Those beautiful eider neck-ties, cape trimmings, and cuffs for children, come from the same inhospitable regions. Our engraving of Eider Island, showing the eider-duck with her progeny, surrounded by ice, seems to be a dreary place from which such a fine and delicate article should come; but Nature, careful to provide for the wants of her creatures, in these high latitudes furnishes an article which becomes an elegant luxury to man-



DOG-TEAM; BONSALL'S ADVENTURE.

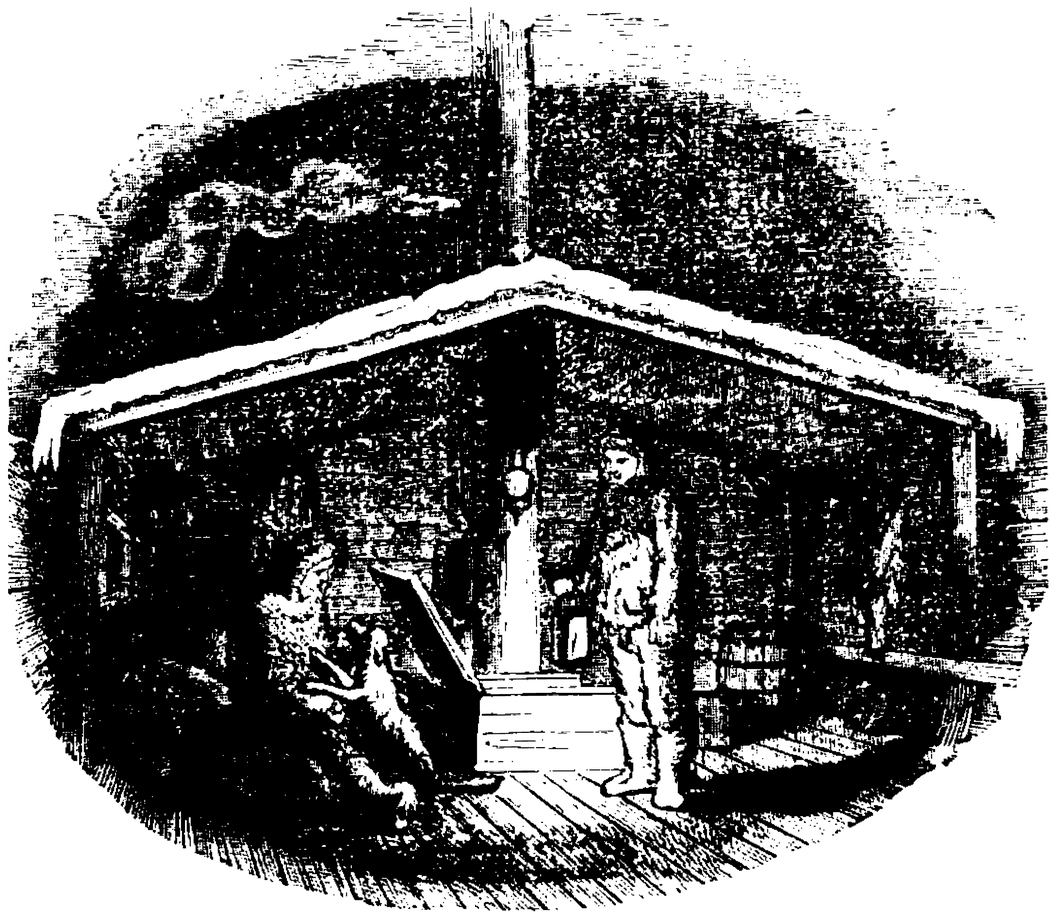
kind. We should not forget, however, as we sport our furs and downs, that we take them at second hands, and that that which now "warms a monarch, warmed a bear." In regard to this bird Dr. Kane remarks: "We now neared the Littleton Island of Capt. Inglefield, where a piece of good fortune awaited us. We saw a good number of ducks, both eiders and hareldas; and it occurred to me that by tracking their flight we should reach their breeding-ground. There was no trouble in so doing, for they flew in a bee-line to a group of rocky islets, above which the whole horizon was studded with birds. A rugged little ledge, which I named Eider Island, was so thickly colonized that we could hardly walk without treading on a nest. We killed, with guns and stones, over two hundred birds in a few hours."

DOG-TEAM; BONSALL'S ADVENTURE.—This picture awakens a thrill of wonder and horror. The idea of traveling for hundreds of miles over a frozen sea, subject continually not only to crushing and bilgings upward of ice by pressure, rising sometimes to mountains, and also liable to separations and cracks, leaving a traveling party at times upon an island of ice, at others able to leap the chasms and succeed in passing as it were from field to field

CARRYING THE SICK. [See page 38.]

of ice. One would suppose that scenes such as these would test the courage and dishearten the bravest. We here see Dr. Kane with his dog-team having

just scaled one of these fissures, while his friend Bonsall has been thrown by the shock from the sledge into the rushing tide which threatens to draw him under the ice. This certainly must be cold comfort, as well as fearful in the



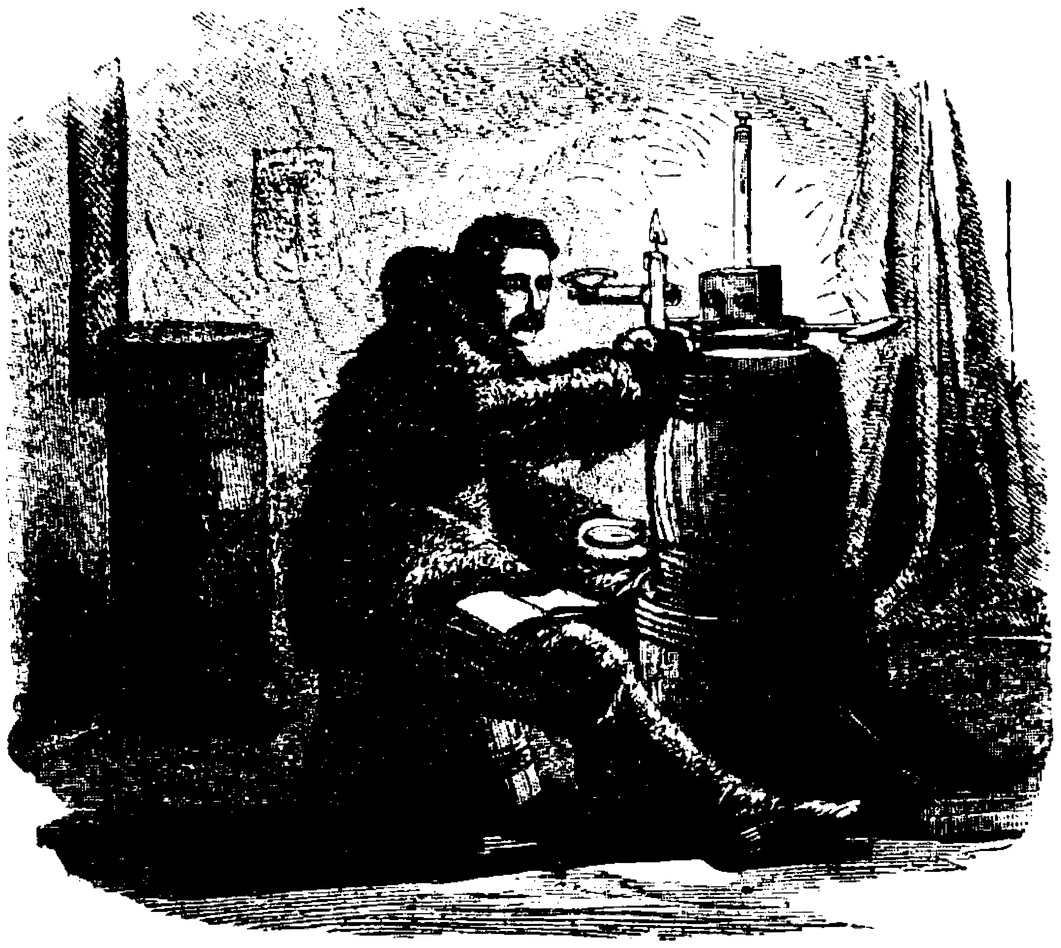
DECKS BY LAMP-LIGHT.

extreme. But as he fell he fortunately caught hold of the stake of the sledge, and the Doctor by whipping up his dog-team, hauled him out. He very quietly says that Bonsall suffered but very little from getting wet, as they were only twenty miles from the ship.

Decks by Lamp-Light.—This gives us an idea of life on board a ship in the Arctic Seas. The deck, as it will be seen, is housed in and made as warm as possible, while the snow lies thickly over the roof, and the stove, red-hot, is doing battle with the temperature 40° below zero; and the fur-clad occupants, with their faithful dogs, are doing their best to while away the time and keep themselves as comfortable as possible.

A WILD-DOG TEAM.

"What the camel is to the traveler in the desert, the lama to the inhabitants of the mountainous regions of South America, or the horse to our more favored clime, such is the dog to the Esquimaux. He serves him in almost every capacity, of which not the least useful is that of transporting him, with his burdens, rapidly over the eternal ice of the frozen Northland. An ordinary team consists of twelve dogs, and they are attached to the sled merely by a breast-strap and trace, eight, ten, and twelve abreast, with a



MAGNETIC OBSERVATORY. [See page 35.]

very knowing dog ahead for a leader. The driver, according to Captain Parry, sits low, on the fore part of the sled, with his feet overhanging on one side, and having in his hand a whip, of which the handle, made of wood

WOMEN FISHING. [See page 38.]

or whalebone, is eighteen inches, and the lash more than as many feet in length. The part of the thong which is nearest the handle is plaited to give it a spring, and the lash is chewed by the women to make it flexible

WALRUS SPORTING. [See page 38.]

in cold weather. The men acquire from their youth surprising expertness in the use of the whip, the lash of which trails along the snow by the side of the sled, and with which they can inflict a severe blow on any dog in the team, however distant he may be, or however mingled with

the others. There are no reins to an Esquimaux team. A sharp hiss and a crack of the whip is the signal for greater speed, and a loud "*Aie*" calls the halt. Other words change the direction to right or left. To these words a good leader attends with admirable precision, especially if his own name be repeated at the same time, looking over his shoulder with great earnestness, as if listening to the directions of the driver. On a beaten track, or even where but a single foot or sledge-mark is discernible, there is not the slightest trouble in guiding the dogs; for, in the darkest night, and in the heaviest snow-drift, there is little or no danger of their losing the road, the leader keeping his nose near the ground, and directing the rest with wonderful sagacity. A good team on a good road can "do" fourteen miles an hour; but the average pace for long journeys does not exceed six."

CARRYING THE SICK.—The picture, while it suggests kindness and brotherly affection, also suggests the helplessness and terrible calamity of the condition of sickness in a climate where Nature seems to be so utterly at war with constitutions adapted to a temperate climate. Clad in furs and seated upon the rude sledge, the sick man crouches while a companion pushes him onward over the ice to his destination, furnishing to each of them, one would suppose, a season of most serious reflection. At such a time, we doubt not, the thought of home, if hope in respect to home were not dead, must be very intense. It is wonderful that amid so many hardships that only two of Dr. Kane's associates fell victims to the rigor of the climate, and found a grave amid the solitudes of the frozen North.

MAGNETIC OBSERVATORY.—A careful analysis of the picture indicates the "pursuit of knowledge under difficulties." The description which Dr. Kane gives of it is as follows: "The observer, if he were only at home, would be the 'observed of all observers.' He is clad in a pair of seal-skin pants, a dog-skin cap, a reindeer jumper, and walrus boots. He sits upon a box that once held a transit instrument; a stove glowing with anthracite represents, pictorially, a heating apparatus, and raises the thermometer as near as may be to ten degrees below zero. One hand holds a chronometer, and is left bare to warm it, the other luxuriates in a fox-skin mitten. The right hand and the left take it 'watch and watch about.' As one burns with cold, the chronometer shifts to the other, and the mitten takes its place. Perched upon a pedestal of frozen gravel is a magnetometer; stretching out from it a telescope, and, bending down to this, an abject human eye. Every six minutes said eye takes cognizance of a finely divided arc, and notes the result in a cold memorandum-book. This process continues for twenty-four hours—two sets of eyes taking it by turns, and when twenty-four hours are over, term day is over too.

"We have such frolics every week. I have just been relieved from one, and after a few hours am to be called out of bed in the night to watch and dot again. I have been engaged in this way when the thermometer gave 20° above zero at the instrument, 20° below at two feet above the floor, and 43° below at the floor itself; on my person facing the little lobster-red fury of a stove, 94° above zero, on my person away from the stove 10° below zero."

Four hundred and eighty of these observations, one for each week, were carefully made during their absence, and furnish to science data of much value.

WOMEN FISHING.—We have here a specimen of Esquimaux life—a boat filled with women, fishing; several of whom, it will be seen, having their pappooses on their backs, all wrapped in furs to protect them from the chilling blasts. *Our* ladies wrap themselves in furs also, for purposes of warmth and elegance, and sail down the rushing human current of Broadway and Chestnut Street with a far different errand, and doubtless different feelings, from their rude sisters of the Arctic regions—one class to enjoy life, the other to procure the means of existence.

WALRUS SPORTING.—The picture of the frozen home of the walrus may be looked upon with comparative pleasure amid the hot days of August, but in mid-winter, though in keeping with the time, is hardly a subject of pleasant contemplation—yet they seem to be happy under the ice and among the floating cakes, showing the wonderful adaptation of different animals to the condition in which they are placed. To our seeming, animated life could hardly be supported, much less be susceptible of enjoyment under such circumstances; but so widely extended are the adaptations of Nature, that life, health, and happiness can exist amid eternal snows and everlasting winter, and also under the burning sun of tropical regions. Some animals are so changed by climate, that the same species, when dispersed, will become clad with coarse, thin hair, at the tropics, and with the finest of fur in the Arctic regions. Respecting the walrus, Dr. Kane remarks:

"This portrait of the walrus is truer to nature than any I have seen in the books; the specimens in the museums of collectors are imperfect, on account of the drying of the skin of the face against the skull. The head of the walrus has not the characteristic oval of the seal; on the contrary, the frontal bone is so covered as to present a steep descent to the eyes, and a square, blocked-out aspect to the upper face. The muzzle is less protruding than the seal's, and the cheeks and lips are completely masked by the heavy quill-like bristles. Add to this the tusks as a garniture to the face, and you have for the walrus a grim, ferocious aspect peculiarly his own. I have seen him with tusks nearly thirty inches long; his body not less than eighteen feet. When of this size he certainly reminds you of the elephant more than any other living monster. [A skull of the walrus may be seen in our cabinet in New York, and another in the Philadelphia office.]

"The walrus, like some of the higher order of beings to which he has been compared, is fond of his own music, and will lie for hours listening to himself. His vocalization is something between the mooing of a cow and the deepest baying of a mastiff: very round and full, with its barks or detached notes repeated rather quickly, seven to nine times in succession. * * * *

"When the walrus is above water, the hunter is flat and motionless; as he begins to sink, alert and ready for a spring. The animal's head is hardly below the water-line before every man is in a rapid run; and again, as if by instinct, before the beast returns, all are motionless behind projecting knolls of ice. They seem to know beforehand not only the time he will be absent, but the very spot at which he will reappear.

"The instinct of attack which characterizes the walrus is interesting to the naturalist. When wounded, he rises high out of the water, plunges heavily against the ice, and strives to raise himself with his fore-flippers upon its surface. As it breaks under his weight, his countenance assumes a still more vindictive expression, his bark changes to a roar, and the foam pours out from his jaws till it froths his beard.

"Even when not excited, he manages his tusks bravely; they are so strong that he uses them to grapple the rocks with, and climbs steeps of ice and land which would be inaccessible to him without their aid. He ascends in this way rocky islands that are sixty and a hundred feet above the level of the sea; and I have myself seen him in these elevated positions basking with his young in the cool sunshine of August and September.

"He can strike a fearful blow, but prefers charging with his tusks in a soldierly manner. I do not doubt the old stories of the Spitzbergen fisheries and Cherie Island, where the walrus put to flight crowds of European boats. Awuk is the lion of the Danish Esquimaux, and they always speak of him with the highest respect.

"I have heard of comiaks being detained for days at a time at the crossings of straits and passages which he infested. Governor Flaischer told me that, in 1830, a brown walrus, which, according to the Esquimaux, is the fiercest, after being lanced and maimed near Upernavik, routed his numerous assailants, and drove them in fear to seek for help from the settlement. His movements were so violent as to jerk out the harpoons that were stuck into him. The governor slew him with great difficulty, after several rifle-shots and lance-wounds, from his whaleboat.

"Some idea may be formed of the ferocity of the walrus from the fact that the battle which Morton witnessed, not without sharing some of its danger, lasted four hours, during which the animal rushed continually at the Esquimaux as they approached, tearing off great tables of ice with his tusks, and showing no indications of fear whatever. He received upward of seventy lance-wounds—Morton counted over sixty, and even then he remained hooked by his tusks to the margin of the ice, unable, or unwilling to retire. His female fought in the same manner, but fled on receiving a lance-wound.

"The Esquimaux seemed to be fully aware of the danger of venturing too near; for at the first onset of the walrus they jumped back far enough to be clear of the broken ice. Morton described the last three hours as wearing, on both sides, the aspect of an unbroken and seemingly doubtful combat."

THE greatest charm of a letter is its *individuality*. The best letters—the dearest, the most cherished by the receiver, are the most natural ones—those in which the writer truly pours out his soul upon his paper.—*From "How to Write."*

NAPOLEON AND PHRENOLOGY.

BY H. WILSON.

In promulgating his system in France, Gall encountered the opposition of the Emperor Napoleon; and the latter, while at St. Helena, in speaking of that subject, boasted that it was he who had principally contributed to throw discredit on the theories of "such quacks as Gall, Lavater, Mesmer, Cagliostro, Puységur, and others of the same character." Said he: "All such quackeries are destroyed by the simple answer—'All these may exist, but they do not exist.' Nature is not so clumsy as to make herself known by external forms; if she did so, we should go to work more promptly, and acquire a greater degree of knowledge. Her secrets are more subtile, more delicate, more evanescent, and have hitherto escaped the most minute researches. The only way to know men is to see them, observe them, and put them to the test. And observe the imbecility of Gall. He attributes to certain protuberances propensities and crimes which are not inherent in nature—which arise solely from society and the compact of mankind. What becomes of the protuberance denoting thievery where there is no property to steal?—of that indicating drunkenness where there are no fermented liquors?—and of that characterizing ambition where there is no social establishment?"

If these were the dogmas merely of Napoleon Bonaparte *Smith*—quack or pedant—they would scarcely demand a refutation. But as the observations of the Great Napoleon, the intellectual fame of that author wonderfully augments their importance in the estimation of those who form their opinions in accordance with the judgment of real or imagined authority.

Yet the value of even Napoleon's opinions respecting Phrenology must be diminished when it is considered that they were pronounced at a period when the science was little more than a chaotic mass of facts, accumulated without system, and but imperfectly classified—requiring for its full comprehension a more careful and thorough study than the Emperor had time—or perhaps inclination—to bestow; that, in consequence, it was not as exact as geometry—that its analysis of character was not as accurate and unerring as the demonstration of a mathematical proposition; that the precision given to his habits of thought by a military education doubtless predisposed him, in some measure, to prejudice against the system as propounded by Gall, and that his keen natural perception of character perhaps gave a tendency to despise, or at least distrust, philosophical deductions as leading to that knowledge of human nature which was with him intuitive.

His objections, however, so far from being unanswerable, are actually refuted by his own words, as I will presently show.

As to the assertion, that "Nature is not so clumsy as to make herself known by external forms," the idea, or principle, involved in that rather obscure phrase is, if I rightly understand it, that in all the works of nature there is no visible indication of adaptation or design; that the operations of her laws, her phenomena—the "external forms" by which she manifests herself, and through which alone we have any knowledge of her—present no clue to the discovery of those laws—her secrets being so subtile, so delicate, so evanescent as to escape the most minute researches; it means, in a word, that inductive philosophy is powerless to explore the domain of Nature, and reveal her principles to the comprehension of man. But this is so obviously absurd, that it is unnecessary to refer, in contradiction, to such sciences as chemistry, geology, astronomy, phrenology, etc., as having been established through the identical principle which Napoleon disputes.

In saying that crimes and propensities for which Gall indicated protuberances are "not inherent in nature, but arise solely from society and the compact of mankind," Napoleon doubtless meant that the social condition of mankind favored the development of certain propensities which were, in effect, the excessive or perverted action of some inherent faculties, but which development would not have taken place in a different state of society. Or are we to understand that certain propensities which are not inherent in man—which, in short, *he does not possess*—are BROUGHT INTO ACTION by his relations to society? Society, established by man, and molded by the influence of his predominant faculties, without doubt permits a tendency to their perversion from excessive or ill-directed activity; but it can not, of course, develop any which he does not originally possess; and the propensities and crimes which result from such perversions, instead of having grown out of the social compact, have existed from the very commencement of social life, and exist in every state of society. If they owed their existence to the formation of society, every difference in social grade would produce correspondingly different propensities; but the same propensities and crimes are found in every condition of society, from savage to enlightened.

I may now answer with Napoleon's own words the questions: "What becomes of the protuberance denoting thievery where there is no property to steal? of that denoting drunkenness where there are no fermented liquors? and of that characterizing ambition where there is no social establishment?" *All that may exist, but it does not exist.* There is no place, where men dwell, in which property in some form does not exist; there is no inhabited spot where intemperance is not, or may not be, practiced; and there is not a nation, or a tribe of men, on earth, "whose social establishment" does not offer a stimulus and a gratification to ambition. These elements are in man and he develops them. Society itself is a necessity of his nature and grows out of his faculties. Appetite is the first faculty the human being uses—gluttony and drunkenness are only its abuses, as quarreling and war are abuses of courage and executiveness, or as avarice and theft are abuses of the necessary faculty which values things as property.

Unless you write so as to be understood, you write to no purpose. Aim, then, first of all, to make your words express clearly the idea you intend, and nothing more. The one important thing is the fact or thought you wish to state, and nothing should interfere with its clear expression.—*From "How to Write."*

HABITS.

Much of man's character may be comprehended in the term habits, so that it is not far from being true, that "man is a bundle of habits." Suppose you were compelled to wear an iron collar about your neck through life, or a chain upon your ankle, would it not be a burden every day and hour of your existence? You rise in the morning a prisoner to your chain; you lie down at night weary with your burden, and you groan the more deeply as you reflect that there is no shaking it off. And even this would be no more intolerable to bear than many of the habits of men, nor would it be more difficult to be shaken off. Habits are easily formed, especially such as are bad, and what seems to be a small affair will become fixed, and hold you with the strength of a cable. That same cable, you will recollect, is formed by spinning and twisting one thread at a time; but when once completed, the proudest ship turns her head toward it and acknowledges her subjection to its power. Habits of some kind will be formed by every student. He will have a particular course in which his time, his employment, his thoughts and feelings will run. Good or bad, these habits soon become a part of himself, and a kind of second nature. Who does not know that the old man, who has occupied a particular corner of the old fireplace in the old house for sixty years, may be rendered wretched by a change? Who has not read of the release of the ancient prisoner of the Bastile, who entreated that he might again return to his gloomy dungeon, because his habits there formed were so strong that his nature threatened to sink under the attempt to break them up. You will probably find no man of forty who has not habits which he laments, which mar his usefulness, but which are so interwoven with his very being that he can not break through them. At least he has not the courage to try. I am expecting you will form habits. Indeed, I wish you to do so. He must be a poor character indeed who lives so extemporary as not to have habits of his own. But what I wish is, that you form those habits which are correct, and such as will every hour add to your happiness and usefulness. If a man were to be told that he must use the axe which he now selects, through life, would he not be careful in selecting one of the right proportions and temper? If told that he must wear the same clothing through life, would he not be anxious as to the quality and kind? But this, in the cases supposed, would be of no more importance than is the selection of habits in which the soul shall act. You might as well place the body in a straight jacket, and expect it to perform with ease and comfort and promptness the various duties of the body, as to throw the soul into the habits of some men, and expect it will accomplish any thing great or good. Do not fear to undertake to form any habit which is desirable; for it *can* be formed, and that with more ease than you may at first suppose. Let the same thing, or the same duty return at the same time every day, and it soon will become pleasant. No matter if it be irksome at first; but how irksome soever it be, only let it return periodically, and that without any interruption for a time, and it will become a positive pleasure. In this way all our habits are formed. The student who can with ease sit down and hold

his mind to his studies nine or ten hours a day would find the laborer, or a man accustomed to active habits, sink under it should he attempt to do the same thing. I have seen a man sit down at the table spread with luxury and eat his sailor's biscuit with relish, and that without a desire for any other food. His health had compelled him thus to live, till it had become a pleasant habit of diet; previous to this, however, he had been rather noted for being an epicure. "I once," says an excellent man, "attended a prisoner of distinction, in one of the prisons of the metropolis, ill of a typhus fever, whose apartments were gloomy in the extreme, and surrounded with horrors, yet this prisoner assured me afterward, that upon his release he quitted them with a degree of reluctance. Custom had reconciled him to the twilight admitted through the thick-barred grate, to the filthy spots and patches of his plastered walls, to the hardness of his bed, and even to confinement." I will now specify habits which in my view are very desirable to the student.

RULES FOR THE FORMATION OF GOOD HABITS.

1. Have a plan laid beforehand for every day.
2. Acquire the habit of untiring industry.
3. Cultivate perseverance.
4. Cultivate the habit of punctuality.
5. Be an early riser.
6. Be in the habit of learning something from every man with whom you meet.
7. Form fixed principles on which to think and act.
8. Be simple and neat in your personal habits.
9. Acquire the habit of doing every thing well.
10. Make constant efforts to be master of your temper.
11. Cultivate soundness of judgment.
12. Observe a proper treatment of parents, friends, and companions. — *Todd's Student's Manual.*

Events of the Month.

DOMESTIC.

CONGRESS.—Next to nothing has been done in Congress during the past month. The Senate has passed the Consular and Diplomatic Appropriation Bill, and the Judiciary Committee of the Senate have reported against the right of Mr. Harlan to hold a seat in that body as a Senator from Iowa. An adverse minority report was also made. The Territorial Committee of the Senate have prepared and will soon report a bill to enable the Territory of Minnesota to form a State Constitution and come into the Union. It will be so arranged that the new State may organize in time to be represented in the next Congress, should the people prefer a State to a Territorial organization. The House has passed a number of private bills and devoted considerable time to a rather free discussion of the President's late Message.

THE DRED SCOTT CASE.—A good deal of anxiety is felt, both in and out of Washington, in regard to the expected decision in the case of Dred Scott, recently before the Supreme Court of the United States, and involving the validity of the slavery restriction clause in the Missouri Compromise. Dred Scott was taken into Kanzas Territory north of 36° 30′, and held there as a slave by an officer of the United States Army, long before the repeal by Congress of the anti-slavery feature of the Compromise. He was subsequently taken to Missouri, where he sued for his freedom on the ground of having been taken by his master to a Free State or Territory, by which act he became a free man. He was beaten in the State courts of Missouri, and therefore appealed to the Supreme Court of the United States. It is generally expected that the decision will involve the power of Congress to prohibit slavery in the Territories.

THE VOTE FOR PRESIDENT.—The following table, made up from the latest returns, will, no doubt, interest many of our readers as a matter of record:

IN THE FREE STATES.

States.	Fremont.	Buchanan.	Fillmore.	Total.
Maine	65.514	38,035	3.233	106.792
New Hampshire	88.158	32 567	414	71 18S
Vermont	39 561	10,577	511	50 649
Massachusetts	108,190	39 240	19.629	167.026
Rhode Island	11 467	6,680	1,675	19 822
Connecticut	42 715	34 995	2.615	80.325
New York	274,705	195 879	124,604	595.187
New Jersey	23 351	46.943	24,115	99,409
Pennsylvania	148.850	230.154	82.178	459 692
Ohio	187,497	170.874	28,125	386,496
Michigan	71 762	52,189	1,560	125,461
Indiana	94,816	118.672	23.886	236,374
Illinois	96 280	104.279	37,451	238 010
Wisconsin	66,092	52,867	579	119 538
Iowa	44,127	36,241	9,444	89,812
*California	16,721	42,460	28,327	87,508
* Not full.				
Total	1,333,306	1,219,601	287,848	2,933,750

Fremont over Buchanan, 120,705; Fremont over Fillmore, 945,463; Buchanan over Fillmore, 842,758; Fremont and Fillmore over Buchanan, 508,548.

IN THE SLAVE STATES.

States.	Fremont.	Buchanan.	Fillmore.	Total.
Delaware	306	8,003	6,175	14 485
Maryland	281	29,115	47,464	86.859
Virginia	291	89 975	60.088	150.205
North Carolina	—	48,246	36 886	85.132
*South Carolina	—	30,000	20.000	50 000
Georgia	—	56,617	42,372	98.989
Florida	—	6.868	4.944	11,211
Alabama	—	46,317	28 557	75,375
Mississippi	—	35.665	24 499	60,158
Louisiana	—	22,169	20.709	42.878
Texas	—	28,757	15.244	44,001
Arkansas	—	21,908	18.816	32.724
Tennessee	—	73.638	66,178	139.816
Kentucky	369	72,917	65,822	139,108
Missouri	—	58.164	48,524	106,688
* Estimated.				
Total	1,247	638,359	498.117	1,137,723

Buchanan over Fillmore, 140,242; over both, 138,995.

RECAPITULATION—FREE AND SLAVE.

Candidates.	Free States.	Slave States.	Total.	Electors.
Fremont	1,333,306	1.276	1,334,553	114
Buchanan	1,212,601	638,359	1,850,960	174
Fillmore	387,843	498,117	885,960	8
Total	2,933,750	1,137,723	4,071,473	296
Per cent. of votes	72	28	100	
Per cent. of electors	59	41	100	

Buchanan over Fremont in all, 516,407; Fremont over Fillmore, 448,593; Fremont and Fillmore over Buchanan, 369,553.

The per cent. of actual votes and Electors is as follows:

Candidates.	Votes.	Electors.
Fremont	30 per cent.	37 per cent.
Buchanan	45 per cent.	59 per cent.
Fulmore	25 per cent.	2 per cent.

The above tables are nearly all official. California alone is not fully heard from; but her complete returns, though they will slightly increase the aggregate vote, will not vary the proportions. Counting her probable totals and all the scattering elsewhere, including votes not returned until too late to be put in the official, we may call the aggregate vote of the Union 4,200,000, divided thus: Fremont, 1,400,000; Buchanan, 1,900,000; Fillmore, 900,000.

NEW YORK LEGISLATURE.—His Excellency, John A. King, was inaugurated as Governor of the State, at Albany, on New Year's day, on which occasion brief and appropriate addresses were delivered by Governor King and the retiring Governor, Hon. Myron H. Clark.

The Legislature of New York convened on Tuesday, when the Assembly was organized by the choice of Hon. DeWitt C. Littlejohn, Republican, of Oswego Co., as Speaker, William Richardson, of Albany, as Clerk, and Norman P. Hitchcock, of Chenango, as Sergeant-at-Arms.

The Governor's Message has been sent in. Much space is devoted to a reply to the President's Message on the Slavery question The Governor asks the attention of the Legislature to the condition of the settlers of Kanzas, and recommends appropriations of money to relieve them, so far as they may be found, on inquiry, to need it. He notices the increased evils of intemperance, and recommends the passage of measures to regulate and restrict the traffic in intoxicating liquors, as stringent as the Constitution will permit and public sentiment will sustain. The necessity of adopting some measures to secure the completion of the canals is urged. The Governor opposes selling them, but does not advise any particular plan. He leaves the Legislature to choose between reopening the Constitution for another loan, or imposing a direct tax. The aggregate debt of the State is now a little over $30,000,000. The condition of the various charitable institutions of the State is set forth at length. The propriety of allowing judges greater latitude in sentencing criminals is forcibly urged.

The political complexion of the New York State Legislature is as follows:

SENATE—	Republicans	17
	Democrats	4
	Americans	11
HOUSE—	Republicans	88
	Democrats	37
	Americans	8

MISSOURI LEGISLATURE.—The Legislature of Missouri was organized at Jefferson on the 30th December, by the choice of officers in both Houses, known in Missouri politics as Anti-Benton men, the Speaker of the House being Robert Harrison, an Anti-Benton Old-Line Whig. This does not look much like the return of Col. Benton to the United States Senate. Mr. Price, the retiring Governor, sent in his last annual message on the 30th, which is largely devoted to an exposition of the financial condition of the State, and represents it as prosperous. There is a proposition before the people for an amendment to the State Constitution, looking to the establishment of a general banking system. Should this fail, the Governor recommends the re-charter of the Bank of Missouri (soon to expire by limitation), with a largely increased capital.

OHIO LEGISLATURE.—The Ohio Legislature met Jan. 5th. The Governor's Message is mainly devoted to State affairs; recommends the organization of a board of railroad commissioners for the supervision and continuation of operations on the roads; the resumption of the geological survey; provision for the public debt; shows that the expenses of the fiscal year, ending November last, were less by over $380,000 than the year preceding; recommends the energetic prosecution of

the public works; revision of the militia laws, and the laws relating to married women; and urges increased judicial compensation. The Governor thinks Ohio should give expression to its wishes, and demand retrenchment and reform in the administration of the National Government. Within the last two months several appeals from Ohio emigrants to Kanzas have been received, asking protection and aid. A letter had been addressed to Governor Geary in their behalf. Ohio was entitled to demand for her citizens emigrating to the Territories free ingress and egress by the ordinary routes, and complete protection from invasion, usurpation, and lawless violence. If the General Government refuses, the Governor does not doubt the right or duty of the State to interfere on good grounds. He hopes the worst is over, and thinks that Governor Geary manifests a disposition to protect the rights of Free State settlers. The new State House was opened on the 6th ult.

NEGRO INSURRECTIONS.—The following account of the negro insurrections at Dover, appears in a Kentucky paper:

"Tuesday morning I went to Dover, and arrived there about two o'clock. The people had hung four negroes at 11 o'clock that morning, and two more were then in town to be hung. I got to the place of execution in time to see the last one go off. Of the six that were hung, three were preachers. They were all proved to be ringleaders. I learned that the men at the forge were at work whipping the truth out of their negroes, so I rode out there that night, and was up with them all night. I never had such feelings in my life. I saw a list of negroes that had been whipped, and was told what they all had stated, and then I heard the balance examined—some taking five and six hundred lashes before they would tell the tale; but when they did tell it, it was the same that all the others had told. Some told the whole story without taking a lick. Those that were examined were not permitted to see those that were not; they were kept entirely separate, and a guard over each. One of the negroes at the forge died from whipping that night, several hours after the operation.

"The substance of the testimony there was, that Christmas-eve night they were all to rise. Old Hal, Amos, Anderson, Grey, and Ishmael, were to murder Parish, the manager, and his family, except his wife, and she in future was to be the wife of Ishmael. They were to kill young Pepper next (brother of Judge Pepper), and other whites that might be about the place. They were then to meet the Mill negroes at the forks of the road, at Pidgit's, near Long Creek, and were to make a joint charge upon Dover: after they had cleaned up Dover, and provided themselves with arms and ammunition, they were to scatter out over the country generally. At the mill, the negroes, or, rather, Bob Murrill, was to kill George Lewis first, then Henry Erwin, and then the balance indiscriminately. Lewis and Erwin whipped Bob Murrill to death.

"At the old Dover furnace, Charles Napier was to kill brother George first; Mat. Hutson was to kill young Tom Buckingham next; and Bill Blair was to kill Edwin, George's son, and Henry and Willie Wynus, and then go to the mill. Brother George hung Charlie Napier one day about 11 o'clock, and let him hang till next day about 1 o'clock—26 hours.

"I have no doubt but that it is a universal thing all over the Southern States, and that every negro, fifteen years old, either knows of it or is into it; and the most confidential house servants are the ones that are to be the most active in the destruction of their own families. The negroes, everywhere they are examined, all agree that the men, women, and children are to be slain, and that the young women are to be kept as wives for themselves, and a good many of them about Dover and the furnaces went so far as to select their future companions."

PLYMOUTH CHURCH—SALE OF PEWS.—One of the *events* of every year in Brooklyn is the sale of pews in Pylmouth Church—Rev. Henry Ward Beecher's. By the regulations of the society the pews are leased only from year to year. A fixed rental or value—which varies from $5 to $100 per year (the choice pews ranging from $75 to $100) —is placed upon each pew. The first choice through the house is then put up at auction, and the successful bidder immediately names the pew which he selects. The second choice is then put up, and so on, until all who will bid any premium whatever are satisfied.

The total amount of premiums over and above the pew rents, realized by the auction, was $2,936, which is about $1,200 more than last year's sale realized, and $1,600 more than the sale of 1855. The following is a summary of the results for the last three years:

	1855.	1856.	1857.
Number of Bidders	——	145	174
Highe t bid for first choice	$150	$80	$100
Total Premiums	1,360	1,760	2,936
Total rents and Premiums	8,700	10,598	13,000

A BRIDGE TO BROOKLYN.—Mr. Nowlan, an Irish-American engineer, proposes to connect New York and Brooklyn by means of a bridge. As to the practicability of his undertaking he has no doubts. He proposes to erect the bridge from the foot of Fulton Street, the ascent to it being gradual, commencing on one side at Peck Slip, and on the other at Maiden Lane. The ascending way, being of iron work, would not interfere with the travel upon the street. The width of the bridge is to be 74 feet, its height 125 feet above high-water mark, and the span of the arches 300 feet. The bridge is to be supported upon iron cylinders, resting upon mason work. Such a bridge would necessarily be expensive, but it is supposed that it would pay a good interest. One peculiar feature in it is that in its construction neither bolt, screw, nor nut would be used.

CONVICTION OF TUCKERMAN.—Following close upon the incarceration of the forger Huntington, the conviction is announced, in Boston, on Saturday, of William S. Tuckerman, the defaulting treasurer of the Eastern Railroad Company of Massachusetts, whose aggregate peculations are believed to have reached the sum of $180,000.

THE HUNTINGTON TRIAL.—The trial of Huntington, which occupied the Court of Sessions for a period of thirteen days, was brought to a conclusion by the jury rendering a verdict of guilty, and Judge Capron, without unnecessary delay, sentenced the culprit to four years and ten months confinement in the Sing Sing prison—the longest term allowed by law. Huntington maintained his self-possession to the end. He was carried to Sing Sing on Friday, the 2d of January. We hope to give some account of this man in the next number.

PERSONAL.

DEATH OF THE ANGEL GABRIEL.—Mr. John Orr, commonly called the "Angel Gabriel," who was well known as a street preacher in this city and elsewhere, died of dysentery at Demerara. He was a religious monomaniac. He imagined himself the "Angel Gabriel," whose mission it was to pronounce anathemas against sinners—particularly Roman Catholic sinners—and in order to do this service in the most orthodox fashion, he went about provided with a small horn, the sounding of which gave the signal for the assembling of his congregation. In company with several others of the same stamp, he was for months, during the spring and fall of 1854, in the habit of gathering great audiences in the Battery, the Park, and along the wharves of this city. His performances were often interrupted, and on some occasions the preacher himself was assailed.

Driven from this city, he went to England, and thence to Demerara, where, by his fierce denunciations of Catholicity, abuse of the Portuguese, and artful appeals to the passions of the blacks, succeeded in stirring up an insurrection among the negroes, which soon assumed so serious an aspect as to demand the active interference of the government. In February of last year, troops and vessels of war were dispatched to the scene of disturbance, and the revolt was suppressed, but not until the blacks had destroyed large amounts of property belonging to the Portuguese, besides several Catholic churches, and were on the point of proceeding to the commission of further acts of violence. Orr was arrested, tried, and sentenced to imprisonment at hard labor. He was undergoing his sentence when he died.

DR. LIVINGSTONE.—Dr. Livingstone, the African traveler, has just returned to England, after an absence of seventeen years, during which he has crossed the great African continent, nearly in the center, from west to east, where no civilized man has ever trod before him, and has of course made many discoveries of rare interest and value. His left arm is broken and nearly useless, from an encounter with a lion, which he shot and mortally wounded, but which had nearly made an end of its conqueror before it dropped dead. Dr. Livingstone has traveled in the two-fold character of missionary and physician. When taken on board the British ship Frolic, from the Mozambique coast, where he was found with much difficulty, by the perseverance of the commander, who had been sent on this service, it is said that he spoke his native tongue imperfectly and with effort, at first, in consequence of having so long disused it.

A SAD CALAMITY.—Mrs. Daniel, wife of Hon. Peter V. Daniel, of the Supreme Court of the United States, was burned to death by her clothes taking fire, at Washington. She lingered in great agony for some eight hours after the accident, when her sufferings were relieved by death. Mrs.

D. is said to have been a very estimable and amiable lady. She was about thirty-five years of age, and leaves two children, the youngest only six months old.

William Walker, the deputy warden of the Massachusetts States Prison, was stabbed by a convict named McGee, and died in a few minutes; and two weeks after, viz., Dec. 29th, the warden, Solon H. Tenney, was stabbed by a convict, named Decatur, and died instantly.

John G. Palfrey, once a Unitarian clergyman, then a professor in Harvard College, editor of the *North American Review*, Secretary of State of Massachusetts, and afterward a free-soil member of Congress from Massachusetts, has recently returned from London, where he has been engaged in the State Paper Office, and is now employed in writing a history of the New England colonies.

Mr. A. A. Low, of New York, has made a donation of $1,000 to the Dudley Observatory at Albany. The donation was made without solicitation.

Hon. Charles Cook has given $25,000 to the People's College, which has accordingly been located at his place of residence, Havana, Schuyler County.

As Mr. Silas Herring was passing through Prince Street, on his way home, on New Year's Eve, three robbers rushed upon him, and while one of them placed his hand across Mr. H.'s mouth, the others dispossessed him of a diamond pin, watch, and chain, valued in all at $500, and then ran off, leaving their victim almost paralysed with astonishment. The whole business occupied but a few seconds, showing evidently that the perpetrators were well skilled in the profession. No clew has yet been obtained to the bold highwaymen.

Hon. Charles Sumner, in consequence of the urgent request of his physician, was prevented from leaving for Washington, as he intended. His physician states that his nervous system is morbidly sensitive, and the greatest caution is necessary, although his strength is surely but slowly recovering.

FOREIGN.

Arrival of the Resolute.—The old Arctic discovery ship Resolute—recovered by an American whaling ship, and presented to the British nation by the United States Congress—arrived at Spithead on the 12th of December, under the command of Captain Hartstene, of the United States Navy. She was under American colors, but on letting go her anchors, the British ensign was run up alongside the American, and on the following day, exchange salutes being fired, the Resolute changed her colors to British. On the morning of the 13th Captain Hartstene landed at Portsmouth, and paid official visits to Chevalier Pappalardo, the United States Vice-Consul, and the military and civil authorities. An invitation to a public banquet, by the corporation and inhabitants of Portsmouth, has been accepted by the Captain and officers, and every mark of respect has been paid to the American officers. The Resolute was towed up to Cowes on Monday, the 15th ult., the Queen having intimated her wish to pay a visit to the vessel, and the steam-frigate Retribution was also sent up to salute on the occasion, and several gun-boats and other ships were stationed in the roads. The Queen and Prince Albert, accompanied by some of the royal children, paid their visit about 11 o'clock on Tuesday morning, the 16th; the English and American flags were flying at the peak of the Resolute, and the Royal standard was hoisted at the main as soon as her Majesty stepped on board. Captain Hartstene received the Royal party—the officers grouped on either side in full uniform. The following gentlemen assisted in the reception of her Majesty: Mr. J. R. Croskey, United States Consul; Chevalier Vincent Pappalardo, Vice-Consul; Mr. Harling, Vice-Consul for the United States at Cowes; Capt. Higgins, of the United States mail steamship Hermann, and Mr. Cornelius Grinnell, son of the projector of the American Arctic Expedition. Her Majesty, having received a cordial welcome, and inspected the vessel, retired amid enthusiastic cheering. An elegant *dejeuner* was afterward served in the ward-room. Captain Hartstene and the officers received a number of invitations to public dinners, many of which were declined for lack of time. Captain Hartstene and the others were offered a British ship to take them home, but gracefully declined the proffered courtesy. Three thousand people visited the Resolute. The Queen sent £100 to be distributed among the crew.

Mr. Cornelius Grinnell writes the following account of the reception to his father:

"Immediately on arrival of the Resolute at Spithead, even before they had time to get out a side-ladder, Captain Peel (a son of the late Sir Robert) came alongside in 'thunder, lightning, and hail,' to welcome the officers and to offer his services. Following him came the Admiralty yacht, also with offer of assistance. Captain Hartstene then landed, and proceeded immediately to London, with his secretary, Dr. Otis, where he arrived at five o'clock. He then called upon the United States Minister, and the next morning, Sunday, he breakfasted with me.

"I afterward had the pleasure of introducing them to Lady Franklin, where we met Captain Osborne and Mr. Barrow, and during our visit we were joined by Sir Roderick Murchison, who received Captain Hartstene with much kindness, and requested him to name a day when it would be convenient to him and his officers to meet the Royal Geographical Society at a public dinner. We remained about four hours with Lady Franklin. The interview was most interesting, and I know was productive of much mutual respect. Captain Osborne returned to Lady Franklin's in the evening, to say how much he was pleased with Hartstene, and remarked to her that 'he is the right man.' In the evening (Sunday) he dined with Mr. Dallas, and during dinner a telegraph came to announce that the Queen intended to visit the ship and officers on Tuesday. She was accordingly, at the request of the admiral, Sir George Seymour, towed over to Cowes by a government steamer, and every preparation made to receive her Majesty at the hour fixed by her, ten o'clock Tuesday morning.

"At ten minutes before ten o'clock two of the royal grooms rode down (as the ship was hauled alongside the government dock) to announce that her Majesty would be at the ship at the hour appointed, and at ten precisely she appeared, accompanied by Prince Albert, the Prince of Wales, the Princess Royal, Princess Alice, the Duchess of Athol, and the Hon. Miss Cathcart, General Bouverie, Colonel Howth, C. B. Phipps, Captain the Hon. C. de Ros, and Sir James Clarke. The sailors were placed standing on the rail of the ship nearest the shore, and as the Queen approached, she was received with three hearty cheers, all present being uncovered.

"Captain Hartstene and officers met her at the gangway, and addressed her as follows: 'Will your Majesty allow me to welcome you on board the Resolute, and in accordance with the wishes of my countrymen, and in obedience to my instructions from the President of the United States, to return her to your Majesty, not only as an expression of friendly feeling to your sovereignty, but as a token of love, admiration, and respect for your Majesty's person.' The officers, the consuls, and myself were then presented to the Queen, when she was conducted with the royal retinue over the ship by Hartstene. She manifested much interest in what she saw, and conversed with much affability with the commander on Arctic matters, the officers awaiting upon the noble ladies in attendance. Having examined the main deck fore and aft, she then ascended and took leave of those present, and, on landing, received three rounds of cheers. The Queen remained on board about an hour.

"The night before the visit, the Captain received an order to dine with the Queen at eight o'clock, and to pass the night at Osborne. He also received a note inclosing £100 from the Queen as a present to the crew, and the officers were invited to visit the palace and gardens.

"Immediately following the Royal visit, a splendid lunch was served in the ward-room to a number of naval, military, and official gentlemen; toasts and speeches were made, and among others I was obliged to reply to compliments paid to you. Hardly an hour has passed but that the officers have received invitations to dinner, etc., from public and private individuals, scientific and literary societies, clubs, etc. It seems as if all were vieing with each other who can do the most.

"Captain Hartstene, officers, and crew will leave England, in all probability, a week from Saturday next, the 20th—say the 28th inst. He is very anxious for me to remain, as poor Lady Franklin has set her heart upon having us all dine with her on Christmas, and has invited a crowd of notabilities to meet us at Brighton—as every one leaves town during the holidays. I must say I am exceedingly gratified that I was induced to remain—and what will give me more pleasure than any thing else, will be to tell you all that I have heard and seen on this most interesting occasion, and that you may learn through me of the kind and heartfelt expressions with which your name is always mentioned.

"Your affectionate son, C. Grinnell."

The whole of the stock of the Atlantic Telegraph, nearly £350,000 sterling, is now subscribed, and the directors have applications for a much larger amount. It is understood that application will be made to the United States Government for an annual grant, equal to 4 per cent. on the capi-

tal, such as has been accorded by the British Treasury. The company possess an exclusive privilege from the British colonies of Newfoundland and Prince Edward Island, and also from the State of Maine for laying submarine cables to those shores.

An interesting meeting of the Geographical Society was held on the 24th, at London. Mr. Cyrus W. Field was introduced to the Society, and gave a lecture on the Atlantic telegraph. Mr. Field said that on the 4th of July, 1776, the Americans declared their Independence of Great Britain, and before the 4th of July, 1857, he hoped the two people would be again united.

NICARAGUA.—A letter from an intelligent German in the service of Gen. Walker, dated at Virgin Bay, Dec. 1, and addressed to the New Orleans *Deutsche Zeitung*, says:

"Within the last thirty days our army has lost 400 men by death in the hospital, 100 have been shot, 50 have deserted, and over 300 are now on the sick list. We have little medicine, but poor physicians are plenty. We can muster, all told, but 800 men fit for service. The enemy number at least 5,000 men, among whom are many well-drilled Europeans—Englishmen, Germans, and Frenchmen. From this you may judge what are our hopes and anticipations. Such of us as are not carried off by disease, have the pleasant prospect ahead of being shot down by the enemy.

After our second assault upon Massaya, being compelled to retreat with the loss of many men, Walker issued an order to burn down Granada, and to retire to Virgin Bay, on the Transit route. To accomplish our removal, the two steamers would have had to return four times. Walker left on the first trip, and as my company is attached to his body-guard, it was my good fortune to leave with him. Those who were left behind immediately commenced firing the city and breaking into the houses in search of booty, where they found stores of the best brandy, and of course all hands got drunk. For two whole days Henningsen found it impossible to get a single man to work, to bring the ammunition or the contents of the arsenals to the boats. The enemy was of course informed of all this, and soon attacked the town with 2,000 men, seized the docks, and shut in some 200 of our men. A guard of thirty civilians, who had been placed in a small fortress near the docks to protect the boats, were shot, but one man escaping, who swam over two miles to the steamers. For the last ten days we have heard nothing of any of the men shut up in the city; the majority of them have probably ere this succumbed.

"Thus our number has been reduced to 180 able-bodied men, including civilians. Our only hope lies in an early accession of recruits—otherwise we are totally lost."

THE Blue Ridge Tunnel was finally carried through the mountain just before New Year. The augers appeared from either side not more than half an inch apart, and the perforation was complete. The Staunton *Spectator* says:

"So accurately has been all the calculations made by Col. Crozel, that the auger-holes from both ends of the tunnel were only half an inch distant from each other when they met, and the difference in the length of the tunnel, as compared by measurement on the outside, over the top of the mountain, and as accurately measured inside, after the perforation, was less than six inches. The draft at the perforation is strong enough to extinguish a light on the eastern side."

Miscellany.

EFFECTS OF LAGER-BIER.

THE *Scalpel* says: "There can be little doubt that by retarding the decomposition of the tissues in the human organism, lager-bier causes an unnatural deposit of fat all over the system in persons of sedentary habits, for we find that they suffer more from its injurious effects than those who by active exercise accelerate its conversion into its elements, carbonic acid and water. As an instance of this, compare the effects of lager-bier on our clerks and young men about town, and the German Turners, and the difference of its effect, or rather the effect of the counteracting influences which are working against it, will be immediately perceived.

"In women who take little exercise, lager-bier acts as swill does on stable cows; it accelerates the secretion of milk, but furnishes it with no caseine or other nitrogenized substances, by which alone the infant can be sustained. The child will, consequently, have a watery and soft appearance, and be destitute of healthy color; it will be liable to effusion of water on the brain, and die readily from croup or scarlet fever. In such cases we have frequently observed the child improve by being weaned, even if fed upon the ordinary heterogeneous compound called milk. We believe the taste of lager-bier is naturally disagreeable, and that it is destructive to beauty. Women preserve unimpaired their natural tastes for a longer period than men; in fact, they seldom become as vitiated in their tastes as men. I have observed that they seldom drink beer. In all the saloons you generally see some other drink standing before them. We know that by women in Europe it is considered vulgar to drink beer, although we never were informed why.

"It is little wonder that the German nation should remain subject to the rule of thirty-six petty tyrants, when in fact beer, by its properties, destroys all fine distinctions, and its habitual use grinds the edge from our critical faculties. The beer-drinking portion of the nations of Europe will furnish us with an example. * * *

"Its effects upon the external form, and upon the *action* of man, are already beginning to awaken attention. The depressed and broad heads; the flat though wide shoulders and breast; the straight back, and cow-like tread of its victims, is already known to keen observers.

"A great change takes place in the eye, when lager-bier is habitually drank. It has invariably a turbid and sleepy look, while its muscles are so much relaxed as to make it, as it were, hang in a defenseless state.

"The effects of lager-bier in other respects are marked. The diameter of the head between the ears appears enlarged, and with it the back part of the jaws, giving to the countenance a three-cornered look, so characteristic of the Low Dutch face; the neck becomes thick, often hanging over the shirt-collar in wrinkles, in the region where phrenologists locate the organ of Amativeness; the skin becomes red, with a blown-up, spongy surface, from which large quantities of fatty matter of an offensive odor are produced, giving the whole surface a greasy and disagreeable aspect. The habitual imbibers of this beverage are generally obliged to hold their cigars to their mouths, which being used chiefly as funnels for their favorite drink, seem incapable of muscular tenacity. * * * * * * *

"The effect of lager-bier on the voice is very marked; and the rapid decay in the voices of the tenor singers of the German glee clubs, who lose not only the quality of tone, but the high range, produces in such societies always a great want of tenors; it has become a by-word among them to call a harsh, drawling voice a *beer-barrel* voice. This fact is well known to opera singers. * * * * * The offspring of such fathers [beer-drinkers] are always inferior in stature and stinted in intellect, while those who marry later in life are often childless.

"Those whose souls appear to be the tail-end of their appetite, say that lager-bier produces a good appetite; but we are reliably informed that, although it may do so, it vitiates the taste."

Literary Notices.

SCIENCE *vs.* SPIRITUALISM. A Treatise on Turning Tables, the Supernatural in General, and Spirits. Translated from the French of Count Agénor De Gasparin. By E. W. Robert, with an Introduction, by Rev. Robert Baird, D.D. Two volumes 12mo. 470 pages each. Price $2 50. New York: Kiggins & Kellogg

CALIFORNIA, IN-DOORS AND OUT; or, HOW WE FARM, MINE, and LIVE generally in the Golden State. By Eliza W. Farnham. One vol. 12mo, 508 pages. Price $1. New York: Dix, Edwards & Co.

Whoever contemplates visiting California should read this work, written by the fair, strong hand of one who has not only been there, but who also knows how to describe what she has seen, heard, and learned.

THE YOUNG YAGERS; or, A Narrative of Hunting Adventures in Southern Africa. By Captain Mayne Reid, author of "The Boy Hunters," "Desert Home," "Bush Boys," etc. One vol. 16mo, 398 pages. Price 75 cents. Boston: Ticknor & Fields.

RECOLLECTIONS OF A LIFETIME; or, Men and Things I have Seen. In a series of familiar letters to a friend, historical, biographical, anecdotal, and descriptive. By S. G. Goodrich. Two vols. 12mo, 548 and 568 pages. Price $2 50 New York: Miller, Orton & Mulligan.

THE PLAY-DAY BOOK; New Stories for Little Folks. By Fanny Fern. One vol. 8vo., 286 pages. Price 75 cents. Illustrated by Fred. M. Coffin. New York: Mason & Brothers.

LAKE NGAMI; or, Explorations and Discoveries During Four Years' Wanderings in the Wilds of South-Western Africa. By Charles John Anderssen. With an Introductory Letter by John Charles Fremont. With many Illustrations, representing Sporting Adventures, subjects of Natural History, devices for taking Wild Animals, etc., etc. Octavo, pp. 433. Price $1 25. New York: Dix & Edwards.

The forty thousand readers of Dr. Kane's "Arctic Regions" should now treat themselves to a copy of this no less interesting or exciting work. It is full of the most thrilling adventure, illustrated with numerous engravings of men, women, and animals, natives of that wonderful portion of the world.

THE CHINESE SUGAR-CANE.

CHINESE SUGAR-CANE.

THE present prospective high price of sugar serves to make the introduction of the Chinese sugar-cane into the United States by our government a subject of great importance, not to the cane grower merely, but to every individual, whatever his location or pursuit. The man of poverty is quite as much if not more deeply interested in it than the man of opulence, because wealth can command luxuries at any cost, while a high price for a common necessity of every-day-life, like sugar, must be had at whatever price by the poor, or else great inconvenience, if not suffering, will ensue.

The engravings show the cane in a full-grown state, and the mill by which the juice is to be expressed. From Dr. Battey's account of it, we give a few condensed extracts, which will give our readers a good idea of the subject.

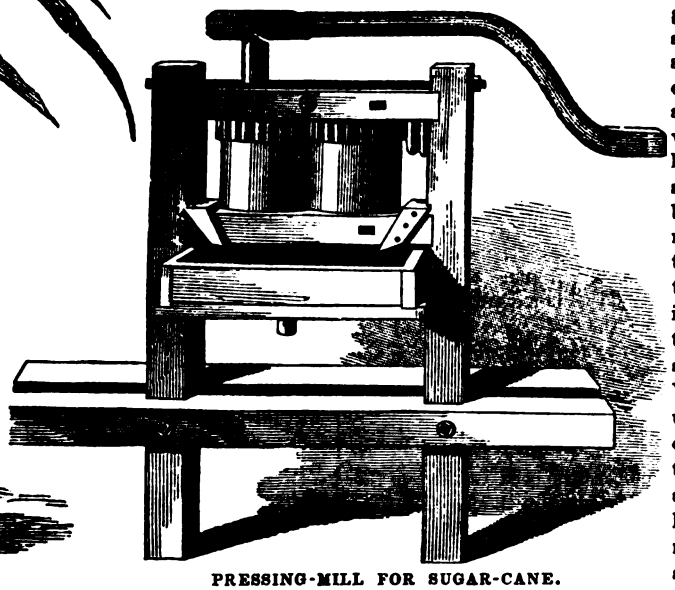
REPORT OF DR. ROBERT BATTEY, PRACTICAL CHEMIST, AND GRADUATE OF THE PHILADELPHIA COLLEGE OF PHARMACY.

I have witnessed the growth of the cane by the acre, and production of the syrup by barrels. Calmly viewing all the facts which I have been able to collect, I no longer entertain a doubt that this plant is well worthy of the attention and study of the farmers and planters of the South.

The Chinese sugar-cane seems to adapt itself to all the vicissitudes of our varied climate and soil, with a facility unsurpassed by corn or wheat. In Cherokee Georgia it flourishes in a high degree of perfection upon soils high and low, rich and comparatively poor, producing heavy crops of stalk, leaf, and seed. I have found it grow with me, in all respects, as vigorously as corn, with precisely similar treatment. In Allegany Co., Md., a correspondent writes for the *American Farmer:* "I think it well adapted even to our mountainous country, and it promises to be more valuable than any other article we can grow for provender. I believe it will produce six or eight tons of dried provender to the acre." The present writer has met many intelligent and enterprising farmers of Pennsylvania, Maryland, Virginia, New Jersey, and New York in attendance at the late National Fair at Philadelphia. Many of them had witnessed its growth in their respective States with entire success. One gentleman of New Jersey had grown a half acre of the cane this season. It has been successfully grown in Illinois also, and one gallon of the juice is said to have yielded, by boiling, a quart of syrup of good quality. There is every reason to conclude that the cane may be easily and successfully grown in all parts of our country.

CULTURE.

Let the ground be well cultivated, as for corn. A small portion of the crop should be reserved for seed, and permitted to stand until fully matured and dry. By all means *permit no Broom-Corn, Dourah-Corn,* or other plants of the same family, *to grow near your Cane.* It readily intermixes with these varieties, and effectually ruins your seed for the production of syrup. For the same reason, great care should be observed in procuring reliable seed, as well as in keeping them so. The space between the rows may be three feet, and the seed put in, say two or three every six inches. When well up, the stoutest and healthiest should alone be allowed to remain; when of sufficient size they should be suckered down to one cane for each root. In other respects, the successful grower of corn will not be at a loss in the cultivation of this plant. I have found a suitable time for planting to be immediately after the corn crop, although excellent results have been obtained by planting as late as the 15th of May, in Cherokee Georgia. It will doubtless be desirable to make several successive



PRESSING-MILL FOR SUGAR-CANE.

plantings, that they may mature gradually, and so give more time for harvesting the crop. The land, in my opinion, should be prepared in all respects as for corn.

HARVESTING.

When the stalk shall have attained its full size, and the seed have passed from the dough stage to a harder texture, the cane may be considered sufficiently mature.

Prior to the harvesting, a set of proper rollers and kettles should be provided and well set up, ready for service. No farmer should undertake to supply its place by wooden rollers for a crop of even two acres. The loss of juice will more than counterbalance the difference in expense. It is worked by two mules. Three kettles, of from 60 to 100 gallons capacity, will be required to keep pace fully with the mill. It is desirable that these should be broad and shallow, that they may present a large evaporating surface, and substantially set in brick for security and convenience.

PRESSING.

The canes, located conveniently at hand, are one by one doubled in the middle and forced between the rollers, which are kept in as close proximity as the strength of the mill and the power applied will warrant.

BOILING DOWN.

One of the first things done in commencing operations should be to start the fire under the kettles, that they may be well warmed by the time the juice is ready for them. In regard to the precise degree of concentration to which the syrup should be brought, it is exceedingly difficult to lay down any precise and simple rule which shall meet every case.

Mr. Peters, of Georgia, states the yield of his best eighth acre in syrup at 52½ gallons—that of the poorest eighth at 43¼ gallons. Taking the average, we have, as the yield of the entire acre, 407 gallons; assuming the yield of juice to correspond with the average results obtained by experiment, say 50 per cent. of the entire weight, with proper machinery, expressing 70 per cent., we have a yield of 570 *gallons per acre.*

[Written for the Phrenological Journal.]

VALENTINE.

To ——

As to the distant moon
The sea forever yearns,
As to the polar star
The earth forever turns;

So does my constant heart
Beat but for thee alone,
And in its heaven of dreams
Thine image high enthrone.

But as the moon and sea,
The earth and star meet never,
So space as deep, and wide
Divideth us forever. EMMA.

STRIVE to throw a spirit of cheerfulness over all your correspondence. A letter should be a storehouse of bright and happy thoughts, not the ward of a hospital, filled with pain and complainings.—*From "How to Write."*

MECHANICAL SURGERY AND PALMER'S PATENT ARTIFICIAL LEG.

—Such is the superior mechanism, beauty, and exceeding worth of Palmer's Artificial Leg, and so great and *extensive its credit*, "*as the best, most reliable, and serviceable in the world*," "approaching the nearest to the natural leg" in its anatomical construction, adaptation, natural operations, utility, and comfort, as also in its close resemblance to the natural leg, that several manufacturers of spurious and inferior articles of the kind have been induced to counterfeit the exterior of Palmer's leg, to enable them thereby to deceive the unfortunate, and to palm off an additional infliction upon them to what they have suffered in amputation, in a comparatively worthless artificial leg. (There are some three or four such attempts now being made in this State and New England.) We have been repeatedly requested by those who have suffered amputation, and tried every kind of device as a substitute, and who know how to sympathize with such afflicted ones, to counsel all such as have lost their natural limbs, against every such counterfeit and deception—to compare every such device with those now regarded by intelligent and experienced ones as the only ones worth having, before they fasten upon themselves an additional misfortune in the shape of a poor artificial leg, which the *United Service Gazette* declares "to be dear at any price." No artificial leg in the world has ever been subjected to so many rigid examinations and testings in every public exhibition, in competition, in hospitals, medical colleges in private, by surgeons and invalids, as Palmer's; and no other leg ever received such testimonials, and so many (from World's Exhibitions, American and European Surgeons, from invalids who have had every experience), in volunteer approbation, in Gold and Silver Medals, and Diplomas, as Palmer's. Wherever its equal or superior is found, and decided so by men of Science, Art, and Experience, let their testimony be proclaimed to suffering humanity. Upward of two thousand persons who have suffered every variety of amputations—at the thigh, the leg, the ankle, etc.—and twenty-five who have suffered amputation of both legs, are now in the happy and useful enjoyment of those limbs. Upward of five hundred ladies are also enjoying their use; most happily, also, Farmers, Mechanics, and men in every kind of business and profession.

It ill becomes the proprietors of this world-renowned invention to praise it, so long as they are receiving such eminent and honorable testimonials from every class of intelligent and experienced men and women in every part of the world. The "Artificial Leg Reporter and Surgical Adjuvant," published annually by PALMER & CO., AT THEIR ESTABLISHMENTS, 378 BROADWAY, N. Y., 376 CHESTNUT ST., PHILADELPHIA, PA., AND SPRINGFIELD, MASS., is composed of the most interesting and useful information on amputations and artificial legs, and the certificates of eminent surgeons of this city and country, as well as the reports of the World's Fairs and American Institutes, and those of invalids in the use of Artificial Legs—all of which serve as reference, and *will be sent gratis to all who apply*. The cut represents Mr. Sanford, of West Medford, with a pair of artificial legs—one adjusted to the thigh and the other below the knee—with which he walks with ease up and down any grade, and engages actively in mercantile business on his feet from morning till night, with the aid of one cane, and that only when he is outdoors.

The cut also represents Palmer's Patent Leg, and its application above the knee, or below the knee, in cases of single amputations.

American Institute, New York, October, 1856—Report of *Judges*.—"Palmer's Patent Artificial Leg the best. Gold Medal Certified, and Diploma."

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The Tribune for 1857.—The

Election is past, and its result proves that the work devolved on the Republican party is not yet completed. In all the Eastern and Northern portions of the country—in New England, New York, Ohio, and the Northwest—the Republican banner floats in triumph; while in Southern Jersey, Pennsylvania, Indiana, and Illinois—in short, wherever few newspapers are taken, and where common schools are too new and too feeble to have educated the present generation of voters—the black flag of Slavery obstructs the sunshine. A stranger to America might distinguish those portions of our country most blessed with Education, Intelligence, Thrift, and Virtue, by scanning the returns of the Presidential contest of 1856. We have failed of present success, not because the people are against us, but because that large portion who did not hear or read the argument and do not know what were the real questions at issue, went almost solid against us, reversing the verdict which the great majority of the educated and intelligent endeavored to pronounce.

These facts indicate the path of pressing duty. With no unmanly repinings over what is irrevocable—with no abatement of heart or hope because the triumph of Liberty in her new ordeal is not won at the Long Island and White Plains of her struggle—with no shadow of regret that the responsibility of governing is not confided to her champions before the people were fully ready to sustain them—we begin afresh the work of diffusing that vital truth which, in regard to the concerns of this world as well as of the next, makes Free indeed. Now, in the Slave Power's heyday of victory, when its ministers and servitors are gathering and plotting to make the most of their triumph and "crush out" the spirit which they vainly believe to be crucified and entombed—now, when the faint-hearted or cold-hearted who lately basked in the sunshine of our premature hopes are hauling off to repair damages, and talking of abandoning the rugged arena of Politics for more quiet and flowery fields—now, in this hour of weariness and shadow, THE TRIBUNE renews its vows of eternal hostility to every form of tyranny over the bodies or souls of men—to the shameful assumption that the benighted and feeble, whether in soul or body, are to be regarded and treated as the convenience or the prey of their wiser or stronger brethren—to the domination of despots and oligarchs, whether of empires or plantations—to the enslavers of cities and kingdoms in Europe, or the breeders of children for the auction-block and the cotton-field in Virginia or Alabama.

The doctrine that no human being was ever created for the benefit or advantage of another—that all service between man and man should be free and reciprocal—that the laborer should not toil and sweat to pamper others' pride or minister to others' luxury, but for the sustenance and comfort of those near and dear to him—is destined to certain triumph. It *must* prevail, for God reigns, and Earth was not created to be a theater of injustice, oppression, and misery forever. It *must* triumph; for all true prophecy affirms, and the vindication of the Divine benignity imperatively requires it. It *must* triumph; for Democratic America can not always remain the scoff of aristocrats and the shame of reformers and liberals throughout the Old World. It *must* triumph; for Man's history is not a chaos or a riddle, but everywhere instinct with meaning; and no heroic effort ever failed of its effect—no drop of martyr blood was ever shed in vain.

But even if we Republicans were disposed to fold our arms in slumber, our adversaries would not permit it. They are busy to-day in lengthening their cords and strengthening their stakes with a vigilance and activity which reveals a consciousness on their part, that their dominion must be made sure forthwith, or their scepter will have forever departed. To-day, myrmidons of the Slave Power threaten and harass Northern Mexico, are encamped in the heart of Central America, and waging a war of extermination on the distracted inhabitants of its petty Republics, while it by turns leers and scowls at Cuba, while its most ruthless bands are precipitated on devoted Kansas, under the protection and smiles of the Federal Administration. Even as we write, the telegraph informs us that twenty Free-State men, guilty of attempting to defend their homes against the rapine and violence of Buford's and Titus' bloodthirsty bandits, have been convicted by Lecompte's Court of manslaughter! and sentenced to five years' imprisonment at hard labor as felons. This is but a fair specimen of what has long passed for "justice" in Kansas—a justice which takes the criminals into pay and aids them in hunting down, plundering, and "wiping out" the innocent, whom it consigns to the State prison if they are ever goaded into the madness of resisting their oppressors. Such crimes and wrongs as unhappy Kansas has for twelve months endured, even Hungary or Poland has never known; and the Power at whose instigation these villainies were and are perpetrated sits enthroned in the White House, and has just achieved another four years' ascendency in the Federal Government. Who, in view of these facts, can say that Republicans, may now pile their arms, even for an hour?

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Skillman's Netted do.,
Cantelope do.,
Ice Cream Water do.,
New Orange do., do.,
Carolina do., do.,
Apple Seeded do., do.,
Citron do., for preserves,
Long Green Okra,
Improved Dwarf do.,
Large Red Onion,
Large Yellow do.,
Large White do.,
Extra Curled Parsley,
Improved Parsnip,
Cherry Pepper,
Long Cayenne do.,
Large Squash Pepper,
Sweet Spanish do.,
Sweet Mountain do. (for Mangoes),
Large Cheese Pumpkin,
Mammoth do.,
Long Scarlet Radish,
Scarlet Turnip do.,
White do. do.,
Yellow do. do.,
Chinese Winter do.,
Black Fall do.,
Victoria Rhubarb,
Linnæus do.,
Salsify,
Scorzonera,
Round Spinach,
New Flanders do.,
Prickly do.,
Early White Bush Squash,
Summer Crook Neck do.,
Lima Cocoanut do.,
Boston Marrow do.,
Winter Crook Neck do.,
Large Red Tomato,
Large Red Smooth do.,
Large Yellow do.,
Red Cherry do.,
Yellow Cherry do.,
Pear Shaped do.,
Yellow Plum do.,
Early White Dutch Turnip,
White Globe do.,
White Norfolk do.,
Yellow Stone do.,
Yellow Aberdeen do.,
New Yellow Finland do.,
Improved Ruta Baga,
Sage,
Summer Savory,
Winter do.,
Sweet Marjoram,
Thyme,
Lemon Balm,
Coriander,
Fennel,
Lavender,
Rosemary,
Hyssop,
Pennyroyal,
Catnip,
Elecampane.

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Contents.

SOMETHING NEW.

WE shall commence in the April number of the WATER-CURE JOURNAL the publication, in a series of articles, of a highly important, deeply interesting, and beautifully illustrated work, entitled, "HINTS TOWARD PHYSICAL PERFECTION; OR, HOW TO ACQUIRE AND RETAIN BEAUTY, GRACE, AND STRENGTH, AND SECURE LONG LIFE AND CONTINUED YOUTHFULNESS."

This work will embrace many novel applications of the principles of physiology, hygiene, mental science, and esthetics to the physical improvement of the race, and will explain and illustrate more fully than has hitherto been done, the means and methods by which we may most effectually and salutarily act upon the human organism—how we may impart fresh vitality to the languid frame, give new strength to the weak limb, substitute grace of movement for awkwardness, re-model the ill-formed body and homely features into symmetry and beauty, secure long life, and postpone indefinitely the infirmities and deformities of age. The subject will be interesting to everybody, and will command universal attention. Those who wish to secure the work from its commencement should subscribe at once.

Phrenology.

"I declare myself a hundred times more indebted to Phrenology than to all the Metaphysical works I ever read."—HON. HORACE MANN.

"When a man properly understands himself, mentally and physically, his road to happiness is smooth, and society has a strong guaranty for his good conduct and usefulness."—HON. THOMAS J. RUSK.

HUGH CARRIGAN THE MURDERER.

EXAMINATION OF HIS SKULL.

DURING the course of lectures given by Mr. Fowler in Philadelphia, in December last, Dr. Alfred T. King, of the Philadelphia Medical College, called at his office, requesting him to examine a skull in the doctor's possession, with the character of which he was well acquainted. An arrangement was made for Mr. Fowler to visit the College at twelve o'clock, Dec. 24th, for that purpose. While there, the skull was brought in and laid upon the table, before the medical students, and Dr. King introduced Mr. Fowler to them, stating that he had invited him to come for the purpose of examining that skull phrenologically, he knowing the character of the original perfectly well, while the phrenologist was a perfect stranger to it.

SKULL OF CARRIGAN.

We give two drawings of the skull, and our readers, by referring to the symbolical head in the January number, can readily see what regions of the head are large and what are deficient. Mr. Fowler remarked to the class, that there were two things which he could not clearly point out by the skull: first, whether the faculties were perverted or not; secondly, what kind and degree of education the individual had received; but that we professed to explain the natural strength of the different faculties as they appeared from the size of their organs. The remarks, which were as follows, were taken down by a phonographic reporter:

The skull in hand indicates the following predominant features of mind:

First. It is not well balanced.

Secondly. It appears to be the skull of a male.

Thirdly. The skull of a white male, and that the first leading feature of mind is will, determination, perseverance, self-possession, ability to carry out every wish to its fullest extent. Secondly, energy, force, executiveness, destructiveness, power to be severe, and capacity to overcome obstacles to accomplish his ends. Thirdly, sexuality, and disposition to gratify a mere sexual impulse. Fourthly, pride, independence, self-reliance, and disposition to have his own way; never could be controlled or brought in subjection to others, but acted upon his own responsibility—and braved the consequences. Fifthly, low-watchfulness, shrewdness, cunning, and dexterity; not high moral prudence and circumspection, but the foxy and wary kind of caution. Sixthly, appetite—tendency to indulge and gratify the alimentive disposition. Seventhly, acquisitiveness—the accumulating, acquiring, and self-appropriating propensity. Eighthly, friendship—capacity to make friends and draw people around him. These were the leading features of his mind.

SKULL OF CARRIGAN.

His intellectual faculties indicate smartness, observation, practical judgment, knowledge of men and things, ability to take the advantage of circumstances, power to criticise, intuition of mind and knowledge of human nature, ingenuity, plausibility, suavity of manner, ability to plead his own case and make the most of his cause. In a word, that kind of intellect which comes from

large perceptive faculties. But he had not a high philosophical cast of mind, nor an elevated disposition in any respect. He had a low order of wit, and enjoyed contact with, and contemplation of, the physical.

The moral faculties are very deficient, no one of them having full, or even an average influence, excepting marvelousness, which probably tended to superstition. He was positively deficient in benevolence, humanity, sympathy, kindness, and interest in others, and in reverence, respect, and devotional feeling, in justice, equity, and moral circumspection. Almost the only redeeming feature in his character was his adhesiveness, or capacity to make friends.

In no way could it be looked upon as a favorably-balanced head, or as indicating a well-developed mind. What faculties were large, were of the lower animal class. The skull is unusually large, and the base is particularly so which indicates great physical power, and capacity to sway the minds of others. There are no indications that he had taste, refinement, exaltedness, or moral worth.

CARRIGAN'S HISTORY.

After Mr. Fowler had examined and described the specimen before him, Dr. King rose and stated that he was astonished, for that he had never before, under such circumstances, heard so correct, so truthful, and so remarkable a delineation of character; that this exhibition was sufficient to induce us to open our eyes, and examine and investigate the science of Phrenology—a science which it had become fashionable, both in this country and in Europe to decry, and upon which every conceivable amount of ridicule, obloquy, and contempt had been cast.

He stated that objections had been raised against the science, but that they were no greater than could be brought against every other branch of human learning. All learning is progressive—every science is necessarily imperfect.

He then stated that the skull being exhibited, originally belonged to Hugh Carrigan, of Westmoreland Co., Pa., who had been, about a year and a half ago, apprehended, tried, and convicted of the deliberate murder and burning of his wife, Mary Carrigan. That from all that could be learned of his past history, he commenced the perpetration of crimes of every grade, from the lowest to those of the deepest dye, at an early age, and continued them to the last moments of his existence—the last one being suicide by taking poison.

He was universally known in the neighborhood in which he lived as a thief and a bad and dangerous man, yet everybody was afraid to say aught against him, lest he might revenge himself by the destruction of their property, their character, or their lives.

He was known to rule and control a large class of the community who came under his influence, either by the absolute power of his will, sycophantic suavity of manner, or that species of low and despicable cunning for which he was as much distinguished as for any other trait of character.

He always said to himself—I can not fail, and that if I do not accomplish my object in one way, I shall in another. He was without education (beyond the mere rudiments), without cultivation, without civilization, and without Christianization.

For many years he was supposed, and now generally believed, to have been the head and leader of banditti of thieves, robbers, burglars, and murderers, and yet he was so wily as not to suffer himself to be detected. He boasted to the last that he could not be caught, and so great was his influence even with persons who were conscious of his guilt, that they made every conceivable effort, first for his acquittal, then for a respite (he supposing that he could bring other machinations to bear in his favor), and finally the commutation of his punishment. When every thing failed, he, with the utmost firmness and calmness, swallowed the fatal poison, retired to his couch in his lonely cell, where he was found dead early next morning.

His head was large, the brain healthy, and weighed four pounds and five ounces. A line drawn from the external opening of the ear on the one side to the same on the opposite, showed a remarkable preponderance of brain posterior to that line, indicating that he was instinctively and almost irresistibly governed and guided by the lower propensities. Early moral and intellectual education might have corrected these proclivities, and made him a respectable and useful citizen. He was notoriously intemperate, had several concubines as well as several wives, and the murder of his wife arose from a jealousy existing between little Mag, his concubine, and big Mary, his wife and he killed his wife to please his concubine.

ILLUSTRIOUS VILLAINS.

THE animal propensities, when abused, produce all the varieties of felony which scourge and disgrace the human race. The character which the world attaches to a transaction arises from the particular faculties through which it is developed. A man who exercises Combativeness and Destructiveness to the detriment of the human race, can gain honor or infamy, according to the direction in which he employs them. Alexander, Cæsar, or Napoleon, indeed, lesser or meaner warriors, have been honored by mankind, when their motives might not have been superior to those of the ruffian who breaks a man's head in the street by the exercise of the same faculties which lead the warrior to the tented field. One employs the pugnacious elements meanly and skulkingly, the other courageously, bravely, and openly. There is something sublime in courage, even though the courage itself be directed to the accomplishment of wrong objects; and not only do we honor bravery for its own sake, but it produces, wherever exercised, a controlling effect. The imbecile squirrel, when the stupid ox is grazing too near his nest, comes forth to assault his mammoth adversary with such an exhibition of courage that the ox himself will retreat before him.

The barking of a dog sends terror to man and animals of almost every kind; and the hunter, armed to the teeth, instinctively retreats when the partridge, in defense of her young, assaults him, while reason would teach him that he was not in the slightest danger, though she might have a dozen to assist her. If a person in the exercise of Acquisitiveness makes a bold speculation, or commits some great robbery, the very audacity and courage of the affair gives him a kind of *éclat*, and awakens in the minds of thousands a degree of sympathy, if not of approval, in his behalf, and he becomes illustrious, to say the least of him. But he who is a sneaking thief, or who accumulates property with a miserly spirit, is always despised. The character of Shylock is rendered immortally despicable for two reasons—first, for his sordid love of gold; secondly, because he sought the life of the merchant of Venice from pure malice and revenge. He might have loved money as well, and exhibited that love in a more honorable manner, or he might have taken the life of a dozen men in manful combat, and the world would hardly have blamed him; at least they would have listened to palliating circumstances; but as it is, he stands forth cold, malicious, and selfish—the personification of meanness—a miser—and revengeful at that.

If a villain employ great intellect or ingenuity—if he exhibit a proud and splendid ambition, or a courage which in a good cause would be heroic virtue, these high and noble powers, which are made the vehicles or implements of his villainy, raise his acts to a brilliancy of fame which, to easy consciences, makes the actor illustrious. Success, with the mass of mankind, is regarded as an occasion of respect, and few persons stop to scan the motives which have governed and the means which have been employed by the individual in achieving his success. A knave with but little talent may become rich, but it requires real ability to succeed with unsullied honor. The science of Phrenology, which teaches us how to analyze the real motives of men as evinced in the elements of their actions, enables us to honor men for qualities of mind and motives that are really commendable, and to reprehend every action which springs from a sordid or base impulse, unregulated by the higher elements of reason, justice, and benevolence.

BIOGRAPHY OF DR. HARVEY BURDELL.

We introduce portraits of the two Doctors Burdell, one showing a large development of the passions, propensities, and a gross animal temperament, while the other (John) had a fine, nervous, unsensual organization. The latter we knew for many years as a moral, worthy man. Though he was very nervous, irritable, erratic, and eccentric, there was no malice or revenge in his character. He was a true reformer, and a well-wisher of his race, to promote the health and happiness of which he wrote a work on the structure, diseases, and treatment of the teeth, and a work on the use of tobacco, both of which have been very widely and usefully circulated. He had a strong tendency to debate and criticise, as his works will attest; and as he was inclined to discuss theological questions, he always carried a bible in his pocket to correct those who quoted wrongly, or disputed the accuracy of his own quotations.

As the brothers' names are so intimately and, to some extent unhappily, related in the following sketch, we think our readers will be interested to see the likenesses of both. Harvey's likeness shows a broad, selfish head, with a very heavy base. It is taken on rather too large a scale, and the head is much more elevated than he generally carried it. This attitude magnifies his forehead and tophead. He was round shouldered, and carried his head low, and protruded forward. The head of John was very light at the base, and narrow through above the ears, and very small at the back of the neck at the very points where Harvey was very large.

Dr. Harvey Burdell is now a historical character, and if there is a moral in his life or death, it is sufficiently pointed to drive home the barb of conviction without any comment from us. We therefore merely give the following well-authenticated and but too notorious facts in his history and character. The late Dr. Harvey Burdell was born in Herkimer County, in or near Herkimer village, New York, in 1811. His father died before he knew him; while he was yet a child his mother moved to Sacketts Harbor, New York. With her he resided till he was thirteen years old. His mother then turned him into the street, and forbade him ever to return to the house. The boy thus turned forth upon the world at so early an age, felt the throb of ambition, and was determined, according to his own words, to rise, to become great, to gain gold. Without a profession, education, or means, he looked around him to see what course he should take to achieve his desired success. The press held out the tempting bait, and consequently he went to a neighboring country town and engaged himself as a compositor. He remained there for some years, but before his seventeenth year we find him here studying dentistry in his brother John's office, which was then located on the corner of Chambers Street and Broadway, where Stewart's store now stands; he was of studious habits, and made good use of his time. He went to Philadelphia when about twenty-one years old, and pursued a regular course of study in the Pennsylvania Medical College. He partially supported himself during his studies by the practice of dentistry, and was partially maintained by his brother, John Burdell, of this city. Having graduated in the college at Philadelphia, he returned to this city and entered his brother's office, learning and practicing dentistry during the day, and practicing medicine at night. He expressed himself ready to do any thing or practice any profession to make money. John Burdell soon after marrying, Harry lived in the house with him as a member of his family.

Harvey Burdell, after being in his brother's office a short time, opened an office for himself. He was a man of strong feelings and passions; he frequently quarreled with his brother; was very penurious in his transactions, and economical in his dress and habits. With these traits strongly marked, he began to manifest a very licentious and loose character. At last he had a quarrel with his brother, during which they had a severe fight, John alleging that Harvey was too intimate with his wife. Previous to this there was a quarrel between Mr. and Mrs. John Burdell, the latter applying to the proper authorities for a divorce.

Harvey took an active part in this quarrel in favor of Mrs John Burdell, and against his brother. Mrs. Burdell succeeded in obtaining a partial divorce from her husband; they were separated, alimony was given to her, but she was not permitted to marry again. While Harvey Burdell was pursuing this course in relation to Mrs. John Burdell, he succeeded in getting his brother to make over all his property to him by a mortgage, at the same time returning no equivalent for it, and representing to his brother John that property would be safe in his hands; that thereby Mrs. Burdell, who had a suit against him and another party who had an attachment against him, would be prevented from getting his (John's) property. John having been divorced from his wife, made up with Harvey, and joined him in business at 362 Broadway.

This arrangement is represented to have been made by Harvey for the purpose of getting John's trade at his office. However this may be, it is certain that they had not been long together before they quarreled; even before that, Harvey would not allow John to put his sign up upon the office in which they were both associated in doing business, so John put up his "shingle" on a carriage shed which stood right by the side of the office. John Burdell then attempted to get from Harvey the mortgage of his (John's) property which he had made over to him for safe-keeping, but Harvey refused to give it up, or to give any equivalent or return for it. This occasioned another quarrel between them. John succeeded in getting some of his things away from his brother Harvey, and also receiving means from his brother William, went up to Union Place, at the corner of Fourteenth Street and Union Square, and opened an office there, which he occupied, doing a good business, until his death in 1850. During his last illness, and just before his death, Harvey Burdell got out an attachment against him, by means of the mortgages which he held, and with it and a sheriff went into John's room and took possession of every thing he had, even the furniture of his death-chamber, to the very feather-bed from under his brother, leaving him to die on a sofa. Harvey Burdell frequently told of this deed among his acquaintances. The night before John died, Harvey wrote a very peculiar will, which John signed; this will made Harvey the sole executor of his brother's estate, and specified that the property was to go to pay for debts. After his brother's death, Harvey wrote to Mrs. John Burdell, then at the South, informing her of her husband's decease, and requesting her to come to New York. She did so, but has never received a cent of money from the estate of her deceased husband.

When Dr. Harvey Burdell had been seven years at 362 Broadway, he purchased and moved into the house No. 31 Bond Street; he located himself there in May, 1853. The testimony of the dentists who had connection with him, and persons who knew Harvey Burdell, is that he was a mercenary, selfish man, with strong passions; he was easily excited, but was not a man who would be likely to attack another; he would cool down if a person spoke sharply with him. He quarreled with everybody with whom he came in contact; he quarreled with his partners, he quarreled with all his relatives, and had lawsuits with most of them. At the time of his death those of them living in the city were not on speaking terms with him. Honesty was by no means a characteristic of his dealings, and his moral character was far from being above reproach. His reputation among good men was bad—very bad. He was very penurious. When he had a house in Broadway, and part of the time while he has been in Bond Street, he rented out the house, keeping one room in it, in which he practiced dentistry, and where he would sleep on a sofa, getting his meals in cheap eating-houses. But when he went into a party, or on a pleasure excursion, he would always bear his part freely—was then sociable, companionable, and agreeable. He had considerable talents, and spent most of his time in reading, the pursuit of his profession, and money getting. He has been a very licentious man, and had a great many difficulties in consequence of it; his name is found on the books at the Tombs, in the law courts, and he has been known to the head of the police for many years. While living in Chambers Street he was sued by a disreputable woman for non-payment of money alleged to be due to her.

In 1835, or thereabout, Harvey Burdell was engaged to be married to a respectable young lady, but her father peremptorily refused to permit the marriage, at which Burdell got angry, struck the father and gave him a black eye. Subsequently he was engaged to be married to another young lady, an adopted daughter of a worthy lady and gentleman; the day and hour was set for the wedding, the wedding party assembled, the bridesmaids and the bridegroom were present, the clergyman was ready to perform the ceremony, when Dr. Harvey Burdell entered the room of the old man and told him that before he married the girl he wanted a check for $20,000. The old gentleman told him that if he was marrying his daughter for her money he should have neither, so the wedding was broken up. Subsequently the young lady married the person who was to be groomsman on the former occasion; he received the check for $20,000. The check on the previous occasion

PORTRAIT OF DR. HARVEY BURDELL.

PORTRAIT OF DR. JOHN BURDELL.

was made out for Burdell, and would have been given him immediately after the marriage ceremony was performed; and when he heard about it, he is said to have become greatly excited, and declared that he would never get married.

Dr. Burdell had a very curious servant girl, called Biddy, who was with him five years at 362 Broadway, and two years at 31 Bond Street, during the whole of which time she never went to bed. He never furnished her with a bed, or any thing to sleep upon. She was poorly clad, and hardly ever had any thing to wear on her feet. He never provided her with any thing to eat, but gave her a small weekly salary, upon which she supported herself, buying her food at the groceries. This is an example of the doctor's penuriousness. The girl could speak four languages fluently—namely, the English, French, German, and Spanish. She had a great passion for studying and learning languages. She was an Irish girl, and a most faithful servant. She frequently saved the doctor from being beaten; for if a fight occurred she would run between him and his assailant and stand there till she stopped the fighting. She slept sitting on a stool in the kitchen below the hall-door, so if any person rung the bell or entered the house at any time of night she would know it and attend them. Yet for all these services she barely received enough pay from the doctor for her subsistence. Dr. Burdell, as before mentioned, was a loose character, and consequently surrounded by such. He generally let his house to persons of bad character. Mrs. Totten occupied his house in Broadway for some time, and he, as usual, had trouble with her and a lawsuit.

About three years ago, Mr. Bulin, whose wife is half sister to Dr Burdell, took the house No. 31 Bond St.; they quarreled, the parties moved from the house, and have never spoken to Burdell since.

A little over a year ago, Harvey Burdell employed his brother James to build some houses for him in Herkimer County, N. Y., and agreed to give him a certain interest in them, or remunerate him for building them, but a quarrel and lawsuit followed between them. Dr. Burdell also had a law- [illegible] with Benjamin F. Maguire, a relative to whom h[illegible] old the office tools, etc., of John Burdell, at Union Place.

There was a wealthy widow lady of this city who used to visit Dr. Burdell almost every day for two years. On one occasion she called on him in the afternoon to go to the theater with him in the evening. On the way to the theater, she said she would like something to eat, and entered Thompson's saloon and called for what she wanted. Dr. Burdell refused to call for any thing for himself, saying that he had been to tea. She told him to call and be decent. He refused; when she called for him. He would not eat; and on coming back for her would neither pay for himself nor her. The doctor is represented by those intimately acquainted with him to have been a very peculiar man. He hated children, and never had any pets in his life except some Guinea pigs. His brother, Lewis Burdell is now in the lunatic asylum on Blackwell's Island, having gone mad from the effects of a nameless habit. Not long since a paper was circulated among the dentists of our city to get money to put the poor fellow in the Asylum. Harvey would not give any thing to put him in there.

The dentists represent that Harvey Burdell never held a high position in the dental profession; that the most respectable portion of that profession would have nothing to do with him; that he was dishonest in his practice; that he has filled twelve teeth in an hour, when an honest dentist could not do that amount of work in less than twelve hours; that he was willing to do any thing for money; that the greatest portion of his patients, while in Broadway, were disreputable characters, and that since then all the respectable people who have gone to him were allured by the name Burdell, as John Burdell was a very worthy and estimable man, who understood his profession and was an honor to it. The work entitled "Observations on the Structure, Physiology, Anatomy, and Diseases of the Teeth," which he published in connection with his brother John in 1838, is represented to have been written by John. Another medical work, which deceased claimed to have translated from the French, was translated by Dr. Sidney Doane.

Dr. Burdell was never connected with the American Society of Dental Surgeons. He was proposed two or three times as a candidate for membership of that society, but was never elected. This society expelled a large number of members one year because they used amalgum—a compound of mercury and silver—to fill the teeth with. The parties thus expelled, and others, afterward formed a society, called the New York Society of Dental Surgeons—more popularly known as the Amalgum Society, because they were in favor of using that material to fill teeth with. Dr. Burdell was president of this society at one time. It was under his presidency that the society collapsed, he agreeing to the proposal to break up the society and divide the proceeds among the members.

JOHN A. KING.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

Governor King whose portrait we present to our readers, is now nearly seventy years of age, and we call special attention to the strength of constitution and admirable health indicated in that depth and breadth of chest, in those well-set and broad features, and in that general fullness and smoothness, indicative of youthfulness in old age, which are so conspicuously indicated by the portrait. That roundness of face and plumpness of organization, that firmness and fullness of muscle, and amplitude of chest, show a predominance of the vital temperament with a full degree of the muscular, indicating soundness of constitution, warmth and energy of feeling, power and endurance of body, force and elasticity of mind, and healthfulness as well as vigor of mental action.

Our subject belongs to a long-lived and healthy family, who, though distinguished for intellectual ability, are equally eminent for strong social affections, for energy of character, for ardor of mind, for boldness and enthusiasm, yet for equipoise and balance of mind, which gives good common sense and self-control in times of difficulty and danger. In other words, it is a trait of their character to become strong as the labor required increases in severity. Such a physiology qualifies a man for long-continued exertion without fatigue, and gives that vigor and clearness of mind in old age which were so conspicuous in the Adamses and the Otises, and which now give to Thomas H. Benton such activity, energy, health, and iron endurance at his advanced period of life.

The head of Governor King, like his body, is rather broad, indicating that the organs in the side-head are well developed, viz., Combativeness, Destructiveness, and Alimentiveness, Cautiousness, Secretiveness, and Acquisitiveness. These organs give energy, efficiency, courage, enjoyment of luxuries, prudence, guardedness, and policy, with as much of the spirit of thrift and economy as is necessary to acquire property and use it judiciously.

The reader will also notice a very great prominence of the lower part of the forehead. At the root of the nose, between the eyebrows, the organ of Individuality is located. It gives perception, and a disposition to see and become acquainted with

PORTRAIT OF JOHN A. KING.

physical things. The organs located in the brow outside from this are Form, Size, Weight, Color, Order, and Calculation. These give a knowledge of things, their physical qualities, and their various relations. They give practical criticism, readiness of mind, good judgment relative to property and love of nature. They are essential to the artist, the mechanician, and naturalist. At the outward angle of the brow will be seen great squareness at the location of the organ of Order. We infer, therefore, that he is not only quick and clear in his perceptions, gifted in science and anxious to cultivate a large experience with the details of the outward world, but that he has remarkable method and system in his affairs. He must have organization before he can prosecute any affair successfully. He aims to systematize everything in which he engages. Just above Order, Time is located. We venture that he rarely ever lost a boat, a stage, or the cars when he knew the hour of starting, and had the command of his time; that he has set season for the accomplishment of different things, and rarely allows anything to interfere with his established methods. We infer, also, that he is an excellent judge of colors —much better than men in general—that he can match them, and takes great delight in paintings, in cultivating flowers, and in contemplating colors generally. The eye appears to be prominent, indicative of large language, freedom of speech, fullness and accuracy of expression, and with such a forehead he can hardly fail to be a very entertaining talker and a ready speaker.

The middle of the forehead is also large, showing memory of history, statistics, incidents, places, circumstances, and whatever relates to one's experience. He should be very fond of traveling, of geography, and capable of drawing and sketching objects and scenery. The middle of the upper part of the forehead seems very full and prominent, showing large comparison, power to reason by analogy, and illustrate, and to sift, and criticise facts and principles with remarkable success. Still higher up on the forehead, near where the tuft of hair is seen, is located the organ of Human Na-

ture, or Intuition, giving a disposition to study mind, and power to comprehend the qualities, purposes, and dispositions of strangers at the first sight. We doubt not this is a strong faculty in Governor King. Still farther back, where the hair commences, it will be seen that the head rises very highly, indicating large Benevolence, which imparts to the character the spirit of kindness and sympathy, a desire to do good, and to be conciliatory and affable in manner. This, joined with his large social organs, gives him a disposition to be hospitable, to entertain his friends, and be surrounded by congenial spirits. Although he is a man of high temper, and strong indignation, and great energy when aroused from sufficient cause, still he is a man of uncommon kindness and sympathy—will listen to a child's complaint, and minister relief whenever he feels that it is needed.

We do not see the indications of large Spirituality or Imitation. We judge, therefore, that he does his own thinking in an independent manner; that he is not inclined to accept that which is wonderful and strange without ample evidence on which to base his belief. Still his friendship and frankness make him confiding.

His Veneration appears to be large, and we infer that he is devout, respectful, and reverential, though not very strong in the element of belief.

Firmness and Self-Esteem are not wanting. He has, also, a full development of Approbativeness. He should be known for steadiness and determination—for self-respect—for affability—desire to please, ambition to be regarded favorably by the public, but more especially so by his friends. He is hopeful—disposed to look on the bright side of life, and to give encouragement to those who are depressed. In short, this is the head of the scholar, the successful business man who can attend to first principles and run them out into details—who would succeed in science as an engineer, or as a chemist, as a natural philosopher, as a writer, or as a practical statesman.

He has excellent health and a harmonious physical organization, which, combining to sustain such phrenological developments, give evidence that his manifestaions are healthy, harmonious, just, judicious, and wise.

BIOGRAPHY.

JOHN A. KING, the present Governor of the State of New York, was born in this city in 1788, and is consequently in the 69th year of his age. He was the eldest son of the Hon. Rufus King; and as the family is a most remarkable one in many respects, and has occupied a large space in the history of the country, we have thought it not inappropriate to refer to them briefly in this connection.

Rufus King's long and brilliant career as an orator, statesman and diplomatist affords a shining example, and possesses unusual interest to the student of American history. Few men have left so large a mark or fair a record. Born in Massachusetts, his first entrance into public life was as a member of the Legislature of his native State. From 1784 until the close of the "Congress of the Confederation" he represented Massachusetts in that body, where he was chairman of many of its most important committees, and an acknowledged leader in its exciting debates. He was also a delegate to the Convention that framed the "Federal Constitution" in 1787, and enacted a very conspicuous part in its difficult deliberations. He removed to New York in 1787, and was elected the first United States Senator from that State. His commanding talents and high personal character were readily acknowledged, and at once gave him the proud position of the leader of the Senate. His eloquence is said to have been of the most surpassing order.

He was re-elected for the second term in 1795, but resigned in 1796 to accept the mission to England from General Washington, who had previously tendered him the Department of State, which Mr. King declined. He was also Minister to England under John Quincy Adams, and it was universally conceded on both sides of the Atlantic that no diplomatist ever acquitted himself with greater credit or filled the post with more grace, dignity, and ability. He was the candidate for President in 1816 (against Monroe), and received the electoral votes of three States. In the next Presidental contest he declined running, and Mr. Monroe was re-elected without opposition, if we accept the vote of one single elector from New Hampshire for John Q. Adams. He also refused the use of his name as a candidate in 1824, when he would inevitably have been elected in place of Mr. Adams. Mr. King was by far the strongest and most popular leader of his party, and it was their intention to have run him again for the Presidency, *nolens volens*, in 1828, had he lived until that time. His election was very generally conceded by the presses and politicians of that period, but he died in 1827, at the ripe age of seventy-three, full of years and honors. His death was regarded as a national calamity, for no name had been more conspicuous in the annals of the country, not merely as connected with the history of parties, but with that of the formation and establishment of the federal republican system. Politicians of every denomination bore testimony to the value of his public services and the eminence of his talents and virtues.

The high-toned conservatism of such men as Rufus King and his cotemporaries, Alexander Hamilton and Gov. Tompkins, is a prominent characteristic of his descendants, which they all possess in an eminent degree. It is not a common thing for children to inherit the characteristics of such a father as Rufus King.

Edward King, the youngest son of Rufus King, was born in 1795, and migrated to Cincinnati, where he died in 1831. There was no man in that State who enjoyed a greater degree of popular favor.

Henry Clay has left it recorded as having given his unqualified opinion that "Edward King was the most eloquent speaker he ever heard."

The next brother was the late Hon. James G. King, who was born in 1691. He was one of the most eminent bankers that this country ever produced. His high personal traits and great mental abilities gave a dignity and character to our commercial community, at home and abroad, that it had never before enjoyed.

The next brother, who was born in 1789, was the Hon. Charles King, the present distinguished president of that time-honored institution, Columbia College.

John A. King is the eldest son of Rufus King, and has been more in political life than any of his brothers. During his youth his father was Minister to England, and therefore his two sons John A. and Charles King enjoyed greater educational advantages than could have been received in this country at the time. They were both educated at "Harrow," and were the schoolmates of Lord Byron, Sir Robert Peel, and other men of eminence, who have gloriously embalmed the memory of their celebrated *alma mater*. In 1812 John A. King was mustered into the service of the United States, and served during the war as lieutenant of a troop of horse, which company was then the body-guard of Daniel D. Tompkins, Governor of the State and commander of the United States forces in this city. He has six times represented Queen's County in the Assembly—during the years 1819, '20, '21, '32, '38, and '40, and was a member of the Senate in 1823. He was secretary of the English legation under his father in 1825, and a leading member of the House of Representatives in the Thirty-first Congress.

As a speaker, Mr. King is very effective. He has a fine, open countenance, a commanding presence, a rich, sonorous voice, graceful gesticulation, and an impassioned earnestness of manner that seldom fails to carry conviction to the hearts of his auditors. You feel that he is in earnest, that it is heart speaking unto heart. Enthusiastic himself, he succeeds in creating enthusiasm in others. In logical force and power of argument he is equaled by few, and in all deliberative and legislative bodies of which he has been a member, he has always taken a leading part, and his powerful speeches have greatly influenced results. Like all his brothers, he was a "Republican" by inheritance, and has sympathized and acted with this movement at a time when public feeling was dormant on the subject.

No man has a cleaner record. As his personal character is pure, so his political reputation is unsullied. He has always been true to his party, and never false to freedom. He was a delegate to the late National Republican Convention at Philadelphia, where he made a telling speech. These qualities have always found great favor with the masses of the people, and the opinion obtains very generally that there are higher honors in store for Mr. King than he has yet attained.

Mr. King's occupation is that of a farmer. He

is a man of large fortune, and has devoted his whole leisure to the study of agriculture as a science. His various addresses before agricultural societies, and his selection as President of the New York State Agricultural Society, show that he thoroughly understands the subject, and that he is most highly esteemed by the "bone and sinew" of the country. Like another Cincinnatus, he has ever been ready to leave his plow at the call of his country. By reason of a temperate and well-regulated life he is still in the full vigor of manhood, and his physical and intellectual powers are remarkably preserved. He has already evinced his superior judgment in the official appointments he has made, by showing that he is guided by the fitness of the occupants, and not by any favoritism. He has rented the old Patroon's mansion for his residence at Albany, and fitted it up with elegance and taste. Here he will dispense the hospitalities of his position with a grace and liberality which few can equal and none surpass.

THE NOMENCLATURE OF PHRENOLOGY.

BY WILLIAM C. ROGERS.

ARTICLE SECOND.

BEFORE entering upon the subject-matter of my second article on this subject, I desire to notice the editorial comments upon my proposed name for Combativeness, viz., Resistiveness. The faculty in question is sleepless in its activity, because the forces which compel its exercise are themselves perpetually present and are perpetually active. The function of the faculty, then, is perpetual *resistance* to an ever-present and ever-active power, which is inherent in all the elements of nature, and peculiar to every circumstance in life. The exercise of this function differs in different individuals. When exercised with sufficient energy barely to preserve the actor, it is neither more nor less than *Resistance, Resistiveness*, but when it "carries the war into Africa," and extorts the confession of good from every seeming ill, it ceases to be *resistive*, and becomes *aggressive* in its character. Now, was it originally intended to be one or the other in character, or both? Evidently both—both *resistive* and *aggressive*, but not of necessity *combative*. It therefore follows that any word involving these two ideas of *resistance* and *aggression* would be the proper designation of the organ in question; but as the language is too poor to supply the word, we must satisfy ourselves with a name approximately applicable. Let us therefore have the least objectionable name—one which will be likely to engender the least distrust of, or prejudice against, our favorite science. Such a name I conceive *Resistiveness* to be.

[It is rather amusing that we should find ourselves in an attitude of antagonism with our correspondent on the organ of Combativeness; but he knows perfectly well that our disagreement is a good-humored one, and that we are as anxious to perfect the nomenclature of Phrenology as himself. We are aware that the name Combativeness sometimes grates harshly on "ears polite," and we would have a name for the organ really expressive of its normal function without necessarily involving its abuse; but our correspondent says, "Any name involving these two ideas of *resistance* and *aggression* would be the proper designation of the organ." He confesses that the poverty of the language refuses such a name, and in that poverty he takes the name of the passive element of the organ, viz., Resistance, and proposes this as the name which is to cover its aggressive form as well. In the present state of society, nine tenths of mankind who have the organ in question large, do act out the combative or aggressive nature of the faculty. It is done in fierce debate, in spirited opposition by words, in fault-finding and scolding, over-earnestness in hurrying workmen, or in excessive energy in business. The meaning and use of the word resistance we explained last month in a foot-note. Our friend now permits the word aggression to be co-ordinate in influence with resistance as an element of the organ. Now let us inquire as to its meaning. Webster gives it thus: "AGGRESSION. The first attack, or act of hostility; the first act of injury, or first act leading to a war or controversy." We beg to observe that as *aggression* is the first act leading to war, and *resistance* to this aggression would be productive of war itself, and as Combativeness, according to its worst definition, is not more than a warlike contest, so the definitions of these names amount to about the same thing after all. We should anticipate quite as much opposition to the real meaning of *Aggressiveness* as now exists toward Combativeness. If, therefore, we could coin a word expressive of the joint significations of resistance and aggression, it would be criticised by sensitive objectors. We think Reisstiveness too tame in its tone and too narrow in its scope for a name for the organ—and *aggression* too restricted in signification, and not a whit less warlike than the worst idea suggested by the name Combativeness. We are expressing no special regard for the name Combativeness; but if the name is to be changed, we would have one less objectionable; nay, more, it should be perfect. We would not send forth a new name with the necessity of a long appendage of explanation to soften or to strengthen it.—EDS.]

11. CAUTIOUSNESS. This faculty and its organ were discovered by Dr. Gall, from an examination of the heads of a prelate and state councilor of Vienna, who differed in all other points of character save one—irresolution, caution, and circumspection. From this beginning, multiplied observations were made by Gall and Spurzheim, clearly establishing the existence of the faculty and its location in the brain. Gall called it "*Circumspection, Foresight;*" but Spurzheim believing it to be "blind and without reflection, though capable of exciting the reflective faculties," gave it the name it now bears, which we do not propose to change. It completely expresses the function of the organ.

12. APPROBATIVENESS was discovered by Gall, who was first led to look for the organ of the sentiment of vanity from an examination of the head of a woman who imagined herself queen of France. He succeeded in establishing the organ in question, and named it variously, *Vanity, Ambition*, and the *Love of Glory*. Spurzheim gave the faculty a more exhaustive analysis, and named it *Approbativeness, Love of Approbation*. The name is sufficiently expressive of the faculty.

13. SELF-ESTEEM was discovered by Dr. Gall. His attention was arrested by the extraordinary manners of a beggar, whose history he learned, and a cast of whose head he made and carefully studied. The suggestions he derived therefrom were ripened into convictions by still further examinations, and at last he ventured to give publicity to his opinions. He named the organ "the organ of haughtiness," intending to designate, thereby, both moral and physical height. Spurzheim designated it *Self-Esteem*, a very manifest improvement on the nomenclature of Gall.

This organ is but little understood by the mass of students in Phrenology, and, I am inclined to believe, by very many professed phrenologists themselves. I have attentively considered the organ in its various degrees of development, and am confident that its present name is not altogether expressive of its true character, and that the organ is misunderstood *because* of its faulty name. In judging of the functions of an organ, we should compare its normal with its abnormal developments, its perfect with its imperfect combinations, and name it according to its legitimate manifestations. The organ in question, when not in combination with a due development of Conscientiousness, Approbativeness, Cautiousness, and Firmness, is the parent of egotism, effrontery, impudence, *et id omnes genus*. When combined with these, however, we find no such results. We may live with the former a day and despise him; with the latter we may live a lifetime with an ever-increasing respect and regard. I have offended many men and women by the simple remark, "You have large, or very large, Self-Esteem," the idea they had attached to the word being at variance with their knowledge or conception of their own character; and I have frequently been unable to draw Phrenology out of the slough into which this misnomer had plunged it. Rightly considered, it was a compliment rather than a derogation. A friend of mine, Mrs. B., has a remarkably large development of Firmness, Self-Esteem, Approbativeness, and Conscientiousness, conjoined with an exceedingly delicate and feminine physiology, and rarely uses the first person in conversation, and is ever postponing herself and preferring her friends. Her Benevolence and Adhesiveness are prominent. She is the very personification of womanly dignity and of just pride of character and action, but of self-esteem, in its ordinary sense, she had not an atom.

Another of my friends—a near relative—possesses a similar organization, with much less Approbativeness. Her manners are not so *fluent* as those of Mrs. B., but in other respects she is almost her exact counterpart. I should mark the organ *very large* in each—a remarkable circumstance in a woman's head—and yet more humble-minded persons it would be hard to find. Humility and large Self-Esteem are not of necessity incompatible. They may exist in, and perfect, the same character in a remarkable degree. The term is objectionable, yet I am unable to suggest a better, though I am confident that the faculty deserves a better. I trust that phrenologists will give the subject renewed consideration, since the faculty is one of the broad corner-stones whereupon to build a life of usefulness and success.

[We have often heard objections to the name of

his organ, and it is almost universally associated with the manifestation of Approbativeness. Those who have an excess of the latter faculty, and are over-sensitive as to reputation, fond of dress and display, are generally supposed to have large Self-Esteem, because they are called *very proud;* and when we mark it low, great surprise is expressed by the friends of the person, for they had expected it would be marked at the highest point. To the general ear, the name Self-Esteem is a synonyme for *pride*, and those who are under the dominion of Approbativeness, and are foppish, vain, and extra decorative, are called by the world proud. Hence it is thought that such persons are highly endowed with Self-Esteem. Here the world labors under two errors, and who is to blame for it? If our friend were to say to Mrs. B., "You are the personification of dignity and pride of character," would not she, would not the world say, she is not *proud*, she is very "humble minded?" We must therefore discard the words pride and dignity, for the world misapply them quite as much as they do the name *Self-Esteem*.

Now why do the people misunderstand this name? If they will turn to Webster they will find his definition to be, "The esteem or good opinion of one's self."

In our latest work, the "Self-Instructor in Phrenology," this organ is defined, "Self-appreciation and valuation; self-respect and reliance; magnanimity; nobleness; independence; dignity; self-satisfaction and complacency; love of liberty and power; an aspiring, self-elevating, ruling instinct; pride of character; manliness; lofty-mindedness and desire for elevation." *

If this is a fair definition of the faculty, and if that of Webster, which he copies from Milton, be not faulty, we see not why the people should get up a warped and unauthorized definition of the name, at war with those given by both lexicographers and phrenologists. If people will not follow definitions, but insist on calling sweet bitter, they might treat us more unfortunately if we were to choose another name for this organ. We may remark that large Veneration and Cautiousness, with, perhaps, moderate Hope and Combativeness, and a sensitive temperament, may exist with large Self-Esteem, and the person be very respectful, deferential, lacking in force and courage, and modest in manner; in short, may be, as our friend says of Mrs. B., "a personification of womanly dignity and pride of character and action," and at the same time not bold, overbearing and audacious. It should be remembered that the faculties interplay upon and reciprocally modify each other. We should not, therefore, call lemons moderately sweet, because, when compounded with other things, in lemonade, they do not taste sour. —EDS.]

14. FIRMNESS was discovered by Gall, though the amiable Lavater had previously noticed the connection between firmness and constancy of character and the accompanying high posterior coronal development. The latter, however, traced no more connection between the two than he did between the Roman nose and the courage he predicated upon it. Gall, having a just theory to begin with, saw that the cerebral development molded the cranium, that the configuration of the cranium indicated a certain trait of character because of said cerebral development, and by observations frequently repeated, arrived at the truth as now maintained in Phrenology. Who gave the faculty its name I am unable to learn, but whoever it was, he did his work well, and I have neither fault to find nor change to propose. I wish every person had the organ largely developed.

15. CONSCIENTIOUSNESS was discovered by Spurzheim, and from him received the name it now bears, which to me seems unexceptionable.

16. HOPE was discovered and named by Spurzheim. Gall thought Hope belonged to every faculty, but the former maintained that it was a simple faculty, capable of action in many different directions. His subsequent labors convinced him of the truth of his opinion, and established the existence of the organ. No change in the name is needed, hence none is proposed.

17. SPIRITUALITY was discovered by Gall, but not named by him. Spurzheim at first denominated it by the awkward term, "*Supernaturality*," but afterward changed it to "*Marvelousness*." Combe denominated it "*Wonder*," and Fowler gave it the name it now bears, which I am in no wise inclined to change. It is an organ of which I am almost wholly destitute, and I am not therefore fitted to comprehend the faculty or give it a new analysis. I should prefer to let the job out to some phrenological Spiritualist. It has evidently given rise to much discussion, and, from the conflicting views entertained by many eminent phrenologists, would certainly bear closer scrutiny, and, probably, repay the labor. But whoever attempts its investigation would do well to bear in mind the remark of the painter Apelles, *Ne sutor ultra crepidam*, which, translated, means, "Let not the shoemaker rise above his last," or (in application), "Let every man confine himself to his own sphere."

18. VENERATION was discovered by Lavater, and afterward by Gall, in the course of his phrenological investigations, and was named by them *Theosophy*, or *the knowledge of God*. Spurzheim denominated it *Reverence*, and Combe gave it the name it now bears, which a portion of the organ will probably always retain. I speak of a *portion of the organ*, since there are doubtless two organs which occupy the portion of the brain and head now assigned to one. The anterior organ next to Benevolence gives rise to the sentiment of *deference;* the one posterior, adjoining the organ of Firmness, gives rise to the sentiment of *reverence, worship, veneration*. The one has *man*, the other *God*, for its object. It is not one organ manifesting itself in two different directions, but two separate organs, each with a function peculiar to itself. Either may be largely developed, and the other almost wanting, or both may be full and prominent, giving an unmistakable fullness to the top of the head. In the American head, neither organ averages more than 5, or full, in a scale of 7; while *Deference*, as I shall call the anterior organ, will not average more than 3 or 4. In Catholic countries both organs are amply developed. In Germany, neither average more than 5, or full, judging from the vast number of observations I have made on the crania of immigrant Germans. The English, as a nation, are wanting in Deference, though not in Veneration, at least such is the case with English Whigs.

The Fowlers were, as near as I can by diligent inquiry ascertain, the first to point out the doubleness, or duality of this organ. They did not, however, divide the organ, waiting for further investigations to demonstrate the truth or falsity of their opinion. In their daily examinations they are accustomed to make the distinction between the two. Now, as there is unquestionably a broad distinction between the two, let us make that distinction plain and clear in name as it is in fact. The posterior organ should retain its present name—Veneration. For the anterior organ I propose the name *Deference*.

19. BENEVOLENCE was discovered by Gall, but received its name from Spurzheim. It is the least exceptionable name in the catalogue, having a rival only in the word kindness, which is the habitual expression of large and active benevolence.

FACULTIES.

PRESENT NAME.	PROPOSED NAME.
11. Cautiousness	None.
12. Approbativeness	None.
13. Self-Esteem	?
14. Firmness	None.
15. Conscientiousness	None.
16. Hope	None.
17. Spirituality	?
18. Veneration	None.
Anterior part of 18	Deference.
19. Benevolence	None.

THE JOURNAL WITH THE PEOPLE.

HOW THEY LIKE IT.—A clergyman in Pennsylvania, writing to renew his subscription to the Journals and *Life Illustrated*, holds the following encouraging language. Such words of cheer from such readers serve to lighten our labors and make us feel those fraternal ties which unite us to our fellow-men.

"On page 21 of the PHRENOLOGICAL JOURNAL for January, 1857, you ask—'How do you like it?' Well, really, I like it so well that I can not tell you how well I do like it.

"Again you say—'Present a copy to your friend.' Indeed, I would do that very thing if it were in my power. Yes, I would go further than that—I would add the *Water-Cure Journal* and *Life Illustrated*. I would present them not only to my friend, but to *all* my friends in all the world—yea, and mine enemies also—and would consider it a deed not to be ashamed or repented of. But as it is, it keeps me busy enough to make my own poor self a present of them. I consider those three publications worthy the patronage of all mankind and womankind. I often try to persuade my neighbors to take them, but some of them plead 'too poor,' while the truth is, they, like my poor self, are too poor to do without them."

Another correspondent writes—

MESSRS. EDITORS: I have just arisen from the perusal of a lecture "On Family Government," published in the December number of the PHRENOLOGICAL JOURNAL; and I am so well pleased with it, and so well convinced of the truth of the doctrines it contains, that I wish every parent in Christendom would read it, and commit it to memory; and what would be still better, practice its directions. I am a parent myself, and have been

for more than twenty years, and had I read that same lecture at the commencement of my duties as a parent, it would have been well for a large family of children. But as it is, it has not come too late to be of use to me and mine.

Some few years ago I was persuaded to become a subscriber for your Journal, and allow me to say that, of all the reading matter that I purchase, your Journal pays the best interest on the investment. I shall continue my subscription.

Tompkins Co., N. Y. PROGRESS.

PHRENOLOGY IN SCHOOL.—J. A. McC., in a business letter, remarks: "As a teacher, I find the advantages of Phrenology in studying character. I adopt no rules for the government of a school, but propose a regulation, and request the scholars to think about it, and give their opinions of its feasibility and use, and, if they think it best, they can adopt it, and if not, reject it. I recommend that, if they approve it, and pledge their good faith to maintain it, each should try to be the last to break it. I not only have good order, but the best wishes and warmest regards of the scholars."

[This is awakening in the scholars the principle of self-government, which is the true object to be sought in all domestic and school government.—EDS.]

PHRENOLOGY THE YOUNG MAN'S GUIDE.—The people are finding out that Phrenology has practical bearings applicable to the necessities of mankind, and that a little common sense and study will enable the masses to understand enough of it to be a guide to them in selecting pursuits and regulating their character and conduct. A young man in a Southern State, writing to renew his subscription, says:

"Inclosed you will find a gold dollar for the PHRENOLOGICAL JOURNAL for 1857. I owe much to the science of Phrenology as portrayed by Combe and Fowler. Until I was about twenty-two years old I had never been able to decide what I should follow as a business. About this time I obtained "Combe's Lectures" and the PHRENOLOGICAL JOURNAL, which set me to work in good faith. My greatest inclination was to follow the watch trade, but my father was poor, and I could not be spared from home to learn the trade; but I worked at it more or less at home, without instruction. So when Phrenology found me, I was at a loss to know what to do. The fact is, not knowing myself, I did not know what I *could do*. I thought it impossible for me to follow the jeweler's trade without having served an apprenticeship. But this science told me I *could* succeed. So I concentrated all my attention to this one thing, for which I had a natural inclination from a boy, and now, at the age of thirty-two, I flatter myself there are few better workmen in the State where I reside.

"This is not written for publication. I only wished to tell you some of the advantages I have gained from the study of this science. But the half is not told. In knowing myself, I have been the better able to *control* myself, and knowing others, their failings, etc., I have been enabled to make allowance for their faults, and have got along with them much better than I otherwise would."

THE DOG.

SAVAGE AND CIVILIZED—WITH ILLUSTRATIONS AND ANECDOTES.

THE difference between the civilized and uncivilized dog is the same, or similar to that which distinguishes and renders superior the civilized over the savage man. It is training, cultivation, improvement, development that makes the difference. True, the leopard may not change his spots, yet training, feeding, and high cultivation would undoubtedly modify his disposition. This principle holds true in regard to *all* animals, to vegetables, to fruits, and to man. Were it not so, what would be the use of any attempts to improve either? Our schoolhouses, colleges, churches, and other institutions of learning and culture, would be in vain. All the labor and experiments of the farmer to enlarge his crops, or of the grazier to improve his stock, would be useless. But no one will dispute the point—training and cultivation will improve and develop all living things. But to the DOG. The following statements will find a hearty response, and revive many interesting memories in the experience of readers concerning the faithful dog:

HIS PHRENOLOGY AND SAGACITY.

The following interesting statements will prove acceptable to all lovers of the faithful dog. The intelligence and fidelity of the dog depends much, yes, *mainly*, on his master. If *he* be "all right," the dog will not be found wanting in all that constitutes a good dog, while if the master be ignorant, vicious, and low, the dog will be quite likely to take on similar conditions. Hence the importance of good examples, even before dogs.

Many of the inferior animals have a distinct knowledge of time. The sun appears to regulate the motions of those which leave their homes in the morning, to return at particular hours of the evening. The Kamtschatka dogs are probably influenced in their autumnal return to their homes by a change of temperature. But in those animals possessing the readiest conceptions, as in the case of dogs in a highly civilized country, the exercise of this faculty is strikingly remarkable. Mr. Southey, in his "Omniana," relates two instances of dogs which had acquired such a knowledge of time as would enable them to count the days of the week. He says: "My grandfather had one which trudged two miles every Saturday to cater for himself in the shambles. I know another more extraordinary and well-authenticated example. A dog which had belonged to an Irishman, and was sold by him in England, would never touch a morsel of meat upon Friday."

The same faculty of recollecting intervals of time exists, though in a more limited extent, in the horse. We knew a horse (and have witnessed the circumstance) which, being accustomed to be employed once a week on a journey with the newsman of a provincial paper, always stopped at the houses of the several customers, although they were sixty or seventy in number. But, further, there were two persons on the route who took one paper between them, and each claimed the privilege of having it first on the alternate Sunday. The horse soon became accustomed to this regulation; and although the parties lived two miles distant, he stopped once a fortnight at the door of the half-customer at Chertsey, and never did he forget this arrangement, which lasted several years, or stop unnecessarily, when he once thoroughly understood the rule.

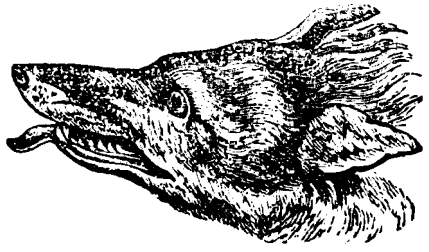
Dr. GALL says that dogs "learn to understand not merely separate words or articulate sounds, but whole sentences expressing many ideas." Dr. Elliotson, the learned translator of Blumenbach's "Physiology," quotes the following passage from Gall's *Treatise sur les Fonctions du Cerveau*, without expressing any doubt of the circumstance: "I have often spoken intentionally of objects which might interest my dog, taking care not to mention his name, or make any intonation or gesture which might awaken his attention. He, however, showed no less pleasure or sorrow, as it might be; and, indeed, manifested by his behavior that he had understood the conversation which concerned him. I had taken a bitch from Vienna to Paris; in a very short time she comprehended French as well as German, of which I satisfied myself by repeating before her whole sentences in both languages."

We have heard an instance of this quickness in the comprehension of language which is very remarkable. A mongrel, between the shepherd's dog and terrier, a great favorite in a farm-house, was standing by while his mistress was washing some of her children. Upon asking a boy, whom she had just dressed, to bring his sister's clothes from the next room, he pouted and hesitated. "Oh, then," says the mother, "Mungo will fetch them." She said this by way of reproach to the boy, for Mungo had not been accus-

tomed to fetch and carry. But Mungo was intelligent and obedient; and without further command he brought the child's frock to his astonished mistress. This was an effort of imagination in Mungo, which dogs certainly possess in a considerable degree. He had often observed, doubtless, the business of dressing the children; and the instant he was appealed to, he imagined what his mistress wanted.

Every one knows the anxiety which dogs feel to go out with their masters, if they have been accustomed to do so. A dog will often anticipate the journey of his owner; and guessing the road he means to take, steal away to a considerable distance on that road to avoid being detained at home. We have repeatedly seen this circumstance. It is distinctly an effort of the imagination, if it be not an inference of reasoning.

Linnæus has made it a characteristic of dogs that they "bark at beggars;" but beggars are ragged, and sometimes have that look of wildness which squalid poverty produces;



WILD DOG.

and then the imagination of the dog sees, in the poor mendicant, a robber of his master's house, or one who will be cruel to himself —and he expresses his own fears by a bark. A dog is thus valuable for watching property in proportion to the ease with which he is alarmed. One of the greatest terrors of a domesticated dog is a naked man, because this is an unaccustomed object. The sense of fear is said to be so great in this situation, that the fiercest dog will not even bark. A tan-yard at Kilmarnock, in Ayrshire, was a few years ago extensively robbed by a thief, who took this method to overcome the courage of a powerful Newfoundland dog, who had long protected a considerable property. The terror which the dog felt at the naked thief was altogether imaginary, for the naked man was less capable of resisting the attack of the dog than if he had been clothed. But then the dog had no support in his experience. His memory of the past did not come to the aid of that faculty which saw an unknown danger in the future. The faculties of quadrupeds, like those of men, are of course mixed in their operation.

The dog who watches by his master's grave, and is not tempted away by the caresses of the living, employs both his memory and his imagination in this act of affection. In the year 1827 there was a dog constantly to be seen in St. Bride's churchyard, Fleet Street, which for two years had refused to leave the place where his master was buried. He did not appear miserable; he evidently recollected their old companionship, and he imagined that their friendship would again be renewed. The inhabitants of the houses round the church daily fed the poor creature, and the sexton built him a little kennel. But he would never quit the spot; and there he died.

A KNOWING DOG.

We heard a story told the other day of a noble young mastiff that we consider worth repeating. Mr. L. H. Thayer, who keeps a livery stable connected with the City Hotel in Waterbury, Ct., has a young dog, about one year old, whose wonderful feats of sagacity would be creditable to many of the biped race that we know of.

DOMESTIC DOG.

As an assistant hostler he is invaluable, for he knows, and fills his place too, much better than many hostlers who make great pretensions. Whenever the stable-door happens to be open, and a horse gets loose and strays into the street, Tiger, without being bidden, immediately goes after him, and drives him back to his stall. Not long since two of Mr. Thayer's horses got loose and strayed from the stable in the night, one of which had attached to his neck a halter. Tiger roused himself from his slumbers, and his pleasant dreams, such as all *good dogs* doubtless enjoy, and immediately put after them. There being two of them, and not being successful in managing both at once, he, after a moment's apparent reflection (it was a moonlight night, and there was an eye-witness of the scene), deliberately took the end of the halter between his teeth, and led the horse, to which it was attached, back in triumph to the stable. He then went in pursuit of the other horse, *surrounded* him, and drove him in.

If the above, and acts equally sagacious that are often seen in the canine race, do not manifest the presence of reason, they at least evince a faculty which, in some instances, is equally useful. In the instance we have mentioned, the dog had the advantage over the more boastful animal, man—because, in order to lead the horse back, it was necessary first to *catch* him, and the dog, of the two animals, is much the fleetest.

THE DOG AND THE AXE.

We have heard a story of a dog which was sent home by his master from the woods after the axe. He was gone a long time, and finally returned with the beetle, and not the axe. The master had waited so long he had become impatient, and when the dog came dragging along the big beetle, he took up a club, and, in a passion, dealt the faithful dog a mortal blow. When he returned to the house, he found the axe sticking in the end of a log, having been driven in so tightly that the dog could not remove it, and the helve was covered with blood from the faithful creature's mouth, and gnawed half off by his efforts to remove it from the log. Finding it impossible to get the axe, he took the beetle, thinking, perhaps, that his master wished to drive or pound with it; if so, the beetle might answer in the absence of the axe.

VAGRANT CHILDREN.

A VAGRANT child! How can a civilized, ay, a Christianized people, allow a vagrant child to exist among them? Fathers, mothers, you who have beautiful, happy, well-cared for, *respectable* prattlers to gladden your hearth-stones, and make the circle of domestic joys complete, think one moment of a homeless baby-wanderer, *an infant vagabond!*

A young immortal has come into the world, unwelcomed because its parents are poor, or cursed because they are cruel or dissipated. Unconscious of parental frowns, and regardless of the world's cold, contumely, it grows and develops on a scanty supply of execrable nutrition—it may be the filthy milk of distillery fed cows, or the fluid drawn from the maternal breast, equally attainted and poisonous.

At six, eight, or ten years of age the miniature human being, the "manikin," is an idler in the streets, a beggar, a rowdy, and, a few years later, in very many cases, a thief, a drunkard, a prostitute.

Is there not responsibility resting some-

where? Who or what is to blame? The child is possessed of evil ways. It seems to be impelled by vicious propensities. It listens to evil counsels, and never hears any other. It is ignorant, and has no desire nor means to go to school. Its haunts are the low and degraded places, because its company is admitted nowhere else. It hears nothing but the language of profanity and sensuality, and sees no examples, except those of depravity and crime. Poor thing! A tremendous accountability is piling up against thee, to be answered in the future of thy life.

But has society nothing to answer for in this matter? It has much. It does have a fearful penalty to meet because of this, nor can society in any measure or degree evade its just responsibility. It must and does pay, to the uttermost farthing, for all the vices and crimes of the vagrant, which its sins of commission or omission have made or allowed.

Recent statistics show that, in the cities of New York and Philadelphia, there are more than FIFTY THOUSAND CHILDREN, old enough to go to school, unprovided with any means of a common school education. Of this number, more than one half are wholly neglected by their parents, and left in the streets to beg, or steal, or starve. The way these things affect society is intimated in the following extract from "Letters on the Public Schools of Philadelphia, by Thomas L. Kane:" "Complaints arising from all quarters, from owners of dwellings, stores, wharves, and workshops, of the youthful beggars and youthful pilferers! Every magistrate called upon to commit boy thieves, boy incendiaries, boy rioters, shoplifters, and house-breakers. The jails full, the Magdalen and Rosine Houses full, the House of Refuge also."

The picture drawn by Mr. Kane, though not in any sense exaggerated, nor at all flattering to our philanthropy, will, if spread over a larger or smaller surface, apply equally well to most of the greater and lesser cities of our nation—indeed, of the civilized world.

When will men of sense apply *common* sense to this vast and yet rapidly increasing evil? When will we, in the economy of our "benevolent institutions," cease to be a "penny wise and pound foolish" people? When will government and citizens learn that it costs ten dollars to punish the crime that one dollar will prevent? When will our statesmen, and legislators, and socialists begin their reform where the evil begins? When will they cease to expend all their energies in tipping off the branches of the "*arbor morborum*," or in trying to restrain the growth of its trunk, leaving the roots untouched, and the causes which nurture them unabated in the *least*.

Here is a field for one of the grandest of missionary enterprises. If those who have the means to spare, and who really feel benevolent, would direct their attention to the *thorough and complete* education and reformation of our own homeless and vagrant children, the example of one portion of society, almost redeemed from ignorance, and vice, and crime, would become contagious, and its influences would soon spread to the uttermost parts of the earth.—*Life Illustrated*.

MEMORIAL TO DR. GALL.

MANCHESTER, CONN., *Jan. 28th.*

EDS. AMERICAN PHRENOLOGICAL JOURNAL—Just one century ago the ninth of next March, Dr. Gall, whose discoveries now bless the world through the glorious science of Phrenology, was born. Within that century have the immortal founders been born, have labored, and have gone to their reward, and the science of Phrenology has been established, and recognized by the intelligent of mankind. The centennial anniversary of the birth of Gall is near at hand. Shall phrenologists, who only can appreciate the labors of their revered master, who know the incompatible rewards he received on earth, and who are enjoying the blessings of his sacrifices, refuse to pay a tribute to his memory on the anniversary of his birth? The commemoration of that event is an idea that will yet be spread all over the civilized world. Let us have a commencement; but let not that commencement go further than the *hundreth year* from the event.

It is to be regretted that this idea of commemorating the centennial anniversary has not been suggested sooner, but let us have a beginning, no matter how small. —— ——

[We approve the suggestion of our friend, and shall be happy to co-operate in any way that shall be thought advisable. Mr. Fowler will give a public lecture on Phrenology, on the evening of that anniversary, in Winsted, Conn.; and we trust all lecturers will improve the occasion to impress their audiences with the value of Gall's discoveries, and the great benefit his life has been to human science. If public meetings can not be held in the Lyceums generally, the friends of Phrenology can contribute to the purchase of some valuable phrenological specimens, such as busts of marked characters, or the standard phrenological bust, or the works of the best writers on the subject, for village libraries. This plan would spread a knowledge of the science among the reading and thinking community throughout the country, the very soil, indeed, in which it will take the deepest root and bear the richest harvest of fruit.

Is there a library or reading-room in America to which is not attached some one or more warm friends of Phrenology; and will not those friends be proud and happy to adorn those rooms with such a monument to the memory of the immortal founder of the science? Who will respond, and how much shall be done?—EDS. PHRENOLOGICAL JOURNAL.]

VAGABONDS.

THERE are pretenders in every calling and profession—counterfeits upon every genuine bank, and wicked sinners everywhere.

Among the twelve Apostles there was a Judas—among the American generals an Arnold—and who would not wonder if there were no betrayers of truth and traitors to professional character in every other profession and science, including Phrenology with the rest.

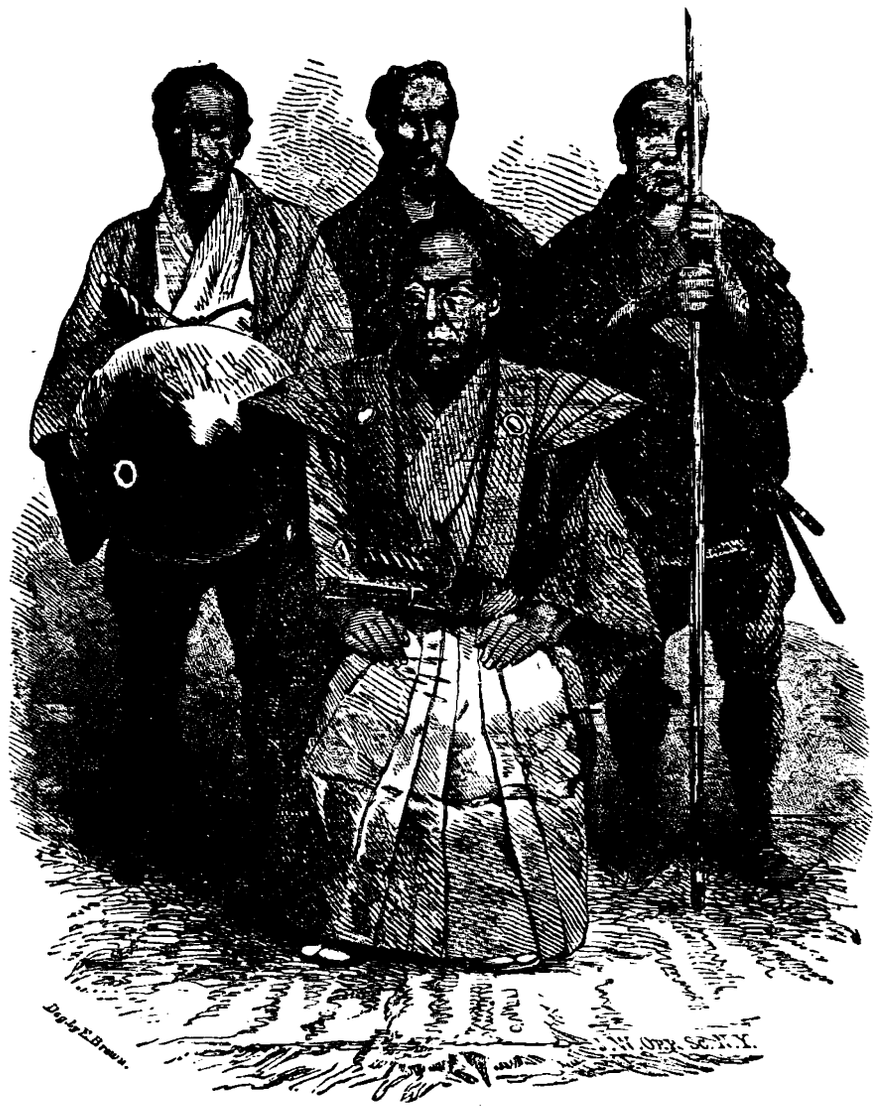
We have warned the world against graceless scamps and quacks in Phrenology in times past, still they seem to flourish their brief hour until the people find them out and repel them. But this does no good; they go ten miles off and start again.

Gillett has, for several years, professed himself as a lecturing agent from our establishment, and as an agent for the American Phrenological Society, all of which is entirely false—has got our engravings copied without our consent—and we have remonstrated with him, and wrung confessions from him of his duplicity and false dealing over his own signature—we have published him as a swindler, and still he has the impudence to issue circulars in a neighboring city as "Dr. Gillett, of New York City and University."

We have seen the man but once, personally, and then we threatened to arrest him as a swindler if he did not leave our premises at once; and though we have heard much of him by letter and otherwise, we never heard anything good.

Esty, Fairman, and half a dozen who call themselves phrenologists, we have no time nor space to notice at present. There are those who go from bar-room to bar-room, into shops and stores, and offer their (*professional*) services for a shilling. Some wear calico shirts or other fantastic articles, some look seedy and dirty, and their breath smells of bad rum and execrable tobacco. This city and Philadelphia has several of these genii, and, in almost every instance, they pretend to be from our establishment or to have been students of ours, and in two instances these vagabonds have claimed our own name and circulated bills to that effect. One of these chaps stole a horse in our name in Williamsburgh, Mass., a few years ago. We say to all our readers, beware of all this tribe of "cheats" who pretend to hail from here. We have no lecturing agents at all. No stranger should be trusted with subscription money for our journals except he show our printed certificate of agency subscribed by ourselves, and remember that this agency is only to obtain subscribers. It is no indorsment of the man as a phrenologist.

Good, capable, honest fellow-laborers we hail with pleasure; but miserable, ignorant cheats we repudiate, and would warn the public against them.



SUB-PREFECT OF HAKADODI.

JAPAN AND ITS PEOPLE.

THE Empire of Japan, so long shrouded in mystery, and shut out from the rest of the world, has been an object of great interest. The exclusive policy, which has kept China from a high and noble civilization, has doubtless had its effect upon Japan, but notwithstanding this, the latter nation has attained to a state of refinement and civilization indicating mental capacity of a very respectable order.

With all the interest and curiosity which the scholar, the historian, the naturalist, and the Christian very properly felt in this secluded people, commerce has triumphed, as it does in almost all cases, over the rest, and has made an opening into the Empire of Japan. Commerce, if not the great civilizer, is at least the promoter as well as the handmaid and coadjutor of civilization. America, the youngest of the nations, itself the child of commercial enterprise, and peopled with adventurers, has become the instrument of breaking down the barriers that have so long prevented the other nations from obtaining a permanent foothold in Japan, and has opened it to the rest of the world. The expedition of Commodore Perry, which has accomplished this great work for Japan and the other nations of the earth, has been commemorated in a most interesting work,* from the pages of which we have been permitted, by the enterprising publishers, to use several of the engravings, with which the work is profusely illustrated. It has been supposed, from the appearance of the people, that Japan was colonized from China; but on a careful comparison of their language an essential difference is perceptible, and the conclusion, therefore, respecting their identity, is believed to be fallacious. From the work before us we gather the following facts, a portion of which we quote *verbatim* from its pages:

Japan presents the anomalous feature of having two emperors at the same time—one ecclesiastical, the other secular. This duplicate sovereignty has been ingrafted upon their system long since its commencement about twenty-five hundred years ago. Though they claim to be a much older nation, their authentic records go no farther back. Their government is now an hereditary despotism.

The people are suspicious and cruel. A thorough system of espionage exists, and officials serve in pairs, and thus act as spies upon each other. This practice pervades the entire polity of Japan. "Everybody is watched. No man knows who are the secret spies set to watch him, though he may know all the officials. The emperors themselves are not exempt; vizier, grand-councilors, vassal princes, provincial secretaries, all are under the eye of an unknown police. Every city or town is divided into collections of five families, and every member of a division is responsible for the conduct of the others; everything, therefore, which occurs in one of these families out of the usual course, is instantly reported to the authorities by the other four to save themselves from censure."

We have said the emperors are not exempt. The *Ziogoon* (or temporal ruler) has his minions about the *Mikado* (the spiritual sovereign), and the grand council have theirs about the *Ziogoon*, and the cowardice engendered by such ceaseless distrust necessarily leads to cruelty in penalties.

"The laws are unalterable, minute in detail, covering almost every action of life. The emperors, both spiritual and secular, are just as much enthralled by them as the humblest man in the kingdom."

As an illustration of the treacherous basis of authority, and life, even, "suppose a measure submitted by the grand council to the *Ziogoon*, to which, contrary to his usual custom, he does not at once assent without examination. If he should disapprove, the measure is referred immediately to the arbitration of the three princes of the blood, who are the nearest kinsmen to the *Ziogoon*, and their decision is final. If they do not agree with the monarch, he must instantly relinquish the throne to his son or to some other heir. He is not allowed the poor privilege of revising or retracting any opinion. Should the three princes, however, concur with the *Ziogoon's* opinion, then the member of the council who proposed the obnoxious measure thus rejected must die, and those who voted with him are required to die also."

"A very singular custom of self-punishment, even unto death, prevails among all the officials of Japan. When one has offended, or even when in his department there has been any violation of law, *although beyond his power of prevention*, so sure is he of the punishment of death, he anticipates it by disemboweling himself, rather than to be delivered over to the executioner, as by so doing he saves his family from death with him, and the forfeiture of his property."

"It is easy to see why the laws and customs of Japan are so obstinately unalterable. Every man is afraid of proposing an innovation, however wise or necessary, because the penalty is so fearful should it not be approved. There can not, under such a system, be any thing like judicious legislation, founded on inquiry, and adapted to

*NARRATIVE OF THE EXPEDITION OF AN AMERICAN SQUADRON TO THE CHINESE SEAS AND JAPAN—Performed in the years 1852, 1853, and 1854, under command of Commodore M. C. Perry, United States Navy, by order of the Government of the United States. Compiled from the original Notes and Journals of Commodore Perry and his officers, at his request and under his supervision. By Francis L. Hawks, D.D., LL.D. Appleton & Co., N. Y. Price, $5.

the ever-varying circumstances of life. All must proceed exactly as it has done for centuries; progress is rendered impossible, and hence, in some degree, the difficulty, so long experienced in all Christendom, of bringing the Japanese into communication with other nations. As a remedy for an existing evil, they saw fit, centuries ago, to interdict all such communication; and though the fact admits of proof that many of their wisest men would gladly have seen the interdict removed or modified, as being no longer necessary in their altered circumstances, yet no man dared to propose any alteration."

These facts explain the difficulty which has been experienced in opening commercial relations with this people, and serves to show the great credit due to the prudence and address of those charged with the important duty.—How true it is that institutions often cling to nations and communities like bad habits, long after their ideas and aspirations have outgrown their customs! Jefferson truly said that "all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed."

JAPANESE COOPERS.

The customs and characteristics of the people of Japan constitute a subject of unusual interest. The work from which we obtain the engravings and from which also we have made copious extracts, gives us an excellent idea of the peculiarities and habits of this people, hitherto so little known to the civilized world.

They are unquestionably superior in mechanical ingenuity to the Chinese, as they are superior to them in physical organization, in mental vigor, in social habits, and in some other respects.

Woman in Japan is not treated simply as a slave, but is recognized as a companion. This feature in the society of Japan shows a superiority of that people to all the other Oriental nations. In Turkey and in China she is either regarded as the object of capricious lust or as a chattel and household drudge. Polygamy does not exist in Japan, and the women are superior in character, and there is a greater prevalence of domestic virtue. The women frequently go barefooted, and their dress is a dark-colored robe resembling a night-gown, secured by bands passing around the waist. It is an ungraceful drapery; but their faces are not wanting in expression; their eyes are black and brilliant as well as their hair, the latter being dressed on the top of the head similar to that of the men, though the men shave the front part of their heads while the women do not. The married women of Japan have the uncouth habit of dying their teeth black, and when they part their ruby lips in smiling graciously, instead of exhibiting teeth of pearl, they display a row of black ones, set in horribly diseased gums. As in some of the European nations the married woman is expected to don a cap as soon as the nuptials are performed, so in Japan the newly-married woman colors her teeth black, as also do some maidens as soon as they are betrothed. The coloring matter is so corrosive that, in applying it to the teeth, notwithstanding the greatest care to protect the delicate structure of the gums and lips, they nevertheless become diseased by contact with it. The Japanese women are not ill-looking, excepting the disgusting black teeth of those who are married. The girls are well formed and pretty, having much of the vivacity, self-reliance, and conscious dignity which arises from the respect which is everywhere paid to them in the intercourse of friends and in families. The women have their share in society, which is as brisk with them as in the United States.

During all the stay of Commodore Perry in the harbors of Japan, he remarks that, "It must be said to the credit of the Japanese women, that there was none of the usual indications of wantonness and loosness on the part of the female sex in their occasional relations with the ship's people." He further remarks: "Education is diffused throughout the empire, and the women of Japan, unlike those of China, share in the intellectual advancement of the men. The higher classes of the Japanese, with whom the Americans were brought into communication, were not only thoroughly acquainted with their own country, but knew something of the geography, material progress, and cotemporary history of the rest of the world. Thus they were enabled to speak somewhat knowingly about our railroads, telegraphs, daguerreotypes, Paixhan guns, and steamships, none of which had ever been seen before Commodore Perry's visit. They could converse intelligently about the American Revolution, Washington, and Buonaparte." They knew of our war with Mexico—that we had whipped them—taken a part of their territory, and discovered gold in California. This knowledge they obtained by their intercourse with the Dutch, who had previously been permitted to touch at some of their ports.

The engravings which we present will give a favorable idea of the looks, dress, and the phrenological developments of this singular people. The Sub-Prefect of Hakadodi and his three attendants, who stand while he remains sitting, give us a favorable idea of the intellectual and religious developments of the Japanese. The Prefect, it will be seen, has a sword, or, rather, two instruments of defense in his belt, while one of his attendants has a mace or spear, and another a kind of shield. All the Japanese dignitaries are armed with the sword. The head man seems to have the larger head of the party. He has also a good intellect, a fine development of Order, Language, Comparison, and of Veneration.

If we turn to the Japanese cooper we have a side view of the head, showing a good development of brain anterior to the ears, with more than usual height from the ear upward to the regions of Firmness and Veneration. Stability and reverence are the two leading mental traits of this people. If we scan the individual who appears to be looking on to see the cooper work, we perceive large Constructiveness—a bulging out of the head at the temples. The same is also true in respect to the venerable Prefect and his attendants. A similar development may be seen in the standing female figures and in one of those who are sitting.

"In practical mechanical arts," says Commodore Perry, "the Japanese show great dexterity; and the perfection of their manual skill, when the rudeness of their tools and the imperfect knowledge of machinery are considered, appear

JAPANESE WOMEN OF SIMODA.

marvelous. They are as expert as any in the world. With a freer development of the inventive power of the people, the Japanese would not remain long behind the most successful nations."

"The coopers were found to be very expert at Hakadodi, where a large number of barrels were constantly in the process of manufacture for packing dried, salted fish. The barrels are firkin shape, being bulging at the top, and are skillfully hooped with plaited bamboo. There are many workers in metal for ornamental and useful purposes, and the temper of their steel is good."

The furniture of the people of Japan is meager. As squatting, not sitting, is the common practice, they have no occasion for chairs. A rude affair, like our camp-stool, is sometimes seen, but it is only used on state occasions. Neither beef, pork, nor mutton is eaten, and very little poultry. Vegetables, and a compound of beans and rice-flour of the consistency of cheese, are sold about town, and constitute the chief diet of the people.

Under the bench on which the women of Simoda sit, may be seen their wooden shoes; while those in the standing posture appear to be shod with those of a similar kind.

The excessive veneration which one class of persons bears to the next above them, perhaps may produce a tendency of the people to keep their eyes partially closed, as seen in the female figures, and also in two of the attendants on the Prefect, and the person who is watching the cooper at work. Our narrator remarks: "The Japanese never forget the respect they think due to rank, and graduate their obeisance according to its degrees, from the Emperor to the lowest subject in the realm. There is a constant succession of prostrations; every one, from prince to peasant, has some person before him to whom he is bound to cringe and crouch into the dirt." The Emperor makes his obeisance not to man, but to some idol.

Perhaps no stronger evidence of the religious sentiment can be found than the tendency of all nations, however rude, to indicate not only the reverence for authority but for a supreme being. We have never met with specimens of a savage, semi-civilized, or heathen nation, in which Veneration and Spirituality were not prominent developments in the head, and marked traits in the character, showing that religion is inwoven with the very texture of the human constitution, so that instead of religion being the outworkings of the cunning selfishness of a few superior minds for the sake of subordinating to their power the common masses, we find that religion is as necessary to human nature as the external senses; that the faculties out of which it legitimately grows, in its aspirations after God and immortality, are as natural to man as the elements of his social nature, or the faculties of his intellectual powers.

TO MINISTERS AND DIVINITY STUDENTS.

NOTICING a suggestion under the head of "*Not to Correspondents*," which I deem a valuable suggestion, and no less important than valuable, I therefore, in accordance with said suggestion, avail myself of the present opportunity of penning down a few ideas for the benefit, more especially, of that class of readers coming under the category of "Ministers of the Gospel and Students in Theology."

For a great number of years I have been a professed friend and defender of Phrenology. Being naturally of a metaphysical turn of mind, I was, some years ago, led to inquire into the validity of Phrenology. I had studied the mind, as to its *internal phenomena*, sufficiently to satisfy me that a "*science of mind*," termed *Psychology*, or, as Cousin terms it, I think more properly, "*Phenomenology*," was possible. Phrenology was something novel to me. The idea that the skull would indicate the internal operations of the mind, and thus be a revelation of a man's character, seemed almost incredible. I was at this time a resident of New York city, where it was possible for me to spend an hour or two a day among the numerous skulls at Mr. Fowler's Cabinet, which I did, with much satisfaction.

After satisfying myself sufficiently of the validity of *Phrenology as a science*, I concluded to have my head examined, and a full chart taken, which was accordingly done by Mr. Sizer, who is connected with the establishment of Fowler and Wells. My friends all agreed that this chart was as near truth as possible. Shortly after this, Mr. Fowler was lecturing at Hope Chapel, Broadway, on Phrenology, and as it was customary with Mr. F. on such occasions to invite persons up for public examination, I concluded to be present, and go up for examination whenever the invitation was given, as by this means I expected to test the validity of my chart.

The public examination of Mr. Fowler (who was utterly ignorant of the fact that I had been before examined) so well accorded with my chart, that my friends and myself were confirmed in the opinion, that Phrenology was at least a *possible science*, and worthy the attention of every intelligent man.

From that day I commenced the study of *man* as I came in contact with him in the *streets*, in the *marts*, in the *church*, in the *halls of learning*—indeed, everywhere. From that day I walked among men very differently from what I did before. A new field, of *boundless extent*, was opened to my mental vision—new sources of pleasures opened before me—new and more *rational ideas of man* filled my mind, and shut out the prejudices and superstition with which my mind had been stuffed in my youth. I became more charitable in my judgments—more sympathizing—more benevolent toward my fellow-beings—in a word, I became more rational in my practical judgments.

Having mingled much in the society of the class to whom I address these lines (more particularly), and having been particularly careful to mark their prejudices, and the many errors they fall into because of these prejudices, I shall here make a few remarks on the prejudices against Phrenology and the consequent errors they fall into.

When I was studying divinity, I differed from all my fellow-students in my views on Phrenology. I would frequently bring phrenological facts up to throw light on some of our metaphysical studies, but I never could do so without being laughed at by the students and professors. They affected to despise Phrenology, without having ever examined its claims to belief. I pitied them, and felt provoked to think that they were such fools—that they suffered themselves to harbor such prejudice in their minds. I was almost looked upon as a *scapegoat*, tinctured with "phrenological infidelity;" hence, whenever I would introduce the subject, the learned Professor would express his disapprobation with a kind of scornful smile, when, immediately, all the others would do the same, and perhaps some one more conceited than the rest among them, with a grave and philosophic smile, would attempt to make a few sarcastic remarks, *without sense, certainly*, when all the rest would imitate, as if *so much sarcasm* and *laughing* were *conclusive arguments against Phrenology*. Indeed, I was tempted at such times to doubt their having common sense. They were all fine specimens for practical observations.

One day, as I was up on the floor discussing controverted points in theology, in the course of my remarks I made reference to Phrenology. I was again at this time laughed at as usual. I then stood my ground with independence and boldness, and said to the class: "Gentlemen, as I look at you, I observe you have different-shaped skulls. The Professor is not like any of you. I see among you small skulls and large skulls. I observe in some of you a great predominance of the front part of the skull, while in the others a predominance of the back part. Some of you have the perceptive faculties well developed, while others of you have them so poorly developed, that the fact is perfectly apparent with the studies, so with all the developments of the mind, as manifested by Phrenology. Now, gentlemen, I would have you inform me whence all this diversity of minds, if Phrenology is not true?" They were all dumb, and then the learned Professor interrupted the silence by saying, much to my amusement and satisfaction, "I don't know but there is something in it; but we have no time to dwell on this now, let us therefore proceed with the discussion."

It pains me much to say, that of all classes of men there are none which seem to be wanting in the knowledge of *human nature* more than the theological student when he leaves the hall of divinity. It has been justly remarked, that this class of students seem to leave their "common sense" behind them, so that when they come among men they are altogether unfit for their calling for the want of practicability. They have been accustomed to wander among the unreal, the abstract, and the general, and losing sight of the *concrete* and *particular*, so that when they commence on their ministry, they preach to men as if they were *not human beings*. They never bring man in contact with himself. They never analyze the human mind, so that the meanest can understand and learn, and the result of it is, that the people of their charge become cold and indifferent, and the interests of the church die away. The want of a proper knowledge of human nature

JAPANESE WOMAN AND DAUGHTER.

on the part of preachers is a curse to the ministry, and the cause of Christ suffers from it.

If preachers had studied more with a conscientious regard to their calling in relation to man, they would before now have seen that *reading sermons* was inconsistent with preaching effectually. Man can never be acted upon by reading sermons as by preaching without notes, and every person who is at all acquainted with the nature of mind knows this to be true. Man is a sympathetic being—he is acted upon by the speaker as much by the eyes and the diversified movement of arms and features as by his voice. The Grecian and Roman philosophers and orators were well aware of this fact, and they acted upon it. Hence we hear Demosthenes saying, when asked what eloquence was, "Action! action!" he replied—meaning, undoubtedly, that the action of the speaker was a powerful medium of conveying the truth. I wish the study of Phrenology to become associated with the study of Divinity, then we could hope for a more practical and efficient ministry. Yes, we could hope for a greater number, and more effectual revivals of religion, but the state of the ministry at present is certainly inefficient. The ministers of the Gospel seem to overlook the important fact, that the Holy Spirit is deprived of a very important medium of truth by reading sermons, and thus withholding such oratorical action as is necessary for the occasion. The Holy Spirit always acts in accordance with the laws of the human mind, so that when ministers act contrary to these laws, instead of co-operating with the Spirit of God, they work against him, and pull down what he builds up; hence it is impossible to produce a revival under such circumstances. Ministers must throw away their prejudices and *study man*, and then they will be more likely of directing the truth to the minds of men, as Paul, as Christ, and as the Holy Spirit does, and thus be efficient co-operators with the Spirit to convey the truth and convince the mind.

CYMRO.

[The foregoing article, written, as we suppose, by an orthodox clergyman, contains much truth, and is worthy a careful perusal. Of all men, clergymen are most benefited by a knowledge of Phrenology. Those who have studied it are pre-eminently successful in exerting a good influence upon the people and in drawing and holding attentive congregations. We could name three such in N. York, several in Brooklyn, Philadelphia, Boston, etc.—EDS.]

Events of the Month.

DOMESTIC.

CONGRESS.—Nothing of importance has occurred in the proceedings of Congress since our last record. An extraordinary correspondence between the Secretary of War, Mr. Jefferson Davis, and General Scott, relative to the pecuniary claims of the latter, was ordered to be printed, and has already attracted a good deal of public attention. The petition for aid to the Submarine Telegraph, after considerable opposition, has met with a favorable reception. The committee on the investigation of bribery and corruption, charged against certain members of Congress, have listened to the testimony of various witnesses, but have not yet concluded their labors.

ELECTION OF SENATORS.—Mr. Preston King, (Republican) has been elected United States Senator for the State of New York in the room of Senator Fish, by the following vote:

	Senate.	Assembly.
King (Republican)	14	77
Sickles (Democrat)	1	33
Headley (Know Nothing)	9	6

The Democrats of the Indiana Legislature have elected Graham L. Fitch for the vacancy, and Jesse D. Bright for the full term, as United States Senators. The Senate did not concur, and protested.

DAVID K. BRODERICK has been elected by the California Legislature United States Senator for the full term, and Dr. Gwinn for the vacancy.

MURDER OF DR. BURDELL.—The remarkable circumstances connected with the murder of Dr. Harvey Burdell have produced the most profound sensation throughout the country. He was discovered on the morning of Jan. 31, at his residence, No. 31 Bond Street, lying dead on the floor of his operating-room, with fifteen wounds in various parts of his body, which had apparently been inflicted several hours before. After a protracted investigation before a coroner's jury, a verdict was rendered on Saturday, Feb. 18, charging Mrs. Emma Augusta Cunningham and J. J. Eckel as principals, and George V. Snodgrass as accessory in the perpetration of the murder. The accused parties were committed to the Tombs, and the Grand Jury has since found bills of indictment against Mrs. Cunningham and J. J. Eckel for the murder, and detained Snodgrass as a witness. A full account of Burdell will be found elsewhere in this number of our Journal.

MURDER IN HINGHAM, MASS.—A frightful murder has been committed in this quiet and beautiful village on Mr. H. J. Gardner, of which the circumstances are as follows:

The family of Mr. Gardner consisted of himself, his wife, a woman about his own age, one son and a daughter, and the mother of Mr. G., who during his last illness acted in the capacity of nurse. Mr. Gardner had been afflicted for several years with a diseased leg, which required dressing several times a day, On the 27th of December he accidentally fell upon a stone step, striking upon the hip of the diseased side. The accident occasioned much pain, and his family physician was called, who examined the injured limb, but found no fracture, dislocation, or evidence of internal injury. On Wednesday preceding the death of Mr. Gardner, his physician ordered him to take a dose of salts. This was attended with some nausea on Thursday morning, but as it was not great it was thought to proceed from the action of the medicine. On Thursday night the mother was watching at his bedside as usual, when the wife of Mr. G. told her to go to bed, as there was no necessity for a watch. But although she insisted strongly upon it, the mother did not go. The wife then put out all the fires, and the room growing cold the old lady was compelled to retire. Between one and two o'clock in the morning she was called up by Mr. Gardner, who was taken with vomiting and other alarming symptoms, which induced her to send for the physician. On arriving, he found his patient sitting up in bed retching violently, and complaining of severe pain in the stomach and bowels. This was not like common nausea, but an inexpressible feeling, as Mr. G. remarked. It was now for the first time ascertained that the salts he had taken had not operated, or but very slightly, although the wife had affirmed to the contrary. The burning sensation in the stomach and bowels was extremely painful. Mr. Gardner said to his mother, "I believe my wife has poisoned me, and she will poison you!"

Previous to the arrival of the physician, the deceased had vomited a quantity of dark fluid, attended with very great distress. He then told his mother to preserve it for the doctor's inspection. The wife objected, and notwithstanding the expostulations of her daughter, son, and husband, and the earnest solicitations of the mother of Mr. G., who told her that an examination of the contents of the bowl might throw some light upon the case —she emptied the contents of it into a slop-pail, exclaiming that "If the doctor wants it he'll have to dig it out of that!" Mr. G. continued to suffer very much through the afternoon of Friday with the same symptoms as above alluded to, and gradually declined until Sunday morning about half-past one, when he died in great distress. The deceased had been heard to express the fear that his wife would destroy him, and on one occasion communicated to a confidential friend certain statements that give increased force to the supposition that he has been foully dealt with.

Mr. Gardner was, in his religious sentiments, a Universalist, while his wife was a zealous member of the Baptist Church. On the occasion of the funeral she was unwilling that the friends of her husband should call upon a Universalist clergyman to conduct the services, but at length yielded so far as to admit a minister of both persuasions.

After examination before a Justice of the Peace, Mrs. Gardner has been fully committed for trial to the Plymouth County jail.

PERSONAL.

PROF. HEDRICK'S SUCCESSOR.—The Trustees of the University of North Carolina have elected Mr. John Kimberly to fill the chair made vacant by the removal of Prof. Hedrick. Mr. Kimberly is a native of Brooklyn, N. Y., and studied at the Scientific School in Cambridge. Prof. Hedrick had returned to Chapel Hill in season to witness the installation of his successor, and has not yet formed any engagement for the future.

DEATH OF WILLIAM MAXWELL.—William Maxwell, LL.D., died at Williamsburgh, Va., on the 10th ult., aged 74. He was a native of Norfolk, in that State, and held a high position at the bar. He represented Norfolk at different times in both branches of the Legislature. He afterward received the appointment of Principal Professor of Hampden Sidney College, and subsequently became editor of The New York *Journal of Commerce*, which position he occupied for several years. At a late period of his life he removed to Richmond, where, as is said of him by the Norfolk *Herald*, "his usefulness was manifested on all occasions requiring the exercise of talents, the grace of eloquence, the aid of judicious counsel, and a ready and helping hand—and ever with a noble disinterestedness which formed a shining characteristic of his nature." While a resident of Richmond, he was chosen secretary of the Virginia Historical Society, and editor of "The Historical Register," a work which was to him a labor of love.

DEATH OF DR. KANE.—Advices from Havana received by the family of this intrepid explorer, state that he died at Havana on the 16th of February. The greatest sympathy was shown by the authorities of the island, who attended his funeral in a body.

FOREIGN.

NICARAGUA.—The latest advices from Nicaragua state that Walker's prospects had been improving. He had twelve hundred men, and plenty of munitions and supplies of provisions. Three hundred fillibusters occupied Punta Arenas. The Costa Ricans still held possession of the San Juan River; but they had made no attempt to follow up their partial success.

The capture of the steamers on the San Juan by the Costa Ricans was effected by the aid of an American named Spencer, who is an agent of Commodore Vanderbilt.

One of the prisoners on board the boats, when he took them, describes him as follows:

"But a few weeks ago he was a common workman over at Punta Arenas. He told us that he had Fort San Carlos, and 2,500 Costa Ricans, on different defensible points along the river. One of these is Castillo, and there are two or three between Castillo and Serapiqui. We could have taken him and his boat easily enough, and some of Walker's officers talked fight, but it was intimated to them that the passengers were passengers, and had not come down to fight Walker's battles for him; and that if the captain should undertake to get us into difficulty, it was highly probable that the top of his head would go off.

"Spencer is a very loquacious man, talks like a mechanic, has a Yankee twang, is fond of telling that he was a common workman but a little while ago, and very much elated at what he has accomplished. He is a Yankee, active, and shrewd. He told me that his plan of operation was to destroy the country around Walker, and to avoid fighting with him, leaving his destruc-

tion to famine and disease. If he should advance on Costa Rica, there were many passes on the way where a handful of men could destroy a whole army. Spencer said he expected that the Costa Ricans would have Walker hung in the course of a few weeks. He said he was interested in the Transit Company before it was taken from Vanderbilt, and when Walker took it he robbed him of all his property; he was fighting now to get it back again."

SCENES AT THE TAKING OF GRANADA.—Colonel Jones, late paymaster of Walker's army, has given the following, among other, sketches and scenes during the war:

"At Granada, in the place where the sick and wounded, the dead and dying were gathered together, there were scenes very comico-tragical—incidents most diverse and opposed. A great many men went almost mad from the effects of opium—they lost the entire use of their legs below the knees. They would sit there among the corpses of the dead, and amid the moans of the dying, acting so fantastically and droll, that it was impossible sometimes to keep from laughing. They were tormented by a burning, parching, quenchless thirst, like that of the Sahara under the meridian sun. Sometimes, in crawling about to get water, they would meet or obstruct one another; then they would attack each other and fight furiously, fight like madmen, which they were. At the same time near them, or perhaps almost under them, would lie a poor wounded man, howling from the intensity of his pain, or praying for death, while big agony with torturing hand grappled his quivering form. The maddened men would thus fight till separated, exhausted, or one overcame the other. Sometimes they would chant the fragment of a rabble song as a funeral dirge for the dying.

"There was one poor fellow lying beside me who had had his leg terribly shattered by a ball. I forget his name, but we will call him Anderson. A delirious man near him kept crawling about for water, and in doing so came in contact with the wounded man's mangled limb, which, of course, made the latter suffer the most intense pain. Anderson bore it patiently as long as he could, and then swore that the next one who got on his leg should suffer for it. Again the delirious opium-eater, parched with thirst, crawling along seeking for water, got upon the wounded leg. Anderson raised himself up and pitched into his tormentor, who, with the instinct of madness, defended himself and returned the assault. The fight grew furious, they pelted each other right heartily; the one assailed as fiercely as the bloodhound does the stag when held at bay, the other defended as savagely as the tiger when, blind with rage and mad with wounds, he rushes wildly at every thing in his course. At length sense of weakness overcame strength and madness; Anderson triumphed, though like many who battle for the right, more injured from its defense than he would have been by its loss; but he obtained peace at least from one madman for the rest of that night.

"I slept on a lounge or raised bed which was scarcely a foot above the floor, yet one night two crazy fellows got in contact with each other under it, when a fight ensued there in that confined position; they battled it out. I had the legs of my bed cut off so they could not get under there any more. A burning thirst and an instinct of self-defense seemed to be the great characteristics of the men when maddened from the effects of opium. They take the opium when they are attacked by cholera to save them from the pain and effects of that disease; but the drug generates a burning thirst, and if they drink water they are sure to die. If they do not drink water, opium is a very good medicine for cholera.

"There was a native Nicaraguan with us, who, having been attacked with the cholera, took opium for its cure. As usual, a consuming thirst followed; they would not let him have any water. There was a well near, and every day he would go out there, sit down, and look languidly at the water. The well was about fourteen feet deep, with four feet of water in it. The top of the well was surrounded by a wall two feet high. Every day he would go and sit for hours looking down into the water, until the water became so enticing, and his thirst so overpowering, that he plunged in head first to get a drink. Help was immediately called, and they barely succeeded in saving him from drowning. His fall did not hurt him much. He got one good drink, and died."

FRANCE.—THE MURDER OF THE ARCHBISHOP.—Nearly nine years ago the world was startled by an announcement that the venerable Archbishop of Paris had been shot in the exercise of his functions in the street, during the riots of 1848. It was said that no similar accident had taken place since the time of Thomas à Becket. We have now to record the murder of the successor of this archbishop, Monsieur Sibour.

Among the numerous persons present at the ceremony of St. Etienne-du-Mont was Mme. Mérad, a wood-dealer of Ecouen. At her side a man stood for nearly an hour, during which she was struck by his apparent devotion. She relates that, when the procession made the first round, he quietly drew back his chair, in order not to impede its passage. A little after, when Mme. Mérad's umbrella fell down, he picked it up, and presented it to her with great politeness. At the second turn of the procession, when the Archbishop was passing, she saw her neighbor draw a knife from under his coat, and rush with fury on the prelate. Mme. Mérad seized the man by the arm, when the knife inflicted a slight wound in her left hand, from which the blood flowed freely. But for this she would not have let go her hold of the assassin.

It is said that, on rushing upon the Archbishop, the assassin cried, "A bas la déese!" (Down with the goddess!); or, according to another account, "A priest must not be allowed to perish from hunger." The Archbishop, who was dressed in his pontifical robes, with the miter on his head and his crozier in his hand, fell to the ground, murmuring almost inaudibly, "Le malheureux." He expired on the spot, and his inanimate remains were first conveyed to the vestry of the church, and were subsequently transported to the Archiepiscopal Palace.

It seems that he was a man of bad character, and no madman, as is pretended. His name is Verges. At the seminary of Montronge he was not much liked by his companions, for he was gloomy and taciturn, and replied in few words to the questions addressed to him. His eyes were ordinarily bent to the ground, and he never looked the person with whom he spoke in the face. As the period of his stay at the seminary was drawing to a close, some pieces of money were stolen; he was accused and convicted of the robbery, and had in consequence to leave the seminary.

The venerable Abbé Legrand, curé of St. Germain l'Auxerrois, was kind enough then to receive him, although knowing the fault which he had committed, but the repentance the young man manifested appeared so sincere that the priest pardoned him, and carried indulgence so far as to attach him to the church of St. Germain l'Auxerrois. As a priest of that parish, he was called on to officiate as cross-bearer in the celebration of divine service at the chapel of the Tuileries. This post filled his mind, it appears, with hopes of speedy promotion; but, as his expectations were not realized, he fancied the Abbé Legrand was the cause of his disappointment, and to be avenged, he addressed odious denunciations against him to the procureur-impérial. That conduct caused him to be dismissed from the parish of St. Germain l'Auxerrois and the diocese of Paris.

After some months' suspension, the Archbishop, who did not wish to be too rigorous, and who hoped that Verges had returned to better sentiments, sent him to the Bishop of Meaux, who gave him the curé of St. Servin. The cross-bearer of the Tuileries considered himself humiliated by being sent to a village; and thinking that his superiors had closed against him the path to dignities, he spoke against them most violently. And not content with this, he attacked certain dogmas of the Church, and in his pulpit he held forth particularly against that of the Immaculate Conception. Interdicted for this preaching, and also for the publication of a pamphlet in which he attacked his superiors and the officers of justice with exceeding violence, his irritation became excessive. He determined on vengeance, and several times threats were uttered by him; but among the persons threatened the Archbishop was never named.

The fellow, who confesses that he lurked round the church all the morning in doubt whether to enter, was nearly strangled by the crowd when they knew what had passed. A sergent de ville rushed on him and secured him, sword in hand. On arriving at the prison Mazas, Verges asked for food, saying, "I have taken nothing since the morning, and I feel in want of something." Food was given him, and he ate it with a good appetite, nothing in his manner appearing to display the slightest emotion. In his examination, he evinces no symptom of madness. He appears clear and resolute, and says he was suspended unjustly. The church is hung in black, and closed till it can be purified. The body of the Archbishop has been embalmed.

The murderer has since been tried, condemned to death, and executed.

PHRENOLOGY IN CALIFORNIA.

IN a letter on business, a friend, who is a judge in California, makes certain observations on the feasibility of California as a phrenological field, from which we make a few extracts:

"Why is it that so little phrenological effort has been made in the State of California? there is surely no State in the Union more free from the fetters of conservatism. Californians, in general, are enterprising, intelligent, and energetic. There is a variety of population here, presenting a wide field for the range of phrenological investigation.

"Where could a field be found in which there would be more ample opportunities for doing good? That an able phrenologist would find hearing ears and practical inquiring minds, there can be no reasonable doubt; and that lectures upon Phrenology would be as remunerative to the lecturer, in a pecuniary point of view, I think it highly probable. Why not have a phrenological depôt in the city of San Francisco or Sacramento? Why not one of your number visit California on a lecturing tour? Were you to do so, I am sure that you would be able to obtain a great many phrenological facts of a highly interesting character. You would find here one of the finest and healthiest climates in the world; you would find the minds of our people eminently practical and peculiarly open to conviction. I feel anxious to correspond with you in regard to the propriety in making an effort for the dissemination of Phrenology in California."

That our correspondent is right in his views of the Golden State as a feasible field for the introduction and wide dissemination of Phrenology, we have not the slightest doubt. It is settled by pioneer men who are sharp in intellect—bold to break away from the blighting influences of dead formality and a retrospective conservatism—men who are not afraid to think and to back up their thoughts by actions. It is such men who dare to listen attentively to new truth, even though it be unpopular, and to adopt whatever seems right regardless of theories which are more honored by time than honorable for their truthfulness. When the Atlantic slope was first settled by the whites, it was not by the sleepy, cowardly conservatives of Europe, but by men of burning thoughts and courageous hearts—pioneers who felt a yearning after new truth and a higher life. The American Revolution and republican government, which is already spread from the Gulf of St. Lawrence to the Gulf of Mexico, and stretches from the Atlantic to the Pacific Ocean, was the fruit of that spirit which brought them across the stormy ocean to make a home in the wilderness, rather than to submit to tyranny in the Old World. Californians are legitimate offshoots from these old revolutionary pioneers, and though sometimes, through the luxuriousness of liberty, a thorn may here and there protrude itself, and the character of some be thus marred, still in the main our Territories on the Pacific are settled by the freest, boldest, and most earnest characters of modern times. They have an appetite for progressive thought, and incline to aid its promulgation with a heartiness and enthusiasm which is really cheering.

In respect to a depôt for Phrenology in California, we doubt not it would be a source of advancement to the people there, as well as profit to whoever might establish it. As for ourselves, we have already three establishments, and could hardly command the time to be absent long enough to plant another on the Pacific shore, though it would give us great pleasure to do so, or at least deliver a few courses of lectures there—to commune with the people, and study the climate and the country. If the Pacific Railroad were completed, it would require but little effort to elicit from us a promise to visit the Far West.

Some young man, of good talent and considerable experience as a lecturer, who has done less of battle in the field than ourselves, could hardly do for himself or the world better than to establish himself at San Francisco or Sacramento, and build himself up with the State and the people.

WORDS OF ENCOURAGEMENT.

GALLIA CO., OHIO, *Jan.* 19, 1857.

MESSRS. FOWLER AND WELLS—I have been a reader of your journals for several years, and I must say with much pleasure and decided profit. It was not until last year that I made the acquaintance of LIFE ILLUSTRATED, but our companionship since that time has been of such an agreeable and pleasant kind that I can not consent to part company; and if the vigor of its youth is any criterion by which to judge of its full maturity, I hope we shall journey together through life. I regret that I have not an opportunity to do something in the way of extending your circulation. But my business is such that I have not one hour in the week that is not fully employed. I send you six dollars (and the inclosed list); *it is all gratuitous, with an exception.* Had I means, I would gladly send your journals into many families in this village and vicinity, with the full belief that it would be the most judicious charity I could bestow. The names on the list, you will observe, are pretty well scattered, but I hope the persons to whom they are sent will be the means of gaining you many more subscribers. You ought to have at least one million of subscribers, and I hope to see the day when your publications shall have penetrated every nook and corner of the earth, and borne the healing balm of physical and moral purity into every household. I have, the last year, freely lent and circulated my papers in a number of families, and doubtless some of them may conclude to send for them. Should any one with whom I come in contact manifest such a desire, I will gladly send it to you. But I find that your publications address themselves more especially to the thinking minds, and unfortunately there are too many that never take the trouble to think for themselves. May abundant success attend all your efforts for humanity is the earnest desire of your friend, W. H. MOREHEAD.

IN a late number you ask for facts from those benefited by Phrenology and Hydropathy. I testify with pleasure what I have done for myself since ideas from your books and journals caused me to venture on self-improvement and self-government. About seven years ago some of your works were shown me which I read, and was much interested in them. Two years later a young phrenologist came to lecture where I lived. I applied for a chart of my character out of mere curiosity, but he hit my case so well that he made me a firm believer in the science, and I followed, as well as I could, the advice he gave me. I was then 24 years old, dyspeptic, weak in body, and miserable. I am now two inches taller, twenty lbs. heavier, healthy, and happy.

Yours for the cause, C. W. A.

To Correspondents.

W. S. Yes. The likeness may be sent us by mail. The written description may be sent you, and likeness returned, within a week.

H. P. The work you need is "Education Complete," which contains Physiology, Animal and Mental; Memory and Self-Culture. Price, prepaid by mail, $2 50.

A. J. L. wishes advice as to the most appropriate occupation or pursuit in life. To direct him in this requires an intimate acquaintance with his organization and developments, which he has not furnished. A chart—or a copy of one—given by a competent phrenologist, a personal interview, or a correct daguerreotype likeness, would enable us to comply with the request.

B. (New Annan) will accept our thanks for the article. It is not a subject adapted to our use. Please try some other.

Ledda. Try prose.

Mrs. Caroline Turner, Weston, Mo. We are unable to give you any information on the point of your inquiry. D. G. D. has not been heard from by us for several years, and is supposed to be dead.

Almanacs. J. M., Canada West. We can not supply almanacs of previous years.

Snelling's "Art of Photography," price $1 25, is the work you want for instruction in taking daguerreotype likenesses.

Decatur. The style of the dialogue is too solemn and antique, we think, to suit our columns.

Music. To excel as a performer on any instrument, the organs of Time, Tune, and Concentrativeness are essential. Other faculties, especially Ideality, Sublimity, Veneration, etc., participate. For a full elucidation, see "Education Complete."

We want to know how Prescott, the blind historian, can write. We do not understand the JOURNAL when it says, "he writes with a stylus or bodkin." J. L. B.

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MAN MEASUREMENT.

The *United States Economist*, Dry Goods Reporter, and Bank, Railroad, and Commercial Chronicle, a weekly Journal devoted to Political Economy, Finance, Commerce, Manufactures, and Agriculture; edited by T. P. KETTELL, and published weekly at $5 a year, standard authority in Europe and America, in all matters covered by it, says:

Every merchant has to estimate the character of "his man" by "his externals," and upon his ability to do this correctly and expeditiously, depends, in a large measure, his success as a merchant. Some, by a long experience, or by some rules which they have learned from others, have this power to such perfection, that they seldom make a mistake. It is said that the "modern Alexander" chose marshals who had each different excellent qualities in excess, that could they all be rolled into one person, that person would be another Napoleon.

We are surprised and pleased to see what progress this science has made; how, in fact, it has been reduced from a crude and general idea to a solid and systematic science. Passing up Broadway last week, we observed in a large window several busts, and being fond of such things, and, moreover, curious to discover what devotee of the fine arts had been so prospered in New York as to afford a studio on the principal floor, in such a conspicuous position as 308 Broadway, we passed in and found ourselves surrounded by a perfect "sea of heads"—heads congregated from all countries and all times.

There was a long line whose names ended in 'es and 'us; then there were popes, and cardinals, and architects (preachers to, and preachers through, stones), and there was Luther, and Huss, and Baxter, and the more elegant, but not more excellent moderns, Channing, and Chapin, and Cheever; and there were the statesmen, Clay, and Calhoun, and Clinton, and Webster, and Wilson, and Wright; and there, side by side, were Buchanan and Fremont, Wellington and Napoleon, Burr and Hamilton; and there were the mock-statesmen, Sheridan, Edmund Kean, George Christy, and Forrest; and the unambitious generals, Alcibiades, Charles V., and Winfield Scott: and the "odd-geniuses," Lord Eldon, Capt. Cook, Wm. Cobbett, and Lucretia Mott.

And there were the skulls of eagles, alligators, hippopotami, wild cats, Indians, mummies, and murderers. We saw the skulls of no great men except Indians, but they had casts of the skull of Robert Bruce and some others.

Among the larger heads on exhibition were Dr. Hahnemann's, originator of Homeopathy; Prof. Carnochan's, M.D., of the University of New York; Dr. Dupuytren's skull contained the largest brain every medically measured, and Daniel Webster's stands next on the record.

The gentlemanly proprietor (or clerk, we know not which) who conducted us over the establishment, also showed us the books published by this firm. Among the 180 we enumerate the names of Combe's "Constitution of Man;" Pereira's "Food and Diet," containing chemical analysis of every common kind of food and drink; "Hereditary Descent: its Laws applied to Human Improvement;" "Family Dentistry;" "Mental Physiology;" "The Symbolical Head;" "The Phonographic Reporter;" besides which they issue several magazines, the most popular of which is *Life Illustrated*. They are pioneers in a good work, and deserve all their wonderful success.

BENJAMIN RATHBUN AND PHRENOLOGY.

We obtained the following from the lips of Mr. Simm, now a resident of Chicago, but formerly a practical phrenologist:

"After I had been examining a number of heads in Buffalo in 1833 or 1834, I was requested to examine some blindfold. I did so, and among others rather a remarkable head. I described him as being a man of great talent, yet as having a lack of Conscientiousness, but from the combination I judged that he would not be mean, steal small matters, or cheat in a small way, but would be a big rascal if any, and would operate on a large scale. I was requested to state, supposing that he was a criminal, what would his offense likely to be? Counterfeiting, was the reply.

"After the examination was all through the bandage was taken off my eyes, and I was introduced to Benjamin Rathbun, a man whom the bankers delighted to honor at that time in the West, and they placed implicit confidence in him. Those persons who were favorable to Phrenology appeared to be very much disappointed, and thought I had made a very great mistake, while the opponents of the science made as much of it as possible. I think it was two years after that he was detected in his enormous frauds. Two or three of the newspapers reminded their readers of the above circumstance when he was convicted, and Phrenology was vindicated in the face of its enemies and to the joy of its friends.

VARIOUS METHODS OF WRITING.—The Hebrews, Arabians, and Assyrians wrote from right to left. The Phœnicians wrote at one time from right to left, then from left to right, alternately. The Greeks at first adopted the same method, but afterward, finding it more convenient to write from left to right, this became afterward their practice; in which they have been followed by all European nations. The Chinese and Japanese write perpendicularly, from top to bottom.—"*How to Write.*"

PARENTAL TYRANNY.—"Since, as Aristotle observes, 'the government of a family is naturally monarchical,' it is, like other monarchies, too often arbitrarily administered. The regal and parental tyrants differ only in the extent of their dominions, and the number of their slaves. The same passions cause the same miseries; except that seldom any prince, however despotic, has so far shaken off all awe of the public eye as to venture upon those freaks of injustice which are sometimes indulged under the secrecy of a private dwelling. Capricious injunctions, partial decisions, unequal allotments, distinctions of reward, not by merit, but by fancy, and punishments regulated, not by the degree of the offense, but by the humor of the judge, are too frequent where no power is known but that of a father."

HUGH MILLER.

THE death of this eminent writer, which occurred on the 24th of December, has cast a gloom over the minds of his friends and admirers on both sides of the Atlantic. The full particulars of the melancholy event, as given in the English newspapers, showed that the deceased died by his own hand in a fit of insanity, caused by overtasking the brain.

The following few lines to his wife, found written on a folio sheet lying on the table beside his corpse, gives painful evidence of the awful intensity of the disease:

DEAREST LYDIA—My brain burns. I must have walked; and a fearful dream arises upon me. I can not bear the horrible thought. God and Father of the Lord Jesus Christ have mercy upon me. Dearest Lydia, dear children, farewell. My brain burns as the recollection grows. My dear dear wife, farewell. HUGH MILLER.

"For some months past," states *The* (Edinburg) *Witness*, "his overtasked intellect had given evidence of disorder. He became the prey of false or exaggerated alarms. He fancied—if, indeed, it was a fancy—that occasionally, and for brief intervals, his faculties quite failed him, that his mind broke down. He was engaged at this time with a treatise on the 'Testimony of the Rocks,' upon which he was putting out all his strength, working at his topmost pitch of intensity. That volume will in a few weeks be in the hands of many of our readers, and while they peruse it with the saddened impression that the intellect and genius of the author poured out their latest treasures in the composition, they will search through it in vain for the slightest evidence of feebleness or decaying power. Rather let us anticipate the general verdict that will be pronounced upon it as one of the ablest of all his writings. But he wrought at it too eagerly. Hours after midnight the light was seen to glimmer through the window of that room which, within the same eventful week, was to witness the close of the volume and the close of the writer's life. This overworking of the brain began to tell upon his mental health. He had always been somewhat moodily apprehensive of being attacked by footpads, and had carried loaded firearms about his person. Latterly, having occasion sometimes to return to Portobello from Edinburg at unseasonable hours, he had furnished himself with a revolver. But now, to all his old fears as to attacks upon his person, there was added an exciting and overmastering impression that his house, and especially that museum, the fruit of so much care, which was contained in a separate outer building, were exposed to the assault of burglars. A week or so ago, a new and more aggravated feature of cerebral disorder showed itself in sudden and singular sensations in his head. They came on only after lengthened intervals. They did not last long, but were intensely violent. The terrible idea that his brain was deeply and hopelessly diseased, that his mind was on the verge of ruin, took hold of him, and stood out before his eye in all that appalling magnitude in which such an imagination as his alone could picture it."

A consultation was held between Dr. Balfour and Professor Miller, the result of which the latter thus communicates:

"We examined his chest, and found that un-

PORTRAIT OF HUGH MILLER.

usually well; but soon we discovered that it was head symptoms that made him uneasy. He acknowledged having been night after night up till very late in the morning, working hard and continuously at his new book, 'which,' with much satisfaction, he said, 'I have finished this day.' He was sensible that his head had suffered in consequence, as evidenced in two ways—first, occasionally he felt as if a very fine poniard had been suddenly passed through and through his brain. The pain was intense, and momentarily followed by confusion and giddiness, and the sense of being 'very drunk,' unable to stand or walk. What annoyed him most, however, was a kind of nightmare, which for some nights past had rendered sleep most miserable. It was no dream, he said; he saw no distinct vision, and could remember nothing of what had passed accurately.

"Suffice it to say," adds Professor Miller, "that we came to the conclusion that he was suffering from an over-worked mind, disordering his digestive organs, enervating his whole frame, and threatening serious head affection. We told him this, and enjoined absolute discontinuance of all work—bed at 11, light supper (he had all his life made that a principal meal), thinning the hair of the head, a warm sponging bath at bed-time, etc. To all our commands he readily promised obedience. For fully an hour we talked together on these and other subjects, and I left him with no apprehension of impending evil, and little doubting but that a short time of rest and regimen would restore him to his wonted vigor."

Shortly afterward, states *The Witness*, the servant entered the dining-room to spread the table—

"She found Mr. Miller in the room alone. Another of the paroxysms was on him. His face was such a picture of horror, that she shrunk in terror from the sight. Again, however, the vision flitted by, and left him in perfect health. The evening was spent quietly with his family. During tea he employed himself in reading aloud Cowper's Castaway, the 'Sonnet on Mary Unwin,' and one of his more playful pieces, for the special pleasure of his children. Having corrected some proofs of the forthcoming volume, he went up stairs to his study. The horrible trance, more horrible than ever, must have returned. All that can now be known of what followed is to be gathered from the facts, that next morning his body, half dressed, was found lying lifeless on the floor, the chest pierced with the ball of a revolver pistol.

For a number of years his name has appeared prominent mong the most able geologists of Europe, and his critical works on this science have a world-wide reputation. They have all been republished in this country, and his name has become a household word among us. He was a native of Cromarty, in the north of Scotland, and, at the time of his death, was nearly fifty-four years of age. His life was an exemplification of the fame and distinction which a man may acquire, without a classic education, by good natural abilities and industry. He never attained to more than a common English education, and was bound an apprentice to the trade of a stonemason (which in that country means a stonecutter and builder), at the age of seventeen years. He had been but a very short time at his trade when he became convinced that he had chosen a life of severe toil; but with a resolute self-will he determined to make the best of his circumstances. He first diligently applied himself to become a skillful and expert tradesman, and soon succeeded. During his spare hours, unlike most apprentices, he read useful books, conversed with intelligent persons, studied deeply, took healthful, athletic exercises, and long journeys among the scenes of nature, in which he schooled himself by observation and reflection for future distinction. Working among the old red sandstone, with his mallet and chisel, he then little thought he was carving out for himself the monuments of his own fame.

The very nature of his occupation led him to love geology. By reading the best standard authors in our language, and practicing composition, he became an excellent English scholar, capable of writing and expressing his thoughts eloquently and correctly, and became a contributor to the various periodicals—*Chambers' Edinburgh Journal* among the number—and his tales and essays attracted attention by the fine imagination, elegant diction, and extensive knowledge displayed in them. He also published a small volume of poems, which were respectable productions. These things he accomplished while he was yet laboring at his trade, and acquired for himself the acknowledgment of being the genius of his native town, and his ability as a man of letters was recognized by the *literati* of Edinburgh.

It was proposed at this time (1840) to establish a weekly paper—*The Witness*—as the organ of the new Free Church movement, and when the question arose respecting the most suitable person for its editor, the choice fell upon him. This certainly was a high compliment to his ability. The case was remarkable; here was a mechanic who had never received more than a common school education, selected to edit the organ of a body of men, all college bred, and some of them, such as Dr. Chalmers, distinguished throughout the wide world for their eloquence and contributions to every branch of literature. He came, then, from an obscure country town to the Scottish metropolis, celebrated for its learning and literature, and was soon recognized as the *man* eminently adapted for the post, and it for him. He continued editor of *The Witness* up to the time of his sudden and sad death. Its circulation was large, its influence was powerful, and it was a great favorite of the most learned men in Great Britain. While editor, he gave to the world those works upon which his fame now principally rests, such as "The Old Red Sandstone," "The Footprints of the Creator," and a number of others, all of which have been republished in America. He was a profound geologist, and the charms of his style of writing invested with deep interest every subject which he treated.

[We have only room to add that Mr. Miller's temperament was one of great power and activity, which produced unusual intensity of action. His memory was most excellent, and he appears to have had a large development of the organs of imagination and reason, which kept his mind on a continual stretch after that which is new and startling. These conditions will account, not only for his talent, but also for the tendency to insanity when such a brain is overworked. We hope our readers will re-peruse the account given above of the over-mental exertion of Mr. Miller, as related by his physicians, as the cause of his insanity and untimely death We have ever been proclaiming in the Journal this doctrine, as a warning to mankind on this very point, and we trust, and have reason to believe, that many persons have been saved thereby. Thousands of children and adults die annually from overtaxing the brain, and it is the brightest and most promising who are the victims. It is not enough for parents to say that their children are not made sick by hard study, nor for young people to say that they do not feel their constitutions giving way. It is true that excessive mental labor will ultimately prostrate them.]

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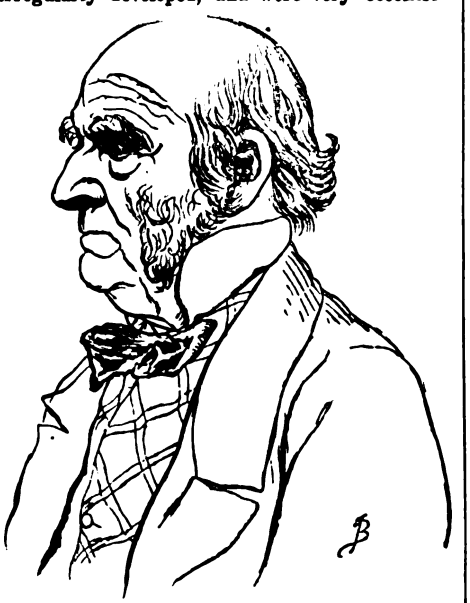
Contents.

UNDER the present system of instinctive and imitative action, one or other of two errors generally infects the youthful mind. If the parents have long struggled with pecuniary difficulties, and suffered under the depression of poverty, but ultimately, after much exertion and painful self-denial, have attained to easy circumstances—they teach their children almost to worship wealth, and at the same time fill their minds with vivid ideas of laborious exertion, sacrifices, difficulties, cares, and troubles, as almost the only occurrences of life. The idea of enjoyment is closely allied with that of sin; and young persons thus trained, if they possess well-constituted brains, often become rich, but rarely reap any reasonable satisfaction from their earthly existence. They plod, and toil, and save, and invest; but cultivate neither their moral nor their intellectual faculties, and at the close of life complain that all is vanity and vexation of spirit.—*Combe's Moral Philosophy.*

THE attempt to render a child respectful and obedient by merely telling it to be so, is not less absurd than would be the endeavor to make it fond of music by assuring it that filial duty requires that it should love melody.—*Ibid.*

MR. MUNDE.

THE subject of this portrait and brief sketch of character was a resident of New York. He had a very strong physiology, and powerful animal impulses. Had a large brain, and particularly large in the base. His head was unevenly developed, which indicates uncommonly eccentric qualities of mind. The social faculties were very irregularly developed, and were very eccentrically manifested in character; at times being very affectionate and kind, at other times showing unusual will-power, and an almost tyrannical state of feeling toward those whom at other times he recognized as friends. He was very positive in his likes and dislikes; had large Combativeness and Destructiveness, and was impulsive and excitable. He had great tenacity of will, and was at times stubborn even to his own injury. His Benevolence was large, and when treated in the proper way he was noted for kindness and goodwill, but it was only in certain channels where his mind was rightly expressed. His intellectual powers were wonderfully developed, and he had a great passion for reading the Bible. Could recite *verbatim* chapter after chapter, and by reciting a verse to him he could tell where it could be found, and could recite from the one quoted on to an indefinite extent. Or if the chapter were named, he would tell the subject of it, and generally quote from it freely. He was very particular about order and arrangement—exceedingly difficult to please. Was governed by habit, and some habits of a peculiar character. He always carried an umbrella—rain or shine, without any regard to the weather. Was acquisitive, over-anxious about property, and would not tolerate any one who would cheat or deceive.



PORTRAIT OF MR. MUNDE.

The reader will observe the very great prominence of the middle and lower part of the forehead, which gave him his excellent memory. Large Veneration is also manifest, which directed his mind to the Bible. Great height at the crown indicates immense Firmness and Self-Esteem, both of which traits he exhibited very strongly.

LAW OF GROWTH;

OR, WHAT TO EAT AND HOW TO LIVE.

IT is a fact, generally admitted, that in the United States the size of the people is diminishing; this is particularly the case in the older States, where there is a greater degree of the excitements of trade and commerce, of fashion and literature, than it is in the border settlements or newer States. New Hampshire and Vermont are newer States than Massachusetts, Connecticut, and Eastern New York; and we find that the people among the Granite hills and Green Mountains, where the land is in a ruder state and requires great physical labor, are of larger stature and more stalwart proportions than those in the older settlements. In the West, where the habits of the people are very laborious, and their diet plain and simple, the people are an inch or two taller on an average than they are on the Atlantic

border; so also in the mountainous portions of Tennessee and Virginia, and along the Alleghany ridge in Pennsylvania and New York.

The law of growth is a subject of prime importance, and every person, especially every parent, should comprehend and obey it. In the first place, a sufficient amount, and the right kind of nourishment, is absolutely essential. Neither tree nor shrub, animal or man, can grow luxuriantly without being properly fed. The food of the human race, especially in the eastern portion of the American continent, it can not be disputed, is altogether too concentrated and rich, and therefore too highly stimulating to the system, to be adapted to healthy growth. All farmers know that a crop may be stinted or diseased by overmuch manuring of the land, especially with many of the very strong fertilizers—that a colt fed on corn will become constipated and diseased before he is fully grown, and he is therefore fed on a simple diet, such as he is able to digest and assimilate. "Milk for babes" is both nature's law and common sense in this matter. That our food is too highly stimulating can hardly be denied by any one who will consider the subject. Meat and butter, and other rich articles, constitute, we regret to know, the bulk of the food of children—whereas fruits and farinacea should constitute its principal portion.

Having secured the proper kind of nourishment, the next thing to be considered is to avoid all irritants and unnatural stimulants—as people in these days, as soon as they become wealthy and fashionable, also thousands, indeed, who are poor and obscure, think they must drink their tea and coffee from one to three times a day, and that very strong; besides our boys, not to say young men, think they must smoke or otherwise use tobacco as soon as they are dressed in masculine habiliments. Now take these three articles—*tea*, *coffee*, and *tobacco*, and we assert without fear of successful contradiction, that the vital stamina and nervous force of the people, where these drugs are so abundantly used, as they are in America, are reduced from twenty to thirty per cent. from their normal standard. When it is considered that these are powerful irritants to the nervous system—and in respect to tobacco, and we think tea also, there is not the slightest nourishment—that they act on the system only as the whip acts on the weary horse, merely to arouse to action the powers which previously existed and thus rapidly exhaust them, without giving any strength—when these things are considered, who will wonder that people are becoming diminutive in stature, in stamina, in endurance, in manliness, and of course in longevity?

Some young men, and they are the nerve-shattered product of nervous parentage, will smoke from three to ten cigars a day, and thus exhaust their vitality; partly in repelling the aggressive force of this narcotic, and partly in working out the abnormal excitement which it evokes, and then they wonder why they are so small!

Almost everywhere we hear ladies remarking, and the smaller they are the more emphasis they give to the remark, that such a man is *tall* and fine-looking, as if tallness were a desirable yet a scarce commodity, and therefore the more highly to be prized. The Lilliputian beaux frequently hearing this encomium upon tallness—on this account, as well as from the real necessity of the case in itself—naturally enough sigh for tallness and growth, and still they ignorantly chew and smoke.

To show that we are not at fault in this view, viz., that the use of tobacco prevents physical development, and is sapping the vitality of our people, we may cite a fact which has come within our own knowledge. An intimate friend of ours used tobacco from boyhood. He belonged to a tall, muscular family, and while his brothers attained to the height of six feet and were well proportioned, he, the tobacco user, failed to develop, and was obliged to content himself with some five feet six inches. He continued in the use of tobacco until he was about forty years of age, and then abandoned it. Having inherited a capital constitution, the vital energy of which having been turned from its legitimate course, and been expended upon tobacco, as soon as this enemy to his health was withdrawn, his vitality was brought back to its legitimate use, and in a year's time he gained twenty pounds in healthy development. But he grew thick, not tall, and we suppose he comes no nearer the standard of the ladies' admiration, viz., tallness, than he did before.

Our idea is, that if he had never used the weed he would have had six inches more of tallness, and as much stoutness as he has acquired since he abstained from the use of the poisonous drug. A man might as well attempt to fatten animals by putting them in an open cage in the market-place and allowing boys to poke sharp sticks at them the live-long day, as for a human being to expect healthful development and harmony of organization by continually irritating his nervous system by drugs such as tobacco.

There is a town in Hartford County, Connecticut, whose people, now wealthy, are engaged in the tobacco business. They raise and buy tobacco and manufacture it into cigars—indeed, it furnishes employment for hundreds of journeymen, besides, for the last twenty years cigar-making has been the knitting-work, so to speak, of the farmers' wives and daughters throughout the town. This town, when we first knew it, was populated by one of the noblest-looking class of people that we remember to have seen, and it was a remark in the neighboring city, that this town required the largest hats of any in the State. But the men are degenerating in size. The health of the people seems to be failing. No man's son is equal to himself in stature or stamina. Stout, noble-looking men have sons who are scrawny and nervous, with lank cheeks and cracked voices, and why? A physician of that town remarked to us a few months ago that, "If the people in that place did not abandon the use of tobacco, to which they have become so universally and excessively accustomed, in another generation it would present a sorry-looking set of inhabitants." In short, our opinion is that the people of America, by the use of tobacco, are becoming small, nervous, and imbecile in comparison with what they might have been if they never had used tobacco. But should it now be discarded, the people could not recover in a single generation that which it has taken them several generations to lose; but the sooner we begin the reformation the better.

Another important consideration relative to growth is *sleep*. Persons stimulated by the drugs above mentioned, become so nervous that they are wakeful, disinclined to sleep, however much they may need it, and without a due quantity of quiet sleep there can be but little healthful growth. Even plants are said to sleep. Many flowering shrubs close their leaves and petals a portion of the time, and all animals must sleep. Even the stupid fish, in the solitary darkness of the deep and in caves—little nerve and brain to be rested by it as they have—must sleep. Few persons, perhaps, are aware that sleep is the only means of resting the brain. Muscle rests by disuse, and the only way that the brain can go into a state of disuse is in sleep; and more than this, sleep should be undisturbed by dreams. The tea and coffee drinker, or the smoker, is more troubled with dreams than others. It is a state of incomplete sleep, so that dreamy sleep is not refreshing—it is like attempted physical rest while the hands are employed as in writing, sewing, or other sedentary occupation. It is known that infancy, unperverted, sleeps more than half, or nearly all the time. As advancement is made toward adolescence, the time of sleep is diminished; in other words, as the growing season gradually declines, the time of sleep is reduced, to about eight hours in the healthy subject.

Students, and others everywhere, are, as we think, unwisely told how certain great men, such as Wesley, Napoleon, and others, have taken but four hours of sleep. This doctrine is execrable, and not to be repeated. We have had but one Napoleon and Wesley, and instead of their being fit examples in this respect, we know that physiology and general experience repudiate their practice as a law for mankind.

Let the nervous reader try a greater amount of sleep—retire early and rise early, especially the latter, and he will soon find that he will incline to fall asleep early. If the head be hot and feverish, let it be bathed in cold water—if the extremities be cold, let them be exercised and rubbed, and the blood will thus be withdrawn from pressing upon and stimulating the brain, and sleep will thereby be induced.

The last point now to be considered is *exercise*. This subject we have heretofore treated at length. We have now only room to say that exercise is one of the great laws of growth. We have known puny, dyspeptical individuals, thirty years of age, who commenced using dumb-bells as a means of saving them from the grave, or, what is worse, the horrors of confirmed and chronic dyspepsia—we have known such persons to increase in size around the chest two inches by measurement and ten per cent. in weight in six months; and this exercise was taken at intervals of five minutes during the leisure between other duties in a retail store. Now if a man, ten years a dyspeptic, always sedentary and nervous, can increase ten per cent. in growth in six months, though he may not grow tall, does it not show clearly that temperance, sleep, exercise, and absence of nervous irritants, furnish the clew to the subject to which our article is devoted?

PHRENOLOGY IN CONNECTICUT.

EDITORIAL CORRESPONDENCE.

WATERBURY, MERIDEN, MANCHESTER, CHENEYVILLE, CURTISVILLE, GLASTENBURY, AND NEW BRITAIN.

WATERBURY, CONN., *March* 1*st*, 1857.

DESPITE the storms and thaws and floods we have encountered in our tour in Connecticut since the fourth of January, we have enjoyed exceedingly well every portion of the tour; and now, about to return home and take a week's respite, we think a preparation of a cursory sketch of our tour may be interesting to the readers of the JOURNAL.

We have traveled nearly all over the United States, and nowhere, we can say, have we enjoyed a professional tour so well as here in old Connecticut.

Traveling over this broad country one can not but notice in different localities great differences of manners, customs, intelligence, opinions, etc. To canvass these differences, and thereby add to the amount of general information, is the *duty* of tourists.

The sincere respect, and even flattery, with which Phrenology has been received, through us, in this community, not only convinces us of the superior intelligence of the community, but cheers us in our sometimes severe labors. In every place we have visited we have received the warmest hospitality of the most respectable and intelligent; and through these constant attentions and kindnesses we have met at every turn, our jaunt has been made so comfortable that, but for the allurements of home, we would almost dread to go back to the noisy vortex of the city.

That Phrenology is received with any less favor in the West we can not say; for the West is composed of a class who, having the hardihood and spirit to emigrate thither, may be presumed to be generally posted in all reforms; and we find it actually to be the case, and they prove it by constantly thronging the lectures and the examination-rooms. But the difference in its reception between here and the West is very dissimilar. In the West, the spirit and thoroughness of the people do not allow them to mince any matter; they consequently bid us, once for all, to make ourselves at home, but leave us to follow out the injunction, or not, as we please. A rough, able-bodied Hoosier, Sucker, Buckeye, or what not, comes in in a careless, self-possessed manner, sits down, makes known his business, asks few questions, talks a little (if at all) about speculation in wheat, pork, or lands, has plenty of cash, pays his bill, and is off. Here, the Yankees ply us with questions from morning till night, are bound to get their money's worth, almost worship us, *all understand Water-Cure*, and about every other one pulls some invention out of his pocket, and tells you of several others he is the author of and "means to bring out." Here the *élite* deem it a privilege to patronize the "phrenological work;" in the West they give it a rough, hearty, yet hasty notice. Here traveling is comfortable, and every thing we meet is congenial; there, things are much the reverse.

We first paid a visit to Cheneyville, Hartford County, the extensive silk manufactory of the Cheney Brothers, through whose warm liberality to their operatives and neighbors we were invited to deliver a course of lectures as the "New Year Gift;" and we must be allowed to allude to the praiseworthy principles of these humane men. Commencing lowly the ascent of the social and business ladder of life, by the purest and most high-minded humanity, integrity, energy, and industry, they have now become the principal silk company in the United States. We happened to be pretty generally conversant with the manufacturing systems, and none would we more cordially hold up as a model than this one. We never can regard as honorable the company, however successful and respectable they claim to be, who grind down large communities of men, women, and children as mere machines. This company seem to appreciate completely the merits and conditions of the working class, and they aim to make their labor as respectable, easy, and profitable, and their social condition as elevated as possible, by comfortable dwellings, accommodated by gas and hydrants, by pleasant working apartments, by libraries and other mental and social comforts; they patronize, and sometimes originate, respectable social gatherings, and surround themselves by none but the respectable and intelligent. They are the patrons of virtue and the enemies of vice, and their reward is principally in the love and faithfulness of their operatives. But the principal improvement in this system is the short number of working hours. If human beings work twelve hours per day, half of their mortal lives, and all of their God-given daylight, how much can they be expected to enjoy intellectually, morally, or even physically! Nature does not require this, and not an age hence this idea of twelve hours' work per day will be characterized as befitting a dark age.

We visited Old Glastenbury by special invitation, and principally under the patronage of the "old maple," Thaddeus Welles, Esq.; North Manchester, principally under the patronage of jolly Dr. Jacques; and enterprising Meriden, the place of the State Reform School. At each of these places, though the weather was inclement, and sometimes wet, we were welcomed with crowded audiences. At New Britain we were well patronized, and lectured with much favor before the State Normal School, Prof. David M. Camp, Principal. At Curtisville, the extensive spectacle and spoon manufactory, we had full houses, although the Connecticut River was flooded and the principal part of the community could reach the lecture-room only by boats; but the nightly arrivals and departures of merry boat parties by lamplight indicated an unusual excitement from some cause.

While watching the breaking-up of the ice in the river at this place we incautiously took a severe cold, which we began to apprehend would incapacitate us for our next course of lectures, but, thanks to water-cure, which is as universal as the air we breathe, and to a thorough putting through by Dr. Sim Batterson, at Hartford, we were relieved from our apprehensions, and sent on our way rejoicing.

Lastly, Waterbury. This is a thorough enterprising and successful place, having several manufactories in good operation. The city numbers about seven thousand inhabitants, and the people are getting quite fashionable, almost too much so to attend a phrenological lecture. But it soon leaked out that they were losing what would be good for them—Phrenology spoke for itself—and toward the last of the course we had rousing houses. A story was here told me which seems to be too rich to be true, but we had it from one of the most respectable citizens, who told it with a good deal of relish, and we will subjoin it without comment.

About six years ago, our associate, Prof. Sizer, gave a course of lectures here. There was one hard old customer, a doubting Thomas and disbeliever of Phrenology, called Dr. ———. It was insisted at one of the lectures that Sizer should be blind-folded to make examinations, which being done, old Dr. ——— was brought forward as a subject. Mr. Sizer, after manipulating a while said, "This man—ahem! this man is rather given to passion, and appetite (the old doctor's eyes opened with some earnestness); his Veneration seems wanting, decidedly so. Combativeness large, Destructiveness large (here the old doctor leaned forward more on his cane and looked around into the examiner's face). This man's passions get the control of him (here the doctor again peered up to the vacant handkerchief bound tightly around Sizer's eyes). This man—ahem! this man is liable to drink and to chew." Here the Doctor arose half up, peered up under Sizer's nose, and squeaked out, "*D-e-a-a-m* ye, you *s-e-e-e!*" The explosion which followed at the time, as well as that which came from the company at the relation, can be better imagined than described.

If all the facts of a similarly interesting character respecting examinations which have occurred in the history of our practice could be written out, they would make a large volume, and furnish most conclusive proof of the truth of practical Phrenology, besides being exceedingly amusing.

JOHN WILKES.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

JOHN WILKES was a most remarkable man. His organization indicates a very erratic disposition, keen susceptibilities, great intellectual power, but little prudence—in short, a mixture of talent and eccentricity which made him in turn admired and feared and hated. In the main, however, his conduct and his efforts were devoted to the cause of liberty and the benefit of mankind.

He was a great satirist, and though his portrait makes him look stern and sober, the reader will notice a remarkable breadth to the upper part of the forehead, in the region of Mirthfulness, which, joined with Destructiveness, produces power of satire.

His temperament was chiefly mental or nervous, which is essential to the thinker, the vigorous writer, and the speaker. He

PORTRAIT OF JOHN WILKES.

also appears to have had a good deal of toughness and endurance, which, joined with mental excitability, would produce intensity and vigor of spirit, and give a peculiar edge and power to his language.

The organs of Ideality and Spirituality, which give imagination and scope of mind, were also large; hence he was not a man whose mind groveled in the affairs of the present merely, but took a wide and prospective view of principles and events as affecting the human race and governments.

He had a far-seeing, comprehensive intellect, the power of logical deduction, and clearness of analysis and criticism. He had doubtless large Self-Esteem and Approbativeness, which made him ambitious, and an unconquerable firmness, which would not submit to defeat.

Secretiveness and Cautiousness were not large, hence his lack of prudence and circumspection. His imperious will, his pride, his energy, joined with his fiery temperament and moderate secretiveness, gave him an audacious independence and a disposition to assail whatever he disapproved. His natural friendship, his enterprise, and his love for popular governments ultimately enlisted in his behalf nearly all of the middle and laboring classes of society, and hence he became popular. There were few men of his day who had an organization that imparted a more exalted and efficient action of the mind, and he was a cotemporary of Pitt and Fox and North, and other giant minds of his time, and met them successfully in debate on the great question of American liberty. Though he had many enemies, and committed acts which mar the harmoniousness of his character, Americans will associate his name with that of Pitt as an advocate of their freedom against the tyranny of the British government.

He had a temperament and enthusiasm not unlike that of King Charles XII. of Sweden, while he had the reasoning power, the imagination, the pride, the independence, and force which made him a match in debate and with the pen for the leading minds of Great Britain.

BIOGRAPHY.

JOHN WILKES, one of those extraordinary men who appeared on the stage of action in Great Britain during the eighteenth century, was born in England in 1727. He was one of the most powerful of that band of English republicans whose tongues and pens were engaged in behalf of the American revolution. As soon as he reached maturity he began to exert considerable influence upon the political destinies of the British empire. The condition of the American colonies early enlisted his sympathies, and he lost no opportunity to hurl a lampoon at the king and his ministry. He was dreaded by the king's faction, and often brought trouble upon himself by the boldness and freedom which he allowed his pen. He was not content to castigate political villains, but he set up as a moralist, and assailed the follies of the age with his keen satire.

He managed by his tact and talent to write himself into Parliament, and was elected to a seat in 1757, at the age of thirty. In Parliament he at once threw the whole force of his character and influence into the opposition, and labored constantly and efficiently in the cause of the English colonies in North America who were struggling against the oppressive measures of the British crown. He became a leading contributor to various political journals and magazines. He dealt very severely with the government in an article which he wrote in 1763, for which he was arrested and sent to the Tower, where he was kept for a short time and released, when he resumed his seat in Parliament. These admonitions of government did not effectually teach him prudence, for he soon after wrote an essay which was deemed licentious, for which he was expelled from the House of Commons. Mr. Wilkes then retired to Paris, where he remained some years, and on returning to England he was elected to a seat in Parliament, which was for a long time most bitterly but successfully contested. But the people of London regarded him as their friend, though the aristocracy feared, hated, and persecuted him, and they elected him one of the aldermen of the city. He was subsequently elected sheriff, and finally lord mayor of London.

Mr. Wilkes, whose character was now fully indorsed by the people, was permitted to take his seat once more in the House of Commons, and he then devoted his energies anew to the cause of America. In the debate on Lord North's bill, to increase the military force in America and to cripple its commerce, Mr. Wilkes declared that "*revolution* was not *rebellion*," and added the following remarkable prediction: "If the Americans should be successful, they may hereafter celebrate the revolution of 1775 as the English did that of 1668." Every returning Fourth of July evinces the sagacity of that prediction. In 1779 he was appointed to the high office of Chamberlain of London. This office he held for a few years, when he retired from public life, and lived at his country seat in the Isle of Wight, indulging his love for literature and rural enjoyment. In this quiet retreat he died in 1797, in the seventy-first year of his age. Few men of his day evinced a clearer intellect or greater force of character, and few were ever more bitterly persecuted by the nobility or more warmly sustained by the people of London, and by them elevated to more responsible and honorable offices.

THE tiger, hyena, and the most ferocious animals, show fondness for their young, not inferior to that of the gentlest and most docile. Philoprogenitiveness produces only parental love or sympathy for young beings, but not tenderness in general.

I. J. MORRIS, A.M.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PORTRAIT OF I. J. MORRIS.

PHRENOLOGICAL CHARACTER.

[The phrenological character of Prof. Morris is here given *verbatim* as it was dictated to our phonographic reporter. He was brought in by a friend, who, after the character was written and in type, furnished us the biography.]

You have naturally a very finely organized physical constitution, but you lack vitality, brawn, and that kind of endurance and power which bone and sinew give. So long as your power lasts, you are very efficient in action, but you soon become exhausted—not exactly tired, but the vital power runs out. Your brain and nervous system are very active, and they make serious demands upon your frame. Your brain is to your body what a mill is to a small stream of water. By running a while the water becomes exhausted, and the mill is obliged to stop for the pond to fill up. So you become exhausted by thinking, and need time to rest and recuperate; still you are tough, and you can pursue more continuously so much of labor as your constitutional vigor will sustain than ninety-nine men in a hundred; so that, if you husband your resources properly, you can accomplish ultimately more labor than many stronger men are in the habit of doing. You need rest, recreation, physical exercise, abundance of sleep, plain food that gives nourishment, support, and development to your constitution without producing irritation.

Mentally, you should be known for uncommon perseverance, for a disposition to hold on and hold out until the object of your desires is accomplished; and this you do, not by mere force of will, not by any bold or noisy manifestation, but by that continuous application and unconquerable positiveness and perseverance for which you are distinguished. You have a kind of internal, private character and self-reliance that makes you feel independent, and disposed to balance yourself on your own mental center of gravity. You trust to yourself, follow your own plans, and work out results your own way. Your pride is not one that makes a display, it is not aggressive upon other people's prerogatives. It serves to brace you up and centralize upon yourself. It gives you an independence of criticism, and tendency to prize what you do yourself, and to act as though nobody else had given a precedent. You are not inclined to step in other people's tracks, though you have no disposition to avoid them; but you make your own decisions, and mark out your own course. You have a high sense of honor and desire to be respected, but your love of approval is so nearly allied to your self-reliance that you never can stoop even to conquer. You must succeed, if at all, by fair means, by manly adventure. You want an honest field—are naturally honest in purpose—ask only justice, and are thankful if you can get that from your fellow-men.

The organs about the crown, embracing Firmness, Self-Esteem, Approbativeness, and Conscientiousness, are large and influential, which serve to give you positiveness, independence, perseverance, ambition, sense of duty, and the honor and self-dependence above described. Your Cautiousness gives not a fearful but a watchful spirit. Your Secretiveness is hardly large enough. You are inclined to be more frank than is necessary. Your faults are too freely disclosed. You find it difficult to hide them, so that your worst features of character are apparent to your friends. You find it difficult to make a better show of yourself than the intrinsic truth of your character will warrant. People like you the better the more they become acquainted with your internal qualities.

Socially, you have fair developments. You value children and home highly. General friendships you do not care to multiply. You want a few friends whom you can trust and love with all your soul; but toward the world at large you exercise justice and philanthropy, not friendship.

You have fair courage, and a great deal of executiveness. Opposition makes you stronger rather than weaker. It arouses your earnestness, especially your resistance; besides, it stimulates all your feelings of determination and independence, so that you sail faster against a smart breeze than you do before it.

Your Veneration is rather low, and instead of following in the footsteps of "illustrious predecessors," you criticise the great, call in question the reverend in learning or in position, if they seem to be in error, just as readily as you would one of the common million. Your prayers are made up of penitence and thanksgiving rather than of adoration. You are not devotional, and lack that smoothness toward equals and that respect for superiors which more Veneration would afford. You have large Constructiveness, and can comprehend the "wheel-within-a-wheel" machinery, and mechanism generally. You may not be as successful in the use of tools as many, but you delight in the contemplation of mechanical subjects, and would plan remarkably well as a mechanician, and succeed in comprehending and explaining machinery. Your tendency is to invent and contrive, and to understand familiarly the interworkings of things. You would be ingenious in argumentation; you would arrange all your facts so that they would have a mutual dependence on each other, like cog-wheels, and thus your mental machinery will generally work smoothly. You have not only a disposition to plan and invent, and a desire to make new tracks for yourself, but you are not wanting in the power to imitate and adapt yourself, in your customs and manners, to the genius and spirit of the times. You could become a Roman by living among Romans, but you would always be the same independent thinker.

You have decidedly large Comparison, which makes your mind critical. You see nice distinctions and discrepancies, and perhaps are a little inclined to be fault-finding. You are not an off-hand speaker or wordy man; would write better than speak, and would make an excellent linguist, so far as scholarship in languages or in the structure and framework of languages is concerned. To speak with freedom and copiousness you require considerable excitement, and it is only because your mind is so clear in regard to the subject-matter, and ready in framing that subject into crisp and forcible sentences, that you are enabled to make yourself acceptable as a speaker. Your power is as a thinker or writer, rather than in oral discourse. You have a logical cast of mind, and carry the logical workings of principles, and the relations and operations of facts in your mind, so that all the bearings of the subject are clear and patent to your mind. You have about equal facility in tracing the principle down to the fact, as from the fact up to the prin-

ciple. Your Causality, in conjunction with Constructiveness gives you the inventive cast of mind before spoken of. You are disposed to seek results through your own mental action, rather than to lean on others.

You comprehend character, and know your man at first sight, though you have but little policy as such—are not a wire-puller, and despise those who are. In managing men you gain your ascendency by the clearness of your subject and the directness and force of your action in the premises.

You have a good memory of adjustment, of the relative position of things, of places, faces, of proportions of outlines, and also of ideas. You are obliged to pursue every thing by method and system, and your knowledge is well sifted and arranged in your mind. You are fond of the beautiful, of the grand, of that which is new and interesting. You are sympathetic, disposed to do good and render assistance as you have opportunity. You need exercise and rest, and physical recuperation. You have studied too hard for your health, and should lie by and build up.

BIOGRAPHY.

PROF. MORRIS, whose portrait and character we give in the present number of the Journal, was born on the 12th of January, 1820, in Chester District, South Carolina. His family is of the old Revolutionary stock, represented by Lewis Morris, whose name is enrolled among the signers of the Declaration of Independence; and by Robert Morris, the celebrated financier and friend of Washington; and Gouverneur Morris of this State.

The Morris family is of English origin, and originally settled in the State of New Jersey, from whence the grandfather of our subject removed to South Carolina. Prof. Morris is the eldest son of Rev. Samuel Morris, who is an extensive cotton planter, and is said to have at the present time some of the finest plantations in the State of Texas, where he now resides. Young Morris passed his earlier years on his father's plantation, and, until he was eighteen years of age, had very limited opportunities for instruction, when he determined to obtain a university education. He commenced the study of the classics and mathematics in Firmen Institute, at Fairfield, South Carolina, under the care of Prof. Bailey. On leaving Fairfield, he entered Lieka Academy, in Chambers Co., Alabama, where he remained one year. After passing a year at home, he entered the High School at Lafayette, Chambers Co., Ala., where he continued nearly two years; after which he took charge of an English and Classical school at Salem, in the same State. In 1848 he entered the junior class of the University of Alabama, where he graduated with honor.

As a student, while at the University, young Morris was distinguished for his power of analysis and a love of abstruse discussions, in which he far outstripped all of his associates.

On leaving the University, Mr. Morris established the "Montgomery High School," where he remained principal for two years, and left it in a highly prosperous condition. It was while engaged in these schools that Mr. Morris realized the deficiencies in the methods of teaching English Grammar, according to the rules laid down in the various text-books upon that subject, from which he was induced to commence a series of observations and practical experiments in the examination of this hitherto dry, contradictory, and indefinite science, which finally resulted, on his part, in a thorough overhauling of the various authors of grammar. The result of his extensive labor has been the production of a more simplified Grammar of the English language, which enables the teacher to impart a thorough practical knowledge of the whole subject to pupils of all ages in a very short time. To this work Prof. Morris has given eight years in reading, teaching, and careful research, until, beyond a doubt, he stands foremost among authors on English Grammar; and properly ranks among the most successful teachers. To all engaged in the instruction of youth, Prof. Morris has furnished a text-book which, when his system is fully comprehended, will be hailed with satisfaction.

The interest that has been awakened in New York in Prof. Morris' new work seems likely to lead to the happiest results; already he has been invited to explain his views before the members of the Board of Education and the teachers in our public schools. This Board, through its Committee on the Course of Study and Text-Books, Wm. Jay Haskett, Esq., Chairman, invited Prof. Morris to set forth, in a conversational lecture, the advantages of his system, as compared with Murray Brown, and other standard authors in use in the schools under its jurisdiction. This lecture came off in the presence of a large number of teachers, at the Normal School-rooms, on the evening of Monday, March 16th. The lecture, toward its close, partook of the character of a discussion, in which Messrs. Hazletine, McNary, and other prominent teachers, took part.

Prof. M. also had a class present of nine boys, from 11 to 18 years of age, most of whom knew very little, if anything, of Grammar when he took them in hand. These lads were pupils of Mr. M. J. O'Donnell's Grammar School, No. 5, and represented six different nationalities, and had been under instruction but thirty hours when they were brought on to the stand for examination before the assembly on Monday night. Their promptitude and intelligence, when called on to reply by the ablest teachers of the old system, was truly surprising, and carried conviction to every unbiased mind in favor of the new system.

Among the lads we noticed a son of Mrs. Ann S. Stephens, who had taken only six lessons, of one hour each, and a son of Frank Leslie, proprietor of the Illustrated Newspaper.

Prof. Morris has become noted, among teachers at least, and, as we think, will soon become widely known, on account of his new System of Grammar entitled, "A Practical and Philosophical Grammar of the English Language, dialogically and progressively arranged; in which every word is parsed according to its use. I. J. Morris, A.M."

We append a review of this work, as justly forming a part of his biography, since it is through this, mainly, that his labors as a scholar and teacher have found public expression.

The necessity for a thorough and radical reformation of the science of grammar, as applicable to the English language, has long been felt by intelligent teachers and thinkers, and all who have given a practical consideration to the subject. The system upon which all standard text-books on this subject have been constructed, is but a slight modification of the Latin Grammar, and affords a mass of contradictory, indefinite, and impracticable rules, better calculated to bewilder and disgust the student than to afford him any intelligible and definite ideas of practical value in the use of our language.

The great majority of American youth never pursue their school course beyond a study of the English language, and therefore can not avail themselves of advantages which result from the study of other languages in which the general principles of grammatical construction, as applicable to all languages, are considered. This fact seems to have been thoroughly apprehended by the author of the Philosophical Grammar, who has himself evidently been a thoughtful teacher and observer, and has practically felt the deficiencies in the science which he has sought to reform.

The Philosophical Grammar, apart from the new system designed for learners, contains copious notes, in which the author has set forth his objections to the old theories, and advanced his arguments in favor of his own views with much intelligence, originality, and force. No one can peruse Prof. Morris's work with any degree of attention without being impressed by the profound anylytical powers of the author.

Routine and "let well enough alone," receive no mercy at his hands. He evidently has endeavored to furnish a text-book possessing the simple, essential, and practical requisites for instruction in the Grammar of the English language, discarding all obsolete, contradictory, and extraneous matter; so that his system, when once learned, becomes immediately available, because its comprehension is the work of reason as well as memory.

In this new Grammar all the words in the language are classified into ten parts of speech, to which the following simple and significant nomenclature has been given: Noun, Pronoun, Descriptive, Definitive, Verb, Participle, Adverb, Relative, Conjunctive, and Exclamation.

The class of describing words, called in the old system Adjectives, are called Descriptives. The Article, the Adjective Pronouns, Numeral Adjectives, and the Possessive Case of Nouns and Pronouns our author calls Definitives. The joining words—Conjunctions, are called Conjunctives, which term has its origin from *con*, together; and *jungo*, to join. The absurd distinction maintained by grammarians of Copulative and Disjunctive Conjunctions is disposed of most effectively. The author recognizes but two genders, Masculine and Feminine—"no gender" being let alone.

The Infinitive Mood is classed as a Verbal Noun, governed by the relative, to. All the moods are dispensed with, and the tenses are reduced to three—past, present, and future. The specific distinction of the Verb, to which there is no exception in the English language, is, "Verbs agree with their subjects in number and person."

One of the most important and useful features in the book is the systematic order of parsing, by which the pupil is taken gradually, step by step, by means of simple formulas, over the whole subject, until he almost unconsciously finds himself, in a very brief period, master of it.

The principle upon which Prof. Morris bases his system is *Use*. He says every word should be parsed according to its use, and that a national, reputable, present use is the law of language.

He defines Grammar to be the "Science and the Art of Language," and that its specific office as a science is to show the use and relation of words. In the regular order of instruction, the pupil should be taught the sounds first, with their signs or letters; then the arrangement of the letters into words, or spelling, with pronunciation; then reading of words formed into sentences, with definitions. After which Grammar comes in, to be followed by composition, rhetoric, logic, and elocution—a series of cognates, each having its specific office, and all mutually dependent on each other in giving a complete knowledge of language and perfection of style. An almost entire disregard of the distinctions above stated is doubtless one of the causes why so few persons ever have any very clear conception of the purposes of Grammar.

The author, in the production of this book, has rendered a valuable service to the cause of Popular Education, and his work should be in the hands of every intelligent teacher. By excluding the notes, and thus reducing the book to about half its present size, a cheap and admirable hand-book for the class room would be obtained.

SUCCESS IN DEFEAT.

BY CLAUDIUS.

It has been said that no man's history can be safely written until after his death. By this, I suppose it is intended to intimate that, as soon as he dies, the world is prepared to forgive his follies and appreciate his virtues and abilities. In part, this may be true—but not *wholly* so. No man's *complete* history will *ever* be written—for it never *can* be, unless he shall not only cease to exist himself hereafter, but the influence he has exerted, and those upon whom it has been exerted, must also first perish forever.

For if man be immortal—if death be merely an event in life—the mere act of transplantation into other fields and other climes—only the pulling down the old house we live in and removal into imperishable habitations; and more especially if this life is a state of probation—then, indeed, none but the infinite mind of God himself can comprehend the complete history of a single individual. At any rate, even in a more limited and finite view of this subject, it may take hundreds, if not thousands of years to obtain even a tolerable knowledge of a justly distinguished man's history.

In this brief essay it is not intended, as usual, to specifically intimate the steps to be taken and the means to be adopted to secure success in the great business or pursuits in life. Far otherwise the present object of my pen. It is my purpose to suggest some considerations which may tend to encourage those minds engaged in the most laudable enterprises, but who sometimes feel that their competitors and cotemporaries are by no means disposed to render a just verdict in their favor. This depressing thought has doubtless sometimes caused stout hearts to turn back, when they were traveling in the paths of brilliant discovery. They have surveyed the ground, weighed and measured the difficulties, thought of the cold ingratitude of envious critics, and have reluctantly returned to the vale of obscurity, when they might have gone up to the very highest round on the ladder of fame.

When an enterprise is undertaken, success or defeat is sure to result But it is by no means always an easy matter to decide within the first century which has transpired. Persons have sometimes been pronounced eminently successful by the age in which they lived, but within a few centuries the world has reversed that judgment. On the other hand, many have suffered all the popular contumely and derision of defeat; but in after years the unanimous voice of posterity has pronounced them triumphant, and their names have been enrolled among the benefactors of their race.

To pronounce correct judgment upon a man's labors, it would be necessary to glance far downward through the future, and obtain a clear and comprehensive view of *all* the results. This does not come within the range of finite vision. The minds of mortals, unassisted by the inspiration of prophecy, can not *know* what the future may reveal. They can not *know* what will transpire even one hour hence—saying nothing of the rolling tide of a few thousand years.

Doubtless the enemies of John Bunyan thought they had effectually defeated the purposes of the stern reformer when they had closed the prison-doors upon him. The good man himself might even have believed that they had obtain a decided victory over him, and that the world would suffer less from his twelve years' incarceration in a dungeon. But never did a royal monarch occupy such vantage ground as that gloomy cell. Never could victory be more complete, than modestly perched upon the dingy banner of the patient and suffering pilgrim. I almost fancy that I can now look back some two hundred years, and see his enemies, and the enemies of religious liberty, holding their infernal jubilees over the downfall of their humble and helpless captive. But how short-sighted their despotic policy! and how short-lived their imaginary triumph! Who that has ever read any thing has not read the "Pilgrim's Progress?" It has become a whole army and navy in all lands, with which to demolish the strong fortresses of tyranny and iniquity, and build up the walls and towers of the Redeemer's kingdom. Satan laughed at the suffering Bunyan's defeat! but how soon was that fiendish grin turned into the wail of despair!

When the Pope of Rome sent forth his muttering thunders of excommunication against Martin Luther and his faithful coadjutors, thousands of people under the refreshing shadows of St. Peter's majestic columns were simple enough to believe, that the great Reformation was now at an end. They supposed that his superlative Holiness had woven its winding sheet, and dug its grave too deep to ever allow the faintest hope of a resurrection. But, thank Heaven, Truth is not dependent upon the decrees of mortals whether she may live or die! Though all the popes, and cardinals, and emperors, and princes below the skies should join hands against her, Truth is mighty and shall prevail. Luther *succeeded* in life, though he did not live on earth long enough to witness the stupendous results of his toils and sufferings.

When Hervey announced his grand discovery of the circulation of the blood, he lost a lucrative professional practice, because his former patrons were unwilling to trust their lives in the hands of such a visionary dreamer! But was Hervey unsuccessful? Never was success more complete. He revolutionized the whole doctrine of medical science, and the well-earned tribute of a world's gratitude will be awarded him long as a pulse shall beat in human arteries.

Courts of inferior jurisdiction have sometimes given erroneous judgments, and juries have rendered improper and untruthful verdicts. But there is an appeal—and though Justice may sometimes move with tardy tread, yet the right will triumph at last. The injured sufferer may go on from one tribunal to another, until even a world shall unite in his condemnation, and then, if he is *right*, he may appeal without fear of defeat to the Throne above. How many enterprises have been pronounced failures by the unthinking populace, which have been duly appreciated in after years!

During the late war with Great Britain, Gen. Pike, with his little band of soldiers, resolved to make an attack upon Toronto, Upper Canada. After much struggle, danger, and difficulty they succeeded in landing, and were fearlessly advancing upon the enemy, "when suddenly the air was convulsed by a tremendous explosion. The British magazine at the distance of two hundred yards from the American army, near the barracks, had blown up. The air was instantly filled with huge stones and fragments of wood, rent asunder and whirled aloft by the explosion of five hundred barrels of gunpowder. Immense quantities of these inflamed and blackened masses fell in the midst of the victorious column, carrying a havoc which the arms of the enemy could never have effected, killing and wounding upward of two hundred Americans. The noble-hearted and generous-souled Pike was mortally wounded. But the shattered fragments struck him on his way to victory and glory. He was eminently successful though he died on the field of blood.

Give a man changeless resolution, unalterable determination, with good common sense, and he carries by his side a victorious sword. Neither the heaving earthquake, nor the yawning gulf, nor the burning mountain can terrify him in his course; and though the heavens should burst into fragments over his head, and the lightnings should shiver the material universe, the shattered ruins would strike him on his way to his object. Can such a man prove unsuccessful? His hand will be felt upon his generation, and his mind enstamped upon the transactions of succeeding ages He asks not a fellow-mortal what he may say or what he may think. His restless spirit can not be chained. It explores constellations and systems of worlds from center to outer bounds, unravels the vast machinery of the skies, and acknowledges no limits or boundaries to human knowledge, but those absolutely fixed by Him who holds in his hand the whirlwind and the storm. *His* calculation weighs the stupendous orbs of heaven in the golden scales of science; he mounts aloft on the pinions of mind, reads the mighty volume of the

universe by the light of the burning lamps above, and with bold and fearless step treads round the zodiac.

Was Warren unsuccessful because he bled and died on Bunker Hill? Were Clay, and Calhoun, and Webster unsuccessful because they did not quite reach the presidential mansion? Was John Tyler successful because he did? Did Aaron Burr succeed because he shot down Hamilton, the highest object of his envy, on the plains of Hoboken? and did Hamilton make a failure in life because he fell under the murderous skill of the malignant assassin? Did Lovejoy fail in the great purposes of his life because his blood mingled with the waters of the Mississippi?

Men do not necessarily make failures in life simply because *all* the specific purposes they may themselves have in view are not accomplished precisely according to their plans, and within their lifetimes. Were this so, nearly all the great and good men who have ever lived might be written down as having made the most mortifying failures. If temporary defeat, or even death itself, shall be regarded as want of success, then the lowly Nazarene and all his early disciples and apostles were discomfited in the great work that they undertook to carry forward for the good of mankind. According to such a definition of failure, Herod and Pilate, and the Roman assassins, and Judas Iscariot, and the scoffing Jews, and his Satanic Majesty, were all eminently successful in their crusade against the mission of the Saviour, and the Son of Man, with the chosen preachers of his doctrines, made one of the most sublime and stupendous failures of which history has ever made a record. A *great* work is not usually accomplished in a very short period of time. Rome was not built in a day. A great nation seldom matures in a century—if it does, it goes to decay within the next. So Christianity has been spreading and extending for more than eighteen hundred years; and it is destined to continue its resistless progress until the triumph of its principles shall be complete. Its victories have been multiplied and its march accelerated by the blood of its immaculate Author, and by the terrible trials and deaths of its earliest teachers.

Few indeed of the great benefactors of the human family have lived on earth long enough to note the complete triumphs of their toils, and to see their new doctrines or discoveries universally adopted. Such noble types of humanity usually live for ages in advance, and are not appreciated by the people with whom they mingle in this sublunary sphere. The man who discovered the art of printing, the mariner's compass, or combined substances that constitute gunpowder, not only was not appreciated by his cotemporaries, but did not even himself dream of the wonderful results which his discovery was to reveal in the future. Neither could have had the faintest glimpse of that entire revolution in national, political, and social affairs which has resulted from his patient investigations.

More than one hundred years before the days of Luther, or rather before Luther's *revolt*, John Huss was burnt at the stake, and his ashes scattered on the banks of the Rhine, for preaching the same doctrines in substance now taught and proclaimed throughout all Protestant Christendom. But was that lion-hearted martyr unsuccessful? It was a part of the great enterprise of the Reformation. The blood of a few such self-sacrificing heroes must needs be shed to fertilize the soil out of which were to spring into rank luxuriance such bountiful moral harvests.

Young man, or young woman, take courage—present defeat is by no means necessarily final failure. The world may reward you for all your trials when this generation has yielded up the scepter of censure forever. Joseph became the head of a great nation, and lived to bless the world, and the generations of men have long been blessed by him though his brethren sold him to a band of Ishmaelites and he was taken far away from home and kindred. Gall and Spurzheim were successful, eminently so, though derided and scorned while they lived, and the world will progress until their labors shall be appreciated. Fix your eye steadily on the star of hope—and remember that your reward is sure, though you may not realize it until the soul has asserted its supremacy and bid the body adieu.

SKETCH OF THE CRUSADES.

A VOYAGE to the ancient world would perhaps be pleasant to every one, but more particularly does a journey to the land which has been rendered immortal by the presence and deeds of the Saviour of mankind excite our interest. This desire of beholding those places where great events have occurred, seems, indeed, a curiosity too strongly engrafted upon our nature to belong to any particular state or condition of man. The circumstances which were connected with the sacred scenes of "human redemption" were especially calculated to clothe this desire with peculiar and sacred interest, and had rendered pilgrimages to the "Holy Land" somewhat common even during the infancy of Christianity. But after the pilgrimage undertaken by Helena, the mother of Constantine the Great, A.D. 326, it was deemed almost a duty by every true Christian that he should visit at least the country where the Saviour passed his mortal career.

While Judea was under the government of the Cæsars, the pilgrims met with comparatively little difficulty, except that which would necessarily attend them upon such a voyage; but when the "keys of the Holy City" were transmitted to the Seljukian Turks, the visitors became subject to almost every cruelty that ignorance and fanaticism could dictate; besides, they were exposed to the most abusive insults during their entire journey. The Turks, looking as they did upon the pilgrims as a class of infidels, as fit subjects wherewith to increase their finance, established a fee for admittance into the "Holy City." In consequence of this cruel extortion, but few of those who had succeeded in accomplishing their pilgrimage possessed sufficient to pay the required sum.

Thus, after they had experienced the toils and dangers of a long and tedious journey, amid hunger, thirst, sickness, and often robbery and wounds, when they were at the very entrance even of that noble city, the desired haven for which they had longed and so often prayed to reach, in which were centered all their joys and all their hopes, with this enticing object before them, unless they paid the stipulated fee, they were driven from the gates by the barbarous Turks, and were obliged to retrace their long and heavy track, unfurnished, without friends or protection, and unsupported by any hope, or to perish on the way through fatigue, plunder, and despair. Notwithstanding all these difficulties which the pilgrims experienced, they continued to press forward with much ardor, and the number of devotees was greatly multiplied throughout the tenth and eleventh centuries.

In the latter part of the tenth century, through an erroneous interpretation of a passage in the "great Apocalypse," the love for pilgrimage became almost an universal passion. An opinion gained general credence, that the thousand years having elapsed, the world would be at an end; and that the time for the judgment of all the earth, and the reign of Anti-Christ, would then be at hand. Multitudes of men and women, therefore, rendered frantic with the hope of blotting out their sins by the long and painful journey to the "Holy Land," flocked toward Jerusalem from almost every part of Europe. The priests having long inculcated the principle of expiating sin through the medium of bodily infliction, and its being received by the Church as a mark of internal penitence, induced many to set out upon the pilgrimage through fear lest the approaching of that great and last day, should find them unprepared to meet its charges, "while various phenomena, of a somewhat awful nature, as earthquakes and hurricanes, contributed greatly toward increasing the general alarm.

At last the "dreaded epoch" rolled round, but with it came no such important changes as they had anticipated.

Still the pilgrimages continued, and still the sanguinary Turks continued to practice their cruel persecutions upon the devoted Christians of the West, even imprisoning the clergy for the ransom which their misfortunes wrung from their followers in the faith. So galling was the tyranny of the more than inhuman Turks, that an author of considerable note has remarked that, "Out of the many thousands who passed into Asia, a few isolated individuals only returned; but these every day, as they passed through the different countries of Europe, on their journey back, spread indignation and horror by their account of the dreadful sufferings of the Christians in Judea." About this time, Peter the Hermit, partaking freely of the enthusiasm of the day, visited the "Holy Land," and there witnessing the wrongs that were practiced upon his brethren, resolved to exert himself in their behalf. Having visited the Pope and gained his active cooperation in forming the scheme of the first crusade, Peter passed from town to town, and from province to province throughout Europe, setting forth as he went, with all his powers of language, the ills of the Christians of Palestine. James says, "The warlike spirit of the people was at its height; the genius of chivalry was in the vigor of its early youth; the enthusiasm of religion had now a great and terrible object before it, and all the gates of the human heart were open to the eloquence of the preacher. That eloquence was not exerted in vain; nations rose at his word and

grasped the spear; and it only wanted some one to direct and point the great enterprise that was already determined."

Pope Urban Second, who was then chief pontiff, remembering the aid which he had promised Peter, and relying upon the popularity of his cause, passed over to France, where he summoned a general council at Clermont, A.D. 1095, for the purpose of deciding the propriety of undertaking the destruction of the Turks in Palestine. Finding that the opinion of the assembly was universally favorable to the crusade, the Pope sanctioned it, amid shouts of approbation by the people, and thousands embraced the cross as a symbol of their fidelity. The first hordes of crusaders consisted of an immense body of undisciplined men, without uniform and without leaders. They pursued their way without any respect to order, devastating and plundering the countries through which they passed. As might have been expected, from the confusion and uproar of their march, they nearly all perished, either through famine or the sword of their merciless enemies, and thus nothing for the benefit of the Christians was accomplished during this crusade.

But the second was productive of more good. It consisted of six separate and well-trained armies, led by six celebrated generals, all of whom, after reaching Bithynia, joined their forces in one body, with Godfrey, the distinguished Duke of Lower Lorraine, at their head. After capturing several important cities, they marched toward Jerusalem, and how great was their joy when they arrived in sight of that mighty city! The remembrance of all those dangers, fatigues, and privations which had been endured, combined in every bosom to urge them on to the conquest. They met with severe repulsion, and probably would have been defeated had not their leader, in a propitious moment, declared to his followers that he beheld a messenger from heaven, on the Mount of Olives, waving the crusaders on to the contest. This revived their spirits, and they soon succeeded in establishing their banner upon the walls, and as it unfolded itself in the breeze, many of the sterner soldiers shed tears of joy. Their entrance into the city was marked with an indiscriminate massacre of the Turks; and it is said that after the general slaughter, the crusaders, as if suddenly remembering the sacredness of the place, cast off their armor, and assuming the garb o penitents, marched to the Holy Sepulchre, and offered up their prayers and sung songs of praise, with the firm belief that they had been engaged in the great and glorious work of their Maker.

As neither time nor space will admit of a full detail of each separate crusade in an essay of this kind, I will briefly state that the remaining five generally ended in the failure of accomplishing their designs, and the destruction of those who were engaged in them. As to the justice of the crusades, I think we must all concur in sanctioning them as right; though they brought about the shedding of much blood, yet their cause was well founded. They had for their object the deliverance of a cruelly oppressed and injured people; to wrest from the hands of a sanguinary and avaricious nation those territories which they themselves claimed only through their strength in the sword, and in which the people they had made subject were crying to be relieved from their tyrannic rule; their object was to resist the encroachments of an enterprising enemy, whose only glory was bloodshed, and whose pride consisted in conquest.

Such were some of the objects of the crusades, and no one will deny but that they were a great benefit to mankind. They reconciled nations, increased the zeal for commerce, established municipal freedom, enfranchised the serfs, and annihilated the feudal system. In England the Great Charter was wrested from King John, upon which is founded the basis of all English liberty. In Spain the Christian monarchs were enabled to regain a part of their former dominions from the Mohammedans; while in Germany the reigning house lost nearly all their influence, and over all the Western dominions the authority of the Pope was acknowledged without restraint.

The constant traveling of the people of Europe to the Holy Land had a tendency to acquaint them with the habits and customs of other nations; and in that age there was much good to be obtained from intercourse with foreigners. Many of the useful arts and sciences, which were before unknown to the Western world, were then obtained from the Saracens. There was a great need in Europe of civilization, and no possible development could effect this in so great a degree as the crusades.

R. M. J.

DISTRIBUTION OF HAPPINESS.

EVERY situation and every condition of life—every occupation, business, and calling—every age, rank, and station—has its pleasures and its pains, its privileges and its privations, its comforts and its inconveniences. The rich as well as the poor, the poor as well as the rich, all have their share of the enjoyments and blessings of life, and their share of the perplexities and cares, the crosses and disappointments, that fall to the lot of human nature. In these particulars, in vicissitudes and changes, which may be called the circulating medium of human society—the coin current among all classes and conditions—there exist not, neither can there exist, any monopoly of the one or the other. Much of the pain and sorrow that constitute the burden of complaint among men—excepting always bodily infirmities and sickness, and positive want and suffering—exist in the imagination, and are heightened by contrasting the outward appearance, the external circumstances of others, with what we know to be the actual state of our own condition and feelings, and by thus drawing dissimilar conclusions from what in fact are similar premises, although appearing to be widely different. The deception is a very natural one. In truth, the apparent condition of others, as having in it the full possession of happiness, or the inevitable ingredients of the cup of misery, must always be viewed through a false medium, and is a most uncertain criterion by which to judge of the degree of enjoyment possessed by any being. An individual may derive much of his enjoyment from contrasting one situation of his life with another. Indeed, most of our happiness, especially that which depends on combinations and associations of the mind growing out of incidental circumstances, arises from such contrast.

The same is also true with respect to mental pain and misery, and even to a great extent with respect to bodily, growing out of reverse of circumstances and the loss of fortune. While, therefore, a man confines his comparison and contrasts to himself—to his own condition relatively considered in reference to one period of his life and another—he may have some certain data upon which to form his opinions and draw his conclusions with respect to himself, his own happiness and enjoyment; but from the same premises he can form no correct opinions of the happiness or misery of others. The poor, therefore, have no good reasons for envying the rich, merely from looking at their outward appearance; neither have the rich for envying the poor, which is often done, and, in fact, the high and the low, the famous and the obscure, the man of leisure and the laborer, the opposites in rank, classes, and conditions of every name and kind in society, have no good grounds to envy each other, or wish a change of situations, judging merely from what meets the eye.

Something more must be known—the arcana of the feelings and thoughts must be laid open, else no correct opinions can be formed. To tempered wishes and moderated desires happiness is chiefly confined; and these are as likely to exist, nay, even more likely, among the poor than among the rich—among the humble than among the exalted—among the private citizens than among official dignitaries of Church and State. If we scan the subject closely, and suffer not ourselves to be imposed upon, or rather impose not upon ourselves by appearances, we shall find that happiness and the means of enjoyment are about equally distributed among those equally virtuous and equally meritorious, be they rich or be they poor—be their situation, business, or calling what it may—be they princes or peasants, public functionaries or private citizens. All men have their trials, perplexities, and disappointments; there is no exemption to any, and hence the murmurings of one class against another—the array of the poor against the rich, the jealousies of one occupation toward a different, are folly in the extreme, and arise from false and deceptive views of the organization of society, and the equal distribution of the means of happiness.

THE human body and mind may be viewed as a large assemblage of organs and faculties, possessing native energy and extensive spheres of action, each capable of being used or abused, according as it is directed. The extent of range of these powers is a prime element in the dignity of man, yet it is this which renders education so important. As parents are the authors and guardians of the beings thus endowed, it is clearly their duty to train the faculties of those beings, and to direct them to their proper objects. "To send an uneducated child into the world," says Paley, "it is little better than to turn out a mad dog, or a wild beast, into the streets.—*Combe's Moral Philosophy.*

GOOD SENSE.

"FRANCES D. GAGE," of St. Louis, a woman of rare good sense, whose writings in prose and verse have won for her an enviable reputation, makes about the worst-looking and most illegible manuscript that ever puzzled and vexed a compositor or tormented a proof-reader. In a recent letter to the *Woman's Advocate* she thus "owns up:"

"Dear friend of the *Advocate*, I write the worst hand in the world; can't read it myself when it gets dry—

> The T's are not crossed, the I's are not dotted,
> Some words are expunged, and others are blotted,
> And some are spelled wrong or letters left out;
> One scarcely can tell what I'm writing about.
> My capital letters are all on a spree;
> Every B is an L, every L is a B;
> The P's and the Q's are exactly alike;
> The M's, N's, and U's are out on a strike;
> Some letters are large, and some very small;
> And the words hop about like straws in a squall;
> No wonder the poor girls can't read it at all.

"You will ask why I do not reform myself. I can only answer that I do try, constantly; every letter, every line I write, I think of it, and am striving, seemingly to no purpose. Till thirty years old, I had never a serious thought about the matter—had taught myself to write—was a constant scribbler for my own amusement, and fixed my bad habit by years of practice, which it now seems impossible to change. Now a word to the young: Strive in the beginning to write well—that is, a clear, legible hand—beauty or flourish is not so essential. A bad, careless handwriting is a source of annoyance to both the writer and receiver of manuscript. It deprives the letter of a friend of much of its relish, if it is so scrawled as to cause real trouble and guessing to make it out. A business letter, badly written, often is cause of great pecuniary loss. For a public writer, the extent of the misfortune can hardly be estimated. Habits are stubborn things, and may not be easily broken; and with a majority the handwriting is made by habit; with many it will cost years of persevering trial to attain excellency in this branch of education. But it is worth much, very much time and pains."

THE PHRENOLOGY OF NATIONS,

AS SHOWING THE DEVELOPMENT OF THE HUMAN BRAIN AND MIND, FROM THE EARLIEST AGES.

1. ALL history shows that man, whether in communities, nations, or races, is seldom stationary. There is always, with rare exceptions, a human movement; an exaltation or degradation—an advance or retrogression. This movement is not summed up in the external prosperity or decadence of a nation's arms or resources, although it is pretty fairly expressed by these. It is rather to be understood as the progressive balance in favor of ability, energy, and virtue, in which the aggregate of all its individual characters exhibits; or the contrary balance in favor of incapacity, irresolution, and profligacy. Thus there is a *human outgrowth;* a development or declension of man, not merely in innumerable individuals, but in peoples and races. Nations rise and fall like the waves of the sea. They *are* the waves whose curves represent the ascent and descent of the composite human soul—waves rolling, not in quick succession over the surface of a material ocean, but surging grand and sullen, the marks of a spiritual vibration through the long sweep of centuries! The soul of one nation is greater to-day: that of some other, centuries hence.

Those who claim that the general course of the whole race is one of advancement, can not, surely, enter the same claim in behalf of each successive or collateral movement. While Britain and Gaul begin to rise on the horizon, Rome goes down. While Britain and Gaul tremble as if already moribund, America and Russia rise and grow strong. The Turk that towered like a flood and overwhelmed the Eastern Empire in its decay, is threatened with submersion in turn by the Cossack and the Georgian. If we carefully examine the *manhood* of nations, and the *piety* of nations (I use this word in no narrow, sectarian sense), we shall find that these show similar fluctuations. The national virtue is solvent in one age, and bankrupt in another. The national brain is a conqueror in one age, and a driveling slave in another.

Is it certain that there may not be periods in which the whole human race is going back? If one people is retrograding, may not another also—and so the entire sum of human excellence for a while grow less? Even if the *final result* be *progress*, is it unquestionable that there is *always* progress? If there is advance now, is it fixed by the laws of nature, or certainly determined by human research, that there may not come a time when, imperceptibly perhaps, the race may lapse into long or hopeless retrogradation?

There can be no harm in inquiring once more for the grounds on which our hopes of continued human advancement are based. Rather, there may be great benefit. It is extremely popular to talk of progress, universal and unceasing; and the doctrine is very pleasing to the mind that receives it. And I hope never to be named in the company of those do-nought, conservative, stereotyped patterns of humanity, whose delight is not in enlarging being, but in narrowly refraining to be. And yet I ask whether, if man be improvable and to improve, it is, after all, wisest to accept with entire faith the certainty that therefore he *will* be improved; and especially may this question properly come up for reconsideration, at a time when human life, and human hopes, and the fruits of human endeavor, and human virtue and honor are placed in such perilous uncertainty, as, in our own country, the developments of the last few weeks and months prove them to be? Whether we have been in danger of over-estimating the present social, moral, and intellectual *status* of our kind, or of relying too implicitly on their essential and ultimate perfectibility, are points that may receive light as we proceed in the present inquiry.

2. A person is a complex unit—very complicate, mixed, various; but not really heterogeneous. Organized earth and a soul meet in a common purpose; while to the construction of the former at least fifteen distinct *chemic elements* coalesce in one product; and in the constitution of the latter a number not yet determined of faculties, or *psychic elements*, weave themselves indissolubly into one being. The word *individual* just expresses the truth I would convey. A person is an individual, that is, an *indivisible*. If we could change one faculty of his soul, we should have to change also the color of his hair, the build of his organs, his height and complexion, his respiration, heart-pulses, and digestion, his voice, and gait, and bodily and mental freedom or crampedness (as the case might be), even to the very texture of his cuticle and the spirit and demeanor of his finger-nails, but most of all that compound of expressions known as his countenance; or, if we did not change all these to correspond, we should violate the unity of nature and produce a monster. The whole man goes together. He is one in all his parts. He is everywhere permeated by the one complex-single essence, which we feel when he approaches us, and always recognize, and name his individuality. His words and acts, history and surroundings, are parts only of the incessant outspeaking of *him*—a singular, mysterious, comprehensive self.

That the man is expressed in every act and fact pertaining to him is proved, in addition to our intuitive insight of this truth, by the facility with which a clear and trained perception *reads* him in all these sensible manifestations of himself. The talent to "read men" is brought into play in many positions in life, and the indications thus obtained are often esteemed of great importance. Diplomatists, detectives of criminals, and many species of criminals themselves, especially "confidence men," would be impracticable and unheard of but for this ability. Granted, then, the possibility of reading man by external symbols, it follows that the characters must stand legibly out whereby he may be read; and knowing that the result is usually accomplished instantaneously, under a thousand varying exterior conditions, and on evidence which, while it convinces him, the detective or adept can hardly identify and define to his own mind, it follows also that these characters really appear in everything pertaining to a man, and in everything which is the result of his bodily or mental activity. Man is not a pyramid, rising massive and unquestionable on the eye, and locking its secrets in narrow vaults far down within itself; but an obelisk sculptured all over with metaphysics and biography, and in a language which, so far from being "dead," is becoming always more widely understood.

The sole reasons why men have first tried to seize this expression in the face, and to reduce its various forms as there seen to scientific rule and certainty, are that the face is the part of the whole human superficies which is most directly exposed to observation; and, again, that it is the part in which, through the express intention of the *facial nerve*, or "nerve of expression," the compound of all the human qualities, and the changing attitudes of the soul are made the most strongly to declare themselves. In the infancy of any science, it is the more obvious and tangible facts that are caught up and classified; but when the mind fairly possesses itself of these, it is not satisfied until it has pushed outward and down-

ward to phenomena more remote and fugitive, but none the less reliable when fully investigated. So Physiognomy came first, and is yet in its infancy. Next, we shall have *Morphognomy*, or the knowledge of man by his form, height, and outline, and the angles and proportions of his parts—the man revealed in his *anatomy;* and then *Sarcognomy*, or the knowledge of man by the development, including size, contour, and quality of all his tissues, but especially of the skin, muscles, secreting glands, and mucous membranes, and the condition in which these may be at the time—the man revealed in his *physiology*. And lastly, all these fragmentary sciences will be gathered up and wrought out into one, which will require some such designation as *Anthropognomy*, or the knowledge of man by observation of the man himself, in all his effluences and his entirety.

8. Although the entire person is but a single unit, yet the unit is one which takes several forms, all blended in the concrete individual, but capable of being unraveled and isolated. As we have already seen, there is the face expression, the anatomical expression, and the physiological expression; and to these might be added the biographical expression, and others. Two special phases in which this unit appears have not, however, yet been named; and they are particulars of the highest moment, as, had we no other testimony, would be amply shown by the attention the world has been giving them since the first utterance of the discoveries of Francois Joseph Gall. These are Phrenology, or the science of mind as indicated by the development of the brain; and Cranioscopy, or the science of the cerebral development as shown in the conformation of the skull. These are practically considered as one; but strictly they are not one. The first is far the most important and certain. It pertains to the substance of the connection of mind with material form. The second is a doctrine of method, not of substance; and while its revelations should be of the highest consequence, its characters afford to cavilers the most constant and obvious points of dispute. The world, however, can not be expected to receive complacently, at first, doctrines so radical and revolutionary as these subjects embrace; and besides, it is not with the *credibility*, but with the *relations* of these sciences, that we have now to do. We shall therefore assume in setting out, what the candid mind of this day can hardly deny, their general and practical truthfulness.

If, now, the biography (not that written in the books of eulogizing friends, but that lived out by the individual) declares the Man, and if the morphognomy and physiognomy are likewise duplicates—photographs—of the Man, then so are the phrenology and the cranioscopy. The same in-working power, whatever that may be, which molds the body and the life, molds to a like pattern the brain, and by necessary consequences, the cranium which invests it.

From these views it will follow that either one of the many phases under which a human being presents himself or herself to us, may be seized upon and studied successfully by itself, in our efforts to arrive at the character and magnitude of the soul, of which they are all alike the different out-shadowings. Yet some of these phases are more liable to doubt and error than others. Accident arising in the course of very trifling psychical activities may seriously mar the form, completeness, and expression of the body; and disease, due to contagion or locality, may very greatly change the expression of the tissues. These aspects of the human being are, for these reasons, to a certain extent liable to lead the observer to false conclusions. The growth and changes of conformation of the brain, on the other hand, are so slow, and its position and protection as the noblest organ so well chosen, that accidental causes here very seldom interfere to prevent a correct judgment. All the cranioscopical indications which nature ever allows us of the soul, are almost always available; and if in some points they are scanty, we have only by more careful examination and comparison to make them more.

It would appear at first sight, that the brain itself is to us during life a sealed book. The face and form we may scan, but we can not directly look on the brain, count its convolutions, measure its widths, heights, depths, or inspect its texture. *Phrenoscopy*, which would be the most certain and satisfactory revelation of selfhood, we are debarred from directly studying during the life of those cotemporaneous with us, and in all cases of antiquity, where either the dissolution of the softer textures presents us but an empty skull, or the chemical changes due to embalming deform and mask the real cerebrum. Yet even here we can do more than during the life of the subject; for if the cranium hold together, its internal formation reveals the external form and the magnitude of the brain that inhabited it; and if we will fill it with plaster in the proper state, and then saw it apart hemispherically, we may turn out what is, externally, the exact counterpart of such brain.

Dissections and *post-mortem* examinations come at this point to our aid. The results thus obtained abundantly sustain the view already advanced, that man is a unit in all his parts; and they correct, and at the same time establish the value of the cranioscopical indications. The general results of dissections can be stated in few words. The actual size of the brain can be correctly judged from that of the skull, if we take into account the character of the tissues, especially the osseous, of the subject. If the tissues be coarse and heavy, and the bones large, the cranium will be thick; and so much more must be subtracted from the cranial to get the cerebral dimensions. Anatomy also points out those situations in which the bones or the cavities lying between their plates, have the greatest thickness. Such are the locations of the *frontal sinuses*, the *supra-orbital ridge*, the *protuberance* of the occipital, and the *mastoid* portion of the temporal bone, and generally, the positions of the sutures. These positions being known, their greater thickness ceases to be a source of error. It must be admitted, that in the middle of the flat bones the cerebral organs are very likely by any new activity to excavate the inner plate of the bone only, and thus fail of receiving credit for their true size; but these cases are rare, when compared with the whole number. And if the cerebral activity be more gradual or long-continued, the bone undergoes a change of contour, and the increased size becomes manifest externally. The texture of the tissues which come under the notice of the eye and the hand reveals to us that of the brain; and the temperament and health of the former, in like manner, show the degree in which the brain possesses the qualities of activity and vigor. Thus the thorough anatomist and physiologist, if in addition a careful observer, has little left to desire. He reads the qualities, magnitude, and prominences of the brain with almost the certainty given by sight and touch.

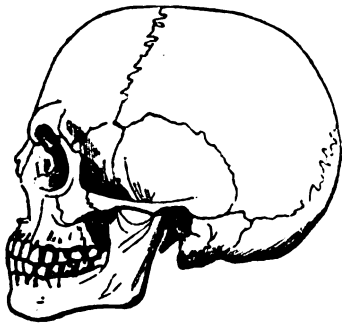
4. Of the races or nations that have passed away, the skeletons, and more particularly the skulls, remain for ages as silent records, waiting only the skill of the interpreter. For the skull is the work of the brain. Digestion, indeed, furnishes, and nutrition lays down the materials; circulation brings them to the required point; and absorption, when their work is done, conveys them away. But none of these forces have any power to impress on the skull its prominences and depressions, or its general shape. To do this is the province of the brain. For while cerebral substance is the most active of all, bone is the most passive; while the former is the most freely supplied with blood, the latter is the least so. It is plain, then, that the cranium is not an inflexible mold in which the brain is cast and shaped; but rather the brain is the pre-formed pattern to which the skull is modeled and adapted. This is surely a safe rule, because in nature it is universal: *always the active molds the passive*. But the brain is the index of the man; therefore the skull is also the index of the man; and that not only in its *form*, which is the result of the varying cerebral pressure, but also in its *texture*, which agrees with and reveals the characters of all the tissues, including the brain.

The principles now deduced apply in an interesting manner to the examination of crania, whether of cotemporary or of remote generations. We look upon a few connected bones, and in them decipher the character, activities, objects, and achievements of a person, it may be long since deceased; we restore to the picture his general mode of life, and the salient points of his history.

Lest, however, the views here advanced should seem to imply a faith in the dogma, that as the brain determines to skull, so it not merely indicates but determines beforehand the quality and action of the mind, it will be proper to remind the reader that not only is the skull passive under the modeling action of the brain, but in like manner the brain itself is equally passive to the *organizing force*, whatever that be, which brings together, compacts, shapes, and maintains its several parts, and of course its whole conformation. When it was said, a few paragraphs back, that the brain is active in giving cast to other parts, it was a relative, and not an independent activity, that was intended. The real molding force, after all, is that which lies at the bottom of the entire organization, and as a pervading, competent, and unitary principle, works out in the man the one homogeneous result, in all the parts, which we have already seen him to be. What that force is, must form the subject of a future section.

5. In order to obtain a clear understanding of the differences in the human type exhibited in

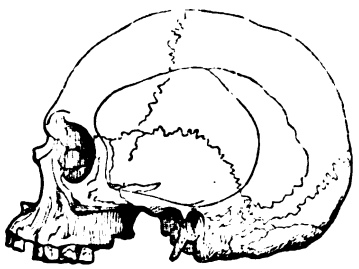
Fig. 1.



EUROPEAN SKULL.

different nations, compare the profile view of an average European cranium (Fig. 1) with the

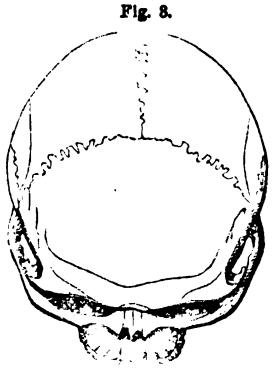
Fig. 2.



TASMANIAN, OR AUSTRALIAN, SKULL.

like view of a Tasmanian cranium (Fig. 2); or the top-head of the Caucasian (Fig. 3) with the

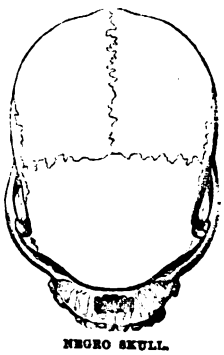
Fig. 3.



CAUCASIAN SKULL.

top-head of the Negro (Fig. 4). If we examine the skull of the native of Tasmania (Van Diemen's Land), we find a deficiency in its capacity in every region. The whole is markedly smaller than the European skull, its capacity for brain being little, if at all, more than *half* as great as that of the latter. The deficiency is, however, not so great in the base of the brain, grows more

Fig. 4.



NEGRO SKULL.

distinct in the regions of Self-Esteem Firmness, and Veneration, and most so in the position of the more characteristically humanizing faculties, Comparison, Causality, Mirthfulness, and Benevolence. The perceptives in the Tasmanian, although also small, are more sharply defined; and with a marked paucity of the higher intellect, the strongest points in the character seem to be reverence, and the domestic and animal instincts. In the European, even these qualities are more strongly developed than in the Tasmanian; but they are not alone as ruling characters. Here Self-Esteem and Firmness rise to at least equal strength with Veneration, often superior; and the governing power comes nearer to being equally divided between the propensities, the sentiments, and the intellect.

A moment's thought suffices to show us the strict parallel that exists between the history and habitudes of these two specimens of mankind, and their cranial developments. I do not now assert merely that the European is more highly moral and intellectual, *in accordance with* his more promising cast of cranium, but I go back of that, and call attention to the fact that his mind is developed from infancy up in a social atmosphere involving by necessity a more frequent, rapid, and earnest *exercise of* these higher faculties of his being; and hence, in addition to parental transmission, which places him on the round of development to which his father had climbed, he is forced to acquire and superadd some trifling growth by his own activities; so that, no matter how slowly it occurs, he is, for the present, really one link in a great onward movement. With the Tasmanian all this is different. Animal passion, shrewdness, superstitious reverence, and the ability which he must possess in common with the brutes of *seeing sharply*—these are the points at which the education and circumstances of his life make the strongest appeals to his mind; and through these powers chiefly his mind naturally develops itself in response.

Thus the complex organizing force which shapes the brain and cranium is seen to be, in the Tasmanian, sadly deficient both in general and particular strength, and both in inherited amount, as due to parentage, and in that acquired acceleration which, in more active communities, is the result of education and social intercourse. He has no "spacious forehead," because he has no in-working force of causal insight that *will* have room, and work, and push out the yielding cranial walls, till they shall tower forth on the eye of the observer—a true "dome of thought." He lacks the self-respect, the generosity, the conscience, the perseverance, and the pliability that would mold the crowning surface of his cranium to fuller and nobler dimensions; and the activities awakened by the minds and the facts about him are of that low grade which serves only to stereotype this deficiency. But with the European all these forces are at work; in the average, much more powerfully than in him, and in a moderate share of instances in a degree which establishes so wide a difference as at times almost to deceive one into the belief that the two belong to separate and independent human races.

Mark, again, the difference in contour of the vertical portions of the Caucasian and Negro crania. In the former, although, as we have just seen, the intellect and moral sentiments are very active, yet so are also the self-caring or selfish sentiments, as seen in the great width of the head at the ears, and the perceptions of sublimity, beauty, perfection, and constructive relations, as seen in the wide anterior brain. In the negro, not only are the intellectual and moral regions deficient, but the self-caring sentiments are more so, and the esthetic perceptions and emotions almost wanting. Here, again, we see, first, *the causes of certain well-known differences in actual exhibited character*, but secondly, also, *the effects of certain other well-known differences in the developmental conditions that pre-determine the mental growth and powers of the two classes of men.* The spiritual organizing force that presides over the elaboration of the negro brain and skull is, both in general magnitude and in special elements, weaker, as yet, than that at work in giving character to the same parts of the European organization. And thus it is that the former is more ignorant, unpoetic, and debased, and at the same time more inefficient, and, unless stung by necessity or unreasoning passion, really more harmless than the latter; while on the other hand the European is more moral, generous, rational, esthetic, and creative, but at the same time so much more self-caring and grasping in disposition, that he is thus rendered ten-fold more personally aggressive, socially cruel, and reasoningly and courteously destructive to the hopes and achievements, when they conflict with his own advancement, of his fellow-man, than it is in the power of the negro to be under any possible circumstances.

I speak, on either side, not of what should be, or may be, but of what is. And the general fact at which we arrive by these reflections is, that the internal forces which control the organization of nations and men are, before they are ever expressed in action, radically different.

(TO BE CONTINUED.)

IS THE SCHOOLMASTER ABROAD,

OR HAS HE BEEN?

I PAUSE for a reply. If none is given I shall attempt to answer the question myself. It is one of serious import, and nothing short of facts and figures can answer it correctly, and I believe I have the requisite data on hand.

I had the honor (accompanied with a very small amount of pay) to be member and clerk to the Board of Education of a village in this State (N. Y.), which, for the credit of all concerned, shall be nameless in this article. In the course of that time one of the two village schools became vacant, and an advertisement was inserted in two or three papers calling the attention of competent and experienced teachers to the fact. In the course of time twenty-three applications were received by mail, five from ladies, and eighteen from gentlemen. Of the applications made by the ladies *four* were well written, neat, plain, straightforward-to-the-purpose communications, without a mistake or a blot from date to signature. The letters were, moreover, neatly and properly directed—which, by the way, is, considering the number of letters which yearly pass through the post-office, a *very rare phenomenon*.

The remaining one was in every respect a failure. The hand-writing was confined and irregular, the arrangement of the sentences a burlesque upon written language, the punctuation was not there, and the spelling such as should have shamed a child twelve years of age. She declined attempting to teach mathematics, but felt "confident she could teach any other branches *per-*

sued in most *skools But her preference was music and french.*" She was informed that, as "*music and french*" were not provided for in the common school system of the State of New York, her services would not be needed. But as it is unpleasant to dwell on the faults of the ladies, let us pass on to the gentlemen.

Of the *eighteen* applications received from these latter specimens of the genus homo, *six* were in all respects good, faultless. In *six* others the spelling was faulty, in some instances disgracefully so. One of the applicants had been for six years a principal of a large and flourishing academy, and his letter contained several mistakes—gross mistakes—in spelling, and two equally gross mistakes in grammar. In *five* the writing was poor, in some instances almost illegible. In all it was impossible to distinguish the *e* from the *i*, the *a* from the *u*, the *v* from the *w*, the *m* from the *n* or *w*, or the *o* from the *c*, *e*, or *s*. It was, therefore, impossible to tell whether the spelling was good, bad, or indifferent, and as it is a principle in common law to give the defendant the benefit of every reasonable doubt which may arise, we will presume the spelling to be good, and say that it was so in all instances save *one*. That one was so peculiar that I will copy it entire, spelling, punctuation, every thing as it was:

"Kind sir seeing in the —— an advertisement for a good schoole teecher I thaught I would write? if you want a teacher just write to —— —— of —— and he will Com and Se you I am teaching In —— at the presente But my time is a bout expired and would like to git a skool my age Is a bout 20 and hav teached for 8 or foar years so if you Want me write And Diret to ——"

As Deacon Snowball has it, "*Nuff Ced.*"

In one letter, from a man of college breeding, who had taught over *fifteen* years, there was not a mark of punctuation from beginning to end, and in five others the punctuation was faulty in the extreme. One application was from a physician in *poor health*, whose letter contained several errors in spelling and punctuation. In *three* the writing, spelling, composition, punctuation, and capitalizing were very poor. One, whose writer was evidently a well-educated man, contained the agreeable information that he was married, but—there can be no happiness without alloy—*as yet had no children.*

One application came from a student at Amherst College. The hand-writing was slovenly, the punctuation very faulty, and the capital letters any where and every where but where they should be. The applicant confessed himself an *invalid*, and yet supposed that, while, as he expressed it, "his health was not so good as to be pent up in college," it was still sufficiently good to allow him to be pent up in a close school-house six hours a day, with one hundred and twenty scholars, in the discharge of duties requiring the utmost measure of health and strength both of body and of mind. He also stated his ignorance of Philosophy and *Physiology*. Ignorance of Philosophy was a pardonable offense against the canons of perfect culture, but ignorance of Physiology was more than he himself could endure with patience or impunity, as is evident from his ill health and his complaints of it, and he was therefore informed that "less Latin, less Greek, more Anatomy, Physiology, Common Sense, Gymnastics, and Hygiene would educate a race of men of holier purpose, nobler manhood, broader culture, and more perfect accomplishment than the course which now constitutes the curriculum of the schools," and was advised to turn his attention to subjects and studies which would awaken him to a sense of the value, the necessity, the uses, and the beauties of health. I venture to assert that one thorough phrenological and physiological examination, accompanied by a written chart, would benefit this young man—and very many others, as his situation is far from peculiar—more than four years of such efforts as he can now make at Amherst, or any other literary institution in the Union. We are accused of Materialism, and I for one am willing to labor under the accusation, since I know that Phrenology, with its "gross materialism," has done more for suffering humanity than the most philosophic idealism or spiritualism has been enabled to do in centuries. While we are in the body let us respect its laws, if we know them, if we do not know them let us learn them, and then obey them and enjoy the very *material* satisfaction of health, strength, and usefulness. It will be time to despise the body when we have turned away from it forever.

But to return to our model teachers. In the style of their applications the ladies exhibited the best taste, the best business habits and talents, and the greatest knowledge of human nature. Four out of the five with little cultivation would have made good book-keepers and accountants In all these respects the gentlemen were most of them deficient, one even went so far as to begin an essay on school ethics, but was compelled to abandon it from a want of room on one sheet, and the want of a disposition to soil another or the want of another sheet to soil.

Now what do we learn from these facts? That which many of us knew before—that the great mass of those who teach school for a livelihood are in reality wanting in the essential elements of a good education!

Is THE SCHOOLMASTER ABROAD, OR HAS HE BEEN?

PHRENOLOGY does not examine the superiority of any religious creed, or in what true religion consists; it does not decide how long mankind may still be abused by religious errors. It merely admits innate dispositions to take up religious considerations. It teaches only that religious sentiments *are inherent in the nature of man*, that they are a part of the plan of creation, and that the human race will never exist without them.—*Dr. Spurzheim.*

PORTRAIT OF ARNHOLD.

ARNHOLD, THE BEARDED BOY.

THE portrait which we give of this singular freak of nature was taken by daguerrotype in this city, and copied by our engraver, and is an excellent likeness. He is but three years and six months old, as proved by well-attested documents, which we have seen, from high official sources in Prussia, the boy's native country. His head, above the eyes, is rather large, and is thickly covered with a very stout growth of wiry black hair, which appears like that of a man of thirty. His upper lip is covered with a downy mustache, a considerable beard is on his cheeks and chin, and his back and chest are covered with a perfect swamp of hair from half an inch to an inch and a half in length, which is smooth and silky. The most marked peculiarity of the child is an adult development of the organs of virility. He measures thirty-two inches in height, is almost as wide as he is long, and weighs ninety-six pounds. He has a very black but pleasant eye; a dark, full, childish face, but the expression is old and calm. His abdomen is enormously developed, and he drinks very copiously of water. He appears to have good sense, but not to be precocious in mental development.

He was born in the town of Culm, in Prussia, Sept., 24th, 1853, of parents having no peculiarities, and whose six older children have nothing to distinguish them in appearance. The press of Berlin and other continental cities published long accounts of him, and the scientific and curious from all parts of Prussia thronged to Culm to see him.

He is on exhibition in this city, at the Volks' Garden, No. 45 Bowery.

HOW TO WRITE.*

WHO would not like to possess the art of writing so as to breathe out his soul in friendship, his intellect in vigorous description and illustration, or his aspirations in polished and rapturous phraseology? The little work, the title of which we have written at the head of this article, is well adapted to correct the errors and teach the excellences of epistolary correspondence and composition in general. The following charming family letter, so brimming full of deep affection, is copied from its pages, and it will give the reader a good idea of the life and spirit of the book.

HERBERT, AT COLLEGE, TO HIS MOTHER.

—— COLLEGE, *Tuesday Evening.*

MY DEAR MOTHER—Though I am now sitting with my back toward you, yet I love you none the less; and what is quite as strange, I can see you just as plainly as if I stood peeping in upon you. I can see you all just as you sit around the table. Tell me if I do not see you.

There is mother on the right of the table with her knitting, and a book open before her; and anon she glances her eye from the work on the paper to that on her needles; now counts the stitches, and then puts her eye on the book, and starts off for another round. There is Mary, looking wise and sewing with all her might; now and then stopping to give Sarah and Louise a lift in their lessons—trying to initiate them in the mysteries of geography. She is on the left side of the table. There, in the background, is silent Joseph, with his slate, now making a mark, and then biting his lip, or scratching his head to see if the algebraic expression may not have hidden in either of those places. George is in the kitchen tinkering his skates, or contriving a trap for that old offender, the rat, whose cunning has so long brought mortification upon all his boastings. I can now hear his hammer and his whistle—that peculiar sucking sort of whistle which indicates a puzzled state of brain. Little William and Henry are in bed, and if you will step to the bedroom door, you will barely hear them breathe. And now mother has stopped, and is absent and thoughtful, and my heart tells me she is thinking of her only absent child.

You have been even kinder than I expected or you promised. I did not expect to hear from you till to-morrow, at earliest; but as I was walking to-day, one of my classmates cried, "A bundle for you at the stage-office!" I was soon in my room with it. Out came my knife, and, forgetting all your good advice about "strings and fragments," the bundle soon opened its very heart to me; and it proved a warm heart too, for there were the stockings (they are on my feet now—that is, one pair of them), and there were the flannels, and the bosoms, and the gloves, and the pincushion from Louise, and the needle-book from Sarah, and the paper from Mary, and the letters and love from all of you. Thanks to you all for the bundle, letters, and love. One corner of my eye is now moistened, while I say, "Thanks to ye all, gude folks." I must not forget to mention the apples—"the six apples, one from each," and the beautiful little loaf of cake. The apples I have smelled of, and the cake nibbled a little, and pronounced it to be in the finest taste.

Now a word about your letters. I can not say much, for I have only read mother's three times, and Mary's twice. I am glad the spectacles fitted mother's eyes so well. You wonder how I hit it. Why, have I not been told from babyhood that I have my mother's eyes? Now, if I have mother's eyes, what is plainer than that I can pick out glasses that will suit them? I am glad, too, that the new book is a favorite.

I suppose the pond is all frozen over, and the skating good. I know it is foolish, but if mother and Mary had skated as many "moony" nights as I have, they would sigh, not at the *thought*, but at the *fact* that my skating days are over.

I am warm, well, and comfortable; we all study, and dull fellows, like myself, have to confess that they study hard. We have no genius to help us. My chum is a good fellow. He now sits in yonder corner, his feet poised upon the stove in such a way that the dullness seems to have all run out of his heels into his head, for he is fast asleep.

I have got it framed, and there it hangs—the picture of my father! I never look up without seeing it, and I never see it without thinking that my mother is a widow and that I am her eldest son. What more I think I will not be fool enough to say—you will imagine better than I can say it.

I need not say write, for I know that you will. Love to you all, and much too.

Your affectionate son,

HERBERT.

* HOW TO WRITE: a Pocket Manual of Composition and Letter Writing; embracing hints on penmanship, practical rules for literary composition in general, and epistolary and newspaper writing in particular; and directions for writing letters on business, relationship, friendship, and love: illustrated by numerous examples of genuine epistles from the pens of the best writers. New York, Fowler and Wells. Price, by mail, paper, thirty cents; muslin, fifty cents.

ENERGY.

BY ROVING HARRY.

ENERGY, my friend, dear reader, energy is what you want. 'Tis energy which strikes the first blow, and is, therefore, of the first importance. Perseverance is highly commendable, but it is secondary. If you find a man possessing irresistible energy, with a well-balanced mind, you will never find such a one lacking perseverance to carry out any undertaking in which there is a possibility of success. Well-directed energy will grasp an object, however large, with a determined will, though steady, to see the thing completed and reap the reward of its labors.

Energy is a concentration of will and courage; an inward power which enables its possessor to crush every opposing force, and triumph over the most gigantic barriers. Success is the only thing which well-directed energy knows; its purpose it will never yield.

While spirit and effort are enfeebled by enervation, we see that energy is the soul of every worthy enterprise. Every individual who hopes to gain an ascendency in life must possess an amount of energy equal to the difficulties which lie in his way. Persons who have not this power are sure to faint in the contest, and sink beneath the weight of opposing forces. But men with enlightened vigor wrestle successfully, are never daunted in the conflict, for their energies never become wearied.

But, after all, a person may have never so much native energy and force, he will still need a stimulus—a motive to call it out.

Reader, have you an object in life? If so, do not sit supinely down and wait for a more favorable opportunity—a brilliant chance! Do not wait for some one to take you by the coat-collar and lift you to a higher sphere, but up and be doing, and make an effort for yourself. Suppose some friend should lend a helping hand, and elevate you to a better position, you will only tumble back in disgrace the moment your friend lets go his hold, unless your efforts are untiring to get above even the position to which you have been assisted.

I say to one and all, never wait long for favorable opportunities. Take hold of the first thing which presents itself, and get yourself engaged; this will encourage a habit of industry. When you become thus engaged—though it may be at something not as congenial as you could wish—you are in the best possible condition to reflect upon your advantages and disadvantages, and cast about you for something better adapted to your taste and faculties. You need never expect to succeed—to come off triumphant from the field of battle—unless, on entering it, you cast from you that vain and foolish pride which would make you fear to soil your hands, or impel you to wear your best suit about your work, preventing your taking hold of the task before you with a hearty good-will, being fearful of injuring your clothing. Rid yourself, then, of those false notions of life; that false pride which keeps you in awe of other people's eyes, and makes you a slave to the estimation of those whose esteem is not worth the having. Be an individual. Have a will and a decision of your own. Study well the best patterns—the lives and characters of men who have been successful in life, who have been true to themselves and to the world—and then endeavor to improve, to go at least one step beyond your illustrious predecessors.

Should you ask some college professor what course to pursue in order to attain to some degree of eminence, he would likely tell you, "You can never be anybody until you first master the dead languages;" but I tell you, you need never expect to be "much" unless you master yourself. "Know thyself" is the first great law—the command which you must obey in the pursuit of knowledge and eminence. Study Physiology and Phrenology, the two keys which unlock the secrets of body and mind. Learn how to take care of your *self*—your all, and understand the capacity of your mind—your capabilities. Find out what you are, and what you are best fitted for; and then, but not till then, will you be ready to appreciate life, and fill the sphere to which you are best adapted with pleasure and satisfaction.

Young men who feel their energies struggling for a field of manly effort should, first of all, study Physiology, or the laws of health, and Phrenology, or the laws of their mental nature, so that they can understand how to preserve and employ their talents and energies to the best advantage. The tortoise in the right way beats the antelope in the wrong.

TRAINING OF CHILDREN.

A CORRESPONDENT inquires, "What would be the effect upon the moral susceptibilities of a child who is compelled, while under the control of his parents, to do that which is repugnant to his moral feelings?" To answer this question in detail would require, perhaps, a greater amount of space than we could devote to it, or than the patience of our readers would lead them to follow out; still the question is one of interest.

More than one half of the training of children, as it is ordinarily conducted, is precisely of the character indicated in the question. Parents become angry, and compel their children to do that which not only they, in a calm moment, but their children, know to be wrong. This has a tendency to blunt, if not utterly to uproot, a child's moral susceptibilities. Not only so, but such treatment arouses his anger, stirs up the baser passions of his nature, and induces a continual increase of strength to the "house of Saul" in the soul, and a depression of the "house of David." It would have a tendency also to blunt his filial affection, and disturb his social, as well as moral feelings, and perhaps cower him down, and make him spiritless and discouraged. If the child had enough of moral stamina to prevent him from being utterly ruined until he arrived at the age of maturity, he would ignore every thing he had thus been taught, and perhaps, also, repudiate much that was valuable, true, and right in his early instruction. For instance, it is said that the sons of ministers and deacons are apt to behave worse than any others in community. The reason why so many instances have existed to give rise to this idea is, that men of rigid religious and moral ideas, especially if they have a little bigotry mingled with their feelings, are apt to be over-strict with their children, who, when they get an opportunity to break away, exhibit all the wild enthusiasm of a caged animal when he gets loose. Thus they make up for lost time, and go beyond all bounds; whereas, if such children were not unjustly and arbitrarily restricted to such an extent that their moral feelings would revolt at the rigidity of the training, they would feel less inclination thus to transgress as soon as they obtained their liberty.

Children, in our opinion, should have all the liberty in their training that they can take without abusing it. It begets in them the spirit of independence and self-reliance and self-government. They only require such checking and restraint as is necessary to keep them on the track—they should be driven with as loose a rein as they will bear, and that will induce them to think on their own responsibility, and to feel that they are accountable for their conduct. If they are acted upon as mere machines, and bidden to do this, and refrain from doing that, and their whole course is marked out, they become slaves to the will and mind of another, and never independent actors on their own account; or if they have spirit they revolt and cast off all restraint. Children are but men in miniature; and they are, to a great extent, affected by training as adults are by the treatment they receive from their fellows; and who does not know that passion and arbitrary injustice in rulers are the sure precursors of revolution, or a slave-like depression among the people.

Events of the Month.

DOMESTIC.

CONGRESS.—On Monday, 2d March, in the United States Senate, resolutions of the Legislature of Michigan respecting slavery were presented by Mr. Cass. An amendment to the Army Bill, allowing General Scott arrears of salary, was passed. In the House, same day, a motion to suspend the rule, in order to take up the Senate bill, appropriating $2,000,000 for the construction of ships of war, failed for want of the two-thirds majority. The Tariff Bill reported from the Committee of Conference was passed. On Tuesday the committee appointed to notify Messrs. Buchanan and Breckenridge of their election, reported that they had done so. A vote of thanks was passed to Mr. Speaker Banks for the manner in which he had discharged his duties.

On Thursday the Senate, in extra session, appointed a committee to wait upon the President to notify him that the Senate was ready to receive any communication he might have to make. The Senate then went into executive session. The following nominations were received from the President, and unanimously confirmed:

Secretary of State—Hon. Lewis Cass, of Michigan.

Secretary of the Treasury—Hon. Howell Cobb, of Georgia.

Secretary of War—Hon. John B. Floyd, of Virginia.

Secretary of the Navy—Hon. Isaac Toucy, of Connecticut.

Secretary of the Interior—Hon. Jacob Thompson, of Mississippi.

Attorney-General—Judge Black, of Pennsylvania.

Postmaster-General—Hon. Aaron V. Brown, of Tennessee.

THE new tariff, passed just as Congress closed its labors, effects several changes in the schedules enumerated in the tariff of 1846.

Among other changes we note the following: Wool, all under twenty per cent. at the port of exportation, free; all over that amount, twenty-four per cent; tobacco and manufactured tobacco fall twenty per cent. from the old rates; hemp of all kinds falls twenty per cent; vines, spirits, and cordials fall to thirty per cent.; books, as merchandise, reduced twenty per cent.; flannels and blankets reduced twenty per cent.; linseed, free; flaxseed reduced twenty per cent.; sugar and iron fixed at twenty-four per cent.; bleached, printed, or dyed cottons and delaines, twenty-four per cent; all others, nineteen per cent.

Among the unfinished work of the last session of Congress we may mention the following treaties unconfirmed and measures before Congress: The Dallas, Mexican, and the Persian treaties; the River and Harbor Bills; all the new steamship bills; New York fire bill; all but two of the land-plundering schemes; distribution of the surplus revenue; George P. Marsh's diplomatic claim; all the patent cases; the revision of the revenue laws.

THE INAUGURATION.—James Buchanan was inaugurated President of the United States, at Washington, on Wednesday, March 4.

On Monday the 2d, the new President was escorted from Wheatland by the people of Lancaster. The morning was bitter cold, and considerable snow had fallen during the night, so that it was at first expected that the procession would be small. About six o'clock, the bells of all the churches, the court-house, fire companies, etc., commenced ringing, and continued for almost half an hour, added to which, the cannon occasionally boomed from College Hill. The procession started about seven, with the Mayor of Lancaster at the head, and proceeded toward Wheatland. The wind was so bitterly cold as to stop them at times. The musicians—who were seated in a large carriage drawn by ten white horses, provided for the purpose by Mr. Suter—after playing one or two tunes, were unable to perform any more, and some of them were compelled to get out of the conveyance and walk, to keep themselves warm.

At Wheatland, they were received by the President-elect with that blandness of manner that distinguishes him. He expressed his regret that they should have put themselves to so much inconvenience and discomfort for his sake.

At Wheatland the procession was compelled to wait for about a quarter of an hour, to enable Mr. Buchanan to arrange some private matters, at which he had been engaged previous to their arrival, and during this time the anxiety to see him was manifested by the eagerness with which the crowd gathered upon the porch and around the door, all struggling to the utmost to catch the first glimpse of the President. The private carriage which was to convey the President having been driven up to the door, a rush was made for it, and the principal portion of the people were soon pressed so close to it as almost to prevent the necessary movements of its driver.

Presently, Mr. Buchanan was seen to issue from a door in one of the wings of the house, where he bade farewell to all the members of his household, and in company with his niece, Miss Lane, took his seat in the carriage. Quite a number here shook hands with him, and in response to the greetings of many he politely returned the compliment.

The procession then returned with the President to Lancaster.

Arrived opposite to College Hill, the cannon again pealed forth its thunders, and shook the buildings with its report. A large number of citizens came out from the city some distance to meet the procession, and fell into line. As it proceeded along West King Street, the addition became very numerous, and the body was strung out to a great length, numbering over 2,000 persons.

All along the line of this street vast crowds of people were stretched, all desirous of showing their approbation of the man who was so soon to be elevated to the highest post in the nation, while the ladies in great numbers crowded the windows and balconies of the houses, waving their handkerchiefs.

As Mr. Buchanan changed from the carriage to the cars, the pressure to get a sight of him was even greater than before, and many rushed up to bid him adieu. He seemed to be greatly affected, and answered all their congratulations with an earnestness and sincerity that showed he felt what he said. After he had been seated at the

window of the car, he again shook hands with numbers who pressed up to do so. As the train moved off, he politely returned the demonstrations of respect, in return to which the crowd sent up cheer after cheer, that plainly showed there was nothing but the heart-felt outpourings of its sentiments at work.

At every station the President-elect was welcomed with enthusiasm, and his cortège swelled by citizens and military companies. On his arrival at Washington he entered a barouche and was driven to the National, where he declined to receive visitors. He reserved the whole day of Tuesday to himself likewise.

Everybody was astir early on Wednesday morning, 4th. Pennsylvania Avenue presented a most animated appearance. Flags waved from all the hotels and public buildings, and from many private houses. The movements of military companies, preparing to take their places in the line of procession, gave a particularly lively character to the scene. The procession, mustered by two hundred marshals with yellow scarfs and blue saddle-cloths, moved toward the Capitol at noon. On reaching the National Hotel there was a halt, and, after a short delay, an elegant barouche, drawn by four horses, containing the President and the President-elect, joined the procession immediately in the rear of the military. The Vice-President-elect was also in an open carriage, with several other gentlemen, and the two carriages were surrounded by the Keystone Club, preceded by the military. Immediately in front of the President was the Liberty Car, surmounted by a high pedestal, upon which stood the Goddess of of Liberty, magnificently attired, and supported by a liberty pole fifty feet high, and drawn by six horses.

He was followed by a full-rigged ship, made by the mechanics at the Washington Navy Yard, drawn by horses. As the pageant moved along, the sailors were engaged in the rigging and on deck of the vessel, in their various duties, as if at sea.

Arrived at the entrance to the Capitol the column halted, the military faced inward, presenting arms to the President as the carriage passed through the lines, the President standing and acknowledging the salute and cheers of the multitude. Here the President-elect was received by Senators Pearce, Bigler, and Foote—the committee appointed for the purpose—and conducted to the Senate Chamber, where he arrived at about one o'clock P.M.

After the assembling of the Senate, the Foreign Ministers and Judges of the Supreme Court entered the chamber, and were followed from the Vice-President's room by the President and President-elect, who took the seats provided for them. Members of Congress occupied the eastern lobby. The Vice-President having been sworn in, the President and President-elect, followed by the Senate, diplomatic body, etc., proceeded to the east front of the Capitol. Mr Buchanan then read his inaugural address. At the conclusion of the address the oath was administered in the usual form by Chief Justice Taney. Mr. Buchanan was then accompanied to the White House by Mr. Pearce and a numerous cortège.

AFFAIRS AT WASHINGTON.—The new Mexican Treaty has been received. It stipulates that in return for a loan of $15,000,000 from this country, for the repayment of which Mexico offers a lien of 20 per cent. on her revenue, Mexico grants us a reciprocity treaty, a postal treaty, and a differential duty of 20 per cent. in favor of American bottoms. Among the friends of the new administration the treaty appears to be received with favor; by the Whigs and Republicans it is attacked.

The new minister from Russia, who is the late Secretary of Embassy, M. Stoeckl, and also the new Spanish minister, Señor Tassar, have been duly received by the President.

Mr. Buchanan is to send a minister to Persia, and Congress has been asked to grant him $12,000 a year; $2,800 for a secretary, and $1,500 for an interpreter. This should have been done long since.

THE SUBMARINE TELEGRAPH is now to become a national "institution." Congress has passed a very favorable bill, granting $70,000 per annum, which will aid the enterprise and cover all the expenses of an unlimited use of the line for official purposes. Mr. Secretary Dobbin has given orders immediately to have the government steamers Niagara and Mississippi put in readiness as soon as possible, and sail for England. There one of the steamers will take half the cable on board, and an English steamer the other, each steamer to have a companion steamer to accompany them, to aid in any emergency. They will proceed to the center of the Atlantic, and there, after uniting the cable, the steamers will start in opposite directions. The American ships will run for Newfoundland, and the English for Ireland, letting out the cable as they go—homeward bound. They hope to be ready to lay the cable early in the summer.

THE JUDGMENT IN THE DRED SCOTT CASE.—This long-expected judgment has been delivered. Chief Justice Taney, expressing the views of the majority of the Court, decided that as the legal condition of a slave in the State of Missouri is not affected by the temporary sojourn of such slave in any other State, but on his return his condition still depends on the laws of Missouri, and as the plaintiff was not a citizen of Missouri, he therefore could not sue in the courts of the United States. The suit was dismissed for want of jurisdiction.

Incidentally the following points were also decided:

First, Negroes, whether slave or free that is, men of the African race—are not citizens of the United States by the Constitution.

Second, The Ordinance of 1787 had no independent constitutional force or legal effect subsequently to the adoption of the Constitution, and could not operate of itself to confer freedom or citizenship within the Northwest Territory on negroes not citizens by the Constitution.

Third, The provisions of the act of 1820, commonly called the Missouri Compromise, in so far as it undertook to exclude negro slavery from, and communicate freedom and citizenship to, negroes in the northern part of the Louisiana cession, was a legislative act exceeding the powers of Congress, and void, and of no legal effect to that end.

Judge Curtis dissented in part, and Judge M'Lean *in toto*, from the decision.

THE DEATH OF DR. KANE.—We announced in our last number the death of Dr. Elisha Kent Kane, the famous Arctic navigator, which took place the 16th of February. Meetings of the American residents were immediately convened to pay honor to the illustrious dead. A letter was received by the United States Consul from the Captain-General, to the effect that, as he had understood it was intended to send the remains of Dr. Kane to his native country for interment, and as there was not any United States vessel of war in port, he begged to tender the use of the government boat for the purpose of conveying the body of the deceased to the vessel destined to carry it to the United States, and he wished to be made acquainted with the period when the embarkation would take place, so that some of the members of the scientific corporations of this city might be attendant thereon.

The Governor of the city also sent an aid to the United States Consul, requesting to be made acquainted with the hour when the embarkation, etc., would take place.

A large number of American citizens, and of the subjects of almost every European nation, assembled in front of Mrs. Almy's Hotel soon after seven o'clock. About half-past seven Dr. Kane's remains were brought out of the house in a coffin, which was enwrapped in the "stars and stripes." The Committee of Arrangements walked on either side of the coffin, which was borne on the shoulders of white bearers; then followed a military band, which performed solemn music; then came the United States Consul, and following him citizens of the United States and subjects of other countries to the number of six or eight hundred, among whom was the British Consul.

At the Plaza de Armas the procession was met by Colonel Echavarria, the Governor of the city, with his staff and aid-de-camp of the Captain-General, and the members of various learned bodies, also another military band, which commenced playing a dead march. It proceeded to the government landing-place, where there was the Captain-General's barge, draped with black, ready to receive the body. It having been placed in the barge, the Governor of the city and the members of the Committee, with the Governor's staff, followed.

There were two other government boats in at, tendance which followed the barge bearing the distinguished dead, as did also the boats of almost every American vessel in the harbor. Every American vessel, and, indeed, nearly all those of every other country, had their colors hoisted half-mast high. When the body reached the quarter-deck of the Cahawba it was placed in front of the wheel-house, those who followed it on board standing around in a semicircle, when Colonel Evacharria, apologizing for being unable to express himself in English, pronounced in Spanish an eloquent address on the distinguished character of the deceased, which was listened to with marked attention. The United States Consul, Colonel Blythe, replied in suitable terms in

English, expressing the deep sense of obligation felt by every citizen of the United States for the high honor that had been paid to the illustrious dead.

The remains of Dr. Kane arrived at Philadelphia by way of New Orleans, and the funeral ceremonies took place, according to previous arrangement, on Thursday, March 12th. The attendance was immense, and the feeling manifested very deep. The flags on the shipping and public buildings were at half-mast, and the bells tolled during the day. A large and imposing military display took part in the procession, besides the whole of the city authorities, delegations from the councils of Philadelphia and other cities, many benevolent and learned societies, etc. The religious services took place at the Second Presbyterian church, after which the body was taken to Laurel Hill for interment.

COMPLIMENT TO THE BRITISH MINISTER.—In view of the courteous reception which Mr. Dallas, the U. S. Minister at the Court of St. James, received at the hands of the Liverpool merchants, the New York Chamber of Commerce resolved to extend a welcome to Lord Napier, the new British Minister to this country, on his arrival at this port. On Saturday afternoon, before his departure from Washington, the deputation waited upon the British Minister at the Clarendon Hotel. At his request the ceremony was entirely private. Among the merchants present were: Messrs. M. H. Grinnell, James G. King, Thos. Tilletson, Henry A. Coit, Deming Duer, Adam Norris, James de Peyster Ogden, E. E. Morgan, Henry Grinnell, John A. Stevens, Alex. Duncan, P. Perit. Joseph Fowler, Esq., acting Vice-Consul H. B. M., in this city, performed the ceremony of introduction. The meeting was cordial, and produced an agreeable impression on both sides.

THE BURDELL MARRIAGE.—The question as to the ownership of the property left by the late Dr. Burdell has come up in the Surrogate's Court, and is still on trial. The following are the names of the counsel on both sides: Messrs. H. L. Clinton, B. C. Thayer, and William R. Stafford, for the widow of Dr. Harvey Burdell; Mr. Charles Edwards for the children of John Burdell, deceased; Messrs. Tilden and Paterson for William Burdell; Mr. Gardner for Lewis Burdell; Mr. Tilden for Mrs. Bulam, half-sister of deceased. The Rev. Uriah Marvin testified to having married a man and woman calling themselves respectively Dr. Burdell and Mrs. Cunningham, on the 28th of October last; three witnesses were present on the occasion, Miss Augusta Cunningham and two servants. Mr. Marvin is quite confident that Dr. Burdell, whose corpse he had seen at the house in Bond Street, was the man married to Mrs. Cunningham.

MR. PEABODY'S DONATION.—Mr. Peabody, the London banker, who is shortly to return to England, has given the princely sum of $300,000 to found an Institute of Education in Baltimore, and will be increased by him, as occasion may require, to half a million. Two years ago he first suggested to Reverdy Johnson, William E. Mayhew, and John P. Kennedy, the project of giving a donation of $100,000 or $150,000 for popular education in Baltimore, and inquired into what mode it could be most advantageously expended. No definite plan having at that time been adopted by those gentlemen, he took the opportunity of settling the details during his visit in the country. The wisdom of Mr. Peabody's course in not leaving the distribution of his charity to his survivors is apparent from the litigation and controversy which have so often frustrated the purposes of benevolent testators in this country as well as abroad. There is also a peculiar fitness in the selection of Baltimore as the beneficiary of his liberality—a city where, in 1815, he began his business life, and where, during his fifteen years' residence, he laid the foundation of his fortune.

CORRUPTION OF HARBOR-MASTERS.—The Committee appointed in Executive session by the Senate last year to examine into the official conduct of the Harbor-Masters of this city, have handed in their report. In pursuance of the instructions received by them, the Committee proceeded to take testimony upon the subject from merchants and others in this city, and the result of their investigations was the discovery of a system of fraud which is at present being carried on by the Harbor-Masters, at the expense of the merchants and ship-owners of this city, in affording necessary accommodations for berths for vessels, the merchants being obliged to pay for those accommodations which it is the duty of the Harbor-Masters to provide them free of charge, the State defraying all expenses.

DR. KANE'S DOG.—The famous Arctic dog brought home by Dr. Kane has become the property of James M'Arthur, timber dealer in Oramel, Alleghany Co., N. Y. Our correspondent, ROVING HARRY, communicates the following to *Life Illustrated:*

"The recently intense cold weather has kept this large, black, shaggy animal in high spirits. When they take him into the forest among the timber-hewers, where he can do no harm, and remove his muzzle, he cuts all sorts of pranks, seeking the deepest drifts, and actually burying himself for delight; you can see the dry snow move, but no semblance of a dog, till on a sudden out he pops, giving his hairy fleece a tremendous shake, and away he runs for another dive. Mr. M'Arthur calls him "Es-ki-mo" (Esquimaux), not a very smooth name, but characteristic. To look "Esk" fair in the face, you see almost a likeness of a black bear, though his eyes are rather languid. His long, soft, shaggy covering is nearly equal in bulk to his body. When left to run at large in the village, he wears a muzzle to prevent his destroying the pigs and chickens."

A TERRIBLE RAILROAD ACCIDENT.—One of the most fatal that ever took place on this continent occurred on the 12th ult., at the Des Jardines bridge, on the Great Western Railroad, Canada, between Toronto and Hamilton. The bridge is supposed to have been sunken to some degree, and the accommodation train from Toronto for Hamilton, struck the abutment with such force as to throw locomotive, tender, and two passenger cars into the river. Of the persons on board, not less than from seventy to eighty were crushed or drowned, only some ten or twelve escaping uninjured. Among the killed was the Vice President of the road, and Mr. Street, the large landed proprietor of Niagara. Most of the passengers on the train were Canadians, but a few from the States were among the sufferers. At the last accounts nearly sixty bodies had been taken from the river, in a horribly mutilated condition. An investigation into the causes of the deplorable calamity has already been ordered by the authorities.

A NEW VOLCANO IN VIRGINIA.—A volcano has just burst forth in Virginia, at a point on the mountain directly between the heads of the dry fork of Cheat and the south branch of the Potomac rivers, at a place known by the name of the "Sinks," so called from the depressed condition of the mountain at that point. These "Sinks" are funnel-shaped, and each one embraces as much as an acre of ground. On the first of January the reports caused by the bursting forth of the subterranean fire were heard for a distance of twenty or thirty miles. Vast columns of flame and smoke issued from the orifices, and red-hot stones were thrown up in the air several hundred feet above the mouth of the crater. The people in the vicinity are becoming alarmed at the pertinacity with which the flames are kept up and the red-hot masses of rocks thrown out. A heavy, rumbling noise, like distant thunder, is continually reverberating through the deep cavern of the mountain, which at times seems to tremble from summit to base.

GARROTING A LADY AT THE NEW YORK HOTEL.—A most high-handed and villainous affair occurred at the New York Hotel, Broadway. Mrs. Bates, one of the boarders of the establishment, was sitting quietly and alone in her parlor about six o'clock in the evening, when a scamp whom she had never seen before, thrust himself unannounced into the room, and without deigning even to notice Mrs. Bates, at once proceeded to force open her trunk with a chisel or jimmy which he carried in his pocket. With as much composure as possible, Mrs. Bates ventured to remonstrate with the villain for thus invading her premises for the purpose of robbing her, whereupon he turned and seized the defenseless woman by the throat with one hand, at the same moment thrusting the other one over into her mouth, so that she could not cry for help. Unable to speak or help herself in the least, Mrs. Bates was held firmly by the throat till she was nearly exhausted and in fact almost sufficated. Having properly subdued his victim, the robber released his grasp, rushed down stairs, and so into the street, before Mrs. Bates recovered herself sufficiently to sound the alarm.

RENTS AND REMOVALS.—Spring-time is coming, as the placards "to rent," on houses and stores, indicate so well. Rents have gone up as usual this spring, and now marble and brown stone front stores need to realize a fortune in profits to pay the rents. Marble stores, in the best locations, 25 by 100 feet, rent for $8,000 and $10,000. Fifty feet added to their depth increases the demand about $5,000 each. Brown stone fronts are about $3,000 per year cheaper, as they are not so elegant, so attractive, neither do they act so well as an advertisement.

Houses in the best sections of this city rent enormously high. The advance this year is about 10 per cent. in most localities, and a decent house can hardly be had short of $800 or $1,000. They run up as high as $2,000, and even higher. Great numbers of houses are offered for sale at $10,000, $30,000, and others as high as $80,000. Some elegant houses already furnished, are in the market, their occupants having outlived their means by not counting the cost of their extravagant experiments. While there are acres of beautiful houses going up in new localities, miles of old rookeries, on most central and easy accessible streets, remain untouched, improvements not seeming to reach such regions.

Wall Street is crowded to overflowing. The banks and brokers no longer confine themselves to that locality. The consequence is, rents in Wall Street are likely to fall this year; banks and bankers have begun to move out of it and are wending northward. Nassau Street is looking up. The Bank of Commerce has just moved into it; the Hanover Bank, Bank of the Commonwealth, and Messrs. Duncan, Sherman & Co. are already there; and in a very short time the Continental Bank will occupy the building now constructing for it in the same street. The American Exchange Bank is about to move to Broadway, and other changes of importance in the same direction are contemplated. The old "hive" threatens to "swarm" the coming year.

PERSONAL.

TRIBUTE TO A BRAVE WOMAN.—Mrs. Patten the wife of Captain Patten, of the ship "Neptune's Car," who, during the sickness of her husband, on a late voyage from New York to San Francisco, commanded and navigated in safety, to her port of destination, the above vessel, for upward of fifty days, and for many thousand miles, has been presented by the underwriters with a voluntary testimonial of $1,000, as a small token of their high appreciation of her private worth, and of the courage, skill, and energy displayed by her under the circumstances.

MRS. MYRA CLARK GAINES has filed a bill in the New Orleans Courts against the cities of New Orleans and Baltimore, as heirs to John McDonough, for the recovery of a valuable tract of land known as the Bayou St. John property, which was said to have belonged to Daniel Clark at the time of his death. Mrs. Clark will probably have her hands full of law after a time.

MR. GEORGE H. BOKER, the poet and dramatist, had an attempt at garroting made upon him a few evenings since, in the streets of Philadelphia, but gave the assailant such a blow between the eyes as knocked him into a cellar-way, and very nearly ended his garroting career permanently.

MRS. SUSAN MARTHA ADAMS, the wife of Mr. Jay L. Adams, a merchant of the firm of Jay L. Adams & Co, of this city, died at her residence on Wednesday, from the effects of the poisoned water at the National Hotel, Washington, which proved fatal to Mr. Lenox, of Ohio, and so nearly prostrated President Buchanan. An inquest has been held upon the body, and arsenic found in the stomach.

THE HON. CHARLES SUMNER—HIS DEPARTURE FOR EUROPE.—On the evening previous to the departure of the Hon Charles Sumner for Europe there was a very pleasant company at the house of John Jay, Esq., to do honor to his pressence. Colonel Fremont and lady, Mr. George Sumner, Alfred Pell, Esq., and others were present, and during the evening Mr. Sumner received the congratulations of delegations from the Young Men's Republican General Committee, and the Republican Central Union. Mr. Sumner is sanguine that the sea voyage and the genial clime of southern France will secure to him his wonted strength. On Saturday, the 7th ult., at half-past twelve o'clock, he sailed for Europe per steamship Fulton. He was heartily cheered by a large company of social and political friends, who had congregated upon the pier to witness the departure of one of America's noblest statesmen from his native shores. A salute of thirty-one guns was fired in his honor, under the direction of a committee from the "Young Men's Central Republican Union." At the moment of his departure Mr. Sumner appeared in good spirits, though evidently not yet in the enjoyment of his former physical strength.

DEATH OF W. C. REDFIELD.—William C. Redfield died at his residence in this city, at the age of 68. His name has long been familiar in the annals of science, especially in the division of meteorology. Mr. Redfield was born at Middletown, Ct. As early as 1822 he was engaged in an attempt at steam navigation on the Connecticut, and soon after was one of a company that established a line of boats from Hartford to New York. In 1825 he came to this city, and at once engaged in steamboating on the Hudson. In 1828 he published a paper on a "Route of a Great Western Railway," to connect New York with Lake Erie and the great rivers of the Western States. Nearly thirty years afterward the iron horse crossed the Mississippi at Rock Island, the precise place proposed in Mr. R.'s pamphlet. He was an early and efficient promoter of railroads on a smaller scale, along the Hudson and Connecticut valleys. Forty years ago he began to study the theory of storms, and has published from time to time many valuable papers upon meteorology, in the Nautical Magazines, the *American Journal of Science*, and the journals of the day. He also devoted much attention to geology, and carefully investigated the fossil fishes of the red sandstone formation in Connecticut and New Jersey.

JOHN B. GOUGH, at the close of a lecture at Chicago, a few evenings since, was presented with a beautiful casket, filled with gold coin, and an elaborate little vase; the cost of the whole being $500.

FOREIGN.

GREAT BRITAIN.—Our last advices from England state that in the British Parliament several debates on Ministerial policy had terminated in favor of the government, though not by very large majorities. Lord Derby's motion in condemnation of British policy toward China, and generally in the East, had been negatived by a majority of 85 in the House of Lords. Mr. Disraeli's motion against the Budget, actually involving disapproval of the whole financial scheme of the Ministry, had been voted down by a majority of 80. It was supported by Mr. Gladstone and the Manchester party, and opposed by Lord John Russell, who, however, has given notice, on his own account, of an amendment on that part of the Ministerial plan as refers to the amount, manner, and time of the promised reduction of the tea-duties. There is a strong feeling throughout the country in favor of their immediate abolition. A motion, in the Commons, for extending the elective franchise, brought forward by Mr. Joshua Walmsley, one of the Manchester ultra party, was negatived by a majority of 117. A debate had commenced, and had lasted two nights when the mail left, on a motion by Mr. Cobden, much similar to Lord Derby's in the Upper House, in condemnation of hostilities against China. Government have announced that twelve years having elapsed since the departure of Sir John Franklin (in May, 1845), it was considered hopeless to send out another Arctic expedition in quest of him. The whole expenses already incurred on this search exceeded $3,000,000. The frauds by Redpath on the Northern Railway amount to $1 000,000 Mr. Roebuck has been elected Governor of the Western Bank of London (a new joint-stock concern) in place of Sir Henry Bulwer, absent in Turkey. Mr John MacGregor, so deeply implicated in the Royal British Bank swindle, had resigned his seat in Parliament, for Glasgow. He was the working Secretary to the Treasury for many years. The trade and navigation returns for January show a progressive increase. Many of the Greek commercial houses in Manchester have failed from over-speculating; indeed, the number of bankruptcies all over England is uncommonly numerous. The London press are strongly opposing the investment of English money in Prussian railways. The prospect of alterations in the Dallas-Clarendon treaty is viewed with indifference by the London papers; the great aim seems to be the restoration of full friendliness between England and the United States.

FRANCE.—On Monday, Feb. 16, the Emperor Napoleon opened the Legislative Session, in Paris, with a speech from the throne. The scene is described as one of great pomp, and the enthusiasm manifested on the occasion as great. In the speech France is described as prosperous, and his Majesty says he shall not want any more money for the present. As regards the Neufchatel question, he simply says he hopes soon for a satisfactory solution. With respect to Naples, his government had acted with that of Queen Victoria, with "good intentions." The rest of the speech is chiefly a disquisition on progress and civilization.

A commission is about to be appointed in France to choose a position to which to tranfer the prisoners at Cayenne. Several places have been mentioned. One is New Caledonia, and the other Algeria. Another idea suggested is to take

possession of the Zepherine Islands, opposite the coast of Africa, and which have the advantage of being detached from the continent or coast of Africa.

PERSIA.—The war was not at an end, although terms of adjustment were in progress. On the 28th of January the 13th division of Russian infantry, under Gen. Chruleff, took position at the confluence of the Araxes and Kour. Next day a Persian envoy had a long interview with the Russian general.

CHINA.—In the late conflict at Canton, five of the thirteen European quarters of Chy-San-Hong, were destroyed; of the 80 foreign factories at Canton, 21 were burned down. There existed at Canton a floating population of from 25,000 to 30,000 vagabonds, refugees from all parts of China, and these men, as soon as the English ships commenced firing, rushed into Chy-San-Hong, and having first pillaged the European stores, set fire to them. The British admiral sent some shells among them, and caused them to fly in every direction, and a number were left dead. The French steamer in a great measure extinguished the fire. The Chinese town suffered horribly, as well by the fire from the English ships as by the native robbers. Of the twelve great factories belonging to the Hong merchants, near the Tartar town, nine were destroyed by the first attack. A great number of merchants had emigrated to Shanghae, but the 500,000 inhabitants of Canton could not so easily dispose of themselves.

CANADA —A CANADIAN ARCTIC EXPEDITION.—Dr. Rae, the Arctic traveler, aided by the contributions of kind friends, is building, in Kingston dock-yard, an Arctic schooner, to be ready in May to go down to Quebec, thence to the Arctic regions, to make one more search for Captain Franklin's party, dead or alive. Dr. Rae is to command the schooner, and the party of hardy adventurers to accompany him and man his vessel are selected and engaged.

The Canadian Parliament was opened on the 26th by the Governor, Sir Edmund Head. His speech contains nothing of moment.

NICARAGUA.—WALKER'S PROSPECTS.—It is very hard to know what to believe in the news from Nicaragua. Walker's enemies hold the keys of the outlet from Nicaragua, and almost all the news we receive is filtered through their medium. It seems certain, however, that Walker is as confident as ever, and probably stronger in respect of men.

One writer says: "During the time that the steamers were supposed to be in possession of the enemy, General Walker has not been idle. He had a force at St. Jorge, and one also at Virgin, and has kept a large part of his army at Rivas (his head-quarters), employed in burning the poor, worthless houses outside the city, also cutting and burning the brush and weeds that surrounded the city within musket-shot on every side. He has also built barricades in every position that could be attacked by the besieging party. He has kept his rangers busy in scouting the entire country within thirty miles of Rivas, in every direction, and he has gathered every piece of arms that was in the possession of citizens on the Transit, at Virgin, and at San Juan del Sur, and taken them to Rivas. He has also taken possession of all the mules and cattle, or stock of every description, that could be found on the Transit and in the surrounding country, and carried them to Rivas. So that, at the present time, Rivas, with General Walker's force of eight hundred good, healthy fighting men, under the command of General Henningsen, is capable of standing a siege of at least two months against any number of the enemy that can be brought against it. He has plenty of provisions and ammunition, if used economically, as it will be, to last his army two months, or at least till he can receive reinforcements from the States, either from California or from the Atlantic side."

Another writer says that he has "800 men fit service," and adds: "The health of the army was never better than at the present time (it being now the healthiest portion of the year in Nicaragua); for the last month there have been very few new cases of disease, and most of the deaths that have occurred have been of persons that were taken sick during the siege in Granada, or those that became very much debilitated from exposure and want of nourishment during the campaign of November and the first part of December, 1856. Since that time the troops have been well provided with suitable clothing and food. General Henningsen having had command of the army, has kept the different battalions in constant motion, marching from one place to another, thereby preventing the bad effects that are apt to arise from having a large body of men huddled together for a number of days in one town. General Walker has collected enough provision, live-stock, jerked beef, bacon, corn, bread, flour, beans, plantains, etc., in Rivas, to feed his army at least two months, if it should be the object of the enemy to besiege him. He is well provided with clothing for the present. The only ammunition he is short of is shell for his mortars. Grape, cannister, round shot, Minnie rifle, and musket cartridge he has in abundance; that is to say, to serve for about two months' hard fighting. He has sixteen pieces of artillery at Rivas, and two small pieces on the schooner at Juan del Sur. Rivas is beautifully barricaded and intrenched; there is no one place that the enemy can attack it, within musket-shot, unless they come in plain, open field, and face the barricades, behind which General Walker's men can keep up an incessant fire both with artillery and musketry. The General has his artillery so situated that it commands every portion of the town that can be attacked. So that if within two months he can get reinforcements from the States of men, ammunition, clothing, etc., I think his chances are very good, for now is the time to strike."

INDUSTRY—EDUCATED.—A Western paper says: "Illinois is a great State;" "Wisconsin is a great State;" "Iowa is a great State"—are very common expressions of admiration of great natural resources, or of the enterprise of a people. Recently, occasion was had to broach a general hint as to what constitutes the greatness of a State; but it is evident that with or without any of the considerations then or now alluded to in comparison, that State stands highest in the scale of greatness which provides most efficiently for the superior education and development of all classes of its people—having especial regard to their different pursuits in life. In our view, indeed, this is an object or a purpose paramount to all others, under any government, and greatly so in a republic; and no State can be called great, in the true sense of the term, no matter what her native resources are, or what her capital may do, if she neglects this, the foundation of all greatness, either in individuals or states.

[In the great West, where the soil is so deep and rich; where Dame Nature feeds the bodies of her children with such prolific hand—they—her children—certainly ought to provide superior facilities for the most perfect system of physical, intellectual, and moral education. We look to the "WEST" for advanced steps in this field of human culture.]

Miscellaneous.

PREPARING SKULLS FOR CABINETS.

A FRIEND writes us relative to the proper mode of preparing skulls as follows:

MESSRS. FOWLER AND WELLS: I have been trying to prepare or rather preserve, the skulls of different animals, designing to arrange a small cabinet of the same, but, not being very successful, I write to ask if you will inform me of the process which is necessary to go through to obtain the skull of any animal, free from all the extraneous matter, and in a proper state of preservation to place in a cabinet. Will you therefore please to write me the true way to proceed in removing the brains, etc., and of cleaning the same, just as you would do for your own use. There are a number of animals in this region that I presume you would be glad to obtain the skulls of, and if I can learn the true way to preserve them I shall be happy to send you duplicates of them. J. C. H.

LEWIS CO., N. Y.

ANSWER.—Fresh skulls may be boiled so that the flesh can be removed and the brain worked out by means of a crooked wire. Care should be taken, however, not to boil them too much—especially the skulls of young animals and of birds—or they will come apart in the seams. In warm weather the skulls may be put in water and macerated. In this process the flesh, etc., will be wasted away, and soften so that it will come off clean. A weak solution of lime will remove the oily matter and any smell which may remain. But care should be taken not to have the solution strong, nor to allow the skulls to remain long in it, or they will be spoiled. We hope many of our friends will make collection of animal crania, and also collect from battle-fields and elsewhere human skulls. Any thing which friends may be able to send us for our collection will be thankfully received, and placed on exhibition in our collection, with due acknowledgments. Seamen and travelers are often conferring on us and the science valuable favors of this kind. We would like to roam the plains of Mexico or the gorges of the Crimea to rescue from oblivion many illustrations of phrenological science. This service we must leave for our friends to perform, while we confine ourselves to the custody, exhibition and explanation of the cabinets gathered in our establishments. When our friends have opportunities to obtain skulls, will they be kind enough to remember us and our collections, which we open free to the public.

OUR JOURNALS IN BOSTON.—The Boston *Evening Gazette* compliments us as follows:

FOWLER AND WELLS' PUBLICATIONS.—The AMERICAN PHRENOLOGICAL JOURNAL and the *Water-Cure Journal* are well-known exponents of Phrenology and Water-Cure, and are most efficient workers for the cures they advocate. An amount of ability is brought into action in their management which is rarely to be found in public journals. They being the original, and for many years the only works of the kind, were the only mediums of expressing the new doctrines of mind and health, and the position thus obtained has followed them, giving them a central and commanding action in their peculiar fields to the present day. The best minds engaged in the sciences which they advance make these journals the mouthpieces of their thoughts, and give the world the very cream of all new ideas that may dawn upon the darkness. We see that a series of articles will be commenced in the *Water-Cure Journal*, informing us how to approximate to PHYSICAL PERFECTION, and how to acquire and retain beauty, grace, and strength, and secure long life and continued usefulness. This should give it a new impetus in public favor, and we hope they will increase, as they undoubtedly deserve.

[The *Introductory* to this interesting series appears in the April number of the *Water-Cure Journal*, and each number thereafter will contain a part, with illustrations.]

Literary Notices.

HOW TO TALK: A Pocket Manual of Conversation, Debate, and Public Speaking in General. New York: FOWLER & WELLS. Price, in paper 30 cents; in muslin, 50 cents.

This anxiously-looked-for manual for "the million," the second number of our new "Hand-Books for Home Improvement," is now ready, but comes from the press too late for an extended notice this month. It is a work which should be in the hands of everybody who wishes to speak the noble Anglo-Saxon tongue correctly, and especially every young man and woman. Its principal objects are:

1. To furnish, in a condensed form, such an exposition of the whole subject of language as will enable any person of common intelligence, by a little application to study, and a moderate degree of perseverance in practice, to avoid most of the gross errors which mar the speech of a majority of our people, and to use the noble English tongue with correctness and elegance.

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Send for it and judge for yourself. It will be sent by the first mail to any address.

"How to Behave," the third number of our new "Hand-Books for Home Improvement," will be ready in a few weeks.

THREE HOURS SCHOOL A DAY—A Talk with Parents. By William L. Crandal. One vol. 12mo, price $1. For sale by FOWLER AND WELLS, No. 308 Broadway, New York.

To show the growing interest felt in this subject, we quote the following letter from Boston, addressed to a member of our firm, in New York.

FRIENDS: Within a few days we have sold about one hundred copies of "Three Hours School a Day." This is an event full of promise for suffering childhood.

The principal agent in this "good Samaritan" work is a Boston merchant, who appreciates property, but *loves humanity, also.* A short time since he obtained a phrenological examination at our office, and purchased some books—"Three Hours School a Day" being among the number. He says: "From that time I have felt that FOWLER AND WELLS are doing a GREAT WORK, and of the *right kind* for humanity; and I feel it *my duty* to help them, by circulating the books which they publish, containing information of such vital importance." We furnish him with the books at wholesale prices, and he *gives* them to the *poor*, and sells them *at cost* to others, and in all cases *insists* that the books shall be kept *circulating*. He has distributed them largely among teachers and school committees; in fact, it is his *principal* object to first convince and convert them, considering this the most effectual way of reaching and alleviating the almost "*schooled-to-death children.*" One of the many anecdotes he relates is as follows:

"I visited a school, and requested the teacher to show me some of her most brilliant pupils. She remarked that she 'wished I had visited the school a few months sooner, as she then had *four* children who were *real prodigies.*' 'Where are they now?' I anxiously inquired. '*Dead,*' was the reply. 'Of what disease?' '*Two* died of the *brain fever, one* of *consumption*, and *one* of *scarlet fever.*'"

Our friend says he thinks "there is an urgent demand for '*Home Missionary Societies,*' in reference to this matter of 'schooling children to death,' for he finds parents, teachers and school committees deplorably ignorant upon this subject of *physical* education; so much so, that they frequently remark, 'It is very strange that our *brightest* children *must* die;' or, 'It is a singular *dispensation* of Divine Providence;'" but he says: "I tell them, '*You did it.* Divine Providence is willing your children and pupils should live; and *the conditions are, obey his laws*, and *let them live*'"

Our friend is confident that every copy of "Three Hours School a Day" which is judiciously circulated, will at least save one child from a premature grave. If this be so, and I do not doubt it, who will not join us in the cry, "Circulate the documents, and save the children!"

In noticing this work the *Tribune* said:

"A 'sound mind in a sound body' is the proper end of education. But health of body and vigor of mind are both assailed and impaired by a daily confinement of six hours in the school-room.

"Even with the best ventilation, no school-room in which a score or more of persons are daily collected can be so healthy as the open air. No pupil, therefore, should be kept in school longer than his attention can be absolutely fixed upon, absorbed in, his lessons. And experience has proved that three hours per day is as long as such attention can unflaggingly be given."

[It will be some time, we apprehend, before parents who have more children than they can take care of will consent to this, and we fear the lives of many a poor little innocent will be sacrificed. But let *us* do *our* duty.—EDS.]

To Correspondents.

H. S., Andes, N. Y.—We can not spend the time and labor reading lengthy letters and studying the character and capacities of everybody who chooses to send us a list of their developments, as marked by Prof (?) this or that, and give our answer in the JOURNAL as to what they are best fitted to follow as a pursuit. This is an entirely private affair, not interesting to anybody but the inquirer. When we examine heads, we tell the subject for what he is best fitted, and others ought to do the same. This mode of consuming our time has become burdensome, and we must decline. Questions the answers to which are interesting to many, or all, are fit topics for the JOURNAL.

D. B. M., Ohio.—Dr. Kane's work, by mail, postage prepaid, will cost you $5 75. To your other proposition relative to geometrical and other questions, we answer, Yes.

R. H., Jonesboro, Tenn. We are of opinion that the electro-magnetic machines have done and are doing good in many cases for which they are used.

A HUMBUG.—"Dr. Raphael," at Toronto, C. W., advertises phrenological examinations, and also, in the language of fortune-telling astrologers, promises to show men the likeness of their "future wives," and to ladies the likeness of their "future husbands." We have no doubt there are fools who will patronize such a miserable mountebank and graceless humbug. We have about a dozen of the kind in this city, and we warn everybody against all who steal the phrenological name as a respectable cloak under which to palm off their vile cheats upon the world.

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PRIZES AND PREMIUMS.—FRIENDS will please specify, when writing, what book or books in our list they would prefer to have sent them as a premium for getting up a club. The order may be sent in to the publishers at any time, and it will be honored at sight. We shall be happy to receive accessions at same rates, to the club, any time during the year. The more names the merrier, and the sooner we have them the better. Let the names come on. JOURNALS are plenty, fresh from the press; and, like pretty girls coquetting for attention and admirers, always anxious to instruct, entertain, and impart health, vigor, strength, and all the blessings which a knowledge of, and obedience to, the LAWS OF LIFE can secure.

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President Hopkins, of Williams College, writes thus to the author:

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Sincerely yours, MARK HOPKINS.

John D. Philbrick, Esq., Superintendent of the Public Schools, Boston, speaks as follows:

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SINGING BY THE CONGREGATIONS.

THE subject of congregational singing has been a topic for discourse and labor by ministers not a few of late years, and in some instances the whole congregation, that of the Rev. H. W. Beecher for one, pours forth a flood of harmony and melody which is really enchanting. In a late number of the *Christian Advocate and Journal*, the organ of American Methodism, we find a long and able article, an extract from which we copy; and we do so partly to enjoin upon all the privilege and duty of cultivating the musical faculty. The Methodists sing more than any other denomination, and the ability to sing passably well is much more general with that than with any other religious organization. But we give the extract.

You, brother layman, have a *right* in this question, and should not willingly sacrifice it. The chorister in the gallery can no more do for you your worship, in singing, than the sexton at the door can do your praying. You should claim, then, your liberty of worship, in singing unto the Lord in his sanctuary. Some men can not sing; they are exceptions; but hardly more so than lame men are exceptions to the pleasure and right of walking. If you can sing, you ought to sing; and no chorister, presbyter, bishop, or pope ought to be allowed to seal your lips with dumbness, when the praises of your Lord are ringing around you. Take the Hymn-Book, then, and sing away as best you can. Set all the family, little ones and all, to singing, book in hand—making melody in your hearts, singing as *scientifically* as you can, but singing spiritually and spontaneously, science or no science. "Every man's house," says the old English common law, "is his castle;" every man's pew, says common sense, should be his own choir, and he should see to it that no man or body of men shall usurp from him and his household the right of worshiping God in this as in other respects. In order to make this right the better respected, *study* music as much as you can—and especially have the children trained in it. The service of God deserves to be done always in the best possible manner. If you can not study the "science," study well, at least, the most common tunes, and then sing away as best you can. Sing out your pilgrimage with a brave and joyous heart, till you join the choirs above with songs of everlasting deliverance. Obey Mr. Wesley's directions: "Sing *all*. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find a blessing. Sing *lustily*, and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan."

And now let no man say there is a touch of fanaticism in these views. There is common sense and sound evangelical theology in them. Were they universally and simultaneously adopted, they would throw a new charm upon all our public worship; a new joy into the hearts of all our people; a new attraction, to the outside world, around all our sanctuaries. Our preaching would be more spirited, our congregations more crowded, our revivals more rapid. Church music was once a "power" among us, and a mighty one; it should become so again. Shall it be? Shall we vote for the reform? Whosoever is for the affirmative, let him begin to sing it forth on the next Sabbath.

FEMALE EDUCATION.

BY MISS J. HALE.

SINCE the time, now many years ago, when benevolent but daring theorizers boldly asserted and maintained, that if intellectual cultivation were good for one half the species, it was so also for the other; that the mind of the woman was as susceptible of improvement as that of the man, and that the harmonious development of the human race required that both should be carried on simultaneously and proportionately, the great cause of female education has been urged forward with an impetuosity as feverish as it is irrational. In their haste to prove the truth of their theory, they have fallen into the gravest possible error. There has sprung up a system of superficial teaching and learning, of all systems the worst that could be devised.

Not only have girls been made to study all that boys attempt, but their powers are taxed in a much higher degree. To accomplish all that is marked out for them, they must be pressed on, for though their brothers can study until they are twenty-one or two, they must finish by eighteen. They have the same work to do, and three years less to do it in; so that they are put to studying algebra while boys are working patiently over their arithmetics; they carry a dozen books to and from school, while two or three are thought enough for their brothers. And in excuse for this we hear pleaded the quickness and early development of the female mind.

There is some little reason in this, but only a little. The seed sown in a thin soil springs up quickly, we all know, but is its fruit worth the reaping? "Light come, light go," is not truer of silver and gold than of our other possessions. It is this very proneness to hold the ideas and facts they acquire upon the surface of their minds, reflecting them brightly for a moment, and then letting them pass away forever, that those who have the training of girls should guard against.

To require, as some teachers do, a young girl to pursue at the same time a great variety of studies, and to expect that her mind will be enlarged and improved by knowledge thus poured into it, is as wise as it would be to turn a river through a garden to water it. It is not the food we eat, but that which we digest, that nourishes us.

The advocates of this system of teaching girls a little of every thing, and consequently nothing thoroughly—for school-life is not long enough for the comprehensive and the thorough to go on together—say that it expands the mind, and gives to it liveliness and brilliancy; and so they give a little of the classics, a little mathematics, an imperfect outline of all the *ologies* and *isms*, a dash of French, German, Italian, music, drawing, and the other accomplishments, and then call their pupils educated; when in all probability they would be unable to analyze a sentence of their own language, and are but imperfectly acquainted with the geography and history of their native country, and, after the lapse of a few months, might not be able to tell the meaning of the names even of those sciences in which their diplomas declare them proficients. Young ladies let their eyes rest listlessly on the pages of Newton's Principia, and call it studying, who would be unable to solve, unassisted, a sum in simple interest.

There is a great falsehood underlying this whole system. Girls are allowed to think themselves learned, when in fact they know nothing; for this vague idea of a subject is not knowledge; and so grow up and go out into the world, holding the shadow for the substance, until the hard teachings of life, which, fortunately for our sex make no distinctions, but set for women a task as hard as for men, and require it to be as perfectly finished against the great examination, make them realize that the brain as well as the hand has real work to do.

If women were taught this more in their youth, and made to know that the field of scientific or historic truth is not a place for pleasure excursions, but for daily toil—where patient labor, and that only, would bring them in a harvest, we should see around us a different race from the thoughtless and fantastic triflers of the present day. The truth would make us free indeed—free from this blind subserviency to the dictates of fashionable folly and despotism. Train girls to think, and give them sound principles for their guide, and there is little fear but that they will make valuable women. But cradle their minds in the lap of ease, and require of them nothing but to be patient recipients of food prepared by the labor of others, and there will be no cause for wonder if, from the chrysalis of girlhood, they emerge butterflies in the world of fashion and frivolity.

For the mind to act to any purpose, it is necessary that it should not be overloaded nor confused in its operations. But few studies should be given, and in these great accuracy and precision should be required. The girl who leaves school, mistress of her own language, and of the history, geography, and literature connected with it, if knowing little else, is far better educated than nine tenths of the ordinary class of schoolgirls, who can enumerate a dozen sciences and half a dozen languages as among their acquirements—if that can be called acquired—of which their minds but for a brief moment have held possession.

The former has something, small though it may be, in the vast field of knowledge, she can call her own; the latter stands a thriftless sluggard in other people's grounds; she posesses nothing, and, most hopeless case, blinded by vanity and flattery, thinks herself rich.—*New York Teacher.*

DAGUERREOTYPING, though not regarded as a *legitimate* child of art, has done much to advance her cause with the people. There is scarcely the humblest cottage but has some beautiful and correct image of friend and relative, teaching silently, by the perfection of its likeness and its absolute nearness to nature, distaste of the coarse prints and frightful caricatures which have hung upon the walls, and hitherto been admired.—*Art Journal.*

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Contents.

THE SULTAN AND HIS PEOPLE.

WITHIN a few years, those nations whose peculiar customs and laws had kept them shut out from the rest of the world, viz., the Chinese, the Japanese, and the Turks, have to a great extent been brought to the knowledge of the other nations of the earth.

England battered her way into China with cannon but a few years ago, and now Chinamen are found in all our thoroughfares on this the opposite side of the globe. Commodore Perry negotiated his way into Japan, on behalf of the United States, and he tells us in an elegant work the story of the strange people he visited.

The late war with Russia has served to bring the Ottoman Empire, its people and their habits, more immediately before the people of other nations.

But so exclusive and eccentric are the Turks that but little real knowledge could be obtained of them by an outsider. We have, fortunately, a work now before us, entitled "The Sultan and his People,"* by C. Oscanyan, a native of Turkey, published in New York by Derby & Jackson. The author was educated in the University of New York, and is therefore able to speak from the heart of his native country, of all her customs, as they are understood by a Turk, yet in the language, with the light, and from the stand-point of our own land and culture. We glean from this work a few passages, and insert some of the engravings, which we trust will interest our readers.

We present to our readers a portrait of the author, Oscanyan, wearing the dress of an Englishman or American, with the addition of the Turkish turban. Though a native of Constantinople, he is said to be an American by blood as he is by education, though in sympathy and social culture he is, in all respects, a Turk. His phrenology, so far as it can be seen, indicates excellent powers of observation and criticism, hence he is capable of making, as we can assure our readers he has in the work before us, a book that is worth reading.

PORTRAIT OF OSCANYAN.

ORIGIN OF THE TURKS.

"As early as the ninth century, a small but adventurous band of Scythians, known as the Turkomans, impelled either by famine or hostility, crossed the Caspian Mountains and invaded the Armenian territories. Although they were bravely repulsed, still the prosperous condition of the country was too alluring for them to give up all hope of its ultimate conquest, they therefore continued to harass the inhabitants by their incessant incursions.

"The most flourishing provinces in due time were added to the conquests of the Turkomans. Suleyman was the first Turkoman prince who governed Asia Minor. Er-Toghrul, or Orthogrul, the son of Suleyman, having by his assistance on a certain occasion secured a victory to Ali-ed-din, the Sultan of Babylon, Kara-Hissar, in Bithynia, was bestowed upon him, and there he settled with his family, which consisted of three sons. Osman, the eldest son and successor of his father, Orthogrul, was left by the death of Ali-ed-din, the ally of his father, without a rival in the government of Syria; he was accordingly proclaimed sultan. In the year 1300 he made Neapolis the capital of his dominions, and from thence is dated the foundation of the present Ottoman Empire. Osman was so distinguished by his conquests, and became so endeared to his subjects, that ever since his time the appellation of Osmanlis has been adopted by them; and the word *Türk*, or Turk, so indiscriminately applied to them by the Europeans, is not only inappropriate, but of a disagreeable signification, for it is only used among themselves as an epithet of opprobrium. In the twenty-sixth year of his reign, Osman took the city of Broosa, in Asia Minor, which his son Orkhan, who succeeded him, made the capital of his dominions. The desire, however, to possess the city of Stamboul, was

* "The Sultan and his People. By C. Oscanyan, of Constantinople. Illustrated by a Native of Turkey. New York, Derby & Jackson. Pp. 456. Price $1 25."

transferred with increasing ardor from sultan to sultan; but the glory of its conquest was reserved for Mohammed II. The effeminate condition of the Greeks favored his design; for out of a population of 200,000 men, there were scarcely 8,000 ready to defend their capital; and on the 29th of May, 1453, Constantinople fell into the hands of the Osmanlis, or descendants of Osman, who have held it in possession until the present day. It is evident that the Osmanlis are the descendants of the Scythians, or one of the Tartar tribes; but who those Scythians originally were, may be questioned."

PORTRAIT OF OMER PASHA.

RELIGION OF THE TURKS.

"Five hundred and sixty-nine years after Christ, Mohammed the Prophet was born at Mecca, where his immediate ancestors had for many years enjoyed a sort of regal and priestly authority over the Caaba or Temple of the Arabians, which, for at least seven hundred years, had been the shrine of adoration for the worshipers of the sun, moon, and stars. * * *

"At the early age of twelve years, he was initiated into the mysteries of Eastern commerce, as he journeyed with his uncle through Syria, to Bassora and Damascus. But the contemplative mind of this youth, destined to become the Prophet of his country, gathered into its fructifying soil the tenets of the religious faith of the Christians, which were more congenial to his spirit than the idolatries of his own people. The Arabs were anticipating the birth of a Messiah of their own, who was to descend from the sacred guardians of the Caaba; so that circumstances seemed to point out to the precocious youth this road to greatness.

"Well born, of insinuating manners and graceful address, noble and majestic in appearance, Mohammed became the object of affection to the wealthy widow Khatijeh, who married him, and thus riches were added to his facilities.

"The great crowd of pilgrims who assembled in Mecca afforded the Prophet constant occasions for the discussion of various systems of religious faith, until Mohammed resolved to announce himself as the completion of the revelation of God to the Jews and Christians—the predicted by Moses and Christ, who, coming after them, should be the greatest of all the prophets.

"To the idolatrous Arabs he proclaimed one God, omnipotent and imperishable; to the Christians he revived the unity of their Maker, and recalled to the Jews the Jehovah whose worship they had so corrupted. * * * * *

"Arming himself with the sword, and promising the joys of paradise to every soldier of the Crescent who should die on the battle-field, he led on this wonderful prodigy of a religious faith, conquering and to conquer.

"At the present day there are no less than 200,550,000 Mahommedans! The Koran, or *the written*, is the compendium of the faith, practice, and civil laws of Mussulmans, ingeniously compiled by their great Arabian prophet, and is styled by the Faithful The Light of God, Sole Guide to Paradise, Divine Director to Heavenly Glories, and in common parlance, The Eternal Word—*Kelamu-Kadim*. They acknowledge the Divine origin of the Pentateuch, the Psalms of David, and the four Gospels, and upon these books, with the Koran, their oaths are taken.

"The Koran declares, 'Verily the true religion in the sight of God is Islam,' which is the proper name of the Mohammedan faith, and it signifies resignation or submission to the service and commands of God. It consists of two principles, *Iman* or Faith, and *Din*, Religion or Practice."

Contrary to what we would suppose, there are many sects among the Mohammedans, but we have not the space to name or describe them. We commend, however, this passage, which might be pondered and practiced with profit in quarters near home.

"There is a wonderful air of sacred stillness during the services in a mosque. The simplest and plainest attire is worn, and everything excluded which could divert the attention from God and his worship. No man utters prayers as matters of form, while he stares about to see how his neighbors' clothes are fashioned. No sound of footsteps or creaking boots is heard, nor opening or shutting of pews. No cushioned seats invite to listlessness, or even to slumbers; no *ennui* steals over their devotional spirits; the world is literally and practically excluded. No earthly houris tempt their thoughts from God, with alluring smiles and recognitions; there is no peeping from behind the prayer books, or fluttering fans, or any other of the insinuating wiles of coquetry. Ladies with their sweet eyes turned to heaven, while their rosy lips are modeled to scorn of their neighbor's want of taste and fashion, are invisible in the Mohammedan temple."

PORTRAIT OF SULTAN ABD-UL MEDJID KHAN.

The famous Omer Pasha, who was a field-marshal in the Asiatic division of the Turkish army in the recent war with Russia, has lately been elevated to the post of Minister of War. His head shows breadth, which indicates energy of character; height, indicative of dignity, determination and moral force; while his forehead shows a fine intellect, and, for an Oriental, remarkable animation.

In the above portrait of the Sultan we have the true Turkish expression. His intellect is not equal to that of Omer Pasha, his Minister of War.

"Sultan Abd-ul Medjid Khan, the Padishah of the Osmanlis, or the reigning monarch of Turkey, was born May 6th, 1822, and succeeded his father Sultan Mahmoud, July 1st, 1839, at the age of seventeen. * * * * * * * *

"The sultan has until now had nine children, two girls and seven boys, but none of his children will succeed him while his brother is living; for the law of the country requires that the eldest living *male* member of the Imperial family shall ascend the throne. * * * * * * *

"The sultan is of a mild and affable disposition, and so willing and yielding is he on matters of state to please his people, that he is more ready to be governed than to govern. * * * * *

"He is of medium stature, rather delicately formed. His eyes are dark and heavy in expression, with lofty and arched eyebrows; his beard and moustaches, of a dark auburn hue, are care-

fully trimmed, and completely conceal the expression of his lower features. His complexion is very pallid, and his whole air decidedly *nonchalant*."

The Turks smoke tobacco, but they do it in the chibouk, or elaborate pipe, not in the form of cigars. They do not chew, and how that disgusting practice appears to Oriental eyes, a single anecdote will show:

"Spitting, then, is to the Osmanlis a most repulsive act; and their horror may be imagined, when, on a certain occasion, while in the company of a grandee of the realm, the representative of the great American nation (the New World) deliberately took his quid from his pocket, and, after cutting the requisite morsel, stored it carefully in the corner of his mouth, and commenced the slow mastication so characteristic of good tobacco chewers! The indulgence of such a luxury having only made his excellency's mouth water, and there being no other accommodation at hand, in order to relieve his salivary glands he was obliged to aim at an open window close by!

"His excellency, consequently, became a sort of a proverb among them, and the question was repeatedly asked, 'Does your American friend still continue to enact the camel, or does he not weary of chewing the cud?'"

Of that peculiarly Oriental institution, the Harem, and the distorted ideas entertained of it by foreigners, our author writes:

"The word Harem is familiar to most persons; but how grossly misunderstood! Some have considered it as unmentionable to ears polite; while the votaries of pleasure, ever ready to indulge their longing fancies, have pictured it to themselves as the earthly realization of the Paradise of Mohammed. Indeed, many European authors, in describing the licentious and corrupted courts of their own monarchs, have turned to consider the term as the most distinguishing compendium of immorality. Strange perversion, that the very word which inspires every Oriental, whether Mahommedan or Christian, with the greatest respect, should suggest to the mind of a European only a system of concubinage and licentiousness.

"The upper part of a house in America, or those rooms appropriated to the exclusive use of the ladies, are as sacred and inviolable as any Eastern Harem; and are not, as a matter of course, supposed to be the scenes of mystery and intrigue. Indeed, it is fully evident that the same spirit of deference to the comfort of the fair sex, exists in America, where is seen over one of the principal entrances to the General Post Office, the announcement: 'Exclusively for Ladies;' which in Turkey would be intimated by the simple expressive word Harem.

"Again, the 'ladies' cabin' on board the steamers would, in the East, be designated by the word harem, written in golden characters, which would at once indicate its sacred nature, and inspire every Oriental with the respect due to the sex, which is even more imperative in that clime than in other lands, where they make a glory and boast of their excessive deference to the fairer portion of the community. Hence how erroneous the impression, that the harem is a species of female prison, established by the tyranny of men, where the weaker sex are forcibly shut up against their will."

THE PHRENOLOGY OF NATIONS,

AS SHOWING THE DEVELOPMENT OF THE HUMAN BRAIN AND MIND, FROM THE EARLIEST AGES.

No. II.

5. Man, we have seen, is a *unit*. He is a harmonious product, wrought out by a single force. Of this product, mind and body are but two different phases. Or, rather, since matter is *inert*, and since that which is inert is passive and helpless in itself, and since all mind is either itself a *sum of energies*, or indissolubly associated with energies the most powerful, as the action of desire, emotion, and thought on the course of individual and general history furnishes ceaseless testimony, it follows that the human soul either *is*, or accurately *represents*, the force which organizes, shapes, and gives character to, the body.

In the machinery for turning irregular forms a *model* must be introduced—the exact counterpart in size and form of the product to be worked out. Then, while a foil rises or falls over the inequalities of surface in the model, the chisel at a distance strictly repeats the movements of the former; and thus the counterpart is brought out from a shapeless mass of wood. What the model is to the product of manufacture, the developmental energies symbolized in the human soul are to the body which they frame. In the electrical loom an exact pattern of the figure to be wrought into the tapestry is made to revolve constantly beneath the warp. The points in the pattern determine what threads shall be lifted and what shall not, and so the pattern reappears in the stuff. What the pattern is to the woven figure the soul-energies are to the physical man which they evolve.

Did the peeled rods which Jacob held before the kine veritably cause them to bring forth offspring that were "ring-streaked and speckled?" If so, how did a mere perception, existing only in the mental consciousness of the brute, determine how even the very hairs of the progeny should be colored? Do the young both of beasts and of human beings often take features, marks, or characteristics belonging, not to their parents, but to other individuals whose personality was, for some reason, strongly impressed on the parental mind before the birth of the former? And if so, how does a *sight*—nay, a mere *idea* (for it is mind alone which sees, and not the eye)—how does an idea model the face, or limbs, the nutrition, or form of the child? When we understand these things we shall understand how so intangible, yet at the same time powerful, a thing as the immaterial part of man should be the architect of his material part, making his person *his own*, and radically unlike that of all others.

What the future man or woman is in essence and at bottom to be, does not wait to be decided by the mysteries of naming, and schooling, and acquiring an avocation in life. All that he or she shall be capable of being is as surely fixed in, and therefore before, the moment of generation, as at the age of twenty or forty years. And because the *organizing force* is such that it *will* work out a particular human result, and no other (so far, that is, as it is allowed to work at all), we shall call it a *type-force*—a force which finds its expression, not in mechanical or chemical effect, as do the simpler powers of inanimate nature, but in that far more complex and wonderful production, an organized being. Just so surely as man is unitary throughout, there must be a *spiritual individuality*—a *type-force*, by the action of which he is developed.

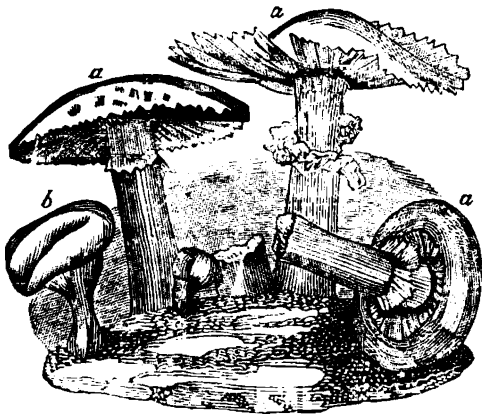
6. If there be thus a developing force which creates the form of the living being (and that far more wonderfully than the manner in which the idea of the sculptor creates the statue, because the spiritual type works from within, while the sculptor works from without), then it will follow that for each tribe, genus, or species in the vegetable or animal kingdom there must be its *own distinct and peculiar type-force*. And from this law it will follow again, as a corollary, that the bounds between the different species, genera, and tribes must in all cases be inherent and immutable—that they can never be overpassed. This great truth, of late so often insidiously or boldly assailed, is sustained by all the teachings of history and of correct science. To it we shall return presently.

It is true that, as we ascend in the scale of existences, we arrive at those which exhibit degrees of variation one from another; and these variations grow constantly wider and more marked, especially through the successive advancements in organization seen in the vertebrata, until we arrive at man, whose variability is so great as to have made it one of the leading questions of the day to ascertain whether the human race is comprised within one or several species. So great is this variability, that we know there are no two human beings in existence who, even independently of accident, could ever be *exact* counterparts of each other. And yet, never was man so changed as to pass the line dividing species. Never has he been confounded with orang or monkey—and we may be sure if fraudulent speculation could have compassed such an end, by any outlay of ingenuity whatever, it would have been done—and certainly never has he degenerated into a near approach to the quadrupeds. So that in man we find illustrated one of the strangest principles of natural history—infinite variability reconciled with the most absolute unity. The type-force of the species is not overthrown or thwarted But by a fundamental law of nature, as the type becomes more complex, it becomes at the same time capable of greater specialization. A species of animalcules, of worms, or of radiates, has no *individuals*; because the structure of either is so simple as to leave no room for personalizing characteristics. Each is a repetition of all the rest of its kind. In man complexity culminates; and so, as a necessary consequence, does individuality. Viewed in this light, we see, in the great diversity marking nations and tribes of men, no contradiction, but rather a strong support, of the doctrine of the absolute unity of the race.

To understand the ground on which the doctrine of the immutability of species rests, let us examine some very familiar facts relative to vegetable and animal development. Observe the *Mushroom* (Fig. 5), and compare it with the *Oak*. Imagine for one moment the mushroom developed into an oak, rearing its branches in the air, bear-

ing its annual burden of acorns, and living hundreds of years! And, indeed, why should it not do all this? Suppose the mushroom found while young and vigorous. It may occupy the same soil with the oak, and it certainly has the same

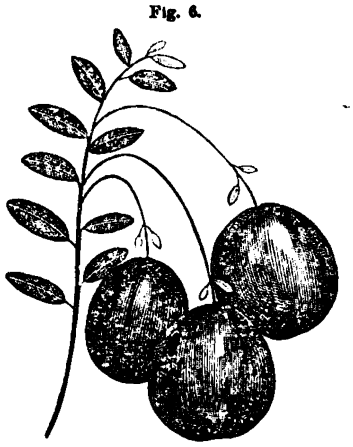
Fig. 5.



THE MUSHROOM.

sunlight, air, heat, moisture, and electricity to act upon it, and the same materials from which to select its nutriment. And yet who, in the exercise of a sound mind and uncommitted to a theory, will believe that the most careful culture,

Fig. 6.



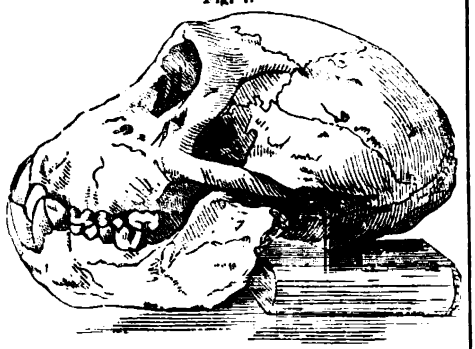
THE CRANBERRY.

or the utmost ingenuity, exercised on successive generations of mushrooms through an eternity of time, could develop the regal tree from the ephemeral fungus, or accomplish the opposite transformation?

The very absurdity of the idea we have proposed proves its incompatibility with the order of nature. It shows that in every organized type of beings we recognize at the same time the presence of an inherent, indestructible, unchangeable type-force. This, in the mushroom, is in itself such that it looks only to the evolution of a vast repetition of simple vegetable cells. But how different the type-force which produces a complex plant, with roots, woody stem, leaves, flowers, and fruit! Take, for example, the cranberry (Fig. 6). Its organizing force contemplates the production of a slender, fibrous stem, bearing a series of slight, beautiful, oblong-ovate leaves, with the higher metamorphoses, under the influence of a vernal sun, of a certain set of leaves into flowers, and under the heat of summer and autumn, of a related set of leaves into fruit. In the rose, the apple, and the oak, how much higher and more noble, how much more complex and special, the organizing forces!

Consider again the differences between the type-force that develops the microscopic animalcule, which spends its life as a single animated cell, or a simple collection of cells, and that which works out the enormous mass of the elephant, or the wonderful complexity of all the higher orders of life. Consider the difference between the organic idea which finds its expression in the brain and consequently the cranium of the orang (Fig. 7), and that of man (Fig. 8). Consider, in order to *push out* the larger human skull, how much more of intelligence, of moral sense, of social sentiment, assisted *potentially* in the type-force of the latter than in that of the former, *before* any experience or education received by the latter from the world, *before* the brain or cranium themselves had begun to develop, and *before* the very germ had begun to leave its primal condition of a single, jelly-like, passive cell! What was the nature of that power which thrust out the forming skull of Black Hawk (Fig. 9) in the region of the ears and of the vertex, while his forehead was allowed to sink in and recede like that of the wolf; but which in the skull of Bacon (Fig. 10) left the side and crown of the head to shrink inward, but pushed out and expanded the forehead, until it became a very temple of thought? And *when* did those unlike spiritual forces begin to act? *What* causes the difference, in contour and structure, between a clod and a crystal, a crystal and an animalcule, an animalcule and a man? Certainly that cause is not in the different organizations of these different entities; because the organizations are only *effects*

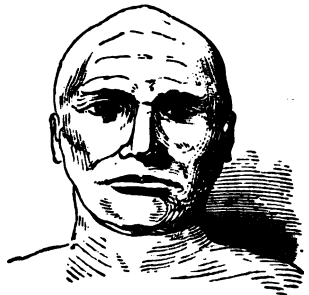
Fig. 7.



SKULL OF ORANG-OUTANG.

—*results*. But all the phenomena and possibilities of a life, all the strange facts that go to make up a human biography, are really pictured in the embryo from the moment of generation, and while it is yet a microscopic cell to the eye, undistinguishable from thousands in the system at the same time. Let us think of this: a Napoleon or a Humboldt existing *in expectancy*, and yet *in positive certainty*—invisibly limned in the transparent walls of a little sac of animal matter, so small as to be seen only with the microscope! Then shall we comprehend the power of the organizing or typical force which weaves out of obedient matter that wonderful fabric we call man.

Fig. 9.



BLACK HAWK.

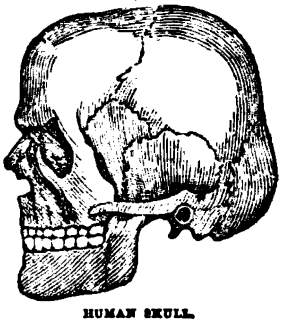
7. Three truths we seem to have arrived at in our discussion thus far of the spiritual and material relations of the human being. The *first* of these is, that man in all his parts and manifestations is a unit; the *second*, that, therefore, there must be for each individual, and different for each species of living beings, a peculiar organizing or type-force, which determines beforehand the form, characteristics, and powers, either of the species at large or the individual in particular; and the *third*, that, hence again, species are immutable—that they are, so to speak, cast in molds whose patterns vary, but never intermix—that, in fact, two species of plants or animals never cross the dividing line which separates them in their very essence one from another. It was necessary that we should settle some of these points, *as preliminaries*, before taking up directly the subject of the phrenology of nations, or attempting to deduce the lessons it offers to us.

Some of the consequences of the doctrines now arrived at may be briefly stated before we proceed. We will name the following:

(1.) Where individuals, apparently of different species, are capable of commingling and perpetuating their kind, so that the dividing line between species seems to be overpassed, such commingling races were *not* different species, but varieties merely. The law of immutability of species only *seems* to be violated, because we have drawn the dividing line amiss.

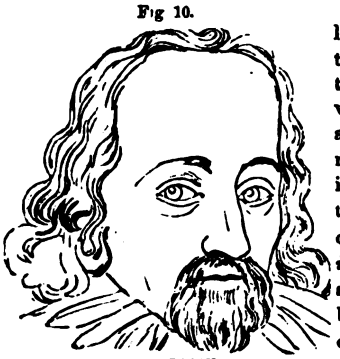
(2.) Since the very doctrine which teaches the absolute harmony existing between spirit and body, necessarily leads to the conclusion that it is the active *spirit* which fabricates the body (because inert matter never can fabricate either itself or the spirit), it follows that those who flatter themselves that the teachings of Phrenology lead to materialism, and those whose worst charge against the new science is that it has this tendency, *are both in error*. The soul, which builds its own material embodiment, can not be a consequence of such embodiment or of any of its properties, nor can its existence or powers depend in any way upon such embodi-

Fig. 8.



HUMAN SKULL.

Fig 10.



LORD BACON.

ment, except merely while acting and manifesting itself through the latter, for its outward *expression*.

(3.) Since the typical or generative forces of species are unchangeable, it will at once appear that all theories concerning the gradual evolution of men from monkeys, of these from the lowest animals, and of the latter from the humbleat plants, and first of all by the action of *sunlight, electricity*, or what not, from dead, unorganized matter, are utterly futile and worthless. Indeed, such notions have ever found their most serious antagonists in the *stubborn facts* of all history and experience.

(4.) It follows that the *first step* in the history of every species, and of man among the rest, must have been *creation*, and not *evolution, from lower types*. An intelligent Creator, and not sunlight energizing upon water and sand, is the first link demanded by science for the great chain of causes, and equally for each unlike chain of individual forms.

But the subjects of the last two deductions are entitled to some further consideration.

[TO BE CONTINUED]

IDA PFEIFFER,

THE GREAT FEMALE TRAVELER.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

MAN has been called a migrating being; certain it is that the most renowned persons in history have been distinguished for traveling. Columbus was a roving, restless adventurer, accounted visionary, if not insane, by many, but he made his name immortal. Cook, Parry, Humboldt, Audubon and Franklin, Ledyard, Taylor, and Kane, are honored as heroes who braved the rigors of polar winters, or suffered under a burning sun, to advance human knowledge and benefit mankind. Nearly all these characters have been described, and their features portrayed in our JOURNAL.

The journeyings of Andersson in Africa and of Perry in Japan have just found illustration in our columns, and we now give place to the portrait and a biographical sketch of Ida Pfeiffer, who has astonished the world by her travels, courage, and endurance. She is decidedly a marked character, and may be regarded as the most wonderful woman of the age. She seems to have possessed in youth a passion for traveling, the gratification of which has made her so distinguished throughout the world. The portrait we give, although a good likeness as to form, is too dark to do justice to the original. While in this country, two years ago, she called at our office and had an examination, and afterward favored us with a very interesting interview. The description of character annexed is copied from the phonographic notes of Mrs. Pfeiffer's examination, when she was unknown to the examiner, and we give it in the "second person," just as it was dictated.

PORTRAIT OF MADAME IDA PFEIFFER.

PHRENOLOGICAL CHARACTER.

You have by nature a very strong physiology, there being a high degree of motive power and muscular strength. The vital system is amply developed, but not so prominent as to be an impediment in the way of mental and physical action. You have great power over your mind, can control yourself better than many, and are not liable to extremes of mental action.

You are more than ordinarily susceptible to influences, not because of the delicacy of your organization, but because of the strength of your mind to receive impressions.

Your brain is of full size, while the nutritive system is fully adequate to the development and support of that mental power.

Your phrenology is, for the most part, evenly developed; the majority of the organs are large.

All the social faculties that give attachment to friends and children, that give connubial love and love of country are large; but more especially the influences of Adhesiveness render you particularly devoted in your attachment to kindred spirits, and such friends as call out your sympathy and respect. You never forsake your old friends; however many new ones you may make, they are not made at the expense of others.

You have an unusual amount of energy. The head is broad, and fully developed on the sides, which gives great force of character, power of endurance, fortitude, and ability to execute whatever designs you may have.

You are not particularly acquisitive, still are economical and saving. You have a better faculty of taking care of what you have, and of using it properly, than an anxiety to obtain what you have not. You have an unusual amount of tact, management, forethought, self-government, watchfulness, and desire to provide for the future; are able to keep your own plans to yourself, to avoid any sudden exposures of feeling, or to be out of time and place in your remarks. You are quite sensitive as to character and reputation, and feel keenly all censorious remarks made about you, or whatever places you in a false light; are naturally polite and entertaining; you prefer to please your friends, and to say and do agreeable things than to please yourself. You have a fair degree of Self Esteem, but none too much; are never proud and haughty, never inclined to overrate yourself, or to manifest any special desire to put yourself forward. You are rather deliberative in planning, but unusually firm, steady, persevering, and thorough in your undertakings.

The largest organ in your head is Conscientiousness. You are decidedly sensitive as to moral obligation, are very scrupulous to do what you know is right, and particularly anxious to know and do your duty. Few persons are more strictly honest and true to their principles than you are. No one thing would arouse your indignation equal to a want of justice in the conduct of people toward you or your friends.

Your moral organs are fully developed. Hope is large, and your expectations are strong; are always looking on the bright side, and calculating the chances of life in your favor, yet not without due regard to the dangers that may surround you. You have full faith in Providence. You rely on divine influences; are devotional and respectful in your state of feelings, and inclined to worship and venerate. Your religion is of a practical character, however, not devoted to theory, but to the actual development of Christian principles, because the moral, social, and intellectual faculties are so well blended that they operate together. You are sympathetic in disposition, and possess that kind of benevolence that leads to practical goodness more than to mere abstract sympathy and pity.

You are naturally ingenious and versatile in talent; readily devise ways and means to gain your ends; are decidedly mechanical, and could learn to do anything almost that the occasion required. You have a strong imagination.

You take extended, romantic, and poetical views of subjects; are very fond of the sublime and all that is grand and magnificent. You can imitate and adapt yourself to almost anything that circumstances require. You may not succeed well in mimickry, still you have superior power to conform to change of circumstances; are mirthful, and fond of such kinds of wit as gratify the intellect and do not offend good taste.

Your memory of forms and proportions, perception of the laws of gravity, love of order, and recollection of events, are all prominent features of your mind.

Your ability to treasure up knowledge and retain information is very great. Your powers of speech are good, can communicate your ideas correctly, and use language appropriately; are not particularly copious and wordy in your style, but more especially correct and definite in the use of language. One of your leading intellectual qualities is the desire to know the reasons, the philosophy, and why and wherefore of subjects; are not satisfied with mere knowledge, but you wish to go back into the origin of things, and devote yourself to the investigation of fundamental principles. The power of association and discrimination is favorably developed, but not predominant The power to discern motives and character is fair, but not equal to the organ of cause and effect. You are agreeable, youthful, and comparatively playful, and exhibit a high degree of suavity of manners.

You may at times exhibit too strong prejudices, and too much watchfulness and forethought, and be over rigid and particular as to right and wrong, especially taking the world as it is.

But the predominant features of your mind arise from a very finely organized and dense brain, a compact muscular and fibrous organization, a strong constitution, a firm purpose, great scope of mind, unusual originality of thought, and energy of character to put your wishes into execution.

We condense the following biography from the *Ladies' Christian Annual*, which will be read with interest.

BIOGRAPHY.

Madame Ida Pfeiffer was born at Vienna in the year 1797. From her early infancy she displayed a determination of character that nothing was able to subdue, and which developed itself with her increasing years. One trait of her character will suffice to show her fixity of purpose. When Napoleon was residing at Schönbrunn, after his entry into Vienna, he was to hold a grand review of his troops, at which all the inhabitants of Vienna went, from a desire to see the greatest general of his time. Ida, who was then eleven years old, had learned from books and persons by whom she was surrounded to look upon him as a tyrant and an oppressor of her country, and she consequently entertained the most intense hatred toward him. She had refused to go when asked by her mother, but the latter, not wishing to be deprived of the pleasure, took her daughter by force to the review. They obtained a good station, from whence they could see all that passed. At length the procession began to move, and, as a body of officers were riding by, Ida, in order that her eyes might not be polluted with the sight of the man she so thoroughly detested, turned her back toward them. The Emperor was not, however, among them. Her mother, annoyed at her obstinacy, took her by the shoulders and turned her back again, but Ida, determined not to look at him, resolutely closed her eyes, and kept them shut till the Emperor and all his retinue were passed.

She informs us, in the preface to her first work, of the intense desire for travel she experienced during her childhood, but which circumstances prevented her from indulging. In 1820 she married Dr. J. Pfeiffer, of Lemberg. By this union she had two sons, one of whom followed the musical profession, and studied under the great Mendelssohn, and the other became a merchant. On the death of her husband, the desires of her youth were renewed in all their vigor, and she thought that, having fulfilled her duty to her family, in bringing them up and establishing them in life, she was not acting contrary to her duty in following the bent of her inclinations. She knew that dangers, difficulties, and even death might befall her, but, should any of these happen to her during her travels, she would thank God for the sweet hours she passed in beholding the wonders of His creation; and she begs her readers not to impute to her in her travels a desire for notoriety alone, nor to judge her by the common opinion that such a life is not befitting a woman.

When she had, by several years of strict economy, amassed a sufficient sum, she set off upon her first pilgrimage to Jerusalem and the Holy Land, "for," says she, "I always felt the most intense longing to tread the spot rendered so holy by the footsteps of our Redeemer." She returned safe, filled with delight at her success, and published her first work, entitled "The Travels of a Vienna Lady to the Holy Land," a work of great interest, and bearing the impress of truthfulness in every line.

The experience Ida Pfeiffer gained made her form the resolution of visiting scenes of a totally different character; and, accordingly, we find her publishing her travels in the extreme north of Europe, Iceland, Norway, Sweden, and Denmark. These interesting travels were published in Pesth in 1846.

Ida Pfeiffer had seen the East, and the waters of the Geysers of Iceland had bubbled at her feet; she now entertained the project of making a

voyage round the world. This she performed during the years 1846 to 1848. She quitted Vienna the 1st of May, 1846, and landed, after a stormy passage, at Rio de Janeiro, on the 18th September, of the same year. During her journey through Prague to Hamburg she met with a traveling companion in a somewhat extraordinary manner. We give the circumstance in her own words: "While in Prague I met with Count Berchtold, an old acquaintance; when he saw me, he cried, 'Where are you bound for now?' 'To Brazil, Count.' 'To Brazil? I have often wished to go there; I will go with you.' 'Have you been thinking of making this journey for any length of time?' 'Not long—only since I have been speaking with you.'" Madame Pfeiffer went to Hamburg, where the Count joined her; he hastily concluded the business that brought him there, and they set sail together a few days after their arrival. After traveling through the Brazils, Ida went round Cape Horn, traveled through Chili, visited Otaheite, set sail for China, and then went to India. Thence she went up the Tigris, to visit the interesting ruins of Babylon and Nineveh, then wandered through Khoordistan and Persia, passed the Caucasus, and traveled through the south of Russia, thence to Constantinople, and through Greece home. When we remember the dangerous regions she traversed, we are astonished at the intrepidity of a woman traveling alone, amid the most savage tribes on the face of the earth, passing from country to country, and from tribe to tribe, braving dangers, fatigue, hunger, and thirst; and it is indeed impossible to withhold our admiration from the lady who could undergo all these trials and hardships, and display a courage that very few of the opposite sex can boast of. We can paint to our imagination the mild, defenseless, unassuming woman, patiently and hopefully wending her way through savage hordes—among Chinese, Malays, Hindoos; among Persians, Arabs, Khoords, Turcomans, Bedouins, and Turks unharmed—taking shelter beneath the lowly tents of the women, partaking of their humble fare, making trifling presents to the children, busying herself in their household affairs, teaching them many little useful arts. The wild men allowed the harmless woman to go in and out among them from tribe to tribe, from tent to tent, with her staff in her hand, free from injury and insult—her very helplessness being her best protection, and her right to partake of their simple hospitality. She tells us how she heard, in a distant land, of the disturbances that were taking place in Vienna, and of the anxiety they gave rise to within her, in a far-off land, separated from all she held dear on earth; how tardily the hours dragged on with her, and how slowly the ship seemed to sail which was bringing her back to her native land. When she arrived, she happily had no loss to mourn, and, in the joy of meeting with her family, all the cares and anguish she felt in their absence were forgotten. Her love of travel was not yet quenched, for scarcely had she given to the world an account of these travels, than she planned out another; and, on the 22d May, 1851, she arrived in London, and took her passage on board a vessel that was starting that very day, and on the 11th of August reached the Cape of Good Hope. She was obliged to relinquish her intended journey into the interior on account of the expense, and therefore took ship again for Singapore, in order to visit the islands of the Indian Archipelago; after this, she went to Sarawak, in Borneo, thence through the dangerous country of the Dayaks to the Dutch possessions in the interior and on the west of the island. This may be considered the most interesting of all her travels, if we look at the people among whom she passed, and who are almost unknown to Europeans, except as pirates.

After visiting the Moluccas, she purposed going to Australia, but her means would not permit. She therefore sailed to California, "the cursed land of gold," as our traveler not inappropriately terms it, and which every one must agree is not too severe a term to apply to a country in which such scenes as she here describes can take place. "Of all countries that I have traveled through," says Madame Pfeiffer, "of all the dissolute, immoral places that I ever beheld or heard of, whether in barbarous or civilized lands, the gaming houses in California are the worst. I went into one, in company with a friend. The doors stood open; every inducement was held out to enter; splendor in every shape, temptation in its most subtle and powerful form was there. Every thing united to allure the soul and body to destruction—magnificent hangings, carpets, splendid paintings—the subjects, however, of such a disgusting character that I was obliged to put up my hand to save my eyes from their pollution. Wine and luxuries of every description were free to everybody. Every thing was arranged with such devilish art as to lead poor mortals into the arms of sin and death—yet every thing in such exquisite taste, and so beautiful to the eye, that its influence steals into the soul like the deadly poison of the upas tree. Is it surprising that, with passions aroused, and the brain heated with drink, allured by beautiful women, who are seated at the table, and watch the game while the heaps of gold lie piled up before him, that the poor victim hurries to the gaming-table to seek fresh excitement and a new phase of pleasure?"

Our space warns us that we must draw our remarks to a close; but, before doing so, we may observe that Ida Pfeiffer has traveled more than any of the celebrated men of the middle ages, or indeed of the present, for she has not only visited the continents of Europe, Africa, and Asia, but America and the Polynesia; she has traversed over 130,000 miles by water, and 18,000 by land.

In appearance she is slight, and rather under the middle size; her complexion is somewhat darkened by exposure to weather and the heat of the climates in which she has traveled. She enjoys most excellent health, and possesses, according to her own description, "nerves and sinews of steel."

We can not better conclude our remarks upon this lady than by quoting the impression made by her upon one of our countrymen who met her at Vienna, and who afterward was in a company in which she was the subject of conversation: "Madame Pfeiffer," he remarked, "is, by most people who have seen her, considered plain. I can not understand that any one who has seen her while conversing can say so. Her smile is particularly sweet and captivating. Her soul beams from her eyes, and I can compare her smile to nothing less than the sunbeams darting from behind a cloud. She is very unassuming in her manners—animated and easy in her conversation. She spoke of her travels in an unaffected style, and her thoughts flew in a moment from one part of the world to the opposite, whenever she related a story, and wished to draw a contrast between different people. She has been where no white man ever dared to venture—amid cannibals in both hemispheres. She is making a journey to Madagascar, with a letter of introduction to all the world, from Humboldt, the oldest and greatest living traveler.

IS ORIGINALITY DECREASING?

King Solomon said, some time since, "There is nothing new under the sun." In some sense this is true. All the laws of nature, and all the elements and principles of science, are from everlasting, and immutable. We think that Solomon uttered this exclamation from a discovery that all which seemed new to him at first view, was an old fact in Nature, and could be traced back as an outgrowth of an old principle. In this sense "there is nothing new under the sun."

There are some who think that as the world grows older, mankind are not only becoming worse in morals, but that originality of thought decreases. We believe neither the one nor the other of these propositions.

In respect to the decrease of originality, we would remark, that two hundred years ago the civilized world was altogether behind the present age. Then machinery was almost unknown. Now inventions, which require originality of thought, almost swarm the earth and fill the air. We have machines for setting card teeth, making pins, buttons, hooks and eyes. We have the Jacquard loom, in which can be woven a group of nicely shaded portraits, and very many other machines, which, from their complication and precision of movement, seem almost to possess the power of thought. If we look back for twenty-five years, and gather up the mighty inventions which that short period has developed, they would seem to settle the question involved in our title. The daguerreotype, the telegraph, phonography for reporting, *verbatim*, rapid speeches according to fixed science, the power printing press, railroads and their machinery, steamships, electrotyping, electroplating, manikins, sewing machines, reaping, mowing, and threshing machines, self-acting spinning machines, and thou-

sands of other curious and useful inventions, have been brought out in that time, yet some persons think originality of mind is decreasing, that "there is nothing new under the sun."

Is it objected that we have no Shakspeare, no Milton, and no Bacon, in these days? Yet we have six times more poetic talent and power of logic now than existed in the days of Shakspeare and Bacon. When stars are few they are seen the more. Now talent and education are more common than formerly. There has been a general uprising of the great stratum of thought. What there is of talent is not now, as it were, gathered up into a single mountain peak as in time past, but the whole surface of society has been elevated. In regard to the morals of mankind, we believe that there is, taking the number into account, less vice in proportion to the talent and moral sentiment of the people than there was fifty years ago. We *hear* of more crime, not because in the aggregate there *is* more, but chiefly because newspapers have increased a hundred fold, and the telegraph heralds all the murders, arsons, and defalcations, from Maine to Minnesota, before the blood of the victim or the embers of the burning edifice are cold. Besides, railroad and steamboat transportation bring all parts of the world into more intimate relationship and sympathy, hence each man reads the entire criminal record, as, on lightning wings, it flashes through a continent, and thus the whole moral firmament seems in a lurid glare of crime. When Dr. Franklin was deemed an enthusiast for saying that the time would come that a man could travel from Boston to New York in a week, the population was sparse, newspapers were few, and not one family in twenty took even a weekly paper. Then but little crime was heard of, and those whose ideas were established on such a class of facts may be expected to think that the world is verily becoming a Sodom, and mankind utterly given over to work wickedness.

The Prison Discipline Society, a few years since, gave some statistics of crime, from which we learn that the number of State prisoners in Maine had decreased in seven years 49 per cent.; in Massachusetts, 16 per cent.; New Jersey, 30 per cent.; in Maryland, Pennsylvania, and Virginia, between 30 and 40 per cent., and in New York, 22 per cent.; of course making allowance for the increase of population. In Massachusetts and New York there is a greater influx of foreigners than in either of the other States mentioned; and as, in this class, there is more ignorance than in the native population, and many criminals who flee their country, these States show a greater ratio of criminality than in some other States of the Union. A very large proportion of the convictions for crime is from the foreign population, according to the statistics referred to; and making due allowance for the increase from this source, it is estimated that the average decrease of crime in those States, in ten years, was nearly or quite 50 per cent. Yet partial observers are making themselves miserable over the supposed fact, that every day the world is ripening in crime for the vengeance of Heaven.

As general education is more widely extended, and the laws of health and of physiology are better understood, we lessen the incentives to vice by placing within the reach of all the means of becoming honorable and useful. As, by these means, the public sentiment becomes more sensitive respecting crime, its developments appear the more glaring, from the simple fact that a clearer perception and broader contrast reveals them.

PHYSICAL EDUCATION.

BY JENNETTE L. DOUGLASS.

PHYSICAL, a term applied to nature, or to natural philosophy; to health, or to the laws of health. Educate, to lead. Physical education, therefore, comprehends that series of instruction which is to lead and enlighten the undertaking, both of the mind and body, and to form correct mental and physical habits of youth, and fit them for usefulness in their future stations of life.

When and where should it commence? We answer, in early childhood, if we are to form the foundation of health for the future man or woman. It should be the first lesson given to a child. He should not be sent to school until at least seven years of age, and then to a person that will educate him physically, as well as mentally.

He should not be confined more than four hours a day, until his limbs and muscles have become strong enough to endure partial confinement indoors, if he is to have health, cheerfulness, vivacity, and strength, which should not be neglected on any account. His early school-days should be pleasantly interspersed with active sports and healthful amusements as well as study. He should be free to exercise his limbs in the open air, and to perform feats of strength and agility, as children must do, in order to enjoy health, and to obtain well and perfectly developed muscles.

The parent should see that the school-room and gymnasium where he sends his child to school, are of the most approved models, as regards cleanliness, ventilation, and location; there is *no* excuse for the neglect of school-buildings in this free, wealthy, and enlightened country of ours.

In past ages—in the days when the schools of Athens were all in their glory, gymnastics and calisthenics and games were common for the students, and were, in short, a part of their education. The men of those days had stalwart forms and robust constitutions; the women, too, had full developed forms, and enjoyed perfect health, while at the same time they possessed the highest cultivated intellect. Let us then learn a lesson from the ancients, if we would enjoy the *priceless* boon of health, and let *our* nation no longer be called "*weak* in body, but *strong* in intellect," but may they be physically and intellectually strong, that they may enjoy life in a cheerful, useful, and calm manner, which adds "length of days," and scatters peace and joy to all around—a calm and happy life, that seldom, if ever, the invalid from youth has or transmits to others. Again we say, health is not prized by *us* as it was by the ancients, else *our* schools for boys and girls would have attached to them spacious yards, with gymnasiums, for the exercises of both sexes.

Herodicus, the instructor of the great physician Hippocrates, said, from experience and observation, he found gymnastics and calisthenics as essential to females as to males, in order to enjoy health and a cheerful flow of spirits. He was master of one of the Grecian palestria, or gymnasia, and frequently remarked the females under his instruction attained the enviable enjoyment of an uninterrupted flow of health and spirits.

The ancients were fully aware of the importance and preservation of the health and faculties of the human frame. They made it a prominent part of the education of *both* sexes, that they should be *thoroughly* taught in all exercises calculated to give tone and elasticity to the functions of the body, knowing well that the strength of the mind is increased or diminished according to the health of the body; that it is intimately connected with it, and is strengthened in proportion as the body is enervated or invigorated.

Gymnastics and calisthenics are of essential benefit to muscular development, beautiful and perfect symmetry, as well as to health and strength of mind and body. Connected with those already mentioned should be the healthful, graceful, and beautiful exercise of walking. Daily walks are alone *truly* beneficial to pupils—a brisk, lively walk, that calls into action *all* the muscles of the body. Not a slow march, as if the pupils had lost *all* energy and activity, and could hardly drag their weary limbs to the end of their walk. Such walks are no real benefit to them; on the contrary, they are inculcating indolent habits, which always result in ill-health and depressed spirits. How essential, then, that the teachers take an interest in this important exercise, and walk with their pupils, and enliven their walks with pleasant conversations on the various objects of interest they may meet in their rambles—perchance some lofty mountain peak or lowly glen, a majestic river or meandering stream, a dense forest or beautiful grove, waving fields of grain or fragrant meadow, beautiful flower-gar-

dens or modest flowers by the wayside, elegant mansions or lowly vine-clad cottages, the gay equipages of the wealthy, or the noble and manly sons of toil, as they walk, living pictures of health, innocence, and happiness, to their daily avocations. What a field of thought here lies before the teacher! Happy, thrice happy the teacher must be who is qualified to explain to the pupil in a clear and felicitous manner, in such a panorama, *all* that tends to make him wiser, healthier, and happier than before. If the teacher is a mineralogist, a botanist or a naturalist, a meteorologist, a lover of science or a Christian, or if he understands the elements essential to health—air and water, together with exercise combined—think ye he is not teaching in those walks, when discoursing from nature's exhaustless and rich volume, anon pointing the pupils to an upper and better clime—is he not teaching more practically than if he were conducting the daily routine of "class recitation" in the school-room? We think he is.

We need practical education as well as theoretical; the former gives exercise to the faculties of the mind and body; the latter exercises the mind only. What we need is the education of the two in close connection to form a perfect man or woman. Teachers, let us remember that we would retain health and vigor much longer by this bracing exercise, daily walking.

Another healthful exercise for pupils is the exhilarating effect produced by dumb bells, when judiciously used, always taking care that they are not too heavy, and that pupils do not exercise too long at a time, until they become accustomed to their use. Great care should be taken that they do not raise them too violently at first, or they will be injured, instead of being benefited by their use. They should vary in weight as the strength of the pupil will permit, and in a short time the most frail and delicate member of the school will become conscious of their invigorating influence.

We would reccommend teachers to share and direct the sports and exercises of their pupils, if they would have them physically educated, to go out with them at their recesses, engage in their amusements, and remain until the ringing of the bell, returning to the school-room with the glow of health on their countenances, refreshed and as much benefited by the recess and its innocent sports as the pupils are. We hope all teachers consider themselves as much responsible for the health of their pupils as for their intellectual progress.

Then we would ask them to take as much care of their health as they would to teach them arithmetic, algebra, and grammar, and the other sciences; furthermore, teaching them what the laws of health are, for they will trample on them until they understand them. The teacher is bound by *duty* to teach them the laws of health, as well as the laws of gravitation or mathematics.

The professors in the universities and colleges, and in all the schools of Europe, have for ages considered the physical education of the students placed under their care of the highest importance. What has been the result? A robust race of men, and women too, living in the full enjoyment of perfect health to a good old age.

The Greeks considered this matter well. That was the grand secret of their wonderful feats of strength and courage—their perfect development and beauty of form and outline of figure. They lived most of their time in the open air. Their houses were so constructed that they enjoyed pure air at all times and seasons. Their climate did not do all for their perfect development, as many have supposed, although it was a more genial clime than ours. Their physical exercises were as regular as their meals. They drank the pure elixir of health daily—that cool and refreshing draught which is essential to life, and furnishes the body with animation and energy, and which is the medium of sounds, as it flows in and expands the lungs, and is the fluid which we breathe, viz., *pure air*. Lord Bacon considered the healthful sports of children worthy the attention of physicians and teachers when he said, "There was *no* disease among pupils that gymnastics and calisthenics could not cure." Galen, the celebrated physician, declared "*him* to be the *best* physician who was the best teacher of calisthenics."

Ling, the celebrated Swedish author, made it a pleasant pastime to exercise with his pupils in the schools of Sweden, Great Britain, and the Continent, where he introduced those exercises with great success. He was not only a benefactor to his own country, but to the world. He left but two pupils that he deemed *competent* fully to carry out his science: Prof. Georgie, who has established himself in London, and Prof. Branting, who is at the head of the Central Institute, founded by Ling, at Stockholm.

Where and when shall that powerful agent, of which Dryden long ago sung, be established in our land, namely, "the wise for cure on *exercise* depend?" When it shall be a part of our national education—then, and not till then, may we expect its establishment in our land.

Why have not our able physiologists written works on this important subject? Why, we ask again, have not Comstock, Cutter, Hooker, Loomis, and Lambert, and many others too numerous to mention, added gymnastics, and calisthenics to their highly valuable and popular works? Why has not Mrs. Emma Willard, a lady who has done more for female education than any other lady in America, aye, in the world, who has twice left her native shores for foreign lands, in order to get whatever is valuable or useful to female education, for the thousands that have been, and are to be educated in deservedly popular seminaries—why has she not written or added to her work on the "Circulation of the Blood," a chapter on those important exercises?

Miss Beecher, it is true, has added a chapter on calisthenics to her truly practical physiology, for which we are thankful. We understand Prof. Dewey, of Rochester, has a work in press devoted wholly to those exercises. We wish him success, and a rapid sale of his works. He is the first American who has ever undertaken or carried out the task, while in the Old World the physical education of students has been written on and discussed from time immemorial by the ablest and wisest authors, and has been by them considered the most important part of education. The celebrated Sydenham was content to die, for he left behind him three great physicians, namely, air, water, and exercise.

How well we patronize those agents of health, our constitutions will show and speak for themselves. Is it not true that thousands go to an early grave every year, in the prime of life, with diseases which impure air and a want of proper exercise to nerve the system, and give to it beauty, strength, and vitality, have engendered. Nothing but exercise and pure air can brace and invigorate it, and purify the blood by proper circulation. Gymnastics or calisthenics, if practiced wholly within doors, would fail to carry out the plan they were intended for. We would use them cold and wet weather only, but in the balmy days of summer we should exercise in "nature's temple," under its broad canopy, with sufficient room for all her children.

But to return to our own shores. We have many valuable improvements in school architecture and location, and much taste displayed in and around our school-buildings, able and highly qualified professors and teachers; and here let me remind the American that a celebrated writer on the Continent has said, "Genius has made her chosen throne on the brow of the American youth." If this be true (and who doubts it), let him have a healthful brow for the amaranthine wreath, that it may bloom perpetually, and shed its balmy and its healing influence, and at once change the sickly complexion of our highly cultivated but pale students to a rosy, healthy hue, and produce a long-lived race, worthy in every respect to carry out the great principles of truth and science in this vast republic, which has not, and never had, an equal in the history of nations.

We deem ventilation a subject of great importance in the erection of school-buildings, and a very great and powerful agent in giving health to pupils, the absence of which soon leaves the pupil and teacher fit subjects for peevishness and consumption. We can not see for a moment how many persons live in such ill-ventilated rooms as thousands of our teachers and pupils do. We know the subject has been agitated and discussed, but who will show us a single college, academy, seminary, or school-house in the land *thoroughly* ventilated? That is, having a current of pure air in every department, or a single department, day and night, summer and winter; having ventilators so constructed that they can not fail of giving pure and unconfined air at all hours of the day and night. We have yet to see a thoroughly ventilated school-room, and we have visited schools in every city in the State but two, and have the drawings or plans of their best buildings. We fully believe that the individual who would invent a plan for thorough ventilation would be a national benefactor to the suffering millions of children and youth who are constantly breathing poisonous and deleterious air over and over again in most of our school-rooms, producing disease and causing premature death. In our great hurry to become wise, we forget the body, and think of mental culture only. That is the cause of so much neglect of the physical education in our country.

We will describe a plan for ventilation we have in our mind. It may fail, yet we think it would give us better ventilation than any we have seen.

We have suffered much from impure air, on account of imperfect ventilation, therefore have tried to think of some simple method that would be available, no matter in what direction the wind might be.

We think if there were ventilators on the four sides of the walls that form the foundation, say one a side, that were made of iron, without blinds, then have the same on the first floor arranged as registers are for furnaces, subject to be opened or closed, as the necessity of the case demands, then have the same number on the sides, both next the floor and in the upper part of the room, the lower having blinds, the upper not even glass, for when you place glass over, it ceases to be a ventilator—it is a window then, and would be liable to be closed. Then have the same number in one, two, or three stories, as the case may be, and through the roof too, as heated air rises. We think a house constructed on this plan, if we have made ourselves understood, could hardly fail of giving pure air at all times to its inmates. We have an artist taking a drawing of our plan, and when completed we will send it to the *Teacher*. We imagine we hear some person say, "The ventilators so constructed would injure the looks of the building." Trust that to an American architect. We can see how beautiful and how useful they would be in preserving the health of pupils and teachers.

Will not some American gentleman travel over Great Britain, Sweden, Germany, Prussia, and other countries on the Continent, to find the best methods and plans for gymnastics and calisthenics, and a thorough method of ventilation, that we may enjoy as good health as our trans-Atlantic teachers and students do? If not, we are acquainted with a lady who has fully resolved, when her funds are sufficient, to travel one year in Europe. She will go with the earnest desire to find what will assist her in those particular branches of health, not by visiting a few popular schools, but the many. then compare them with ours, and make known at once the best methods.

Teachers, we have endeavored to show you briefly that we consider the pupils of this country in a suffering condition, as far as health is concerned. We admit cheerfully that they are intellectually strong, but physically weak. Have we not a great work to do to remedy this evil? Then let us be earnest in the matter, and show our patrons and educational committees that the pupils committed to our care shall have pure air and exercise while we have the charge of them, and soon we will see them ready and willing to adopt and carry out any plan we may suggest. "Who so dull a scholar that he has not learned the straight road to a mother's heart, in love to her child."

We appeal to this association to adopt some method for this important work, "Physical Education," for all the schools in the land.

This association can strike a blow at ill-ventilated school-houses, and the almost entire absence of gymnasiums, that will reverberate throughout the educational world, if they will it. It is for this enlightened body to say whether the million of children in our schools shall have health, exercise, and pure air, or not. We trust that those whose influence will aid most effectually in the accomplishment of this much needed reform, will not be idle, and that the time is not distant when proper ventilation and invigorating physical training shall be regarded as indispensable.

We will patiently wait for their affirmation and adoption. Shall we wait in vain? We think we hear the hearty response of every member present, in an emphatic, No!—*N. Y. Teacher.*

SIR BENJAMIN BRODIE ON PHRENOLOGY

MIND AND MATTER, OR PHYSIOLOGICAL INQUIRIES: In a series of Essays, intended to illustrate the Mutual Relations of the Physical Organization and the Mental Faculties. By Sir Benjamin Brodie, Bart., D.C.L., etc. With additional notes by an American Editor. New York: G. P. Putnam & Co., 1857.

SIR BENJAMIN BRODIE is one of the most accomplished of English physicians and surgeons. He is the author of several valuable medical and surgical works, which rank deservedly high among his professional brethren, and give him a lasting claim upon the regard of posterity. His opinions, therefore, upon any subject, are matters of interest, and especially those of a phreno-physiological character. We consequently opened his work, the title-page of which is given in full above, with no small share of curiosity, read it with interest and pleasure, and with some degree of disappointment, and, on reflection, determined to give the exceptional portions of the work a careful and thorough review. He maintains, in common with all enlightened physiologists, that *the brain is the organ of the mind*, that *the mind is composed of a plurality of faculties*, and that *the brain is a congeries or assemblage of organs*. In asserting and maintaining these eminently phrenological doctrines—doctrines which originated with Gall and Spurzheim, and which have received their completest verification from professed phrenologists—he proceeds step by step with the rigid induction of positive science, and is consequently open to the charge of gross materialism with which theorists and transcendental theologians are accustomed to meet the onward advances of human knowledge. But as his work contains almost one entire chapter devoted to demolishing Phrenology, it has been handled with exceeding care by a certain class of reviewers, they fearing, I suppose, that if they succeeded in demolishing a book which aimed to demolish Phrenology, they would incontinently establish that much hated and much abused science.

In Dialogue Sixth (p. 236 *et seq.*), after stating in brief the principal phrenological doctrines, he presents "two simple anatomical facts which the founders of this science—Phrenology—have overlooked, or with which they were probably unacquainted, and which of themselves afford a sufficient contradiction of it.

"1st. They refer the mere animal propensities chiefly to the posterior lobes, and the intellectual faculties to the anterior lobes, of the cerebrum. But the fact is, that the posterior lobes exist only in the human brain, and in that of some of the tribes of monkeys, and are absolutely wanting in quadrupeds.

"2d. Birds have various propensities and faculties in common with us, as in the writings of phrenologists many of their illustrations are derived from this class of vertebral animals. But the structure of the bird's brain is essentially different not only from that of the human brain, but from that of the brain of the mammalia generally. In the bird's brain, what appears to the superficial observer to correspond to these hemispheres is found, on a more minute examination, to be APPARENTLY the *corpora striata* developed to an enormous size; that which really corresponds to the cerebral hemispheres being merely a thin layer expanded over their upper surface, and presenting no appearance of convolutions. It is plain, then, that there can be no phrenological organs in the bird's brain corresponding to those which are said to exist in the human brain, or in that of other mammalia. Yet birds are as pugnacious and destructive, as much attached to the localities in which they reside, and as careful of their offspring as any individual among us: and I suppose that no one will deny that, if there be special organs of tune or of imitation in man, such organs ought not to be wanting in the bullfinch and parrot."

In the March number of the PHRENOLOGICAL JOURNAL for the year 1854 is an article entitled "Dr. Prichard and Phrenology," and in the November and December numbers of the same Journal for the same year are two articles entitled, "Dr. Carpenter and Phrenology," in which the first of Sir Benjamin Brodie's objections as stated above is completely answered. As there may be, however, some of the present readers of this Journal who did not read the articles referred to, and who have not the back numbers containing the same, I will briefly repeat the facts and arguments therein stated together, with such others as may suggest themselves.

In every species of the lower orders of animals, the hemispheres of the brain *do not* extend backward sufficiently far to overlap the cerebellum, as they do in man, but have a position decidedly anterior to that organ.

The cause of this arrangement is the horizontal position of the entire encephalon, the cerebrum being placed above and much in front of the cerebellum. The relative position of the anterior middle and posterior lobes of the brain is, therefore, modified in brutes to conform to their entire physical and instinctive economy. Hence the necessity of studying the *functions* of the different portions of the brains of brutes, rather than their *structure*. On comparing the human and the brute brain, we find the differences to be most apparent *in the superior and anterior parts of the hemispheres*, of the former where new convolutions seem to have been added. This fact was originally observed by Gall and Spurzheim, and has since been confirmed by Todd and Bowman, than whom no higher authority can be found in anatomy or physiology.

Says Geo. Combe, in his "System of Phrenology," "The convolutions which form the organs of Veneration, Hope, and Conscientiousness, in the human brain, run transversely; and in the brains of the lower animals, so far as I have observed, no corresponding convolutions appear." Dr. Spurzheim states that the human brain is more amply developed in the region of Veneration and Benev-

olence, of Ideality, and of the reflectives and perceptives.

(For a completer exposition of these views we would refer our readers to the numbers of this Journal above referred to, viz, March, November, and December, 1854.)

In view of these facts we can not but consider that we have completely set aside Sir Benjamin's first objection to Phrenology. We come now to consider the second, stated in full above.

The reader will notice that he uses the word *apparently* in presenting his second objection—"what appears to the superficial observer to correspond to these hemispheres is found, on a more minute examination, to be APPARENTLY the *corpora striata*, developed to an enormous size." He demands of phrenologists absolute demonstration; of anti-phrenologists, the equivocal argument of an *appearance*, a *seeming*, a positive, absolute *doubt*. But let us place Sir Benjamin and his *appearances* face to face with Samuel Solly and his facts, and see which of the two will bear scrutiny.

Says Samuel Solly, in his work on "The Human Brain"—the result of over twenty years of uninterrupted study and investigation—"The brain and spinal cord in birds are developed after one uniform type, notwithstanding the amazing diversity of external form, habits, and instincts of the different species of these creatures. The evident advancement in intellectual powers which this interesting tribe of the animal kingdom exhibits to us, is found to correspond with the greater development of the hemispheres of the brain. The proportion of these to the size of the body, to the other cerebral ganglia, and, lastly, to the spinal cord, is far superior to any thing we have met in the preceding classes—on viewing the cerebral mass of birds from above we observe only two divisions, the hemispheres or cerebrum, and the cerebellum; in some instances the cerebrum is so large as even partly to overlap the cerebellum." (Op. cit., p. 95.)

(To the article in the AMERICAN PHRENOLOGICAL JOURNAL for November, 1855, entitled "The Mentality of Birds," we would refer the reader for much interesting and valuable information respecting the phreno-physiology of birds. The anatomy and physiology of the brain of the bird is fully illustrated therein by the context, and as much of that article bears directly upon the subject at issue, we forbear entering upon any further details, and refer the reader to the article in question.)

Folly always speaks of "what appears to the superficial observer to be the cerebral hemispheres" of birds, as the cerebrum. Now either Sir Benjamin is wrong in his *suppositions*, or Solly is a "*superficial observer*," and the results of over twenty years of labor are fallacies and errors. Until we see a fuller exposition of Brodie's views accompanied by absolute, positive demonstration, we shall maintain with Solly that the cerebrum of birds *is* a cerebrum and not enormously developed *corpora striata*.

We can not but regard his second objection as completely answered. Sir Benjamin adduces other arguments against Phrenology, but they are such as have been met and answered a thousand times. They are as old as Phrenology itself, and have formed the stock in trade of anti-phrenologists from Dr. Gordon, of Edinburgh, down to Sir Benjamin Brodie. To one only will we call attention at present. Says he, on pages 246, 247 of the work under review:

"If ever there was a race of thoroughly remorseless murderers in the world, such were the Thugs of India. Generation after generation they were born and *bred* to murder. (The italics are ours.) They looked to murder not only as a source of *profit* but of *honor*. Dr. Spry sent the skulls of seven of these demons, who had been hanged at Saugor, to some phrenological friends in Scotland. To their surprise Destructiveness was *not* a predominant organ in any one of them. But the anomaly was soon explained. The Thugs, it was said, had no abstract love of murder, but murdered for the sake of robbery."

The Thug is educated in the belief that murder is no crime, but, on the other hand, a religious duty. He is taught to consider it right, it opens to him a pathway to wealth, to honor, and to social distinction. His religious convictions tell him it is a right and a duty; his avarice sees in it a means of gratification, while his ambition points to it as a stepping-stone to power and place. What wonder, then, that a Thug *with small Destructiveness* commits the crime of murder! Christians with the same incentives have been a thousand times guilty of the same enormity. Even the great reformer Calvin "was consenting to the death" of, in his opinion, a religious heretic, from even a smaller array of palliating motives. One was equally guilty with the other, and Phrenology furnishes the clew to the mystery as completely in one case as in the other.

We will refer to "Mind and Matter" in another number.

INTELLECT AND IDIOCY.

THE public mind has been sadly at fault in relation to one feature of the phrenological doctrine, viz., that which relates to the size of the brain. We have always maintained that size is the measure of power, other things being equal, not only in relation to the brain as a whole, but also to the different portions of it. When it is remembered that the anterior lobe of the brain is devoted to intellect, and other portions to the different emotions, it will be understood that a person may have a large brain, as a whole, without having a large intellectual development—the house may be large while the front room is small—and on the other hand, that a person may have a moderately sized brain, as a whole, with a large frontal or intellectual lobe, and thus wear a small hat while he has a strong intellect.

When the brain, however, is below a certain size, idiocy is always the result. In a full-sized head, the horizontal circumference, taken a little above the eyebrows, is twenty-two inches, while in the lowest class of idiots, the same mode of measurement indicates only from eleven to thirteen inches. In such idiots, the distance from the root of the nose, backward over the top of the head to the occipital spine, or bony point on the skull, just above the nape of the neck, is only eight or nine inches, while in a full-sized head the distance is fourteen inches. It is for objectors to reconcile these facts with their disbelief of Phrenology. They can not find a man with a small-sized head who manifests great general mental power, nor one with a diminutive forehead who exhibits great intellect. The forehead may be very long, but neither broad nor very high, and the frontal or intellectual lobe of brain be comparatively large, and the intellect penetrating, quick, and strong; but we defy the world to produce a person, or a well-authenticated instance in history, of a strong mind with a small anterior lobe of brain.

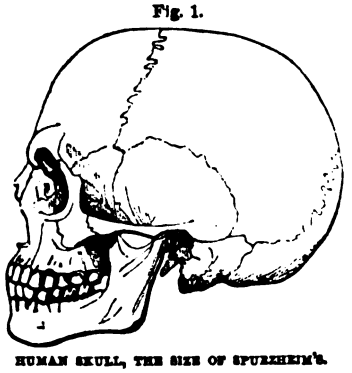
The brain is sometimes enlarged by disease, and the person is thereby rendered idiotic. The *Edinburgh Review*, which more than a quarter of a century ago took ground against Phrenology, and was utterly overthrown in the argument, and by physical demonstration, by Dr. Spurzheim, has indorsed the doctrine for which we now contend, as follows: "The brain is observed progressively to be improved in its structure, and with reference to the spinal marrow and nerves, augmented in volume, more and more, until we reach the human brain, each addition being marked by some addition to, or amplification of, the powers of the animal—until, in man, we behold it possessing some parts of which animals are destitute, and wanting none which they possess."

We are aware that temperament or quality modifies the effect of absolute size. Some have a coarse, loose, weak organization, and are weak in muscle and dull in mind; while others are fine, active, tough, and strong, like silk or whalebone, in organization, and they are clear and strong in mind, and forcible and enduring in body, though neither the brain nor the muscles are very large. Quality, therefore, in conjunction with size, is always estimated, if possible, by phrenologists. Idiots, if they are such in consequence of natural organization instead of from disease, are generally of a very weak and coarse organization, as well as small in brain.

We have at considerable pains procured

several illustrations of the subject before us. Fig. 1 represents a well-balanced intellectual

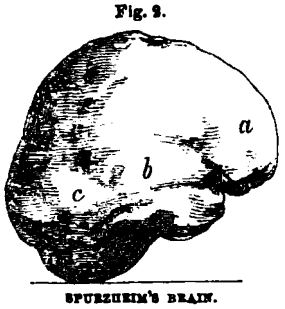
Fig. 1.



HUMAN SKULL, THE SIZE OF SPURZHEIM'S.

skull, measuring without the scalp 22¼ inches, which is the size of that of Dr.

Fig. 2.

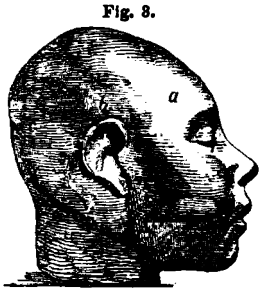


SPURZHEIM'S BRAIN.

Spurzheim, now preserved in Boston, while his head measured about twenty-three inches. The front part of this skull is seen to be largely developed, as are also the other portions. This illustration is obtained by daguerreotype, as were all the following, the objects being placed at the same disrance from the instrument, thus giving the relative size of each.

Fig. 2 is from a cast of the brain of Spurzheim, taken on the same scale as that of the skull, which skull measures precisely the same as his. His brain is here exhib-

Fig. 3.



IDIOTIC NEGRO GIRL'S SKULL.

ited on the same angle, or in the same position that it occupied in the head. The anterior or intellectual lobe is represented by *a*, the middle lobe, or region of propensity, by *b*; the posterior or social region by *c*. This is an elevated brain, and the forehead,

Fig. 4.

IDIOTIC GIRL'S BRAIN.

a, is expanded and noble, indicating great intellectual power. He was also a man of deep feeling, high moral sentiment, and strong affection; and all parts of the brain were largely developed, and of course the brain as a whole was large. Fig. 3 is from the bust of an idiotic negro girl. The forehead, or anterior portion, is not only very small, but the head, as a whole, measures only 15½ inches in circumference. Her skull probably did not measure over 14½ inches. We have also the cast of her brain,

Fig. 5.

SIDE VIEW OF MARY DUFFY'S SKULL.

Fig. 6.

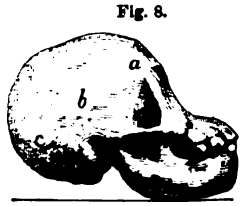
FRONT VIEW OF MARY DUFFY'S SKULL.

which was placed in the same relation to the instrument; and Fig. 4 is an exact representation of it. If we compare the front portion, *a*, with the same part in Dr. Spurzheim's brain, we see a vast difference in size and form. The middle and posterior portions

Fig. 7.

MARY DUFFY'S BRAIN.

Fig. 8.



ORANG-OUTANG'S SKULL.

of this brain are fairly developed, the deficiency being mainly in *a*, or the intellectual region.

We now introduce Fig. 5, which is one of the most interesting and important phrenological specimens we have ever found in the records of the human race. It consists of two representations of the skull, and of a cast of the brain, of a girl named Mary Duffy, who died recently in the Lunatic Asylum at Flatbush, L. I. From her resemblance to a monkey she was known as "Monkey Mary." Her skull measures but thirteen inches in circumference around the largest place, and, as will be seen, it is not only extremely small, as a whole, compared with Fig. 1, but there is scarcely any forehead at all. Fig. 6 is a front view of the skull, occupying as near as may be the same position as it did in life, and the same as seen in Fig. 5. It rises scarcely at all above the eyes. Fig. 7. represents a cast of the brain of this unfortunate girl, and the region, *a*, or intellectual compartment of the brain, as compared with that of Spurzheim, Fig. 2, or even with the idiotic colored girl, Fig. 4, will be seen to be extremely diminutive. This girl was fourteen years of age, and of full size except the head; and, to use the language of her physician, "she never knew as much as a dog."

Fig. 4 was not totally wanting in mind, but she was only able to learn to do the simplest services and to talk without reflection or intelligence.

Fig. 8 is from the skull of an orang-outang which we have in our possession, the forehead of which is larger than that of Monkey Mary, and he had much more intelligence than she. He could be taught a variety of interesting feats, and trained to obey the will of his master in many respects; while she could scarcely be taught to shut a door, and never uttered a sentence of speech.

We are indebted for the cast of the brain and for the use of this skull of Monkey Mary to the kindness of Dr. Thomas Turner, who is at the head of the hospital at Flatbush, and who has the skull in his possession. He loaned it to us from which to take this engraving, and also to obtain a cast of it in plaster, which, with a cast of the brain, may be seen in our collection.

The following account of this strange object of humanity appeared in the New York *Courier and Inquirer*, in January last, a perusal of which will doubtless be interesting to our readers:

"An interesting specimen of humanity—interesting at least to those who are curious in observing human nature in all its forms, from its lowest to its highest grade of development—died recently at the Lunatic Asylum at Flatbush, L. I. She was born in Brooklyn, of foreign parents, and had been an inmate of the Asylum for seven years, and at the time of her death had attained the age of fourteen. Visitors of the institution found her an object of great interest, and she always manifested pleasure at the curiosity with which she was regarded. Her very small head, prominent face, which she had a habit of thrusting forward, and her quick, restless motions, gave her some resemblance to the ape tribe, and from the similitude she was commonly known as 'Monkey Mary.'

"We are indebted to Dr. Thomas Turner, the accomplished chief of the hospital, for the following particulars developed at the *post-mortem* examination, which showed that death was occasioned by phthisis.

"Her body was tolerably well developed for her age, but her brain, the seat of her mind, was extremely small, *weighing only eight ounces*, while the average weight of the brain of the female adult is fifty-two

ounces. The dimensions of the head, compared with the average size, were:

		Gen. aver.
Circumference	18½ inch.	21 inch.
Longest diameter	4½ inch.	7½ inch.
From opening of ear over tophead.	8 inch.	15½ inch.

"Whether a specific volume of brain is necessary for the development of the mental faculties, and that when it is under a certain size idiocy is the invariable result, is a question that has engaged the attention of physiologists, for the reason that, if true, it affords the strongest proof that the brain is the organ of the intellectual functions. Gall denies intelligence to crania which are only from fourteen to seventeen inches in circumference, and Andral says eighteen inches may be regarded as the circumference necessary for intelligence. The total want of intellect in the subject of this notice, where there was apparently no diseased or abnormal condition of the brain apart from deficiency in size, confirms the correctness of the observations of these authorities. She had not acquired a word of language excepting 'yes' and 'no,' not because of any defect in the organs of speech or hearing, for these were developed, but from inability to appreciate the significance of speech. Indeed, her capacity for instruction did not seem to be superior to that of the more sagacious of the canine species. She had been taught to open or shut a door and to pick up a stick when told, but at that point her ability to understand speech or pantomime ceased. When pleased, displeased, or in pain, her countenance was quite expressive of emotion. In appearance and degree of intelligence she very much resembled the children exhibited some years ago as 'Aztecs.'"

PORTRAIT OF ROBERT AULD.

While on the subject of idiots we may as well give the portrait of Robert Auld, who was born near Manchester, England, in 1814, of parents who were *cousins*, and who had another child that was likewise idiotic. His head is extremely small, particularly in the upper part of the forehead. The engraving which we give was copied from a cast of his head now in our collection, but the drawing not being taken like the others in this series, by daguerreotype at the same distance from the instrument, it is too large in proportion to be compared with the others. The engraving is nearly a quarter of an inch longer from the root of the nose back to Philoprogenitiveness than it would have been if taken on the same scale as the others. But it shows the form perfectly. We make some extracts respecting him from the Edinburgh *Phrenological Journal* for 1836.

"He is the third of five children, and is in perfect health. His stature is five feet six inches, and he weighs about nine stone (126 pounds). His father states, that for a considerable time after birth he was remarkably small and helpless, and that he was three years old before he could be taught to walk. Up to this period he displayed no intellectual faculties, his actions being regulated merely by animal instinct. Afterward he learned to recognize individuals, and to say 'mother,' a term he applied also to his father and every member of the family. His chief amusement was to dig holes in the garden with his hands or bits of wood. When seven years old he became very passionate and learned to swear. The next child to him was also an idiot; her head was larger, and she displayed more general power, and had the command of a greater number of words. He is incapable of dressing himself. He never appears to be satisfied, or to have taken sufficient food.

The general volume of his head was very small, and the feebleness of his mind is commensurate with the smallness of his head. So little force of character, indeed, does he possess, that he willingly submits to be governed by a little girl, and to endure the torture of boys to whom he is vastly superior in physical power. Now what explanation, besides the phrenological one, can be given of his imbecility? If the mind (in this state of being) can act independently of material organization, why does he not display the powers of human nature equally with those around him? Or if education does every thing, where is the patron of education who will undertake to bring his mind to the perfection of that of a child a quarter of his age?"

We give another interesting specimen of idiocy, William Catlin, from the Edinburgh *Phrenological Journal* for the year 1838, and as it has never been republished in this country, his portrait, with some account of his character, will not fail to be interesting to our readers.

WILLIAM CATLIN.

"William Catlin was born December 25th, 1827, in the town of King's Lynn, Norfolk Co., England." His father was an attaché of the Lynn theater as a comic singer, and his mother, Hannah Catlin, was a sober, industrious woman. "The child was born small and weak, but not to attract particular notice. He grew, and was not suspected of being an idiot until between two and three years old. The mother says the head was unusually small, and that it did not seem to grow. The likeness is uncommonly good, and has been recognized by all who had seen him. The greatest circumference of his head is 14¼ inches. He is below the average size of boys of his age, 11 years, being only 3 feet 7½ inches. He stoops, and is round-shouldered. — He does not seem to take any pleasure in walking — and he will stand in the same place for half an hour together, with his arms hanging listlessly by his side, and if interested in any thing that is moving by him, as a cat, dog, or child, it is but for a moment. The slight expression of attention to an object is so transient and so feeble as not to extend beyond his face, which immediately relapses into his usual vacant physiognomy. Like a monkey, he bites almost every thing that is given him.

PORTRAIT OF WILLIAM CATLIN.

He knows but few objects, and his language is but limited. When teased by boys in the street, he does not seem to have sense enough to go up the court in which his mother resides, to avoid it. His mother has attempted to teach him the names of things, and has succeeded so far as to enable him occasionally to fetch a ball of cotton, or some such object, from a chair or table on which it had been placed; but he does not often do it. With a praiseworthy feeling the mother tries every means she knows to teach and encourage him to recognize and fetch things from a chair, but he so continually fails that she is becoming disheartened.

His articulation is scarcely intelligible. All attempts to teach him to dress and undress himself have failed. I gave him some money; his mother said, "Put it in your pocket, William;" but he had no notion of a pocket, and soon let it drop from his hands. The attempt to teach him the means of personal cleanliness have but ill succeeded, in consequence of which he is occasionally unapproachable.

It is evident that the growth of the brain has been arrested. The whole brain has been pretty equally affected, for there is no great disproportion in the size of its regions.

He is a living fact supporting the truth of the great phrenological principle, that the brain of a human head measuring but 14 inches in horizontal circumference, is inadequate to perform its function of manufacturing mind sufficient for the business of society, or even for the preservation of the individual."

MAN A FIGHTING ANIMAL.

WE propose to raise a new question for philosophers to discuss. Is man a fighting animal? That he does fight, no one will be likely to dispute. But is fighting his natural vocation, and in accordance with his character and destiny?

Let us look at him theoretically. *He is created in the image of his God.* We do not see any thing in his structure or organization indicative of harm to any other person or creature. The carnivorous animal, which we all know is predaceous naturally, has teeth, claws, and talons, to tear, rend, and devour. The herbivorous animal has horns and hoofs to defend itself when attacked, and nimble muscles to flee away with when pursued.

Man has neither. He has neither offensive nor defensive weapons. *A priori*, we should infer that he was intended to be forever at peace with all created things. And so long as he kept his first estate he was probably not pugnacious.

But man fell, *and fell to fighting.* He has been fighting ever since. Practically he has become a fighting animal. He opposes every thing in the universe. He wars on all the animal kingdom. He battles all other races of men. He quarrels with the various tribes and factions of his own race. He contends with all sects and creeds. He at is variance with the different individuals of his own party. He is in dispute with the members of his own household. He is in antagonism with himself. Verily he *is* a fighting animal.

But is this natural, necessary, or proper? We rather suspect not. We are strongly inclined to the opinion that, when he took to fighting, he made an awful blunder. We do not believe he was intended to make war even on the beasts that are to perish. If he had been content to have tilled the land and let them alone, they would have retired as civilization and human population advanced, without the trouble of hunting, butchering, and *murdering* them. We are strongly suspicious that the "sports of the chase" have done much to develop in man that savage spirit, that bloodthirstiness of mind and temper, which has made him, above all the creatures of earth, a fighting character, and which has saddled the world—the Christian nations, too—with a war-debt which all the productive industry of the world can scarcely pay the interest of.

Practically, then, man is the most ravenous animal that exists, although naturally the most harmless and inoffensive. How shall we redeem him from the error of his ways? The good minister points to Calvary as the great lesson of reformation and salvation. We can aid the sacred teacher by calling his attention to the study of himself. If he will carefully look at the structure of his hands, he will perceive that they are much better adapted to cultivating the earth than destroying other creatures; much better calculated to embrace a friend than attack a foe. If he will look down upon his feet, he will discover nothing resembling the corresponding portions of the lion or the vulture. If he looks abroad, he sees all nature in harmonious relations to himself; and if he looks within, he may both see and feel aspirations, not to ravage and destroy all below him, but to attain to all above him; not to conquer and subdue all around him, but to improve and perfect all within him.—*Life Illustrated.*

[Extract from the Correspondence of C. F. Taylor, M.D.]

THE KINDERGARTEN.

BE not dismayed by this long, tough, German word, for it embodies a beautiful idea. The Children's Garden! "What, a *garden* for children! that must be delightful!" you exclaim, as did I when I first heard of it. And it has several times proved so to me, but not half so much so as to the happy little children for whom it was contrived.

Through the kindness of Dr. R., I was introduced to Madame Ronge, who, with her husband, is devoting herself to the well-being of the rising generation. They have succeeded in establishing in London several kindergartens, a plan of commencing the education of children advocated by Froebel. By invitation of this lady I visited the principal kindergarten here, where I saw with interest the operation of this system of infant training, and had an exposition of the principles on which it is based. The idea accorded perfectly with my own previous, though undigested notions, of these matters, and I confess that I feel an impatience for the time to arrive when we shall witness the general adoption of some such approach to a rational system of managing children during the first years of life. Even now the "kindergarten" conjures up in my mind the most pleasing of images. I see the troops of little children, from seven years old down to the little "shaver" just out of his pinafore, all rollicking and glad, with chubby cheeks and lusty limbs, playing in THEIR garden, the *children's* garden. No cross nurses pulling them about; no rheumatic grandmas "hushing" "kushing" 'em; no worried mammas calling them naughty children and threatening to *send* them to school if they do not behave and make less noise; no one to bid them "keep off the grass," "don't pluck the flowers," "keep out of the dirt," or to be "a fine little man," or a "nice little lady," or any thing else than the joyous little children they are!

The common custom of sending children to school so very young is, to my mind, exceedingly reprehensible; and to expect or desire them to be any thing but the busy, little undeveloped creatures they are, is the height of absurdity. I regard a smart, precocious child as both a public and a private calamity. The state, as well as the parent, has an interest in the proper and harmonious development of each member of the body politic, and nowhere more so than in a free government like ours, where each individual is sovereign.

When we reflect that one half of the children born never reach the age of seven years, and that of the other half a large proportion never reach the period of real usefulness, we should stop and consider why it is that such a sacrifice is made, and what are the remedies for the evil. It is not enough that we physicians of the hygienic school should endeavor to teach by precept and example the laws of life and health to *adult* humanity; it is then mostly too late; the result of our labors at best will be but a sorry patchwork; and though many valuable lives may be prolonged, we can never hope to see *real* health till the child is properly trained from its earliest infancy. At present, there is *no* real joyous childhood. Parents strive to make little men and women of their offspring, but they spoil the basis of true manhood and nobleness, physical health. The mind is not strengthened by a gradual and healthful development, but is stretched, crammed, and cracked, and the result is witnessed in so many broken-down minds and dilapidated bodies, in place of that vigor and stamina which is the birthright of all. And the most prolific cause of all this is the wrong system of educating children. But I have run away from the kindergarten, and will now come back and see what is valuable to be learned from it. The "kindergarten" is intended for children from two to seven years old, and consists of at least two spacious rooms, one devoted to games, and the other connected with a yard and garden devoted to the exercises. Froebel's system, as explained by Madame Ronge, is simply to furnish—*nothing to learn*, but *something to do.* The child's activity, that constantly inquires, "What shall I do next?" is ingeniously responded to in a variety of ways, in such a manner that, while it finds scope in incessant activity, it also calls into action, but never forces or strains its budding mind. There is no effort made to produce *smart* children (all such tendencies are checked), but to make *strong* ones. The child's instincts are closely followed. Every one, especially every mother, knows how the little boys and girls love to steal away to the roadside, to play in the mud, even at the certain risk of a scolding or whipping when found. There you will see them making mud cakes and all sorts of infant fancy-work, and nothing can exceed the delight with which they regard what they have made with their own little hands. When I first entered the kindergarten, there were twenty or twenty-five children around a table, all chattering with each other, pleasantly and happily, and

with faces eagerly bent toward one end of the table, where a young woman (for no old women are allowed in the kindergarten) was giving out to each little balls of *pipe clay*. Each had a little flattened stick to mold it with, and they went gleefully to work, molding it into little forms, just as their childish fancy might suggest. One made a ball, then made a stem, and called it an apple, or flattened it, and called it a cake; or one made a saucer, or one a bird's nest, and filled it with eggs, and made a little bird and sat it over them; another, a cradle with a little baby in it; another, a pig, or a lamb, or a dog, etc. They were assisted to carry out their own ideas and suggestions. All this time they kept up a pleasant hum of satisfaction. I was astonished to see what beautiful forms and figures they made. They are delighted with what they do, and always preserve the results, and often keep them for months very carefully laid away, and never destroy them. Give a child something to *do*, or to *make*, and he feels no desire to destroy and be called a naughty boy for it; but if his desire for activity is not responded to, if he has nothing to create, he destroys something, perhaps a new doll or finished plaything; and yet he takes more delight in rearranging the fragments than he did in the original article. The one gives scope for his fancy and intelligence, the other scarce affords a moment's amusement. An employed child has no time to be naughty, an unemployed one will and *ought to be in some kind of mischief*.

Well, after the clay molding, which was only the best of play to them, they had been sitting a little while and needed some exercise, so there were various exercises adapted to develop their bodies. Every thing is connected with an idea; for instance, there was the pigeon-house—three fourths of the children were in a close huddle, and the larger ones formed a circle around them. Then they sung, while the accompaniment was played upon the piano:

"We open the pigeon-house again,
And set all the happy flutterers free,
They fly in the fields, and grass, and grain,
Delighted with joyous liberty,
And when they return from their merry flight,
We shut up the house and bid them all good-night."

At "we open," etc., the little pigeons run out all round the room, play-ground, and garden, swinging their hands like the wings of a bird, and at "when they return," etc., they run back again. Another—

"Would you know how does the farmer sow his barley and his wheat,
'Tis so; so does the peasant sow his barley and his wheat."

They all stand in a line or circle, and while they sing, they imitate the movements of the sower. The same is done of mowing, reaping, threshing, sifting the barley, and finally they rest after the labor is done.

All these maneuvers call into exercise all the parts and muscles that the teacher desires, and are always very pleasant and amusing to the children. There is a great variety of these simple gymnastic exercises, and they are employed sufficiently often to prevent the child from feeling the least weariness, for, in the kindergarten, the motto is, "A sound mind in a sound body," and the physical development is attended to quite as much as the mental, or rather, the effort is to develop the mind and body equally and simultaneously. A favorite employment in the kindergarten is building with little wooden bricks, a box of which is given to each child; with these they build bridges, arches, castles, houses, pillars, crosses, stairs, and an infinite variety of beautiful forms, all of which teaches them order, an appreciation of symmetrical and geometrical figures, and a love of the beautiful in architecture.

Paper is given them to cut with blunt scissors, and they make very tasty designs and patterns with different bright colors, such as tray and candle mats, etc.; all of these they keep very choicely. At the appropriate time a little box of smooth sticks is given them. One stick may be called a poker, or a broom-handle, or a cane, or any thing else; with two he can make an A, or a V, or an L, or a T, and he is assisted to distinguish between them, which he does very readily; and so, with a few sticks, all the letters of the alphabet are made, and the child has learned his letters without even trying to do so. With several sticks he can make a chair or table, or a house in perspective, or any thing composed of straight lines; and with soft-soaked peas an endless variety forms, such as little chairs, baskets, tables, houses, etc.; can be made, and all, to the active brain and fingers, the sources of unbounded delight and satisfaction.

The kindergarten reverses the order of parental discipline, for instead of the *threat* of "be a good boy, or I will send you to school," it is "be a good boy, or you can't go to the kindergarten," for all their plays and exercises, while they call out all the present capacity of the child in the best manner to strengthen his mind and body, are at the same time very attractive to him, and it is an especial hardship to be obliged to stay away for even a day. But you must not suppose that they are kept at the kindergarten all day—only a few hours at a time, and then they are sent home, where they busy themselves all day in quiet corners with bricks, sticks, paper, clay, etc., practicing their newly found faculties, all to the great delight and satisfaction of their nurses and mammas! Reading and writing follow naturally, and without being taught, for the child is directed in such a way that it finds out all for itself; and when it is ready for books, the most delicate and responsible part of life is past, and a substantial mental and physical basis exists on which to store the facts of science, and there is a reasonable hope that the future man or woman will possess that strength of character by which all of God's created intelligences ought to be distinguished.

A Sensible Father.—The *Sunday Atlas* says that a gentleman of great wealth in New York, but who has never cared to mingle much in fashionable society, recently settled $15,000 a year on a daughter who had married to his satisfaction. In speaking on the subject to a friend the other day he remarked he was willing to do the same by his other daughters, on one condition, that they married respectable, upright, and industrious young men. He did not care how poor they were, if they were only of this description, and their characters would bear investigation.

POCKET PRINTING MACHINE.

A friend writes us some account of what purports to be a valuable invention for the purpose of printing one's composition instead of recording it with the pen, which he desires us to publish in the Journal. He assures us, in a private letter, that he can record his thoughts with it much more rapidly than an expert penman.

We hope the expectations of the writer will be realized, and we therefore give the machine a good word, as we are disposed to render aid to all efforts for the facilitating of human labor, especially such as contemplate mental improvement and the spread of thought. But we give his communication, and leave it to time and the inventor to develop the idea.

A VALUABLE INVENTION.

Messrs. Editors: There is soon to come before the public a printing-machine, or, as it may be more properly called, the "Editors', Correspondents', and Business Man's Momentary Recorder," which has been recently invented by Mr. Benjamin Livermore, of Hartland, Vermont. This curious little piece of Yankee mechanism is made entirely of steel, and sufficiently small to be carried and operated in the pocket with ease.

The writing, or type, somewhat resembles the old English type; the paper is carried inside the case, which is confined upon two small rollers at each end of the case, which moves along as fast as the lines are printed; the inking apparatus is also carried within the case, and so arranged, by means of a piece of cloth or paper being saturated with the ink, that the type is inked and the entire operation performed without any other movement except bearing down upon six keys, which are attached to one end of the case.

I was informed by the inventor, a short time since, that by means of this machine he can print with as great rapidity as the most expert accountants can write; and with as much adroitness while walking, riding, running, or talking.

We flatter ourselves that this machine will be of great utility to editors, correspondents, and practical business men, also clergymen and lawyers, and, in fact, all who have writing of any amount to do, as it can be used while riding in the cars, or elsewhere, where the pen and ink can not be used; thereby a great deal of spare time, which is invariably lost, can be improved, and the many beautiful ideas and impressions which are conveyed to the mind under certain circumstances, can be noted down on the impulse of the moment, which would be otherwise lost for ever. It can be used; also, with as great facility in the bed at night, and if the operator is so disposed, can write all night without the aid of a lamp, pen, or ink; and as fast as the lines are printed, the paper passes from off one roller, passing by the type, and is then deposited upon another roller at the fore end of the box, where it can be unrolled and read at pleasure. It is constructed upon such a plan that it can be made almost any size, from two inches to six feet in length.

The one which Mr. Livermore has now completed and in use, is but 5 inches long, 3 wide, and 1½ in thickness, and can carry 20 feet of common printing paper, 3 inches wide, upon its

two rollers. I shall send you a specimen of the printing soon.

I consider this an invention which will eventually be of great utility to all men who have any thing to do with writing, and deserving the public patronage.

Respectfully yours, A. J. B.

WOODSTOCK, VERMONT.

IRON MORE USEFUL THAN GOLD.

A BEAUTIFUL ILLUSTRATION.

"I HAVE now in my hand," said Edward Everett, "a gold watch, which combines embellishments and utility in happy proportions, and is often considered a very valuable appendage to the person of a gentleman. Its hands, face, chain, and case are of chased and burnished gold. Its gold seals sparkle with the ruby, topaz, sapphire, emerald. I open it, and find that the works, without which this elegantly furnished case would be a mere shell—those hands motionless, and those figures without meaning—are made of brass. Investigating further, and asking what is the spring, by which all these are put in motion, made of, I am told it is made of steel! I ask, what is steel? The reply is that it is iron which has undergone a certain process. So, then, I find the main-spring, without which the watch would always be motionless, and its hands, figures, and embellishments but toys, is not of gold (that is not sufficiently good), nor of brass (that would not do), but of iron. Iron, therefore, is the only precious metal, and this watch an emblem of society! Its hands and figures, which tell the hour, resemble the master spirits of the age, to whose movements every eye is directed. Its useless but sparkling seals, sapphires, rubies, topazes, and embellishments are the aristocracy. Its works of brass are the middle class, by the increasing intelligence and power of which the master spirits of the age are moved; and its iron main-spring shut up in a box, always at work, but never thought of, except when it is disorderly, broken, or wants winding up, symbolizes the laboring class, which, like the main-spring, we wind up by the payment of wages, and which classes are shut up in obscurity, and though constantly at work, and absolutely necessary to the movement of society, as the iron main-spring is to the gold watch, are never thought of, except when they require their wages, or are in some want or disorder of some kind or other."

The political and industrial rights and privileges of the laboring classes should not be lost sight of by legislators. Educate and develop them, and they, in return, will bring iron out of the mountains in greater abundance; will, by their superior intelligence, invent machinery, by which most of the labor of life may be performed, "make two blades of grass grow where but one grew before;" and thus, as in all other things, set the world a-head. The locomotive, steam-engine, telegraph, printing-press, sewing-machines, mowers, reapers, seed-planters, harvesters, and so forth, will continue to be invented and improved just in proportion to the education and development of our people, and especially of the working classes.—*Life Illustrated.*

Events of the Month.

DOMESTIC.

RECEPTION OF LORD NAPIER.—On March the 15th, Lord Napier, the new British Minister, was introduced to the President by the Assistant Secretary of State. On his presentation he made a neat speech, and among other things said that he was instructed to convey to him (the President) the earnest desire maintained by the Queen to preserve and advance on all occasions the interests and happiness of the people of England and America, which are so deeply involved in their amicable intercourse; and to manifest to him the hearty good wishes which her Majesty cherishes for the prosperity of the United States. He ventured to congratulate the President on his accession to the highest elective dignity in the country and the world, saying: "May you enjoy it in health, peace, and ever-increasing honor, and may the period of your government be distinguished by all the features of public welfare." The President replied with equal cordiality.

THE MORMONS.—Affairs at Utah are rapidly reaching a climax. Judge Drummond, of the United States Supreme Court in the Territory, writes: "The leading men of the church are more traitorous than ever. Only a few days since all the papers, records, dockets, and nine hundred volumes of the laws, were taken out of the Supreme Court Clerk's office and burned. And this is not the only instance of the kind. I say to you again, and through you to the President, it is impossible for us to enforce the laws in this Territory. Every man here holds his life at the will of Brigham Young; and here we are without protection. I am firmly of opinion that Babbitt was murdered by Mormons under direction of Brigham Young, and not by Indians. Murder is a common thing here; and Mormons can not be punished with a Mormon jury, witnesses officers, and governor to pardon. It is too cruel, and must not be endured. A man, not a member of the church, is murdered, robbed, castrated, and imprisoned, solely for questioning the authority of the Church. Persons are now in the penitentiary, convicted before the Probate Judge, who are wholly innocent of any crime. Is there any other country where this abuse is or would be endured? Let all, then, take hold and crush out one of the most treasonable organizations in America."

THE TEMPERANCE BILL.—A new temperance effort is in progress in the Legislature at Albany. The new Liquor License bill for this State has passed the Senate by a vote of 19 to 10, only three members being absent. An amendment was adopted providing that liquor shall not be sold on days of general or special election, or town meetings. The Commissioners of Excise are to be appointed on the second Tuesday of May, by the County Judge and two Justices of the Sessions, or a majority of them, of which majority the County Judge shall be one. The city of New York is excepted from this clause. There the Chief Justice of the Superior Court, the presiding Judge of the Court of Common Pleas, and the Recorder of the city shall make the appointments. The bill goes to the Assembly, and if passed there, is to take effect immediately.

THE SUB-MARINE TELEGRAPH.—The sub-marine telegraph is exciting quite as much interest in Europe as in this country. Mr. Cyrus W. Field, of this city, left for Liverpool recently, to complete all the arrangements for laying the cable early in the summer. The British government furnishes two of their best steam frigates to aid the enterprise, and those ordered to perform this service by the Secretary of War will in no way be inferior to any thing sent out by our English neighbors. In regard to the cable, which, by-the-by, is not larger than a good sized thumb, it is described by a London journal as being made at the rate of fifteen miles per day. Every thing will be ready at the time desired, but its successful laying-down is the test of success, and the crisis through which the enterprise must pass if successful.

THE BOND STREET TRAGEDY.—At the opening of the Court of Oyer and Terminer on the 6th ult., the District Attorney, Mr. A. Oakey Hall, moved, as the case was a peculiar one, and had excited an extraordinary degree of interest, that the trial of Mrs. Cunningham and Eckel for the murder of Dr. Burdell be adjourned to the first Monday in May, and asked the Court for an order for a panel of five hundred jurors. The order was granted, and the Court adjourned to Monday, May 4.

THE CASE OF JOHN DEAN *vs.* JOHN G. BOKER.—This case, which arose out of the circumstance of a daughter of said John G Boker having married John Dean, her father's coachman, and which has occasioned considerable excitement among certain circles in this city, came up before Judge Davies, in the Supreme Court Chambers, on a motion to dissolve an injunction restraining the said wife of John Dean of her liberty. The return of a medical commission having been read, stating that there was no evidence to show that any intellectual faculty was impaired, or that any mental unsoundness existed in the case of the said Mary Ann Boker, otherwise called Mary Ann Dean; the council for the plaintiff contending that neither force nor fraud had been practiced upon the young lady—that she was married in due form, and that as marriage in this State was a civil contract, the Judge had no alternative but to dissolve the injunction, and make an order for the wife to be delivered up to the husband of her choice—Judge Davies, in delivering the decision of the Court, said "that he deemed it due to the parties and to the public to state that he considered it his duty to have several interviews with the young lady, in order to satisfy himself whether she had been restrained of her liberty; that in these interviews she had uniformly stated to him that she was not; that this man was her own free choice, and that she married him of her own free will; that he found her a young lady of delicacy of demeanor, who was actuated by a double duty toward her parents and to the husband she had chosen for herself. Having satisfied himself that neither force nor fraud had been used, that the parties were of lawful age, and were of sound mind, it was his duty to pronounce this a valid marriage, without

any reference to wealth or station, for all were equal in the eyes of the law. The lady was capable of entering into the contract, and it is the duty of the judge to say that it is binding upon, as neither force nor fraud had been practiced. An order must be entered dissolving the injunction." Mr. Bertholf was deputed to go with Mr. Dean and see that the bride was delivered to her husband.

PERSONAL.

Death of Judge Douglas.—Judge Amos Douglas died at Franklin, N. Y., on the 19th of March. He graduated at Williams College, Mass., under President Fitch, in 1798; pursued his professional studies at Albany; was admitted to the practice of the law in 1801; commenced the practice of his profession in Franklin in 1802, where he has held many offices of usefulness and trust—having been Clerk of the First Congregational Society forty years; President of the Town Temperance Society five years, and of the County Society six years; held the office of Surrogate two years; was one of the Judges of the County Court nearly eleven years; held the office of Postmaster nearly sixteen years; was Secretary of the Board of Trustees of Del. Lit. Institute at the time of his death, having served them nearly twenty-two years.

Deacon Wm. Colgate, of the Baptist Church in this city, an eminent Christian and an old merchant of New York, died in April, aged 74. Mr. C. was one of the most generous, self-denying, hospitable men among the eminent Christians of New York, and has long been at the head of the religious and benevolent enterprises of the Baptist denomination. He was a man of large fortune, the product of his own industry, and has occupied the same place of business for nearly half a century. His loss is one deeply deplored by the entire Christian community.

A Man named E. C. Taylor, a resident of West Winfield, Herkimer County (a guest at the Ludlow House), descended the bank of the river, near the Niagara Suspension Bridge, and on reaching the bottom, he slipped and fell into the water, just above the bridge, and when discovered was thirty or forty rods below it, near the shore, rolling over and over, borne along by the resistless current, until he caught hold of a large rock, and after some hard struggles succeeded in reaching the top. The alarm was given, and a number of ladders were fastened together and lowered, by which means he was rescued.

Gen. La Vega, the Mexican General, was lately stopping at Willard's Hotel, at Washington, and also Colonel May, who took La Vega's guns and made him prisoner at the battle of Palo Alto; and to complete the curious reunion, Col. Magruder, to whom May handed La Vega over for safekeeping, was at the same hotel.

Hon. Edward Everett has accepted an invitation to deliver the address at the inauguration of the Washington University at St. Louis, and while there for that purpose will, at the request of many leading citizens, repeat his lecture on Washington.

A Monument to Henry Clay is to be erected at Lexington, Ky., on the 12th inst, and an address is to be delivered by Edward Everett. The height of the column will be one hundred and nineteen feet, capped by a colossal statue. The Henry Clay Association of Texas will celebrate the anniversary of Mr. Clay's birth on the same day.

An Indian Author.—The Albany correspondent of a daily journal gives the following: "There is here a calm, sedate, intelligent Indian—Mguththew—who is pursuing his studies and researches at the State Library, intruding on no one, disturbing no one. He is preparing a history of his own tribe—the Mohicans—and those annals which have been so painted and imagined, and invented by gentlemen who found it easier to call on fiction than to consult history, will be here illustrated by one who thoroughly understands what the Mohicans were. They were the River men. There are very few of them now. They lost severely in the war of the Revolution, when they broke league with the Mohawks and took the side of the Republic. There are now but four hundred. The Senior of the tribe, Metoxen, resides at Stockbridge, in Wisconsin, and remembers the part taken by his kindred in the war."

Col. J. E. Gowen, of Boston, the contractor for raising the sunken fleet at Sebastopol, will leave for Liverpool soon, whence he will proceed overland to the scene of his operations. Two vessels, containing the machinery and equipments for the work, will shortly leave Philadelphia for Sebastopol.

Sentence of the Guilty Physician.—Doctor Jean Baptiste Theopile Dorlon, a wealthy physician of the vicinity of Montreal, who was convicted a few days since of robbing his brother, also a physician, when at the point of death, was sentenced on Monday to two years in the Penitentiary. The condemned was terribly affected upon hearing his sentence.

Presentation.—Dr. Charles S. G Goodrich, of New York, has been presented with $700 in gold, by the citizens of New Utrecht and vicinity, as a testimonial of their appreciation of his services rendered them last summer, during the prevalence of the yellow fever.

A Golden Wedding.—The fiftieth anniversary of the wedding of Mr. Samuel Safford was recently celebrated at Newburyport. Mr. Safford is seventy-five, and his wife seventy-one. The *Herald* says that their family, consisting of nine children, all married but one, varying in ages from forty-nine to thirty-three years, with their husbands and wives, were present.

FOREIGN.

England.—Parliament adjourned on the 21st of March. The papers are full of electioneering addresses, almost to the exclusion of other news. Previous to the dissolution of Parliament, Lord Palmerston, in reply to questions, stated that no direct overtures for the return of the embassies had been made from Naples, but indirectly it had been asked whether sending the political prisoners to La Plata would be considered sufficient. The British Government, however, would not be satisfied with Naples merely emptying its prisons to fill them again.——On the evening of the 21st of March the Lord Mayor of London entertained a brilliant company of the *corps diplomatique* and members of both Houses of Parliament at a banquet in the Mansion House. The occasion derived unusual importance from the impending dissolution, and the anticipation that the First Minister would avail himself of the opportunity to explain the grounds of the approaching appeal to the country. Public expectation was not disappointed. Lord Palmerston spoke in animated terms, boasting of his cabinet as the "instrument of the national will."——A gold medal has been offered by Martin Farquhar Tupper, Esq., of Guildford, for the encouragement of Liberian literature. All competitors must be Liberian citizens, whether male or female, and of good moral repute. The subject presented for competition is "The Future of Africa."——It appears that Robert Owen, the Socialist, has addressed "the electors of Great Britain and Ireland, but especially the electors of the Metropolis of the British Empire and of the World," begging some of them to elect him somewhere free of expense, and then he will explain, though eighty-five years of age, his grand discovery by which the world is immediately to be made happy.——It is said that an outlet for a portion of the mass of unemployed labor is about to be provided. "The Wellington Emigration Fund," just established under auspices which bid fair for its prosperity, is headed by a subscription of £1,000 from the Duke of Wellington; and from the names connected with it we have no doubt the good work will be proceeded with vigorously. ——It was mentioned by Lord Derby, in the House of Lords, immediately previous to the dissolution of Parliament, that among the cries and mottoes shouted and paraded in favor of Lord Palmerston were the following: "Palmerston and freedom!" "Palmerston and Liberalism!" "Palmerston and Protestantism!" "Palmerston, the only Christian Premier!" "Palmerston, the true Protestant Minister!" "Palmerston, the man of God!"

France.—The question of a modification of the French Cabinet is, after a long interval, once more among the rumors of the day. The object is believed to be the incorporation of the Cabinet with the Department of State and the imperial household.——The enormous number of 125 students have been expelled from the Polytechnic School for mutiny. They gave a beating to the adjutant, who had reported their conduct to the commanding officer, and when charged with their offense, they boldly declared their intention to stand by one another. The Emperor, it is said, was rather opposed to this sweeping measure of severity which has been taken, but yielded to the representations of Marshal Magnan, with whom the Polytechnic School is not a favorite.——A great portion of the silk-weavers of Lyons are on strike. They demand an increase of wages, on the plea that the price of provisions is now so much higher than at the time when the present rate of wages was fixed upon by agreement between the masters and the men. The Government is of opinion that some concession might be made on the part of the masters.

CHINA.—The latest advices from China reported that affairs remained unchanged. Admiral Seymour has withdrawn his forces from the forts and directed his attention to keeping open the mouths of the river, until instructions and re-enforcements should arrive from England. It is decided that France shall send a land and sea force to the China station. The Emperor of China has ordered that hostilities against the British shall be confined to Canton. Gov. Yeh seems favorable to American interests, and has had some communications with Minister Parker. It has been already telegraphed, *via* Newfoundland, that Lord Elgin goes Plenipotentiary to China. It was also telegraphed that the British have a difficulty with Japan, and that two British war steamers have forced the fortified port of Nagasaki, the Japanese making no resistance.——From the details of the massacre of the Europeans on board the *Thistle*, it appears that the *Thistle* left Canton on her passage to Hong Kong. The Chinese passengers were searched to ascertain that they had no arms, and this point being settled, the vessel started. Presently seventeen Chinese obtained knives from a woman who had secreted them under her clothes, and who, it seems, had not been efficiently searched. With these they fell on the eleven unarmed Europeans, one of whom was the Spanish Vice-Consul, and murdered them all. Then running the vessel into a creek they set fire to her, and carried the heads of their victims on shore, leaving the bodies to be burned. These seventeen Chinese were soldiers in disguise, and wore their uniforms under the garments they had assumed to gain admission to the vessel. It is believed that the authorities connived at their design, and will give them the full price for the heads. The *Thistle* being an iron boat was not destroyed. Her hull was found next day with the eleven charred bodies decapitated—a melancholy evidence of their horrid fate. On the 12th of January the whole of the suburbs west of Canton were burned by the British forces. In this service a party of the 59th regiment missed their way, and getting under the city wall were assailed with stones and matchlocks, losing two men killed, eleven severely wounded, and ten slightly wounded. A large fire had also taken place inside the city. The Mandarins have issued in various districts the most bloodthirsty edicts against the English, and have offered large rewards to those who may succeed in assassination or incendiarism in Hong Kong.——At latest accounts, the bombardment and conflagration of Canton has excited the Chinese to a general movement against all Europeans; and the Chinese populace are beginning to show a courage quite unwonted, and from which danger is apprehended. The movement is not confined to China alone, but had become visible at Singapore. The English and German residents of Singapore have been obliged to arm themselves against attacks in the streets from the infuriated Chinese, who are joined by the Malays. ——A private letter from a French naval officer serving in the Chinese squadron says that many of the Europeans who partook of the poisoned bread at Hong Kong lost their teeth, their nails, and even the hair of their heads. A Russian captain was attacked with ophthalmia, and his sight is despaired of. About four hundred persons were more or less poisoned. The writer asserts that there are Europeans in the Chinese fleet, and the aptitude displayed by the native sailors is described as extraordinary.

NICARAGUA.—Our advices from Rivas, Nicaragua, head-quarters of Gen. Walker, state that up to the 18th, Gen. Walker and army were in good health, and had plenty of provisions and ammunition.——On the 16th, Gen. Walker, with 400 men, made an attack on St. George, occupied by about 2,000 of the enemy. After driving the enemy and gaining the Plaza, he burned a part of the town most important to the allied army, when he learned that about 1,200 of the enemy, under Gen. Chammora, had marched by another road to make an attack on Rivas, whereupon Gen. Walker marched for that place, and met the enemy in full retreat at the forks of three roads, hotly pursued by Gen. Henningsen and his command, who had driven them out of Rivas, upon their attack, with great slaughter.——The allies, by their own account, lost 327 killed, and over 300 wounded. Gen. Walker estimates their loss at about 1,100 —600 killed and 500 wounded. Gen. Walker's loss was 2 killed and 21 wounded. The slaughter was so great that Gen. Walker was unable to properly bury the dead, and was compelled to order the bodies burned, to prevent putrefaction and insure the health of the city of Rivas, which order was being carried out.——It is reported and generally believed that Gen. Canas, the Commander-in-Chief of the allies, is under arrest for having made certain overtures to Gen. Walker; also that Gen. Chillon had raised a body of men in Leon, and was about to march to join Walker, and that President Rivas had been assassinated. The last report is said to be confirmed by a letter received at Greytown, by the wife of his son, Ramon Rivas. Spencer, Vanderbilt's agent, has left the country, and was to have sailed in the Illinois. ——Col. Lockridge, on the San Juan River, had received another strong re-enforcement of Texans, with a large amount of provisions and ammunition, and with the steamer J. N. Scott, recently retaken, which had been thoroughly repaired, proceeded up the river.——On the 18th Col. L. reconnoitered the enemy's position at Castilla, and from prisoners taken gained the important information that Walker had gained a great victory, and the allies had fallen back on Massaya or Granada, completing propositions of peace, the Costa Ricans not willing to join the conference, but had sent "Vanderbilt's agent, Spencer," out of the country, and have opened the Transit to the English Government.——Important documents seized by Col. Lockridge, proving the above facts, have been sent to Washington, U. S., and to the President of Nicaragua at Rivas. The Costa Ricans have only 350 men at San Carlos, under Gen. Mora.——Col. Lockridge has 500 men with 7 pieces of artillery, plenty of small-arms, ammunition, and provisions, and is now more confident of his success than ever.

A distressing calamity occurred by the bursting of the boiler of the steamboat J. N. Scott while on a passage up the San Juan, April 1st, by which some 60 men were killed and 25 wounded. Most of the killed were of the hundred men under Col. Lockridge, who proposed to join Walker.

Miscellaneous.

WOOL NEXT THE SKIN.

IT is a popular opinion that wool worn next the skin is much more healthy than linen or cotton, especially for invalids, but the "why and wherefore" seems hard to explain. Some say "because it is warmer." If this were true, and the warmer the better, it is surely reason enough. Some say "because it more readily absorbs moisture." If so, why not use it for towels? Let them try it. No, cotton and linen have an attraction for water, but wool a decided repulsion, and this is one of the best of reasons why it should be worn for an outside garment. It is said that by its friction it excites the skin to a healthy action. So do blisters and mustard poultices—why not wear them daily? It is true of wool, as of the blister and poultice, they are a good as a remedy in certain diseases—so is arsenic (begging the pardon of the *homeo* and *hydropathists*). But it is not true that wool, exposed to the same degree of heat, becomes as warm to the hand as linen or cotton, and it is not true that two thicknesses of wool are as good protection against cold as one of cotton next the skin with wool over it. Wool is a poor conductor of heat—cotton and linen comparatively good.

What, then, is the natural inference from these facts? Why, to wear your cotton next the skin to receive the heat as it passes from the body, and wool over it to prevent its escape. I admit that were a person to wear but one thickness of cloth, wool is the warmest, and for this reason it may be recommended to mechanics and sailors who expose themselves, in their shirt-sleeves, to sudden changes. Cotton and linen, from the fact that they do absorb the perspiration from the body, need cleansing much oftener than wool, as every person learns who wears them. Perspiration, as it comes from the body, is grateful to the surface till it has parted with its watery particles by evaporation. The residue then becomes an irritant. The cotton takes up the whole perspiration as soon as it comes in contact, while the wool repels it, and if the sweat can not escape in any other direction, it passes through the wool and stands upon the outside, and if there are projecting hairs on the garment, it collects in drops on their extreme points. Examine a wool blanket on a sweaty horse. I mention this, not as an argument, but to explain the pseudo-absorption of wool.

But there are other, and perhaps more serious objections to wool as an under-garment. Its constant friction debilitates the skin and its organs of perspiration, and renders it more susceptible to colds, eruptions, and rheumatisms. A medical friend of mine, of delicate constitution, who had from his boyhood been encased in woolen flannel by his mother, became, after obtaining his diploma, somewhat heterodox in his woolen notions, and for experiment cut off the left sleeve of his woolen under-shirt. After a few weeks' trial, he found that his left arm had increased in circumference a half inch over his right (he was not left-handed), and that the flesh and skin felt harder and firmer, and better every way. He gradually dispensed

with his wool flannel, and for thirty years has allowed no wool to touch him. He is now healthy, and expects to live to be one hundred years old. Another friend wore thick, home-made woolen drawers to protect him from the cold—was troubled with lumbago, and was obliged to wear them with thick woolen pants all summer. He could not dispense with either without being very lame. Observing that his lameness never reached above his drawers, he threw them away in January, put on cotton ones, persevered in them, became less susceptible to cold, and his lumbago has disappeared. P. B. S.

THE COMING COMET.

What are we coming to? or, rather, what is coming to us? Some say a comet. Well, the question then arises, which will get the worst of it? According to the predictions of certain end-of-the-world philosophers, this world is again to come to an end on or about the middle of June next; and the instrumentality by which our little "terrestrial sphere" is to be knocked into "everlasting smash," is a comet—probably with a "fiery tail."

We begin to lose faith in comets. Since we have, as boy and man, been on the stage of action, this accident has been *about to happen* several times; but somehow or other there has always been, thus far, something in the laws and order of Nature that has overruled—and all for the best, we doubt not—the calculations of the destructionists. So, we predict, it will continue to be. However, it is always well to prepare for the worst; hence we recommend the "generality of mankind in general" to put their houses in order, pay their debts, forgive their enemies, give to the poor, visit the widow and the fatherless, educate the ignorant, reform the vicious, and do works meet for repentance. "So shall your peace be like a river, and your righteousness like the waves of the sea," whether the comet destroys the earth, or the earth destroys the comet, or both, or neither.

A Drunkard's Brain.—Hyrti, by far the greatest anatomist of the age, used to say that he could distinguish, in the darkest room, by one stroke of the scalpel, the brain of the inebriate from that of the person who lived soberly. Now and then he would congratulate his class upon the possession of a drunkard's brain, admirably fitted from its hardness and more complete preservation for the purpose of demonstration. When the anatomist wishes to preserve the human brain for any length of time, he effects his object by placing that organ in a vessel of alcohol. From a soft pulpy substance it then becomes comparatively hard. But the inebriate, anticipating the anatomist, begins the indurating process before death—begins it while the brain remains the consecrated temple of the soul; while its delicate and gossamer tissues still throb with the pulses of heaven-born life. Strange infatuation, thus to desecrate the god-like! Terrible enchantment, that dries up all the fountains of generous feeling, petrifies all the tender humanities and sweet charities of life, leaving only a brain of lead and a heart of stone.—*Boston Med. Jour.*

"NO."

That is a small word. It was quickly written, almost as quickly put into type It is very easily pronounced in a sentence. But of all the words in our English vocabulary, there is none so difficult to utter, under circumstances not a few, as "no."

Young man—young woman—you know this to be true—true to your sorrow, it may be. Is it not so? Recall the transactions of the last year—of the past month—of the past week—nay, of even the past day, and answer us frankly!

When asked to indulge in some extravagance or frivolity, not to say vice or crime, by your schoolmates or social companions, did you find it easy to say "no?" Did not your tongue falter? Did it not, in Scripture phrase, cling to the roof of your mouth? Mentally, you answer yes—for you will not dare to say "no" to these questions.

Learn, then, to use the little word "no." Get it literally "by heart." Its prompt use will save your feet from many a snare set for the unwary. Let it become a habit with you to say "no" promptly, and without a moment's hesitation; and all will be well, where, otherwise, all will be ill.

But not only to the young is "no" a word of importance. The want of its prompt utterance has been the ruin of many a family, showing how much of weal or woe hangs upon a little word!

When you were urged by your vain wife, and vainer daughter, to change your customary mode of life—living, as you were, within your income—to move into a more fashionable locality—*then* would have been the time to say "no." But you hesitated, and advantage was taken of your want of firmness. That was the moment from which your pecuniary ruin dated. A word would have saved you—that *little* word "no."

You were asked to indorse for a friend—perhaps to indorse a note in blank—or to draw a check in the same reckless form. You said yes—or, what is the same thing or worse, you said nothing. You were mum. You signed it, because you had not schooled yourself to say "no." That act ruined you!

Readers, young and old, see to it that you learn to say "no."—*Exchange.*

Extraordinary Canine Instinct.—The most remarkable instance of instinct or sagacity in a dog that we remember to have heard of, occurred in the town of Fairhaven a few days since; and it was this: Two children, between the ages of five and seven years, were playing in the middle of the street in Fairhaven, when an unloaded wagon, without a driver, drawn by a runaway horse, was seen approaching at a furious rate. A large dog, a cross of the Newfoundland and mastiff breeds, who was lying near, saw the approaching peril, and going up to the rescue of the unconscious innocents, took up by its clothes in his teeth first one of the children and deposited the little thing out of danger on the side-walk, and then returned and took the other—also placing it safely on the walk. As the wagon was passing, the dog made a spring at the horse and tried to seize him by the nose, but failed to stop him. We have these curious facts from a gentleman whose veracity is unquestionable.—*New Bedford Mercury.*

INFLUENCE OF BOOKS AND PAPERS

Parents, think of this. When you place a book or periodical on your center-table, do you consider its influence for good or evil? Every book, every paper, has a soul, breathing a spirit good or bad. It is the soul of its author, and, when spread over the pages of the book, that soul acts upon its reader as truly as when acting directly. The person who touches the book comes in contact with that soul, and is affected by it. And no contact with it is more influential In reading an author's book, your are conversing with him, under circumstances very favorable to your becoming like him; for, in the book, every thing is generally deeply thought out, in shape to convince, or carefully dressed up, in a manner to bewitch. And all this only indicates the necessity of reading with care and caution.

Would you, when purchasing books or papers for your children, have their minds contaminated with vicious principles, let them read every thing that pours forth, like a torrent, from the press of the day. Remember, while extolling the value of the press, that it is as powerful for evil as it is great for good.

Why should we be so careful in regard to the food with which our bodies are nourished, while we pay so little attention to the mental pabulum which our minds receive? Remember, we can as easily plant the seeds of disease in the mind as in the body; and that disease implanted in the mind is very likely eradicated with more difficulty than from the body.

A book or a paper exerts an influence, not only in time, but as eternity rolls on! Oh, how infinitely, *momentously* important, that a wise, judicious selection of reading be made for all, especially for the rising age!—*Student and Schoolmate.*

The Hand.—Look at the *hand!* A little organ, but how curiously wrought! How manifold and necessary are its functions! What an agent has it been for the wants and designs of man! What would the mind be without it? How has it molded and made palpable the conceptions of that mind! It wrought the statue of Memnon, and hung the brazen gates of Thebes; it fixed the mariner's trembling needle upon its axis; it heaved the bar of the first printing-press; it arranged the tubes of Galileo; it reefed the topsails of Columbus; it held the sword with which Freedom fought her battles; poised the axe of the dauntless woodman; opened the path of civilization. It turned the mystic leaves upon which Milton and Shakspeare inscribed their burning thoughts; and it signed the Charter of England's liberty. Who would not render honor to the hand?

Causes of Trance.—Dr. Sir Henry Holland, in his *Medical Notes*, observes that, "as respects magnetic sleep or trance in all its alleged shapes, there is no well-authenticated fact making it needful to believe that an influence is received from without, beyond those impressions on the senses which are capable, according to the temperament and other circumstances of existing disordered as well as healthy actions, throughout every part of the nervous system, and especially in the sensorial functions."

CHILDREN NOT TAUGHT TO THINK.

"STUDY, and the means of study, are indispensable; but all study and no reflection will never make a scholar. A man may read a monument of books, and never know the more; because knowing but little of all, he knows nothing definite of a part. So with the children. They should obtain the faculty of reflection. Moderate study, and rigid, scrutinizing, untiring thought, will bring a child any sufficient knowledge. Who is the successful man? He who thinks. Who is the distinguished professional man? He who reflects and investigates. And who the enviable scholar—the book-worm? Ask Newton with his apple, Watt with his engine, or Franklin and Morse with the kite and lightning, and they will tell you, as all history portrays, that knowledge comes only after close, vigilant thought: and show me that boy who is reserved, thoughtful, and inquisitive, and when he comes to manhood I will point out to you an intellect; or the girl who sees beauty in nature, and admires nature for its beauty and instruction, and I will show you a store of intellectual brightness."

We have extracted the above from one of our exchange papers. It contains most important truth. The practice of pouring knowledge (or rather of attempting to do it, for it is seldom really done) into a child's mind, is one of the greatest evils in our system of education. Instead of enriching the mind, it beggars it. It starves the intellect till it shrivels to dwarfishness. If we rightly apprehend, *to educate* comes from *educo*, to draw or lead out. This should be the grand idea in educating a child. Draw out his mind. Learn him to *think*. Exercising his mind will expand and increase his faculties, as much as exercising his limbs will strengthen and enlarge the physical man. Every teacher and every parent should know this, and practice in accordance with such knowledge. Then we should have students instead of mere superficial dunces—Newtons instead of mere imitators. We hope soon to see this improvement made in the education of children, and we are well assured but little will be accomplished by all other efforts till this is done.

DISCIPLINE OF THE MIND.

IT is not by mere study, by the mere accumulation of knowledge, that you can hope for eminence. Mental discipline, the exercise of the faculties of the mind, the quickening of your apprehension, the strengthening of your memory, the forming of a sound, rapid, and discriminating judgment, are of even more importance than the store of learning. Practice the economy of time. Consider time, like the faculties of your mind, a precious estate; that every moment of it well applied is put out to an exorbitant interest. The zest of amusement itself, and the successful result of application, depend in a great measure upon the economy of time. Estimate also the force of habit. Exercise a constant and unremitting vigilance of the acquirement of habit, in matters that are apparently of entire indifference—that perhaps are really so, independent of the habits that they engender. It is by the neglect of such trifles that bad habits are acquired, and that the mind, by total negligence and procrastination in matters of small account but frequent occurrence—matters of which the world takes no notice—becomes accustomed to the same defects in matters of higher importance.—*Sir Robert Peel.*

LETTERS FROM THE PEOPLE.

I HAVE taken the Journals for many years, and must say that my success in life has been facilitated very much by the knowledge gained from your Journals, and I could not get on in the world without their intelligent company; yet I fail much in living up to the truth as therein taught. This is indeed a blind age, and ever must be until the light of phrenological science shall enter our pulpits, for no man should be allowed to be a teacher in moral science unless he is imbued with the truth phrenologically.

Hoping and trusting that your life may be prolonged to see the day when man shall be brought in harmony with himself according to Phrenology, then indeed will the millennium have come. We talk Phrenology in our store and in our house, in the street and in the cars; at home or abroad we endeavor to get all to look at things phrenologically, knowing that in no other way can we serve our friends or country so well. Hoping that we may journey many years together as reader of your useful Journals,

I am very truly your friend and patron,

—— R. R. D.

MARION, LINN COUNTY, IOWA.

MESSRS. FOWLER AND WELLS—I have received the January number of the PHRENOLOGICAL JOURNAL, and would not do without it a year for ten times the price. Inclosed is a dollar for the present volume. M. B. S.

HOW TO TALK.—The New York *Tribune* thus commends this new Hand-Book: A great amount of sound philological doctrine is here crowded into a narrow space. No one can consult the rules laid down in this convenient manual without gaining many valuable hints in regard to the grammatical construction, pronunciation, and established usages of the English language. It is designed especially for the benefit of those persons who have failed to enjoy the advantage of a good early education; but few are such masters of their native tongue as not to be able to profit by the correction of numerous errors, which are habitually committed in conversation and public speaking. This is an excellent feature of the present work, which has been compiled from the best authorities, with a rigid view to popular wants.

HOLLAND & Co., of Oregon City, have recently ordered a large stock of our standard publications, which have just been shipped to their address, *via* Cape Horn. Readers in that great and magnificent Territory may now inform themselves on all the progressive reforms which agitate the minds of people in the centers of civilization. We rejoice to be placed in communication with the fresh and vigorous spirits of the mountainous West. The Flat-Heads, Wallawallas, and the Boonacks are rapidly passing away, and the "pale faces" are plowing and planting where the red men and the wild deer were the primitive occupants. "Westward the star of empire takes its way."

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Laws of Health; or, Sequel to the House I live In. This is unquestionably one of the most complete and valuable Physiological works ever written. It is designed by the venerable author not only as a book for the family, but for the school-room, and is worth ten times its cost to any family in the land. The Author and Publisher are daily receiving the strongest testimonials in favor of this admirable book.

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WILLIAMS COLLEGE, *December* 22, 1856.

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Sincerely yours, MARK HOPKINS.

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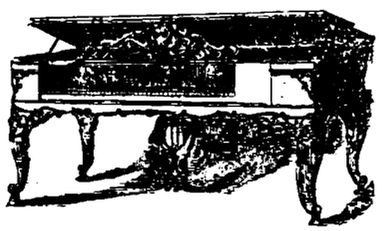

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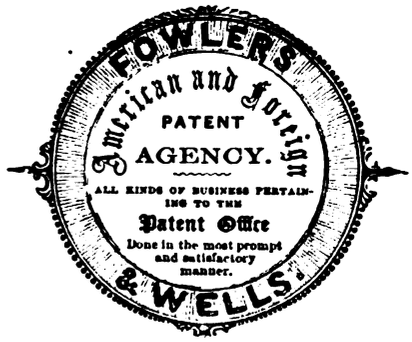

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THE BANK OF ENGLAND.

The Bank of England must be seen on the inside as well as the out, and to get into the interior of this remarkable building, to observe the operations of an institution that exerts more moral and political power than any sovereign in Europe, you must have an order from the governor of the bank. The building occupies an irregular area of eight acres of ground—an edifice of no architectural beauty, with not one window toward the street, being lighted altogether from the roof of the inclosed areas.

I was led, on presenting my card of admission, into a private room, where, after a delay of a few moments a messenger came and conducted me through the mighty and mysterious building. Down we went into a room where the notes of the bank received the day before were now examined, compared with the entries in the books, and stored away. The Bank of England never issues the same note a second time. It receives in the ordinary course of business about £800,000, $4,000,000 daily, in notes; these are put up into parcels according to their denominations, boxed up with the date of their reception and are kept ten years; at the expiration of which period they are taken out and ground up in the mill, which I saw running, and made again into paper. If in the course of those ten years any dispute in business, or lawsuit should arise concerning the payment of any note, the bank can produce the identical bill.

To meet the demand for notes so constantly used up, the bank has its own paper makers, its own printers, its own engravers, all at work under the same roof, and it even makes its own machinery by which most of its own work is done. A complicated but beautiful operation is the register, extending from the printing office to the banking offices, which marks every sheet that is struck off from the press, so that the printers can not manufacture a single sheet of bank notes that is not recorded in the bank.

On the same principle of exactness, a shaft is made to pass from one apartment to another connecting a clock in sixteen business wings of the establishment, and regulating them with such precision that the whole of them are always pointing to the same second of time. In another room was a machine, exceedingly simple, for detecting *light* gold coins. A row of them dropped one by one upon a spring scale. If the piece of gold was of the standard weight, the scale rose to a certain height and the coin slid off on one side of the box; if less than the standard, it rose a little higher and slid off on the other side. I asked what was the weight of the average number of light coins that came into his hands, and strangely enough, he said it was a question that he was not allowed to answer!

The next room I entered was that in which the notes are deposited which are ready for issue. "We have thirty-two million of pounds sterling in this room," the officer remarked to me; "will you take a little of it?" I told him it would be vastly agreeable, and he handed me a million (five millions of dollars), which I received with many thanks for his liberality, but he insisted on my depositing it with him again, as it would be hardly safe to carry so much money into the street. I very much fear I shall never see the money again. In the vault beneath the door was a director and the cashier counting the bags of gold which men were pitching down to them, each bag containing a thousand pounds sterling, just from the mint. This world of money seemed to realize the fables of Eastern wealth, and gave me new and strong impressions of the magnitude of the business done here, and the extent of the relations of this one institution to the commerce of the world.

JACOB FRICK.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

[The following phrenological character is from an examination given at our branch office in Philadelphia, while the subject and his career were unknown to the examiner. The engravings of the invention, together with a description of it, we copy from the Journal of the Franklin Institute of Pennsylvania.—Eds. Phren. Jour.]

PHRENOLOGICAL CHARACTER.

This man has an active organization, and can not endure confinement, or a monotonous business which requires but little thought.

He is naturally quiet, but is easily aroused to vigorous exertion, and can accomplish much in a brief period.

The marked features of his mind are ingenuity, quickness of invention, and a disposition to strike out a new course.

His Constructiveness combines with Causality and Comparison; hence he will always act from a definite plan, and picture everything clearly in his mind before he enters upon any course of action. If he were a mechanic, it would be impossible for him to remain in the old track, for he delights in making improvements, and finds it exceedingly disagreeable to do the same thing over and over again after all the difficulties have been removed. It is more natural for him to invent, than construct or turn an invention to his own advantage, for his Causality is larger than his Constructiveness or Acquisitiveness.

He seems to have derived his sensitive nature from his mother, and his will, power, and planning talent from his father, who was evidently a man of originality and self-reliance. He is a very dignified man, and his mind is too fully occupied with important matters to allow him to spend much time in social intercourse, though he is a kind and reliable friend. He is remarkable for his zeal, and whatever he does is done well, and in the quickest possible time. He will at times appear impulsive, though he is really prudent, and seldom fails to accomplish what he undertakes. He is averse to contention, but is very firm, and will adhere to his convictions of right and truth even at the sacrifice of property and popularity.

The executive faculties are strongly developed. He has a safe mind, is a close calculator, and does not allow himself to be influenced by the opinions of others. He is a prudent man, and can live within his means, yet will provide liberally for his family and friends. His perceptive organs are not large; but his temperament being such as to make him physically active, they have a powerful stimulus and will appear to good advantage, though his forte is in originating ideas, not in acquiring information.

He is a man of few words, and speaks to the point. He has considerable authority; is designed for a manager, yet he never interferes with the rights of others, for he will not countenance tyranny in any form.

BIOGRAPHY.

Mr. Jacob Frick was born in Philadelphia, Dec. 1, 1808. His father was a brass founder, and a man of much ingenuity and considerable inventive talent.

At the age of seventeen the subject of this sketch was taken into the shop with his father as an apprentice, and remained until he was of age, at which time he was received as a partner.

He began very early to manifest an interest in philosophical and mechanical principles; and among other machines which he constructed merely for the gratification of his curiosity, was a double-barreled exhausting air pump. In 1856 he invented his "Feed Alarm" for steam boilers.

"This invention consists in the combining together, in one instrument, of a check valve, stop valve, and blow-off valve for steam boilers, in such a manner that the whole may be secured to the boiler by one attachment only, thereby avoiding the necessity of piercing the boiler in several places for the purpose of making the separate and distinct attachments hitherto employed for the same purpose; it further consists in employing, in connection with the above combination of valves and cocks, a safety valve and alarm apparatus, for the purpose of notifying the attendant engineer when any obstruction is offered to the regular flow of water from the feed pump to the boiler.

"On reference to the annexed illustrations—

Fig. 1, Is an elevation (partly in section on the line 1—2, fig 3).

Fig. 2, A sectional elevation of the same on the line 3—4, fig. 3.

Fig. 3, A sectional plan on the line 5—6, fig. 1.

"The same letters of reference allude to similar parts throughout the several views.

"A is the chest containing the check valve, and B, the casing of the former screwing into, and communicating with the steam boiler, and combined stop and blow-off cock. Cast to, and projecting at right angles to each other from the casing B, are the hollow projections, C and D, the latter forming the blow-off passage. E is the plug of the stop and blow-off cock, having one opening *a*, directly through it, and another opening *b*, communicating with *a* at right angles.

These openings are so arranged that when the plug is turned to the position shown in fig. 3, there is a direct communication from the check valve through the opening *a*, and through the interior of C to the boiler, but when turned in the direction of the arrow, so that the opening *b* coincides with the interior of the projection C, the passage from the check valve is stopped, and a communication opened between the boiler and the blow-off passage D. The top of the plug E is furnished with a projection *d*, which strikes against projections on the top of the casing B, and prevents the said plug from being turned to any other position than the two above described. F is the check valve operating and having its seat in the chest A, the upper stem *e* of the valve

PORTRAIT OF JACOB FRICK, THE INVENTOR.

moving in an orifice in the cover *o* of the chest, and the lower stem *f*, moving in the opening of the projection H.

"Below the valve, the interior of the chest communicates by the curved passage I, with the feed pipe J, which screws into the hollow projection K. To the chest A of the check valve, is cast the chest L, of the safety valve M, below the seat of which the two chests communicate with each other by the passage *m*. The lower stem *i*, of the safety valve M, moves in the nut *j*, which screws into the bottom of chest L, and the upper stem *h*, in the nut *k*, below the stuffing box *t*. Through the latter passes the rod N, the end of which bears on the top of the stem *h*, of the safety valve, its upper end being jointed to the lever O, which has its fulcrum on the stud P, the latter being screwed into a projection *p*, on the blow-off passage D.

"Cast or otherwise secured to the chests A and L, is another chest Q, the lower part of which is bored out for the reception of the piston *q*, on the rod R. Above the piston *q*, the interior of the chest Q, communicates by the passage *n*, with the space between the valve M, and nut *k*, in chest L.

"The interior of the chest Q, in which the piston *q* operates, has several grooves S, the tops of which are covered by the piston when the latter is at rest, but when moved downward by the action (hereafter described), a passage is formed from the space in the chest L, above the valve M, through the passage *n*, and down the groove S, through the bottom of the chest Q. The latter is furnished at the top with a stuffing box *t*, through which passes the piston rod R.

"This rod is furnished at the top with a nut *w*, between which and the top of the stuffing box gland *t*, intervenes a spiral spring *w*, which has a tendency to keep the piston *q*, with its rod, in the position shown in fig. 1, when not otherwise depressed.

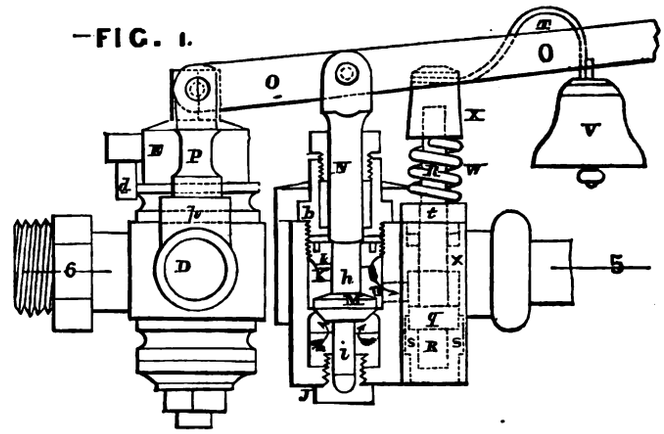
"In order to prevent the piston rising too high, the rod is furnished with projections *x*, which fit against the shoulder in the chest Q.

"To the top of the nut *w*, is attached a spring T, furnished at the end with a bell, or the top of the piston rod R, may be connected by means of wires to any other suitable alarm apparatus within the hearing of the attendant engineer.

"W is a cock for discharging any water which may collect in the chest A, above the check valve F and X, a similar cock for drawing the water which may collect below the valve, in the projection H. Y is a plug which always remains screwed into the end of the projection D, as long as the latter is not used for blowing-off from the boiler.

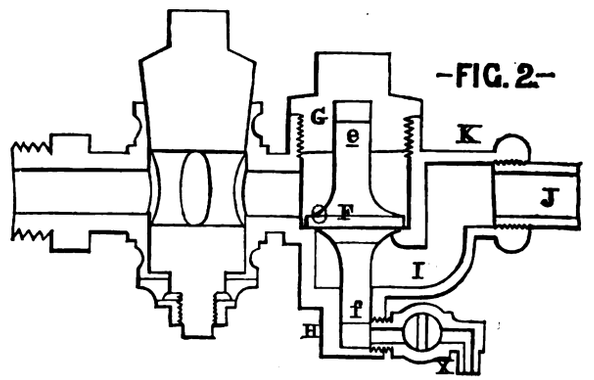
"The plug E, of the stop and blow-off cock, being in the position shown in fig. 3, and the lever O, weighted to suit the pressure in the boiler, against which the water has to be forced; a communication exists from the feed pumps through the pipe J, attached to the same; through the seat of the check valve F (which operates according to the action of the pump in the usual manner), and the plug E, of the stop and blow-off cock to the boiler. Should the plug have been turned accidentally or otherwise, so as to obstruct the passage of the feed water to the boiler, the pump of the engine being still in operation, the excessive pressure occasioned by this obstruction, and the action of the pump combined, will cause the water to act on

—FIG. 1.



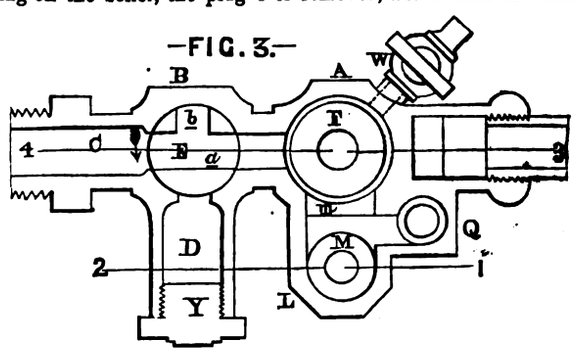
the underside of the safety valve M, and raising the latter will pass through the opening *n*, to the space in the chest Q, above the piston *q*, passing down the latter until a portion of the water can escape down the grooves S, and at the same time causing the bell to ring. During the time the feed pump takes its upward stroke, this excessive pressure will cease, and the spiral

—FIG. 2.—



spring *w*, will raise the piston *q*, to its former position, but immediately the down stroke commences, the depression of the piston takes place, and the alarm continues until the engineer either regulates the pump or the plug E, of the stop and blow-off cock. When the latter has to be used for blowing-off the boiler, the plug Y is removed, and a bent or other pipe

—FIG. 3.—



directed to an adjacent drain or sewer screwed into its place, the plug E is then turned until its opening *b*, coincides with the passage through the projection C, to the boiler, when a blow-off passage is immediately formed. When used as a stop cock only, for obstructing the feed water from the boiler, the plug Y is retained in the position shown in fig. 3."

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Contents.

J. F. G. MITTAG.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

THE following character is here given as dictated to a reporter, when the examiner was unacquainted with the person, and it is inserted in the second person instead of the third, just as it was spoken. The reader will judge of the accuracy of this delineation when he reads the biography which was prepared by an acquaintance of Mr. Mittag.

PHRENOLOGICAL CHARACTER.

You have a large brain and vigorous physical organization, and having naturally a comprehensive mind, you can perform more than an ordinary amount of mental and physical labor, but you are more inclined to mental than to physical activity. Your original constitution was decidedly above par; which indicates long life and power to go through with much study and thought. Your phrenological developments are very marked and peculiar; you are known as possessing an unusual degree of ambition and desire to excel; to associate with superior minds; gain reputation, and connect yourself with men of distinction and character. Few persons have so great a desire to develop the intellectual qualities of mind, and never will place your candle under a bushel, but will illumine all you can with it. You are polite, affable, familiar, social, and desirous of gaining the approbation of your fellowmen. You have also a great amount of pride, dignity, independence, and self-confidence. You can be proud when among proud men, and affable when among vain men.

When in a vigorous state of health, you are remarkable for your spirit, resolution, and force of character, and desire to carry out your purposes and plans. You are very tenacious of opinions, and feelings, and the objects of your sympathy, affection, and ambition. You may be pliable, versatile, and easily persuaded, but never driven and forced into measures. You are naturally conscientious and honest, and adhere with tenacity to principle. You are cautious, watchful, and guarded with reference to consequences. You have strong appetite, and your nervous excitability tends to give you a morbid inclination to live high, or to gratify appetite with narcotics.

PORTRAIT OF J. F. G. MITTAG, M.D.,
AMBROTYPED BY BRADY.

You are rather mild, gentle, and amiable in disposition, and avoid quarreling and contention. You enjoy a quiet, sociable, and humane life, rather than to indulge in angry disquisitions; still, you love excitement, and are interested in political events.

You are susceptible to strong love, are gallant, warm hearted, and much interested in female society. You have rather strong affection for children, especially your daughters. Your general friendships are not very permanent, though you attach yourself to persons warmly who sympathize with your thoughts and pursuits.

You enjoy traveling, variety, and change of locality exceedingly. Your home is where you are best pleased and appreciated. You lack close and connected application, and can turn to a great variety of occupations with equal facility. You have an unusually clear and vigorous intellect, and in the absence of Continuity you would become quickly acquainted with a multitude of subjects, but would not pursue any one of them so as fairly to finish it. This is the greatest fault of your organization. You should strive to cor-

rect it and carry out your mental operations, or you will be constantly scattering your strength and diverging from the subject under consideration. With this versatility you have remarkable intensity of mind and capacity to grasp in a short time an immense amount of knowledge.

You lack Hope: are liable to yield to despondency and melancholy, and become gloomy. You should guard against nervous prostration, and dyspeptical tendencies on this account. You are not of a very religious tone of mind; are wanting in faith and confidence in the supernatural; are also defective in devotion, worship, and respect. You reverence whatever the intellect suggests is worthy of respect. You are humane in your feelings, kind, tender, and sympathetic. You also take on the state and tone of mind of those with whom you associate, and often sacrifice your interests and time to benefit them.

You are well qualified to contrive, construct, and show versatility of talent. Are ingenious in argument and investigation, and have the talent to understand mechanics. You have also superior talent for an artist. You love the ideal and poetical—are imaginative and fond of the extravagant, the beautiful and perfect; also of the grand and sublime, and enjoy whatever is imposing and magnificent. You have good powers of imitation. Are easy to work from patterns; can conform readily to circumstances and suit yourself to the occasion.

You have an excessive sense of fun, are quick to perceive the ridiculous, and enjoy subjects of a mirthful nature. Your mind is very pliable, and works with great ease and rapidity. You judge well of all that comes within the range of your observation, and have correct ideas of individual and external objects, and their qualities, conditions, and relations. You have a good memory of forms, outlines, countenances, and configuration generally. Weight, Color, Order, and Calculation are less strong. You need more knowledge of details as applied to Color and Order. You need a little more system and power to perfect your plans. Your power of intellect lies in your philosophy, rather than in common sense. You remember places well, have superior knowledge of locality, and the relative position of things. You have an extravagant desire to travel and see new places. Eventuality is large; you have an excellent memory of almost every historical fact and event that you ever became acquainted with. This is a wonderful development of your mind. Memory of time is also good Musical talent is less developed. Language is rather large. Your power to study nature is better than your ability to talk it. Your success as a linguist depends on philosophy more than on words. You are a great thinker—you think too much. It is a fault in your mind. You should think less and reduce to practice more.

You are very much given to criticism, analysis and illustration, association and discrimination. You are particularly well qualified to see the adaptation and fitness of one thing to another; are specially intuitive in your discernment of character, quick to see the state and tone of another person's mind. You are also youthful, plausible, agreeable, and have suavity of manner, so that you easily ingratiate yourself into the favors of others.

BIOGRAPHY.

DR. MITTAG is a native of Hagerstown, Maryland, and is now fifty-four years of age. His parents were natives of this country—his mother of Swiss and his father of Prussian origin—both from long-lived stock, his paternal grandfather reaching the unusual age of 105 years, twenty-five of which were passed in military service in Prussia and in the war of the American Revolution.

Of the early years of Dr. Mittag it will suffice to say that he was noted for his fondness for rural sports, and for a marvelous ability to memorize facts which chanced to fall in his way, with keen powers of observation and generalization, with but little application and less attention to his personal appearance, qualities which have retained a strong hold, and exerted a decided influence on his subsequent career. He passed much of his time in rambling alone in the woods, observing the singular forms presented by untutored nature in the growth of trees, and early exhibited a remarkable taste for drawing and comparing all kinds of beautiful forms.

He attended school but little, and had acquired but a limited knowledge of reading, penmanship, and arithmetic, until he was nineteen years of age. At this period Dr. Young, the able President of the Medical Board of the State of Maryland, saw him, and induced him to commence the study of the classics in Hagerstown Academy.

Among the remarkable feats of his short academic course was the memorizing of the Latin grammar in the space of six days, and a full preparation to enter the junior class of Washington College, Pa., in the course of six months. On entering college he kept up with his regular class, and went on with three other classes, which enabled him to graduate at the end of a year with extra honors, he having read far beyond the college course in the French, German, Latin, Greek, Hebrew, and Syriac languages. He studied Greek with Prof. McGuffie, and was a classmate with Governor Henry A. Wise.

On leaving college he studied Physiology under Dr. Keagy, of Harrisburg, several months, during the latter part of which time he commenced the study of the law with Mr. Douglas, an eminent lawyer. In November, 1827, he went to South Carolina, and settled at Lancasterville, where he continued the study of the law, and was admitted to practice in December, 1828. Immediately after his admission to the bar, he married Miss Anna McKenna, daughter of Hon. William McKenna.

Dr. Mittag was elected a Commissioner of Equity in the Court of Chancery before he was a citizen of the State, which responsible and honorable office he held for four years, when his term expired, and, as a singular fact, he retired without ever having been called on to make a single explanation in regard to the complicated business of his office.

The practice of the law proving irksome, the Doctor determined to abandon it and devote himself to literature, science, and art, with a view to prepare a great work on the "*Natural Language of Forms.*" He visited Europe, and passed a year in examining the various objects of interest in London, Paris, Rome (where he met Thorwaldsen), Milan, Venice, and the other noted cities of Italy, after which he returned home, and has been devoted for the past sixteen years in making examinations and sketches of forms as developed in the human, animal, and vegetable races, until his mind has taken in so broad a range of fact and generalization, that he, beyond doubt, is one of the most remarkable and profound philosophers of modern times. Among the latest public acts of Dr. Mittag was his association with Lieutenant Maury and others to draw up an address to the American people, when a delegate to the Great Pacific Railroad Convention, which assembled at Memphis a few years since.

As a Fine Art critic Dr. Mittag has few, if any, equals, which evinces in him an intimate acquaintance with nearly all science as well as with art, and his knowledge of character and of the language of form is truly wonderful. He has made morbid physiognomy a special branch of observation, and tells with scientific exactness the location of morbid conditions in the human organization.

He has received the most flattering attentions from such men as Dr. Mott, Dr. Francis, Dr. Sims, Judge Meigs, Dr. Cogswell, Dr. Durnelle, Mr. James Bogle, and other distinguished scholars and artists, who consider him one of the most remarkable scholars of the time.

HORACE MANN.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

THE following phrenological analysis was dictated from the head to a phonographic reporter, at our office in New York, Dec. 2d, 1853, and it is here inserted *verbatim*, as it then came from the lips of the examiner. Some of Mr. Mann's friends in Boston, who have known him intimately from boyhood, have expressed to us their surprise at the critical accuracy of the description, especially so in respect to the inner life and disposition, which are displayed less in the public career than in the intimacies of private friendship and in the sanctuary of home.

PHRENOLOGICAL CHARACTER.

HE has, naturally, great physical and mental activity, and a kind of wiryness of body without sufficient vital force to give the sustaining power necessary for long-continued physical or mental action. His body is slim and slight, yet very well proportioned in its parts. His lungs are not large, the digestive system is moderately developed, and the muscles are proportioned to the lack of vitality, hence he has not a high order of physical power, nor sufficient vitality to sustain such power did he possess it. His chief care in regard to the body should be to combine with his rigid temperance in gustatory matters, an equal amount of temperance in regard to labor, exposure of body, and labor of mind. He has, doubtless, already learned by experience, that physical activity and labor, within due bounds, are essential to clearness and strength of mind, as well as to

health of body. He can not, at his age, by muscular labor in the open air, give hardness and great power to his physical system, yet he can in this way accumulate an apparent surplus of physical energy for a given mental effort that may tax the system to an unusual degree.

His brain is large for his body, and although the head in circumference is only of full size, the height of it is unusually great. The head may be denominated a "three-story one," which gives elevation to his character, and an aspiring disposition. His power is moral and intellectual, rather than physical. We seldom find so large a brain in the tophead, in the region of the organs of Reason, Imagination, Sympathy, Dignity, Perseverance, Wit, and Moral Sentiment, joined with so little basilar brain in the region of the animal and selfish organs.

There are several peculiarities of development which deserve notice. The higher portion of the organ of Combativeness is much larger than the lower; the latter being small, giving a disinclination for physical combat and a lack of animal courage, while the former being rather large, gives a tendency to intellectual conflict and moral courage. His Destructiveness never leads to the infliction of unnecessary physical pain—he dreads it, even upon an oyster, yet the anterior and upper part of the organ appears to be sharp and fully developed, which gives efficiency and severity of an intellectual and moral cast, as in criticism and reviews of opinions, character, and conduct, and imparts general thoroughness of disposition.

Secretiveness is insufficient to produce more than ordinary policy and cunning, but the anterior part of the organ, w ich works with intellect and the elements of taste, imparts an elevated and intellectual policy which acts in the adjustment of thoughts in such a way that they sting error without offending delicacy. His Cautiousness is large in the anterior part, which leads to watchfulness, and that care and painstaking which plans for prospective dangers and emergencies and guards against accidents, while the posterior part of the organ is not large enough to produce timidity; hence he frequently appears more courageous and brave than the development of the organs of Combativeness and Destructiveness could inspire him to be. Having planned a course of action, he proceeds among dangers with a full consciousness of their position and character, and, to an observer, seems reckless of them, as a pilot, who knows well where the rocks and bars lie about the channel, steers among them under full sail, to the terror of those who know there are rocks, but are not certain that the pilot knows their locality.

His Constructiveness is largely developed, especially in its upper portion, giving planning talent and engineering ability, and greatly aids him in the construction of a subject and arrangement of thoughts, so as to produce the desired effect with the least friction. The lower, or tool-using part of the organ, is sufficiently developed to give fair practical mechanical talent, but his power in respect to mechanism is less as an executor than as a designer. Were he to devote himself to mechanism, his tendency would be upward toward the artistic, as in fine cutlery, mathematical instruments, and the like.

Ideality is large, which gives not only good taste in respect to the beauties of Nature and Art, but acts with the moral sentiments and intellect to give polish, refinement, and elevation to thought, sentiment, and expression. Whatever is rude, unbalanced, and imperfect displeases him, hence he seeks to refine and polish whatever he says and does.

His Sublimity is large, and in conjunction with Veneration and Firmness gives a passion for mountain scenery, and whatever is grand in the machinery of the universe; hence he would pursue astronomy with passionate fondness as a field for the range of sentiment, as well as for mathematical study.

If he has any one moral sentiment that overmasters all the rest, and in any sense warps his judgment, it is Benevolence, and he will more frequently be called radical and infatuated when following its instincts than from any other cause. It stimulates his Conscientiousness, fortifies his pride and ambition, strengthens perseverance, arouses energy, invokes logic, and awakens wit to do its bidding and minister to its ends, and it may therefore be called the "team" of his mind, the central mental element of his nature.

He has a remarkable development of Firmness. That organ is both very large and sharp, indicating that it has been unusually stimulated to activity by circumstances, as if his course of life had been a pioneering one—breaking new ground, enforcing new modes of thought, and running counter to opposition, and the opinions and customs of ages.

In respect to self-esteem, he has more of that portion of it that gives dignity and manliness than of that which imparts a dictatorial, domineering spirit. In early life he was inclined to defer to others; to shrink from responsibility; to feel that others could do more and better than he; at the same time he had no lack of personal self-respect. That part of Self-Esteem that produces the dictating spirit, and the disposition to take responsibility, has been developed along with Firmness, and doubtless from the same cause and course of life.

His Conscientiousness is very large, and particularly so in the outer part of it, joining Cautiousness, which gives him moral circumspection, carefulness to *do* right, as well as to entertain just principles; hence he feels its binding force just as much in the details of life, in the practical duties of the day, as in respect to fundamental moral principles; hence the law of expediency, as such, when brought in conflict with the law of right, becomes nugatory.

His Hope stretches forward prophetically—he works for the future. He hopes for little in the present, except that which he, by dint of care and effort, can bring to pass; and he is less inclined to trust his business or interests in other hands than most men. He feels he must be in his affairs personally, and have an eye over and a hand in the matter, or it will in some way go wrong. His hope inspires to effort, but not to expect success from luck, chance, or fortune, without labor and vigilance. He is not a man to lie quietly on the sunny side of present prosperity, expecting that "to-morrow shall be as this day, and much more abundant," but to plow and sow, in the storm if need be, yet he looks confidently for the harvest, however remote it may be. This is as true of him in morals as in business.

He has not a high degree of credulity. That part of the organ of Marvelousness or Spirituality which most influences his character, is the inner or higher part of it, which gives spiritual or religious faith, reliance upon truth and first principles, and although he is radical and progressive, he is by no means credulous. His mind is very critical, and rather skeptical, so much so that he takes little upon trust, and feels impelled to a thorough, rigid examination of whatever may be presented for his adoption; nor is his large Causality satisfied with any thing short of this, for it leads him to seek "a base line" for every thing in business, in propositions, or in morals, as well as in mathematics.

Imitation and Agreeableness are large, which give him the power of mental assimilation and harmony. He can reconcile apparently discordant things, or meet those who think differently from himself, without making manifest, in a high degree, the real difference that may exist between them, and he will so far conform to an opponent as not to seem in opposition, until, by asking questions and quoting particulars, he can show good reasons for a counter belief thus, and lead his adversary into his own mode of thought.

He has the organ called Human Nature large, which leads him instinctively to the study of mind, whether appertaining to men, to childhood, or to animals. He sees at a glance the general drift of a man's intellect and character; is strongly impressed with the truth of those inferences, and acts upon them, and generally with safety. If he takes a dislike to, or forms a favorable opinion of, a stranger at first sight, subsequent acquaintance generally corroborates the judgment thus formed; hence, as a teacher, as a lawyer, or as a trader, he would, as it were, recognize a man's mental sphere, and know what to say to impress a sentiment or exert a given influence upon his mind. This faculty, joined with Agreeableness or Suavitiveness, enables him to make palatable, and accepted without hesitation, truths which, uttered harshly and in disregard of the tone of mind of the one addressed, would be at once rejected.

Intellectually, he has some peculiarities. His reasoning organs are greatly superior to his perceptives and memory. He has a remarkably critical and logical cast of mind. He has the power to sift, dissect, and assay propositions and principles with great celerity and exactitude, while his large Causality enables him to see the propriety and logical congruity of facts and propositions, and to present those views to others in a clear, concise, and forcible manner. In juxtaposition with Causality he has very large Mirthfulness, which gives him equal facility to recognize and show up whatever is incongruous, ridiculous, or witty, in such contrast with truth and propriety as not only to amuse the mind of the hearer, but to brand error and immortalize truth.

His faculties of memory and perception are doubtless active, appertaining as they do to such an active temperament, and because his sentiments and his reasoning intellect urge them to

effort, to furnish data on which the higher mental forces may act. He finds it necessary to trust to memoranda for facts and statistics, but when thus obtained, he knows well how to work them up into arguments. His mind has much more to do with principles and elements than with facts, hence he is much more a philosopher than a historian.

His language, instead of being copious, has this peculiar quality, viz., precision, nice distinction, and ready appreciation of synonyms; and, in speaking or writing, his faculty of Tune, in connection with Language and Ideality, leads him to seek euphony of expression, and a smooth, mellifluent style; and in this combination, with Mirthfulness, Ideality, and Agreeableness added, consists his power of expressing stern, cutting truth in a poetical and pleasing manner.

It requires more effort for him than for most men to individualize his ideas, and to concentrate his powers on a given mental effort. He wants time and quiet, and a convenient opportunity. He can never bring out his full power of thought on a subject instantaneously. He must survey the whole ground, and converge his mind upon it logically; hence, in off-hand, extemporaneous speaking he rarely does himself or his subject full justice.

In moral and social dispositions he is strongly developed, and bears the marks of special resemblance to his mother. He has large Adhesiveness, which makes him eminently friendly. The upper part of Philoprogenitiveness is large, which leads him to regard the moral and intellectual good of children much more than to look upon them as mere pets and playthings; and he rarely plays with children without holding virtue, intelligence, and morality up to them as the goal of their hopes and efforts; hence he seldom flatters them, or ministers to their animal gratification. His love for female society is strong, yet delicate, and he is much more interested in woman as relates to her refinement and elevation and purity of character, than passionally.

The home, the family, and its elevated endearments, is the scene of his highest hopes and fondest attachments.

BIOGRAPHY.

[The following sketch of Mr. Mann, which we think will be perused by every reader with more than common interest, we have condensed from *Livingston's Law Journal*. Though it occupies more room in our pages than we often devote to a single biography, still the temptation was to make it three times longer rather than any shorter, since every paragraph we cut out seemed like cutting off a right hand or plucking out a right eye, and we only regret that our space does not permit us to give his life and labors in more of its aspects and with greater fullness of detail.]

HORACE MANN was born in the town of Franklin, Norfolk County, Massachusetts, May 4, 1796. His father, Thomas Mann, who was a farmer, died when Horace was thirteen years of age, leaving him little of this world's goods, but a better inheritance—the example of an upright life, virtuous inculcations, and an hereditary thirst for knowledge.

The narrow circumstances of the father limited the educational advantages of his children. They were taught in the district common school; and it was the misfortune of the family that it belonged to the smallest district, had the poorest school-house, and employed the cheapest teachers in a town which was itself both small and poor. When the obscure boy of this obscure school afterward became Secretary of the Massachusetts Board of Education, it is well known with what earnestness he used to dwell upon the importance of school-house architecture, and with what graphic touches of description he would paint the houses which had never been *painted* in fact. Doubtless, many of his pictures were drawn, not from fancy, but from memory. That old weather-beaten and time-stricken house, with its curtainless, blindless, and sometimes its almost paneless windows, illustrated a kind of ventilation which he might well call "preternatural." Its rude, high, and backless seats made "the verb *to sit* an active verb." The wide-throated chimney, creating when in full blast a tropical heat around the fire-place, while at the distance of ten feet on either side the cold was almost arctic, furnished a "fine opportunity for geographical illustration, because five steps would carry one through the five zones." In winter, the congealing of the ink in his pen while he was writing, perhaps furnished him with the anecdote of the boy who excused himself from the non-production of his composition, by assuring the master that "though his ideas might flow, his ink wouldn't;" while in summer it was "the lone hermit-house standing out of sight and hearing of any fellow-tree." He has somewhere described a school-house "the roof of which, on one side, was trough-like; and down toward the eaves there was a large hole, so that the whole operated like a funnel to catch all the rain and pour it into the school-room." "At first," says he, "I did not know but it might be some apparatus designed to explain the deluge. I called and inquired of the mistress if she and her little ones were not sometimes drowned out. She said she should be, only that the floor leaked as badly as the roof, and drained off the water."

His father was a man of feeble health, and died of consumption. Horace inherited weak lungs, and from the age of twenty to thirty years he just skirted the fatal shores of that disease on which his father had been wrecked. This inherited weakness, accompanied by a high nervous temperament, and aggravated by a want of judicious physical training in early life, gave him a sensitiveness of organization and a keenness of susceptibility, which nothing but the iron clamps of habitual self-restraint could ever have controlled. As the apostle of education, he has often illustrated the responsibilities of other teachers by the shortcomings of his own.

His mother, whose maiden name was Stanley, was a woman of superior intellect and character. In her mind, the flash of intuition superseded the slow processes of ratiocination. Results always ratified her predictions. She was a true mother. On her list of duties and of pleasures her children stood first, the world and herself afterward.

Mr. Mann's early life was spent in a rural district, in an obscure county town, without the appliance of excitements or opportunity for display. In a letter before us, written long ago to a friend, he says:

"I regard it as an irretrievable misfortune that my childhood was not a happy one. By nature I was exceedingly elastic and buoyant, but the poverty of my parents subjected me to continual privation. I believe in the rugged nursing of Toil, but she nursed me too much. In the winter time, I was employed in in-door and sedentary occupations, which confined me too strictly; and in summer, when I could work on the farm, the labor was too severe, and often encroached upon the hours of sleep. I do not remember the time when I began to work. Even my play-days—not play-days, for I never had any—but my play-hours were earned by extra exertion, finishing tasks early to gain a little leisure for boyish sports. My parents sinned ignorantly, but God affixes the same physical penalties to the violation of His laws, whether that violation be willful or ignorant. For willful violation, there is the added penalty of remorse, and that is the only difference. Here let me give you two pieces of advice which shall be *gratis* to you, though they cost me what is of more value than diamonds. Train your children to work, though not too hard; and unless they are grossly lymphatic, let them sleep as much as they will. I have derived one compensation, however, from the rigor of my early lot. Industry, or diligence, became my second nature, and I think it would puzzle any psychologist to tell where it joined on to the first. Owing to these ingrained habits, work has always been to me what water is to a fish. I have wondered a thousand times to hear people say, 'I don't like this business;' or, 'I wish I could exchange for that;' for with me, whenever I have had anything to do, I do not remember ever to have demurred, but have always set about it like a fatalist; and it was as sure to be done as the sun is to set.

"What was called the love of knowledge was, in my time, necessarily cramped into a love of books; because there was no such thing as oral instruction. Books designed for children were few, and their contents meagre and miserable. My teachers were very good people, but they were very poor teachers. Looking back to the school-boy days of my mates and myself, I can not adopt the line of Virgil,

'O fortunatos nimium sua si bona norint.'

I deny the *bona*. With the infinite universe around us, all ready to be daguerreotyped upon our souls, we were never placed at the right focus to receive its glorious images. I had an intense natural love of beauty, and of its expression in nature and in the fine arts. As 'a poet was in Murray lost,' so at least an amateur poet, if not an artist, was lost in me. How often, when a boy, did I stop, like Akenside's hind, to gaze at the glorious sunset; and lie down upon my back, at night, on the earth, to look at the heavens. Yet with all our senses and our faculties glowing and receptive, how little were we taught; or rather, how much obstruction was thrust in between us and nature's teachings. Our eyes were never trained to distinguish forms and colors. Our ears were strangers to music. So far from being taught the art of drawing, which is a beautiful language by itself, I well re-

member that when the impulse to express in pictures what I could not express in words was so strong that, as Cowper says, it tingled down to my fingers, then my knuckles were rapped with the heavy ruler of the teacher, or cut with his rod, so that an artificial tingling soon drove away the natural. Such youthful buoyancy as even severity could not repress was our only dancing-master. Of all our faculties, the memory for words was the only one specially appealed to. The most comprehensive generalizations of men were given us, instead of the facts from which those generalizations were formed. All ideas outside of the book were contraband articles, which the teacher confiscated, or rather flung overboard. Oh, when the intense and burning activity of youthful faculties shall find employment in salutary and pleasing studies or occupations, then will parents be able to judge better of the alleged proneness of children to mischief. Until then, children have not a fair trial before their judges.

"Yet, with these obstructions, I had a love of knowledge which nothing could repress. An inward voice raised its plaint forever in my heart for something nobler and better. And if my parents had not the means to give me knowledge, they intensified the love of it. They always spoke of learning and learned men with enthusiasm and a kind of reverence, I was taught to take care of the few books we had, as though there was something sacred about them. I never dogseared one in my life, nor profanely scribbled upon title pages, margin, or fly-leaf, and would as soon have stuck a pin through my flesh as through the pages of a book. When very young, I remember a young lady came to our house on a visit, who was said to have studied Latin. I looked upon her as a sort of goddess. Years after, the idea that I could ever study Latin broke upon my mind with the wonder and bewilderment of a revelation. Until the age of fifteen I had never been to school more than eight or ten weeks in a year.

"As to my early habits, whatever may have been my shortcomings, I can still say that I have always been exempt from what may be called common vices. I was never intoxicated in my life—unless, perchance, with joy or anger. I never swore—indeed, profanity was always most disgusting and repulsive to me. And (I consider it always a climax) I never used the 'vile weed' in any form. I early formed the resolution to be a slave to no habit. For the rest, my public life is almost as well known to others as to myself; and, as it commonly happens to public men, *others know my motives a great deal better than I do.*"

Mr. Mann's father having died when he was thirteen years of age, he remained with his mother on the homestead until he was twenty. But an irrepressible yearning for knowledge still held possession of him. "I know not how it was," said he to a friend in after life, "its motive never took the form of wealth or fame. It was rather an instinct which impelled toward knowledge, as that of migratory birds impels them northward in spring time. All my boyish castles in the air had reference to doing something for the benefit of mankind. The early precepts of benevolence, inculcated upon me by my parents, flowed out

PORTRAIT OF HORACE MANN.

in this direction; and I had a conviction that knowledge was my needed instrument."

A fortunate accident gave opportunity and development to this passion. An itinerant schoolmaster, named Samuel Barrett, came into his neighborhood and opened a school.

Mr. Barrett's specialty was English grammar, and Greek and Latin. In the dead languages, as far as he pretended to know any thing, he seemed to know every thing. All his knowledge, too, was committed to memory. In hearing recitations from Virgil, Cicero, the Greek Testament, and other classical works then usually studied as a preparation for college, he never took a book into his hand.

This learned Mr. Barrett was learned in languages alone. In arithmetic he was an idiot. He never could commit the multiplication table to memory, and did not know enough to date a letter or tell the time of day by the clock.

In this chance school Mr. Mann first saw a Latin Grammar; but it was the *Veni, vidi, vici* of Cæsar. Having obtained a reluctant consent from his guardian to prepare for college, with six months of schooling he learned his grammar, read Cœderius, Æsop's Fables, Æneid, with parts of the Georgics and Bucolics, Cicero's Select Orations, the Four Gospels, and part of the Epistles in Greek, parts of the Græca Majora and Minora, and entered the Sophomore class of Brown University, Providence, in September, 1816.

With this hurried preparation, it was of course impossible to obtain that critical knowledge of syntax, or that acquaintance with collateral works, without which the study of the ancient languages confers but little other benefit than an enlargement of one's stock of words and a general improvement of the diction. He could not then foresee the opportunity (which was soon, however, to occur) for making up these deficiencies; and he therefore determined to supply them at once by extra study. This addition to the performance of ordinary tasks prompted the very extremity of self-imposed labor. Under the burning stimuli, too, which entering upon new fields of knowledge supplied, he forgot all idea of bodily limitations to mental effort; and at the end of his first college year he found himself utterly prostrated by illness, from which neither the resuscitative energies of nature, nor all the care which his laborious life has since allowed him to take, have ever enabled him to recover. What strength he has since possessed has been only the salvage on a wreck. How sad the fate of students in our colleges and universities! Taken from the guidance and care of home, exposed to the temptation of vice on the one side and of ambition on the other, finding abundant and delightful instruction in languages and in science, but no counsel, no direction, no knowledge, in the art of arts—the great art of Living—how often do those of vicious susceptibilities plunge into vice, while those of ambitious aspirations ruin health in the pursuit of knowledge! Thus many genial and companionable natures are turned into profligates, while the lofty-minded and emulous are broken down by disease.

Illness compelled him to leave his class for a short period; and again he was absent in the winter to keep school as a resource for paying college bills. Yet when his class graduated in 1819, the first part or "Honor" in the commence-

ment exercises was awarded to him, with the unanimous approval of faculty and classmates. The theme of his oration on graduating foreshadowed the history of his life. It was on the Progressive Character of the Human Race. With youthful enthusiasm he portrayed that higher condition of human society when education shall develop the people into loftier proportions of wisdom and virtue, when philanthropy shall succor the wants and relieve the woes of the race, and when free institutions shall abolish that oppression and war which have hitherto debarred nations from ascending into realms of grandeur and happiness. For an obscure young man, known only by the merits he had evinced and the hopes he inspired, it was an occasion of no inconsiderable *éclat*.

The strongest original tendencies of character are unusually shown in early manhood, before cautiousness has been trained by worldly discipline to take the lead in action. Those who knew Mr. Mann in college, and have watched him since, know how true this is in his case. He was a marked man among his young associates; marked and remembered for those peculiarities of character which have distinguished him ever since: first, bold and original thinking, which led him to investigate subjects without veneration for any thing but the truth and right that he found in them; second, a horror of cant and sham which made him attack, with invective and satire, all who resorted to them for selfish purposes.

The boldness and force with which he has manifested these two peculiarities have kept out of the sight of the indiscriminating many the third peculiarity, which is an uncommon activity and acuteness of the religious sense. He sees not only Ten Commandments, but ten thousand. Hence the delicacy of his moral sense; hence his uniform and stern purity of life; hence his uncompromising hostility to the impiousness and sin of immorality of any kind, or by whomsoever committed.

Immediately after commencement, he entered his name in the office of the Hon. J. J. Fiske, of Wrentham, as a student at law. He had spent here, however, only a few months when he was invited back to college as a tutor in Latin and Greek. This proposal he was induced to accept for two reasons: first, it would lighten his burden of indebtedness (for he was living on borrowed money); and, second, it would afford the opportunity he so much desired of revising and extending his classical studies.

While in college, Mr. Mann had excelled in scientific studies. He now had an opportunity to improve himself in classical culture. A comparison of the two convinced him how infinitely inferior in value, not only as an attainment, but as a means of mental discipline, is heathen mythology to modern science; the former consisting of the imaginations of man, the latter of the handiwork of God.

In the latter part of 1821, having resigned his tutorship, he entered the law school at Litchfield, Connecticut, and was admitted a member of the Norfolk Co. (Mass.) bar in December, 1823. Absence of business gave opportunity for study; and instead of performing the drudgery of attending to particular cases, he expended himself in mastering great principles, which, in his subsequent professional life, were always brought to bear with such success upon the point in controversy. Before a court or an intelligent jury there is an immense difference between the method of groping round to see where an individual case can lay hold of some great principle for support, and that of first giving an imposing and instructive exposition of great principles, and then applying them to the case in hand. He who has mastered principles, when brought into conflict with one who has not, can always think outside of his opponent.

At length an opportunity was offered to Mr. Mann to display his powers as an advocate, and from that time business flowed in in a more copious stream, until he left the profession in 1837.

We believe the records of the courts will show that, during the fourteen years of his forensic practice, he gained at least four out of five of all the contested cases in which he was engaged. The inflexible rule of his professional life was, never to undertake a case that he did not believe to be right. He held that an advocate loses his highest power when he loses the ever-conscious conviction that he is contending for the truth; that though the fees or fame may be a stimulus, yet that a conviction of being right is itself *creative* of power, and renders its possessor more than a match for antagonists otherwise greatly his superior. He used to say that in this conscious conviction of right there was a magnetism, and he only wanted an opportunity to be *put in communication* with a jury in order to impregnate them with his own belief. Beyond this, his aim always was, before leaving any head or topic in his argument, to condense its whole force into a vivid epigrammatic point, which the jury could not help remembering when they got into the jury-room; and by graphic illustration and simile to fasten pictures upon their minds, which they would retain and reproduce after abstruse arguments were forgotten. He endeavored to give to each one of the jurors something to be "quoted" on his side, when they retired for consultation. He argued his cases as though he were in the jury-room itself, taking part in the deliberations that were to be held there. From the confidence in his honesty, and these pictures with which he filled the air of the jury-room, came his uncommon success.

In 1830 Mr. Mann was married to Miss Charlotte, youngest daughter of the late Rev. Dr. Messer, for many years President of Brown University. She died August 1, 1832, and the manner in which he was affected by her death shows most strikingly the depth and strength of his affections. He was then in the prime and vigor of manhood, known and admired in the highest circles; but he would not be comforted nor weaned from the memory of his lost love. He would work for the living, and give them all his strength and his talents, but he would give his affections to the dead alone. A lovelier being never gladdened the earth with her presence, or made a sadder vacancy by her departure.

In 1843 he married Miss Mary Peabody, in whom he found not only a most affectionate and worthy companion, but an earnest assistant and sympathizer in all his educational labors.

In 1827 he was elected a representative to the Legislature of Massachusetts. Yet he was never a political partisan. He loved truth better than he loved any party. It is worthy of remark, that among all his speeches and writings, touching as they do almost the whole circle of moral, social, and economical subjects, not a single partisan speech or partisan newspaper article of his is any where to be found, and for the best of reasons, for he never made or wrote one.

His first speech in the House was in favor of religious liberty. His second effort was a speech in behalf of railroads. A report of this was printed in some of the Boston papers, and we believe it was the first printed speech made in any legislative body in the United States in behalf of a policy which has since worked such wonders for the country at large, and has secured to his native State nearly one half of its present population, and quite one half of its present wealth.

From this time Mr. Mann became a conspicuous and leading member of the House. He was appointed on many of its principal committees (the judiciary, etc.), and took an active part in the discussion of all important questions. Especially all matters pertaining to morals, public charities, education, and whatever involved the principles of civil and religious liberty, were sure to find in him a champion always ready and earnest.

He advocated laws for improving the system of common schools, and, more than any other man, was the means of procuring the enactment of laws for the suppression of intemperance, the traffic in lottery tickets, gambling, and kindred vices.

It was against the immorality of this kind that Mr. Mann has been wont to draw from the full armory of his mind the fiery bolts of a moral indignation; for to him immorality is irreligion; and immoral men are the enemies of his God, as well as of his fellow-creatures. With this key to his character, one can find the purpose, unseen of many, which has animated him in his attacks upon men and measures, and roused him to deal blows which some have condemned as severe and merciless. It is to be borne in mind that the very earnestness and intensity of nature which have enabled him to build up and establish so many good works, incapacitate him from compromising with wrong, or striking softly at wrong-doers. Few have ever objected to the rigor and fire of his onslaught, until he happened to attack some pet gratification of their own. A calm review of his controversial writings will show that he never lost sight of moral principles, or stooped to low aims even in the heat of controversy.

But the act by which Mr. Mann most signalized his legislative life in the House of Representatives, was the establishment of the State Lunatic Hospital of Worcester. This benevolent enterprise was conceived, sustained, and carried through the House by him alone, against the apathy and indifference of many, and the direct opposition of some prominent men.

One of the most distinguished members of the House spoke of the measure, when first introduced, as "a project of boyish enthusiasm."

He removed to Boston in 1833, and engaged in the practice of law But his legislative duties were not at an end. At the first election after his becoming a citizen of Boston, he was chosen a senator from the county of Suffolk to the State Senate. By re-elections he was continued in the

Senate for four years. In 1836 that body elected him its President; and again in 1837, in which year he retired from political life to enter upon a new and more congenial sphere of labor, and in June, 1837, accepted the office of Secretary of the Board of Education.

Mr. Mann accepted the office against the advice and persuasion of almost his whole circle of friends His more intimate associates dissuaded him from a field which promised neither honor nor emolument. His political supporters assured him that higher offices in the gift of the people might already be seen looming up in the distance and beckoning his approach. The judges of the courts before whom he practiced expressed surprise that the pursuit of the distinctions and emoluments of the profession should be abandoned just at the period when they might be won. But though he could not answer their arguments, he had an instinct which was surer than the conclusions of logic. A strong purpose, both of the higher sentiments and the intellect, is a voice of prophecy. He saw that the proposed work involved all the elements of true greatness. Education was the condition precedent of all human welfare. It is the vital element, without which there can be no life. He saw in an enlightened education peace, glory, and life, the only atmosphere in which true Christianity can flourish; and he trusted that through all the hours of present darkness and toil, the light that shines out of the future would warm and illumine his course. Among all his acquaintances there was but one man who fully appreciated the motives of his choice, and tendered him a hearty congratulation. This was the late Rev. Dr. Channing.

The duties of the secretary were not defined with any minuteness in the Act which created the office, nor was it possible that they should be. Nothing but the indwelling spirit of duty and enthusiasm could secure from its incumbent the utmost quantity and the highest quality of service.

No member of the board had any salary, and they were not appointed for hard work. They were to counsel and advise beforehand, and as far as practicable to ratify and sanction afterward. When some one asked Mr. Mann if he were not the *fac-totum* of the board, he replied that he was the *fac*, but not the *totum*.

Immediately on accepting the office, he withdrew from all other professional and business engagements whatever, that no vocation but the new one might burden his hands or obtrude upon his contemplations. He transferred his law business then pending, declined re-election to the Senate, and—the only thing that cost him a regret—resigned his offices and his active connection with the different temperance organizations. He abstracted himself entirely from political parties, and for twelve years never attended a political caucus or convention of any kind. He resolved to be seen and known only as an educationist. Men's minds at that time were so fired with partisan zeal on various subjects, that great jealousy existed lest the interest of some other cause should be subserved under the guise of a regard for education. Nor could vulgar and bigoted persons comprehend why a man should drop from an honorable and exalted station into comparative obscurity, and from a handsome income to a mere subsistence, unless actuated by some vulgar and bigoted motive like their own. Subsequent events proved the wisdom of his course.

It is obvious on a moment's reflection that few works ever undertaken by man had relations so numerous, or touched society at so many points, and those so sensitive, as those in which Mr. Mann was now engaged. The various religious denominations were all turned into eyes, each to watch against encroachments upon itself, or favoritism toward others. Sordid men anticipated the expenditures incident to improvement. Many teachers of private schools foresaw that any change for the better in the public schools would withdraw patronage from their own; though to their honor it must be said that the cause of public education had no better friends than many private teachers proved themselves to be. But hundreds and hundreds of wretchedly poor and incompetent teachers knew full well that the daylight of educational intelligence would be to them what the morning dawn is to night-birds. Bookmakers and booksellers were jealous of interference in behalf of rivals; and where there were twenty competitors of a kind, Hope was but a fraction of one twentieth, while fear was a unit.

A more politic or less earnest man would have begun gradually, and stolen upon the public by degrees. Mr. Mann laid his hand upon everything at once—upon the abuses to be corrected, the deficiencies to be supplied, and the reforms to be begun. His first report, and his first address or lecture, both written within the first six months after his appointment, foreshadowed everything that has since been accomplished. They were thought to be somewhat remarkable productions at the time; we think they will be regarded as much more remarkable, if examined now in the light of sixteen years of experience. The very boldness of his first strokes was the salvation of himself and of all concerned. A less adventurous course would have been ruinous. Special interests were indeed alarmed, but the malcontents were silenced by the resounding voice of the hopes he awakened. A holy chord of the public heart had been touched, and the contemplation of great principles enfranchised the mind from sordid motives. When the carol of the ascending lark turns all eyes heavenward, the cry and flutter of owls and bats are no longer heeded. He followed up his victory. His object was to commit the State to great measures of reform and progress before the day of reaction should come. Extensive changes in the law were proposed and carried. Union schools were provided for. School committees were paid. A system of county educational conventions was instituted. By means of "School Registers" a far-reaching plan was adopted to look microscopically into the condition of the schools, and ascertain what may be called their "vital statistics." The school committees were required to make "detailed reports" respecting the good and the evil of their respective schools; and from the whole body of these reports "abstracts" were made with immense labor on the part of the secretary, but with immense benefit also to the cause. Above all, the Normal Schools were established, first under the plea of being an experiment; but long before that hold was released, they made a grasp upon the public good-will, by success achieved and benefits bestowed, which has now incorporated them among the permanent and most valued institutions of the State.

All these instrumentalities were so many anchors with which the secretary provided his vessel while the weather was yet calm, and by which he was enabled to ride out the storm, when at length it arose. Had the combined forces of bigotry and selfishness prevailed against his efforts, how different now would have been the condition of the public schools, not only in Massachusetts, but in New England—not only in New England, but throughout the country—had that machination been crowned with success!

It is not our purpose to dwell at length upon the two or three formidable controversies in which Mr. Mann was engaged in defense of the cause of education, or of himself as identified with that cause. We shall consult his feelings far better by practicing upon the sentiment of Cicero, which was always his favorite motto, "*Amicitiæ sempiternæ, inimicitiæ placabiles*," let friendships be eternal, and all enmities be appeased. His former adversaries, too, will rejoice if we give but the briefest account of the warfare they waged, or of the blows they received. Mr. Mann certainly does not belong to the sect of non-resistants; we think he rather followed the counsels of Polonius:

> "Beware
> Of entrance to a quarrel; but being in,
> Bear it that the opposer may beware of thee."

Always forbearing to the last, he adopted General Washington's advice, that we should wait until our adversary has put himself clearly in the wrong. His uniform course was, when attacked in a way that threatened injury to the cause, or to himself as its representative, to seek a personal interview with the assailant, or to write a private and conciliatory letter, offering explanation and deprecating contest; and thus he crushed many an egg before the young adders were hatched. Two principles governed his conduct in relation to all public attacks made upon him: first, he never noticed such as were merely personal, but only such as were aimed directly at the cause intrusted to his care, or to him as its administrator; and second, the retributions he inflicted always had reference to the future, and were designed to prevent further injury or the repetition of wrong, and were never mere punishment for past misdeeds, however well deserved.

In 1843, under the auspices of the Board of Education (but at his own private expense), Mr. Mann visited Europe, to examine schools, and to obtain any such information as could be made available at home. His Seventh Annual Report, made on his return, embodied the results of this tour. Probably no educational document ever had so wide a circulation as this Report.

Of Mr. Mann's labors, during the twelve years of his secretaryship, it is difficult to speak without the appearance of exaggeration. Some of the products, however, are before us. He wrote twelve long Annual Reports, of one of which—the tenth—the *Edinburgh Review* says, "This volume is indeed a noble monument of a civilized people; and if America were sunk beneath the waves, would remain the fairest picture on record of an Ideal Commonwealth!" From an immense mass of documents, he prepared eleven Abstracts

of the Massachusetts School Reports and Returns, six of which are large octavo volumes in fine print. The Common School Journal, which he edited, and a large portion of whose contents is from his pen, consists of ten volumes octavo. He published a volume of Lectures on Education, at the request of the Board. He traveled over the State every year (except the year when he visited Europe), to hold conventions or Teachers' Institutes. He often taught at the Institutes all day (sometimes alone), and then lectured to the people at large in the evening, thus instructing in the different common school branches, and in the methods of instruction also, unaided and alone. His correspondence amounted to more than all his other writings, and was carried on more or less with all parts of this country, and with the more enlightened nations of Europe. This was exceedingly voluminous, and has amounted te thirty letters in a day. Always giving legal advice in regard to schools gratuitously, he was called upon in all cases of doubt or difficulty; and we believe his legal opinions, when the cases on which they were given have been afterwards brought before the courts, have been invariably sustained. He superintended the erection of two State normal school-houses, and has drawn plans and given directions for hundreds of others, adapted, in regard to size and expense, to the wants and abilities of different localities. He often attended educational meetings in other States, to extend the cause and breathe enthusiasm into its friends; and he always considered it a part of his official as well as his social duty to receive and entertain all visitors, who came on any errand pertaining to the great work in which he was engaged. Well might he say, as he did in his Supplementary Report, in 1848, that, "from the time when I accepted the secretaryship, in June, 1837, until May, 1848, when I tendered my resignation of it, I labored, in this cause, an average of not less than fifteen hours a day; that, from the beginning to the end of this period, I never took a single day for relaxation, and that months and months together passed without my withdrawing a single evening from working hours, to call upon a friend. My whole time was devoted, if not wisely, yet continuously and cheerfully, to the great trust confided to my hands."

Only in a single instance was any public appointment made by him during this whole period unfulfilled, and in that case his physician forbade his rising from a sick-bed to meet it.

Of the results of these labors, the educational world seems to have settled down into a clear and unanimous opinion. The labors were great, but they brought forth "an hundred fold." Many of Mr. Mann's Reports have been republished in this country and in England. His opinions are cited as authority in the Legislatures of the Union and in the British Parliament, and quoted in Reviews and in standard educational works. "It was my fortune," said the Hon. Anson Burlingame, in a public speech lately made, "to be, some time since, in Guildhall, London, when a debate was going on. The question was, whether they should instruct their representative in favor of secular education. They voted they would not do it. But a gentleman rose and read some statistics from one of the Reports of Horace Mann. That extract reversed the vote in the Common Council of London. I never felt prouder of my country."

It might be supposed that one of Mr. Mann's energy and fervor would sometimes commit himself to measures whose soundness would not be ratified by results; and that, occasionally at least, he might find it necessary to retrace his steps. But it is a remarkable fact, that neither in his legislative life, which covered a period of ten years, nor during his secretaryship, covering a period of twelve years, did he ever propose a single measure which he did not carry through, or ever carry one through which, upon trial, it was found necessary to abandon.

In one of the darkest and most perilous hours of his secretaryship, a proposition was made to him to accept the presidency of a college at the West, with a salary of $3,000 a year, besides the perquisites of house, garden, and so forth. This he promptly and peremptorily declined, saying that he had devoted himself, body, mind, and estate, to the cause of popular education in Massachusetts, and the only alternative on which he would leave it was success or death.

On the 23d of February, 1848, Mr. John Quincy Adams, who was a representative from the Congressional district in which Mr. Mann resided, died in the United States House of Representatives, which for almost twenty years had been the theater of his labors. A successor was to be chosen, but where should one be found? In passing the broad chasm which separated the "old man eloquent" from common politicians, all other men seemed about equally well qualified. Hence almost every town in the district had its candidate for the successorship. Mr. Mann was named, and at once the only question was whether he would accept the offer if tendered. Even with this uncertainty he was put in nomination; and though he was strongly disinclined at first to quit his favorite field of labor, and even wrote a letter declining the office, yet he eventually yielded his objections.

As soon as elected, he tendered the resignation of his secretaryship to the Board. They declined to accept it, urging his retention of the office for the residue of the then current year. He assented; and to this we are indebted for that crowning work of his educational life—his Twelfth Annual Report.

On the 30th of the ensuing June he made his *début* as a speaker in Congress, and in the ensuing November he was re-elected to Congress by an overwhelming majority, receiving eleven thousand out of about thirteen thousand votes, and was re-elected again in 1850, against two opposing candidates.

In 1849, the Massachusetts Legislature, by joint resolution, requested him to digest and prepare a full account of the school system of the State as then existing by law, to be founded upon the basis of his Tenth Annual Report, but to incorporate all the subsequent legislation of the State. Of this work the State printed *ten thousand* copies for gratuitous distribution. It is the standard work on the subjects of which it treats.

Mr. Mann came very early into public life; that is, the ability and zeal he displayed made him early conspicuous. A glance at what we have written will show that he has engaged in a great variety of enterprises, calling for varied talents and acquirements. Of several of these enterprises he was the originator; in all of them, a leading and working spirit.

Now three things may be remarked of them all. First, they were of a character to commend themselves to the moral sense and humanity of the people. In all cases, the end and aim were noble. All had in view human improvement. None of them were such as would be attractive to men of a selfish and ambitious character.

Second, it is to be remarked that success has crowned his efforts. Where is the enterprise he has undertaken which has failed? This is not only a proof of his industry and ability, but of sound judgment and sterling sense. It is an answer to those who, untouched by the enthusiasm which has inspired him in his zealous pursuit of high objects, and lacking his faith in the progressive capabilities of the race, have pronounced him an enthusiast and a dreamer.

And thirdly, the proof is abundant, and all on one side, that the spirit in which Mr. Mann has pursued those high objects has been eminently unselfish and untainted with any personal ambition.

The principal of Mr. Mann's published works are the ten volumes (octavo) of his Common School Journal; a compilation called Abstracts of the Massachusetts School Reform and Reports (in which the amount of printed matter far exceeds that of all the volumes of Sparks' "Life of Washington"); his twelve Annual Reports as Secretary of the Board of Education; his volume of "Lectures on Education;" his "Speeches and Letters on the subject of Slavery;" his controversial writings, which are voluminous; his "Thoughts for Young Men," a lecture of which some twenty thousand copies have been sold; two lectures on temperance, one addressed to the "poor and ignorant," the other to the "rich and educated;" two lectures on the Powers and Duties of Woman; Fourth of July orations, etc., etc. Of his last speech in Congress, delivered August 17th, 1852, more than a dozen editions have been printed in different States, and more than a hundred thousand copies sold.

A few years ago, the degree of Doctor of Laws was conferred on Mr. Mann by Harvard College. He is a member of the American Academy of Arts and Sciences, etc., etc.

On the 15th of September, 1852, Mr. Mann was nominated for the office of Governor by a Convention of the Free Democracy of Massachusetts, held at Lowell; and, *on the same day*, he was chosen President of Antioch College, a new institution situated at Yellow Springs, Greene County, Ohio. The trustees had voted that the college be opened on the first Wednesday of October, 1853. Thus from the day Mr. Mann entered public life, he has always been elected or appointed to a new office before the time of his previous election or appointment had expired.

The peculiarities of the college over which Mr. Mann is called to preside are those for which, during the whole course of his life, he has shown the strongest affinity. It is founded on a most liberal basis as to denominational tenets. Those under whose auspices it has been started take the Bible for their rule of faith and practice, rejecting all man-made creeds; they hold that the tree

is known by its fruit, and therefore that Christian character and a Christian life are the true tests of Christian fellowship.

The institution is also founded to secure the realization of one of Mr. Mann's most cherished objects during his whole educational career—namely, to give to the female sex equal opportunities of education with those afforded to males.

We are glad to see Mr. Mann restored to the sphere of educational effort, and rejoice that he will have an opportunity to put in practice his favorite ideas on this grandest of subjects. It will be grateful for all who honor him to think of him again as a laborer in the glorious fields of learning, surrounded by the young and emulous whose aspirations he knows so well how to guide to noble ends. He is still in the vigor of mature age; and though he has labored as few men can labor and live, yet he has been so temperate, and so regular in those habits on which strength and life depend, that his ordinary health promises to hold out for many years. Of one thing we may be sure, that, so long as life is in him, so long will he strike for the right and at the wrong.

INJURY OF THE BRAIN.

CASE OF THE BOY BARNARD.

We have received the following correspondence from a friend, on the subject of cerebral injury, and lay it before our readers in our first number since it reception, with an explanation of the apparently singular phenomenon:

New Michigan, Ill., *April* 11, 1857.

Messrs. Editors—Phrenology having been attacked in a public manner by a certain divine, in a late number of a local newspaper, he having referred to a case to prove its falsity, I thought it my duty, believing firmly as I do in the teachings of that great science, to write to the physician who was conversant with the case. I have just received his reply, and forward his letter to you, asking for an explanation how a mind can *see without perceptives, or reflect without reflectives?*

Yours truly, W. B. Fyfe.

Freedom, Ill., *March* 30*th*, 1857.

W. B Fyfe—*Dear Sir:* Yours of the 2d was duly received, and in reply to your request for "a description of the injury done to the skull and brain of the boy of Mr. George Barnard, of Adams," and to your special inquiries, I would state that I was called to visit the case August 22, 1852, and found the boy in violent convulsions. He had received the injury a day or two previously, but appeared so rational that it was at first supposed no fracture of the skull had taken place—that the wound extended only through the scalp.

The kick of the horse was received about the middle of the frontal portion of the frontal bone, fracturing it laterally from one temporal fossa to the other. At the lower edge of the fracture, the frontal bone was depressed upon the brain not less than half an inch. The meningeal membranes were severed, and portions of the skull driven into the substance of the brain. After the depressed bone was elevated, free suppuration took place, the torn and injured portion of the brain sloughed, and was gradually discharged at the opening. This was accompanied at times by copious hemorrhage. In a few days after my first visit to him, and about the time suppuration commenced, he became rational, called for food, and evinced an interest in things around him. He lived after the injury nearly three weeks. For more than a week before his death the anterior portion of the frontal lobes of both hemispheres of the brain, as far back, I judged, as the *corpus callosum*, was entirely gone. The orbital plates were laid bare, and yet the greater part of the remaining time he was perfectly rational, his mental faculties unimpaired. Many questions were asked him from day to day, purposely to test his capacity; yet in all he manifested his former perception and reasoning powers.

I believe that the foregoing includes an answer to each of your questions.

Yours respectfully, L. N. Dimmick, M.D.

The narrative of the above case, from the pen of the attending physician, Dr. L. N. Dimmick, is sent us from the fact of its presenting, in the minds of anti-phrenologists, insuperable objections to the truth of Phrenology as a science of the human mind. The main facts in the case adduced as anti-phrenological are two: *First*, the loss of the anterior lobes of both cerebral hemispheres; and *second*, the manifestation, on the part of this patient, "of his former perception and reasoning powers."

It will be our purpose in this article to show that the entire absence of the anterior cerebral lobes is *not* inconsistent with the manifestation of a certain degree of intelligence, and consequently that the above facts do not militate against Phrenology. In order to do this, it will be necessary for us to enter somewhat fully into an exposition of the functions of certain portions of the nervous system, and more especially of those ganglia located at the base of the brain, which constitute what is called, in physiological language, the *Sensorium*, or nervous center, where all sensations are received, recognized, and registered.

From Dr. Dimmick's letter, we learn—

1. That the Ganglia *constituting the Sensorium* were uninjured.

In order to comprehend the bearing which this has upon the case, let us consider *first*, the functions of a ganglion; and *second*, the functions of these uninjured basilar ganglia constituting the Sensorium. And, *first*, what is a ganglion, and what are its functions?

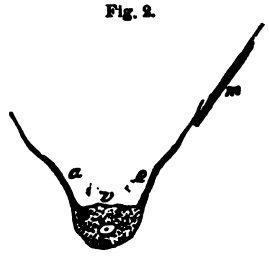
A ganglion is a center of independent nervous action, formed by an accumulation of nervous matter at a given point, and characterized by the presence of vesicular neurine, that peculiar nervous matter which generates nervous power. The functions of a ganglion will be best understood by carefully considering the following illustrations and the accompanying context.

The simple automatic nerve arc, a hypothetical representation of which is presented at Fig. 1, consists of an afferent fiber *a*, and an efferent fiber *e*, leading to the muscle *m*. An impression made at the free end of *a* instantly traverses *a* and *e*, and produces a contraction of the muscle *m*, which contraction ceases entirely with the removal of the exciting impression. The effect produced is temporary and transient. In the simple cellated arc, presented in Fig. 2, an impression at the free end of the afferent branch *a* is conveyed to the ganglion *v*, and thence onward through the efferent branch *e* to the muscle *m*, which it instantly causes to contract. But a part of the force is retained in the ganglion, exciting it to independent action; and for some considerable time after the original impression has ceased, the muscle continues to contract until the retained and excited force is exhausted.

Fig. 1.

Simple automatic nerve arc.

Fig. 2.

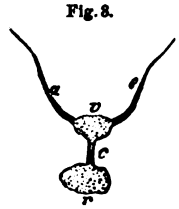


Simple collated arc.

From this we conclude that a ganglion is a center of independent nervous action possessed of the power of holding in reserve a portion of the influence brought into and passing through it.

But there is yet another link added to the chain. In the registering nerve arc, an idea of which is presented at Fig. 3, an impression made at the free end of *a* is conveyed through the ganglion *v*, and through the branch *e*, to the muscle to which the nerve is distributed, and which it causes to contract. But in its passage through the ganglion *v*, a portion of the force traverses the commissure *c*, enters the registering ganglion *v*, and there makes a *permanent* impression by disturbing its physical or chemical condition. ☞ The element of *consciousness* is added with the addition of the *registering ganglion*. ☜ Many nervous arcs may thus center in one registering ganglion, which thus becomes for them all the *Sensorium*, the center of deposit and the center of nervous action. An impression made upon a single ganglion is temporary: add to it a registering ganglion and consciousness is added, this temporary impression becomes immediately permanent, and partakes of the nature of an experience.

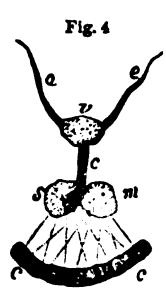
Fig. 3.



Registering nerve arc.

But there is yet another link in the chain. As the nervous structure increases in complexity, the registering ganglion is divided into two portions, one of which is the center of sensations, and is designated the *sensory*, and the other the center of motor impulses, and is designated the motor ganglion. These constitute the *Sensorium*, and are represented at *s* and *m* of Fig. 4. They are the common center of all impressions sent to the brain by the special senses, sight, hearing, smell, taste, and touch, and the center whence originate all the motor impulses excited by these impressions, either in the ganglia themselves or in the cerebral hemispheres. In Fig. 4 we have an ideal representation of the two-lobed registering nerve arc and the superadded cerebral hemispheres which together constitute the influential nerve arc. The functions of this arc may be thus presented. You see a child in imminent danger: the scene is pictured upon the retina; thence the nervous impression excited thereby conveys the intelligence of the child's danger to the sensory ganglion of the Sensorium (marked *s*), thence the impression traverses in the direction of the dotted lines to the cerebral hemispheres where thought is excited, a plan devised for the salvation of the child, and a determination formed which, traversing in the direction of the dotted lines to the motor ganglion

Fig. 4



Influential nerve arc.

of the Sensorium (marked *m*), excites a motor impulse, which, traversing the nerves supplied to the muscular system, excites it to activity, and you rush forward, seize the child, and bring it into safety; and all this complicated train of nervous action has taken place in less time than we could dot an *i* or cross a *t*.

But all impressions need not and do not result in external action. An impression is made upon the brain by reading a letter, or hearing a sermon, or conversing with a friend, which excites thought and tends to the formation of conclusions which do not result in producing physical action, however great the change may be which they excite in our opinions. In these instances the mind, not the body, is influenced.

And now, after this exposition of the functions of the Sensorium, for the application of these fundamental principles to the case in point.

The registering ganglia of the brain of the boy Barnard (called, in technical terms, the *optic thalimi*, *corpora strinata*, and *tubercula quadrigemina*) WERE UNINJURED. All the nervous fibers from every portion of his body, the nerves of the special senses included, centered in these ganglia, and the former of them, the thalimi, were connected by commissures with the vesicular neurine of the cerebral hemispheres They constituted the *Sensorium*, the center where sensations were received, recognized, and registered. The sensations here received, recognized, and registered excited ideas, which were either wholly retained within the mind, or partly expended in nervous or physical action. Moreover, the Sensorium is the seat of consciousness. So long as that remains intact, consciousness may be preserved in its integrity. The entire cerebrum may be, and has been in scores of instances, removed from the skull of animals as high in the scale of organization as the rabbit, the cat, and the dog, and they have continued to live for weeks and months with the consciousness unimpaired. Food placed in their mouths was swallowed; pain excited cries and motion; when placed in a dark room they moved about in the direction of the light, and avoided objects lying in their way.

Now in the case of the boy Barnard, the special senses, sight, hearing, etc., were unimpaired, and the registering ganglia were uninjured. The result was, that he was possessed of his *consciousness*, that he could see, hear, feel, taste, and smell, as he had formerly done; and when anything was presented to his senses *which he had perceived before*, or which bore a *strong resemblance* to something before perceived, it awakened the registered impressions of the sensorium, and the boy, talking of these impressions which were imaged before his mind, "manifested his former perception and reasoning power," to use the rather strong language of Dr. Dimmick.

And here let us pause a moment and consider this language of Dr. Dimmick's. The boy's consciousness was perfect. A friend would call to see him and say, "John," or "George," as the case might be, "do you suffer much?" "Yes," says John. "Do you know me, John?" John regards him a moment and says, "Yes." This is certainly "manifesting his former perception." But John adds, "At such a time we did this or that together." This being rather wonderful for a boy with his skull fractured and a portion of his brain broken down by suppuration, is forthwith heralded as a "manifestation of his former reasoning powers," whereas it is simply expressing in words the impressions made upon the sensorium, and registered there weeks, months, perhaps years ago. But call on him to exercise his mind in abstract reasoning; give him the premises of an argument he never heard of, and ask him to draw the conclusions therefrom, and he can not do it. His ability to carry on a train of thought, a chain of reasoning such as would exhibit "his former reasoning powers," was destroyed by the inflammation which reduced his anterior cerebral lobes to pus or pure matter. Or call on him to enlarge the domain of his knowledge and he can not do it. Whatever is presented to his senses awakens old impressions and old trains of ideas connected therewith, and entertained at the time of receiving the impressions, but excites no new ideas, leads to no new mental results, increases not in the least the stock of knowledge or ideas entertained up to the time of the accident. And why? Because that portion of his organism which enables him to enlarge the domain of his knowledge, to take his stand-point upon present impressions and project his thoughts into the future, with new trains of ideas, new conclusions, new motives for action, is destroyed. He is, as it were, asleep to the present and the meaning of its impressions, and dreaming of the registered images of the past excited by those impressions. An analogous condition of things is presented in the case of the childish old man whose brain is in a state of partial atrophy from old age and its accompanying weakness. He is virtually dead to present impressions on his senses only as they revive the impressions made upon his sensorium long years ago; and for all the practical uses which his brain subserves, it might as well be sliced away piecemeal as far down as the corpus callosum. His life is a perpetual dream of the past, the dream being excited and influenced by the varied impressions of the present hour, just as the noises which reach the ear of the sleeping man modify his dreams, and are incorporated into their varying, shifting scenes.

An analogous case came under our observation several years since in the person of a young girl suffering from disease of the brain. Up to a few days of death her senses were perfect, she conversed readily of present sufferings and of past transactions, and to a careless observer exhibited "her former perception and reasoning powers." But being in daily attendance upon her we discovered that she was incapable of protracted thought, incapable of the least exhibition of reason; that all her intellection was of a perceptive character, and that any object presented to her senses awakened the ideas of the child of years ago, and not of the suffering girl of seventeen who lay before us. After death an autopsy was had, and a large tumor was discovered resting upon the corpus callosum, and rising upward, forward, and backward, until the entire medullary substance of the cerebrum was more or less involved. The ganglia constituting the sensorium were in their normal condition.

The other bearings of this subject will be considered hereafter, our space being exhausted.

SIR BENJAMIN BRODIE AND PHRENOLOGY.

SECOND ARTICLE.

MIND AND MATTER, OR PHYSIOLOGICAL INQUIRIES: In a series of Essays, intended to illustrate the Mutual Relations of the Physical Organization and the Mental Faculties. By Sir Benjamin Brodie, Bart., D.C.L., etc. etc. G. P. Putnam, New York, 1857.

IN our first article reviewing the above work, we noticed the most important objections urged by its author against Phrenology, and endeavored to show how weak and untenable they are. In this present article it will be our object to notice, not only some of his minor objections to Phrenology, but also some of his unphrenological and—to us—unphilosophical and unphysiological doctrines upon the subject of Memory.

On page 57, after citing a number of interesting cases to substantiate his opinions, he says, in drawing his conclusions therefrom, "Memory resides in the brain. This faculty is injured by a blow on the head, or a disease affecting the brain, but not by an injury of the spine, or a disease of the spinal cord." Again, he says: "The brain is the store-house of past sensations." "The organization of the brain is made subservient to the function of memory."

Thus far he walks firm, but at the next step he stumbles. "If," says he, "the speculation be correct as to the existence of special organs in the brain for the purposes of locomotion and speech, it would appear probable that there is a special organ for that of memory also." "At present we must be content to acknowledge that we know nothing as to the locality of the function, nor of the minute changes of organization which are connected with it."

Taking our stand upon the well-established and generally received doctrine, that the mind is composed of a plurality of faculties, we can readily explain all the phenomena of memory by maintaining that memory is peculiar to each faculty—that each faculty, fitted as it is for the performance of its own peculiar functions, is the store-house, the *memorizer*, of all the sensations excited by the activity of that faculty, the performance of those functions.

On page 46 Sir Benjamin says: "One person may have a nicer perception of colors than another, in consequence of the organ by which colors are distinguished being in the one more, and in the other less, developed."

Here is a case in point. The person with the large organ of Color readily perceives all the peculiarities of color, shade, tint, etc., and *remembers what he perceives*, while the person in whom the organ is small perceives these peculiarities with great difficulty, if at all, and experiences a corresponding difficulty in recalling, *remembering* these peculiarities. The first person having the large organ of Color, carries with him in the store-house of his memory (the organ in question) a remembrance of all the colors which he ever saw, and, on examining a colored object, compares his remembrance of colors heretofore seen with the actual colors presented to his sight, and arrives at a just conclusion as to the shade of the colors in view. The second person, having the smaller organ of Color, on examining the same object,

either arrives at no conclusion, or at an erroneous one, since, having no remembrance of former colors seen, or, at best, a faint and imperfect one, makes no accurate comparisons, and arrives at no accurate conclusions. The same argument applies with equal force to the memory of numbers and of musical sounds, specific faculties for which are located in the brain by Sir Benjamin in the following quotation:

"The great difference which exists in different individuals as to the perception of musical sounds, or the power of numerical calculation, is best explained by attributing it to a difference of organization; and it is probable that the imperfections or absence of other faculties which we occasionally meet with is to be explained in the same manner." (Page 46.)

If there were a faculty of memory independent of the other faculties, as Sir Benjamin assumes, it must be evident that we could not so readily explain the phenomena of memory as we now can by the phrenological exposition above given. According to Sir Benjamin's theory, a given faculty might be as large and as active as possible, yet its usefulness might be contravened by a small, sluggish, or one-sided faculty of memory, whereas, by the phrenological theory, the memory bears an exact relation to the development, activity, and strength of any given faculty or of any given class of faculties. According to Sir Benjamin, a man's memory depends on an unknown organ located somewhere within the cranium, but where, no one knows. According to Phrenology, a man's memory depends upon the development, activity, and strength of the various faculties and functions of his mind. According to Sir Benjamin, a man's memory depends, not on what he sees or hears, but on what he remembers, independent of all other faculties or functions. According to Phrenology, a man's memory depends on his ability to comprehend what he sees and hears; and Phrenology furthermore assures us that a man can see and hear only what he is fitted by nature to comprehend. We carry with us certain capacities beyond which we can neither see, hear, nor comprehend, and memory is, in one sense, the measure of these capacities, since it bears perpetual evidence of their existence, their activity, and their strength. Tell me what phenomena a man remembers, and I will give you a phrenological chart of his most prominent phrenological organs; and, *vice versâ*, tell me his most prominent organs, and I will tell you the kind, character, and degree of his memory, or, more correctly speaking, of his memories.

The whole thing is here in a nut-shell; and if Sir Benjamin, and others of his class, who reiterate the same objections to Phrenology every five years, would open their minds to conviction, they would not grope and stumble through scores of pages of "physiological inquiries" in searching after the truth which floats surface-light upon the stream of knowledge. But Sir Benjamin is too old to become a convert to even so palpable a truth as that stated above. We do not expect to influence him or any member of his profession over forty. It is the young on whom we expect to make the marks of conviction, and we modestly venture the prediction *that we shall succeed.*

We had intended to note three or four other errors in doctrine in "Mind and Matter," but have taken up so much time in discussing the subject of Memory that we are compelled, from a want of room, to pass over them in silence.

On page 244 of his work, Brodie brings up, for the nine hundred and ninety-ninth time, the objection that professed phrenologists err in their estimates of character, and that Phrenology must, as a consequence, be untrue. Let us apply this line of argumentation to Sir Benjamin Brodie and the science of surgery. In his work on "The Diseases of the Joints" he recommends the external application and the internal administration of iodine and its compounds, in certain scrofulous affections of the system, and asserts that they will cure, and cites cases in support of his assertion. His professional brethren acknowledge his great merits as a surgeon, assert that he has added certainty to uncertainty in the treatment of these affections, and yet often, very often fail, and fail completely, miserably, in the treatment of these affections after the plan laid down by him in his admirable works. And yet in view of these failures are we warranted in asserting that surgery is no science, and that Sir Benjamin is not a scientific man? And yet such is the miserable logic which he would palm off upon the public as sound reasoning—logic which, if applied to himself and his profession, would reduce the one to a charlatan, and the other to the merest empiricism.

On pages 247 and 248 he endeavors to controvert the phrenological doctrine that size, *other things being equal*, is the measurement of power, but he somehow omits, in the most vital part of his argument, the qualifying clause, *other things being equal*. It occurs to him at last, and he then eases up the great weight of his pressure by a reference to the doctrines of the temperaments.

On page 118 he says: "The size of the spinal cord bears an exact proportion to what is required of it," but somehow what is law for the spinal cord is not law for the brain. The phrenologists locate no organs of thought or of special sense in the spinal cord: hence a phrenological law is completely applicable. Thus much of good can come out of that Galilee.

Aside from the points indicated in our review, and two or three which we have not noted, as being rather unimportant, the entire book is eminently phrenological in its teachings. It is especially interesting in those portions devoted to the consideration of sleep, dreams, memory, animal and human instincts, and the rapidity of mental acts. On this latter subject the American Editor has added some very interesting and important notes, and has had the modesty and good sense to keep his name off the title-page. Indeed, we do not know which most to admire, his learning appreciation, and literary abilities, as evidenced by his notes, or his modesty in not parading his name on the title-page, like an April-fool pinned to a great man's coat-skirts. We commend his example to the Condies, the Sargents, the Clymers, the Hustons, and the hundred-and-one other American editors of foreign works who gain a factitious reputation by annotating works they have neither the genius, the learning, nor the ability to originate, nor, judging from their notes, to comprehend.

HEADS DIFFER IN SHAPE;

OR, PHRENOLOGY BY THE PORTRAIT.

Persons not acquainted with Phrenology have little idea of the vast differences in the shape of heads. Wig-makers and hatters know that two heads can hardly be found in a thousand the shape of which is so similar that a difference would not be required in a wig or a hat to constitute a fit.

A few years ago, a curious invention was brought out for the use of hatters, for the purpose of ascertaining precisely the shape of different heads, at the horizontal line where the hat is worn, so that it may be fitted to the exact shape of the head as well as being of the right size. This instrument is somewhat like a hat in shape, but is composed of a great number of narrow pieces, which, acted upon by springs, will spread out by slight pressure so as to fit all sizes and shapes of heads. These pieces, much more narrow than the keys of a piano, have an attachment above the head so as to mark the exact shape of the head on a reduced scale, with all its irregularities, precisely as represented by the three outlines as seen in the annexed engraving, Fig. 1.

A neighbor of ours, a hatter, gave us a hundred of these forms cut from pasteboard as marked out by the "head measurer" or "conformater," three of which we selected for this illustration, and give them precisely as they came from the hatter's instrument. The foreheads of the two inner ones are of about equal size, nor is there much difference in their length, but between the side-heads, or region of the propensities, how vast the difference!

The inside figure is quite well balanced, the different regions being about equally developed, while the next larger one is enormously developed in the side-head, in the region of the selfish propensities. The larger figure, represented by dotted lines, is the form of the head of Daniel Webster. The forehead is immensely large, the posterior or social region large, while the side-head in the region which gives prudence, policy, economy, and executive or propelling energy is not large. The inner line shows a head fuller at the sides than that of Webster, and is the better balanced of the three. The right side of Webster's head appears to have been fuller than that of the left; the same, to a greater extent, is also true of the one represented by the medium size. The right side of nearly all heads is larger than the left, and sometimes the shape of the head is affected by the way children are held, while infants.

One of the oldest and most common objections to Phrenology is the assertion that there is very little difference in the shape of heads, and that the difference in the thickness of skulls is such an impediment to practical Phrenology, that it can not be relied on. Now, in point of fact, the variation in the thickness of skulls rarely amounts to more than the eight of an inch, while the length or width of heads often varies from an inch and a half to two inches. Let any skeptic on Phrenology visit any one of our hatters who takes and preserves the forms of heads by the instrument referred to, and by looking over a thousand or

two he will be convinced that the difference in the shape of heads is really great, and that Phrenology may be true, especially if variety in the

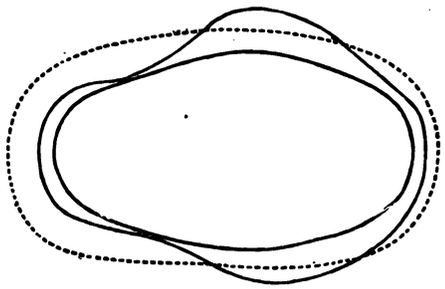


Fig. 1.—OUTLINE OF HEADS.

shape of heads is an evidence of that truth. Having shown, by Fig. 1., that the head varies around where the hat comes, we introduce Fig. 2

Fig. 2.—MR. T.

and Fig. 3, to show how much variation in shape we often find presented in the center or longitudinal line. Fig. 2 is from a daguerrotype of a Mr. T., who called at our office for an examination, and its size and form are traced with absolute accuracy from the picture given by the camera. The reader will observe great elevation from the ear to the organ of Firmness, which is situated on the middle line of the head directly over the opening of the ear. The head is well developed back of the ear, in the region of the social organs, while it is rather broad through the middle portion above and about the ears; indicating that the propelling or energetic organs are strongly marked. From Firmness, however, the head slopes toward the forehead; and the forehead itself being very prominent across the brows in the region of the perceptive organs, slopes rapidly back to meet the sloping line from Firmness forward. These two lines form a very obtuse angle where they meet at the top of the forehead. This head indicates great observing power and practical talent; not great reflection or power of abstraction, nor great Benevolence, Imitation, Veneration, or Spirituality. He is a knowing, clear-headed, practical, energetic, independent, determined, friendly, and affectionate man.

Fig. 3 is the likeness of a young man whose head we examined the next day after that of Mr. T., Fig. 2, and as he had a somewhat singular head, we requested him also to sit for a daguerreotype, that we might have it for publication. In both these portraits the hair was wet and brushed down smoothly, so that we obtained a perfect outline of the heads as presented in the engravings.

This young man has fair, though not large social organs, the back part of his head (below the index or projecting line) being light. He has also a narrow head around the ears, and also upward and backward from the ear; hence his force of character, animal impulse, and selfish feeling are comparatively weak. But upward and forward of the ears the development is great. A line drawn from Firmness forward, and another from the root of the nose upward, would form an acute angle instead of an obtuse one, as in the case of Mr. T., Fig. 2. Across the brows, as will be seen, the perceptives are not large, and that inexpressive look, as contrasted with the piercing expression of Fig. 2, is very marked and apparent. The upper part of his forehead is very large,

Fig. 3.

showing great reflective power, and his meditative, almost blank, expression is in harmony with it. Benevolence, Veneration, Imitation, and Ideality are very large, which give that elevation and expansion of the upper and front parts of his head. He is theoretical, meditative, and imaginative. The other man is practical, independent, and energetic. In these respects they are contrasts in character.

Now let the reader compare these two heads, and we think a broad difference will be perceived even by the most unpracticed eye. To detect these differences it does not require, as people often express it, "a very nice sense of touch." When differences are so great that they may be expressed by *inches* in an object no larger than the human head, it ought not to require very sharp judgment to do it. A person who can discern the differences between houses with a sharp roof, a flat roof, or the gambrel roof, ought certainly to see a difference in such heads as those of Fig. 2 and Fig. 3, or such as are represented by Fig. 1. If we had a horizontal form of Fig. 2, like those in Fig. 1, it would be found widest just over the ears, and to taper off almost to a point in front, indicating, phrenologically, energy and force of character, with concentration and intensity of mind. Fig. 3, if taken in like manner by the hatter's instrument, would be widest in front, narrow over the ears, and terminate in a point behind, precisely the reverse of the other.

Fig. 4 This is a profile of the Rev. Dr. Tyng, of this city, who is distinguished as a thinker and moral teacher, and accordingly we find a full development of the lower part of the forehead, nearly as much so, in fact, as in Fig. 2, while the upper, or region of the reasoning organs, is equal to that of Fig. 3. Thus we have a forehead combining the forms of Fig. 2 and Fig. 3, and including the sharp perception of the one with the meditation and reflection of the other, each serving to sustain, fortify, and instruct the other, so that the mental or intellectual power in this case is hardly less than four times as great as that of either Fig. 2 or Fig. 3. Perhaps we could be better understood by saying that Fig. 2 has the facts without great logical power, and that Fig. 3 has logic, but lacks facts and practical talent. One has the horse without the wagon, the other has the wagon without the horse; while Fig. 4 has the horse and wagon both, well harnessed together, and his education and culture give it a good freight.

Fig. 4.—REV. DR. TYNG.

Fig. 5 is a portrait of Deacon Seth Terry, of Hartford, Ct. In form it is a different head in several respects from either of the foregoing, and the character has its peculiarities accordingly. It will be observed that this head is larger in the intellectual and moral regions than in the base or animal region, and the expanded upper side-head shows very large Cautiousness, and large Sublimity, Ideality, and Mirthfulness. The reasoning

Fig. 5.—DEACON SETH TERRY.

organs are also much larger than the perceptives. He is a lawyer by education, but has so much Conscientiousness that he will not practice law at the bar and be engaged in controversy while he professes to be a follower of the Prince of

Peace and holds the office of deacon, but gives counsel where he can do so without violating his sense of justice and moral obligation. He wears a sober face, but is remarkable for his dry jokes and polished wit. He has a predominance of the mental temperament, which gives the thinking, meditative disposition, and he has enough of the motive or bilious temperament to make him tough and enduring and to give the tendency to be industrious.

Fig. 6 is a portrait of Napoleon, and the head is different in form from any hitherto presented in this series. The head is massive,—showing very great length from the ears forward, and decided prominence of all parts of the forehead. It has all the quickness of perception of Fig. 2, and the upper part of the forehead is superior in size to that of Fig. 4, hence he possessed a high degree both of practical and theoretical intellect. He had less of moral development than Fig. 4 or Fig. 5, and a greater degree of energy and efficiency, arising from a large base of brain, than any of the individuals yet presented.

Fig 6.—Napoleon.

Fig. 7 is the portrait of a young lady remarkable for gentleness and purity of disposition. Her head is narrow about the ears, especially a little above and back of them, in the region of the organs of Alimentiveness, Destructiveness, Secretiveness, Combativeness and Amativeness, hence the animal in her nature is too weak; she is a little too gentle and reserved, delicate, refined, and high-toned in feeling to mingle freely and pleasurably with ordinary society. Any thing that borders on the robust and hilarious in sport, or that has a leaning to the ardent in love, is particularly distasteful to her.—The organs which give practical intellect, memory, love of literature, poetry, sense of morality and religion, integrity, and personal self-respect, are all well developed. Along the side-head, where the light falls so distinctly, the organs of Ideality, Sublimity and Cautiousness are located, which are all large and influential in her character. She is pre-eminently the gentle and affectionate sister, the Platonic friend, the practical observer, and the self-sacrificing philanthropist.

Fig. 7.

Fig. 8. Mrs. E. W. Farnham will be called a very different head from Fig. 7, and in many respects it is so. It is more largely developed through the middle and back portions, indicating more stoutness of character, more of the heroic, earnest, and efficient, and more breadth of affection. But how vastly different are the foreheads! Fig. 7 is a clear observer, has a good memory, but not great scope and originality of mind. Fig. 8 shows great vigor and compass of thought, ability to grasp and conquer subjects requiring steady logical power, yet the two points referred to, though they show the chief differences between

Fig. 8.—Mrs. E. W. Farnham.

the two, are not the only strong points of the portrait under consideration. The head rises high, and is long and broad on the top, showing strong moral sentiment, firmness and dignity combined with prudence, taste, and the qualities which give refinement, elevation, and purity of mind. She is one of the strongest female thinkers and writers in America; and in officiating as matron of the State Prison at Sing Sing for several years, and also in many other spheres of action, she has shown her stamina of character and strength of

Fig. 9.—Theodore Ascherfeld.

mind. The perceptive organs are not large enough for a good balance of intellect.

Having presented and explained several profile views of heads, and two three-quarter views, viz, Fig. 5 and Fig. 6, we now introduce a front view of Theodore Ascherfeld, Fig. 9, which shows enormous lateral or side-expansion. The portrait shows much width between the eyes; still it will be seen that the head is greatly spread beyond the eyes. The organs of Tune, Constructiveness, Mirthfulness, Acquisitiveness, Secretiveness, and Destructiveness, which give width to the head, are large. He is distinguished as a musician, being a teacher and composer as well as a most extraordinary performer. He invented, and constructed with his own hands, a mammoth double accordion with a full set of keys on both sides of the instrument, one for each hand, and this he plays with consummate skill. We called him out from the audience, a stranger, at one of our lectures, six years ago, at Clinton Hall, in this city, and made a public examination of his head, ascribing to him great mechanical and musical talent, after which he informed us that he was a musician, and had his great accordion near by where he could get it and show us and the audience what he had done in construction and what he could do in music. This course being approved by the audience, he brought in his instrument and discoursed music of his own composition of such an extraordinary character and in such a masterly manner as to delight and amaze the audience, every member of which will doubtless remember the occasion with pleasure through life.

Fig. 10 is a portrait of Lord ******, and being nearly a front view enables us to judge of the width of the forehead and the expansion of the side-head, both of which are very inconsiderable and show a signal contrast to Fig. 9 There is no apparent deficiency, but rather a good development of intellect in Fig. 10, but the musical and mechanical organs are very small, and we see no signs of either Acquisitiveness, Secretiveness, or any of the side organs being more than moderate. We doubt whether such a head could easily achieve its own fortune, and doubtless it may be true that his inheritance of position and property by the law of primogeniture through many generations has had the tendency to depress, by their disuse, the organs of energy, ingenuity, and money-making. If he were to become poor, and at the same time forget his pride of position, and go to work to acquire the means of independence and for the support of a family, these faculties would become active, so that his posterity would inherit from their activity a larger development of the organs. In this way it is, that in this country, where there are no laws to keep property in a given line, the poor of one generation become the rich of the next, and that those who inherit property generally raise a family of spendthrifts,

Fig. 10.

who soon find the bottom of the hill, and are then obliged to go to work and thus commence to exercise the organs of acquisition, economy, and energy.

Having, as we think, shown very conclusively that there are vast differences in the shape of heads in every part, and that these differences can be detected readily by an observation of the portrait, provided it is presented in the right aspects, we will now take occasion to remark, that many persons who reside at a distance from us, and desire full written descriptions of character, either of themselves or of their friends, send to us their daguerreotype likenesses for this purpose. Some

of those likenesses, however, are taken in such a manner that we can not well determine the form and size of all parts of the head. Those who wish to send us their portraits should, if possible, have them taken expressly for the purpose, according to the following rules. In the first place, the hair should be laid down to the head as smoothly as possible, and there should be no puffs, braids, or other arrangement of hair or combs which will in any way obscure the true form of the head. Secondly, if but one view of the head be taken, it should be what is called by artists a *three-quarter view*, like Fig. 5, or Fig. 6, and the side of the head on which *the hair is parted* should be presented to the instrument, as in Fig. 5. If the head be peculiar, like Fig. 2, Fig. 3, Fig. 7, or Fig. 9, there should be a perfect profile taken, like Figs. 2, 3, 4, 7, or 8, to show the outline of the head, and also a front view, like Figs. 9 and 10 These two views, if the hair be laid smoothly, like Figs. 2, 3, and 7, each of which was taken purposely to show the shape of the head, the latter, for a lady, being done very successfully, we can determine nearly every point of character with sufficient exactness for practical purposes. Thirdly, we desire persons to send us, with the likeness, the size of the head in inches around at the place indicated by the little dash at the forehead and backhead of Figs. 2 and 3, that is to say, around the middle of the forehead and the prominent point of the back-head. This will give the average size. If Fig. 2 were measured around the brow, the measurement would flatter. If Fig. 3 were measured around the upper part of the forehead, it would be flattered, and the reverse in regard to both; but in a head like Figs. 4, 6, or 10 the measurement would be similar in either of the three points. Fourthly, the age, size of chest under the arms; the weight, complexion, color of hair and eyes, would aid us in arriving at a just estimate of the temperament or quality and power of the constitution.

Moreover, those who send likenesses should send *with them* the names of the portraits or of the persons sending them, and the post-office address; and then write us separately so as to identify the likeness by corresponding names and places, including all the facts above noted. We have sometimes received likenesses without name or address, and some time after letters from their owners would arrive, but we could not tell which belonged to whom. We advise persons not to inclose money in daguerreotypes, but to send it in a letter separately, as in some instances the package has tempted the cupidity of official thieves, and both likeness and money have been arrested on the way

Two views may be put in one case, or can be carefully done up without a case by using a piece of tin, pasteboard, or a thin piece of wood, and thus save postage.

Our charge for a full written character from daguerreotype likeness, including postage on the return package, is FOUR DOLLARS.

We have written many in this way, and our accuracy of description has created great surprise. One was recently sent us from England, and we have just received a most cordial indorsement of the correctness of the character given. On this point we reprint from this Journal for September, 1854, p. 65, a letter from a correspondent, as follows:

ILION, HERKIMER CO., N. Y., *July* 25, 1854.

MESSRS. EDITORS: I see it stated in the PHRENOLOGICAL JOURNAL that you send "*a full written description*" of a person's character by an examination of his or her likeness. I confess I have *some doubts* as to the ACCURACY of such a description. Will you have the kindness to *remove* or *confirm* them by sending me a description of the character of the person whose likeness is inclosed herewith, for which I inclose the amount agreeably to your terms. Please let me hear from you at your earliest convenience, and oblige,

Yours, E. R.

On receipt of the above, with the "*likeness*," a written description was made out and forwarded by return mail, and the following response and acknowledgment was received by us:

ILION, *July* 28, 1854.

MESSRS. FOWLER AND WELLS: I have your "description of character," together with the likeness sent you a few days since.

Allow me to thank you for your *promptness* in replying, and *also* for the *conclusive proof* you have furnished me of your ability to describe character *correctly* by simply seeing a person's likeness. I consider your description a *good mental daguerreotype* of the prominent and distinctive features of character, perhaps a *better one than I could have furnished myself*, with the *advantage of a personal acquaintance*. Yours truly,

E. R.

We recapitulate a few of the suggestions proper to be set forth by correspondents, and we give them in a tabular form, which may be copied

Circumference of Head	— inches
Height of Person	— feet — inches
General Weight	— lbs.
Size around the Chest	— inches
Size around the Waist	— inches
Color of Hair and Eyes	
Complexion	
Age	

THE PHRENOLOGY OF NATIONS,

AS SHOWING THE DEVELOPMENT OF THE HUMAN BRAIN AND MIND FROM THE EARLIEST AGES.

NO. III.

8. IN our last article, a statement was made to the effect that "all that the future man or woman shall be *capable of being* is fixed in the moment of generation;" and again, that "all the phenomena and possibilities of a life are really pictured in the embryo from the moment of generation." These statements we believe to be strictly correct, when properly understood; but in order to secure a proper understanding for them, it will be well for us to deviate briefly from the train of thought we were pursuing, and show what qualifications should be made in the expressions of the law, as given here.

That children resemble their parents, in body, in capacities, and in dispositions, is a general fact too well known to require a labored attempt at proof. It is the law of all offspring. Sensible men know that when they desire a colt to be distinguished for *speed*, or *strength*, or *hardihood*, for *slenderness* or *weight*, they must choose a sire, or a dam, or, still better, both, that are distinguished for the same quality; and that, though in race and extraction the two may, to good advantage, be different. Sensible men know that when all other conditions are favorable, they are not disappointed in the result at which they aim; but they know equally well, that such disappointment frequently befalls them, and that this is *not* because there is *no law* in the case, but because there are *other laws* which come into play subsequently to the fact of generation, modifying the action of the former, and resulting in apparent exceptions to the general rule. Since the young of human kind has its conception, gestation, and birth after the same manner as the quadruped, it is evident that the same general laws must apply to the former as to the latter. The doctrine of *hereditary descent* is every day put in practice by those who have the care of raising our domestic animals: it must be equally true among mankind; and here, also, it is every day put in practice, and verified by the results, but unwittingly, for the most part, to the parties concerned.

That there are sometimes apparent *exceptions*, *disappointments*, and *difficulties* about the finding of the parents reproduced in the offspring, proves no more against the law of hereditary descent in man, than the like facts, sometimes occurring, prove against the same law when seen in the case of cattle, horses, or dogs. Indeed, the apparent exceptions prove not even *so much* in the case of man as in that of the lower animals; for in the same proportion as he is of more complex nature, he is *more easily modified*—not transformed—by the operation of influences attendant on parentage, gestation, and education.

What we would desire to say, then, is this: Since every thing that shall, in the natural course of events, happen to modify the mind, character, and form of the child subsequently to the fact of generation, is really determined, though not known beforehand, therefore it follows that the capabilities of the future man or woman *are* fixed by the conditions attending that fact That is, if life be continued, the course of events being fixed independently of the child's existence, the latter will necessarily have a certain external history. And this being so, it is the parentage that must determine what kind of mind shall be acted upon by this outer history; and the influence of parentage is summed up in the habitual and the then existing tendencies of the parental minds. The conditions surrounding and attending the moment of generation are important in that they *determine or create* a new being, which subsequent influences, powerful though they are, and great as are the strengthening or repressing effects they may produce in particular directions, can, after all, *only modify, and never new-create.*

Let us then be understood: The minds of the parents conjointly create a new mind, which either *is*, or is the *exact counterpart of*, the organizing force of a new being. This new organizing force is from that instant capable of developing by its own action, from the materials furnished to it through the agency of maternity, and in accordance with the operation of other natural laws, a new individual, whose possible shades of build, height, feature, color of hair, conformation of brain, and quality and activity of soul, are determined from that time. Now, however, step in secondary influences, which change this pre-determined pattern of a prospective body and soul, but of course only *within* the range of possibility

pre-determined by the quality of its parentage. These agencies may strengthen, or they may weaken, inherited tendencies; but it is doubtful whether they ever can make the weakest traits of all to become the strongest, and certain that they can never obliterate or add a single faculty, quality, or disposition. To take a single familiar example: The man who has absolutely "*no* music in his soul," can never become a composer of melodies, though he were to spend his life in study under the greatest masters. Education can not create that which parentage has failed to furnish.

The great modifying influences, now, are those which act through the mind and body of the mother during the period of gestation, and that systematic and incessant attack upon the natural inertia and individual peculiarities of every soul born into the world, which we dignify with the names of *education* and *social restraint*. The former of these, when acting very strongly, may even wholly disguise the parental image in the child; the latter in powerful exercise may as decidedly disguise the mental manifestations of the adult. Would not a skillful search detect the lurking original—the parent-gift—as well in the faculties as in the form which gestation, education, and society seem to have metamorphosed?

It is not our present business to inquire, as does Walker, in his instructive treatise on "Intermarriage," what particular portions of the face, form, and disposition each parent contributes. That author gives several plates representing a father, mother, and two sons or daughters, in each of which cases one of the children has the eyes and upper-face of the father, and the mouth and lower-face of the mother; or just the reverse. We only wish here to remind our readers, that, as an almost universal rule, *sons or daughters do resemble both fathers and mothers*, and then to ask the question, *why* is this the fact? What can the merely material part or office of either father or mother do toward bringing out so wonderful and general a result? Is not this resemblance the work of the *soul-force* that parts from both parents to fix its lodgment within the new germ, and build up a new expression of its own origin and inherent nature. Does not this one fact of the *hereditary transmission* of corporeal and spiritual qualities sustain all that we have advanced relative to the indispensableness of an organizing force which molds the materials of each living body at its will? And does not the immutability of separate types and species among all living things, growing out of the fact of the potency and unchangeableness of the organizing force, as necessarily force itself as a truth upon our convictions from a calm consideration of the same class of facts?

9. In our last article we drew, among other consequences from this view of the power and the indispensableness of mind, soul, or at the least, some allied *immaterial principle*, as the architect and producer of the form and qualities of body and mind in offspring, the consequences that all theories of the evolution of Man from lower orders of beings, or from simple chemical elements, must necessarily be groundless and futile; and secondly, that the first step in the history of every distinct species must have been the *creation* of one or more progenitors by which that particular type was introduced into the world and perpetuated in it. Is it possible that we are in error in regard to the force and bearing of this argument? The conclusions to which it has led us are of the highest moment. They are by no means new; but rather nothing more than a reiteration of doctrines too old and simple to satisfy the more daring flights of modern science and philosophy. Especially in the present, all manner of hypotheses have arisen to do away with the necessity of admitting the existence of a self-sustaining, independent spiritual principle, not material, at least in the ordinary sense of that word, as the moving agency of every living human form (and in restricted and modified phases, perhaps, of every thing possessing animal life); and to do away at the same time with the inconvenient belief—inconvenient merely because as some think science has not yet progressed sufficiently to be able to embrace this fact also in her system—of the necessity of a CREATOR for the various species of plants and animals that exist; and of the origin of all in and through a direct and special act of *creation*.

In view of questions of so much moment, it will be worth our while to see whether the *new argument* which we have found leading us back to doctrines that are not new, has or has not been properly conceived and applied.

FACT *a*.—Matter never molds itself into living vegetable or animal forms. The rankest theorist has never recorded, nor called attention to, a single well-sustained or even plausible instance of the kind.

PRINCIPLE *a*.—The course of nature is uniform. That which is now, has always been, a law of nature. That which has once been, is still under like conditions, possible.

CONSEQUENCE *a*.—In and before every organized being there must be a typical organizing force; which is not body, because body is inert, but which may be mind, because mind is powerful and active; and which is at least in some way allied to mind, because it always molds the body in harmony with the mental qualities.

FACT *b*.—Offspring, of whatever species, resemble parents in a vast majority of instances. It is safe to assume, hence, that such resemblance always exists, save where some secondary law has been brought to bear more powerfully, and so modified the product of parental action.

FACT *c*.—Offspring of one species never proves to belong to some other. Different species have never been successfully known to intermix, so as to produce a mongrel race capable of perpetuating itself. *Mules* always return by degrees to one parental species or the other; or else they perish. The most capacious theorists have never substantiated to us a case in which the limits of species have been successfully and permanently overpassed.

CONSEQUENCE *b*.—All offspring must have inherited their organizing force from parents of the same species.

CONSEQUENCE *c*.—Species never intermix, nor change from their essential characters.

CONSEQUENCE *d*.—Since all offspring must inherit their organizing force, the first individuals of every species must have been directly created.

REMARK.—When we are told that such instances of the intermixture and change of species are seen in the fruitful union of *white* and *colored* human races, we have only to remind our opponents that to cite any such case is simply to be guilty of *begging the question* at issue. When facts are sought by which to sustain or overthrow any question admitting of reasoning, such facts only can have weight as those about which there can be no dispute. Whether white and colored men are of different species, being a point in dispute, no assumed proof of intermixture of species drawn from this source can be allowed. Indeed, when we consider *who are the advocates* of the doctrine of diversity of human species, and what are the *pecuniary and social advantages* to be reaped by the favored class from the general dissemination and acceptance of this doctrine, we have brought before us the strongest *internal evidence* of the futility and falsity of the whole doctrine of human diversity. And when we apply to this question the force of truth discovered in our search into the law of hereditary transmission, with its corollary, the necessity of a specific and unchangeable organizing force, we shall see that the very fact that white human beings may have offspring by or of those of all other shades and varieties of complexion, together with the fact that such offspring although then dissevered from further intermixture with the parent stocks, do not run out and perish like the mules, but continue to procreate a race no way deteriorated either in body or mind—we shall see that these facts amount to a complete and final overthrow of the dogma of human diversity, and furnish the incontestible proof that all men are, in fact, of one blood and of one kind. If they were not so, their permanent intermixture would be impossible, and *mixed races* would dwindle and perish; whereas, in fact, history and observation prove that such may be the physical and intellectual conquerors of the world.

This conclusion does not say that Man was created at the precise date at which we generally fix that event in accordance with our understanding of the Mosaic chronology; because our understanding of such chronology may be incorrect: it simply declares the inability of NATURE, by any process of evolution or germination whatever, to have furnished either the body or the organizing force of man or any other existing species; and the necessity of the interposition of a superior creative energy to accomplish all results of this kind.

10. Let us, before leaving the argument relative to the impossibility of a transmutation of species, call attention again to a fact which we have not wished to deny, namely, that the amount of variation that may occur within the limits of any species, especially of the higher, is very great. All highly developed plants are capable of very great modifications by means of cultivation, and all highly developed animals, in the same way, by means of education, climate, and mode of life.

The most perfect—the naturalist would say, *monstrous*—double roses result by cultivation from the marsh-rose, with its single row of petals. Wheat and rice in their original, wild state closely resembled some of the grasses, and bore grains having little farinaceous or life-sustaining material. The parent of all our numerous and delicious

varieties of apples is the small and bitter Siberian crab. Even the luscious peach is botanically a *monstrosity*, a fleshy pericarp developed by cultivation from the tough rind covering a fruit originally resembling the almond. And the almost transforming power of human care and a genial soil over the strawberry, the cherry, the potato, and, in fact, the whole range of cultived plants, is too well known to require mention.

Variations equally striking are abundant in the animal world. Compare the small, retreating forehead and vicious aspect and conduct of the "Indian pony" or wild horse of this country, with the broad, high, prominent forehead, the intelligent look, and magnanimous bearing of our best specimens of farm and carriage horses. The difference is, in kind and degree, very much like that between the wild red man and the educated Europeo-American who is taking his place. The size and anterior development of the brain of the wild hog on the one hand, and of the domestic hog on the other, present differences quite as striking; and the whole appearance of the two animals in each case perfectly corresponds. Compare in like manner the difference between the head, forehead, and expression of the wild dog and of a favorable specimen of the dog in his higher state, as a companion of man. (See the PHRENOLOGICAL JOURNAL for March, 1857, p. 581.) The difference between the two is made even more apparent by an inspection of their different phrenology. Thus, in Fig. 11, we have a view of the skull, and the cavity for the brain of the Australian dog, of which Pritchard says, "Their skull differs but little from that of a wolf. In both, the *head is very flat*, and the cavity which contains the brain has comparatively *very little space*;" and relative to their character: "They live in holes

Fig. 11.—SKULL OF AUSTRALIAN DOG.

of rocks, and support themselves independently of man, by catching wild prey; and when they hunt in company with the native Australians, it

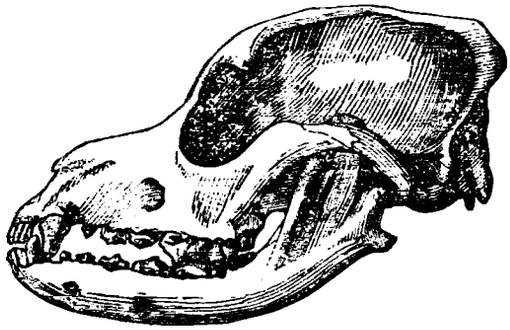


Fig. 12.—SKULL OF WATER-SPANIEL.

is rather as *associates* in the chase, than as trained and domesticated animals." Compare with the last-named skull that of the water-spaniel (Fig. 12) a dog of which the same author says, it "displays wonderful intelligence, and seems to understand the voice of men."

In all these instances we see proofs of a large capacity for development; but no proof of any tendency to a transformation of species. We see that, within the limits fixed by nature, vastly much can be done in the way of improving their organization and character; but beyond such limits, nothing. The same is manifestly true in respect to the monkey and orang tribes. They are doubtless improvable; but they have never been *humanized;* and if the development theorists could for a moment divest themselves of hypotheses on this point, they would laugh at the ludicrous absurdity of their own doctrines.

We shall proceed next in order to consider the limits of variability in the human species, and to examine the particular hypotheses which have been put forth to explain the origin of man by development from lower orders of existence.

Events of the Month.

DOMESTIC.

THE BURDELL MURDER TRIAL.—On Monday, May 4th, the Court-room above the Court of Sessions was crowded long before 11 o'clock, the hour appointed for the initiatory proceedings in the trial of Mrs. Cunningham. The large doors between that and the opposite room were opened, and the curiosity of the public filled both rooms to their greatest capacity. Every lawyer who had a brief, and many who had not, were there. Three or four deeply-vailed ladies in the corner at the right of the judge were the aim of all eyes, and there was a decided buzz of expectation through the room. The entire day was occupied in impanneling the jury.

On Tuesday the case was opened for the prosecution by District-Attorney Hall, and the examination of witnesses was commenced. Dr. John W. Francis was examined as to the appearance of the body after the murder, and the nature of the wounds. He was not certain that they were given by a left-handed person. The cook, Hannah Conlan, swore to two facts, upon which the prosecution evidently placed great reliance, viz.: Mrs. Cunningham's remark, when told that a lady (Mrs. Stansbury) was looking over the house on Friday before the murder with a view to hiring it, to the effect that Dr. Burdell might not live to let the house or sign the lease, and her ordering Hannah to bed at 10 o'clock. John Burchell testified that Mrs. Cunningham told him on that fatal Friday that the Doctor would get over his passions in three or four days. From these and other witnesses, evidence was elicited tending, more or less strongly, to show that Mrs. Cunningham cherished anything but friendly feelings toward Dr. Burdell; that she watched and almost haunted him in the house, and that her conduct, when the murder was discovered, was not that of an innocent person. After a protracted cross-examination of Doctor Main Daniel Ullmann testified that when he came home about four P.M. on Friday he met Mrs. Cunningham in the entry, who asked him if he wanted a fire; he said, No, as he should be out all the evening. He returned after midnight, but did not smell or hear anything till morning, when the murder was discovered. He thought the night-latch, though peculiar, could be opened with a wire. Mr. Baldwin, a lawyer, residing at No. 16 Bond Street, testified that on leaving his house about eleven o'clock, he and his companions remarked a smell, as of some old rags burning. On his return, in the course of an hour, the smell was gone. The principal point in the testimony of Officer Davis was that he heard Mrs. Cunningham charge Dr. Burdell, at the time of the difficulty about the note, with ruining her character, and say she would have his heart's blood. Dr. Wilson testified to having overheard Mrs. Cunningham say early last winter, that Dr. Burdell would learn to behave himself before he vacated his house. Dr. Parmly, who lived at No. 80 Bond Street, swore that on returning home from a walk at about 11 o'clock, he noticed a smell, as of burning cloth, and saw a bright light in the attic window of No. 31, which diminished as he watched, then flashed up again, but soon subsided. His dog, who would not answer his whistle, he found on the steps of Dr. Burdell's house; on recrossing the street, the light was still visible, but not so bright as before. Mr. Butler, the inventor of the lock on the door, described its properties to be such, that in one position it served as a bolt, in another as a night-latch, and in a third, could be opened by the outside knob. Dr. J. H. Thompson, a medical student, testified to the particulars of a conversation at his own house, in which Dr. Burdell charged Mrs. Cunningham with designing to extort money by charging him with a breach of promise of marriage to her. Dr. Thompson was at No. 31 Bond St. for a very few minutes, at 4 o'clock on the Friday afternoon before the murder. His business was with Mrs. Cunningham, for whom he had been negotiating a note—as he had done several times before. While he and Mrs. Cunningham were conversing in the back parlor, a step was heard on the stairs. Mrs. Cunningham opened the door, and as Dr. Burdell came along the passage-way, said, in an ordinary tone of voice, "Where are you going, Hervey?" or, "What time shall you be home?" Mr. Thompson was not sure which of these was the question, nor did he hear the reply.

The evidence for the defense was closed on Friday evening, May 8th, and after the argument of counsel on both sides on Saturday, the case was given to the jury at 7 o'clock, who soon after rendered a verdict of Not Guilty. Eckel was required to enter his own recognizance to appear at the general term, in the sum of $5,000, and was then allowed his liberty. It is doubtful whether his case will be prosecuted.

THE OHIO LEGISLATURE.—The Committee on Federal Relations has reported to the Ohio Legislature strong resolutions on the Dred Scott Case. One of them declares, "That in the promulgation of the doctrine against which we now protest, we recognize the natural effect of the ascendency of the Slave power in the Supreme Court of the United States, secured by the arrangement of the Circuits, which gives to the Slave States, with less than one third of the free population of this Union, five out of nine judges, leaving to the Free States, with more than two thirds of the free population, only four; and we hereby instruct our Senators, and request our Representatives in Congress, to use their best endeavors to obtain such a modification of existing laws as will secure to the Free States their just representation in that tribunal." The bill which was passed on these resolutions runs as follows: "1. That any person attempting to hold another as a slave, directly or indirectly, shall be fined and imprisoned. 2. That if any person shall seize or arrest, or use any force or fraud for the purpose of detaining any other person, upon pretense that such person is a fugitive from service, he shall be punished by fine and imprisonment. 3. That any attempt to kidnap, with intent to carry them out of the State, for the purpose of enslaving them, shall be punished by imprisonment in the penitentiary." A resolution has been introduced into the Ohio Senate to appropriate $100,000 for the assistance of Ohio citizens in Kanzas.

MASSACHUSETTS LEGISLATURE.—The Legislature of Massachusetts has adopted, by large majorities, the following amendments to the Constitution: "1. That every voter shall be able to read the Constitution in the English language, and to write his own name. 2. Limits the House of Representatives to two hundred and forty members, to be elected by districts. 3. Provides for the choice of forty Senators in single districts, instead of by counties, as heretofore.

PENNSYLVANIA LEGISLATURE.—The Select Committee of this Legislature have presented a long report, impeaching Dred Scott decision, and concluding with the remark the "That the five judges who concurred in that opinion, made a wanton attack on the sovereignty of the Free States, and an impotent attempt to nullify the established laws of the country, and by extra-judicial action caused unnecessary excitement in the public mind in regard to the subject of slavery, and thereby forfeited the confidence and respect due to their exalted station."

THE NEW YORK CITY ACTS.—The new City Charter has

gone into effect, though the Aldermen resolved to contest its constitutionality, and Mr. Selah, Commissioner of Repairs and Supplies, whose office is abolished by it, refuses to vacate his apartments. The contest on the Police Act continues. The injunction obtained by Mayor Wood against the new Commissioners, was dissolved on a point of form by Judge Peabody; but the question has come up in a new form, on a friendly injunction obtained against City Judge Russell. A *pro forma* judgment was rendered by Judge Roosevelt, and it is hoped that the case will be carried to the Court of Appeals next term. The Central Park Act has gone into effect. The excise Act is to be resisted by the liquor-dealers. The new City Hall Commissioners have been sworn in.

Utah.—The Mormons are understood to be preparing to make a fierce fight for their faith and their homes; while at Washington matters are tending to a crisis on this subject. It is proposed to send to Utah a military force of twenty-five hundred men, officered by persons of character, who have families, and judges and executive officers of worth and high standing, who have families, are to be appointed in place of Brigham Young and his satellites. These measures will, it is believed, afford ample protection to the Territorial functionaries, and at the same time impart an enlightened and purer tone to the morals of the community. The order recently issued from the War Department, withdrawing General Harney from the conduct of the Indian war in Florida, and directing him to repair to Fort Leavenworth, there to await special instructions, may perhaps have something to do with the contemplated *coup d'état* of the Administration.

The Genuine Original Dred Scott.—The now famous Dred Scott is a resident of St. Louis. He was brought there by his master thirty years ago. He has been married twice, his first wife, by whom he had no children, having been sold from him. He has had four children by his present wife—two boys, both dead, and two girls, both living. Dred was at Corpus Christi at the breaking out of the Mexican war, as the servant of Captain Bainbridge, whom he speaks of as a "good man." On his return from Mexico he applied to his mistress, Mrs. Emerson, then living near St. Louis, for the purchase of himself and family, offering to pay part of the money down, and give an eminent citizen of St. Louis, an officer in the army, as security for the payment of the remainder. His mistress refused his proposition, and Dred being informed that he was entitled to his freedom by the operation of the laws regulating the Northwest Territory, forthwith brought suit for it. The suit was commenced about ten years ago, and has cost Dred $500 in cash, besides labor to a nearly equal amount. It has given him a "heap o' trouble," he says, and if he had known that "it was gwine to last so long," he would not have brought it. The suit was defended by Mr. John Sanford, as executor of Dr. Emerson's will. Dred does not appear at all discouraged by the issue of the celebrated case, although it dooms him to slavery. He talks about the affair with the ease of a veteran litigant, though not exactly in technical language, and is hugely tickled at the idea of finding himself a personage of such importance. He does not take on airs, however, but laughs heartily when talking of "de fuss dey make dar in Washington 'bout de ole nigger." He is about fifty-five years old, though he does not know his own age. He is of unmixed African blood, and as black as a piece of charcoal. For two or three years past he has been running at large, no one exercising ownership over him, or putting any restraint upon his movements.

The Next Congress—The Washington *Union* says that so far, 64 Democrats and 90 Opposition have been elected to the next Congress. In the States to elect, the delegations in the last Congress stood 47 Democrats, 82 Opposition, which, if no changes were made in the coming elections, would give an Opposition majority of twelve. Among the Opposition are classed all the Southern Americans, and in that section the Union expects to gain sufficiently to give the Democrats a majority of the whole House.

Large Land Grant.—The Minnesota land grant is undoubtedly the largest grant ever given to a State or Territory. It is estimated at the enormous figure of 7,200,000 acres. The roads are nearly all through sections of government land which have not been entered, and the length of the roads is over 1,800 miles.

Four Thousand Letters of Dr. Franklin Found.—Mr. Henry Stevens, of Vermont, agent of the Smithsonian Institution in Paris, has discovered a collection of four thousand letters wholly in the handwriting of Dr. Franklin. He has purchased them at a heavy expense.

A Girl Murdered.—On the 30th of April, at a place called Hampton, six miles north of Newburg, it appears that about dark some of the villagers descried the body of a young female on the sand near the river side. She was almost naked, and around her neck was found a cord, and from this circumstance, as well as from the distortion of her features, it was evident her death had been caused by strangulation. It was supposed that some ruffians had first attempted to violate her person, and then murdered her. None of her apparel was found, and the only article belonging to her that has been discovered so far, was a large cameo brooch, or breastpin, which the murderers had evidently dropped in the hurry of their departure from the scene of the murder. The features were those of a very prepossessing young female of not more than twenty years of age.

Closing Services at the Broadway Tabernacle.—The Tabernacle, so widely known as the great common center for gatherings of every conceivable kind and name, underwent the formal process of being closed on Sunday evening, May 3d. The large edifice was thoroughly packed by an attentive congregation. Dr. Thompson, in his address, reviewed the history of the Tabernacle from its erection in 1835 down to the present time, and at the close of the sermon prayer was offered by the Rev. Dr. Leavitt.

A Veteran Traveler.—A resident of Illinois, one hundred and ten years of age, arrived in this city a few days since, who had walked the entire distance from his home in that State. The greatest day's travel upon this tedious journey was twelve miles. The old gentleman came to visit the east end of Long Island, in search of evidence of his services in the Revolutionary struggle by which to establish his claim to a pension. The reason of his walking was that he would not incur the risk of shortening his mortal career by riding on railroads. So strong was his prejudice against this mode of conveyance, that while in the upper part of this city and desiring to come down to the Brooklyn ferries, on his way to his destination on Long Island, he could not be induced to ride in the Second Avenue horse-power railroad cars, but walked down, crossed the ferry, and pressed on to the end of his journey.

An Unexpected Compliment.—The Rev. Henry Ward Beecher, of Plymouth Church, Brooklyn, received on Sunday, April 10, in his own church, a public compliment as novel as it was unlooked for. At the termination of the morning service, Mr. Beecher having concluded the reading of the closing hymn, was about resuming his seat, when a well-dressed man, about fifty years of age, and of very respectable appearance, arose from his seat in the far corner of the gallery, and standing erect with his arms folded, addressed the reverend gentleman in a loud voice. All eyes were instantly turned upon the speaker, the house was perfectly silent, while the minister and congregation waited anxiously to hear what the interrupter of the ceremonies had to say. Having secured the undivided attention of the audience, this latter individual again addressing the pulpit, made the following remark: "I only wished to say, sir, that if your dinners are as good as your sermons, I should not object to dining with you some day." As Mr. Beecher did not extend the expected invitation, or vouchsafe to recite to the stranger his bill of fare for the day, there was nothing more to be said on that head, and at the conclusion of the services the unknown epicure departed, evidently in a state of great disgust

PERSONAL.

A Long Cruise.—Neal Dow expects to visit Paris, Brussels, Antwerp, Berlin (where Professor Kranchfield, of the University, invites him to meet the friends of temperance in that city), Cologne, up the Rhine to Switzerland, then to Italy, and perhaps to Egypt and Jerusalem, with a possibility of coming home the other way, round by China.

Ralph Waldo Emerson made his appearance in a Boston pulpit on Sunday, April 26th. Mr. Emerson was formerly a Unitarian clergyman, but he left the pulpit twenty or more years ago. Mr. Emerson discoursed on the present occasion to a crowded audience in the Music Hall. There was no reading of Scripture, prayer, or benediction attending the service.

W. B. Buchanan, of Marshall County, Va., long known in that State as a poet and author, and as a correspondent of the *National Intelligencer* and *Home Journal*, died suddenly at Wheeling, April 30th, at 12 o'clock, of disease of the heart. He was 63 years old.

Wm. C. Bryant, Esq., the poet and editor of the *Evening Post*, has gone to Spain with his family.

Rev. Dr. Baird has been lecturing in some Western cities, the past winter, with great acceptance.

Ex-Secretary Marcy, accompanied by his family, bade adieu to the federal metropolis on the afternoon on the 29th of April, as a residence. He came to New York city, where he will probably sojourn until embarking for Europe, according to his intention, which has been for some time known to the public.

Ole Bull is making the tour of New England, giving concerts.

Madame Otto Goldsmidt (Jenny Lind) gave birth, on the 31st of March, at Dresden, to a daughter.

It is stated that ex-President Pierce, having found the land near Portsmouth too expensive, has purchased sixty acres in the northern part of Concord, N. H., whereon he intends to erect a mansion. It is said he has saved $50,000 out of his Presidential salary.

Lord Napier has returned to Washington. During his brief sojourn in this city, at the residence of Mr. W. B. Duncan, in the Fifth Avenue, he visited many places of public interest, but had no formal reception. He was among the guests at the soiree of the Bachelors of the New York Club, at Niblo's; and, in company with Mr. Duncan, paid a visit to the Merchant's Exchange, where he was welcomed by Pelatiah Perit, Esq., President of the Chamber of Commerce, ex-Governor Seymour, Moses H. Grinnell, and other distinguished gentlemen. The same day he visited the Supreme Court room, where the argument in the case of the New Police Commissioners was going on, and took a seat on the bench.

Harry Bradley, Esq., an eminent citizen of Vermont, formerly President of the Rutland and Burlington Railroad, and for some years engaged in business in this city, was stricken by apoplexy on the 6th ult., and died a few hours after, at his residence, near Burlington. He was about sixty-four years of age.

Benjamin Tappan, late U. S. Senator from Ohio, and a brother of Arthur and Lewis Tappan, died recently at his home, near Steubenville, aged eighty-four. Mr. T. was a personal admirer and political disciple of Thomas Jefferson. He was widely respected and confided in.

Nathaniel Banks father of the Hon. N. P. Banks, Speaker of the last House. died at his residence in Waltham, Mass., on the 24th of April, aged 74 years.

FOREIGN.

Birth of a Princess.—The Queen of England was safely delivered of a princess on the 14th of April, at 45 minutes past 1. The domestic history of this case is curious, and reminds one of the famous story of the royal plate being sent to the railway by a common carrier's cart. It was known on Monday night at the Palace that labor was approaching, yet when the Queen, in her extremity, sent for Dr. Locock and Dr. Snow, a common cab from the nearest stand was the only vehicle procurable, and a very shaky specimen indeed, first went to Hertford Street for Dr. Locock, took him to the Palace, and then drove off to Sackville Street for Dr. Snow. Foreigners have a vague idea that Masters of the Horse, and Grooms-in-Waiting, and Equerries, and Gold Sticks, and Silver Sticks, and a hundred other people about the royal person must be of some use; but it seems that when they are wanted, No. 2011 from the cab-stand is as necessary for Queen Victoria as for any of her subjects. News of the event having been telegraphed to Paris, Napoleon replied that he wished

bulletins of the Queen's health to be sent him by telegraph twice a day. The mother and child are doing well. The event caused general rejoicing in England, and the explosion of a considerable quantity of gunpowder. The Queen has conferred upon Dr. Locock, her accoucheur, the dignity of a Baronet.

THE TELEGRAPH CABLE.—The English Government has agreed to furnish to the Atlantic Telegraph Company three steamships, one to make soundings, and two to assist in laying the cable. The Agamemnon, ninety-gun screw steamship of 8,000 tons, is to be employed to lay down the cable in connection with the United States steamship Niagara. The entire cable will be completed in June, and be laid in July next.

RESULT OF THE ELECTIONS.—The elections are over. The London *Post* summaries the result thus: Liberals, 388; Liberal Conservatives, 74; Conservatives, 206. Ministerial losses, 18; gains, 76. The Hon. Sidney Herbert was spoken of to replace Lord Panmure as Minister of War. The Ministerial candidate for Speaker of the House of Commons is the Hon. Evelyn Denison.

THE AMENDED DALLAS TREATY.—The Palmerston Government could not agree to the amended Dallas Treaty, until the Government of Honduras had ratified the treaty with England respecting Ruatan.

LONGWOOD GIVEN TO THE FRENCH.—It is announced that Count de Persigny, the French Embassador at London, has obtained from the English Government the concession of Longwood, the house occupied by Napoleon I. at St. Helena, and of the tomb in which his body was at first deposited. These places, which are rendered sacred by glorious reminiscences, had undergone painful transformations. His Majesty Napoleon III. wished to put an end to that profanation, and the spot rendered illustrious by the exile of Napoleon I. is about to resume a character worthy of the great *souvenirs* it brings to mind.

FAILURE OF GREEN & CO.—Messrs. Green & Co., the oldest established American bankers at Paris, have suspended payment. This house, established more than thirty years ago by Mr. Wells, of Boston, has constantly been the principal banking-house for Americans in Paris. The business of this house has been immense. Some time ago Green & Co. engaged with a French commission house, Dutehl & Co., for a grand speculation in merchandise in Guatemala. Green & Co. advanced the funds to carry on this enterprise. The Walker war breaking out, the speculation was soon found to be a bad one; but in the hope that the war would soon cease, or that some other means would be discovered of saving the money already advanced, Green & Co. continued to furnish funds, until they had reached a figure somewhere between two and three millions of francs. At last the house found themselves obliged to withdraw their support from the enterprise. Dutehl & Co. failed in consequence, and drew Green & Co. with them. Messrs. Green hope to be able to resume in eighteen months. Meanwhile, Messrs. Monroe & Co. will protect their letters of credit.

THE EMPEROR AND THE VINTAGE.—Exaggerated reports of conspiracies against the life of the Emperor continue to circulate in Paris, and a number of arrests of suspected persons have been made of late. It is reported that Napoleon intends to visit Algeria, after the visit of the Grand Duke Constantine to Paris. There are also reports of important changes in the interior administration of France, involving the abolition of Prefects. The vines of France are said to be improving under the present favorable temperature, and hopes of an abundant vintage are entertained by intelligent authorities.

INFIDELITY OF THE EMPEROR.—It is beginning to be generally understood that the Emperor is gradually falling back into those voluptuous habits reports of which were so prevalent before his marriage. It is tolerably certain that the fascinations of the Empress keep him at home less and less, and that those of the Countess Castiglione are immensely in the ascendant. Before her house the same machinery is brought to bear that formerly surrounded Mrs. Howard's in the Rue de Cirqui—that is, policemen and patrol are seen hovering about at the corners of streets leading toward it, and others immediately take up their stations before the gates, which, as if by enchantment, open at the approach of a dark cabriolet, or rather brougham, and close instantaneously on its entrance. The magnificent presents, in the shape of jewelry, which find their way into the interior, are said to be of fabulous cost. She has great powers of conversation, accompanied with a sweet silvery voice that adds an inexpressible charm. She speaks English with only just sufficient foreign accentuation to increase its beauty. A gentleman who saw her at one of the late balls, thus describes her appearance: "She wore her hair in the style of Louis Quinze. It really stood up on high at least 12 or 14 inches. How much of borrowed plumage there might be I can not pretend to guess; but the whole effect was equal to an ordinary grenadier's bear-skin cap; and yet, monstrous as the thing was, and surely most unbecoming to two thirds of womankind, it seemed to give increased beauty to the features of this being, who has crossed with her dark shadow the threshold of Eugenie. The large rolls of hair appeared to shade off the too great brilliancy of the eye, and to give increased refinement to the features generally. She looked like one of those beautiful granddames we are accustomed only to see in old ancestral halls, to marvel how they steered those lofty coiffures, and rich brocade and expansive hoop, in the dance which tradition has said they loved so well; but here, instead of the painted canvas, it was a beautiful reality of flesh and blood. Her robe was a rich brocade, with a blue stripe, with the waist remarkably short. As she donned her exquisite *sortie du bal*, and put out her tiny feet to be encased in fur slippers by the rude hands of her late footman, many a knight might have envied the man in plush his happy fortune."

RAILROAD TO JERUSALEM.—A company of engineers have actually commenced surveying the route from Jaffa to Jerusalem for a railroad. Jaffa is the sea-port on the Mediterranean, and is only thirty-three miles from Jerusalem, but a railroad would include a much greater distance. The road is projected by an English and French company.

JEWELRY.—The Sultan of Turkey being about to give away his daughter to the son of the Egyptian Viceroy, has ordered jewelry for her to the amount of £100,000. Even her slippers are to be set in diamonds, and the setting of her fan and mirror are valued at £20,000.

CHINA.—A-LUM, THE BREAD POISONER, ACQUITTED.—Full details of the great poisoning trial at Hong Kong have come to hand. It occupied the Supreme Court four days. Ten Chinese were arraigned before the Chief Justice. The Attorney-General prosecuted; five lawyers defended the prisoners; and six Englishmen formed the jury. A large number of witnesses were examined. It was clearly established that bread containing arsenic had been sold at the bakery of A-Lum. Several cases of direct sickness were proved. It was also proved that A-Lum was present when the dough was making. On the other hand, A-Lum deposed that he had himself eaten of the bread, and suffered sickness; that his departure for Macao, on the morning of the issue of the poisoned bread, was caused by his desire to take his father, wife, and family home. A reward had been offered for his head, and he did not intend to go to Canton himself. When he heard that something had happened to the bread, he offered the captain of the steamer first fifty, then a hundred dollars to take him back to Hong Kong. They would not put back, and he was soon after arrested by Mr. Robinet. As there was no direct evidence to prove who had put the arsenic in the bread issued from A-Lum's shop, he and all his men were acquitted.

NICARAGUA.—THE SIEGE OF RIVAS.—The latest news from Nicaragua comes from the Costa Ricans. It is to the effect that they hold the river San Juan, in consequence of Lockridge's retreat, and the only exit from Rivas, on the Pacific side, so that Walker is hemmed in.

NEW GRANADA.—Mr. Commissioner Morse has arrived at New Orleans on his way to Washington, to tell the story of his failure. The New Granadian Government demand $150,000 damages. It is believed that the Cabinet have come to no understanding on the subject. The naval force at Panama is ready to act in case of a second massacre. Meanwhile Mr. Corwin reports everything quiet on the Isthmus, and Mr. Bowlin, at Bogota, hopes good things from the new administration, which he says consists of respectable men. The partial successes which the Spaniards have obtained over Walker have not disposed them to meet this country half-way in a conciliatory spirit.

JAMAICA.—THE SLAVE TRADE.—On the 16th of April, H. B. M. brig came into St. Ann's Bay, having in tow an American schooner with 373 slaves on board, from Africa, bound for Cuba. The name of the schooner is not given. Great excitement prevailed at St. Ann's, in consequence of this affair. It was rumored that another slaver was off the coast of Africa, and a British steamer had started in pursuit. On boarding the schooner, a horrible scene presented itself. The captives were in a most wretched condition, all of them were naked, and a majority of them on the verge of starvation! They were packed together, and covered with vermin.

Miscellaneous.

EDITORIAL PRIVILEGES.

THE fat dinners, operas, lectures, and the thousand and one gratuities and courtesies tendered to the *corps* editorial, are supposed by the "lookers-on in Venice" to make the life of an editor most enviably happy. We have no fault to find respecting any courtesy that may fall to our lot *per se*, but it ought to be understood that these nice things are generally proffered by those who wish to make capital out of the papers, either by securing the silence of the press respecting that which is poor or only ordinary, or by obtaining glorification gratis for that which is good. We have generally found that these so-called privileges of the press are more costly in the end than to walk up to the captain's office and settle like an outsider. But those who suppose there are no drudgeries to be done, no stupid questions to be answered kindly, no tiresome offices to be performed good naturedly, have yet to learn a lesson of editorial life. One wants advice which could not be given without, perhaps, a careful searching of a library for a whole day; another asks questions relative to affairs in the city, which are entirely out of our range of thought or information, and which would require half a day's time and miles of travel to collect the answers, and for all this he will be *much obliged*. He is perhaps a reader, and having paid us a dollar for that which is richly worth the money, he thinks, if he thinks at all on the subject, that we are in duty bound to spend five dollars' worth of time and labor, gratuitously, to *oblige* him.

Now, if we compare the account between the axe-grinding courtesies extended to "The Press," and the onerous tasks imposed upon the fraternity by readers of "your very interesting paper," we think the balance is distinctly on the side of the drudgery.

We have seen half a dozen persons crowding around Horace Greeley in his editorial room, each preferring a request. One had read the *Tribune* two years, and we suppose had *paid* for it, and therefore he called on the editor to borrow thirty dollars to go home with, having got out of money by patronizing mock auctions. Another came to the city to get a subscription of fifty dollars at least, from the editor, to aid a village library a hundred miles away, and felt confident of getting it instantly, since, by a recent article, he had spoken strongly in favor of such institutions, and urged their establishment in every village. Another had bought a bogus ticket, and wanted the editor to espouse his cause, and go with him personally, and aid him to recover his money and bring the offender to justice. One

wanted a gratuitous lecture for "Our Lyceum," twenty miles in the country. Another wanted half a column in the paper to forward a private affair; and the sixth and last wanted a donation because he had an empty pocket, and had nothing to do. He had left the farm to try his luck in the city, and having spent a week and nearly all his small stock of money in seeing the elephant before he tried to get a situation, he now expects to replenish his pocket from that of "the editor."

We often do services, and always make purchases, especially when the funds are furnished with which to do it; but not a few who are strangers to us, expect us to buy goods for them at a venture, and run the risk of suiting them, and having the money refunded, or of having the goods returned a dead loss on our hands. This of course is thoughtlessness, and a lack of knowledge of the world. But they know how to be offended if we decline. We have just received a letter, ordering twenty-five cents worth of reading matter, the money being inclosed, with the following very liberal request appended:

"I also inclose a postage stamp of one cent, and would be very much obliged to you if you would be so kind as to hand it to B H. Day, of the *Brother Jonathan* [who is more than half a mile from our office], and tell him to send me the 'Pictorial View of the Bond Street Murder,' and you will very much oblige your humble servant."

Now, we do not know whether the "one cent stamp" is designed as payment to Mr. Day for his "Pictorial," or whether it is to pay the postage on the paper desired. Under these doubts, we have concluded to hold the amount in reserve for further and more explicit orders. If Mr. B. H. Day will call at our office, we will give him the address of our correspondent who desires us to "*tell* him to send the Pictorial," and if the writer has a valid claim, it will doubtless be responded to by our neighbor.

Moral.—Editors ought to be the best natured men in the world, and be able to keep a clerk especially to do errands gratuitously for "constant readers," and have a fortune, to make up everybody's losses and misfortunes.

Moral No. 2.—Readers should know, and not forget it, that editors require all their time to attend to the duties of their professions, and that they can not consistently spend time and pay out money for whoever of their half a million readers may choose to consume the one or make drafts on the other. When they write for information, or make requests for service, the very least they can do is to inclose a stamp to prepay the reply; and, instead of consuming an hour of another's time doing an errand like the one requested of us, it would be better, as well as more just and liberal, to address the publisher of the Pictorial in question direct, since it would cost the writer but three cents to do the business effectually.

THE BENEFITS OF PHRENOLOGY.

Could the public mind become generally informed of the advantage and value of the science of Phrenology, and the very reliable means of obtaining knowledge of its benefits, any comments of mine would be unnecessary. The subject of Phrenology is one that should be well understood by every parent, and especially by her to whom is intrusted the immediate care of the young and growing mind. Mothers, you are not sensible how much a knowledge of this invaluable science would facilitate your labors, in the training and educating of your little ones. It would not only help you in the cultivation of the *mind*, but would assist you in developing the *physical* system.

I have been led more particularly to this subject by an interesting incident in which I was immediately concerned. I had arranged to make a visit of some importance in the city, and took the omnibus for that purpose. Among our company happened to be a lady from East Boston, who had with her an interesting little boy of four years old, whom she was taking for the second time to Dr. Cutter's to receive an electrical bath, with other medical prescriptions. I examined the little fellow as we were riding, and became satisfied that medicine, of any kind, was not what he required. He was a child of a remarkably sensitive and nervous temperament, and required very particular and judicious treatment.

After some conversation in regard to the health and temperament of the child, I advised her to take him directly to Fowler's rooms, and let Mr. Butler give her a chart for him, both phrenological and physiological. And to encourage what I knew would be of lasting benefit to the child, I told her that if she would go, I would willingly relinquish my contemplated visit, and accompany her. She consented, and went to the phrenologist instead of the doctor.

The examination proved a very successful one, and so delighted was the mother, that she was desirous that I should set a day to accompany her to the same place, that she might also, for her further instruction and benefit, obtain her own chart. I accordingly met her at Mr. Butler's at the appointed time, which was a week from our first visit. At this time, in speaking of her previous visit, she told me that she would not take fifty dollars in exchange for the comfort and satisfaction she had derived from the knowledge she received, in assisting her in managing and taking care of her little boy. She now understood her child as she never had before, and felt that what had always seemed to be a continual difficult task would now be comparatively easy and pleasant. After she had received her own chart, she seemed delighted, and went on her way rejoicing, feeling to say, "Whereas I was once blind, now I see."

I write this little sketch, not as a "puff," but I write it as a lover of humanity desirous to render all the assistance I can for the health, the comfort, and happiness of both parents and children. I hope I shall not labor in vain. Messrs. Fowler & Co.'s Phrenological Rooms are 142 Washington Street.—E. H. C.—*Christian Freeman.*

UP A COURT.

[We give place to the following touching story, from *Chambers' Journal*, because it so strongly appeals to the affectionate and sympathetic emotions of our nature. People who have children, and those who are poor, or who have a spirit of pity for those who are so, will read the story of "Little Willie" with deep interest. For other persons it is not here inserted. As we pass the laboring poor, let us not count him mean and immoral because he is not tidy and well dressed. Perchance he is compelled to live "Up a Court" which wealth has built to rent, and which sets the price on the poor man's labor, as well as prescribes what shall be his habitation, and the rent he shall pay for it.—Eds. Phren. Jour.]

Two or three years ago, I established myself in one of the large manufacturing towns of Lancashire, with the intention of there commencing my career as an artist. I was young and little known; and though I had studied assiduously, and felt very confident in my own capabilities for the so-called higher walks of art, yet, as the public at that time showed no particular admiration of my productions, I found it convenient to abandon for a time my ambitious dreams, and apply myself to portrait-painting, in order to procure daily bread. I soon obtained a tolerable amount of miscellaneous patronage, and the constant succession of sitters of every grade made my occupation an amusing one.

I was about to cease from my labors one Saturday afternoon, when a low knock at the door attracted my attention. "Come in!" I cried; and the door opening, a man entered, whose soiled moleskin dress, sprinkled with cotton flakes, bespoke him a factory "hand."

"Beg pardon for disturbin' yo'," said my visitor; "but aw coom to see if you'd do a bit of a job for me?"

"What sort of a job?"

"Why, it's a little lad o' mine as is ill, an' we thinken as we could like to have his portrait ta'en wi' them colored chalks, if yo'd be so good as to do it. You'd ha' to coom to our house, 'cause he's bedfast; but we'd be quite willin' to pay summat moor than th' usual charge for th' extra trouble as yo'd hev."

"O, I'll do it with pleasure," said I. "But when do you wish me to come?"

"Why, now, if yo' con," said my new patron; "for yo' seen we han but one place, an' it's not allus fit for a gentleman to go into; but of a Saturday afternoon it's clyeaned up an' quite tidy; an' Willie 'd be finely pleased to sit, if yo' could coom wi' me now."

I assented at once, packed up what I required, and we sallied forth. "You are employed in a mill, I suppose," said I, as we walked on.

"Ay, aw'm a spinner at Wotton's. We stop'n sooner of a Saturday, an' so aw took th' opportunity o' coomin'."

"And what is the matter with your little boy?"

"Why, aw'm fear'd he's in a consumption. He geet his back hurt when he wur a little un, an' he's never looked up sin'. Poor thing! he's worn away till he's nowt but skin an' bone, and has a terrible caugh, as well'y shakes him to pieces. But he's allus lively, though he can not stir off his little bed; an' he's as merry as a cricket when he sees me coomin' whoam at neet, 'specially if he spies a new book stickin' out o' my jacket-pocket. He likes readin', an' aw buy him a book when aw've a spare shillin'. But here's Grime's Court; we mun turn up here, if yo' please'n."

Turning out of the dingy street we had been traversing, we entered a gloomy little court, containing much dirt and many children; where the heat from the closely-packed houses, combining with the natural warmth of the air, produced an

atmosphere like that of a baker's oven. The contributions of the inhabitants, in the shape of rotten vegetables, ashes, and dirty water, formed a confused and odorous heap in the center of the court; and among these ancient relics a wretched, misanthropic-looking hen was digging with the zeal of an antiquary.

"Why is this rubbish suffered to lie here?" said I: "the scent from it must be both offensive and injurious. Are there no receptacles for these matters? no sewers to receive this filthy water?"

"There's a sewer, but it's choked up; an' when we teem'n ony watther down, it breyks through into that cellar at th' corner, an' then th' owd mon as lives in it grumbles, 'cause it runs on to his shelf, an' mars his bit o' meyt. So we're like to teem it down th' middle o' the court, an' let it go where it will. As for th' ashes, an' 'tatopillin's, an' sich like, we'n nowhere else to put 'em, for we can not brun 'em."

"Have you no yard behind your house?"

"No; th' cottages as they build'n now are mostly set back to back, to save room an' bricks. There's but two places in 'em, one above, an' one below; so we're like to put th' victuals an' th' coals under th' stairs. They think us poor folk need no breathin'-room."

It seemed to have been cleaning-day at all the houses; the women, in clean caps and aprons, were setting the tea-things, while their husbands, most of them pale-faced operatives, lounged outside enjoying their Saturday-evening's leisure.

A pleasant-looking, neatly dressed woman met us at the door of the house before which my conductor halted, and with a smile and a courtesy invited me to enter. The room, though small, and crowded with furniture, was extremely clean, and as neatly arranged as the heterogeneous nature of its contents would permit. An old clock, with a dim, absent-looking face, ticked merrily in one corner, and on the chest of drawers opposite the door were a number of books, a stag's horn, and a stuffed owl, which squinted with one of his glass eyes, and stood on his legs with the air of a bird who was more than half-seas over.

"Is that Mr. Worthington, father?" said a small, weak voice.

"Ay, this is him, Willie," said my companion, going toward the window, beside which I now perceived a small bed, and in it a little deformed boy. He was propped up with pillows, and held out his thin hand with a smile as I approached. The pale face, the transparent skin, the large, bright, eager eyes, and parched lips of the little patient, told but too plainly the nature of his disease. His mother was still busy with his toilet, or, as she phrased it, "snoddin' him up a bit;" so, taking a seat beside him, I arranged my paper and pencils, while the good woman brushed his hair and smoothed the collar of his night-dress.

"There, aw think he'll do now, John—will n't he?" said she, addressing her husband, who had watched her operations with great interest.

"Thou's made him look gradely weel," answered John; "an' so now, Mr. Worthington, we'll leave Willie an' yo' to keep house, while my wife an' me goes to th' market."

The worthy couple departed; and I commenced my sketch, feeling rather doubtful whether I could reproduce on paper the little, wan, half-infantine, half-aged face that looked up at me with a strange, quiet smile.

"Are you not weary sometimes, Willie, with lying here constantly?" I inquired.

"Sometimes," he answered, "but not often: there's always somethin' to look at, you see; either th' childer outside, or th' old hen, or th' donkey-man as sells blackin'. Once," continued Willie, growing confidential, "there was a real Punch an' Judy came into th' court, an' th' man as was with it saw me through th' window, an' asked mother if I was bedridden; an' when she told him I was, he brought Punch an' Judy close to th' window, an' let me watch 'em ever such a while; an' he said he'd come again some time."

"Have you some plants there, Willie?" said I, pointing to two black jugs, filled with soil, in which some small brown stumps were visible.

"Yes; they're rose-trees as mother set for me. She says they're dead; but there may be a little bit of 'em alive somewhere, an' so I water 'em every day still. An' see, father's made me a garden in th' window here," added he, proudly exhibiting a large plate, covered with a piece of wet flannel, on which mustard-seed had been strewn. The seed, sprouting forth vigorously, had covered the surface of the plate with bright-green vegetation. "Is'nt it nice?" said he, looking up with sparkling eyes. "Sometimes I put my eyes close to it, an' look through between the stalks, an' then I can almost fancy it's a great forest, an' every little stalk a big tree, an' me ramblin' about among 'em like Robinson Crusoe."

"Have you read *Robinson Crusoe*, Willie?"

"Yes, many a time," he answered. "Look, I've these books too;" and he drew a couple of volumes from beneath the pillow—*Bruce's Travels* and *Typee*. "An' father's promised me a new book when he gets his wages raised."

He had talked too eagerly, and was stopped by a dreadful fit of coughing, which left him panting and exhausted. He lay quiet, and listened delightedly, while I described to him what I had witnessed in the course of my own limited rambles; yet showing, by his minute questions, that eager and painful longing for a sight of the open country which the sick so often display. When, finally, I promised to bring him some flowers at my next visit, his joy knew no bounds.

We had become fast friends by the time the father and mother returned; and great was their delight when I had exhibited my sketch, already more than half finished, and in which I had succeeded beyond my expectations. The child's artless talk, and the simple kindliness of the parents, interested and pleased me, and I continued to work zealously at the portrait till the twilight, which fell in Grime's Court two hours earlier than anywhere else, compelled me to cease. Promising to return on the following Saturday to complete the work, I departed, after receiving a kiss from Willie, who held me by the collar, while he enjoined me to be punctual, and to mind and bring the flowers.

Saturday afternoon arrived in due course, and having furnished myself with a bouquet as large as a besom, I betook myself early to Grime's Court. Willie was watching for me at the window, and clapped his hands for joy at the sight of my floral prize. While I resumed my task, he busied himself in examining, arranging, and rearranging his treasure, discovering new beauties every moment, and peeping into the flower-cups as if they were little fairy palaces, filled with untold wonders, as they doubtless were to him. The portrait was just finished when John came home, and he and his wife vied with each other in expressing admiration of my performance.

"Aw'm sure yo're nother paid nor haulf paid wi' what yo' charge'n," said he, as he placed the payment in my hand; "but aw'll try to come out o' yer debt some time, if aw live."

"An' mony thanks to yo', sir," said the mother, "for th' pleasure as yo'n gin to th' child. Nothin' pleases him like flowers, an' he seldom gets ony."

"Willie's full o' presents to-day," said John: "see thee, lad!" and he drew forth a new book, and placed it in the child's outstretched hands.

"Look, look, Mr. Worthington!" cried Willie, his little face flushed with excitement and pleasure; "a *Journey Round the World*, and full of pictures—only look!"

"Ay, aw thought that would please thee," said his gratified father. "Now thou can ramble round th' world bout stirring off thy bed. But stop a bit, Mr. Worthington," he added, as I was preparing to depart, "aw've summat to fotch down stairs before yo' go'n; sit yo' down a minute;" and John vanished up the stairs, whence he speedily returned with a small parcel in his hand. Unfolding the paper, he displayed a long, narrow box, formed out of a piece of curiously-marked wood. On the lid, an owl's head, evidently copied from the squinting individual on the drawers, was carved with considerable skill. "Is that your work, John?" exclaimed I, in some surprise.

"Ay," said John, with a grin. "Aw see'd as yo' carried yer pencils an' t'other things lapped up in a piece o' ppaper, an' aw thought a box would be a deal handier; so aw've made this at neets, when aw'd done my work, an' aw's feel very proud if yo'll accept on't."

"That I will," said I; "and thank you heartily. But how is this, John? why, you are quite an artist! Where did you learn to carve so well?"

"Aw took it up o' mysel' when aw wur a lad, an' aw carve bits o' things now an' then for the neighbor's childer; so aw geet th' designer at our mill to draw me that owl's yead fro' this on th' drawers, an' then aw cut it out. Willie can draw a bit: aw'll warrant he'll copy 'most o' them flowers as yo'n brought him, afore they wither'n: will t'ou not, Willie?"

The boy lay still, with his face turned toward the window, and did not answer.

"Willie! Willie!—why surely he has'nt fall'n asleep already," said his mother, approaching the bed. He had—into the long, deep sleep from which there is no earthly awaking. With the book clasped to his breast, the drooping flowers falling from his hands, the child had died, without a sigh or a struggle.

I stood long beside the bed, listening silently to the mother's wail and the father's smothered sobs, feeling it vain and useless to offer words of comfort till their wild grief had spent itself.

"Hush, Martha, woman!" said John at last, laying his hand on his wife's shoulder, and trying to command his shaking voice; hush! dunnot tak' on so. It's a comfort, after a', to see him die wi' smiles on his face, than if he'd gone i' pain. He went when he wur at th' happiest, an' we'll hope he's happier still now."

"John," said the mother, looking up, "let's not stir th' book an' th' flowers; it would be a sin to tak' 'em fro' him; let 'em be buried wi' him."

Two days later, I helped to carry little Willie to a quiet church-yard, some distance from the town, where we laid him in a sunny corner, with the book and the withered flowers upon his breast.

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A COMMENTARY, Critical, Expository, and Practical, on the Gospels of Matthew and Mark, for the Use of Ministers, Theological Students, Private Christians, Bible Classes, and Sabbath Schools. By John J. Owen, D.D. With a Map, Synoptical Index, etc. New York: Leavitt & Allen.

Dr. Owen is a gentleman eminently qualified for the labor he has undertaken. As text he uses the Recent Emendations of the American Bible Society, and his notes and explanations are in general clear and concise. Belonging, as he does, to the Congregational order, there are doubtless many things to which members of other denominations will not assent; but as a whole the work seems to be a fair exposition of the sacred writers, made in a liberal and Christian spirit.

SANDERS' SCHOOL TEACHER; A Comprehensive Course of Instruction in the Principles of Oratory, with Numerous Exercises for practice in Declamation. By Charles W. Sanders, A.M. New York: Ivison and Phinney. Price $1 25.

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THE RELATION OF PUBLIC AMUSEMENTS TO PUBLIC MORALITY, especially of the Theater, to the Highest Interests of Humanity. An address, by Rev. H. W. Bellows, D.D. New York: C. S. Francis & Co.

We have here in an attractive little book of 50 pages the address of a clergyman in support of theaters, so much talked of, particularly in our cities. It is written with care, and the author treats the subject with much talent, and seemingly with a spirit of true Christian benevolence. No one will be the worse for reading it, and may be instructed by the truths it tells.

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EXPENDITURE AND RENOVATION OF LIFE'S FORCES.

THERE are many ways of exhausting vitality without corresponding success; life is used, expended, and too often nothing remains to tell wherefore; the object for which we live appears to have been frustrated, and our existence in vain. Among other prolific sources of wrong-directed or ill-developed life-power, that occasioned by anti-sociality is important. The brain must have stimulus to manufacture power, or sink to inanity and impotence. This stimulus may be of various kinds, applied in different ways. Study, solitary reflection is powerful, but ordinary minds are not sufficiently active to apply these at all times, and if other stimuli be not at hand, power is lessened, or is not fully developed. Such is often the case with those of unsocial habits. Many a fine brain has become dried up—rendered unproductive in consequence of retiring from and not associating with its fellows. It does not come in contact with the world—it does not meet and overcome obstacles in common with its fellows—it is not properly strengthened by exercise—it is not fully developed in the performance of its part, and in ministering to others—its electricity is not evolved by contact with fellow-mortals.

Often, often we see people, otherwise fine intelligent people, whose natures are but partially developed, who are, or who have become, so sensitive, so retiring, so timid, that it is impossible to attain to the good that is in them; and we see, with mournful pain, the germ of power that, if developed by contact with the world, would be felt and appreciated wherever and whenever its influence should be exerted.

This anti-sociality *is a habit*—a dangerous *growing* habit—one that should be guarded against sedulously. Men are social beings, and the full measure of their creation cannot be developed in solitude. I speak not of the gifted ones of creation, those that have a self-sustaining manufacturing power within—the Newtons—the Franklins—the Websters. They have soul-forming batteries, powerful and undying as the Vestal fires. Not so, however, with the great mass of mankind. The mind of ordinary caliber, developed in solitude, is misanthropic, weak, pointless; worse, if possible, than that of the opposite extreme, wherein the whole power of life is frittered away in constant sociality, unintermitting talk, and no reflection.

Observe the effects of social intercourse. A man shall pursue his ordinary avocations for a length of time in solitude. Gradually his mind becomes listless, dull—his soul-power, lacking use, becomes enfeebled. A bright thought, perhaps—a vivid train of reflection accidentally passes through his mind, and he is again aroused—his soul is again manufacturing power, and he lives to some purpose, even though it be but the enviable reflection of his own conscious power.

But this brightening ray soon vanishes, and he is again dull; soulless almost as the brutes that surround him. But let him now approach his fellow human beings. Let him enter into their feelings, thoughts, reflections, reasonings. Let the electricity of his soul intercommunicate with theirs, and mark the effect. He is no longer listless; his soul is expanding, he is giving, at the same time that he is receiving, power; his benevolence is excited; gloomy, misanthropic thoughts fade, and make room for schemes for man's happiness, regeneration, universal good—the millennium on earth. S. P. SNOW.

A DISCONTENTED LIFE.

"For human bodies are sic fools,
With all their colleges and schools,
That when no real ills perplex them,
They make enou' themselves to vex them."

A GREAT portion of the ills of life are fictitious. Indeed, it seems to be one of the miseries of life that we should be always anticipating ills. Not content with the evils of to-day, we make ourselves wretched, thinking what will befall us to-morrow.

Go where you will, you still find it true that men will torment themselves with imaginary evils. Search the lowly cot, which poets have pictured the abode of peace and contentment, where they imagine that ambition, lust, and power never enter; or visit the palace in which wealth offers the tapestried carpet to sink down in, the quiet attendance, the sculptured marble, and the beautiful picture, you will find that the envy, jealousy, and debased nature of the poor, and the continual anxiety, fears, and detestable ambition of the rich, will more than overbalance the imagined quiet of the one, and the dazzling pomp and splendor of the other.

Go to the abode of him who apparently has nothing to perplex him, who, like another Cowper, lives secluded, surrounded by friends, blest with a competence, possessing some share of literary fame, where peace free from strife and contentment unmixed with envy would, if anywhere, forever reign. The diseased nerves fill up the cavity which real misfortune has not been able to enter. The lowering cloud, the impending storm, the roaring wind fill him with as deep a melancholy as the loss of greatest earthly good. How often are people made miserable by anticipating some impending evil! It is about to thunder, or we shall be sick, or we are going to fail, destroy the present sunshine and drive away peace. One's children will turn out vagabonds, and their innocent gayety is a cause of sorrow, their fun and music is harsh discord, their cheerful hopes gloomy forebodings. The mole-hill becomes a mountain; the defects of character in the boy hide his good qualities; his merits are lost sight of, and he who was sent to the family as a beam of light becomes a blazing torch.

So there are those who have every appliance for content who imagine themselves neglected. Mrs. B. never calls here; Mr. Q. did not notice me in the street; Lucy has entirely forgotten that such a being as I, am among the living. Sitting down and recounting the slights, misconstruing the thoughtless expressions, one soon has enough to make the present hour miserable. What is it that one's family is all that could be wished, if no regard is paid to me by others, if I am a cipher away from home and my neighbors will not care for me? Oh, how wretched a life to be thus without sympathy! "Well, ma'am, we'll get a drum and fife and call your acquaintances together, and give you a surprise party." Will this cure? No, the house was not fit to be seen, Mr. C. looked so glum, and Mrs. P. so sarcastic, and everything so unexpected and jumbled, that the surprise gave more mortification than the first discontent, whose source after all is jealousy.

View the youth who expects that the deficiencies of to-day will be supplied to-morrow, into whose breast lurking care has never entered, with all the blossoms of spring around him. Why is he unhappy? Ah, he is in subjection—he can not do what he wishes. This restraint poisons all enjoyments. Talk not to him of health, gayety, and mirth. Freedom he craves. Liberty to be a soldier, a sailor, anything that will release him from the thralldom of parental restraint. The future to his eye appears as bright as the mid-day sun, without a cloud upon the horizon, because that future contains the age of twenty-one, when he shall be his own master.

Age, too, that quiet evening, is filled with ghosts and goblins of departed joys, dissevered ties, regretted opportunities. The forms that have gone flit by, the shadows of once seen pleasures strike upon memory's retina, and the grim spirits of the past rise up in the twilight to sadden and afflict the present hour. If there are no cares, there are no friends, no strength. The stately forest has gone, a decayed stump alone is left, stripped of its branches and rotting above ground.

Such to some minds is the picture of life—the past and future presenting an untarnished aspect, while the present seems clothed in clouds and darkness. Thus we are ever pressing onward, learning from experience and receiving lessons from daily occurrences.

Life doubtless has evils. But how many are purely imaginary! How many are the fruits of our own distempered appetites and lusts! Let one walk out on a bright spring morning, the air filled with fragrance, the eye enchanted with beauty, the ear saluted with the cheerful songs of the birds, and if he can murmur and repine, why, then, shut him up, and, like the father of Marshalsea, let him be wretched because the jailer, Chivery, treats him coldly.—*Exchange.*

PHRENOLOGY AND THE JOURNAL.

WE find in the April number of the *Medical World*, edited by Dr. J. V. C. Smith, the following liberal and manly remarks, which show that its author is a worthy teacher of a progressive age:

AMERICAN JOURNAL OF PHRENOLOGY.—Whether Phrenology is true or imaginary, the quarto Journal, published in New York by Messrs. Fowler and Wells, abounds with a variety of matter which is nowhere else to be found, and generally as instructive as it curious. We gave in our adhesion to the doctrine when Spurzheim demonstrated the anatomy of the brain, and in the presence of an appreciating assembly explained the principle of the new science, which no one has had the mental superiority yet to overthrow, however vigorously it may have been misrepresented and held up to derision. Without entering upon a discussion respecting the claims which Phrenology has on medical or other philosophers, for scrutiny, we are justified in recommending the *American Journal* to those who are in pursuit of knowledge that is useful to man in every condition of life. It is not a tame, soporific conglomeration of stale theories. On the contrary, its columns present something fresh, earnest, and worth knowing. The engravings in each number, to a mere collector of likenesses of rare people—those who stand out in bold relief before the gaze of the world—are worth three times the annual cost of subscription.

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Contents.

GEORGE KNIGHT, THE WIFE MURDERER.

GEORGE KNIGHT, of Poland, Maine, was tried and convicted in Feb. last for the murder of his wife, Mary Knight, on the night of the 6th of the previous October. It appeared on the trial that Knight was only forty years of age, while his wife was sixty-one; that he had attempted to effect her death by means of poison, and that she had given her daughter a private letter sealed, with directions that if anything happened to her, the private letter was to be opened. This set forth that Knight had given her poison, and that she feared he would in some way take her life.

A perusal of the trial indicates on the part of Knight a stern resolve, a firm nerve, and a heartless villain. He gave out word that he was going with an ox-team to take a load of shingles to market to the town of Gray, a few miles distant from his home. He started in the evening, traveled till after dark, drove his oxen into a by-path, took them off the cart and chained them to the wheel, when he returned to his house on foot, entered stealthily, and with a butcher knife, which he ground for the purpose a few days before, approached her bed, where she was sleeping with his own mother, aged 83, and brutally cut her throat, almost severing her head from her body. He then left his house, hid away his bloody shirt, threw away the knife, hurried back to his cart and oxen, and drove on to Gray with his load of shingles.

PORTRAIT OF GEORGE KNIGHT.

The reader will see that his head rises very high at Firmness, yet slopes off very rapidly, and that this slope, like the roof of a house, continues forward to the front part of the head, showing a total want of Conscientiousness, Hope, Spirituality, Imitation, Ideality, and Mirthfulness; while Benevolence, Veneration, and the reasoning organs appear to be but moderately developed. Destructiveness, Acquisitiveness, and Secretiveness are rather large, and not being restrained by moral development, he was left a prey to the temptation of circumstances. The expression of his face is very hard and severe, indicating a predominance of the baser passions, and a long-continued nursing of these feelings to the exclusion of the better elements of humanity. In the face we see nothing of the light of hope, affection, sympathy, imagination, or benevolence—nothing but the stern and enduring frown of depraved animal feeling, and a powerful will to give it intensity.

As the engraving is from a daguerreotype, and faithfully delineated, it represents the face and head correctly, and is an accurate likeness.

It is rarely the case that the criminal records of the country reveal a murder of such signal atrocity as this, which shows us a man who could reach over the sleeping form of his aged mother and cut the throat of his wife reposing in the same bed.

RESEMBLANCE TO PARENTS.

PEOPLE often express great surprise when, by an examination of their heads, we tell them which parent they most resemble, and in what particular faculties of mind or features of the face or form of body that resemblance consists. They will start up and inquire, "Did you ever see my mother? Do you know my father?"

We frequently receive letters asking, "How do you determine whether a person resembles most, the father or the mother?" and having several letters now before us, asking this question, we will endeavor to answer them, and give our readers, at the same time, an idea how these conclusions are formed.

It is far more difficult to describe the conditions on which these estimates are based than it is to comprehend them when they are seen. The temperaments, more than almost any point of physiology, are more difficult of description, and no writer has said much on them which is satisfactory to beginners in the investigation of the subject. By practice and observation, however, men become adepts in their knowledge of the temperaments, but nobody is able so to describe them that a novice can read himself up and go forth from the library and make a sound diagnosis of temperament. Anybody knows how the rainbow or a gorgeous sunset looks, but what tongue can describe them, or what pencil do them justice? If we depended upon description, merely, for communicating our ideas of many of the beauties of nature, including that of "the human form divine," how vague a conception would be obtained! These suggestions will show the difficulties of our task, and also the reason why so little has been written on the temperament or quality of organization, and why, also, so very little is known on the subject by the community at large.

In elucidating the subject of resemblance to parents, we shall incidentally touch on the temperament, as the various portraits with which we purpose to illustrate the article shall pass under review.

There are certain forms of body that are emphatically masculine; the same is equally true of the feminine. There are also forms of head that belong to men, and those which we recognize as pertaining especially to the feminine; and these are so distinct that we can determine the sex to which even bare skulls belong, nearly as fast as we can handle them. Moreover, everybody knows that the faces of the sexes differ essentially in form, size, and expression; and, we will add, that the organic texture of the sexes is about as diverse as are any other distinctions.

We have, then, differences of the form of the body; of the head; of the face; of the quality of the physical texture.

Fig. 1.—MALE FORM.

Fig. 2.—FEMALE FORM.

BODILY DIFFERENCES are seen in Fig. 1 and Fig 2. The male has broad, square shoulders, a stout, short neck, a large chest, moderate abdomen, and narrow hips. The joints are large, the projections of the bones prominent, the muscles rigid and rough, and the whole exterior is marked by angularity, hardness, and boldness of outline.

In person, the female generally is less in size and more delicate than the male, the limbs are shorter, and the extremities smaller and more slender, the neck smoother and relatively longer, the shoulders sloping, the chest narrow but plump, the abdomen and the nutritive system larger, and the pelvis, or hips, broader. The figure, therefore, is rounder, the parts softer, and the whole more graceful and pliant.

In the male, the motive or bilious temperament, which is indicated by coarse hair, large bones and muscles, and a rough outline of features, is more common than in the female, as in Judas Iscariot, Fig. 3, Columbus, Fig. 5, and Judge Hitchcock, Fig. 8. The female, on the contrary, having, for obvious reason, a larger nutritive

Fig. 3.—JUDAS ISCARIOT.

and sympathetic organization, takes on more of the vital and mental temperament, which is indicated by a bony structure of medium size, and a plump, smooth form and soft skin, as seen in Lord Somers,

Fig. 4.—LORD SOMERS.

Fig. 4, who is a good specimen of a feminine face and head, and also in tastes and dispositions. This temperament is seen in Florence Nightingale, Fig 14, Rachel, Fig. 15, Mrs. Hemans, Fig. 17, and Joseph C. Neal, Fig. 18.

These differences are apparent to the eye, and still more so to the touch. A blind man could ascertain the temperament by compressing the shoulders of the subject or examining the amount and compactness of the muscles and size of the bones. If the constitution be firm

and unyielding, like Fig. 3 or Fig. 5; or smooth and soft, like Fig. 4, he must be stupid who can not discover a great difference by the sense of feeling alone. But when we add the qualities which sight appreciates, the dark complexion, wiry hair, and the stern expression of the former, and the soft hair, smooth features, plumpness and mildness of expression of the latter, the contrast is very striking.

When a person has learned to comprehend these extremes of temperament, he will, by practice, gradually learn to perceive the less palpable differences as they are softened off and blended into each other. To illustrate the point, we may say that it requires one part of yellow paint and one of blue to make a bold, strong green; but by increasing the blue we get a darker green; or by increasing the yellow we obtain a light green; and these compounds may be varied almost in-

Fig. 5.—Columbus.

finitely, still the practiced painter when he sees the green, of whatever shade, will tell, very nearly, the proportions of the original colors, yellow and blue, of which the green is composed. And this is true of colors which are compounded of many primary ones. Now if this idea be applied to the doctrine of temperament, the simplicity of its principles and also its practical complexity and difficulty of comprehension will be readily perceived.

The Heads of the sexes differ quite as much as do their forms of body. The engravings of the two skulls, Fig. 6 and Fig. 7, are from two skulls in our possession, and were taken by daguerreotype, and show

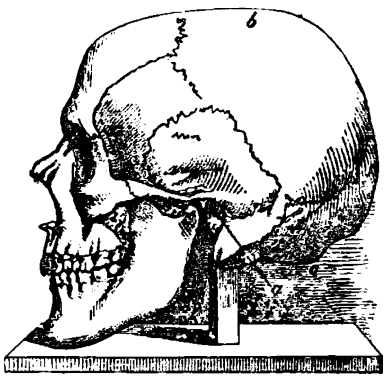

Fig. 6.—Well Balanced Male Skull.

their relative size and absolute shape. Fig. 6 is from the skull of a man, and is a very fair specimen of the male head. It rises high from the opening of the ear, *a*, to Firmness, *b*, and is broad and full at the sides. It is also large in the back or social region, particularly at Amativeness, *c*. The bones of the cheek and nose, and the ridge over the eyes, are large and rough. The elements of

Fig. 8.—Judge Hitchcock.

strength, and also the phrenological organs of force, pride, self-reliance, and energy, are predominant.

Now if we turn to Fig. 7, which is of a well-balanced female skull, we shall notice a general smoothness of form, fineness of texture, and a predominance of development at *d*, which is the region of Philoprogenitiveness, Adhesiveness, and Inhabitiveness, while at *b* and *c* it is much less than the same regions in the male. At *e*, Benevolence, and at *f*, Veneration, the female skull is relatively more developed. The head is long, narrow, and not high in the region of the organs of pride and firmness. Every reader, after seeing these engravings, would be able to distinguish the picture of a male from that of a female skull,

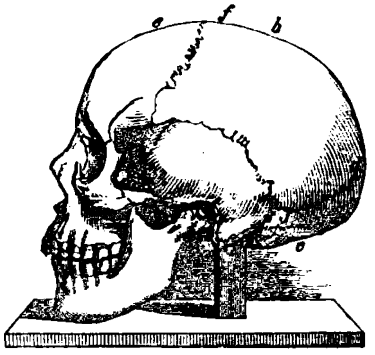

Fig. 7.—Well Balanced Female Skull.

and by an examination of the skulls themselves, he would thenceforth be able, in like manner, to distinguish well-marked male and female crania. Of course, well-marked cases are more easily identified than where they approximate each other in form; still the practiced phrenologist can detect these differences in the form of heads quite as readily as others can see the slight differences in the countenances of their neighbors or children.

The male skull is generally thicker, and

Fig. 9.—Feminine Form of Head.

the points and angles sharper and rougher, than those of the female, showing also a stronger temperament. Cautiousness, Philoprogenitiveness, Adhesiveness, Approbativeness, Conscientiousness, and Benevolence are larger in the head of woman; while in man, Combativeness, Destructiveness, Amativeness, Alimentiveness, Firmness, Self Esteem, Calculation, and Causality are usually larger.

These points of difference are palpable in the bare skull, and to the phrenologist the head itself indicates them with equal

clearness. The portraits, Fig. 8, Judge Hitchcock, and Fig. 9, will show strongly marked masculine and feminine character-

Fig. 10.—M'MLLE FAVANTI.

istics. How high the head of the man towers from the opening of the ear to the crown, and how short is the head backward as compared with its height and length forward of the ear! Compare this head in

Fig. 11.—HARRIET MARTINEAU.

these respects with the female head, Fig. 9. What a hard, bony forehead! how massive, staunch, and stubborn the head of the Judge looks! How gentle, smooth, yielding, affectionate, and confiding does the head of the female appear! Compare also the faces and the necks, as well as the heads, and we venture no reader will ever lose the impression these portraits will give. As we may refer to them frequently, we desire the reader to study their forms and expressions closely.

Fig. 10, M'mlle Favanti, a celebrated vocalist, resembles her father and mother both. The intellectual and social developments are feminine, the neck and face are also feminine, which the reader will please compare with Fig. 9, and note the resemblance. But she has a high crown, like Fig. 8, and has considerable width of head, giving force of character and masculine energy. In character, ambition, and independence of disposition, therefore, she is masculine.

Fig. 11, Harriet Martineau, has a masculine head and face, though the latter has a comparatively feminine smoothness, yet we seem to see the bony framework of the masculine face under the smooth surface. What a broad, high, strongly-set forehead! What a strong neck, and how high the head is at the crown! Her shoulders are square, like Fig. 1, and in this respect it is very different from Fig. 9, Fig. 10, or Fig. 17. It is well known that she is one of the strongest and boldest thinkers of the day, and that her tone of mind and her subjects for disquisition, as well as her manner of treating them, are always of a masculine order.

We venture to affirm that Fig. 12, President Edwards, resembled his mother in face, in moral and social disposition, and in form of body. The shoulders slope and the neck is slim like those of a woman, and such a mouth could hardly have been inherited from the father. See the mouth of Lord Somers, Fig. 4, and also that of Rachel, Fig. 15, or of Neal, Fig. 18, and then contrast them in this respect with Columbus, Fig. 4, with Judge Hitchcock, Fig. 8, or the Duke of Wellington, Fig. 13.

Fig. 12.—PRESIDENT EDWARDS.

The whole organization of Wellington bears out the appellation of "The Iron Duke," by which he was popularly designated. It is towering Firmness and Self-Esteem; his broad, strong head, his prominent forehead, massive features, and stern,

Fig. 13.—DUKE OF WELLINGTON.

steady expression, all evince the masculine elements—the capacity to rule and make his mark upon the world's history.

Look also at the great bony nose of

Judge Hitchcock, Fig. 8. See how the face seems to be built up to support it, and how the cheeks rise up around its sides to brace it, like the buttresses to a church or other wall, and finally see how the whole face seems to culminate in a nose! This nose is not apparently set on a smooth and finished face, as it were, but the whole face appears to be made rather to bear up, and subserve the purposes of, the nose. Now let us look through these portraits. All which are feminine have a light, pliant nose, which seems not to be the great idea and special object of the face, but a kind of after-thought or adornment. The nose of Wellington, of Judge Hitchcock, or of Columbus, is stout, broad, and bony, while Neal's, Lord Somers', Florence Nightingale's, and Rachel's are small. The only masculine feature of the face of Edwards is his nose.

In general the female face, like that of a child, is smaller in proportion to the size of the head than that of the male, and the several features, the nose and chin in particular, are smaller and more smoothly organized. The male head is broader at the base and higher at the crown than the female, while the female head is wide and long on the top, indicating a predominance of Approbativeness, Cautiousness, Sublimity, Ideality, Imitation, Benevolence, Spirituality, Hope, and Conscientiousness.

Fig. 14, Florence Nightingale, is a female head sublimated, or in excessive development. How broad and long it is on the top, and how full in the social region! It is very easy to perceive that the moral and refining elements greatly predominate in this head over the organs of selfishness and animal propensity, which are located around the ears. The face, neck, shoulders, how strictly feminine! Compare this with Fanny Forester, Rachel, Neal, Edwards, Linnæus, and Lord Somers; then contrast it with Wellington, Hitchcock, Columbus, and Judas Iscariot, and let these expressions of form be fully impressed upon the memory, and few persons will be at a loss to determine wherein differ the male and female character, and also the rules by which we determine whether a person resembles most the father or the mother.

Rachel, Fig. 15, has the face and forehead, and the upper side-head, together with the temperament, the neck and shoulders, of the truly feminine. Her Firmness,

Fig. 14.—Florence Nightingale.

Combativeness, Destructiveness, and Self-Esteem indicate the masculine qualities.

Fig. 15.—Rachel, the Tragedienne.

Fanny Forester, the late Mrs. Judson, Fig. 16, was, in temperament and mental organization, an excellent specimen of the feminine. Perhaps we ought to say she was too mental or ethereal, and not sufficiently vital in temperament for health and long life.

Fig. 16.—Fanny Forester.

Mrs. Hemans, Fig. 17, supplies in temperament that which Fanny Forester lacks, viz., the vital, and while the latter pursued a brilliant career and died early, the former was no less vigorous in intellect and fervid in imagination, but lived to a good old age.

Joseph C. Neal, Fig. 18, in face and head bears a strong resemblance to the feminine as seen in Figs. 10, 11, and 12.

He is well known as a humorous writer, and especially for the celebrated "Charcoal Sketches." Like Fanny Forester in temperament, and in raciness of imagination, like her he died in middle

Fig. 17.—MRS. HEMANS.

life; his brain exhausted his vitality, as it were, and consumed his body.

In respect to Linnæus, Fig. 19, we may remark, that he has a most feminine tem-

Fig. 18.—JOSEPH C. NEAL.

perament as well as face and phrenology. Individuality, Eventuality, Color, and Comparison are the leading intellectual organs, while Ideality, and the organs of the top-head, greatly prevail over the organs in the base of the brain. This organization is in strict harmony with his feminine resemblance, and also with his tastes and pursuits. To be fond of flowers is every-

Fig. 19.—LINNÆUS.

where regarded as a feminine refinement, and men who have inherited most of the mother's traits are most fond of flowers, and Linnæus, the father of the science of Botany has, in this respect, amply vindicated his resemblance to the feminine.

"I never knew a very bad man," says a celebrated writer, "who was very fond of flowers." This is as if he had said that persons with those faculties strong which give refinement and taste are not commonly bad men, because these very faculties elevate them above baseness.

We may remark, further, that the physiology is sometimes inherited from one parent and the phrenology from the other: and again, the different portions of the head or face often resem ble the parents in like manner. In Fig. 10 the face, forehead, back head, neck, shoulders, and temperament are like the mother, while the middle and crown of the head resemble the father; hence she is masculine in force of character, ambition, and independence, but has all the affection and sympathy, as well as those delicate refinements belonging to woman. Harriet Martineau, Fig. 11, has masculine energy and intellect, yet she has feminine sympathy and imagination. Edwards has masculine Firmness, Self-Esteem, and reason, with a masculine nose—these are from the father—while the eyes, mouth, chin, neck, and shoulders, with the moral and social organs, are from the mother, and are feminine in quality and character.

Some men have the social organs of the mother, and are fond of home, children, and domestic affairs, and are most happy in the family, and are consequently familiar and popular in society, while at the same time they have masculine force of character and scope of mind, and are, consequently, successful in business and popular with men. Some women resemble the father in intellect and energy, and also in his smaller social organs, and consequently they are bold, earnest, fond of business, and feel greatly restrained by the sphere and duties commonly allotted to women.

Sometimes we find a person who inherits the frame or skeleton of one parent, and the tissues or soft parts of the other; hence we sometimes see a woman with large bones and a masculine frame of face and body, yet the skin, the flesh, hair, and expression are soft, fine, and feminine. Again, we see a man with small bones, small, delicate face, from the mother, with large muscles, harsh skin, and coarse hair from the father; and these peculiarities are as marked as if a child wore his father's coat, hat, and boots, or the father had strained on the garments of a half-grown child.

In our professional examinations we find some singular and striking peculiarities. We find a man with the entire character from the father, except perhaps Cautiousness or Philoprogenitiveness or Benevolence; or we find a woman who has inherited from the father the single organ of Firmness, or Combativeness, or Causality, or Acquisitiveness, or Self-Esteem large, or of Secretiveness, Cautiousness, Veneration, or Philoprogenitiveness small. Sometimes, again, we find a head in which the masculine and feminine developments are indiscriminately large and small throughout the head, mixed up like divers colors in mosaic work. Such persons are erratic, pointed, and peculiar; have strong and weak points, and their character is enigmatical to themselves and their friends.

In an examination a short time since we said to a man, "Your father was a clear-headed, wide-awake, driving man; but he was enthusiastic and rash; while your mother was very guarded, prudent, and disposed to count the chances against herself. Your father would rush ahead in business, and your mother would try to hold him back—one was too ardent, the other was too timid. You have these elements in your character, not softened and blended so as to produce harmony and

consistency of action. That in you which is from your father says, 'Go ahead—now is the time for a bold stroke and high achievement;' when instantly the mother within you says, 'Hold on—there are lions in the way; don't run the risk.' Thus your faculties quarrel, just as your father and mother used to do; one putting on the steam, the other the break, and between both these conflicting elements you spend your strength in a continual fret to go ahead, and apprehension of danger if you do launch forth; and on the whole your life amounts to but little."

He confessed that what we had said was perfectly true respecting his parents, and that he saw and felt in himself every day the contradictory elements of their characters. Of course he was amazed by our delineation of the characters of his parents and of himself as inherited in a peculiar manner from both; but he expressed himself highly gratified with this solution of the mystery of his feelings and the almost continual quarrel of his faculties.

ELOQUENCE—WHAT IS IT?

FIRST ARTICLE.

It is impossible to define the nature of eloquence without defining that of poetry at the same time; for eloquence and poetry are kindred arts; both are the language of exalted passion, and that which is the characteristic of the one constitutes the peculiar charm of the other. But while Poetry adorns herself with the charms of verse, and moves to the melodious cadence of numbers, Eloquence enjoys a wider and freer scope and a more untrammelled energy, and displays a beauty less adorned indeed, but yet not less expressive.

Eloquence and Poetry, therefore, differ chiefly from each other in their dress. And hence, if this be true, in every grand oration we should be able to find a grand poem—not clad in poetic numbers, it is true, but yet not obscured on that account and wanting only the charms of melody to bring out transparently each minor grace. And, indeed, if we examine any truly great oration of either ancient or modern times, we will find it to be marked by the same fervor of feeling, the same pictured grace of thought, and the same glow of imagination that characterize the true poem and distinguish it from mere verse.

I can not conceive, therefore, how a man should greatly excel in the one art and be, at the same time, insensible to the charms of the other. True, we do not very often find both arts in the same perfection in one and the same person. Yet we have had orators who have laid no small pretensions to poetic skill; and the claims, in this way, of Cicero, Sheridan, Curran, Burke, and Fox were by means despicable. The same might be said of many others as well—and even the grave Webster amused himself with verse in hours of leisure. But the capacity to enjoy does not presume the ability to produce, and every really eloquent man must at least enjoy intensely the charms of lofty verse. A man, indeed, may be a fluent and ready speaker, and have no perception of the beauties of a poem—but mere readiness and fluency of speech do not constitute eloquence, and such will be found insensible also to the chances of impassioned oratory.

Eloquence can not be acquired in the schools—for they can not teach it; nor can it be imparted by any system of instruction whatever. The professed elocutionist may indeed impart the graces of manner and the artificial accomplishments of speech, but he can not inspire the soul with that impassioned fervor which impresses and sways the multitude, and without which all the rest is vain—the mere show of a holiday—an empty gaud. For the masses of men that compose the audience of an orator bow to no energy not greater than their own; and when that of a speaker is less than theirs, he not only fails to excite in their minds any deep emotion, but he sinks himself to the level of a mere exhibitor of practiced attitudes and premeditated graces. But eloquence is the gift of nature, and is beyond the reach of art. "It must exist in the man." The orator, like the poet, must be born such; and no means whatever can engraft on a barren nature the capacity. But, like all the other gifts of nature, that of eloquence may be improved by art; and the natural capacity, where that exists, may be fostered and cultivated, but it can not be implanted. Demosthenes is an illustrious and familiar example of how much labor and perseverance may accomplish in the way of self-improvement. But too much use has been made of this example, and the inference from it has frequently been drawn, that every natural defect can be remedied by similar means to those which he employed. But Demosthenes had no natural inaptitude to overcome or mental incapacity to supply by art; he labored chiefly against physical defects, and he was a natural orator with them and in spite of them; and the secret of the assiduous and untiring energy with which he thus strove, so successfully, to counteract his defects, lies in the assurance he had of success in the consciousness he possessed of his extraordinary powers.

In this point of view—as a means of improvement in the art of speaking—too much can not be said in favor of well-conducted debating clubs. Such men as Burke and Curran first tried their powers in such associations, and sometimes great eloquence is developed in them. These societies lead to the formation of habits of speaking with self-possession, readiness, and ease in extemporaneous efforts, and necessarily exercise the best powers of the intellect in collecting, weighing, and combining facts and proofs, and expressing mental impressions with clearness, connectedness, and force. Every practiced speaker affords a vast contrast to the same individual in his first attempts to express his views in public extemporaneously. But the practiced speaker owes his acquired facility only to having habituated his mental powers to act unitedly and harmoniously; and it is in this way practice accomplishes its wonders by the formation of mental habits, and not by the creation of new faculties in the mind itself. The embarrassment which most men feel on being suddenly required to express their views on public occasions, arises, in most cases, from no deficiency of mental power, but generally from this want of harmonious action in their faculties only, so that their minds being unaccustomed to the precise kind of work they are at such times called upon to do, their faculties fail at the moment to work together without confusion. The embarrassed debutant sometimes, however, afterwards becomes an impressive and eloquent speaker, notwithstanding his failure at first, his mind having been subsequently trained to a more regular and systematic action of its various powers.

Such as these, then, are the advantages to be derived from practice in public and extemporaneous speaking, that is to say, facility in the formation of clear and intelligible views of things and in the clothing of thoughts in words. But it is not to be forgotten that eloquence does not depend on intellect alone, that clearness of statement and force of logic alone do not compass it, and that fluency and impressiveness of speech alone do not constitute it; that it is something more than all of these, and sometimes different from all these, and in so far is beyond the reach of all efforts to acquire it. It is the voice of the heart or an outburst of emotion. It springs from deep feeling; and while it requires no other aid from speech than that of clear expression, it still, in its loftier and more impassioned flights, calls in every power of the whole man for the fit interpretation of its oracles. The great British orator, Fox, alluding to parliamentary efforts, was accustomed to say: "That if a speech read well, it could not have been a good speech; but if it did not read well, it might have been a good speech," marking thus his appreciation of the difference in actual effect between the elaborate speech carefully prepared in the closet and adapted indeed to read well, but not to excite any deep emotions on the hearers, and that which, though less coherent and compact, sprang fresh and glowing from the heart in the heat of debate, when every tone and look was eloquent with passions which words could not express.

A man, then, to be eloquent, must be in earnest in what he says. His soul must be in his accents, and it must speak, not in words alone, but with all its voices. It must be read in the eye, be seen in the whole man, and be written in each feature. For in deep and earnest feeling alone lies the only magic that can touch the heart. Nothing else can compass it. The intellect may strive to move it, but its chords will refuse to vibrate until feeling speaks, and then it responds to its breath. "Weep first, then, if thou would'st have *me* weep?"—but let them be real tears; for no mere simulated appearances of feeling will do—we instinctively probe the cheat. So the hypocrite is recognized the instant he begins to pray; for though he may make long prayers and shout aloud, he can not counterfeit that holy fervor of the tones of the heart which makes even the simplest prayers, when heartfelt, eloquent. And this fervor of tone is a secret quality of all true feeling, which, like the ring of true metal, shows it to be genuine at once.

That actor revealed a wholesome though bitter truth who, being asked by the preacher, "Why the mere representations in a theater of things

well-known to be mere fictions made more impression on the minds of an audience than the enunciation of the solemn truths of religion by a preacher would on his congregation?" answered, that the reason was, "Because actors performed their parts as if they were in earnest, but that preachers performed theirs as if they were only acting." Actors themselves owe their success in their art chiefly to the facility with which they can enter into the spirit of their parts and sympathize with the feelings they represent; but they must sympathize with those feelings, and, for the time being at least, they must be their own, or they can not represent them in accordance with nature. The public speaker, too, will in general be more or less successful in the effect of his efforts in proportion as he can enter, more or less readily, into the prevailing tone of feeling of his hearers and dexterously suit himself to it. For the greatest impression on mixed assemblies of people is not always made by the best speech—considered as a mere intellectual effort—but generally by that which is best adapted to the state of feeling at the time. Curran, though far inferior to Burke in intellectual endowments, almost always made the greater impression on public bodies, in virtue of his superior aptitude in this respect.

But undoubtedly, after all, the impression made by a speech at the time is what is properly to be considered in it; and as a speech does not stand on the footing of a mere intellectual effort, its success in its proper province, to excite the mental emotions, should be its only criterion. Many of the most eloquent speeches, indeed, in point of effect at the time, exhibit no intellectual traits on perusal at all corresponding to the impressions known to have been produced by them when delivered; and though such impressions must necessarily be, in such cases, fleeting and transitory, the merits of those speeches, in point of eloquence, are not the less on that account; for speeches are made to be heard—not read, and should be judged mainly from this point of view.

This leads us to notice that many eminent orators do not always leave very clear impressions after them, on the mind, of what they have precisely said, to produce the effects they do. While they speak they keep our attention chained to them by a spell too delightful to break, but when they have done, we are at a loss to discover in what consisted the secret of their magic. Patrick Henry appears to have been one of those men, and when he spoke he always exercised over even grave and superior minds a spell resembling fascination, but his mental operations appear to have been too transient and evanescent to catch and detain, though his influence for the time being was irresistible. Men of this class enunciate no new or striking truths—their modes of thinking are familiar, and their reach of thought by no means great, but they are men of deep and earnest feeling and large and active sympathies, and when they speak at all they can not but express themselves with the enthusiasm and in the terms of fire their warm emotions demand.

As to the manner of an orator much may be said—but rather to undo erroneous notions on this subject than to give hints for the formation of a correct mode of delivery. Demosthenes is supposed to have laid great stress upon this, when, on being asked what was the first requirement of an orator?" he answered: "Delivery;" and what the second? "Delivery;" and what the third? "Delivery." But though this has generally been applied to the artificial forms of gesticulating, supposed to be expressive of the mental emotions, and has very commonly induced on the part of youthful aspirants to oratorical honors a too rigid adherence to those forms, yet Demosthenes referred not to these, but to that visible and palpable evidence, in every word and accent, and in every look and gesture, and in the whole action of the whole man, of the soul of the orator being wholly intent on what he is doing and intensely conscious of the force and meaning of each word. The orator, then, must enter thoroughly into the spirit of what he says to deliver an oration well and effectively, and no mere grace of action will compensate for the want of this. Without this, artificial action becomes unnatural and constrained, and with it, each word and look acquires a significance beyond the reach of all mere art to achieve. There are, no doubt, some speakers who possess a grace and expressiveness of manner which add an indescribable charm to all their words, and go far to make even their very conceptions speak; but this is, in a great measure, a peculiar native gift, and is not by mere art alone attainable. But as to mere manner, every man has a manner of his own, and every man's best manner is that which is natural to him; and even if it be not so graceful as that of some one else, it will at least sit more gracefully on him. The orator, therefore, should endeavor rather to improve his own manner, in the shape in which it is, than to acquire that of another; for even if his own be awkward, it is at least, in some measure, expressive, and will be more effective in him than any which is not natural to him. But there is no reason why natural manner should not be both graceful and expressive, at least to some extent, or be capable of being made so, for nature when left to herself is always both one and the other. We see this in the untaught grace of the child, and in all the movements of the free denizens of the forest, and were men not cramped and contracted by the artificial conditions of society, we would see in all men—not naturally clownish in mind or instinctively rude—some share at least of that grace and ease now found only among the polished. But every man who rises to eminence as an orator, learns by experience to solve this problem for himself, and to discard all mere mechanical form as unnatural constraints upon the freedom of nature, destructive to its grace and expressiveness, and adopts at last from choice that which nature renders easy; in the same way as in polished life men learn to throw aside the stiffness of artificial and conventional society, and recover again the ease and grace of nature by assimilating themselves to those of the child. We will find, then, that every great orator has a manner of his own—that which his nature prompts, and no other—and as peculiar to him as the cast of his countenance. His manner is a part of the precise emotion that he feels, and is peculiar to the tone of his thoughts at the time. He thinks not about his hands or feet—he has no solicitude about his gestures—he trusts himself to nature and lets it conform to the spirit of his feelings, as it may, in the action of the physical frame, and is only anxious to pour out his soul upon his hearers and infuse into their hearts his spirit. True, a happy manner is a great accomplishment, but where the true orator has it not, he thinks not of it, and wastes no time grasping after shadows when he is armed with the actual thunders of speech. The illustrious Chalmers was one of those who, in the language of the schoolmen, have no action. He seemed scarcely to know that he had hands or feet, but it was impossible to listen to him and not feel the charms of his earnest eloquence.

As to the tones of a speaker, these naturally modulate themselves to the feelings which the words are intended to convey, if these feelings be present. In private life, and in all extemporaneous efforts, they do so without fail, unless the feelings be only simulated, and then, in most cases, we easily penetrate the thin disguise; and he is an accomplished actor who, in such cases, can always deceive. We instinctively recognize when those professions, imposed by the hollow mockeries of society, in which people declare their cordial regard for those whom they in their hearts hate or despise, are insincere by the tone in which they are pronounced, unless we ourselves happen to be the object of those professions, and then our self-love frequently blinds us to the hollowness of the flattery. But as there is nothing so often attempted in a certain rank of society than the affecting of a pleasing tone of voice, a further word or two on the philosophy of the voice may not be inappropriate here. The tone belonging to any particular feeling may be considered as a particular quality of the voice existing in it for the time being or during the duration of the feeling. But the voice has also a general quality in addition to this, as clearness, sharpness, dullness, and so forth. These qualities are supposed to represent the characteristics of the mind, and a clear voice is supposed to be indicative of clearness of thought, a sharp voice of excitability of temper, and a harsh voice of harshness of disposition, etc. It will be evident, then, that as every man's voice is to some extent a reflex of his mental nature, it will be, in general, impossible so to change the voice as effectually to disguise that, or to simulate feelings not actually possessed, and those who possess voices of a disagreeable degree of sharpness or harshness, will find it possible to correct these defects only by correcting the traits they represent in the character itself. In a word, the acquisition of a desirable voice can only be effected by the cultivation of the mind and the higher feelings, and those who aspire to it will find their only course to lie through this.

The actor who imitates the tones belonging to any particular feeling, does so only by entering himself into that mental state which he represents, and being, for the time, absorbed in it, and in a degree oblivious of his real identity. We have spoken of this particular ability before, and need only further remark, that while this peculiar tact always heightens the effect of eloquence, yet eloquence may exist without it; for fervent and earnest passions will always find for themselves expression both fit and effective in no small degree.

SCHOOL GOVERNMENT.

THE ROD, OR NOT THE ROD.

THE government and training of children, as well as the management of men in the army and navy and in prisons, have elicited the anxious inquiry of the best minds of the age, and we doubt not this inquiry has been started, if not to a considerable extent guided, by the teachings of Phrenology. Prior to the promulgation of Phrenology, the theory of government was "an eye for an eye, and a tooth for a tooth." The rod was the antidote for every misdemeanor, and fear the chief motive to obedience.

The introduction of Phrenology created an argument between those who inclined to the revengeful theory, and those to whom it was natural to follow the injunction of Him who taught us when stricken to "turn the other cheek."

This argument is far from being ended, for we have lived too long not to know that thousands of persons prefer Moses to Christ, and accordingly we occasionally see an effort made to roll back the car of progress by some of the advocates of the Mosaic system. We copy from a California paper, some extracts from an essay read before a teachers' convention, by Mr. J. C. Morrill, of San Francisco, in favor of corporeal punishment in schools.

"No one is by nature obedient. Obedience is an acquired, or rather an inculcated habit. It is directly opposed to the will, and hence can never be voluntarily assumed. The natural repugnance to restraint which the child manifests in its earliest moments of life is not a dormant principle. It grows with the growth and strengthens with the strength of the child. Nay, it overmasters and carries him beyond his own control. It is a living principle inherent in the heart of man; the selfishness of Nature diffused through all animal life; manifesting itself in a thousand ways in the habits of all animate creation. From it proceeds all of variance and strife in the world —all individuality—all action—all thought. To think of eradicating it from the heart of man is presumption the most foolish."

[This is muddy—does he mean "the will," or "the natural repugnance to restraint," or "the selfishness of nature?" We have yet to learn that "all variance, strife, individuality, and all thought" come from either of those conditions. In his next paragraph he explains that he means "selfishness;" but how is it that "all thought" "proceeds" from selfishness?—EDS. PHREN. JOUR.]

"It may be restrained, but while life remains can not be destroyed. It ought not to be. It is the distinction between mortality and immortality —action and inaction—the natural and the spiritual world.

"Now if, as I contend, disobedience be founded wholly in the selfishness of man's nature, and that selfishness be the strongest feeling implanted in his breast, whence I ask is to arise that counter principle upon which moral suasion must work, that shall be potent to secure a prompt, decisive, cheerful obedience to constituted authority or restraint? Shall we appeal to reason? That will work well with reasonable persons in their moments of good-nature and quietness, and it is the easiest thing in the world to convince a child that he has acted wrongly after the fault is committed; and the worst, or at least the most troublesome children, are the soonest to profess their sorrow for a serious offense, and the more serious the offense the more apparent their sorrow—promising with sobs and tears better actions in the future."

[This is encouragement, we think, to persevere, and evidence that the moral and reasoning faculties are gaining upon "selfishness, the strongest feeling implanted in the *breast* of man."—EDS. PHREN. JOUR.]

"The first lesson a child should be taught is obedience—prompt, decided, unquestioned; and he should be taught it early, so soon as it is certain he knows what is required of him, before he is out of his swaddling clothes, it may be. The first time he rebels against parental authority he should be conquered, and in no other way can it be done so effectually as by a reasonable application of the rod; and no judicious parent will weaken the advantage thus gained by flattering the child's vanity with useless entreaties, and protestations of sorrow for the punishment, or the assurance that it is only inflicted for his best good; for neither assertion would be believed. But one reason *why* a child should obey is necessary for him to know, and that is *because he is told to obey*. Whatever is more than this resulteth in evil.

"I conclude, from the foregoing, that corporal punishment is correct in theory and beneficial in practice, and that those who would prohibit it entirely from our schools are wise beyond the times. But it should be resorted to only on extraordinary occasions, as when a pupil actually rebels against the authority of the teacher. The teacher who is constantly striking his pupils, no matter what the offense, is better fitted for another sphere of action. Such a habit would destroy his influence for good, and rob all punishment of its reforming power. The teacher or parent who punishes often, mistakes his own position and the character of those under his control.

"I wish to enter my protest against those 'refined' methods of punishments resorted to as a substitute for the rod: such as making the pupil 'sit on nothing,' and causing him to bend forward with his finger on the floor—obliging him to hold heavy weights at arms' length, or keeping him an undue length of time in any unnatural position; depriving him of necessary recesses—holding him up to the ridicule of his schoolfellows, and many others of a like nature, whose effects are detrimental to health and demoralising to the mind."

The essayist concludes with some excellent advice to teachers, and seems on the right track, in spite of his bad theory of mind as set forth in the beginning of his discourse. Phrenology would have taught him a better theory, and quite as good practice, and taught him also the reason why.

"As a direction to avoid the necessity of frequent punishment of whatever kind, I would say to the teacher: Keep good-natured, and don't be in too great a hurry. Learn that patience is a high virtue, even though it be one of necessity. Temper is contagious. When the teacher is 'cross,' the whole school will be rebellious. A fretful teacher is worse than a scolding parent—more conducive to ill feeling than a smoking house—more to be avoided than a muddy street —less companionable than disappointed love—repelling as the atmosphere of Long Wharf—and uncertain as promised accommodations.

"Be firm, yet not harsh—just, yet not tyrannical—kind, but not familiar—gentle, yet not weak —calm, but not dull. Talk little—think a good deal—act all the time. Be not too conciliating in school, nor too distant out of school. Remember your pupils are human beings, having all the impulses, aspirations, and noble attributes of immortality—that you yourself have none better—and that in reality you are on the same level with the least favored among them. Therefore do not feel ashamed or insulted if one who is poor, or backward, or ill-looking, in all the confidence of his young faith, addresses you as 'teacher,' even though it be in the fashionable thoroughfares of the city, or in the presence of all its pride of birth, riches, or position. Consult your own hearts, your own experience, your own reason and judgment, your own innate sense of right and wrong, in your dealings with the young minds around you, and deciding what is duty, do it, irrespective of all outside influences. By thus acting you will secure at least your own self-respect, with the consciousness of having done as well as you knew— nor angels nor gods could do more."

To show Mr. Morrill, and all others who believe and practice with him, a different, and we think a better way to mold the human mind than to beat its casket as one would an ox, we copy from *The New York Teacher* some editorial comments on school government, and also some excellent extracts which the writer introduces from an article, by Lydia A. Tompkins, in the *Ohio Journal of Education*. Lydia's sympathies are in the right direction, and if she will study Phrenology, she will be able to realize her ideal of government without wounding her impulses. But we hasten to the extracts.

"We can not undertake in the space of one brief paper to give a philosophical analysis of the laws upon which we base our conclusions, but

present for the consideration of those who have these 'vexed questions' to settle, a few hints, that may perhaps be of service.

"There are many young teachers who meet with discouragements and difficulties, and whose demands for immediate aid or counsel is imperative. When corporal punishments become, or seem to become, a necessity, from previous mismanagement, unusual insubordination, or any other cause, let them be such as are reformatory. Banish the stick entirely. It can not be of real service, we think, in any case, and we doubt not much positive disorder arises from its use—the use thereof itself creating further necessity, and its presence being to many teachers a constant temptation to try its virtues, how many times soever they may have previously failed of permanent good.

"Avoid debasing punishments, or such as humiliate a pupil in the presence of the school. Boys and girls are embryo men and women, and though a feigned submission is gained by such means, the spirit of rebellion rankles still in the heart.

"A common error is to suppose that the point is gained when the 'spirit' is broken down. Have a care, teacher, that in crushing the bad boy's 'independence,' you do not give a death-blow to his manliness and debase the soul. Better suffer from a pupil's self-will till his passion subsides, than add to the evil by giving vent to your own, or administering undue chastisement, to show your authority.

"Some would not use the rod, yet contend that pupils ought not to be aware of this proposed clemency. Now either its use is feasible or it is not. If it is, use it; if not, let it not be held up *in terrorem*, simply as a farce to frighten into submission. There are shams enough in the world. Let us rid the teacher's profession of them.

"In case discipline becomes necessary, let the pupil be dealt with privately, as a general thing, and let the discipline be the result of prudent reflection, not the impulse of a hasty passion.

"It is perhaps impossible to prescribe the mode or degree of punishment that would be safe as a general rule. The better plan is to acquire that moral power and command over the pupils which will render specific discipline unnecessary or very rare.

"There are some very opposite questions on this point, raised in an article in the *Ohio Journal of Education*, by Lydia A. Tompkins. We give the following extract:

"'It is barbarous to believe that the youthful mind, fresh from the impress of the great Creator, can only be molded and fashioned aright by rude blows upon its frail casket. The temptations to evil, or even inborn evil, if such there be, can have gained but comparatively little power at the tender age when such punishment is usually inflicted. Can it be that, in the great plan of moral government which God has instituted, so perfect in its parts and so harmoniously moving in its varied combinations, he has not assigned a specific moral influence to check each evil tendency? Can it be that, in appealing to the mind through the medium of the senses, we must deal as with the brutes which perish? Humanity, common sense, and Christianity all forbid the thought. It can not be denied that good order is sometimes preserved, that evil inclinations *seem* to be checked, and earnest attention secured, by a timely use of the rod. But could not all this have been otherwise accomplished? Was not evil done that good might follow? I have been half inclined to believe in its efficacy, where a turbulent spirit has been suddenly tamed and awed, through its tangible administration; yet I have experienced only abasement and sorrow when duty seemed to call me to become the immediate agent in its application. I involuntarily hang my head at the thought of this practice, and that I have ever been guilty of thus supporting it. I am ashamed that I do not understand minds well enough to control them upon some other plan, and I had rather dig in the earth from early morn to dusky eve, or devote my energies to any other mere physical drudgery, than to debase myself or injure others by becoming practically the advocate of an evil principle. But we are not given such premonitions of better things, such loathings of hard measures, for naught. Far back amid the dire memories of childhood I can remember the cherished bitterness which followed chastisement of this kind, and I would fain avoid calling into exercise such emotions which fear alone can control. If the principle itself is wrong, no seeming provocation or sudden happy effect can make it just or right. I know that wise heads have discussed, warm hearts have cried out against it, and anon have advocated it. I know that those who practically assert their belief in its efficacy, when temperately used, have almost without exception the best arranged schools; but all this does not silence my inborn detestation of this despotic usage. It does not convince me that good discipline can not be maintained otherwise, at least until the experiment is fairly tried. I expect to hear you quote, "Spare the rod and spoil the child." "We must have *instant* obedience;" and I reply, with like familiar proverbs: "Times are not as they were," and "in that saving of time we treat a deathless mind even as a perishing beast." If we say "our consciences are satisfied," are we honest, or have we lulled them to a dreamless sleep? Have we not an unfelt responsibility in this matter?

"'At this time, with so much to assist human reason, so vast and fruitful a field for investigation, an age when we can call in so many thousand influences to aid us in leading others, can we not, my dear friends, devise some other plan? can we not bring together the warning details of some efficient method which shall reach every youthful mind, however wayward? Human intellect, though varied by circumstances, is ever the same in its fundamental structure; its inscrutable workings have only the mystery which we can discover in our own clay-fettered souls. Are we prepared for our vocation, if we must needs seek the aid of the lash and the whipping-post? My conscience clamors loudly, "No!" Much as I deprecate the practice, I have always, upon rare occasions, resorted to this "vexed" seeming necessity, yet I bemoan my ignorance. We are not qualified for our work. We have not faithfully studied the relations of motive and act—we have not prayerfully sought the patience and perseverance necessary to prepare ourselves for the manifold demands of our lot in life. We do not control and study ourselves, the true means of penetrating the hidden mysteries of other hearts.

"'Do not believe that I am running rampart in regard to trifles. A depraving effect—a hardening process—is no trifle. Look to the result upon your own nature. Do you feel a renewed vitality inspiring you to martyr-like deeds after having nerved yourself to inflict bodily castigation? Verily no.'

"The reflecting mind has not failed to notice that the cause of disorder and the difficulties in school government lie deeper than the surface; and these twigs of evil and bitterness have a germ that gives them vitality. 'Purify the fountain,' and the stream will be pure, or if at times a burst of passion, or of self-will, or ignorance stir up the slime from the bottom, the troubled waters will soon subside and flow on placidly. In many cases the old fable of the wolf and the lamb drinking at the stream has its counterpart. Badly constructed and ill-ventilated school-rooms, long hours of fatiguing study or restless constraint—confining children to the constant and unvarying monotony of the school-room, and giving but a moment for play—these are evils and must be remedied. The teacher who finds his work all go wrong should examine his own motives and conduct, and commence the reform there.

"Let him often remember what were the evils in his own school-boy experience that pressed heavily upon his young heart. He will avoid whatever will bring the same griefs to his pupils. Let him call up his most earnest longings when the purest affections of his boy-nature yearned for a higher development and a broader range; and let him use all the skill of his ripest experience and profoundest wisdom to furnish food for these longings in his pupils. That teacher who can not enter into childish griefs and offer consolation, who can not appreciate the joys of the free young heart and rejoice in them, has sadly mistaken his calling. Let him beware lest the rust and blight of his own soul wither and chill the best and warmest gushings of the child-life, which it should be his duty to lead step by step into higher and higher spheres of virtue and knowledge."

ROGET ON PHRENOLOGY.

PETER MARK ROGET is an eminent physiologist, and author of one of the Bridgewater treatises, on "Animal and Vegetable Physiology," an article on Physiology and Phrenology in the seventh edition of the Encyclopedia Britannica, and, later, of a very valuable work, entitled, "The Sounds of English Words." His articles on Physiology and Phrenology in the Encyclopedia Britannica were published in a separate volume, and entitled, "Outlines of Physiology, with an Appendix on Phrenology," and passed through two or three English editions, and were republished in this country in 1839. At the time the volume was published, and for a number of years afterward, it was a text-book in our medical schools and colleges, ranking with Muller's, Magendie's, and Dunglison's works on the same subject; but since the publication of Dr. Carpenter's *encyclopedias*,

it has ceased to be a text-book, though still highly prized as a work of reference. Though no longer authority in Physiology, his review and refutation of Phrenology, contained in the same volume with his discarded treatise on Physiology, is received and quoted as the *ne plus ultra* on the subject by those who reject his authority as a physiologist. Thus the American edition of Sir Benjamin Brodie's work entitled, "Mind and Matter," after indorsing the views Brodie presents, says in note I, page 279: "Whoever is desirous of inquiring further into the system of Gall and Spurzheim, needs well to consult the "Examen de la Phrénologie," by M. Flourens, and the "Treatise on Phrenology," in the seventh edition of the Encyclopedia Britannica, by Dr. Roget; in both, the subject is treated in a manner worthy the high reputation of the respective authors."

Pausing merely to remark the fairness of the editor of the above work in referring the student to anti-phrenological works for an exposition of phrenological doctrines, we pass on to compare the views presented in the respective works of Roget and Brodie, both of which our American editor has so ardently indorsed. In doing so we will notice only the purely scientific objections presented by Roget, and the equally scientific corroborations presented by Brodie, concluding with a few quotations on the dual nature of the mind and brain. Roget, in objecting to the phrenological doctrine that the brain is the organ of the mind, states:

First.—No particular part of the brain is requisite for the manifestation of mind.

In order to facilitate comparison, we have arranged the conflicting opinions in vertical columns, taken from Brodie's "Mind and Matter," and Roget's "Treatise on Phrenology."

ROGET.	BRODIE.
It is obvious that nothing like direct proof has been given that the presence of any particular part of the brain is essentially necessary to the carrying on of the operations of the mind. The truth is, that there is not a single part of the encephalon which has not in one case or other been impaired, destroyed, or found defective without any apparent change in the sensitive, intellectual, or moral faculties. Outlines of Physiology, Appendix, page 488.	If the upper part of the cerebrum be removed, the animal becomes blind and apparently stupefied, but not so much so but that the may be roused, and that he can then walk with steadiness and precision. The most important part of the brain seems to be a particular part of the central organ, the *medulla oblongata*. While this remains entire, the animal retains its sensibility, breathes and performs instinctive motions. But if this very minute portion of the nervous system be injured, there is an end of those several functions, and death immediately ensues. Appendix, cit., page 45.

It is scarcely necessary to state that Brodie's positions are sustained by all the enlightened physiologists of the day. It is, therefore, unnecessary to increase the number of quotations, or to lumber up the page with references.

Roget maintains, secondly, that *the brain does* NOT *consist in a plurality of organs.*

ROGET.	BRODIE.
The separation of the parts of the brain, and their diversity of shape, can no more be evidence of a diversity in their functions than the multitude of distinct and separate lobules, which compose the kidneys of birds and of a great number of quadrupeds, are indications that each part performs a different office. Appendix, cit., page 485.	We recognize in it (the brain), not a simple and uniform organ, but a congeries of organs, each having a peculiar structure, and being evidently intended to answer a special and peculiar purpose. Appendix, cit., page 119.

It is needless to add that Brodie is again supported by the vast weight of modern testimony.

Roget maintains, thirdly, that *comparative anatomy affords no means of judging correctly as to the functions of cerebral organs.*

ROGET.	BRODIE.
Comparative anatomy is, of all guides, the most fallacious in questions of this nature, since we behold, in numberless instances, a great variety of ways in which nature accomplishes the same function and the same purpose in different departments in the animal creation. But on a comparison of animals with each other, it may even be doubted whether there is any connection or proportion observable between their intellect or inclinations, and the number of parts in their brains. Appendix, cit., page 485.	Experimental physiology, joined with the observation of changes produced by disease, has thrown some light on this mysterious subject. Appendix, cit., page 44. It being admitted that the brain is the material organ in connection with the mental principle; and it being also admitted that there is in the different species of animals, on the one hand, a great difference as to the extent of their moral and intellectual faculties, and, on the other hand, a not less remarkable difference in the size and formation of the brain, we can not well avoid the conclusion that these two orders of facts are, in a greater or less degree, connected with each other. Appendix, cit., page 179, 180.

The above quotation from Roget was written by him in 1818. In 1838 he supervised the passage of another edition of his work through the press, and preserved the original treatise entire, seeing nothing in it, after the lapse of twenty years, to alter or amend. In 1836, two years before, Samuel Solly published the first edition of his work on the Human Brain, in which he established the functions of the various parts of the human brain by comparative anatomy and experimental physiology. Of this work Roget must have been profoundly ignorant, or he never would have hazarded his reputation for professional learning by penning a paragraph so completely erroneous from beginning to end as the one quoted above. But for the aid furnished by comparative anatomy we should have been profoundly ignorant—even as ignorant as Peter Mark Roget—of the structure and functions of the human brain. A number of other equally contradictory extracts on this and other fundamental points might be adduced, but we have brought forward, and refuted by *anti-phrenological* testimony, three of the four valid objections which Roget makes to Phrenology, and draw, therefrom, the following conclusions:

First—Brodie's positions are eminently phrenological.

Second, Being published in 1857, they are the results of nearly twenty years' additional research as compared with those of Roget, and,

Third, The American editor of Brodie's work indorses the phrenological opinions of Brodie and the anti-phrenological opinions of Roget as equally true, equally authoritative and equally destructive, we presume, of the pretensions of Phrenology. Brodie's and Roget's opinions conflict; yet in the estimation of Brodie's American editor, both are right and phrenologists are wrong. Consistency *is* a jewel. "Whoever is desirous of inquiring further into the system of Gall and Spurzheim will do well to consult Dr. Roget's 'Treatise on Phrenology,'" from the fact that every valid objection which he urges against Phrenology is unsupported by the anatomy or physiology of 1857.

Dr. Spurzheim, in his Phrenology (page 42), says: "It is well known that the two hemispheres may be in two different states of health. Tiedeman relates the case of one Mozer, who was insane on one side, and observed his insanity with the other. Gall attended a minister similarly afflicted. For three years he heard himself reproached and abused on his left side; with his right he commonly appreciated the madness of his left side."

Referring to this statement Roget says: "We shall refrain from criticising the wonderful accounts of people who were insane on one side of the head only, and observed their insanity with the other side, but content ourselves with examining what alone deserves examination," etc. Appendix, cit., page 488.

Opinions as to what "deserves examination" vary exceedingly. For over forty years Dr. Wigan was examining into the dual nature of the brain and mind, and in 1844 published his work entitled "The Duality of the Mind," in which he brought the result of over forty years of research and examination to prove exactly the positions assumed by Gall and Spurzheim prior to the year 1800. In 1848 Kirkes and Paget published their "Manual of Physiology," in which they teach this doctrine of Gall, Spurzheim, and Wigan. In 1856 Dr. John W. Draper, an eminent physiologist and chemist of New York city, published a work on physiology, in which he devotes a number of pages to an exposition of the duality of the brain and nervous system, indorsing the opinions of Gall, Spurzheim, Wigan, Kirkes, and Paget in their fullest extent, and establishing the same with additional learning and illustration beyond a peradventure. "Nor can there be any doubt," says he, on page 829, "that each hemisphere is a

distinct organ, having the power of carrying on its functions independently of its fellow."

Thus Gall and Spurzheim, prior to 1800, advanced doctrines which Roget did not consider worthy of examination in 1839, which Wigan entertained for forty years, and finally published in 1844, which Kirkes and Paget taught in 1848, and which Draper reiterates, indorses, and triumphantly establishes in 1856—doctrines which are now entertained by a vast majority of the well-read physicians of the day, and which, like the other reviled, persecuted, and condemned doctrines of the same apostles of the truth, Gall and Spurzheim, are destined to become the corner-stones and the superstructure of a complete system of phreno-physiology, which the enlightened labors of the next century will complete.

LEMUEL G. WHITE.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

MR. WHITE has a most remarkable temperament; the mental and motive, or nervous and bilious, greatly predominating. The peculiarly sharp lines of his face indicate a high degree of muscular compactness and mental power, and that piercing look and determined expression indicate, in conjunction with this power, a great degree of mental and nervous excitability. He has, also, enough of the vital temperament to give emotion, and to fire up and sustain his nervous energy, so that in mind and feeling he is remarkably clear and intense. The peculiar quality of his physical system, his wiry toughness and elasticity, strongly resembles whalebone, steel wire, hickory wood, or the strings of the violin; while men of coarse and flabby temperaments may, in like manner, be illustrated by the coarse hempen cord, or by loose, spongy, and untenacious wood.

In analyzing this character, the temperament must continually be a "key-note," as it has to do with the peculiar quality of the mind and character as much as the hub of the wagon-wheel has to do with the other parts. His head is of full size, and is so organized that he is able to avail himself of all his intellectual power. The head seems to come to a point above the root of the nose, and the lines from the opening of the ears and from the crown of the head appear to converge to this central part of the forehead, as if every faculty of his mind ministered to the formation and enforcement of each thought. He analyzes all his thoughts, and concentrates to the idea in hand all his mental energy; hence he is able to intensify his emotions and render his ideas specially clear and prominent.

From the root of the nose upward to the insertion of the hair the middle line of the forehead is very prominent, indicating an excellent memory of events, of places, circumstances, and details. His Language is large, though the eye being so much shaded by the brow does not seem to indicate it so large in the portrait as it is in fact; but the reader will notice that dark line below the eye as a signal of an outward pressure of the eyeball. This is significant of freedom and accuracy of speech. The cast of his intellect and the quality of his temperament serve to make him severely critical and sharp in his definitions and in his appreciations of the nicer shades of meaning, resemblances, and differences in relation to language, subjects, and special ideas. This power of criticism, in conjunction with his long practice in teaching elocution, has rendered him comparatively fault-finding and severe. It also sharpens his wit, and renders him peculiarly happy in facetiousness and ridicule, and almost ferocious in sarcasm.

His head is wide at Combativeness and Destructiveness, giving force and earnestness and irritability of temper; he does not admit of contradiction, especially in connection with his profession, and sometimes shows more Combativeness and Approbativeness, and the disposition to writhe under neglect and criticism, and to repe them forthwith, than is agreeable to those who differ from him, and who purposely or inadvertently provoke these faculties to action. These faculties, however, intensified by the temperament, are exceedingly serviceable to him in rendering faithfully the strong characters which he is obliged to represent in his recitations as an elocutionist. His imagination is fervid, and is, as it were, under the control of his will; hence he possesses the power of forgetting himself in his subject, and of living in the character of the person whom he represents. There are few persons who are able to treat a tender and melting subject more effectively than he. But his *forte*, according to his organization, is in representing strong character, and personifying the heroic elements. As an actor he would gain a much greater reputation in high tragedy, where the deeper emotions and fiercer passions are lashed into fury, than in the gentler walks of the histrionic art. His nature is more in harmony with the subject that portrays the screaming eagle as he stoops upon his quarry, than one involving the mellow murmurings of the turtle-dove, the joyous bird song, or the quiet glory of the setting sun.

Firmness is one of his strong traits; and this faculty, joined with Combativeness, Destructiveness, and the elements of intellect already mentioned, seem to coalesce in the direction of those bold and peculiar points of character which give him such pre-eminent distinction as an elocutionist and dramatic reader.

The organ of Human Nature, located in the middle line of the forehead, close up to the hair, is another point which renders him great assistance, enabling him as it were to absorb the character of his subject. He is not large in Imitation; he copies nobody in walk, in speech, or in manner, yet he has the power of becoming an Othello or a Hamlet, a Richard or a Romeo, and appears to be completely swallowed up in their spirit—to appropriate their nature and live in their thoughts and passions. We think this is the peculiarity of Mr. White, and the quality which raises him so far above teachers of elocution generally. Those actors and speakers who have been instructed by him appear to possess, more than others, this quality of representing the spirit of the subject. We know of none of his pupils who are imitators, and those of them who are the most successful in their profession have the sharpest and most distinct individuality. This power to permeate the interior elements of a character to be represented, the power of taking on the disposition and living in the circumstances, and being moved by the passions which actuated the original—this power of transmigration which makes a man cease to be himself and to live forth his conception of his subject, constitutes an actor—and in this particular Mr. White is pre-eminent. As we have said, some characters are better adapted to his talent than others, and the stronger, bolder, and more sharply defined the character the better.

The greatest defect in this organization is excessive Approbativeness, and although this faculty imparts sensitiveness to the feelings, and calls forth that ambition which spurs the man onward to live for his profession, and to seek fame rather than fortune, and thus becomes a great element of professional success; still, if he had more dignity, more independence to other people's feelings and opinions, less sensitiveness to reproach and neglect, he would be more happy and more useful, because he would render himself more available to society by being more agreeable to those who might avail themselves of his professional services. He ought also to adapt himself more to the common customs and usages of society, and be more compromising and conciliatory.

He has strong affections, and few men can portray them in acting better than himself. He is rather moderate in Secretiveness; hence he is too frank, too plain spoken, has too little suavity, is too truthful, or we might say too blunt, in his expressions and too sharp in his criticisms, and at times too careless of other people's feelings. He often gets credit for large Self-Esteem; but persons mistake the action of that faculty for his Combativeness, Approbativeness, and disposition to criticism, which lead him to find fault even with the most eminent actors and orators in such a manner, at times, as to give the delinquent great offense. But if these persons knew him as well as we do, they would seek his criticisms as a means of improvement, however pointed or caustic might be the mode of their utterance.

His Veneration is fully developed, hence he can portray the religious feelings to the life. He is not, however, large in Spirituality, and takes little for granted, and feels particularly free to utter his own opinions, and accepts nothing as authority unless it squares with his perception of right.

The middle of the eyebrow directly over the eyeball, it will be seen, is very prominent. This is the location of the organ of Color. Inward, toward the nose, are the organs of Form, Size, and Individuality, which are prominent, showing that he has an excellent judgment of proportion, talent for drawing, and perception of color, and the fact that for many years he was an artist of considerable distinction, shows that these organs are powerful and active.

The outer angle of the eyebrow seems to be cut off, or wanting. Here is situated the organ of Order, which appears small, and this deficiency is shown in his affairs generally, in the manner of his dress, and in the disarrangement of his hair, as seen in the portrait.

He has strong likes and dislikes. He is a little apt to be jealous if neglected; but he is no hypocrite; he expresses the worst and sharpest feelings directly to a man's face, and utters the bitterest sentences to begin with. He is quite susceptible to emotions of benevolence and friendship.

Kindness, without palpable flattery, will mold him into almost any form; but severity and threats, or rough treatment, will always find a repelling counterpart in his organization.

If he had continued to be an actor, or if he had been patronized as a teacher of elocution, as he ought to have been for the benefit of those who aspire to excellence as speakers, and thus have extended the sphere of his usefulness, his public reputation would have been world-wide; for many a professional man who has brilliant talent goes blundering through life as a speaker for the want of that training which a few weeks with Mr. White would impart; and we say, without fear of contradiction, that whatever clergymen, lawyer, or other public speaker has availed himself of these instructions, has succeeded better in his profession than other men of similar talent and general attainments; and we know several who are indebted to his instruction for all their reputation and at least one half their income. To conceive or write music only will not do, it requires appropriate vocalization; to think soundly, clearly, brilliantly, is not enough—expression gives it to the world. The notes of music may be merely sounded with none of the spirit which inspired the composer; and language, full of pathos and power, may be rehearsed in so bad a manner as to give little of its intrinsic excellence and influence. What skillful performance is to music, correct elocution is to public speaking and even private conversation. This, Mr. White teaches in a manner quite above rivalry.

BIOGRAPHY.

[The following sketch was prepared by a gentleman of Philadelphia, who has been not only a pupil of Mr. White, but well acquainted with him for years]

Lemuel Green White was born August 13th, 1792, in Radnor township, Delaware County, Penn. His grandfather was born in Germany, his grandmother in France, the latter being a Huguenot. Jacob and Mary White, the parents of the subject of this sketch, raised eight children—three sons and five daughters—of whom Lemuel G. was the second child. For the sake of brevity we will pass over some twenty years, leaving the peculiarities of childhood and youth to testify of themselves in maturer growth in the *man*.

At this time we find him in Philadelphia, a student of ART, under the tuition of Mr. Thomas Birch, a landscape and marine painter. The same year he made the acquaintance and placed himself under the tuition of Prof. James Fennel, a successful and retired actor, who was educated at Oxford, England, for the ministry, and was then a teacher of elocution, and of the histrionic art in general, of much repute at home as well as in America. At the conclusion of a course of some twenty lessons by this teacher, Mr. White thought himself competent to teach; for this course of instructions had awakened and called forth powers of mind and aspirations of soul of which he was hitherto unconscious. This fact was also noticed and appreciated by his discriminating teacher and friends as scintillations of true genius that were destined soon to ignite the whole man and burst into a brilliant flame! Accordingly Mr. White commenced giving private instructions in elocution, with occasional public readings and recitations; but continued to practice his profession as an artist.

With a view of giving more publicity to his acknowledged abilities as a teacher of elocution, etc., he yielded to the urgent importunities of various enthusiastic friends and patrons to go upon the stage. Accordingly he made his début at the Chesnut Street Theater, as "Zanga," in the tragedy entitled "The Revenge," by Dr. Young. This was about the year 1815, and the effort was entirely successful. The next season he reappeared at the Walnut Street Theater, as "Glenalvon" in the tragedy of "Douglas." One year later, Mr. White again appeared at the Chesnut Street Theatre, as "Octavian," in the "Mountaineers," with marked success.

PORTRAIT OF LEMUEL G. WHITE.

For ten years Mr. White applied himself to teaching elocution and the gratification of his passion for painting, to both of which he was enthusiastically wedded. His first lessons in painting were, as we have before stated, in landscape and marine delineations, in which department of the art he made commendable advancement, evincing much judgment and good taste; but what his ambition aimed at was portrait painting, in which he soon excelled, and gained for himself, in the opinions of his associate artists and other good judges, the reputation of being the best copyist, from Art or Nature, in the country. Some few of his pictures may still be seen at the "Governor's Rooms," in the city of New York, one of which, a portrait of Gen. Brown, is said to be an excellent likeness, and fine in artistic finish. This picture is generally attributed to Jarvis, and is thought to be one of his best. Another, a portrait, a copy of Napoleon, is now in possession of Col. Williams, of Pennsylvania, for which he paid the sum of five hundred dollars. About the year 1825, Mr. White was again induced (his last appearance on the stage, though he still thinks of playing again), by the earnest solicitations of his admirers, to appear on the boards in the character of "Sir Edward Mortimer," in the "Iron Chest." After this most successful effort—the character being perhaps as difficult to personate as any other—Mr. W. B. Wood, the stage-manager at the Walnut, after a long and importunate consultation with Mr. White, the object which was to induce him to adopt the stage for his profession, remarked as follows: "Sir, you ought, aye you *must*, continue on the stage. If you do not, I never more can feel friendly toward you; you not only wrong yourself, but disappoint and wrong your friends and the world by slighting such opportunities and refusing such inducements and misdirecting such talents." There can be no doubt, had Mr. White yielded to the importunities of Mr. Wood, whose good sense and keen discernment in his profession, were unsurpassed, but that he would have become second to no actor—not excepting Kean, Kemble, Macready, Booth, or Forrest. But he never fully determined to be an actor, and was only induced to go thus far to gratify his friends and give additional proofs to the world of his competency as a teacher of elocution—the only step he ever took to advertise himself, having from the first a most righteous disgust of *quacks* who gull the public into patronage by newspaper puffs, without merit as teachers, and often of less capacity than they whom they attempt to teach.

It was better that Mr. White continued his elocutionary instructions; for through his instructions the world has been blessed with a constellation of "stars" in the professional spheres of pulpit, bar, and stage, that had else remained undistinguished and useless to the world. Among these luminaries we refer the reader to the *pulpit* for a Bascom, Maffitt, Summerfield, Finney, Stockton, Furness, Berg, Chambers, Willitts, and scores of others. To the *bar* for a Dallas, David Paul Brown, J. W. Ashmead, W. Stokes, and Judge Parsons, etc. To the stage for a Forrest, Murdock, and Roberts, not to mention numerous other professional gentlemen and ladies known to fame, and many others who are destined to reach a high position. These illustrious personages to whom reference has been made, owe much of their success to the instructions of this prince of elocutionists.

Mr. White was married about the year 1813, and has been favored with some six or seven children—one son and three daughters being left to him, the remainder, with his consort, having been consigned to the tomb. Of his children, one—Miss Irene—more than any other, seems to have inherited her father's peculiar talents and powers, especially in the elocutionary art. She is, to use a metaphor, a true branch of the parent vine. From her early childhood she evinced rare talents, and consequently received her father's especial and unceasing training, with a view to

make her what she really is—an excellent teacher of elocution.

In 1823, Mr. White feeling the need of a correct pronouncing dictionary, embracing that class of words more particularly in common use, compiled and published such a one. Being from his professional position necessarily connected with scholars, critics, and artists of acknowledged talents and erudition, and finding them, without exception, sadly defective in their pronunciation agreeably to Walker, whom they generally professed to follow—the idea was suggested to him to publish a Lexicon. In relation to bad pronouncing, even among popular speakers, Mr. White remarks: "The great Edmund Kean mispronounced in one play thirty seven words; Mr. Macready not quite so many; and the Rev. Mr Bascom, in one sermon, one hundred!" These criticisms Mr. White presented to the above speakers, who were surprised, but were somewhat comforted when informed that themselves were among the best, others mispronouncing many more words under like circumstances. Some four hundred literary subscribers were procured in the cities of Philadelphia and New York to Mr. W.'s lexicon, and some two thousand copies, comprising the first edition, were readily sold. Subsequent larger editions, in all probability, might have been sold, judging from the general approval, and particular commendation it met with among ripe scholars and critics. But one of the peculiarities of Mr. White is, and ever has been, never to advertise, to hire puffery done, or to make any particular personal effort to make money, buy friends, or

"crook the pregnant hinges of the knee,
Where thrift may follow fawning."

Mr. White has passed his sixty-fourth year; his faculties, both mental and physical, are apparently good for many years' service yet; he walks with the elastic and vigorous stride of youth; his voice firm, flexible, mellow, euphonious, and as powerful as a Stentor's! When under the excitement and interest of his subject, illumined by his perceptions and intuitions, his whole soul, as it were, condenses and concentrates itself, and bursts out in such torrents of passion—such tragic power, as to startle and surprise the listener, and changes with his subject to the melodious and pathetic, so that the spectator is now captivated as by a spell of enchanting beauty. Mr. White and daughter have chiefly confined their efforts to Philadelphia, but have, in several instances, visited other cities in and out of Pennsylvania; also various colleges and literary institutions, but are usually too much occupied at home, to respond to many of the invitations to make professional visits abroad, except to the convenient towns surrounding Philadelphia.

His system and style of teaching may be denominated that of *contrast* and pleasing variety, being critically true to nature, teaching and leading on his pupil with ease and confidence, by illustration, quotations, and perfectly executed examples; introducing and enforcing some *twenty original rules* not to be found in books upon elocution, nor taught by other teachers. May the sands of his glass be long in running out. His numerous pupils, we are sure, will ever bear him in green and grateful memory. C. H. D. W.

SCHOOLS FOR IDIOTS, AND THE CAUSES OF IDIOCY.

HAVING given an article on "Intellect and Idiocy" in our May number, illustrated by engravings of Mary Duffy and others, we think some account of the late visit of the Superintendents of Insane Asylums to the school for idiots in this city will be interesting.

These gentlemen, having visited the asylums for the Deaf and Dumb, Blind and Insane, paid a visit to Mr. James W. Richards' school for training idiotic children, which is situated in 131st St., Harlem.

The location of the school, on the upper end of Manhattan Island, is very agreeable. The grounds before it are appropriately laid out. The building is a neat structure, four stories high, having verandahs, with closed blinds on two stories, running entirely round the house. In these the children can play safely in almost any weather. On entering the room where the children were, a person who had expected to find ranting, fighting idiots, would be very much surprised to see a company of little urchins playing together peacefully, quietly, and seemingly affectionately. It did not seem possible that one little girl, of good form, dark Southern complexion, and fiery eyes, who went up to the first visitor and stood by the side of, yet slightly back of his chair, looking at him kindly, quietly, interestedly, and curiously, as all little girls do, could be an idiot. Yet such she was. She had been in the institution eight months. At home she was so mischievous and troublesome that nothing could be done with her; she could not be taught anything whatever, nor could she be managed at all; she was filthy in her habits, and, although nearly eleven years of age, she had never spoken a word distinctly. Now she is cleanly, orderly, obedient, apparently quite intelligent; is able to read to some extent; speaks so as to be readily understood. Speaking to the little girl, she answered the questions with ease and intelligence.

A large, thick-built girl, with the *base of her head prominently developed*, [indicating very strong animal propensities, and, of course, a tendency to ferocious passions—ED. JOURN.] sat by the window, playing with and nursing a little girl. There did not seem to be much the matter with her; but her idiocy has been so marked as to threaten her with insanity. Mr. Richards said if she had been continued under the treatment she was receiving at home that would have been the inevitable result. She has been in the institution nine months. At home, she was turbulent, passionate, and perfectly uncontrollable; it was impossible to understand anything she said. She now manifests kindness and gentleness in her intercourse, and plays with the other children. Part of the day she is drilled in the household duties, which she performs with great credit; she is also learning to read and cipher. What she says can be easily understood. She is 17 years old. A boy accompanied Mr. Richards to and from Bloomingdale. To a question in regard to him the following answer was given:—"He is a pupil, and has been here six months. When he came he was really a parlor baby, was passionate and ungenerous; he could speak only one or two words distinctly; even his mother had to speak to him in pantomime, etc. Now he frequently passes around town with me, no one supposing anything is the matter with him, excepting when he speaks it is noticed that his utterance is very indistinct. We have been able to arouse his ambition to such an extent that there seems to be every reason to believe that he will overcome most if not all the difficulties that have impeded his progress, so that he will at last be able to enter upon some useful occupation in life."

The remaining children were evidently imperfect in both their mental and physical organizations. There was one dark-featured, black-eyed little girl, with a half abstracted, half indifferent air, who kept walking about the floor without paying much attention to anything. She has been under Mr. Richard's treatment two years. When he first received her she was as inert as a plant; she seemed to have no control whatever of her bodily functions. The food had not only to be chewed and put into her mouth, but it was necessary to see that she swallowed it. She evinces no desires or wants, either mental or physical. She seemed to have no will or power, and her great difficulty appears to be a want of a healthy action of the secretive functions. She is eleven years old. She has been so peculiar that if started a walking she would never stop of her own accord, or if set down in a chair, never rise of her own will. Her habits have been corrected, and her physical strength gradually improved. There was a pleasant looking, sandy-haired, white-aproned little boy, who seemed to be propelled by a resistless activity, as he was always in motion. [A striking characteristic of the vital temperament.—ED. JOURN.] This is the story in regard to him: "We took him two years ago; he is now six years old; he was then as helpless as an infant, could do nothing whatever for himself, not even move about; he was nothing but skin and bones. Now you see him, cleanly, regular, and active."

Mr. Richards considers that most of the children under his care will become active, healthy, and at least know how to take care of themselves; some even may be able to support themselves. One of the most noticeable things among the pupils was their affection for their teacher, who combines the characters of nurse, teacher, and parent.

Idiocy is but an arrest of development. Upon the recognition of this fact depends the entire treatment for these unfortunates. They are divided into three classes:

First—Those in which there is not a sufficient amount of brain, as in the Aztecs, who formerly created so much interest in this city. Those who knew them in their native home in Nicaragua had certain knowledge that they were idiots, brother and sister, whose father was a very inferior man, a quarter negro and three-quarter Indian—their mother one-eighth negro and seven-eighths Indian. They had the smallest heads, perhaps, ever seen. These were the pure idiots of Spurzheim.

Secondly—Those of low physical organizations, whose heads are not small or ill-shaped; and in this class may be enumerated the hydrocephalic, and the like. These have many deficiencies, and

among them the departure from the standard of natural heat is noticeable. Their animal heat is several degrees less than the normal standard.

Thirdly—Those where this situation is a functional disorganization, as in chorea. Great care is requisite to the treatment of these, lest insanity should occur, to which they are peculiarly liable.

The treatment of the idiot is only the stimulation of dormant faculties; sensation and perception as evinced in eating and sleeping are all they possess. They have no facts, no wants, no aspirations. Each case has its peculiarities which require individual treatment, which at first is vocal and gymnastic. Cleanliness is especially attended to, but it is found that their feeble organization will not permit bathing more than once a week in winter, and twice in summer. Air, exercise, a nutritious diet, well-cooked meat once a day, and a large amount of sleep—ten or twelve hours a day—is absolutely required to repair the exhaustion of mind and body. The attempts to convey direct instruction have been confined principally to giving lessons upon objects which address themselves immediately to the senses and the perceptive faculties. In all the exercises for training the senses, some real knowledge of the qualities of the objects must of course be gained, but the conveyance of knowledge in those exercises is secondary to the improvement of the senses themselves. The untutored idiot gives so little attention to the appearance of things, that often he does not even distinguish bright colors, unless his attention is directed to them. Large pieces of bright colored pasteboard or paper are placed before him, and he is required to distinguish between red and black, and blue and green, and the like. At the same time, the names of the colors are given, and he is required to learn and to repeat them. In this, of course, the disposition to imitation must be relied upon, because the scholar does not understand the words. If his teacher, pointing to the black-board says, "Say black-board," he will try to repeat, "Say black-board," and if he is allowed to do so a number of times when the object is presented, he will learn to think that "say black-board" is the name of the black-board. Mr. Richards was obliged to make a boy of thirteen years of age repeat three consecutive words six hundred and forty times before he could be sure he would do it correctly. The same process has to be gone through with in order to teach them other qualities of objects.

Particular attention is paid to physical training, not only for the purpose of invigorating the health and developing the muscles, but as a means of fixing the attention and subjecting the muscular and nervous system to the control of the will. For this purpose they are subjected to several hours' exercise each day in walking, running, placing the hands and feet in different positions, the use of the dumb-bells, etc. This is done, when practicable, in classes, so as to stimulate rivalry. The training in the gymnasium and elsewhere having induced to some extent a habit of attention, this habit is still further cultivated in the school-room. The pupils are taught to string buttons upon a thread; to distinguish varieties of form, by blocks of different shapes made to fit corresponding cavities in a board. They are next exercised in articulation and in singing. It is often two or three years before they can be taught to articulate a single word distinctly.

They are taught to read by the word-method, so successfully introduced into this country by Dr. Gallaudet; next, drawing and writing upon the black-board are introduced, and the eye and hand are practiced by working patterns with crewel upon perforated paper; spelling and grammar are taught by exercises upon the black-board; geography, by outline maps and oral instruction; arithmetic, in a majority of cases the most difficult of all, by careful and patient exercises, by objects and by the black-board.

Very few idiots can count ten. In a class of about twenty pupils, under Dr. Wilbur, only three could count three when received.

Gluttony is a very general fault of idiots, but under proper training and discipline the behavior of nineteen-twentieths of the idiots at table is vastly superior to that of most children at boarding schools.

The movement for establishing institutions for idiots is of very recent date. The movement in this country was cotemporaneous with a similar one in England. On the 13th of January, 1846, Hon. F. F. Backus, of Rochester, New York, at that time a member of the Senate of this State, moved a reference of that portion of the State census referring to idiots to the Committee on Medical Societies, of which he was chairman, and on the 15th of the same month read a report on the subject, prepared with great care, and embodying the results of inquiries made the previous autumn, urging the necessity of an institution for idiots in the State of New York, and narrating the success of similar institutions in Europe. But no decided action was taken upon it.

On the 22d of January, 1846, Hon. Horatio Byington offered a resolution in the Massachusetts House of Representatives for the appointment of a committee to investigate the condition of idiots in that State. The resolution passed both houses. For the purpose of testing the capacity of idiots for instruction, however, an experimental school was established at South Boston, under Dr. Howe's personal supervision. This resulted in the establishment, in 1851, of the "Massachusetts School for Idiotic and Feeble-minded Youth," at South Boston, of which Dr. Howe has a general oversight.

In July, 1848, Dr. H. B. Wilbur, of Barre, Mass., who had for several years taken a deep interest in the condition of idiots, opened a private institution for their instruction, which, both under his administration and that of his successor, Dr. George Brown, has met with the most gratifying success. The school contains about twenty-five pupil.

The Legislature of New York, though before any other in taking cognizance of the subject of idiocy, was more tardy in its action than that of Massachusetts, and it was not till 1851 that an experimental school was established at Albany, and Dr. Wilbur, who had already had three years' experience in the instruction of imbeciles at Barre, was elected its president. In 1854 the corner-stone of the State Asylum for idiots was laid at Syracuse, and in August, 1855, the school at Albany, already permanently established, was removed to the new location. Its situation is most desirable, and its arrangements most admirable. It is one of the most successful schools in the country, and is attended by 125 pupils.

Rhode Island made an appropriation in 1852, for the purpose of educating part of her idiotic population in Massachusetts schools.

A private school was established in Philadelphia, Penn., in Feb. 18—, by James B. Richards, which, in the course of a year and a half, became a State institution. It contains about twenty-five pupils.

Ohio, last winter, made an appropriation of $20,000 for the purpose of opening a State institution in Columbus. Dr. J. H. Patterson is at the head of it.

Connecticut has made a great effort to establish an idiotic school, but no appropriation has yet been made by the State Legislature for the purpose.

Kentucky has moved in the matter, but, as yet, has not established such an institution.

These, with Dr. Richards' school at Harlem, comprise all the institutions of this class, either public or private, in America.

Causes of Idiocy.—If parents and people generally understood the causes that produce idiocy, there would be fewer of those poor unfortunates cast upon the world.

Physiologists have examined the physical condition of the progenitors of idiots, and sought for some satisfactory causes of the very vice or defect in the organization which causes idiocy.

Several striking truths seem to be the result of these inquiries. One of the most important is, that eight-tenths of the idiots are born of a wretched stock; of families which seem to have degenerated to the lowest degree of bodily and mental condition; whose blood is watery; whose humors are vitiated, and whose scrofulous tendency shows itself in eruptions, sores, and cutaneous and glandular diseases. This condition of body is the result of intemperance, of excesses of various kinds, committed, for the most part, in ignorance of their dreadful consequences. They are lean, nervous, puny, and sore-eyed; they have salt-rheum, king's evil, and kindred afflictions; they can not digest well, can not sleep well, and they die young. Their mental and moral condition is as low as their bodily one.

But of 420 cases of congenital idiocy which were examined in Massachusetts, some information was obtained respecting the progenitors of 359. Now, in all these 359 cases, save only four, it was found that one or the other, or both, of the immediate progenitors of the unfortunate sufferer had in some way widely departed from the normal condition of health, and violated the natural laws. That is to say, one or the other, or both of them, had been very unhealthy or scrofulous; or hereditarily predisposed to affections of the brain, causing occasional insanity; or had intermarried with blood relatives; or had been intemperate; or had been guilty of sensual excesses which impair the constitution. The idiotic child is just as much the result of some organic vice or weakness in the constitution of the parent as the sour and crabbed apple is the necessary product of a wild and bad stock.

A report made to the Senate of Massachusetts, by a Board of Commissioners appointed in 1846, to investigate into the condition of idiots in that State, and to consider the propriety of establishing an asylum or school for them, contains the following:

"In some families which are degraded by drunkenness and vice, there is a degree of combined ignorance and depravity which disgraces humanity. It is not wonderful that feeble-minded children are born in such families; or, being born, that many of them become idiotic. Out of this class domestics are sometimes taken by those in better circumstances, and they make their employers feel the consequences of suffering ignorance and vice in the community. There are cases recorded where servant women who had the charge of little girls, deliberately taught them habits of self abuse, in order that they might exhaust themselves and go to sleep quietly! This has happened out of the almshouses as well as in them; and such little girls have become idiotic!

"There are, among those enumerated in this report, some who not long ago were considered young gentlemen and ladies, but who now are moping idiots, idiots of the lowest kind; lost to all reason, to all moral sense, to all shame; idiots who have but one thought, one wish, one passion, and that is, the further indulgence of the habit which has loosed the silver cord even in their early youth; which has already wasted, and, as it were, dissolved the fibrous parts of their bodies, and utterly extinguished their minds.

"For one victim which it leads down to the depth of idiocy, there are scores and hundreds whom it makes shamefaced, languid, irresolute, and inefficient for any high purpose of life.

"In no less than ten cases which are here recorded, the idiocy of the children was manifestly attributable to this sin of the parent. Now, if a cause which would be so carefully concealed is brought out in these ten cases, in how many more must it have been at work unnoticed and unsuspected!

"How much bodily disease and weakness; how much mental obliquity and imbecility; how much of ungovernable lust, are thrown upon the children of this generation by the vices of their fathers and mothers of the foregoing one!

"The treatment of children at home for idiocy, by giving them medicine and otherwise, generally results in very serious consequences."

INTEMPERANCE.—Probably the habitual use of alcoholic drinks does a great deal to bring families into that low and feeble condition of body alluded to as a prolific cause of idiocy. Out of three hundred and fifty-nine idiots, the condition of whose progenitors was ascertained, ninety-nine were the children of drunkards. The general appearance of these idiots is remarkably like that of their parents when they were in their long, drunken debauches. The effect of habitual use of alcohol, even in moderate quantities, seems to be to lymphatize the whole bodily organization; that is, to diminish the proportion of the fibrous part of the body—that which gives enduring strength—and to make the lymphatic or the watery particles to abound in all the tissues. The children of persons so lymphatized are apt to be of the scrofulous character above described; and their children are very apt to be feeble in body and weak in mind. Idiots, fools, and simpletons are common among the progeny of such persons, either in the first or second generation.

The use of alcoholic drinks or other stimulants by parents begets an appetite for them in the offspring.

INTERMARRIAGE OF RELATIVES.—By giving this as one of the remote causes of idiocy, it is not meant that even in a majority of cases the offspring of marriage between cousins, or other near relations, will be idiotic. The cases are very numerous where nothing extraordinary is observable in the immediate offspring of such unions. On the other hand, there are so many cases where blindness, deafness, insanity, idiocy, or some peculiar bodily or mental deficiency, or a manifest tendency and liability to them is seen in such offspring, that one is forced to believe they can not be fortuitous. It depends very much upon the health, education, and similarity of disposition or temperament of the parties. Out of 359 cases in which the parentage was ascertained, seventeen were known to be the children of parents nearly related by blood. This would show that more than one-twentieth of the idiots examined are offspring of the marriage of relations. It is probable that blindness, deafness, imbecility, and other infirmities, are more likely to be the lot of the children of parents related by blood than of others. The statistics of the seventeen families, the heads of which, being blood relatives, intermarried, tells a fearful tale.

Most of the parents were intemperate or scrofulous; some were both the one and the other; of course there were other causes to increase chances of infirm offspring besides that of the intermarriage. There were born unto them ninety-five children, of whom forty-four were idiotic, twelve others scrofulous and puny, one was deaf, and one was a dwarf. In some cases, all the children were either idiotic or very scrofulous and puny. In one family of eight children, five were idiotic.

According to the census report of 1850, there were in the United States 15,787 idiots.

The number of idiots in the United States is considered, by persons who have made statistical research on this subject, as much greater than the result above given, for parents who have an idiot child do not like, and frequently absolutely refuse, to specify the fact to the census takers.

OVER-TAXATION OF THE BRAIN.

SCHOOL ABUSES.

[WE clip from a Charlestown (Mass.) paper some account of a meeting convened to listen to a lecture on the above subject by an active friend of educational reform, and it gives us pleasure to find so worthy a worker, and one having such valuable and reformatory views, a member of a School Committee, and that he is determined to bring his views to a practical application. Such a discussion is a good omen, a promise of better things for schools and for the race. Horace Mann planted much good seed in Massachusetts relative to education, and Mr. Bradshaw being yet a young man, must have been educated while Mr. Mann was at the head (we ought to say *the head*) of the educational system of that State, and the lecture in question may be regarded as fruit of past culture.]

A meeting of the citizens of Charlestown was convened in the City Hall, to hear a lecture by E E. Bradshaw, Esq., one of the School Committee of the city, on the subject of over-taxation of the mental powers of children, caused by the system of education followed in the public schools. There was a very large attendance, and much interest apparently existed on the subject under discussion.

Mr. Bradshaw said he would confine himself to the narration of a few facts, spoken with a view of doing good to others—and especially to the young. He had lately been chosen one of the School Committee. Soon after entering on his duties, he called on the teachers of three schools, and made inquiries concerning the ability of their pupils. One said she had had six bright children under her charge, but three of them had recently died—one of consumption, one of scarlatina, and one of brain fever. The season was so cold that the speaker had soon to leave the school in question; but not until he had seen children shivering with cold, and in a condition very inconsistent with the preservation of their proper health. There were among the children some whose appearance denoted great intellectual capacity, but whose minds were manifestly overwrought. This overworking was a common thing in schools—especially among smart children, who became so over-taxed by the tasks imposed upon them, that febrile diseases, and others of a less fatal but yet more lamentable character often ended in semi-idiocy. Various instances were related in which the health and lives of children were sacrificed to the ambition of teachers to make a fine show at exhibitions. Consumption was a common result of this overworking of the mind, along with the concurrent neglect of physical exercises. These instances were numerous and startling; and the effects they exemplified were described to be so insidious that parents did not know what was the cause, and were, generally, in ignorance of the abuses of the school system having anything to do with their debility. Of sixteen who entered a certain high school, only nine graduated; the others had to leave to save themselves from being educated to death. "Early ripe, early rotten," was a fact too little known to parents.

Quotations were read from a work by Dr. Brigham, showing the peculiar construction and consistency of the brain in children, and the tendency which the most trifling stretch of its functions had to generate diseases of the nervous description; that a premature mental capacity in children was, very commonly, a symptom of physical disorder; and that the intellectual faculties which were over-strained were short-lived in activity, and rarely resulted in the constitution of a solid, thinking man. A child that understood too many things, as a man generally had no more than a very superficial description of intelligence. Biographical instances were pointed out in proof of this fact.

A little girl at school in that neighborhood, ten years of age, was studying French, Latin, and Greek, and had three hours' exercise on the piano

per diem. She was made sick, and when recovered, so querulous and unhappy, and so un-child-like, that it was pitiful to see her.

A boy similarly over-worked had grown none since he was ten years of age, and now was over twelve; and this solely on account of the neglect of Dr. Jackson's rule, that one third of a child's time should be spent in the playground. Sheridan, Sir Isaac Newton, Goldsmith, Gibbon, Dryden, Milton, Swift, and Sir Walter Scott, besides many other eminent men, all were dull scholars; and the lecturer professed that he was partial to a boy who was somewhat to blame in this particular.

In the case of pupils of high schools, the demands made on the memory, in the shape of study, were such as to entirely preclude exercise. Along with this demanded study, other accomplishments had to be studied by young girls, and to these she had to devote herself in the moments which accident might present for a little exercise. The doctor is called in, and recommends fresh air, and a removal to the sea-beach takes place, where the maiden of seventeen partially recovers her health to enter upon her matrimonial destiny —a thing all brain and no *physique*. Prematurely old, she never enjoys a feeling of youth. Nervous herself, and giving birth to weakly constituted progeny, her strained education has made itself the grave of her health, pleasures, and affections.

A strong appeal was made to parents to set their faces against stuffing the brain and starving the physical syatem; for no fact could be more plain than this one—that death, and disease, and sorrow, and *guilt* were involved in the system of management of the public schools. Five years more of such mismanagement, and school-houses might be called slaughter-houses, and the skull and cross-bones placed over their doors.

It should be the duty of every one to seek fewer studies, shorter lessons, more exercise, and a more thorough knowledge of what children ought to be taught. Teachers should not be urged, as they now were, to *push* children through the primary schools; but to cultivate the physical as well as the mental qualities of their pupils. Until this was done, Mr. Bradshaw said, the greatest and most fearful social evils would continue.

At the close of the lecture there was a great deal of applause.

Mr. Thayer, of Boston, then took the floor, and coincided generally with the remarks of Mr. Bradshaw concerning the evil effects of over-taxing the brain; but there were some points to which he begged to take frank exception. He thought overwork was not always the occasion of the failure of such a proportion of students at high schools as had been instanced. The population of Charlestown was fluctuating, and also made up of children of poor parents, and these were compelled to go to work at an earlier age than what enabled them to perfect their studies. He also was not prepared to believe that severe lessons were always the cause of that repulsive feeling some children had to school. That some improvement was demanded, there was no doubt; but what was that improvement to be? Short lessons were not to be recommended, but two out of the regular six hours should be spent by children under the broad canopy of heaven (applause), in gaining a physical strength which was necessary to the conservation of sound minds, and should be made compulsory. (Applause.)

The speaker said that in his own experience he had found the value of this exercise. He had acted as a teacher many years ago, and had found that the holding of three sessions per day was very beneficial. This could be managed by a simple arrangement of classes. Out-of-school studies should never exceed two hours per diem; and more could be done in that time with a willing mind than a longer period. If incapacity was manifest, a portion of study could be remitted. Such was the system followed nearly thirty years ago; but it was different now. In the Latin schools there was too much study out and in school; and some instances of harm from this abuse might exist; but it was not so in the Chauncy School at the time alluded to; and only two instances were within his recollection of that description—and both were caused by voluntary determinations of the pupils themselves. Recreation, labor, motion, study, properly distributed over the session of school, would prove a cure for all the disadvantages which had been enumerated. The School Committee would be answerable for any evils which would otherwise ensue.

Mr. Bradshaw said the evil *did* stand against the system fostered by school committee men. It was for the fathers and mothers of the children who had died from overwork in school, to support him in his demand for reform. Would not the mothers who could, now that their children had passed away, support him? (Applause.) It was said that his demand was unpopular. The verdict of the public would decide this. (Applause)

Mr. Thayer thought that it should be the duty of teachers to discriminate between children who could, and such as could not undergo common or extra study. This would be troublesome, no doubt; but it should, nevertheless, be done; and a teacher who had the love of his scholars and the confidence of their parents would find it easy, with a little firmness. The evils described were, probably, more associated with private than with public schools; and there, as in public schools, parents might demand that unnecessary or extra studies should be lopped off, in the cases of their children. Generally, the subject was one that ought to engage every philanthropic heart; and he hoped the people of Charlestown would be the first to instruct school committee men as to what was truly and properly their duty.

Mr. Bradshaw replied, in answer to a question put by a gentleman among the audience, that the subject of his lecture had not been discussed in the Board of School Committee. He also alluded to the fact that the strongest-minded men in the city and in Boston were men who came from the country, and who had not been compelled to engage their whole time in school. If his lecture would save only one child from an early grave, he would be satisfied.

Dr. Alcott was called on to speak, and said that one fourth of all the deaths in the city were from consumption arising from scrofula, which was induced by the school treatment of children in a very large proportion. This was a special reason why the reform spoken of to-night should be carried out. One half of those who died of consumption—or one eighth of the whole population—died when young—mere children; and there could be no doubt as to the prevailing cause as he had stated it. He indorsed all that had been said by Mr. Bradshaw. People were alarmed because of cholera and virulent fevers; but this promoter of consumption was immeasurably more to be feared.

Mr. Bradshaw said that fresh air and exercise was a cure for it; and the denial of it was a sure promoter.

Ex-Mayor Adams dissented from some of the conclusions arrived at by Mr. Bradshaw, and thought he had exaggerated somewhat. He defended the city authorities on ground of their care for the health of school children.

Mr. Bradshaw said he had hundreds of other cases than those he had quoted to prove what he generally said to be true. He knew he had quoted some very severe cases, but also knew that he had to deal with old fogies, and it required severe treatment to cure them. (Applause.) He appealed to the children in their graves, and the bleeding hearts of their mourning parents, for the truth of what he had said. (Applause)

Mr. Adams continued to assert that his opinion was that statements made here had been all of a one-sided character. He entered into a general defense of the system now followed, with such reasonable modifications as would not interfere materially with the governing system. Improvements might be, as he had said, required, but these could hardly go farther than a proper selection of teachers, and the more perfect sanitary construction of school-houses. He hoped no revolutionary principle would be tolerated or fomented in this city. He also held that vacations and holidays, extenuated the charges made against the school system.

In reference to a statement made by Mr. Adams relative to the proportion of absentees at school, Mr. Bradshaw said that much of it was owing to the very cause he had attempted to expose. He approved of the system of discrimination as to the abilities of children in school, and of the improvements suggested by Mr. Adams; but too many books and too little learning was the complaint that none of these suggestions would cure.

The meeting dispersed—after a round of applause.

[The doctrines of Physiology in connection with those of Phrenology are working their way among the people, and are beginning to permeate the systems of school discipline and instruction as well as those of domestic and business life. A few of the leading teachers have taken in hand the subject of ventilation and exercise, and seem determined to push the subject until a thorough system of physical training in connection with the schools shall be secured. The idea of confining little children, restless, nervous, and delicate, for six mortal hours to the school-room, in bad air, to study and think under the pressure of ambition or fear or both, is barbarous *civilization*. Phrenology, promulgated through this Journal and by lectures, has, we are aware, made many converts to the doctrines set forth in the foregoing address; and these are more or less employed by thousands of teachers as a guide to the fulfillment of their duties.]

Events of the Month.

DOMESTIC.

GEN. WALKER IN NEW ORLEANS.—The fate of Walker and the Nicaraguan movement appears to be conclusively settled, at least for the present. Shut up in Rivas, with only two hundred and fifty officers and men remaining, reduced to live on mules and dogs, with 2,500 of the allies surrounding him, Walker on the 1st of May capitulated to Captain Davis, of the U. S. sloop of war St. Mary's, at San Juan del Sud, and evacuated Rivas. The allies desired to stipulate with Capt. Davis to release all except Walker and his personal staff, but this was steadily refused, and he was finally allowed to leave with the usual honors. They were taken by Captain Davis to Panama, whence Walker came on to New Orleans, and Gen. Henningsen, Col. Titus, and some others to this port. General Mora, at the head of the allied army, is now in formal possession of Nicaragua. At New Orleans Walker was very warmly received, and an immense crowd assembled to welcome the man who, though now unfortunate, had been so indefatigable and persistent in his attempt at founding a Central American Republic. The course pursued by the Government in ordering Captain Davis to break up the fillibustering movement is highly disapproved of in New Orleans, and large meetings were to be held at once to make arrangements for a re-invasion.

CALIFORNIA.—Our last advices state that the Legislature had passed a law giving to the people a vote upon the question of the State indebtedness, and adjourned *sine die* on the 30th of April, after a session of four months. Very few bills of a general character were passed, and scarcely any which the journals seemed to recognize as likely to produce permanent good to the State. Whitman, the State Comptroller, had been acquitted by the High Court of Impeachment, solely from the lack of evidence, and while it was well understood by all parties that he was guilty. A fire, destroying fourteen buildings, with a loss of $10,000, occurred at San Francisco on the 27th ult. Mining accounts seem very favorable in the State, and agricultural scarcely so good as had been expected. The bill authorizing Benchley and others to introduce water into San Francisco had been vetoed by the Governor before the adjournment of the Legislature. Among the distinguished arrivals at San Francisco by the last trip northward of the Golden Gate, were announced Senator Broderick, Hon. Frank Tilford, new naval officer; Col. Inge, late U. S. District Attorney; General Clarke, recently appointed to the command of the Pacific Division U. S. A., etc., etc. Thos. S. King, brother of James King of William, charged with assault with a deadly weapon upon F. A. Cohen, has had a *nolle prosequi* entered in his case. The troops brought by General Clarke had gone northward to Oregon. A new survey of the bay and harbor of San Francisco is about being made by the U. S. Coast Survey officers. Valuable copper and silver mines have been discovered in the neighbourhood of San Diego. Strawberries are announced on the 5th, at San Francisco, as being plenty as "huckleberries in Jersey," and watermelons from the Sandwich Islands as being there in any quantity, but of slow sale, owing to the cold weather. Holt, the sheriff of Klamath County, has been found a defaulter to the amount of $23,000. Charles Liscumb, at Union, Humboldt County, has the largest barn in the State, and probably in the world, covering a space of 18,000 feet, equal to a building of 130 feet by 100. Davis, who was to have been hung at Sonora on the 2d inst., has been respited until the 26th of June.

THE PANAMA DIFFICULTY.—Hon. Isaac E. Murse, U. S. Minister to New Granada, who has arrived at Washington, says that the Government of that country have no means of paying an indemnity to the United States, and that the only possible way of securing satisfaction for the Panama outrage, is to take possession at once of the Isthmus. This is good fillibuster doctrine, and was received with much favor at New Orleans and other places South, through which the minister has passed on his way home to Washington. What its reception may be by the Government remains to be seen.

LAKE SUPERIOR.—Richard Moyle, Esq., has been appointed Postmaster at Ontonagon, in place of D. Pittman. One of the five revenue cutter, which are to be placed upon the lakes will be stationed at Ontonagon. On the harbor improvement there has been 690 feet of pier added to the western side during the winter, beside 20 feet on the inner end. This makes the total length of the west pier 1,175 feet, with the prospect that it would be extended 100 feet more before the opening of navigation. This will carry it into ten feet of water. The channel is now eight feet deep throughout, and it is expected that the spring freshet will cut it still deeper. The eastern pier has been extended about 100 feet, making its total length more than 500 feet. They have passed the summit of the great bar about 50 feet, and are within about 250 feet of the outer line of iceberg. The past winter has been peculiarly prolific in snow. Its depth upon the Range was scarcely less than five feet, and up to April 11 but very little had passed off in shape of water, though its depth had been much reduced by the sun's rays. A fresh addition of a foot was made, however, early in April. The weather for six weeks up to the 4th of April is described as delightful. The mercury then fell below zero; the 6th, two degrees below at Ontonagon, and at the Norwich Mine sixteen below on the 7th. The Milwaukee and Horicon Railroad Company intend to make a reconnaissance of the country between Ontonagon and the State line, *via* Gogebic Lake, with a view to ascertain its practicability for a connection with their proposed line of road to run up the Wisconsin River to the Eagle River Pineries, and thence to Bayfield. A local organization has been formed to forward this project, called the "Northern Michigan and Wisconsin Railway Company."

FATAL AFFRAY.—Ex. Gov. William Bebb, of Ohio (now residing in Illinois) shot two men who were part of a gang insulting and disturbing his household at midnight, on the 20th of May. It appears that, for some time past, a good deal of coldness, and in many instances actual bad feeling, had been growing up among some of the Governor's neighbors, as against himself and family, springing, it is said, more or less out of jealousy of his pecuniary circumstances, and a belief that he was somewhat aristocratic in his tastes and associations. The return of his son with his wife from the East, whither he had been to get married, was fixed upon by the rowdy portion of the young men of the neighborhood as a proper occasion to manifest their ill-feelings. They accordingly prepared themselves with cowbells, guns, tin-pans, and other articles ordinarily used on such occasions, and repaired to the residence of the Governor at a late hour in the night, and commenced making all manner of noises, clamors, and outcries, assailing the house with stones, and firing toward it with their guns. After enduring this assault for some in silence, Gov. Bebb made his appearance at the front of his house, and remonstrated with the mob, requesting them to desist. This request was received with hootings and howlings, and an increase of clamor. After a little time he again came forward and remarked that patience had ceased to be a virtue, and that if they did not desist and leave the premises, he would be compelled to use violence. This threat only seemed to exasperate the assailants, who replied that they had come there to fight, and were only waiting for him to commence, or words to such import. He then went into the house and brought out a double-barreled shot gun, firing one barrel at the feet of the ringleaders of the mob, which shot took effect upon one of the party, crippling him in the leg. At this some of them dispersed, while the others rallied and made a rush upon the Governor, who raised his gun and discharged the other barrel at the foremost man, hitting him in the head and killing him instantly, whereupon his assailants suddenly decamped.

THE BURDELL MURDER.—Before the adjournment, Mr. Eckel and his counsel, Messrs. Stafford and Graham, appeared in the Court of Oyer and Terminer before Judge Davies. Mr. District Attorney Hall said that, without stating his reasons, he should lay over the indictment pending against Mr. Eckel until the October term, at which time he should either try the case, or, if he thought proper, move for a *nolle prosequi*. Mr. Graham desired to have Mr. Eckel discharged, but the court postponed the case until October, against which action Mr. Graham protested.

TROUBLE IN DR. CHEEVER'S CHURCH.—A number of the members of the Rev. Dr. George B. Cheever's church recently addressed a letter to their pastor, requesting him to tender his resignation. This action was provoked by the bold outspokenness of the Doctor, who has not hesitated to express his opinions freely upon some of the most important questions of the day. Instead, however, of complying with the wishes of the malcontents, he called a special meeting of all the church members, and laid the matter before them. At that meeting resolutions were passed, requesting Dr. Cheever to retain his position as pastor of the church, expressing their entire and undiminished confidence in him, and the unanimous voice of those assembled.

THE EXTRADITION OF LOUIS GRELET.—On Saturday morning, May 30, Mr. Morrogh, one of the counsel for the French Government in the late extradition case, arrived in this city from Washington, bearing a warrant from the Department of State for the extradition of Louis Grelet, brother of Eugene Grelet, who died a few days before in the Eldridge Street prison. Marshal Rynders, being aware of the intended departure of the steamship Arago for Havre at twelve o'clock, determined to lose no time, but to immediately deliver up Louis Grelet, in accordance with the instructions of the warrant, and, if possible, send him to France by the Arago. Through the aid of an interpreter, Mr. Rynders made Grelet acquainted with the contents of the warrant, and informed him to prepare to go to the office of Mr. Montholon, the French Consul-general. Grelet declared he would not go without seeing his counsel, and said that he would not go back to France at all, making sundry demonstrations toward resisting the officers. Mr. Rynders informed him that he had orders to deliver him up to the French consul, and that if he did not go quietly, or made any resistance, force would be used to compel him to submit to the law, Grelet was still resisting, and defied them to take him. Mr. Rynders then caught Grelet by the collar and threw him on the floor, and held him there while the officers put irons on him. Then turning to the other prisoners, David and Parot, he informed them that if they attempted to play any tricks of the kind, or resisted him while in the execution of his duty, he would serve them the same way. Marshal Rynders and Deputy-Marshal Thompson then took Grelet to Mr. Belmont's counting-house, and delivered him up to the French consul, who requested the Marshal to deputize an officer to go in company with the prisoner to France. The marshal appointed officer Ely Devoe to do this duty, and having furnished him with a copy of the warrant of extradition, directed him to take a steametug and meet the Arago at the Narrows. The Marshal's nephew went down the bay with Mr. Devoe and his prisoner, and returned to the marshal's office at 2 o'clock P. M. He said that they put Grelet and Devoe on board the Arago at the Narrows, at 1 o'clock, and that Grelet was quite calm, having become reconciled to his fate. In the mean time, Mr. Townshend, one of the counsel for the prisoners in the late extradition case, having received some intimation of what was going on, appeared before Judge Clerke, of the Supreme Court, and applied for a writ of *habeas corpus*, directing Isaiah Rynders, or other persons having Louis Grelet in custody, to bring him before the Supreme Court of a judge thereof. The petition of Mr. Townshend set forth that Isaiah Rynders, or the Sheriff, held Louis Grelet a prisoner at No. 10 College Place, and that the persons having him in custody were intending forcibly to put him on board the steamship Arago, which was to sail at 12 o'clock M. that day. Judge Clerke at first peremptorily refused to grant the writ. Mr. Townshend said that they were taking Grelet away without any warrant of extradition, for Commissioner Betts had forwarded his testimony to the Secretary of State only two days before, and it was impossible that the warrant should have been returned so soon. The Judge still seemed inclined to think that he had no power to grant the writ, and proposed that Mr. Townshend let him have the papers, and he would consider it. Mr. Townshend said that the steamer would sail in less than an hour, and, if granted at all, to have any effect, it must be granted immediately. After a few more words, and the perfecting of the petition, the Judge granted the writ, returnable immediately. It was then 11½ o'clock A. M. Mr. Townshend hurried out of court, but did not succeed in serving the writ. In the afternoon Marshal Rynders was informed that a writ of *habeas corpus* had been issued, directing him to bring Grelet before Judge Clerke. Mr. Rynders replied to his informer, that if the writ had been served upon him, which was not the case, he would have paid no more attention to it than if "Porgie Joe" had issued it. What did he care for the supreme order? He was acting under the authority of the United States, and what were the orders of a State court to him? He repudiated them. He had a little room up stairs, and if any one of them fellers of officers cut up any of their shines around him, he would lock them up, up there. Mr. Rynders said these Frenchmen and Englishmen, and other foreigners, who were the slaves of the strict laws in their own country, seemed to consider that they had perfect freedom here, and that they could contemn and resist our laws as much as they pleased. But he wished them to see their mistake. He was bound to enforce the laws of the United States, and would do it. When these men got a hold of him they'd get a man who would make them stand around.

PERSONAL.

PRESIDENT BUCHANAN has been presented by Seth Kinman, the Oregon hunter, with the buckhorn chair which he made for the President and brought from California to Washington. The ceremony took place in the east room of the President's House before a large number of spectators. Speeches were made by the giver and the recipient, the President expressing himself as highly gratified with the novel gift, and remarking that the chair was exceedingly comfortable. Mr. Kinman has been quite a lion at Washington.

REV. HENRY M. WOOD, of New Hampshire, late consul at Beyrout, was appointed by President Pierce, who was a personal friend, to a chaplaincy in the U. S. Navy, and returned home by the last steamer from Europe, in fine health, to assume his new position.

P. T. BARNUM has met with every thing but success in his visit to England with "Little Cordelia Howard," the Eva of the play of Uncle Tom. Tom Thumb, who also went over to give the fallen showman a lift, was found to be not so strong as when he was physically weaker. It was a long time before an engagement that would pay could be got for the little girl, and in the mean time Mr. Barnum was taken sick so as to be unable to attend to details, such as might have aided her success, or brought a crowd to see the "General" However, we understand that Mr. Barnum has one consolation, and that is, that he is just as well off as though he had made a pile, since the "clock debts" followed him to London, and a bailiff stood ready to wind him up the moment there should be a chance to bring him to time. We hear that it is now Mr. Barnum's intention to return here and take the benefit in full of the bankrupt act, and then return to Europe with his family to await that good time coming which Micawber waited for, while constantly expecting that something would turn up.

THE chain-gang at Valparaiso contains a member of considerable celebrity, or notoriety, here in the U. S.—no other than the Hon. Barker Burnell, formerly State Senator from Nantucket County, Mass. He was indicted some years ago for embezzling funds belonging to the Nantucket Bank, but fled, and brought up in Valparaiso. Here, however, "bad luck" still pursued him, and he was caught robbing the mail, for which indiscretion he is now undergoing a severe term of exercise with the ball and chain.

"THE real, original Dred Scott," says the St. Louis *Ledger*, "was the lion of the Court House on Saturday morning the 23d of May. About 10 o'clock he made his appearance on the steps fronting on Fourth Street. He was soon recognized and surrounded by a score of lawyers all congratulating him on his enviable notoriety. Some said he was the most celebrated character of the present day—that he caused a greater stir in the United States than Lafayette himself. Dred is a small, pleasant-looking negro, between 50 and 60 years of age, somewhat the worse of wear and tear. He wore a moustache and imperial, and was dressed in a suit of seedy black." He has been manumitted, together with his family, and they are now free, the adverse opinion of the Supreme Court notwithstanding.

MRS. GENERAL SCOTT is reported to be lying dangerously ill at Paris, and one of her sons left in the steamer to join her.

A CLERGYMAN named McClatchy committed suicide by hanging himself in the jail at London, C. W., on the 19th ult. He had been a clergyman for twenty-seven years, and was under arrest for forgery. The *Free Press* says that McClatchy exhibited strong signs of insanity for several days previous to self-destruction.

JOHN CONARD, an eminent citizen of Philadelphia, formerly United States Marshal for Eastern Pennsylvania, died on the 9th of May. He was a member of the Society of Friends, and was one of those truly good men of the olden time who had the welfare of the country at heart. He was a native of Pennsylvania, resided at Germantown, from whence he was elected a member of Congress for the County of Philadelphia in 1812, and held that position during the war until 1815. He was so noted for his sympathy with the patriots of that day, and the eagerness with which he desired to repel the incursions of the British, that he gained the appellation of "the Fighting Quaker." After his return from Congress he was made Associate Judge of the District Court, and was subsequently appointed United States Marshal by President Monroe, re-appointed by President John Quincy Adams, and served in the same office two years under President Jackson. He retired from public life in 1832, and afterward resided in the State

of Maryland until within a short period of his death, when he had taken his residence with his son-in-law, O. W. Lund, in Philadelphia.

LIEUT. ISAAC G. STRAIN, of the U. S. Navy, well known as the leader of the expedition to Darien, and a young officer of great promise, died at Aspinwall, where he had gone to report himself on board the Cyane, on the 15th of May.

THE principal of the Georgetown Academy, Mr. W. D. McKree, was recently married at Cleveland, Miss., and while enjoying himself in the midst of his friends and wedding-guests, fell dead with heart-disease! His bride went almost insane with grief and horror at the blow.

SENATOR BUTLER, of South Carolina, whose health has been long announced as very feeble, died on the 20th of May, at Augusta, of dropsy. He has been for many years prominently connected with the politics of that State, was well advanced in years, and in spite of his views on the sectional question, highly respected by all parties North and South. It will be remembered that the late Preston S. Brooks was nephew to Senator Butler, and that the unfortunate Sumner affair grew out of a disagreement in debate between Senators Butler and Sumner, the former being at that time in failing health, and his nephew taking up his quarrel. Both are now in their graves.

PARLEY PARKER PRATT, the Mormon elder, was shot and killed lately at Van Buren, Arkansas, by one Hector Mann. Pratt had been tampering with Mann's wife, had converted her to Mormonism, and finally seduced her.

JOSEPH BRENNAN, a compatriot exile with Mitchell and Meagher, died in New Orleans on the 27th of May. He was the editor of a new daily paper, the *Times*, started but a few weeks before his death.

FOREIGN.

BY the last European arrivals we learn that the budget of news from England is indeed uncommonly light, the principal point of interest being the announcement of Lord Palmerston's reply in the House of Commons on the 12th ult. to an inquiry of Mr. Wyld as to the state of affairs existing between the United States and New Granada. Contrary to the expectations, it is supposed, of most persons on both sides of the Atlantic, the Premier spoke in highly satisfactory terms of the position of affairs, remarked that the United States had unquestionable grounds to ask from the New Granadan Government reparation for the past and security against the future, and that they themselves already knew that the latter had a bad faith and a bad memory. He concluded by remarking that the assurances made by our government had been entirely satisfactory; that we only sought the proper reparation and security, and had no idea whatever of making the claim a pretext for any ulterior designs against the integrity of New Granada. This declaration of Palmerston seems to have been received with considerable applause in the House, and with no small amount of wonder as well as satisfaction throughout. It is a matter of question, however, whether this declaration was not either a blind, intended to win from our government a more explicit declaration of their intentions, or a necessary consequence, at that particular time, of the expected acquisition by England of one of the islands in the Bay of Panama, now known to have been consummated under precisely such a pretext. Nothing whatever of any interest has been done in Parliament, apart from this matter, and the notice given by Lord Palmerston that he should once more bring in a bill to remove the Jewish disabilities. The Vanderbilt reached Cowes on the afternoon of the 19th of May, making her passage from this port in a fraction less than ten days, a highly satisfactory first passage, but just long enough to lose many thousands which had been bet upon her making Southampton in nine days and a half. The Niagara arrived at Deal on the 13th, having encountered a heavy gale, and found the spars so slightly fastened in their iron work as to threaten losing them and prevent carrying sail freely after. She was eighteen days on her passage, and made a little over three hundred miles in her best day's run.

FROM France there is very little of importance. After the manner of that body, the Imperial Court is amusing itself in hunting at Fontainebleu, and the Grand Duke Constantine is making himself quite at home in the Imperial family. The story of the intended marriage of the Prince Napoleon with the Princess of Hohenzollern, is once more repeated, apparently with some show of truth. The subvention to the Transatlantic Steamer Line, has been fixed at fourteen millions of francs per annum.

FROM Spain we have intelligence of the resignation by Espartero of his seat in the Senate, and a wild rumor that the husband of the Queen has been engaged in a plot to dethrone her, for which he is about to be brought to trial for treason. The Mexican Ambassador had not arrived, but was expected on the 13th. There were rumors of the recall of Gen. Concha from the government of Cuba, and the appointment of Gen. Lesundi, late Minister of Marine, to the place. The government had finally decided to send two ships of war to the China seas, to conclude a treaty of commerce with that nation, so soon as circumstances will permit it.

THE King of Prussia has answered the autograph letter of Napoleon in such a manner as to give assurance that the Neufchatel affair is finally settled. The Swedish Diet has given its assent to the construction of new railways, and a loan of 14,000,000 rix dollars for their completion. Denmark is said to be about to yield in the matter of the Holstein Constitution, mainly from the good offices of the French government. There is nothing further indicated from the rumored abdication of the King of Denmark.

A SON has been born to the Emperor and Empress of Russia. The Russians are said to be erecting a great military and naval establishment on the river Amoor, about 130 miles to the south of the Bay of Castres, with all the requisites for fitting and sheltering a large fleet. A frigate and a corvette are fitting out at Cronstadt for the China seas, and it is rumored that a Russian Envoy Extraordinary is to take passage in her.

To Correspondents.

R. E. S.—Will you please inform me through the JOURNAL, 1st, What faculties or organs, and what development of them, and what temperament, are requisite for a physician? 2d, How may one whose vitality is much diminished and health greatly impaired by confinement to the school-room, cultivate the vital temperament and be again restored to the enjoyment of health?

To the first inquiry we refer you to our work entitled "Memory and Intellectual Improvement." We give a brief quotation from p. 219 of that work, viz.:

"Physicians require a strong, robust temperament, so that they can endure hardship, fatigue, and want of sleep and food, and stand all weathers and immense labor; large Perceptives, so that they may study and apply anatomy, physiology, chemistry, and botany with skill and success; large Benevolence, so that they may really desire to alleviate suffering; fair Destructiveness, lest they shrink from inflicting the pain requisite to cure, yet not too large, lest they become harsh and inflict unnecessary pain; large Constructiveness, to give them skill in the surgical part of their business; large Philoprogenitiveness, so that they may get on the right side of children; large Combativeness, to render them resolute and prompt, and to give them presence of mind; large Cautiousness, to render them judicious and safe; and a large head, to give them power of mind. Physicians, too, more than any other class, require that liberality of views, that openness of conviction which shall allow them to keep up with the times, and adopt all improvements in the healing art that may be made. No other art is equally imperfect, or more imperiously demands reform and advancement."

To give a proper answer to your second inquiry would require two pages of this Journal. This whole subject of physical renovation, as well as that of the preservation of health, you will find treated in our work entitled "Physiology, Animal and Mental."

W. C. McK.—The negro has an opening in the top of the head at birth, the same as the white. Both white and black are sometimes born without any such opening.

W. E.—How long will it take to get a complete knowledge of Phrenology?

That depends on your talent, memory, sympathy with the subject, and the amount of time and study you bestow upon it. We have been studying it for about a quarter of a century, and learn something new every day, and hope ultimately to gain a "complete" knowledge of it. A person of good talent and fair education can, in a year or two, with the requisite books, busts, etc., become pretty well versed in the theory of Phrenology, and qualified to commence its practice.

Literary Notices.

LITERARY IMPOSTURE.—The narrative of the Grinnell Expedition, purporting to have been written by Auguste Sonntag, astronomer to the expedition, proves to be spurious. Sountag, in a letter from Mexico, repudiates the work. He says, "I did not write the book. It is a shameful imposition, and I am determined to prosecute the rascally impostor who published the book under my name." Verily "who steals my purse," etc.

LIFE OF DR. KANE.—Dr. Elder, of Philadelphia, a friend of the late Dr. Kane, and a man of varied attainments and especially qualified to analyze and portray character, is, we are happy to say, preparing a Biography of the Arctic Explorer, which is to be brought out by Messrs. Childs & Peterson. We expect much from this work.

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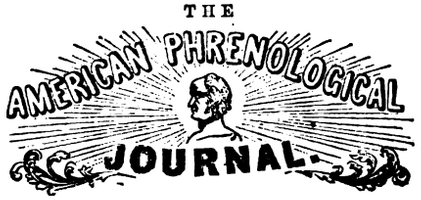

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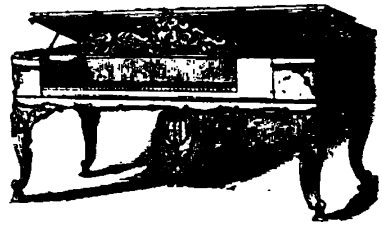

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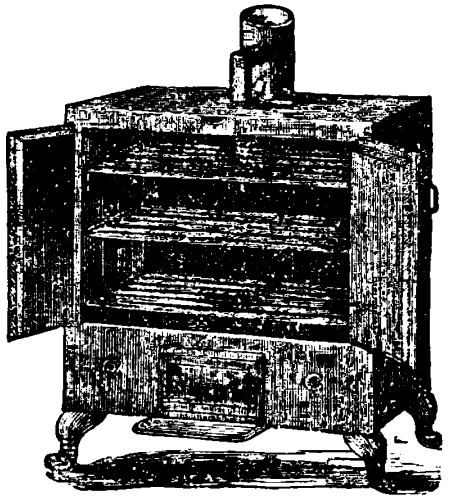

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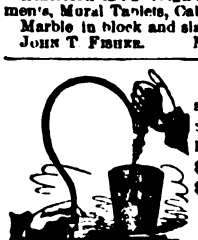

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PORTRAIT OF DAVID S. McKIM,
THE MURDERER.

PORTRAIT OF S. T. NORCROSS,
THE VICTIM.

McKIM AND NORCROSS.

THE phrenology of these two portraits is most striking. The narrow, unselfish head of Norcross marks him as one of the most amiable of persons; and the four rules which he laid down for his conduct in the accompanying sketch could hardly have emanated from any person with greater truthfulness and sincerity than from one having a head like his. His forehead has considerable expansion, indicative of good intellect, his head rises high, showing strong moral sentiment, and it appears to be comparatively broad and square on the top; but the side-head is flattened, narrow, and unselfish, indicative of a modest, chaste, and pure-minded man.

McKim, on the contrary, has a head very wide at the base, especially just above and forward of the ears, in the region of Destructiveness and Acquisitiveness, showing a cruel disposition and excessive love of money In the region of Cautiousness, upward and backward from the ear, the head appears to be narrow and to run up to a point at Self-Esteem and Firmness, showing that he has pride, will, and firmness enough to commit almost any deed, and too little Cautiousness to be prudent in his conduct; hence he was headstrong, rash, and ungovernable, and when his selfishness was excited, his passions and propensities ruled his conduct.

The top of his head, though it rises high at Firmness, yet slopes off rapidly from the center, leaving but little development in the region of Conscientiousness, Hope, and Spirituality. He has the organization of a desperate character, especially if excited by liquor or impelled by the love of gain.

We may say, in passing, that he has large Constructiveness, Calculation, and Order, with large perceptive intellect generally, which would have qualified him for a civil engineer, chemist, machinist, or anything in the line of mechanism and science.

If he could have been placed in a situation where he had little temptation, and have been well educated to some remunerative business, he might have been an influential and useful man.

For the following facts and excellent likenesses we are indebted to the *Police Gazette*.

The trial of David Stringer McKim for the murder of Samuel Townsend Norcross has terminated at Hollidaysburg, Pa., in the conviction of the accused.

The brutality of the murder near Altoona, Pa., on the 18th of January last, coupled as it was with robbery—committed as it evidently was for no other purpose than plunder, invested the trial with unusual interest, and the court-room was daily filled to its utmost capacity by eager listeners.

There are many newspaper stories afloat in regard to McKim's antecedents, and there are strong grounds for believing that his life has been an eventful one, and that he has evaded justice when it should have been meted out to him with a strong hand.

The prisoner is about six feet in height, being in proportion with a well-developed muscular frame, and looks as if he was inured to hard labor. His face, at times, wears an expression of mildness, but his eye, a restless bluish gray, is not one calculated to fascinate you. His forehead is prominent, and his head recedes somewhat. His face betrays evidences of the fact that he has been a constant drinker of whisky. His first appearance in court was marked by an easy and confident look. However, as the evidence against him accumulated he became more uneasy, and toward the end of the trial he could not sit perfectly quiet upon his chair.

Samuel Townsend Norcross, the murdered man, was from East Lexington, Mass., and at the time of the tragedy was only twenty-two years of age. What amount of money he had when he left Dunleith, Illinois, can not be ascertained to a certainty. Letters written by Norcross to his family, speak in flattering terms of his investments, which were of such a nature as to leave no doubt in the minds of the family that when he started for his home he had not less than $2,000 in his possession.

It is true McKim has been convicted on circumstantial evidence, but the chain of guilt is so completely linked that not a doubt could rest on the mind of a juror. It was proven that a murder had been committed, and that there was a motive on the part of McKim for committing it. His poverty, and sudden plenty after the murder, and his flight, were suspicious circumstances. The defense set up was ingenious. Their theory was that the death of Norcross was entirely accidental. Another theory offered by the defense was that McKim robbed Norcross, but did not murder him. This would account for his flight, the changing of his name, and the course he pursued up to his arrest. McKim might have robbed the deceased, but he could have no motive for taking his life.

Before leaving Dunleith, the deceased received from Mr. Attix a large sum of money in the presence of the accused. They went to Pittsburg, where they stopped a day and a night. The two were traced to the depôt of the Pennsylvania Railroad. Between the depôt and Altoona the deceased was found wounded and bleeding, and in a dying condition. His trunks were searched, and no money was found there. The money found on his person was trifling. The accused had the means and opportunity to commit the murder. It was proven by several witnesses that McKim and Norcross were on friendly terms with each other, and that before they left Dunleith they slept together in the same house and in the same bed. Norcross was in such a state of bodily health that it was absolutely necessary some person should travel with him to Philadelphia, and this McKim agreed to do. The prisoner advised and assisted Norcross in the transaction of important business shortly before and preparatory to leaving; and Norcross acted upon his advice, in taking gold instead of a draft on New York, in opposition to the advice, and more than intimated suspicions, of Mr. Attix. These are clearly proven facts in the case.

Norcross, at the time of his death, was but little over twenty-one years of age. He was an inestimable young man in his habits, and a Christian. In one of his books we find this: "A few rules for the guidance of my conduct. 1st. Let your thoughts be serious, chaste, heavenly. 2d. Let your conversation be modest, true, decent, profitable. 3d. Let your works be useful, charitable, holy. * * * * 4th. Let your prayers be short, devout, fervent, and frequent." In another place we find: "I commenced to read the Old and New Testament through, August 13th, 1854; finished it January 1st, 1855." In another, "September 8th, 1856, commenced to study medicine with Dr. Bumbold. My intentions now are to study with him one year and a half, if every thing goes right, and then go to college six months, and then practice one year with some good physician." Interspersed through one of the books are hymns, sentimental and humorous songs, conundrums, etc. Afflicted sorely, beyond medical aid, he perhaps was aware that he was not long for this world; he was anxious to visit his friends in Massachusetts, and made the acquaintance of McKim, who, like the charming reptile, fastened his coils around the poor victim by professions of disinterested friendship.

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Contents.

PETER NASSAU,

THE OLDEST MAN IN AMERICA.

PORTRAIT OF PETER NASSAU.

It is a noteworthy fact that the most signal instances of longevity occur among people of the African race. The portrait of our subject was engraved for this Journal from an ambrotype taken for our use within the present year, and though it does not show remarkable age, it nevertheless is an excellent likeness, and represents a person who has attained to the extraordinary age of one hundred and twenty-seven years. He is now a resident of Pomfret, Windsor Co., Vermont, by which town he is maintained. He was brought as a gentleman's servant from the island of Martinique to Boston, Mass., while he was a lad, long before the Revolution. He is of thin, spare frame, but bony, tough, and enduring in organization. His teeth are good for a person of half his age, and he sees well without glasses. He is nearly bald, but his skin is smooth and but slightly wrinkled.

His head shows great firmness and independence of mind, kindness of disposition, reverence for things sacred, practical sense, keen observation, order, discrimination, judgment of character, good conversational talent, and an excellent memory.

Having heard of this aged man, and being well acquainted with Nahum Haskell, Esq., of Woodstock, Vt., we wrote to him to obtain for our use a daguerreotype likeness, and also to furnish us with such facts respecting Peter as were at his command. Mr. Haskell sent us, with the likeness, a copy of a letter from Judge Winslow, which contains the most authentic account that can be procured in that vicinity. The letter is as follows:

POMFRET, VT., *Jan.*, 1857.

N. HASKELL, ESQ.—*Dear Sir:* As a report is in circulation relative to the age of Peter Nassau, of this town, I would state for the information of the public, that in 1821 I was informed that the family of Peter were in a suffering condition, sick and destitute, and I called at the house in which he lived to inform myself of the fact, and making inquiry as to the situation of him and family. I asked his age; he replied, "A good deal more than a hundred years old." I asked him the year of his birth; he replied, "Don't know." This led to a somewhat lengthy conversation, and he gave me the following history of his life.

He said he was born on the island of Martinique, and there resided until quite a boy, and then induced by a French captain to go to sea; he did so, and on his arrival at Boston the captain sold him to the father or grandfather of Judge Parker, late of Mass., and at the time of the battle of Bunker Hill he had three or four children; and the spring of the battle of Bunker Hill he *planted potatoes on the "Hill,"* and that the "British" trod them up and burned his master's, Parker, fish-house in Charlestown. In relating this he was excited, and used rather hard language; he considered the burning of the fish-house an unpardonable sin. He stated that at about the time of his marriage he united with the first Baptist church in Charlestown, and remained a member of said church until emancipated from slavery by the law of the State.

He has resided in this town more than forty years; he does not appear much older now than he did at the time he came here. Since he has been maintained by the town, we have furnished him the means

to go to Boston two or three times. On his return, he several times brought clothing and other things that were presents from the descendants of his master, Parker; and without doubt many facts as to his age could be obtained from the descendants of his old master, and from the records of the first Baptist church in Charlestown, of which he says he was a member.

Truly yours, GARDNER WINSLOW.

What a history has grown up in the world during the life of Peter Nassau! He has lived to see this country increase in population from two to thirty millions of people. Since he was married, children have been born, lived a century, and died. He lived nearly half a century, before the Declaration of Independence was made, and the generation which was then in infancy has gone to the grave, and the fourth generation from the Revolutionary fathers is now on the stage of life. Verily he has "come down to us from a former generation," and we may never "look upon his like again."

A PHRENOLOGICAL SCHOOL.

A MOTHER, whom it has been my privilege to advise in relation to her children, spoke thus to me recently regarding the education of her little son, who is approaching that period when mothers' tuition generally ceases, and who now feels all the difficulty which lies in the path of a *proper* education, for boys especially: "If there only were a Phrenological School I would not hesitate to send him at once."

Now, I can not hesitate to assert, that among the hundreds of thousands of disciples of Phrenology in our country, there is not one having children but will instantly *feel*, as with magnetic touch, this *great want*. You know there are Baptist, Catholic, Dutch Reformed, Methodist, Presbyterian, Public, Ward, Common, County, Free, State, and various other kinds of schools; but not in one of them does common sense or sound mind truly govern, or shape the destiny of the scholar from the only intelligent basis—*a thorough knowledge of mind;* and we well know that little or no discrimination is employed in teaching; that the same amount and kind of acquisition is to be got out of each scholar if possible, by beating, threatening, coaxing, cuffing, or any other mode which the teacher may select. All are hum-drummed through the same process; the child possessing large language must be held back to accommodate the one who possesses it only small; him with small number must be thrashed or otherwise punished—the lazy little rascal—because he does not cope with him who has it large and delights in calculation, or happens not to come up to the teacher's standard, and so forth, to the end of the chapter.

Only a thorough phrenologist, one, too, possessing *all the requisites* constituting the true teacher, should be engaged in the important office of imparting instruction. The grossest acts of stupidity and injustice are now eternally perpetrated, because persons *truly* unfitted for their positions are everywhere established as teachers. The teacher should be competent to *examine*, and should *register*, the mental organization of each pupil, and should classify his pupils from their known peculiar mentality. Instead of the miserable routine of pouring over prosy books, stupefying and stultifying the brain, and withering, wasting, and cramping the body, in hot and universally ill-ventilated rooms, instruction should be *oral*, and the teacher the great well-filled living book to be read of the pupils with slate and black-board, standing, moving, free, erect, and full of vivacity, with an abounding measure of pure air, and no excess of heat from stoves and furnaces. Of course they should sit for rest as each required, but perfectly at ease; and school, instead of being a universal horror, should be a joyous, happy reunion for information and pleasure. Oh, I can picture to myself a *Phrenological School*, where all are taught in accordance with their respective needs: a school in which no pedantic ignoramus has the right to thrash, or imprison, or disgrace the poor little fellow, whose small calculation makes it an effort to perceive that twice two make four, for not rushing up a slateful of correctly worked out "sums" which he could not accomplish, though his life depended upon it; while he tortures him with whom words are intuitively but a *play upon sound*, because he will not permit him to roam through the pastures in which he delights. And so of all the organs or faculties of the human mind.

We want schools in which the intelligence possessed by each pupil shall be sharpened and developed with the least difficulty and injury to mind and body; schools, in fact, in which both are augmented while knowledge is being acquired. We want a *Phrenological School*. Of course Physiology and the Philosophy of a True Life must go hand-in-hand with all else in such a school. Does not the material exist for its corps of instructors, or can it not be gathered together and duly trained for its work at an early day? And can not the necessary capital be summoned to the aid of the most glorious crusade of this age of progress and reform? a crusade against the continuance of a detestable system of instruction which does a world of injury to our own children and our race at large.

As a Water-Cure physician, I have my share (often, I think, much more) of warfare upon ignorance, bigotry, and prejudice, in enforcing rightful views in hygienic and dietetic reform, but with all my past and future thought, and with all my "soul," will I help along all who may devote their energies in the direction now discussed.

SAN FRANCISCO, CAL. GEO. M. BOURNE.

IF a parent desire to have a docile, affectionate, and intelligent family, he must habitually address himself to their moral and intellectual powers; he must make them feel that he is wise and good—exhibit himself as the natural object of attachment and respect; and by average children, performance of these duties will not be withheld.—*Combe's Moral Philosophy.*

HUMAN NATURE.

THE organ denominated Human Nature, or Intuition, is of comparatively recent discovery, and some phrenologists have not yet been disposed to accept it as an organ. But having made thousands of observations, we are strongly inclined to believe there is an organ adapted to the manifestation of the function attributed to this.

Its office, as we understand it, is to give perception of character, an instantaneous appreciation of the disposition of those with whom we are brought in contact. Those in whom this organ is large, seem to comprehend at a glance the dispositions of strangers. They readily, as it were, feel another's sphere, and perceive, without experience and acquaintance, those who have a natural affinity for themselves, as well as those between whom and themselves there is a natural aversion.

The reason we may not be able to explain why it is that we like one person and dislike another, at sight; why we should feel confidence in one, while his appearance, dress, and education may be far inferior to another toward whom we instinctively feel an aversion or disgust. We have met strangers who were beautiful, plausible, accomplished, and apparently sincere, yet we intuitively recoiled from them, felt afraid to trust ourselves in their society, doubting their sincerity, and wishing to circumscribe rather than extend our acquaintance with them. This often occurs when we are introduced; and the stranger is thus comparatively indorsed by one in whom we have confidence.

Those in whom this organ is large have but little respect for introductions. All they care for is whether the person's associations and circumstances are favorable. As to his real character and qualities he feels competent to judge; and if his *opinion* is favorable, he reads the *letter* of introduction without care. If unfavorable, the best letter in the world would not do away his opinion. This disposition is illustrated by the lines—

> "I do not like you, Doctor Fell,
> The reason *why*, I can not tell;
> But this I know full well,
> I do *not* like you, Doctor Fell."

Another person of equal general intellect goes out into the world, mingles freely with society, and is always the dupe of the designing. He may have Cautiousness and Secretiveness; he may be afraid, watchful, and suspicious; but he will be as likely

to suspect the wrong as the right one. He will withhold credit from the honest, and trust the knave; and is likely to be much governed by external appearances, such as dress, style of expression, etc.

A man being a merchant, for example, and having a customer appear who is plainly clad, whose grammar is clumsy, whose manners are timid and awkward, although he may be honest and capable in business, will not be likely to get credit from him who has this organ small. Whereas, if a man appears wearing "gold and costly apparel," who talks of his thousands, and expresses himself in large and glowing commercial terms, will be likely to get into his pocket deeply; while one with this organ large and active will be able to look beyond and behind the rough exterior of the one, and the show and polish of the other; will extend credit where it is deserved, and deny it where it is not.

This faculty is, perhaps, more necessary than any other single one to insure success in a mercantile, and in many other pursuits. A man having it large, goes among strangers, and seems to know at a glance how to approach each man. Although his manner may not be polished, or his kind of knowledge so apparent as to render him, on this account, acceptable, yet he will strike, as it were, the right chord in every man's mind. Suppose he is an agent soliciting purchases or subscriptions in stock, or in some similar avocation, and is therefore obliged to make the best of his time with each man, and accomplish or fail to accomplish his object at the first interview, the importance of striking right and of saying the right things to the right man is apparent. To one he is gentlemanly, quiet, persuasive, and respectful. To another he will be frank, cordial, and familiar, and address him with a "hail-fellow-well-met" spirit. To another he will be witty, and relate a story or two before he opens his business. To another he will talk largely and haughtily, and even impudently, and give a man to understand that if he buys of *him* it will be less a favor to the seller than benefit to himself. To another he will "merely call to show what his goods are, to gratify the man's curiosity, and let him know what is about being introduced into market, so that when he shall find it convenient with his circumstances to honor the manufacturer with an order, he will understand the nature of the article;" and with each of these customers the agent succeeds, and does a splendid business. We may illustrate it by saying that he knows which key of the instrument to strike in order to produce the right tone to accomplish his object.

The other man may go on the same route, with the same article, and fail to get an order at every place, while the former would succeed in every instance; and unless the article was of the kind to recommend and sell itself, in spite of the man's mode of presenting it, he would do nothing. One would come home with flushed pockets and buoyant spirits, while the other would return dejected, penniless, and discouraged, saying he had certainly tried as hard as anybody could to sell the goods. This illustrates the statement, that there is more in the man than in the business to secure success.

Some men can not, among strangers, sell cut nails or Indian corn; they are so unfortunate in their mode of dealing with mind, that persons would suspect there was something wrong in the article; while another man would take an inferior article and drive a good business over the same route, and with the same class of customers. This explains why it is that some men are better able "to make the worse appear the better reason;" why one lawyer will command and sway a jury by bringing each point of his case successfully to bear upon the various peculiarities of the different portions of the jury. Another, who lacks Intuition or Human Nature, will urge his case logically, but he does not do it persuasively or effectually. He feels confident that he knows the law better, and has understood and argued his case more soundly and thoroughly than his opponent; still, to his chagrin and mortification, he has lost his case, and, not only so, has lost reputation, and with it the prospect of business.

Now wherein consists this judgment of character, or how does this faculty work? It is an intellectual faculty so far as it partakes of the nature of Comparison over which it is situated, and it is a moral or sympathetical faculty so far as it partakes of the quality of Benevolence, just forward and below which it is located. If the reader can imagine a quality partaking equally of sympathy or Benevolence that brings us into fellow-feeling with others, and of Comparison or intellectual criticism which gives us power of analysis and ability to detect resemblances and differences—if a faculty can be comprehended composed of those two elements in about equal degrees, they will have one similar to that under consideration. This organ, in other words, both feels and sees. It criticises and sympathizes. We use this method as an illustration rather than as a statement of fact.

The power of this faculty, Human Nature, does not depend for its force on the amount of general talent a person possesses. One man may know a thousand times more of human society by contact and experience. He may be polished and learned; may understand the force of language and have power to use it; yet without this faculty he would be constantly misled in his estimate of strangers; while one with a medium intellect and meager education, and scarcely any acquaintance with the world, will look right through, as it were, the stranger, and never make a mistake. This explains why it is that some men who are of small caliber and limited culture go out into life and succeed, and become wealthy; while another, with the same ardor to make money, more talent to comprehend plans, but requiring to influence men in order to accomplish his purposes, utterly fails.

The knowledge of character, then, does not depend upon intellectual power, and we may here remark that some children show an astonishing capacity in this faculty; and we suspect that animals possess it. The dog never fails to appreciate the man who will treat him kindly, and to avoid him who is otherwise disposed.

If we may be allowed the expression this is a kind of Moral Individuality. It sees the truth without knowing why or how, but it sees correctly. It does not reason, and yet it seems to partake of the quality of reason as well as of that of feeling. It appears to comprehend all the conditions and relations that belong to man, uninstructed by phrenology, physiology, and experience, and estimates a man and measures his caliber and disposition, and arrives at almost mathematical results. This faculty not only sees by intuition all those deductions, but does it without hesitation and without mistake. We suspect that this intuitive element comprehends all the conditions, mental and physical, which go to make up the man, just as much as

Ideality comprehends in a single glance all the elements of beauty involved in form, size, and color in juxtaposition with all the other relations that go to make a beautiful figure or splendid scene; and though the observer is not reflectively or scientifically conscious of the fact, it is true that one who has a bad phrenological organization or uncouth physiognomy is estimated by this faculty at a single grasp. It is to be presumed that these conditions help to form the picture out of which these intuitive conclusions are deduced.

A man does not require to stop and reason in order to comprehend coldness or heat, nor labor logically to appreciate beauty. The uneducated ear appreciates the harmony and melody of music, and the rude and uncultivated are moved to tears or to madness by true eloquence with out being able to define the laws of oratory or explain its conditions. So Human Nature grasps the *tout ensemble* of a man, embracing his phrenology, physiology, and his natural language, going behind the courtesies of speech and the polish of education, and taking in all the qualities, and giving them their true weight and influence, thus coming to a correct and instantaneous conclusion, while intellect, experience, and memory may stand by, unable to solve the question. He who is conscious of a large endowment of this faculty, learns to respect its suggestions and follow its monitions.

We know many men whose heads we have examined, and told them to follow these intuitions; that when they have trusted strangers against their inclination they have almost always lost by it; and when they have refused credit, even against apparently favorable circumstances in obedience to this faculty, they have found themselves right, and the persons examined have indorsed this statement, without, perhaps, a single dissentient voice; while others who have it small we have described as uncertain and confused in their judgments respecting strangers, and very liable to be mistaken; and in scarcely a single instance have we been accused of failure. Such persons require all the aid a Commercial Agency would give them, and even then obtain indifferent success; while the former get the advice of the Com-

Fig. 1.—JOHN SMEATON.

mercial Agency merely to ascertain the capital and external relations of the applicant for credit, but judge of his inherent motives and purposes by their own intuitions. We have observed that those who possess great skill for detecting rascals have this organ large. A fine example of this development was possessed by the celebrated high constable of New York,

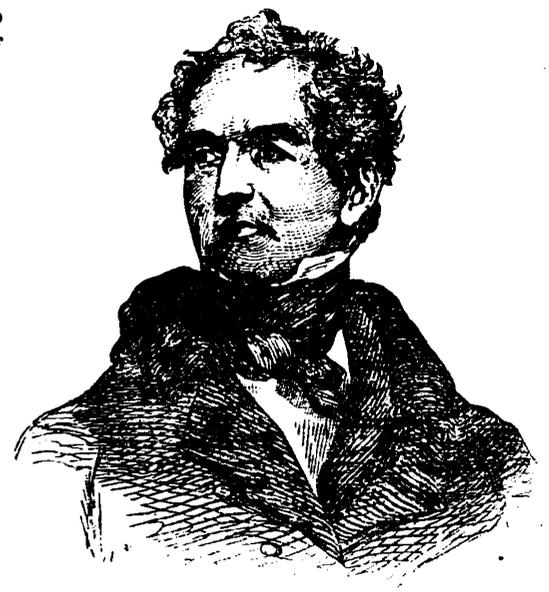


Fig. 2.—THOMAS MOORE.

"Old Hays." The organ is large in nearly all swindlers, gamblers, and mock auctioneers, and those who prey upon strangers in the various systems of villainy, from the pocket-book drop-game up to stock jobbing.

We have observed, also, that successful artists have this organ large; and since we began to write this article, we happened, in the company of five artists, most if not all of whom are distinguished for ability to seize upon the inner life and character of their subjects, and portray them to perfection on the canvas or embody them in the statue, and this organ is so large in each as to amount almost to a deformity. It is evident that the artist requires a deep appreciation of the spirit and disposition of the sitter in order to imbue the portrait with the native spirit of the original. Mere imitation may copy the form, but without the organ of Human Nature active in the artist, there will be very little of the soul of the subject beaming from the canvas or living in the almost speaking marble.

It is not easy to represent the organ of Human Nature by engravings so that the general reader can appreciate, fully, the difference existing in its development in different heads. We introduce a few portraits of well-known characters, all but one of which had a large development of the organ.

JOHN SMEATON, Fig. 1, the engineer who designed and constructed the Eddystone Lighthouse on a sunken rock in the English Channel, which has breasted the shocks of the ocean surges for ninety-nine years, shows in his organization a good intellect and inventive talent, but very little of the organ of Human Nature. The organ is located just under that middle curl of hair on the center of the forehead. That part of this forehead appears flat and square across at that point.

THOMAS MOORE, Fig. 2, has a splendid development of this organ. How different is the shape of the top of this forehead from that of Smeaton! Shakspeare had this organ immensely developed, and more than any other of the poets understood and portrayed human character. We do not know of another British poet that surpassed Moore in this respect. It is a peculiar quality of his poetry that he tells us how his characters feel, how they are disposed, and what they do, as a means of showing these dispositions, but he rarely tells us how anybody looks, except as the precursor of their traits of character. He is the sympathetic poet, *par excellence*. Pope had a predominance of the perceptive or-

gans, and he described persons with most remarkable perfection, but he did not equal Moore in his description of character.

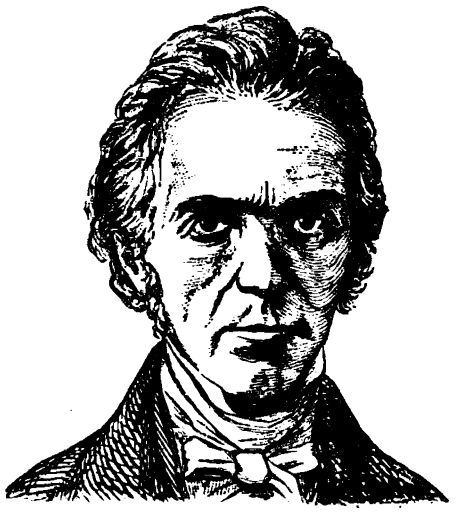


Fig. 3.—Dr. A. Brigham.

Dr. A. Brigham, Fig. 3, the late distinguished founder and superintendent of the New York State Lunatic Asylum at Utica, has the organ large. If the reader will draw a line from the root of the nose upward to where the hair commences, the location of this organ will be found. That part of the forehead runs up to a point or ridge. This strong faculty gave him power to understand the human mind and to control it successfully. Hence his skill with and power over the insane. Dr. Rockwell, Superintendent of the Vermont In-

Fig. 4.—John Davis.

sane Asylum, and Dr. Buttolph of that of New Jersey, also have this organ large.

John Davis, Fig. 4, was a lawyer and statesman of Massachusetts, and was Governor and United States Senator from that State. There will be seen great length of head from the ear to that part of the center of the forehead where the hair rests on it. He was called "Honest John." He understood human character and knew how to guide and control others successfully without a resort to the tricks and tergiversations usually incident to political life, else in his day, than which party strife was never higher, he could not have acquired and sustained the popular *soubriquet* by which he was so well and widely known.

Fig 5.—Lorenzo Dow.

Lorenzo Dow, Fig. 5, was one of the most remarkable of men for his eccentricity, and equally so for his power to read and rule the human mind. This organ is shown large in his portrait.

Fig. 6.—Silas Wright.

Silas Wright, Fig. 6, the late model Senator of New York, the accomplished debater, the man whom everybody loved, and who was not surpassed even by the gallant Henry Clay for power to comprehend and manage the human mind, had this organ conspicuously developed.

We may remark that nearly every person who becomes distinguished as a teacher, or in any other walk of life which brings one into contact with mind, has this organ large. Some have talent, but lacking the faculty in question, they do not know why they are unpopular and unsuccessful. We may mention some persons whose portraits and characters are familiar to all, in whom this organ was large, viz., Napoleon, Jackson, Dickens, Humboldt, Emperor Nicholas, Aaron Burr, Wm. Wirt, Elder Knapp, Maffitt, Barnum.

Napoleon was seldom mistaken in his man, and he made these decisions with a rapidity and accuracy that seemed almost omniscient. Jackson's power over men superior to himself in talent and attainment is well known. Dickens' power to comprehend and define character gives a peculiar charm and influence to his pen. Humboldt, as a successful traveler among savages, evinced this talent in a prominent degree. Nicholas resembled Napoleon as a governor of mankind. Aaron Burr, though men feared and hated him, still he held a charm over them. Wirt was an accomplished biographer, and excelled in depicting character. Elder Knapp and John N. Maffit understood how to reach and control the human mind as few in any age have been able to do. Barnum is a signal instance of capacity to read the public sentiment and cater for its gratification, and though he was called a humbug by his customers, still they would rush in crowds to his entertainments, with a full consciousness, if we could believe their own declarations, that they were to be "done for" in *some* way. Though we believe he always gave the money's worth, still he appeared to delight in seeing how far he could play upon human credulity and curiosity.

We would refer the reader to several portraits in the Journal for the current year, to wit, Anna C. Mowatt Ritchie in the Jan. number; Stephenson and Father Mathew in Feb.; Prof. Morris in April; Ida Pfeiffer and Jacob Frick in May; Horace Mann, Figs. 3, 4, and 8, in June; and Figs. 5, 8, 10, 12, 14, 15, 17, and 18, and Lemuel G. White, in the July number, and we commend these portraits to the careful study of every inquiring reader.

ELOQUENCE—WHAT IS IT?

SECOND ARTICLE.

FROM what has been already said, it will be perceived that extemporaneous efforts must frequently possess many advantages, in point of effectiveness, over those which are prepared. There is another advantage they possess to which I may now allude, that of being always capable of being adapted to the precise circumstances of the occasion, in all respects, and which prepared speeches can not always be. For a thousand things are constantly happening, wherever and whenever speeches are to be made, to make the occasion a very different one from what could have been anticipated, and to render speeches which have been laboriously prepared altogether unsuitable to the exigencies of the occasion at the moment of delivery. A prepared speech, too, though suitable enough in other respects, may sometimes even be above the occasion, which is a fault as fatal as any other; as, when a large audience has been expected and a small one only is present, and here, where a conversational tone of delivery and of thought would be that which would be appropriate, the nature of the speech itself, which has been framed with other expectations, may require an elevated and impassioned tone and manner; and then such a speech, instead of securing the respect and admiration its intrinsic merits demand, sinks to the level of a mere theatrical exhibition. And every one knows, too, how often a few happy *à propos* remarks are hailed with the plaudits denied to the speech that has cost the labor of days in its preparation, but which does not, unfortunately, meet the precise requirements of the moment. But while I wish to point out some of the innumerable chances a prepared speech has to meet, and to show that such a speech, written out and committed to memory, and so recited word for word, can seldom, if ever, have an equal effect to an extemporaneous one of no greater intrinsic merit, I do not wish to divert any one from preparing for his public efforts most laboriously. There are many occasions, indeed, when it is necessary, and expected, that the speaker should prepare; and it is a credit to him to prepare well on such occasions, and to let his efforts, like most of those of Demosthenes himself, "smell of the oil." It is true, too, that the great orators of all ages have generally been accustomed to prepare for all their important efforts. But they have done this, not so much perhaps to shape the precise language they should use—which is the common acceptation now of the word—preparing—as to collect and arrange their material, and to have the further inestimable advantage of having the subject grow upon the mind, as all subjects will, by dwelling upon it, and exciting in the mind a still deeper interest in it than before. No doubt, however, they have generally been accustomed to leave a very wide margin to the subject to be filled up, on the heat of the moment, by the conceptions inspired by the occasion itself, or the particular circumstances attending it, and which would give a new zest and value to the whole. And, indeed, it is not to be supposed that an extemporaneous speech must necessarily be altogether unpremeditated in anything but in the language in which it is clothed; for no man can have his ideas so arranged at all times on every possible subject as to be able to speak well whenever he is called upon. And no man should be required to do the injustice to respond to every call, when the subject is either new to him in itself, foreign to his mind in interest, or opportunity has not been allowed him to collect himself by any anticipation of the possibility of an address being required from him.

There is a very great defect in the mental character of some orators which should be avoided by all who wish even to converse with others interestingly, and that is, a tendency to wander continually from the subject in hand into other things more attractive to the fancy or more pleasing to the tastes of the speaker. Some are led to these excursions of the mind by a desire to pluck from all sides flowery adornments to wreathe around their subjects and deck them with new and extrinsic beauties, and others from an apparent utter inability to fix their attention for a single moment on the subject. John Randolph was one of the latter class of speakers; and there is scarcely one of his speeches which, for all the bearing it has upon the matter which it concerned, is not as well adapted to any other subject as to that on which he spoke. Of what avail are such speeches as these? These idle beatings of the air, when whatever reputation a man may acquire for a sort of eccentric ability, it must be unaccompanied by any capacity to accomplish with it any proposed effect whatever? And there is another danger to be avoided by those whose imaginations are at once warm and discursive, and that is, that while they are seeking for the ornaments of speech they may neglect the care of the subject itself, and sink from effective orators into mere elocutionists who can, indeed, clothe a subject with beauty, but can not establish it on a secure basis; who can make a subject attractive, but can not convince any one that their views of it are correct; who are all rhetorical flourish, without logical substance; who advance, in debate, upon the enemy like Chinese troops, with gongs and trumpets, and banners, and paint, and all the show of a holiday, but unfortunately bring into the encounter only wooden guns.

What I have already said may perhaps suffice to show that oratory is by no means a merely simple gift of nature only, depending, as is commonly supposed, rather on mere facility and happiness of expression, than on any other quality, but, that an extraordinary combination of qualities must occur in a man to constitute him a natural orator; for while all eloquence springs from the feelings, it requires the aid of the intellect to embody the ethereal essence of which the feelings are the principle, in palpable forms, and of the imagination to clothe those forms with living grace and beauty; so that, in fact, great and varied genius is as indispensable to the orator as to the poet; and such rare powers only can inspire the words of an orator with a spirit which will not let them die, more than the songs of those worthy bards whose hallowed lips have not profaned the founts where they drank at Helicon.

It is therefore by no means strange, where the requisites for it are so many and so great, that so few men appear who eminently excel in this art. Nor, at the same time, is it strange that notwithstanding this there should be so many who should have pretensions to it; for while eloquence and poetry continue to be so delightful as they are, there will never be wanting those who will be intoxicated rather than inspired by drinking at the bright springs of Calliope.

But yet, after all, though few can hope ever to share the palms of either Homer or Demosthenes, no one should be deterred by this from endeavoring most earnestly to cultivate and expand whatever powers he may possess, and bring them up to the highest point of improvement of which they will admit; for though excellence may not be attainable by all in this or any other thing, yet in most cases an honorable degree of proficiency may. And if we would wish properly to estimate the value of labor in accomplishing this, we need only open our eyes to the vast difference to be seen in point of available ability, and altogether apart from mere knowledge, between those who are of cultivated minds and those who are not; and especially when we find that skill in every art, whatever be the natural inclination of the mind thereto, depends, in no small measure, on the degree of application to it, will we be little inclined to underrate the value of toil. Moreover, a genius for a thing is shown not more by what it can accomplish in that particular way with little or no labor, than by the ability to labor hard and earnestly; for though superficial talents may be flippant, real talents are always of a muscular kind, and are not only able to work hard, but their abounding energies require toil, and love it for its own sake.

Besides, whatever be the natural capacity of a man, it is certainly true that it can be increased and extended by enlarging his bounds of thought and stretching his mental horizon still further out, and it is a delusion to suppose, as some writers do, that genius is best left altogether to itself; for what harvest can be reaped from a fertile but neglected soil but one of tares and weeds? And what sun but that of knowledge can make whatever there may be of good in it germinate into fruitful life and beauty, and draw out the richness of its wealth from the clasp of nature? But genius to accomplish its best effects needs, like mediocrity, those aids which are to be derived from knowledge, and which, like the lever of Archimedes, while they make ordinary powers more efficient than the rude strength of a giant, give to the strength of a giant the power to move the mountains. For, to all men, knowledge is a light which reveals, all around and above them and beneath their feet, worlds full of mysterious life, and hidden love, and glorious beauty, which, without it, would remain to them forever sealed, while they would grope about forever idly in the dark, blind to all the charms of nature, and unable to read the wondrous tales she has been writing since creation in her open but only half-read book.

How great a stimulus, then, should the prospects of success, which are never absolutely denied to labor, afford to a noble ambition not only to win, but also to deserve the gifts of fortune! especially in a country like this, where every avenue to honor is always open to talent, worth, and industry, and when, too, he perceives that though nature may not have granted him greater

gifts than she has conferred upon the many, that labor can yet give a new value to the least of them.

It is impossible, perhaps, at the present day, to say how far legitimate efforts for self-improvement can be carried with success; but though we do not concur with those philosophers who are so hopeful for man as to say that there are no limits to it, and that "labor can conquer all things," yet I do believe that by judicious training the effective powers of man may be wonderfully increased, in the same way as by the physical training of a boxer his muscles are both enlarged in volume and hardened into steel

And finally, though great and commanding eloquence is a rare gift, and belongs only to the few, yet an honorable standing in this or any other art (as I have already remarked) is within the reach of the many, and though nothing can be promised when there is an absolute absence of ability, yet where a natural inclination to a thing exists in the mind, it is always an evidence of some ability, and to this, when it is accompanied by labor, a reasonable degree of success can at least, at all times, be promised, yet patient perseverance is always necessary to all; for even the greatest talents can not achieve their highest success in a day, and the foundations of all things destined to be great or lasting must be laid wide and deep, and by the slow results of laborious years.

SYMPATHY:

ITS NATURE AND OPERATION.

FIRST ARTICLE.

THERE is no law of our nature more beautiful in itself, or more wondrous in its operations, nor any which more strongly displays the beneficence of Divine Wisdom, than that by which those mysterious sympathies of mind with mind, which prevail everywhere among men, are regulated.

By this law, which enters into the very constitution of the mind itself, our feelings are made to respond instinctively to the emotions of others, of whatever kind they may be, and to reflect them again, in all their forms and hues, as in a mirror; and thus we become participators with them in all their joys and sorrows, as they do with us in ours, and those sources of happiness which spring from a community of feeling are opened up to all.

But we can not well appreciate the full value and beauty of a law like this, which, more than any other, gives a gladness and a charm to life, unless we first consider what would have been the condition of man had no principle of this kind existed in the mind, and then contrast the sad picture, which will rise before our eyes, with the happier one of his actual state. For we will find that, had man been created both insensible to the feelings of others, and incapable also of moving theirs in response to his own, nothing could have been more wretched than would have been his lot; for then he would have been entirely cut off from all those sweet affections, those urbanities, those courtesies, and those kind attentions of life from which its amenities chiefly spring, and which, in some measure at least, however seared that life may be, keep it still to the last putting forth some fresh leaves, to show that it is yet green; and thus he would have been doomed to an existence which would have been more completely isolated in every feeling from that of his fellow-men than ever was that of the lonely eremite, and for which no concern would have been felt in any human breast, but which would have moved on from day to day in a round as solitary, dark, and drear as that of a body in a system without a sun—giving no warmth or radiance to any thing within its sphere, and receiving none from all the moving life around, to illumine its darkness or dissipate its gloom. But when we turn from all this to the actual state of man, the shadows lift away from the picture, and we become more fully conscious of the wonders of a magic which can make each mind, in the sphere in which it moves, both reflect the light and heat of others like a planet, and diffuse its own like a sun. For now we will see man leading an existence no longer shut out from a communion of feeling with his fellow-men, but surrounded by all those sweet interchanges of mutual interest, and all those endearments of life which beautify and bless it—calm its disorders—soothe its griefs, and give both an animation and a zest to pleasure and a solace to every pain. We will see him walking through ways where the lights of love and affection forever shine, and their flowers bloom through a perennial spring; where all the pleasures rove, and the sweet incense of the esteem of men is wafted; where justice and mercy are to be ever found; and where the happiness he receives and enjoys is only measured by that which he gives. We will see him kindling in all with whom he comes in contact the same benignities of spirit and suavities of disposition which adorn his own character, and an imitation of the same virtues he himself displays; and moving them to the same good-will, melting them to the same pity, warming them to the same enthusiasm, rousing them to the same indignation against wrong, inspiring them with the same love for all things good and lovely, and the same horror and detestation of vice and profligacy which he himself feels. And thus we see all those distinctive features disclosing themselves which go to constitute society, and which bind it together by an inherent cohesive force in itself, in all its parts, which human laws can neither strengthen nor relax, and which defies all other force to sever; but founded thus, in this community of feeling, on a rock, the glorious fabric stands bravely up forever against the storm and flood, and holds its head in a serener and purer atmosphere above, when clouds gather and winds threaten around about it below.

But the sympathies of feeling which men move in each other are not, however, all of a beautifying cast; but they are such as those feelings which move them are directly calculated to excite, and correspond as nearly as may be to them: they are the reflexes, as we have already said, of those feelings imaged in the minds of others, and are only warped or distorted from the actual forms of them by the peculiarities of the particular mirror. And then, as the worst passions of our nature are as liable to be called into action as our noblest, they, while they reward our gentler virtues with the same urbanities and tendernesses of feeling which we ourselves show to others, give us back the same hatred, indifference, or aversion which we manifest. This is, therefore, like all the other laws of nature, a just law; for while it proportions, as it does, our rewards and punishments to the measure of our deserts—throwing sunshine and flowers before the good and gentle in all their ways, and dry leaves and wintry gloom before the harsh and vile—it gives us that place only in the hearts of others which we have fairly earned, and that influence only over them which we have justly merited.

In illustration of the instinctive tendency of the mind to sympathize in the emotions of others, an eminent British writer says: "that if a person were to stop midway on London Bridge, and, having fixed his face to an expression of wonder, gaze for a little while very intently at some particular point in the sky, on some clear day when not a cloud was to be descried in it, a crowd would very soon collect around him, anxious to know the reason of his strange conduct; and if he were to pretend that he saw something very wonderful there, it would not be long before some of the others would imagine that they saw it too."

This illustration will suggest many similar ones to the reader; and every other feeling is quite as infectious as that of wonder. It will go to show, also, both how ready the mind is to enter into the the spirit of another, and to think and feel as it does, and how readily, then, for that reason, one mind may sometimes inspire others with its own views, and impress them, even in matters of the highest concern, with convictions against which we would suppose them to be steeled, and which may be palpably inconsistent with all received opinions, or even in direct opposition to them. For it is impossible for us, when a man is really in earnest in what he says, and evidently believes himself what he wishes us to receive, not to participate with him, in some measure at least, in the feelings he entertains, and incline ourselves to listen to him with a secret feeling that perhaps after all his doctrines may possibly be true, however absurd they may at first appear to be; and the transition from this mood of the mind to that in which it receives every thing, not too shocking, in a spirit of unquestioning belief, is rapid and easy. For there is a magic in real feeling, often beyond the power of reason to withstand, which puts the mind off its guard, and lulls it into an oblivion of its insecurity—in which it looses its own identity, and then surrounds it with an enchanted atmosphere, through which it sees every thing only as it imaged in it to its feelings.

For this reason, the enthusiast who propounds the most absurd doctrines to the world, but maintains them with that invincible assurance which belongs to intense convictions and fervid feeling, soon gains, after the first shock to reason is over, proselytes to his creed wherever he goes, and extends his influence in a continually widening circle until he becomes too formidable at last to be overthrown by any direct opposition. Mohammed in former times, and the modern follower in his footsteps, Joe Smith, of our own

country and our own times, have left to us a lesson which history will never cease to record, to show us how much a man may accomplish, when inspired by a frenzied zeal, in subduing the minds of others to his sway, and triumphing over obstacles which would appall energies less excited with that burning fervor which only mounts the higher when opposed, and kindles the souls of others into a blaze which blinds them to every thing but what they see through the same excited medium.

Every lawyer, too, knows that when he has once secured the feelings of his jurors in his favor, it will require but little proof to convince them of the truth of what he wishes them to believe, and of which they are not only willing to be convinced, but are even unconsciously active themselves in laboring to satisfy their own doubts.

But where the lawyer, or any one else advocating peculiar views, fails at all, where he has no settled prejudices to combat, it is not because his auditors were not to be convinced, but because he was not convinced first himself; and this is, indeed, a fatal defect wherever it appears in the advocacy of any cause, and will almost always be felt through any assumed earnestness of manner, even where it can not be pointed out. The common remark, then, "that every fanatic must necessarily be more or less the victim of his own delusion," is undoubtedly true; and it is also undoubtedly true that when an advocate succeeds in convincing others of the justice of his cause, when he is actually in the wrong, he must necessarily be, more or less, deceived himself also, by the bias and heat of his own mind, as to where justice actually lies; and it not unfrequently happens that, when the feelings become deeply engaged in a cause, they insensibly produce an impression on the mind which continues to grow upon it until the advocate's own perceptions of the truth are obscured, and he is blinded to every view of the case in hand which does not make in his own favor.

Those lawyers who are the most successful before juries are always those who are the most successful in securing their feelings; and it sometimes happens that they are not always those who are the most distinguished for legal learning and intellect among their brethren. But they are men of warm feelings, who have an instinctive and, to others, an incomprehensible tact of availing themselves of every access to the heart, and making themselves masters of its feelings, which can never altogether resist, unless disenchanted by some more potent magic, the talismanic spell of sincerity and fervor.

I will illustrate this point, in this connection, still more fully by an appropriate extract from "A Crusade in the East, by J. Ross Browne."

"THE HOWLING DERVISHES OF SCUTARI.

"Gracious heavens, what a sight! A menagerie of wild animals let loose would be tame to it. I can compare it to nothing but a bedlam of howling and hopping lunatics. First on one foot, then on the other. The shaven heads bobbing, all bobbing, together—and nodding and jerking. Jumping and hopping like gigantic puppets worked by secret wires; the high scream gradually lowered to a groan, and the groan jogging down by degrees into a grunt, and the grunt into a general howl, so deep and savage that the snarling of hyenas or the roaring of lions would be music to it. * * * * * * * * Barbarous the scene may be, but not devoid of solemnity. And now a low sobbing is heard around the hall of worship—so low at first that it seems to come from spirits in the air; gradually it swells and spreads around till the whole crowd of dervishes are sobbing, and the sobs deepen into a low crying, and the low crying into a wild burst of grief, swelling and winding around the hall like a funeral wail. From every eye the big tears roll down, and the faces and breasts of the sobbing crowd are wet with weeping. So strong, indeed, is the influence of the melting mood, that the wife of my Portuguese friend, who stood near me, covered her face with her handkerchief, and, I verily believe, cried as hard as any of them. It was the most earnest crying I ever witnessed—*so like natural weeping* that I began at length to feel moist about the eyes myself, and never in my life did I come so near bursting into a regular cry. Five minutes more would have done it; for however ridiculous such exhibitions may appear, there is always something in believing people to be in earnest when they pray, and especially when they cry, which touches one in a tender part. I am certain Alphonse De Lamartine would have opened the flood-gates of his tender heart under a similar appeal to his sympathies, and have deluged the whole place with tears."

We have here the effects of grief very fairly described, and it will be observed that, although altogether assumed at the first, it continues to deepen as it goes on until it takes "the very form and pressure" of real grief, and ends at last with becoming actually so in no small degree; for the feelings, in fact, lie so near the surface, and are so ready to bubble up from their fountains, that the mere simulation by a person of any feeling has the effect to make that feeling in some measure a real one; and thus it is, as we have before remarked, that the mere earnest advocacy of any proposition not unfrequently ends in converting the advocate himself to the views he wishes to establish, through the feeling it generates in its process.

But if grave and sorrowful emotions be thus contagious, gay and joyous ones are not less so; and thus happily our feelings, however deep, are never permanent, and life's sunshine and its shadows succeed and chase each other, as in an April day. Had it been otherwise—had it been impossible thus to make our sadder feelings give place to our more hilarious ones, and thus wear them away by the attrition of time and the hourly oblivion of them in the sterner moods of the mind—it would indeed be beyond our art "to pluck from the memory a rooted sorrow," or "to bind the bruised heart and pour oil into its wounds." But it is impossible for us, whatever our own mood may be, to be long in the company of those who are full of the unclouded joyousness of life and disposed to view only the bright side of every picture, without feeling a lightness of spirit stealing over us, and our energies expanding with brighter anticipations of the future and exulting in the gladness of unwonted vigor; and who does not feel at such times that, after all, life is not all a desert, but has in it many a bright oasis, and spreading palm, and cool fountain, where we may recline from the heats of the day, and, while drinking in new delights from every sight and sound, find our very weariness grateful.

This tendency, then, to catch the infection of the spirit of others, will also explain to men who take no pains to make themselves agreeable, how it is that they can never be held in affectionate esteem, since their own dispositions are such that they repel rather than attract the feelings of others, and excite the same disagreeable emotions in their minds which have possession of their own; and no man can reasonably expect to be regarded with sentiments of pleasure whose very presence casts a shadow over the happiness of all whom he approaches. Yet it not unfrequently happens that these morose spirits condemn the ingratitude, as they deem it, of their wives and children, when they perceive every sign of pleasure suddenly checked at their coming, and a gloom settling down over the spirits of the party; and to even accuse them of a want of natural affection on that account, when, in fact, they themselves have nipped with their own frosts their affections in the bud, and destroyed every hope of the flower; for love, although it is a hardy plant which will struggle long and *live* through all things, can never attain the full glory and perfume of its beauty when chilled by daily neglect and deprived of those sweet smiles which are its food and sunshine.

It is too often the case, however, that men who happen to be in positions of some "little brief authority," or who are raised by their wealth or talents above the necessity of being complaisant, consider themselves exempted by their adventitious advantages from the practice of the most ordinary courtesies, and frequently display a selfish and unfeeling rudeness to others in their intercourse with them, which dispels at once every preconception they may have entertained in their favor, and leaves them surprised that men should become so blinded and puffed up with a silly arrogance as altogether to forget what is due to others in the intensity of their self-adulation. Such persons soon lose whatever popularity they may once have had, and sometimes find, when it is too late, that even wealth and talent lose their prestige when unaccompanied by other and more estimable qualities, and that it is as necessary to practice those graceful urbanities which once made them loved, to secure and hold, as it was to win, the good-will of their fellow-men. It is a mistake, then, for any one to suppose that he can be warmly esteemed for any qualities but those which give to his fellow-men pleasure; for though talent, wealth, or rank may be indeed respected and admired, yet amiable qualities alone are ever loved; hence many men are universally loved who are not widely respected for any advantages of nature or fortune, and many men, on the other hand, are held in high esteem for integrity and talent who are not widely loved. How often, too, do we see in society the haughty beauty and the supercilious wit passed coldly by, and those attentions, which they consider but as the just homage

due to their superior claims, directed to some more modest and unpretending fair one, who, though less endowed with intelligence and beauty, possesses that wealth of unobtrusive affection which is "beyond all price," and which can give even to plainness both of mind and feature an irresistible charm!

THE SKULL OF JEAN-SANS-PEUR, DUKE OF BURGUNDY.

(TRANSLATED FOR THE JOURNAL FROM "LAPHRENOLOGIE.")

AMONG the artistic wealth of the museum of Dijon have long been several tombs of the old Dukes of Burgundy. Those of Jean-Sans-Peur (John the Fearless), and Philippe-le-Hardi (Philip the Bold), might have been designed by a fairy, such is their artistic merit, the fancifulness of their design, and the perfection of their details.

From 1840 to 1842 there was a great dispute in the Academy of Dijon about these tombs. It had been supposed for centuries that they held the mortal remains of the powerful Dukes of Burgundy, when all at once doubts were started of the fact. "The bones here deposited," it was said, "may or may not be those of princes; but as to Jean-Sans-Peur, assassinated on the bridge of Montereau (Sept. 10, 1419.—*Am. Trans.*) by the faction of the Armagnacs, it is certain that his corpse remained in the hands of his enemies, and instead of being deposited in one of these sumptuous mausoleums, was thrown into the water."

After several months of disputing, the Academy resolved to obtain some direct testimony by opening the tomb of Jean-Sans-Peur. After obtaining the necessary official permission with some difficulty, the marble tomb was broken into, the coffin of the hero of Nicopolis found and opened, and the skull taken out. It was broken upon one side. The broken portions were carefully replaced, and the result of the examination was proof beyond possibility of doubt that the skull was actually that of Jean-Sans-Peur, laid open by the powerful axe-stroke of Tanneguy-Duchâtel.

A skillful statuary, not a phrenologist in belief, made a cast of the skull, and this presented the original features of the large and powerful head of the prince.

The forms were strongly marked, and no doubt or error can exist in the following statement of them. Head square, flat at top, full at sides; enormously developed in the postero-inferior region of the affectional faculties; depressed in the postero-superior, in the region of the organs of love of glory and of reputation, Approbativeness, and sense of nationality; development prodigious above the auditory passage, in Combativeness, Destructiveness, and Secretiveness; absolute depression of Acquisitiveness; the projection of the organ indicating love of contest, and courage, fully equal to that of Destructiveness.

On the top of the head, only four organs are at all developed, but all powerfully; namely, Caution, Pride, Firmness, and Conscientiousness. In the anterior region, Imagination and Benevolence are entirely flat, and there is a deep depression in the places of Veneration and Hope.

The forehead is not prominent above, in the reflective region, but only, and to a remarkable degree, in the lower region, the seat of the knowing, observing, and remembering faculties.

The results of phrenological principles applied to this head seem almost like divination; and render it possible not only to determine what rank in the world the organization would take, but most of its important actions, its motives and thoughts; in short, to penetrate the inmost recesses of its concentrated nature.

Among the prominent organs of this head, the enormous development of pride is astonishing. This faculty dominated over all the others, and was the prime motive of the whole organization. Not being opposed by Benevolence, Veneration, or fear of public opinion (all three being depressed), this faculty was liable to become an unrestrained and unlimited ambition, respecting neither religion nor law, and in the effort to realize its aspirations, finding in the other strong faculties most powerful instruments; cunning for artifice and destructiveness in its most terrible violence; while it was at the same time protected by the extremest circumspection, and the most consummate foresight.

Conscientiousness, pretty strongly developed, might balance these passions, and sometimes direct the whole organization, by agitating it with remorse or restraining or strengthening its instincts of energy, contest, artifice, or destruction.

It is singular enough to find prominent in the head of a man like Jean-Sans-Peur the organ of justice; and history would at first indicate that Phrenology is at fault in this point. But careful study of the forms of the head, and consideration of the laws of the associated action of the faculties, will furnish a most clear and logical explanation of the remarkable actions of this celebrated Duke of Burgundy.

Pride, upheld by the instinct for fighting, would naturally be early developed in such a character. Before becoming the ambitious felon who imprisoned his sovereign and bathed his hands in the royal blood of the Duke of Orleans, Jean-Sans-Peur had fought heroically on the plains of Nicopolis. The lofty demeanor and courage of the young prince, then only Count de Nevers, excited the admiration of his conqueror Bajazet, who spared the life of his prisoner, not only for a large ransom, but for the sake of the esteem which noble hearts always feel for valor.

Returning to France, Philip-le-Hardi being dead, Jean-Sans-Peur not only succeeded to his father's duchy of Burgundy, but comprehended his politics and continued his plans. Philip-le-Hardi had entertained the design of becoming King of France. His son possessed both abilities and disposition to pursue the plan, and quickly attained the same popularity which his father had enjoyed.

For such a political career were necessary ambition, cunning, and extreme circumspection; the leading traits of Jean-Sans-Peur, who was moreover, by temperament and by small development of Amativeness, little inclined to the debauchery in which the French princes were plunged. There existed, however, enough of Conscientiousness in his nature to restrain his ambition, although not to extinguish it. Yet it was the faculty of Conscientiousness, the same which had made Jean-Sans-Peur one of the most heroic champions of the unfortunate Charles VI., which by associated action of faculties became the cause of his first great crime.

Affectionate in his friendships, even to self-forgetting devotion, although, through lack of benevolence, very indifferent to the sufferings of others in general, Jean-Sans-Peur was passionately fond of his wife, Margaret of Hainault. He learned one day that she had abused his affection, and that the Duke of Orleans had defiled his bed. Wounded to the heart, and his pride thus cruelly hurt, his own vengeance became at the same time also a matter of conscience, and he made it a point of duty to sacrifice to his honor his wife's lover. In the shelter of his caution and his cunning, the duke hid his griefs in the depths of his heart, and made ready his vengeance.

If Veneration had been a strong element in his nature, the duke might have been withheld by reverence for the blood-royal, from the sacrifice of the duke; but without that trait, and full of the consciousness of his rights, he did not hesitate in his design.

The princes of the royal council were not slow to apprehend the designs of Jean-Sans-Peur; and to prevent a catastrophe, they made every effort to reconcile the two enemies. Jean seemed to yield to their entreaties, but it was that he might act in the greater security. The two dukes soon made peace with each other; and the Duke of Orleans being ill, Jean-Sans-Peur carried his dissimulation so far as to visit him and to display the greatest affection for him. The next Sabbath they heard mass and partook of the communion together, after having sworn profound friendship and eternal peace with each other.

In taking this oath, Jean-Sans-Peur was influenced both by his powerful instinct of caution, and by that of cunning, both under the indirect stimulus of Conscientiousness, but not guided by it. Obstinate in his resolutions, never forgiving an offense, his pride excessive, and his benevolence null, no human consideration would have induced the implacable prince to pardon the Duke of Orleans and to renounce his vengeance. Three days later the Duke of Orleans perished in the street St. Antoine in Paris, beneath the blows of a band of assassins, headed by Raoul d'Octonville, who was himself ordered by Jean-Sans-Peur, who stood by at the execution of his commands.

His cunning and caution, which had facilitated the revenge of the Duke of Burgundy, now reinforced his audacity. The very next day after the murder he attended the funeral of the murdered man, and then proceeded hardily to the royal council. Being questioned as to the death of the Duke of Orleans, he denied, with great assurance, having had any hand in it; but proofs of his complicity accumulating, his pride awoke, and after haughtily avowing the deed, he departed in haste, and with his usual prudence retired into his duchy, breaking down the bridges behind him.

Jean-Sans-Peur now even took credit to himself for the crime which he had ordered; and far from seeking the royal pardon, he even declared that Charles VI. and his council ought to count him worthy of high esteem for having killed a man abandoned to all manner of debaucheries and capable of every wickedness. He even went so

far as to cause Master Jehan Petit, a Cordelier, to maintain before a full meeting of the council, the lawfulness of the murder.

This audaciousness and immense pride subsequently became modified; and caution, enormously developed by intense activity, became one of the most dominant faculties of the Duke of Burgundy. Under its influence, though no doubt still courageous, he became undecided, and manifested frequent hesitations hitherto absolutely inexplicable by history. Thus, in 1410, while in the presence of the army of the Armagnacs, three times smaller than his own, both in numbers and in bravery, he remained inactive for five weeks, when a single effort would have annihilated the enemy. This extreme caution and his lack of Hope, causing doubt and anxiety, explain the several other occurrences of the same kind in his life; at one of which, *i. e.*, at Montdidier, 1411, if he had attacked the Armagnacs, who were before him, he must have destroyed them and have become King of France.

In most of his actions Jean-Sans-Peur, influenced by an ambition based upon immense pride with no counter-balance, took little heed of public opinion. It is true that he remitted taxes and permitted his burgesses to name their own *echevins;* but these measures were for the sake of gaining a popularity calculated to confirm his own supremacy. His regard for the prejudices, the approbation, or the opinion of people in general was so little, that he mingled with the *écorcheurs* [a faction of infernal murdering robbers.—*Amer. Trans.*], received their leaders at his residence, and even took the hand of the hangman, Capeluche.

Although he had commenced a civil war, Jean-Sans-Peur had still a sincere desire to give peace to France. Undoubtedly, in his hatred of the Armagnacs, he had listened to propositions from the King of England; but that monarch having offended his pride, he returned to the side of his country, both for that reason and from conscience. In his desire to end the sufferings of his country he listened to the first proposals for peace, and consented to a meeting with the Dauphin. Some days before proceeding to the bridge of Montereau, he was already haunted by his apprehensions. At Bray-sur-Seine he halted, and remained several days, reluctant to proceed and troubled with sinister presentiments.

But as the time grew short for the keeping his promise, Jean's pride once more mastered his prudence. Numerous warnings were given him to exact some secure pledge of good faith; but having advanced so far, he declared that he would rather die than turn back; and his Combativeness and Courage bringing back all the boldness of his youth, he appeared upon the bridge of Montereau upon the day fixed for the interview with the Dauphin, confident in himself, and perhaps too disdainful of his enemies.

We add, to complete this analysis, that the duke had strong powers of observation, knew men correctly, appreciated his times, often showed great tact and great elevation of thought. He was skillful in arranging his plans, and found abundance of suggestions by the aid of Constructiveness, whose organ is prominent at his temples.

THE PHRENOLOGY OF NATIONS,

AS SHOWING THE DEVELOPMENT OF THE HUMAN BRAIN AND MIND FROM THE EARLIEST AGES.

No. IV.

11. IN any inquiry into the phrenology of nations, that is, the phrenology of man, it is a point of the very highest importance that two questions, which science or pseudo-science has raised, should first be answered. Is man a distinct and permanent type of animal life? Is man, in respect to species, a single and complete unit? The opposites of these questions, Is man a transient manifestation of the common animal type, in a certain stage of development? and, Is he, as a whole, made up by the juxtaposition and interfusion of several different man-species?—these have been answered by many, claiming to be philosophers, in the affirmative.

In the very outset, it was necessary to see if we could arrive at something like sure standing-ground on these questions. For if we are to speak of man—if we are to study and attempt to understand him—and he is our present subject—then we must certainly know first of all whether to study him from the point of view required by the ephemeral manifestation of an ever-changing nature and organization, or as a fixed and irrevocable entity, filling a separate, indispensable, and unvarying place in the great scale of living things. So, on the other question, we must surely know whether we are examining an indefinite number—somewhere from four to fourscore—of distinct men-species, or whether it is in reality one being, one nature, one organization and idea only, in all these changing exterior appearances, that we have before our eyes.

This must be our apology, if any is needed, for dwelling so long on these prominent questions of our time, and of which we hope to complete the consideration in the present article.

We have seen that man, being the most complex of all natures, is necessarily from that fact fitted for and subject to the widest variation. What are the limits of this variability in man? He has a higher and a lower limit somewhere. There is a line above which he can not go, unless by a metamorphosis, ceasing to be man. There is a line below which he can not go, unless again by a transformation, in which his humanity is again lost. We have only *supposed* these transformations: we see no evidence that they ever have taken, or ever can take place. In our view, then, the present lines dividing man from all *supra-human* and *infra-human* existences, are simply the same lines that always have been, and that always will be, the partitions between him and them. Still further, it is by no means hard to see where these lines now run. Man is growing, *as* man. The representative brain is larger and of better shape, bad as it is, now, than it was in the very flowering periods of Hindoo, Egyptian, Greek, or Roman mind. How the capacities of *constructiveness*, of *philosophic observation* and *conception*, of *ideality*, and the sentiment of *brother-love* and *brother-care* toward all men, too small though the last yet is, have expanded within three hundred years! Is there any metamorphosis in all this? Any passing out of manhood, to be something other than man? Any tendency or intimation even toward such a change? NONE. Not the least imaginable! Man only becomes *the more man* by all such variation; never the less such. We safely say, then, that, in the present state of things, he never will become more than man; but will simply approach the perfection of the ideal which he embodies. Slow as the change is, the present century has more Baconian and Franklinian heads than any one that has preceded it; and of necessity, therefore, it has fewer heads of the Vitellius and Nero stamp. But the glory of the former class is simply that they are more human, not less so. How far this development may go, we can not foresee. "It doth not yet appear what we *shall be*," in our posterity, and in the flesh, we now mean, not in another state of being. It is only certain that we shall never rise *above* the ideals of manhood and womanhood.

On the other hand, it is equally certain that man never descends below manhood. He never degenerates into an orang, runs by neglect into a baboon, or slips by intellectual and physical inertia down several steps of the scale, passing from those, through kangaroo-hood, to the state of sloth, wolf, or jackal. We will not further argue the impossibility of such transmutation. They who claim that man is but a luckier ape, and that he has come from chattering on a bough to sit down in cities and surround himself with the wonders of science and commerce and all the untold amenities of social life, must prove to us that he can undergo such backward transformation as that now named—that the instance can be shown in which he *has* undergone it, before we shall admit their doctrine. For do they not remember that the rice and wheat which cultivation has produced from grass-like herbage, return to the same low condition, as before when the hand of cultivation is withdrawn from them? and that this is the law of every "*improvement*" that man can make in animal or vegetable existences. None of these "improvements" are permanent. They are all forced states: and they lapse fast into wild nature again, as soon as the force that upraised them is withdrawn. But even "Aztec children," and Bushmen, and Australian wild men are not orangs, apes, nor kangaroos. Man is not held up in those distant realms where culture does not exist, by any underworking force. Yet he is permanent even there. Hence man is not an "*improvement*"—he is not, like the florist's double rose, a *monstrosity*—made from baser animal type and material, and upheld by hot-house culture and art. No: he is a self-perpetuating, self-sustained, immutable, eternal, unitary type of being; and we may safely defy the most profound and ingenious theorists of the time to bring forward *one fact* in nature which goes logically to prove the contrary!

The limits of variability in the human species, then, are found. They are drawn by the position in the scale of beings which man now occupies. Never to descend into the similitude or actuality of baser species—never to rise to supra-human powers or forms—humanity is to work out its mission on this earth in the exact plane in which God has placed it—a plane *within* which it may rise, or fall, or oscillate for myriads of ages, but *out of* which it can never for a moment escape—until by the slow loss of heat in our planetary

system, or by sudden convulsion, human life shall be extinguished, and the earth be prepared for a new Genesis, and a new history!

12. A few new considerations, or new forms for those already stated, deserve a brief expression before we pass from this part of our subject.

(*a.*) If man had been developed upward from lower forms of animal life, and some of these lower forms, as we see, still retained, the change should be going on now; and so should the reverse, or downward change. For different climates and habits present all possible conditions favoring such changes. Hence, there should be a regular gradation from the lowest apes to the highest men; and there should be progress and regress with various rapidity in various parts of this unbroken chain. In this chain, there should be an amusing variety of hybrid, half-human links to please the eye of the observer, and assist the ken of the philosopher. But not one of these necessary consequences of the development theory, considered in connection with species known to exist, can be shown to be true in fact.

(*b.*) We have presented at great length, in previous articles, the argument in favor of the immutability of the human type, and against the hypothesis of a gradual evolution of man from the lower orders of life, drawn from the necessity of a *typical organizing force*, and the corollary that the parent must transmit, and therefore must have possessed, an *identical* organizing force, so that the first parents could only have come into being by special creation. We have done this, not only because we considered the argument new, but because it has appeared also conclusive. But there are other collateral arguments having much weight, that should be mentioned.

(*c.*) Man undoubtedly possesses in recognizable degree all the essential organs, and all the faculties, of all lower animals. It is in what he possesses over and above all that, that he is ever and indisputably distinguished from them. Let us see. Man alone maintains, or is capacitated persistently to maintain, the *erect posture*. The orang and monkey tribes do not *stand;* they lean forward, or drop on "all fours." Man alone has the large, horizontal foot, and similarly directed knee-joint, the short, squarish pelvis, the well-poised spinal column, or the horizontal poise of the head, which allow of *standing* and *walking*, in the sense in which we apply those terms when speaking of his movements. He alone has a *hand*, the criterion of which is the power of nicely adjusting the thumb to the fingers, and he alone has a *foot*, in the human application of the word. The anthropoid, or man-resembling animals, so-called, are neither *quadrupeds*, nor, although usually termed such, are they *quadrumana*, that is, *four-handed*. They have neither *hands* nor *feet;* but in fact *paws*, as have the bear and the squirrel, and only called hands because the length and separation of the claws gives them the appearance of fingers. Fingers, however, they are not, either in form, in use, or in intention. Like that of the brutes, the skull of the anthropoid animals is small, depressed, projected backward, rough and *ridgy*, while that of man is large, projected forward, and smooth. The difference between the *facial angle* of the highest apes or orangs and that of the most depressed negro skull is *more than twice* as great as that between the facial angles of the latter and the most cultivated classes of civilized society. Besides, the facial angle in man is *enlarging;* that of the anthropoid brutes, as of all others, is *stationary*. We have not room for all the particulars of the dissimilarity running in every part between man and all beings below him; but must remind the reader in closing, of a principle which hypothesis alone could so blind men as to make them forget (and man is the only animal gifted with the treacherous ability to *hypothesize*), namely, that it is when we consider the immense preponderance of *brain* over *sense* and *brute force*, which is met with only in the human being, and when we consider the tremendous infusion or unique creation of *higher sentiment* and *far-reaching intelligence* which we find only in him—it is then only that we can the most fully realize the utter impossibility of any transformation by which his powers could ever have originated in theirs.

(*d.*) If we analyze more closely the mental qualities of brutes and men, we find this conclusion fully maintained. It has been said the brute has the faculty of *Veneration*. Point to the evidence. That the brute respects, obeys, and defers, in some species at least, to his master, is no evidence. *Deference* and *obedience*, and even *reverence*, never so perfect though they may be, form not the remotest approach to *veneration*, which is a devotion of self to, a humiliation of self before, and a loving worship of, a Being or Principle unseen, unknown, but received through reason and faith, and held to be supreme and eternal. What has the reverence of the dog, the obedience of the ox, the dutifulness of the elephant, to do with the spirit in which intelligence and love fall down before, and worship the embodied idea of, Eternal Truth and Goodness? So much for this faculty, because it has been a stronghold with those who would lower man to a cousinship with beasts, whose "works," if not their "spirits," are ephemeral and fugacious, while Man's thinkings and doings, even in the present physical state of things, are seen to reach into, and color, and mold the coming eternity! Then, again, brutes show us no evidences of possessing the faculty of *Sublimity*, which contributes in man's soul some of its noblest conceptions and enjoyments; or *Hope*, in any phase which goes beyond the gratification of the present desire; or *Conscience*, in any form beyond its lowest possible office, that of giving a limited sense of *shame* for wrong-doing; or *Constructiveness*, in any degree capable of education, improvement, or invention; or of *Philosophic Conception*, and the allied love of ideas and of truth; or of *Sociality*, in any real manifestation of it (their herding together being in no wise from the refined sentiment of brotherhood, but from the mere propensity of adhesion or gregariousness); or finally, of *Perfectiveness* (*Ideality*), that crowning intellectual and social glory of man, by which he loves, idealizes, and follows all intimations of beauty and excellence, creating of new and more refined material his own surroundings, and voluntarily, understandingly, philosophically lifting himself, and ever laboring anew to lift himself, up into newer, better, and broader fields of sentient being! Who will bridge over these unfathomable gulfs that lie around the intellectual and spiritual nature of man, and forever hopelessly cut off the approach of all lower existences?

(*e.*) It may be said, however, that apes, orangs, etc., have all these faculties in a *rudimentary* form; that they are undeveloped, as yet; that they have the germs, and only circumstances and cultivation are wanting to them. This, at first, seems plausible. But what "circumstances"—what "cultivation" has been wanting to them? If man was once an orang, or a baboon, then he stood on the same plane with them. More than that, he stood on the same plane in the same world, visited by the same sun, permeated with the same electric forces, fed on the same air, and water, and plants, and animals, subject to the same change of seasons, and the same recurring physical wants which have stimulated *him*, it would seem, but not *them*, to rise to civilization, science, and untold refinements. How is it, then, that his *anthropoid brothers* (*vide* Messrs. Nott, Gliddon, Agassiz, etc., *passim*,) still sit chattering and making grimaces on a bough; while he, in London, and Paris, and New York, rules the commerce of a world, telegraphs his thought to distant cities, and taxes his resources to overcome the obstacles which lie in the way of darting his messages between the shores of the two continents. How have such immeasurable differences come to exist? How should any difference whatever exist, save in *degree* of power and attainment? In fact, just here lies the greatest difficulty in the way of all theories which substitute *development* for *creation;* namely, they accomplish too much. For, since the conditions of each zone are the same for all animals, and must have been the same for all in each successive age, no matter how unlike these to each other, or to the present, it should follow that all species of animate beings whatever, inhabiting any given zone, should all have been developed, or should be developing, upward to the same plane, and to the same type, and should differ only so far as different degrees of the same powers must establish an individuality among them. So there should be no oysters, nor serpents, nor beasts of prey, nor cattle; for all should, under the influence of the same conditions, have become elevated into one great species. All should have become men, after some sort; and one almost ceases to doubt the possibility of the consummation, when he reads the views embraced and maintained by some who belong to our own favored species. Will not Mr. Gliddon hasten to enlighten us as to the reason why our brothers, the *shrimps*, and yet more, the *jelly-fish*, are so tardy in their human-ward development?

What reason have we to suppose the brain, even of monkeys or orangs, contains in a rudimentary state the organs of all the faculties manifested by man; so long as, beyond the mere mechanical and limited exercise of them in supplying present necessities, none of them are ever exhibited by the former species, and some of them not at all? If the rudiments of all the faculties exist in an *active state*, some of them must sometimes rise to that unusual activity which should exhibit their possessor as a self-constituted *prodigy* among its kind—a brute rising more or less into the domain of systematic language, of calculation, of imagin-

ation, or of consecutive reasoning. No such instances can be shown. If, then, the rudimentary state of these faculties in brutes, be not an *active*, it must be a *passive one*. If the faculties are passive—that is, dormant—the cerebral organs must be passive also. But physiologists will satisfy us that the cerebral, or nervous organ of any kind, that is not used, degenerates into *white fiber*, or *cartilage;* and that which was never used, if it exists at all, remains such: it ceases, or fails wholly to be nerve. It is then past resuscitation. The cartilage-organ can never become true ganglionic matter, and form a cerebral organ. For, before such change, it must be called into action; but, having no trace of nervous matter in it, it can not be called into action. It can never be developed, because the *primal trace* of active nervous matter is not there on which to operate. *Thus there is a degree of rudimentariness which is equivalent to total lack of possessing, and this, we apprehend, is the true condition of the* RUDIMENTARY HUMAN FACULTIES *in brutes.*

What, however, in such a conclusion, do we do with the actual rudiments of Hope, Conscience, and Constructiveness, which brutes are known to possess? We answer: these are parts of the brute mind, but their manifestation is very feeble; and that it must ever remain so, as well as that these faculties can never come to be operative in elevating the brute nearer than it is now to the character of humanity, is at once evident when we consider the total lack of Veneration, Conscientiousness, Sublimity, Philosophic Conception, Sociality, and Perfective or Ideal power under which the brute labors, and which fundamental difficulties forever forbid it either the high stimuli or the effective means through which a humanizing advancement could alone become possible.

(*f.*) But it may be said, and it often is said with triumph, that the heads and features of the lower varieties of men plainly indicate such an approach to the monkey and orang, as is only possible through a relationship such as would exist by the gradual ascent of the man from the *status* of the monkey. This argument also seems plausible; and we give, therefore, in Fig. 13, a specimen of an unfavorable cast of negro head, which we doubt not finds its frequent parallels in nature, and which seems to give weight and force to the view of man's origin above referred to. But how narrow is the reasoning which from this resemblance concludes that men are transformed brutes, and the negro the "connecting link," or partially developed type, lying between the two! Is the conclusion one of such directness and cogency as to exclude all the others? By no means. But what is the true reason for this undeniable, though extremely distant, approach in the features of some of the lower varieties of men to those of the anthropoid brutes?

Fig. 13.—NEGRO.

Fig. 14.—AUSTRALIAN OF KING GEORGE'S SOUND.

We shall see. Man includes in his mental nature, all the faculties of all lower animals, besides some which they have not. Every living man, and women, and child has a mental nature in which are comprehended the same qualities that alarm us in the savage beast, and that disgust us in the viler reptiles. All that they can do, we can do, if driven to extremities, according to the means and weapons with which nature has provided us. In all lower varieties of men, it is these worse and baser elements of our being that are active and dominant. With them there are not yet brought out into proper strength those more refined, humane, and ennobling powers which, in the best specimens of mankind, overshadow and disguise the brutal activities. The lowest phases of men, therefore, necessarily resemble animals, and are more likely to appear as approaching the semi-erect orangs than the four-footed beasts; but this does not at all prove their origin from, or kindred with, the orangs. These animal features are simply the necessary consequence of the fact that in their possessors the baser, the animal nature, is more active than the moral, social, or intellectual; their spirits contain, as do those of the most polished nations, the selfish and animal desires, but without the redeeming qualities; such are the characters they have received and such they transmit, and hence they present a resemblance to the animals with which (until they have received that enlargement and elevation of which they, too, possess the active germs,) they have the most in common. And so in men and women of the purest white or Caucasian extraction, we shall see not a few whose features remind us of the *fox*, of the *wolf*, of the *eagle*, or of the *sheep;* but does this fact show us that their particular families are more directly sprung from, developed out of, or "connecting links" down to, the foxes, wolves, eagles, or sheep? We think not. When in man the qualities not possessed by orang, wolf, or sheep are superadded, or fully brought out in the soul, then man no longer wears the questionable aspect of those animals. The brute is *disguised* in him—could it not still be reproduced?—but, thus developed, he wears the "human face divine."

18. But if man be not developed from lower orders of existence, is he of one quality and kind, or of many? We purpose to add very few words to what has already been said. The argument on which we have rested the assertion that man in all his diverse aspects is really but a single species, is found in the fact that males and females of all varieties of the human type, from the highest to the lowest, are capable of fruitful union one with another; with the further fact, that the offspring of such union is not a degeneration, when compared with both the parents, but often an improvement on their average physical and mental power, and is capable of perpetuating a self-sustaining race of men. With *mules* or *hybrids*, the offspring of unlike species, this is never so. But the Australian wild man, who hunts naked in the forests in company with his fellows and with wild dogs, could still be the parent of children with females of the most cultivated and polished nations; and these children could in turn become the progenitors of a permanent "mixed breed," or new race, so called. And the same would be the history of the union of men of the most educated and refined nations with the Australian female. It is this fact that nullifies all labored essays at proving a diversity of human species.

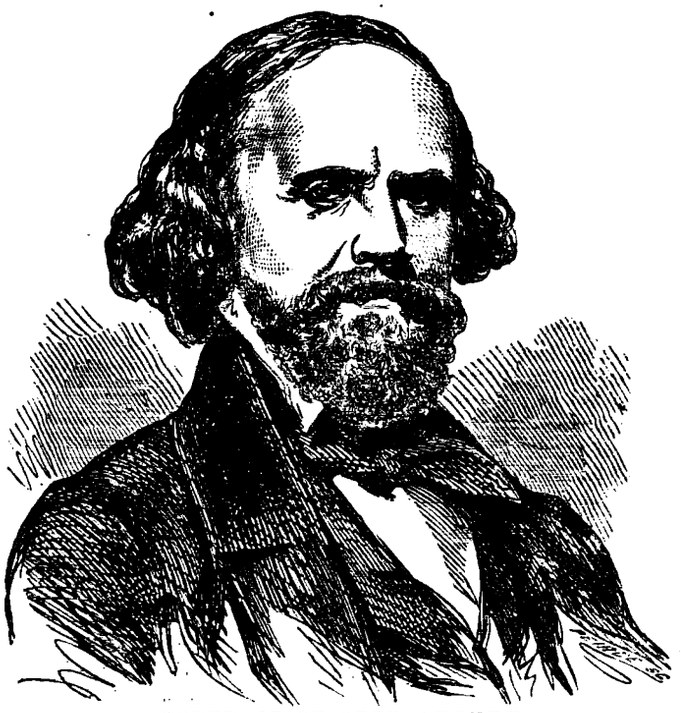
Finally, another proof that the lowest men are kin to the highest, is found in the fact that all nations and tribes, as they become more enlightened, approach to a common development and course of effort and character. Civilization *heterogenizes* or specializes the powers, the tastes, and

Fig. 15.—WILD AUSTRALIAN.

pursuits of individuals; but at the same time it *homogenizes* or assimilates those of nations. Negroes, Indians, South Sea Islanders, under the influence of civilization, approximate the course, habitudes, and destinies of the more favored nations. Thus, again, are all proved the possessors of a common origin and a specific unity.

SETH CHENEY.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.



PORTRAIT OF SETH CHENEY.

BIOGRAPHY.

The subject of this sketch died last autumn at Manchester, Conn., aged fifty years. The death of Mr. Cheney, one of the most eminent of crayon artists, just as his fame had become at once his country's pride and his own reward, has left a void, not only in American art, but in a wide circle of affectionate and admiring friends which will not soon be filled.

The material for biography in the quiet walks of art are less numerous and conspicuous than in the case of the warrior and the statesman, but the works of the artist are silent monitors of his genius, and become brighter and more valued as time advances; when the laurels of the warrior and the popularity of the statesman may have become dim.

A cotemporary, in giving a brief notice of our subject, holds the following just language:

"As a man, Cheney was known and respected for his moral purity and worth; and we have heard that he declined employing his talents in perpetuating the features of any person, however high in station, whose character did not command his respect. He was a careful and constant student of nature; but he was also familiar with all that art had accomplished in the course of time. A residence abroad gave him an opportunity of studying the masterpieces of art contained in the great European galleries, and also of examining the processes adopted by the best living artists. No man was better acquainted with the literature and theory of art. He did not fall into the common error that patient labor is unnecessary to the development of genius. On the other hand, he believed that genius imposed the necessity of labor. The effects he produced by light and shade alone, without the aid of color, appeared marvelous to those who are not aware that the simplest materials are most effective in the creative hand of genius. Though Mr. Cheney's efforts were confined to portraiture in crayon alone, yet his portraits deserved to rank with those of Stuart, and Copley, and Vandyke. His heads have their characteristics; they are not simply delineations of external form, but of character. He was equally successful with male, with female, and with children's heads. His crayon portraits do not challenge attention by elaborate detail in the finishing—they are lightly shaded, and very delicately and openly lined, but every touch has a purpose and an expression. No other hand could add a line without marring the unity and exquisite harmony of his work. Every thing that came from the hand of Cheney was a gem, and the drawings he left behind him will be cherished by their possessors as among the choicest treasures of art. It is pleasant to know that his talent was highly appreciated, and that his labors commanded large and remunerative prices. In his branch of art he was certainly without a rival."

The *Art Journal*, to which we are indebted for the portrait, says of him:

"It is to be regretted that Mr. Cheney has left behind no records of his observations and study, for the benefit of those to come after him. An artist who could, with his pencil alone, work out such beautiful creations, surely had something to tell about art which it were well for students to know. In this day of haste and careless execution, the master who reminds of patient labor in detail—who gives to light and shade the study of the philosopher, and to passion and expression the acute dissection of the surgeon—is such as our art can illy spare; and we therefore have to regret the demise of Mr. Cheney as a master, as well as a man and artist. This is not the proper place for a lecture to painters upon the sin—becoming almost national—of careless study of nature, and still greater haste in her reproduction; but we may refer them with pride to Mr. Cheney's life and study, as exemplification of the True in Art and the Good in Man: Be ye like to him, and your honors shall be worthily won and freely bestowed."

PHRENOLOGICAL CHARACTER.

This organization indicates a remarkable character. Few persons have so many prominent features as are here developed. There is an indication of a great predominance of the mental temperament, combined with a prominent degree of the motive, but not of the vital. He was too active, intense, sharp, excitable, and industrious to live long and hold out. His mental temperament so entirely predominated over the vital or nutritive system as to lead to a premature exhaustion of vitality. It was too easy for him to spend what strength he had, but not so easy for him to generate more. His organization was decidedly in favor of mind rather than of bodily strength.

His phrenological developments indicate the following character:

His predominant mental quality was thought, judgment, originality, and sound sense. The perceptive faculties were large, and had a good deal of influence; but the strength of his intellect lay in his reason. He could appreciate reasoning and first principles better than he could put them in practice. He also had great power of analogy and criticism. He had an intuitive comprehension of almost all kinds of information, and was a good reader of human nature. He could easily suit his mind to a great variety of ideas and circumstances. He had excellent ability for imitation and copying. He had a keen sense of the witty, and appreciated amusement. He had large Constructiveness and Ideality, and was very ingenious. He was given to mirthful imitation or mimicry, and had unusual imagination and scope of mind.

He had a good balance of all the moral faculties except Hope. He was deficient in that kind of hope and buoyancy necessary to an enterprising spirit. His Spirituality more naturally combined with his intellectual faculties to give dignity and strength to his genius, rather than to make him a mere believer in the supernatural or spiritual. Veneration was only medium, and had not much influence by way of giving strength to his devotional feelings. He had particularly active Benevolence, and a large, liberal soul, and easily suited his sympathies to those with whom he associated.

He must have been remarkable for his firmness, perseverance, stability of purpose, desire to carry out his plans and maintain his position.

He had great Conscientiousness. Was consti-

tutionally honest, straightforward, upright, and faithful. He was particularly ambitious, and powerfully stimulated with a desire to excel. He had more of the quality of vanity than of pride. He was not haughty, imperious, or domineering.

He was remarkable for prudence, forethought, and regard for results. He always had an anxious mind, and was never satisfied unless he was sure of success, or sure he was right. He may have been impulsive at times, but generally was more than ordinarily discreet. He had not much cunning. Was never known for deception or intrigue; yet through the strength of his intellect and caution, he was enabled to conceal and control his feelings if necessary. He had not much cruelty or revenge; had no pleasure in hurting or hating; was herbivorous, rather than carnivorous, in his tone of mind. His appetite was under the control of his intellect. His desire for property was governed in a great degree by his intellect. He had the ability to make money if it had been the bent of his genius, but the indications are that his desires ran some other way.

He had all the social elements strong; was warm-hearted and deeply interested in the society and welfare of others, and was capable of enjoying the domestic relations highly. More particularly was he adhesive, and very easily influenced by his friends. He loved children, and had a nature that was adapted to them. He had strong connubial love; was deeply interested in woman, and that interest was of a high and spiritual nature. He was admirably qualified to appreciate and sympathize with those whose tone of mind were in harmony with his genius; and a woman with brilliant and elevated qualities would have been able to call out in him the deepest emotions of love. He loved friends, children, home, and country. He had more of concentrativeness of mind than of patient, plodding application. The whole make-up of his organization indicates a temperament greatly facilitating mental manifestation, and there was much in his temperament that would tend to develop his character. He was ready and fluent in language, though he was not especially inclined to talk unless he had some motive to call him out. His mechanical judgment was good. His appreciation of order and method, sense of music, perception of time, of forms, proportions, and outlines, and the judgment of affinity and discrepancy of things, were marked talents. Caution appears to have been the largest organ in his head, and must have had a great influence over his conduct.

THE objects of education are—to strengthen each faculty that is too weak, to restrain those which are too vigorous, to store the intellect with moral, religious, scientific, and general knowledge, and to direct all to their proper objects. External nature is as directly adapted to our different intellectual powers as light to the eye, and the whole economy of our constitution is arranged on the principle that we shall study the qualities and relations of objects, apply them to our use, and also adapt our conduct to their operation. The three great means of education are, domestic training, public schools, and literature or books. —*Combe's Moral Philosophy.*

"JERRY"—A DOG BIOGRAPHY.

[CALIFORNIA is a wonderful country. Every arrival of the steamers brings us a new edition of its multitudinous marvels. To say nothing of its golden plains, its quartz mountains, and its silver rocks, it boasts of the largest trees, the biggest fruits, and last but not least, the most *remarkable dogs*. The following article, which we take from the *California Magazine*, gives an account of a native Nevadan whose rare genius places him high in the list of NOBLE DOGS. Our readers will not only be amused but instructed by reading his biography; and whether they do or do not come to the conclusion that dogs have souls, they will certainly agree that "Jerry" has a heart to be admired, and a head which many a biped of the *genus homo* might reasonably envy.]

"JERRY" PREPARED TO SHOW THE MINES.

To look at Jerry's countenance, gentle reader, you might suppose, perhaps, at first sight, that there is nothing very handsome or remarkably intelligent about *that* dog; but lest you might unintentionally do "Jerry" an injustice—at least in thought—we ask you, just to satisfy your conscience as well as your curiosity, to take another look at him.

That's right. Now we can proceed with our biography with a good grace; for, although he is rather "homely" looking, we know him to be considerable of a dog, notwithstanding, and we shall hope to make the reader a ready convert to our opinion of him before we get through.

"Jerry," then, is a native of the city of Nevada, and is, consequently, a native Californian; owned by Mr. Henry Dawley, of Nevada (more generally known as Hank Dawley), by whom he was raised His maternal parent was about half spaniel and half Scotch terrier; and his paternal parent was a full blooded bull terrier. He is now about four years old.

"Jerry" is a general favorite in and around his native city, and although he signifies his appreciation of pats or words of kindness by a gentle wagging of his tail, he neither follows nor obeys any one but his master.

The first time we saw him, Mr. Dawley requested him to shut the door—which was wide open, and against the wall—when he immediately put his nose behind it, and closed it; but as it did not "catch," he raised upon his hind legs, and threw the whole weight of his body against it, and thus effectually shut it.

"Go, sit down there, Jerry," said his master; and he immediately went to the spot indicated and sat down. "Sit up, Jerry," and up he sat. "Stand up, Jerry, and come to me;" and what appeared to us as very singular, he arose from his sitting posture and stood erect upon his hind feet, and then walked in an erect position to his master.

"Lie down and die, Jerry." He immediately lay down at his master's feet, and closed his eyes, and appeared like one dead; when Mr. D. slipped his right hand under one side, and his left under the other, about his middle, as he lay upon the floor, to lift him up; and the dog did not move a muscle or a limb, but his body hung down as helplessly as though he were really dead.

"Up, Jerry," and he soon let us know that he was worth a dozen dead dogs. "Take a chair, Jerry," and he was soon seated in the only vacant chair in the room. "Now, wink one eye, Jerry," and one eye was accordingly "winked" without ceremony. Jerry, however, did not enlighten us upon the subject of having practiced this ungentlemanly habit, when passing some of his canine lady friends in the public streets! but perhaps thinking that this might be used to criminate himself, he only wagged his tail by way of answer, which simply meant either yes or no—just as we pleased—to our interrogations.

He used to be very fond of these amusements, until he saw a little quarrelsome dog against whom he had taken a dislike, practicing the same tricks, when he evidently became disgusted, and very reluctantly obeyed his master, for some time afterward.

Mr. Dawley is the owner of some mining claims on Wet Hill, and resides near them; and as they are worked both day and night, whenever the time arrives to "change the watch" he will say to the dog, "Jerry, go and call Ben" (or any one else, as the case may be, for he knows every one of their names distinctly), when he immediately goes to the cabin door of the man wanted, which is left a little ajar, opens it, and commences pulling off the bed clothing; and if this does not awake the sleeper, he jumps upon the bed and barks, until he succeeds in his undertaking.

If a candle goes out, in the tunnel, it is placed in his mouth, as shown in the engraving, and he goes to the man named, to get it re-lighted.

About a year ago, when they were running their tunnel, he would lie down at the entrance, and allow no stranger to enter, without the consent of his master; but when told by him that it was all right, he not only appeared pleased, but barked at a candle that was sticking in the side of the tunnel, when his master lighted it, placed it in his mouth, and said to him, "Show this gentleman the diggings, Jerry," and he directly started, with his lighted candle, and led the way into every drift.

There is a shaft to the diggings, something over two hundred feet in depth, and should he want to go down at any time, which he often does, he goes

to the top, and, on finding the dirt bucket up, will without hesitation jump in, entirely of his own accord, and descend to the bottom.

Mr. Chambers, an inmate of the cabin in which Jerry was raised, and who knew him from a pup, entered for the purpose of getting a coat, but when he took hold of it, the dog began to growl, and would not permit him to take it out, in the absence of his master, and he had, after considerable coaxing, to leave without it. He allows the washerman to enter the cabin on a Saturday, with the clean clothes, but as the man takes one chair, he immediately takes another chair opposite, and sits watching him until his master enters; nor will he by any means allow him to take away again, even the clothes he brought with him.

If men are sitting and conversing in the cabin, he will take a chair with the rest, and, what is somewhat remarkable, he always turns his head, and keeps looking at the one who is speaking, as though paying the utmost attention. We might suggest an imitation of Jerry's good manners to older heads than his, with much less sense within them—especially when present in a church or lecture room—but we forbear, except to ask, that whenever they become listless at such times and in such places, they always think of "Jerry!"

Jerry, too, is "general carrier" for his master, and goes to town each morning for the daily papers. On one occasion he was carrying home some meat, when a much larger dog than he sallied out upon him, to try to steal it from him, but he took no notice of him, except to keep his tail near the enemy, and his head (with the meat) as far away as possible; but when the large dog supposed Jerry to be somewhat off his guard, he made a sudden though unsuccessful spring at the meat, when Jerry, as if *struck* with a new idea, immediately started home as fast as possible; and after he had deposited it safely in the cabin, he returned to town, and gave his thieving disposed brother a good sound whipping; now, the enemy has a great preference for the opposite side of the street whenever he sees Jerry coming up.

Whenever his master goes to town, the dog stands watching him at the door, and never attempts to accompany him, without a look or a nod of acquiescence. If Mr. D. purchases a pair of pants, or gloves, or any thing else, immediately after arriving in town, he will say to him, "Jerry, you see these are mine," and place them on one side; and after remaining an hour or two in town, and going to different places—sometimes to the theater—he says, "Jerry, I guess I'll go home now," when the dog starts off directly for the parcel left, and appears with it in his mouth, wagging his tail, as much as to say: "Here we are—is this right?" He always remembers very correctly where it was left for him.

About noon, on Saturday last, his master said to him: "Jerry, I don't want you to go with me this afternoon, as Mrs. Houston wishes you to go to town with her;" when he lay quietly down and never attempted to move, as he generally does, to accompany his master to his work. He waited very patiently, until Mrs. H. was putting on her bonnet, when, taking up a small parcel which he had seen her place upon a chair, he waited with it in his mouth until she was ready to go, and then followed her down. When in town, Mrs. H. bought a bonnet box, about fifteen inches square, with a handle on top, and said to him: "Jerry, I want that carried home," when he took the handle in his mouth, to try to carry it, but as it extended up to his breast, and prevented his taking his usual step, he set it down again, when she said: "Never mind, Jerry, if that is too much for you, I will send for it;" he immediately took it up, and although he could not lift it more than two inches from the ground, he carried it all the way home for her.

He will lift at a sack of gold dust until his hind feet are both several inches from the floor. If sent to a store across the street for a jug of liquor, and he can not carry it, he will be sure to drag it over—if at all possible, and never mistakes an empty one for a full one. When his master asks him to fetch his socks, or his boots, or his hat, or coat, or any thing else, he never gets the wrong article, as he has a good memory to remember the names of every thing told him.

To see what he would do, several men, with his master's consent, tied a string and pan to his tail, but instead of running off as most dogs would, he turned and bit the string in two; then took hold of the string and dragged the pan along. He will go up and down a ladder by himself. If several men are in the cabin, and his master on going out should tell him not to leave it, all of them combined would not be able to coax him out.

He is very fond of music, and will walk about for hours, wagging his tail, whenever Mr. Curtis (a miner living in the same cabin) plays upon the banjo; and sometimes he would run around, catching at his tail, and barking when the music ceased.

"Jerry" has more friends than any man in town, as everybody likes him for his good-natured eccentricities, intelligence, and amusing performances. He sleeps at night in an arm-chair near his master's head, and seems to love and watch over him with the utmost fondness and solicitude. If, however, the blanket upon which he sleeps is thrown carelessly into the chair at night, or is not perfectly straight and smooth, he will not attempt to occupy it until it is made all right.

Many, very many other performances of interest could be related, such as picking up money and carrying it to his master; catching paper in his mouth if placed upon his nose; taking off his own collar; unfastening ropes with his teeth; jumping over chairs; carrying away his master's gloves on Saturday night and returning them on Monday morning; standing in any position told him; fetching anything asked for, etc., etc., almost *ad infinitum*. But we think that we have said sufficient to prove that Jerry is an intelligent dog; and yet some persons, with more vanity than veneration, will persist in believing that God's works are not as perfect and as beautiful as they are, by asserting that "dogs have no souls," while they admit them to possess all the attributes of intelligence—except in the same degree—as those found in men; and we must say that we have witnessed more true nobility of *mind* in some dogs than we have in *some* men.

CASE OF THE BOY BARNARD.

SECOND ARTICLE.

In the June number of this Journal for the present year (1857), we presented a partial exposition of the points involved in the "case of the Boy Barnard," who suffered an extensive and, ultimately, fatal injury of the brain, in which we advanced views which were doubtless new to a majority of our readers, and to which we desire to recur for purposes of fuller exposition, ampler proof, and more complete elucidation. In order to do this let us consider, *first*, the evidence which establishes the existence of a sensorium within the brain, a common center where all sensations are received and registered for use at a future time.

The special senses are five in number, and are named respectively the sense of smell, of light, of hearing, of taste, and of feeling or touch. On close examination we will find that each of these special senses has its special ganglionic center where its impressions are received and registered, and that these five ganglionic centers are in close anatomical and physiological connection with each other. Thus if we examine the base of the human brain, we find anteriorly the two olfactive ganglia which by their terminal expansions upon the internal membranes of the nose are evidently the seat of the sense of smell. These olfactive ganglia are connected anatomically by their peduncles or foot-stalks, with the optic thalimi, the ganglionic centers of general sensation, of the sense of feeling or touch. Some distance posterior to the olfactive ganglia are found the tubercular quadrigemina, into and through which the fibers of the optic nerve may be traced. These ganglia are much larger in proportion to the cerebral mass in very many of the lower orders of animals than in man, and their development bears an exact ratio to the perfection and power of the sense of vision possessed by the animal. The same is also true of the olfactive ganglia, their size and the expansion of their terminal fibers being in exact ratio to the perfection, delicacy, and intensity of the sense of smell. And it is by observing this correspondence, between structural size and functional power in the lower orders of animals, that we determine the functions of similar and analogous portions of the cerebral mass in man. Indeed, this fact is one of vital importance in determining the functions of different portions of the human frame, and is recognized as such by all anatomical and physiological investigators, and is one of the chief means employed by them in arriving at their results. We purpose at no distant day to consider this portion of our subject more fully. To resume: The auditory ganglia, the seat of the sense of hearing, in man do not form separate nervous centers as in many of the lower orders of creation, but lie deeply imbedded in the medulla oblongata, as do also the gustatory ganglia, the seat of the sense of taste. Their functions are determined definitely by a series of anatomical and physiological experiments upon all orders of animated beings, beginning with the lowest possessed of these senses and ending with the highest, man.

But by far the largest basilar ganglia which we have yet considered are the optic thalimi and the corpora striata. These in the lower orders

of creation generally are as large, and in very many genera and species larger, than the cerebral hemispheres, which latter, in these cases, exercise subordinate and even unimportant functions. But in man, the development of these hemispheres is so great as to completely bury, so to speak, the ganglia under consideration, and reduce them to the grade of mere appendages, whereas the reverse is actually the case—the cerebral hemispheres are supplementary to and mere appendages of the optic thalimi and the corpora striata. If we examine these ganglia closely, we find them the center of all the sensory and motor nervous fibers in the system. If we trace the fibers of a sensory nerve from its periphery to its center, we will find that center to be the optic thalimi, and if we in like manner trace the fibers of a motor nerve from its circumference to its center, we will find that center in the corpora striata. This condition of things obtains as well in the lowest orders of animated beings possessed of these organs as in man, and indeed, it is the principle which forms the groundwork of all nature's anatomical and physiological operations—experiments, as some have termed them—that a given organ always exercises a given function. After determining the functions of an organ possessed by fish, and which is possessed alike by fish, by reptile, by bird, by mammal, and by man, by a series of experiments upon the fish, it is necessary to recognize merely the *location* of that organ in the reptile, the bird, the mammal, and in man, to know what are its functions in these latter orders. Why? Nature works upon a plan; she assigns to an organ a certain function which pertains to it and to no other, and in all other classes of creation possessed of that organ the function remains the same. The relative anatomy of the organ—that is its location as compared with the organs usually in close relation to it—may be changed, its size may vary as may also its shape, still its function remains unchanged. The discovery of this law of nature leads us to important and definite results, and given us a sure foundation whereon to erect the superstructure of exact science. Having traced all the sensory fibers to the optic thalimi and all the motor fibers to the corpora striata, what inference can we and do we draw therefrom. Simply this: that the former are the ganglia of sensation, the latter the ganglia of motion; that one pair is the center where all sensations are received and recognized in such a manner as to excite thought, and arouse into activity the will; the other, the center where the mandates of the will are received and executed by originating the motor impulses whereby those mandates are obeyed. These ganglia are in connection with all parts of the body, by means of the motor and sensory nerves; they are also in connection with the cerebral hemispheres—the organs of pure intellection—by radiating nervous fibers which originate in their centers. Hence sensations excite impressions in the optic thalimi; these impressions are translated, so to speak, and then transmitted to the cerebral hemispheres, thought is excited, the will called into activity, its mandates are sent to the corpora striata which communicatos the nerve to the remotest organs of the system. But more in our next.

Events of the Month.

DOMESTIC.

RIOTS IN NEW YORK.—The city of New York was the scene of a fearful riot on Saturday, the 4th of July. Very early in the morning an incipient riot took place between a gang calling themselves the "Dead Rabbits" and another party called the "Bowery Boys," under the leadership of Pat Matthews, which resulted in serious injury to quite a number. In the afternoon of the same day, the Superintendent of Police received intelligence of a disturbance in the Seventh Ward, and sent a platoon of men to restore order. As these policemen were passing through Bayard Street to the scene of disturbance, they were assaulted by an overpowering force (chiefly Irishmen), who assailed them with clubs, brick-bats, and guns, in front and rear, and from the housetops. They broke their way through the mob as best they could, many of them being severely wounded, and it is very likely that all of them would have been killed had not a party of Americans from the Bowery come to their rescue and covered their retreat. The Americans, or "Bowery Boys," fought desperately for awhile, but were finally compelled to retreat before the greatly superior numbers of the Irish. Coming near Elizabeth Street, they halted and barricaded Bayard Street with wagons, carts, lumber, etc., and the other party barricaded the same street near Mulberry with similar materials, when a general fight ensued, which lasted an hour or two, both parties using guns and such other weapons as they could obtain. During the riot, as far as is now known, nine were killed, and about sixty or less dangerously wounded, a large number of whom were taken to the City Hospital. Finally, the Seventh, Eighth, Fifty-Fifth, and Seventy-First regiments, and a detachment of Light Artillery, were called out, which fact becoming known to the rioters, they dispersed. The military remained in their armories during the night, and apparent quiet was observed till about 7 o'clock on Sunday evening, when quite a serious riot occurred in the vicinity of the Five Points, which appears to have been a quarrel between the vagabonds of that locality and those of Centre Street. This did not last long, and none are known to have been killed, though ten or twelve were badly wounded. Brick-bats, pistols, and guns were quite freely used. The military marched to the scene of the riot, which had dispersed before their arrival on the ground. About 10 o'clock on Sunday evening, Gen. Hall, with a detachment of military, captured an eight-pound ship's howitzer, mounted on a lumber wagon in the Bowery, from the "Bowery Boys." It is not known how they came in possession of this formidable weapon of war; but they say that they captured it from the "Dead Rabbits," or Irish. The military were on duty all night, and appearances were peaceful on Monday and Tuesday.

THE METROPOLITAN POLICE ACT.—On Thursday, July 2d, the Court of Appeals rendered its decision on the Metropolitan Police Act, confirming the judgment of the Supreme Court and the constitutionality of the law. The opinion of the Court was delivered by Chief Justice Denio. The Court stood six for sustaining the constitutionality of the law, and two against it, as follows:

For the Law—Hiram Denio (Chief Justice), Utica, Democrat; Alex. S. Johnson, Albany, Democrat; Samuel L. Selden, Rochester, Democrat; Alonzo C. Paige, Schenectady, Democrat; Wm. H. Shankland, Syracuse, Democrat; Levi F. Bowen, Lockport, Republican.

Against the Law—George E. Comstock, Syracuse, American; John W. Brown, Newburgh, Democrat.

On Friday Mayor Wood issued an order disbanding the entire Municipal Police, but retaining possession of station-houses and apparatus. The question of transferring the police stations and telegraph to the Metropolitan Commissioners, after considerable discussion, was decided in the affirmative.

The Brooklyn Common Council voted nearly unanimously to surrender immediately the police property to the new Commissioners. Upon the question of depositing the funds appropriated for police purposes with the State Treasurer for the use of the Commission, there occurred some hesitation, and the subject was referred to a committee for further consideration.

CONCLUSION OF THE PARISH WILL CASE.—This case, which has been before the Surrogate for a year, has been at length definitely closed, so far as the testimony is concerned, the last witness having been examined at a recent session of the Court. The millions of property involved, the ability of counsel employed, and the voluminousness of the evidence, will make this one of the most important and interesting cases in the history of the law of wills. The arguments, which will not take place until September, are likely to be among the ablest ever listened to in New York.

A NEW YORK VESSEL SEIZED UPON THE COAST OF AFRICA AS A SLAVER.—In October last, the barque Panchita, fitted out at this port for an African voyage, was seized by the authorities as a slaver. Judge Betts, regarding the proof against her as insufficient, dismissed the case. On July 7th the same vessel arrived in port, having been seized in the River Congo by British officers as a slaver, and sent here in their charge. When found, we understand, she was replete with every requisite for the reception of her human cargo, which, it was supposed, would soon have been taken on board. The seizure was made by Capt. Morsley, of the brig Sappho, on the 9th of May last, who sent her in charge of Lieut. Odedaene, Lieut. Ireland, and twelve men, to this port. She had no sooner come to anchor off Quarantine than her owners, Wenburg & Weeks, the parties who have recently been so frequently implicated in affairs of this kind, went out to her in a small boat, and, without going on board, obtained her papers. Shortly after Mr. District-Attorney McKeon and Marshal Rynders came down in a tugboat to obtain the same documents and take charge of the barque, but on learning that the owners had been too quick for them, they put back to the city at once. The Marshal and his deputies were soon after in pursuit of Messrs. Wenburg & Weeks. The case of the Panchita is still pending, and meantime the officers of the British vessel, by

whom the seizure was made, have been arrested at the instance of the owners.

APPALLING CATASTROPHE AND LOSS OF LIFE.—The steamer Montreal, one of the regular steamers running between Quebec and Montreal, left the former place on the afternoon of the 26th of June, having on board between four and five hundred passengers, of whom a majority were Scotch, and other immigrants recently arrived from Europe. Nothing unusual occurred after leaving the wharf until the Montreal had reached a point (Cape Rouge) about twelve or fifteen miles above Quebec, when the wood work near the furnaces was discovered to be on fire. Almost at the very moment that the smoke was first discovered the flames broke forth, causing the utmost consternation among the crowded passengers. The fire was first discovered at about 5 o'clock, when the steamer was nearly abreast of Cape Rouge. Every effort was made to arrest the flames, and for this purpose the engines were stopped, so as to lessen the draft; but finding it impossible to save the steamer, Capt. Rudolph ordered her to be run toward the shore, and at the same time the officers and crew exerted themselves to get out the lifeboats. The flames spread with the most astonishing rapidity, and in a few minutes after the steamer began to move forward, the wildest confusion and despair prevailed throughout the ship, and numbers of the passengers threw themselves overboard, and were in most cases drowned. Fortunately the steamer Napoleon, also bound for Montreal, was but a few miles in advance of the burning boat, and as soon as the fire was discovered, put back with all possible expedition, and succeeded in rescuing from the burning wreck 127 passengers. Capt. Rudolph and the purser of the Montreal were among the number of those who threw themselves into the river, and they being excellent swimmers, succeeded in reaching the steamer Alliance and were saved. It is quite possible that others may have succeeded in saving themselves by swimming, but as the steamer became unmanageable when a considerable distance from the land, there is no doubt but that most of those who threw themselves from the burning boat found a watery grave. Sixteen of those saved died within a short time after they reached the deck of the Napoleon, and it is believed that the total loss of life by this terrible disaster will not fall short of from 300 to 400. Among the victims was the Hon. S. C. Phillips, an old and esteemed citizen of Salem, Mass., who was on his way home from Three Rivers. The announcement of his death created a profound sensation of grief in Salem. All the church bells were tolled, the flags of the shipping and public buildings displayed at half-mast, and touching allusions were made to the public services and private virtues of the deceased in the pulpits of the several churches on Sunday.

MELANCHOLY SAILBOAT ACCIDENT—THREE PERSONS DROWNED.—A painful accident occurred on Monday, July 6th, upon Lake Ronkonkoma, on the southeast side of Long Island, about 50 miles from Brooklyn, by the capsizing of a sailboat and the drowning of three persons—Mr. John W. Leslie, of the firm of G. P. Putnam & Co., publishers; Miss Harriet Palmer, a niece of Mr. Leslie; and Mr. David B. Porter, of the firm of Lane & Porter, dry goods merchants in Canal Street. There were in the boat, besides the parties who were drowned, five other persons, one of whom was a daughter of Mr. Leslie, a young lady of 17. They had not been long upon the water, when, through some mismanagement, the boat was upset and all on board were precipitated into the water, and the three above named were drowned.

SINGULAR EFFECTS OF LIGHTNING.—A citizen, who was within about one hundred and fifty feet of the tree on Boston Common struck by lightning on Thursday, 9th ult., found his watch did not go as usual after that time. Without suspecting the cause of the difficulty, he took his watch to Mr. Bond, and, upon examination, it was found that the steel balance-wheel was so charged with magnetism that it was rendered useless. The blades of his pocket-knife were also highly charged by magnetism from the electric fluid. Similar effects have sometimes been produced on board vessels struck by lightning, but they are not of frequent occurrence on land.

HOMICIDE IN VIRGINIA.—A young man named Austin, who lives in the neighborhood of Cooney, Fairfax County, and who is a Sabbath school teacher in that place, has for some time past had occasional difficulties with his school companions, and on Sunday, on going to the Sabbath school, which is held in the neighboring school-house, he was there attacked by two young men or boys, and driven into the school-house. A young man named Burch interfered to separate the parties, whereupon a scuffle ensued, in the course of which Austin drew a revolver and fired three balls, killing Burch instantly. He was arrested and committed to the jail in Alexandria, where he awaits trial.

ARRIVAL OF MORMONS.—Five hundred and thirty-seven Mormons from Europe have arrived in Philadelphia on their way to Salt Lake. A great number of the party were women.

SIXTY RATTLESNAKES!—The hands working on R. S. Crowder's plantation in Tallahatchie County, Miss., killed sixty rattlesnakes in the last month. Many more were supposed to have been destroyed by burning of timber on the land which the hands were clearing.

THE BONAPARTE ESTATE.—The former residence of Joseph Bonaparte, in Bordentown, N. J., with the extensive park and grounds, were to have been sold by auction last month, but as there were no bidders, the sale was postponed indefinitely. The estate cost over $200,000. The auctioneer offered to commence with a bid of $60,000, but it was not offered.

PEARL DISCOVERIES.—A correspondent of the Boston *Journal*, writing from Epping, N. H., speaks of the discovery of pearls in the Pawtuckaway River. He says: Two valuable ones were found in the bottom of the river, which are supposed to have grown so large as to have killed the muscle, and fell out. The parties say nothing, but divide the spoils. Two lots have been sold in New York, and on the last, the most valuable, a handsome advance has been made by Messrs. Ball, Black & Co., and they have been left to be sold on commission for $800, but supposed to have been worth twice that sum. Between $12,000 and $15,000 worth of the pearls have been found and sold. To what extent the fishery can be carried no one can tell.

THE FRUIT CROPS.—Several of the New York fruiterers, who have extensive correspondence with growers of fruit in different parts of the country, agree that the prospects, particularly as regards the apple crop, were never more promising. In this State and at the West the trees are in excellent condition, but it is still too early to calculate with certainty on the extent of the next harvest. A year ago the young fruit set very well, but the protracted drouth which ensued dispelled the flattering prospect. Reports respecting the peach crop are equally favorable.

TOBACCO GROWING.—In the Connecticut Valley a larger surface will be devoted to tobacco this year, we believe, than ever before. This article maintains so high a price, that a good crop is, beyond doubt, more profitable than any other.

THE SEASON.—We have accounts of heavy rains, floods, and tornadoes all over the country. In many places considerable damage has been suffered. The most violent of these occurred in one day, Saturday, June 13th, the day of the predicted comet. They occurred at places widely apart.

PERSONAL.

MRS. ELLEN HARRISON, a resident of McConnellsville, Ohio, was killed by lightning, a short time since, as she was sitting near the middle of the room, engaged in reading the Bible. The electric fluid struck the roof immediately over her head, passed down through the center of the room in the second story, and discharged itself through her person into the floor beneath. Her clothes were set on fire, but she was not moved a particle from the position in which she was sitting.

AT the Fulton House, in Atlanta, Ga., Wm. Witcher, a young man twenty years of age, had been drinking pretty freely of brandy, for which he was reprimanded by his father, Mr. D. H. Witcher. The young man, after listening to a few words, drew a pistol and deliberately fired into his father's body, inflicting a fatal wound. He then succeeded in escaping.

POETICAL MEETING.—A Boston correspondent says, that recently, on entering the publishing house of Ticknor & Fields, he saw five poets—Willis, Longfellow, Fields, Lunt, and Winter—all in a group, in conversation with each other.

GEORGE C. MENDENHALL, Esq., of Guilford County, N. C., has just brought a company of ten of his slaves to Ohio, to be liberated. He originally owned about eighty slaves, worth $70,000, and has already liberated fifty of them.

J. FENNIMORE COOPER'S schoolmaster, 90 years old, recently paid a visit to the editor of the Buffalo *Express*. Oliver Holt, the schoolmaster of Sparks, the historian, resides in Mansfield, Ct. Both these old men are as lively as crickets.

MRS. P. T. BARNUM and family sailed for Liverpool in the steamship Canada, there to rejoin her husband, who intends to make England his future home.

THE British Government has presented Henry Grinnell an elegant vase, in token of its admiration for his liberality in the Arctic Expedition.

NATHANIEL GROOM, a colored physician, died recently at No. 50 Worth Street, in this city, from concussion of the brain, produced by a fall down a flight of stairs. The deceased was 65 years of age, was born a slave in Baltimore, and served as a seaman in the U. S. Navy during the war of 1812. This entitled him to his freedom, but he was kept in slavery until freed by a verdict of a jury. Being desirous of having his wife and children freed, he went to New Orleans and labored until he had saved $3,000, with which he effected their release from bondage. His four sons are now living in Liberia, and doing well. He studied medicine in this city, some years ago, and has practiced with considerable success.

HON. LANGDON CHEEVES died not long since at Columbia, S. C., aged 81 years. He formerly represented his district in Congress, and was for two years Attorney-General of the State He was also President of the United States Bank for some time prior to 1819.

THE Rev. Dr. John C. Young, President of Centre College, Ky, died at Danville on the 30th ult., of hemorrhage of the stomach

THE birth of a son to Mr. Hope Scott, and a great-grandson to Sir Walter, the poet, is announced. This infant is the sole representative in the fourth generation of the family.

FOREIGN.

FRANCE.—The election for members of the *Corps Legislatif* took place in France on the 21st and 22d of June, and passed off quietly, as far as intelligence had been received. In Paris the vote for the Government candidates is said to be 110,000, and 95,000 for the opposition, and that the Government had elected seven deputies, and the Opposition three, viz., Carnot, Goudchaux, and Cavaignac. It was supposed that the Government candidates had generally succeeded in the Provinces. Grain was in splendid condition, and the grape disease had mostly disappeared. The *Moniteur* of Paris says: "The Plenipotentiaries of Austria, France, Great Britain, Prussia, Russia, Sardinia, and Turkey met yesterday at the Ministry of Foreign Affairs, to proceed to the signing of the treaty which consecrates the fixing of the Turco-Russian frontiers in Bessarabia, in conformity with the protocol of the 6th January last, and at the same time regulate the question of the Isle of Serpents, and that of the Delta of the Danube."

BELGIUM.—Brussels has been the scene of a popular turmoil, which at one time assumed the features of a serious political demonstration. It took its rise in a warm and exciting debate in the Chamber of Representatives, on "charitable institutions." A sentence uttered by one of the members was loudly cheered by the spectators in the gallery, when the President gave orders to the huissiers to clear the gallery. Soon afterward a number of men forced their way in, and the Chamber was again cleared by the troops, and orders given to strengthen the military posts outside. The ferment spread to Antwerp and several other Belgian towns. The mobs broke the windows of several monasteries and Jesuits' colleges. The King was very popular. Numerous arrests were made. At latest dates order was restored in most places.

HAYTI.—On the morning of the 12th of June, at about 12½ o'clock A.M., a destructive fire broke out at Port-au-Prince in an apothecary's store, which destroyed about one hundred houses and stores in the business part of the city, and property to the amount of $1,000,000 Spanish. Three persons were burned to death. The Emperor and his staff visited the scene of the conflagration, and remained all night, directing with great zeal and energy the efforts of the soldiers and citizens. The attention of his Majesty was particularly turned to the preservation of the Custom-House, which was filled with foreign goods, and threatened by the burning of loads of lumber which were piled on the quay. It was finally preserved by the efforts of the Governor of the Capital, under his Majesty's directions. Commerce has suffered a loss of 80,000,000 Haytien dollars in goods and buildings, about ninety houses having been destroyed.

Miscellaneous.

TAKING BUSTS.

EXPERIENCE OF A PHRENOLOGIST.

HAVING read in the PHRENOLOGICAL JOURNAL some years ago of the *modus operandi* to be pursued in taking a cast of the head and face, and having devoted considerable time to the study and practice of Phrenology, I had for a long time felt desirous of trying my skill in this particular department of the science. But having a large development of Cautiousness, I was not much inclined to urge any one to submit to the disagreeable operation of having his physiognomy and phrenology besmeared in the manner required, lest some evil might grow out of it. But happily a few weeks ago a friend of mine who has a finely developed head, an almost Websterian brow, was willing to promote "the advancement of science" by submitting his head as a pattern to the plastic mold. Having therefore made all needful preparation, we (a brother of the subject, a friend, and myself) proceeded to the onslaught. Having prepared the head and face according to directions [No, sir! If you had followed directions, no trouble would have occurred.] we mixed the calcined plaster and began applying it, which set the subject to puffing and snorting vociferously in order to keep the nostrils free from obstruction, as the mouth had to be kept closed. However, we soon made all right in this department of the enterprise, for one of our number took a pine splinter and kindly kept the nasal passages free from all let and hindrance to the passage of the air. But we soon found another difficulty: the apparatus not being properly adjusted, the plaster began to run over and fill the subject's ears. [You should have filled them with cotton.] However, he soon remedied this defect by stopping his auricles with his fingers, which did not prevent the plaster from finding its way to the hair of the back part of his head and neck, where we had made no preparation for its reception.

But we were not to be deterred by the anticipated trouble in this obscure region, so we said nothing and went on; and when the plaster coating was thick enough, and sufficiently dried, we proceeded to lift it off. But, ugh! ouch! The patient alarmed us by a noise somewhat resembling a squeal; and as soon as the cast was sufficiently raised to enable him to make himself understood, he told us that he was of opinion that the thing would have to be smashed, as it had taken hold of his eyelashes and would not let go. We were loth to destroy the result of our labor; but there was only one alternative—we must either break the cast or deprive our friend of his eyelashes, and that, too, in a most cruel manner. We were not long in deciding to commit the smash. But this done, and lo! the trouble was only commenced. A hard chunk of plaster, as big as a large piece of chalk, and almost as hard as stone, still clung to the appendages of his eye with a death grasp. To break it was out of the question. And to pull out the eyelashes was not more congenial to the taste of the subject than when the cast covered his face. Therefore what else could he do but pull out his jack-knife and commence whittling at the chunk, which he did right manfully, being guided in the operation solely by the sense of touch. Now it so happened that what was tragic to him was irresistibly comic to us. And while he cut away and swore away, we could not help laughing away, notwithstanding we pitied him heartily. And thus the work went on, he whittling and swearing, and we assisting and laughing. Well, after a time, which no doubt appeared to him a very long time, the chunk disappeared from his eye. But the work was not yet done, neither was the swearing, for the plaster which had accumulated in the hair of the posterior portion of the head was there for certain. But after shaving, whittling, rubbing, and combing for another hour or two, we got the affair pretty well cleared up. And the patient, or rather victim, went home about one in the morning, fully satisfied that he had done as much for the advancement of science as is required of one man in the course of a lifetime. PHRENO.

[It is amusing to read our correspondent's sore trials in "Bust taking," but as mistakes do not always suggest the true remedy, though they may demonstrate the necessity for one, we will just say, for his benefit, or that of others who wish to take casts, that no one should attempt to take a cast of a face until he has used plaster and become somewhat well acquainted with its qualities by taking casts of other things.

In taking a cast of the human head, the simplest way is to lay the subject on his back, brush the hair smoothly, fill it with common paste, and lay it in solid waves or masses; oil the face with a soft brush, stop the ears with cotton, insert quills or other tubes in the nostrils, and surround these with cotton, or something to keep the plaster from flowing in. Then build up around the back of the head, as high as the opening of the ears, with anything that will support the edge of the mold to be made. A towel may be laid around the head to keep the plaster from following down

the head below the desired point. Then mix the plaster about as stiff as common batter, and with a spoon pour or lay it on the forehead and let it gently run down the sides of the face to the scaffold or dam made to sustain the lower edge of the front half of the mold. The plaster will soon set or become stiff, and it must be put on in this half fluid state until the mold covers, face, nose, and all, an inch or more in thickness, the quills, meantime, sticking through the plaster into the open air.

After the plaster is set hard, and begins to be very warm, this part of the mold may be removed gently, and the face washed. Shave the edge of the mold smooth and square, then bore a few holes in the edge with the point of a knife, like the letter V, for the plaster of the other half of the mold to penetrate and thus to serve as "steady pins" to keep the two halves of the mold even when finished. Then soap or oil the edges thoroughly, and having taken out the quills and made a sufficient breathing place, let the subject put on the mask and lean his head forward and rest the mask on a table or chair. Then paste the hair on the back of the head, and proceed to take the posterior half of the mold as before. Or the back part of the head may be taken first and the hair washed and the mold put on, and then the mask, or front part taken last, by laying the subject on his back with the back of his head resting on the mold We would recommend this latter process. In taking the back part, let the mold come up under the back of the ears clear to the rim all around, and when the front part is taken, fill the ear with cotton, and let the plaster meet the back part of the mold on the rim of the ears.

If the mold is to be used at once, soap the inside to prevent the cast sticking, then bind the parts together firmly with cord, and pour the plaster in, turning the mold around and around so that the plaster shall flow all over the inside of the mold evenly. It is best to mix several times, and not put the whole of the plaster in at one batch. Secure an inch or more of thickness—give the plaster half an hour to become set, and then remove the mold carefully. If the mold is not to be used at once it may be dried, and then oiled when used.—Eds. Phren. Journ.]

WOOL NEXT THE SKIN—AGAIN.

In the May number of the Journal the article by P. B. S. on the use of flannel next to the skin, I believe, is calculated to do much harm, having been a sufferer from adopting a similar theory, and reducing the same to practice. Your correspondent, in admitting and recommending the propriety of mechanics, sailors, and those much exposed to the changes of the weather, wearing wool next to the skin, completely demolishes his whole argument against the healthfulness of the practice, and proves what the *great mass* of human testimony has gone to prove for centuries—that the practice of wearing wool next to the skin is adapted to our constitutions, at least in our changeful climate. As regards his facts, I answer, facts misunderstood lead to error, and I have no doubt that his medical friend labors under a delusion, as do many of his profession. "When the doctors disagree, who shall decide?" Nature has clothed most animals in wool, and has evidently intended the wool of the sheep for clothing for man, in cold climates. Cotton, we find, can not be produced here; and nature in the climate produces what is best suited to be used in that climate. His blister and poultice comparison is simply ridiculous, and too absurd to merit consideration. Wool, he says, is a poor conductor to heat; just what we require in our climate, for it has become an object to economize our animal heat, at least in such a winter as we have just experienced. And through the medium of your valuable Journal I would caution the young against the sudden adoption of such theories as P. B. S. is the advocate, in regard to clothing. Keep the body comfortable, and never fail *every day* to produce perspiration by exercise—a rule that is absolutely and indispensably essential to health. As regards diet, adopt no particular theory, but eat such food as the general experience of man has proved is best suited to his constitution; and I think it has been uncontrovertibly proved that a mixed diet is best suited.

Moreland, Montgomery Co., Pa. D. N.

[We think D. N. is right respecting daily exercise, but that most persons would best enjoy wearing silk, linen, or cotton next the skin, and the woolen over it. We would advise two undershirts, the woolen one over the other, and less bundling up outside with overcoat and shawl. Under garments are much cheaper than broadcloth, and we would recommend more of the former and less of the latter.]

WONDERS OF INDIA RUBBER.

In the Journal for December last we gave a portrait, with the character and biography, of "the great India rubber man," Mr. Goodyear, together with some observations on the value and uses of that article, to the manufacture and application of which he has so successfully devoted his life and his talents. The following, from the Boston *Journal*, refers to a new method of employing this most useful article:

Among the recent applications of India rubber, none are so remarkable as the manufacture of what is called "Hard India Goods," into which the rubber enters most largely. There is in New York a company called the Beacon Dam Company, which is devoted to the manufacture of this class of goods. By a process that originated with Mr. Chaffee, coal tar is mixed with the rubber, and the compound makes one of the most solid, elastic, and elegant articles that can be found in the market. It resembles polished stone, is as black as coal, needs no finish, and has of itself as hard and exquisite a polish as it is possible for any metal to bear.

There seems to be no end to the articles into which it can be made. Canes of the most elegant form and appearance are constructed out of it, and are as tough as so much steel, while they have all the elasticity of whalebone. Cabinet work, inlaid and mosaic, ornamental to the parlor and the chamber; spectacle bows and glasses for the eye are made so light as to be no annoyance, while their elastic character causes them to sit firm to the head; opera-glasses, castors, sand-stands, ink-stands, brushes for the hair that can not be harmed by hot water, tape lines, pen-holders, pencil-cases, cigar-cases, government boxes for the army and navy, government buttons, and an endless variety of articles, are thus made, and the articles are of the most elegant character; syringes of a novel form and character; machines for oiling cars and engines, on a new principle, indicate that this new use of rubber is to work a complete revolution in the arts and manufactures.

But one of the greatest applications of this new rubber manufacture is the new telegraph wire that is made from it. It needs no poles, as it is laid on the ground. It needs no covering; a trench of a few inches is dug; the rubber telegraph wire is put in and covered up; the wire is inclosed with the rubber; no dampness can affect it; no storm can render the wires inoperative; no insect sever; no rust corrode. It would appear fabulous if we should state the miles of wire that have already been engaged, and the goods can not be made fast enough to meet the demand.

The government of the United States is now the best customer of the Beacon Dam Company. The call for the navy and army button is immense; the article is elegant; the naval button has on it the motto, "Don't give up the ship!" And so tough are these rubber buttons, that if one is placed on an oak plank and pressure applied, it can be sunk clear into the plank, and will come out unharmed; and the government shaving-boxes, which are about three inches in diameter, are so strong that a man weighing two hundred pounds can press his whole weight on one of them and not break it. Gun-handles, sword-handles, and other military implements, are constructed from this material. They are cheap, elegant, and enduring.

[We may add that India rubber is now used on which to take daguerreotype likenesses; and they are not only beautiful, but are very nice to send by mail.]

PHRENOLOGICAL FACT

A singular illustration of the truth of Phrenology came under our observation a few weeks since, and not having seen a similar one recorded, allow us to subjoin the facts.

Mrs. S., of this vicinity, has large Approbativeness, and being married to a man of some genius, but of intemperate habits, his conduct at their boarding-house is such that Mrs. S. is always suffering from chagrin.

As a result, those parts of the brain which operate this faculty we found quite above the normal temperature, and the skull over the same so sensitive that slight pressure on those organs produced pain.

We explained *phrenologically*, to Mrs. S., the cause of this abnormal action, and advised her to apply cold water to the affected region, and also to avoid the exciting cause by rising superior to those petty annoyances.

This course has relieved her.

S. J. Stevens.

Plainfield (Pa.) Academy, *July* 6*th*, 1857.

IMPROVEMENT IN STRINGS FOR MUSICAL INSTRUMENTS.

IT is well known to those accustomed to play the bass viol, violin, and other kindred instruments, that the changes of the atmosphere are very destructive to the common cat-gut string for musical instruments, and that even when a string has not been tuned quite up to concert pitch, a considerable change in the atmosphere will often contract it with sufficient force to break it.

Mr. Wm. Randle, of Florida, N. Y., has devised a remedy for this difficulty, which consists in connecting the strings to the tail pieces by intervening spiral springs which have sufficient rigidity to hold the strings to the required pitch, but not so much but that they will yield to the contraction of the string.

The accompanying engraving represents a violin (all but the head piece) with this improvement attached.

B is the tail piece. *d* are the strings which connect at *c* to the springs *a*, by which they are connected to the tail piece.

The improvement is certainly very simple, and is said by the inventor to be very effective.

For further particulars address the inventor.

A THIEF DISCOVERED.

(TRANSLATED FOR THE JOURNAL, FROM LE JOURNAL DE MAINE ET LOIRE, FRANCE.)

IN a town which we will not name, M. Beraud (editor of the French Phrenological Journal, *La Phrenologie*) found himself, at table, by the side of a zealous disciple, but surrounded by numerous unbelievers. His introducer and friend, a veteran colonel, had scarcely seated himself, when he brought up the much ridiculed subject of Phrenology. The colonel was a firm believer, but his adversaries were obstinate. At last he said, with an air of assured triumph, "I have here a living evidence of the certainty of the science, which I have had it in contemplation to adduce for several weeks. I refer to my friend here"—and he pointed to M. Beraud—"whose skill will vanquish your distrust and irresolution."

The examination commenced, and the first two heads offered no very salient peculiarities. The youngest of the party, a young fellow of singular character, and a recognized eccentric, was proposed, rather against his will. Upon commencing the examination of his head, M. Beraud showed an interest so serious and sudden, as to put a stop to all the laughing, and evidently to discompose the unwilling subject. Having made an end, the examiner dismissed him, but said nothing of his conclusions, in spite of the most pressing inquiries, and seemed disposed quietly to pass for a mystifier, if they chose to call him so. The examiner, however, joke as strongly as he would, did not conceal an appearance of embarrassment, which the colonel perceived.

"My dear G——," said he to him, half in jest and half in earnest, "this silence of the professor's, it seems to me, looks like an accusation. It concerns your honor to make him speak." At this the solicitations recommenced among uproarious mirth, and G—— himself, although plainly uneasy, grew broad in his pleasantries, almost to rudeness, and demanded M. Beraud's statement in such a manner that the latter could no longer refuse it. Having first inquired whether he was to speak before all, and after a preamble of a somewhat edifying character, he said, "In you, sir, the region of Conscientiousness is quite hollow, Benevolence is nothing, Self-Esteem and Firmness are immoderately developed, but not so much as the organ for *Theft*. This is frightfully large." At the word *theft*, G——'s face grew quite red, and then pale. He tried to reply; his voice changed, he looked uneasily about at his friends, not with indignation, but with astonishment and shame. At last, covering his face with his hands, the unhappy young man hurried out of the room without another glance at his companions, or at the composed phrenologist.

It took but a few minutes to remember the disappearance of some objects of more or less value, and various domesties suspected and punished; in short, a series of thievish misdemeanors, committed by means of reciprocal confidence, came to light, which proved that the unfortunate man whose very honorable position should have kept him far from the idea of crime, had yielded to an instinct which a good education had entirely failed to cure.

Literary Notices.

THE HUMAN TEMPERAMENTS. By W. Byrd Powell, M.D. H. W. Derby & Co., Cincinnati.

Many a scholarly book has been written on a subject which the author has neither explained nor defined. For centuries medical men have been writing standard books on pathology, without, in a single instance, explaining to us what they mean by that word, *disease*. So, too, have distinguished professors of materia medica fairly burdened the schools with text-books, yet not a soul of them has told us what a *remedy* is. They have all been content to rear superstructures, leaving the reader to find out or supply, as best he can, the bases or premises.

Metaphysicians are frequently obnoxious to the same criticism, nor have phrenologians always been exempt from the just charge of building "castles in the air." If, therefore, the author whose work we purpose briefly to review has erred in the way we have intimated, he has certainly done so in good company.

To our understanding, the doctrine of temperament is exceedingly simple. Temperament may be defined, peculiarity of bodily conformation. This pecularity consists in the *relative* development of the various organs and tissues. Though a person with a relatively large brain has the *nervous, mental*, or *encephalic* temperament, one with a relatively large chest and abdomen has the *sanguine* or *arterial* temperament. One with a disproportionately developed bony and muscular system has the *bilious* or *motive* temperament. And one with a predominating gangilonic or organic nervous system, has the *lymphatic* or *nutritive* temperament.

Of course these leading temperaments admit of different names and of various subdivisions, while the "combinations of temperaments" are almost infinite, for the reason that no two individuals are precisely alike in the absolute and comparative developments of their different viscera and structures. The predominance of both the nervous and sanguine constitutes the *active* or *irritable*, while the predominance of the bilious and lymphatic constitutes the *torpid* or *unirritable* temperament.

Dr. Powell, in his introductory controversy with Dr. Caldwell, in which his opponent gets decidedly the worst of the argument, intimates the same fundamental idea of temperament that we have expressed; but, unfortunately, he loses sight of it altogether when he comes to describe the individual temperaments.

On one point, however, we regard both Dr. Powell and Dr. Caldwell as radically wrong, viz., in assuming that the temperament "produces effects" on the mind or body, or *vice versa*, mind producing an effect on temperament. Temperament and structure are the same thing, hence can not be said to act on each other. And mind is manifested, not produced, by organization; hence it must necessarily have a determinate relation to temperament.

The doctor is evidently a man of close observation and extensive information; but he is not philosophical. He does not demonstrate his premises. His idea of a sanguine temperament is our idea of a balanced temperament, and a balanced temperament, philosophically speaking, is just no temperament at all. Who can mingle together in equal proportions all the primary colors, and then tell whether the compound is red, green, blue, yellow, orange, etc.? Temperament, we repeat, is disproportionate development, *unbalanced* organism.

Dr. Powell, in describing the sanguine temperament, of which Alexander, Hood, Washington, and General Scott are given as illustrations, says: "The sanguine temperament consists of a better adjustment of all the organs and tissues than obtains in any other class."

This is changing old words without presenting new ideas. This sanguine temperament amounts simply to the best organization. He has a perfect right to call the best adjustment of parts the sanguine temperament, provided he will give us a definition of the word temperament which will make it to agree with his use of the word sanguine. This, however, he has not done.

In applying his notions of temperament to the use of medicines the doctor manifests sadly the thorough abjection of his mind to the most ridiculous dogmas of medical schools. He claims to be a physician—a medical professor, as well as a physiologist and a phrenologist; and in his medical character gives us several amusing specimens of the relations which he supposes certain drug-medicines bear to the different temperaments. Of the persons who possess the sanguine temperament he remarks:

"This class of persons may be very badly salivated without any increase of the function of the liver. This constitution and mercury we hold to be incompatible, and the same is very nearly the case with reference to quinine and morphine."

Here is *original* originality. Morphine and quinine are very nearly incompatible; but as they are not quite incompatible, they must be, "by all the powers" of logic, absolutely compatible! Either the author's language misrepresents his meaning, or we do not penetrate its "deep profound."

But we join issue with the doctor on the question of fact. We say mercury does occasion increased action of the liver in this temperament as well as in all others. We can not go into the evidence now, but will do so on any proper occasion.

Our author's explanation of the *bilious* temperament is exceedingly obscure and indefinite. As illustrations he names the celebrated Dr. Fowlkes, of Memphis, Tenn., whose courtly history he details at length (informing us, by way of episode, and to show the law of "affinities according to differences," that the gentleman is now living with his sixth wife, who is "lean and delicate," while he is "highly tenacious" of life), our Dr. Dixon, the famous editor of the *Scalpel*, Tasso, and others.

Dr. Powell uses the term *bilious* with a perfect looseness, and frequently as though he supposed *bile* was itself the cause of the temperament. He divides the bilious temperament with the *dark* and the *xanthous;* and what will strike the reader as astonishing, *if true*, is the announcement that *mercury and quinine are compatible* with both forms of the bilious temperament.

Such nonsense is intolerable. The idea of certain medicines or poisons being compatible or incompatible with particular temperaments is sheer absurdity. No doubt the doctor's meaning is very different from his language. We presume he means that those drugs are less injurious or more useful in bilious than in sanguine persons; and he should have said so.

Of the nature of the *lymphatic* temperament our author confesses his ignorance. But when he lays it down as a law that a lymphatic man has a large head, and that a fat man has a small head, we can refer him to many notable examples which overthrow the law utterly. The late Dr. T. R. Beck, of Albany, who was very *obese*, so much so that he lost one hundred pounds of fat in a few months, had a very large head; and we are acquainted with *physicians* in this city who have very large heads, and who carry at least one hundred pounds of superfluous adipose matter. The doctor seems not to have very clearly distinguished between morbid accumulations consequent on defective depuration, and the actual tissues which are the constitutional indications of temperament.

The *encephalic* temperament of our author is what we would call the nervous temperament engrafted on a miser able dyspeptic, or on an originally defective nutritive apparatus.

His descriptions of the mixed temperaments, or combinations, are neither lucid nor philosophical. He narrates incidents much better than he reasons upon them; and, on the whole, it seems to us that his exposition of the human temperaments has made that obscure which was plain before, and rendered what was already "confused, worse confounded."

Of the chapter on Vital Tenacity or Vital Force, we can see grounds for speaking more favorably. The doctor has no doubt observed a fact of some practical importance. But in endeavoring to make a system of a fact, or a science of a principle, he ultimates a decided *one-ideaism*.

The space between the external opening of the ear, and a line drawn from the occipital protuberance to the external extremity of the eye-bone, in his opinion, indicates the measure of one's ability to resist disease or prolong life. There is certainly a foundation for this observation, in the fact that those of the mental organs which more especially relate to the individual functions, are located on the side of the brain. But when he tells us that *life-force* and *vital-force* are not equivalent terms, we have to regret that he did not give us to understand in what the distinction consists.

We think Dr. Powell makes a sad misapplication of this fact, which he claims as a discovery. When he says that those persons who have this space large or deep have greater vital resources than those who have it small or shallow, we can readily agree with him; and we would remind him, by way of reciprocity, that the same is the case with those who have full, plump cheeks or broad chests. We can see as important and as significant "life-lines" by a glance at the whole exterior of a person, as Dr. Powell can find by measuring ever so accurately according to his rule; but when he makes the favorable or fatal termination of all forms of disease, acute and chronic, depend on his life-line admeasurement alone, he surely overlooks other matters equally important in determining the result, as the kind of medication, hygienic influences, etc.

His exposition of "The Laws of the Human Temperament in Relation to Marriage" we regard as utterly fallacious. We should much prefer to "marry and give in marriage" according to the rules so long taught by the Fowlers (O. S. and L. N.), than in accordance with the views set forth by Dr. Powell. The *laws* which he lays down on this subject are two; but they amount to the simple statement that when both of the parties to a marriage alliance are of the same constitution (temperament), there will be no issue; and when they are too nearly the same, there may be no children; or if there be, they will probably [why not *absolutely*, if it be a law?] be still-born, or die very soon after birth.

Thus, according to the doctor's reasoning, Gen. Washington and his wife had no issue because they were both of the sanguine temperament; because persons possess "the best adjustment of all the organs and tissues," their children can not live long! The simple, common-sensical truth is, we apprehend, that when both parties are very defective in a particular quality, power, structure, organ, or part, the child will be liable to a similar defect.

The work concludes with a chapter on "The Protection of Society from Crime." This is the best part of the whole, and is of itself worth the price of the book. Here the author seems to have investigated his premises, and to have kept them in view when drawing his conclusions. We commend the book, therefore, to all who desire to keep themselves posted in phrenology, physiology, and sociology. It may be had at this office. Price $1 50.—*Life Illustrated.*

DEMANDS OF THE AGE ON COLLEGES. Speech delivered by Hon. Horace Mann, President of Antioch College, before the Christian Convention, held at Cincinnati, O. New York: Fowler and Wells. 20 cts.

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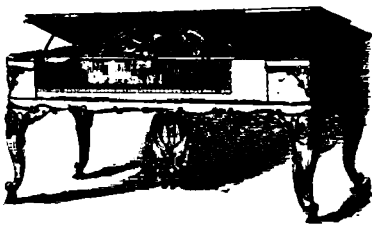

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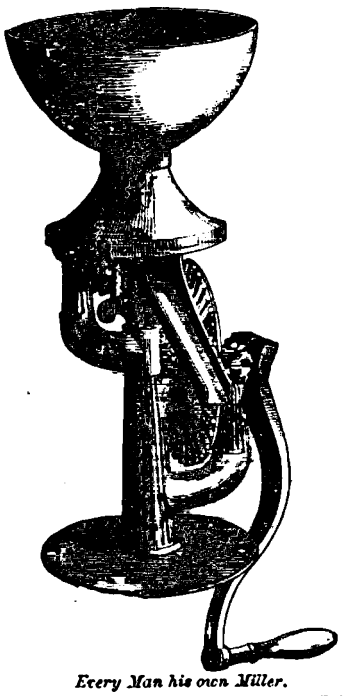

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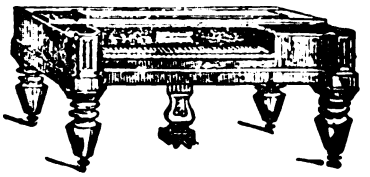

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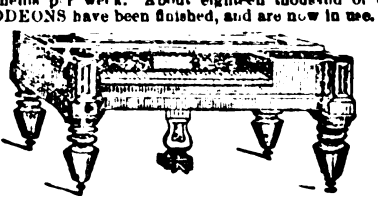

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PORTRAIT OF WILLIAM L. MARCY.

BIOGRAPHY.

The sudden decease of this eminent statesman is one of those commanding events which send their echoes to the farthest confines of civilization. His administration of the Mexican war in 1845 and 1846, and his administration of our foreign relations during the Presidency of Franklin Pierce, have made Mr. Marcy's career as familiar to the people of the Old World as that of Washington or Franklin, while the day of his decease—the anniversary of our National Independence—together with the achievements of his life, entitle his name to be associated forever with the names of those illustrious Presidents who, like him, were called from the theater of their services and their triumphs, to their reward, on the day which is forever consecrated to freedom.

Mr. Marcy had passed the age usually allotted to men, and in all probability would never have returned to the public service again had his days been prolonged. He was to have sailed in a few days for Europe, where such an ovation awaited him as has rarely been tendered to any American.

It has been otherwise ordered, however, and those who expected soon to have rejoiced over the attentions to be paid to their distinguished countryman in foreign lands, are suddenly summoned to his grave.

William L. Marcy was born at Sturbridge, Worcester County, Massachusetts, Dec. 12, 1786. As his father was in comfortable circumstances, the son was enabled to obtain a liberal education, and when he had completed his academic course entered Brown University, where he graduated with high honor in 1808. He shortly after took up his residence in Troy, in the State of New York, and there he studied and commenced the practice of the law. He also took a prominent part in the political discussions growing out of the foreign policy of Jefferson and Madison, heartily approving of their measures, and defending their administration with zeal and ability. On the declaration of war with Great Britain, Mr. Marcy volunteered his services to Governor Tompkins, and served with credit during the greater part of the war. About the year 1816 his political services were rewarded with the appointment of Recorder of the city of Troy; but on account of his forming a close connection with Mr. Van Buren, and his opposition to Governor Clinton, he was removed from his office in 1818. In 1821 he became Adjutant-General of the State, and Comptroller in 1823, when he removed to Albany, where he has since resided, and became a member of the famous "Albany Regency," which for many years controlled the action of the Democratic party in New York. In 1829 he was appointed one of the Associate Justices of the Supreme Court, but he resigned that office on his election to the United States Senate, in 1831. He remained in the Senate about two years; and having in the mean time been elected Governor of the State of New York, he entered upon the discharge of the duties of the new office in January, 1833. Mr. Marcy was twice re-elected Governor, but on the fourth nomination by his party, in 1838, he was defeated by a large majority, and from that time held no political office until Mr. Polk succeeded to the Presidency, in 1845. He was then tendered the place of Secretary of War in the Cabinet, which he accepted. The duties of this office Mr. Marcy discharged with energy and ability. He resigned his office in 1849, on the accession of General Taylor.

How ably Mr. Marcy has discharged the duties of Secretary of State under the late Administration of President Pierce, is well-known to our readers, and the fame thereof is still fresh in the minds of the statesmen of Europe. The crowning act of his public career—the conduct of the late negotiations with England—performed, Mr. Marcy had retired to repose on his laurels, and recruit the strength exhausted in four years of unremitting service as Secretary of State, when death has thus suddenly taken him to the repose of the tomb, and left his fame to the records of his country.

Mr. Marcy appears to have died from disease of the heart. He was not of an apoplectic habit, and the suddenness of his death—the heart ceasing to beat while he was lying on his couch reading a book, which dropped on his breast as he expired—together with the naturalness of his expression and absence of distortion in his features, countenances this supposition. Although it was not generally known that he was subject to heart-disease, Mr. Marcy on one occasion during his last visit in this city, evinced in an unmistakable manner the symptoms of the fatal disease. While having his photograph taken by Brady, he was requested by the artist to stand, in order, we suppose, to correspond with most of the other portraits of eminent men in the gallery. Mr. Marcy, however, attempted it in vain, the palpitation of his heart requiring him either to sit or move about. His restlessness was so noticeable in the effort of standing for his picture, that he was finally taken sitting in his chair—a posture rather more familiar to the old man of late years than any other. At all events, the likeness itself, which is the last ever taken of the great statesman, is perfect. The face, the features, and what Shakspeare called the "visage of the mind," are there. The shrewd, wise half-smile with which, when in a jocose and amiable mood, he would at once please and baffle those of his friends who tried to know more of his mind than he chose to reveal—an expression which sent the quidnuncs of Washington empty, but not wholly dissatisfied, away—is here caught and perpetuated with a grace almost beyond the reach of art.

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Contents.

CAPTAIN COOK, THE GREAT NAVIGATOR.

MEMORY OF PLACES—LOCALITY.

THE memory of places, or the idea of relative position, though possessed by men and animals almost universally, is nevertheless to most persons a kind of mystery. A correspondent inquires, "How is it that a person will get 'turned around,' as it is commonly termed, when traveling or changing place of residence, so that the sun will seem to rise in the west instead of the east?" He might perhaps as well ask, "How is it that a person knows east or west at all, and is not continually turned around?"

In answer to this question, however, we may remark, that this disagreeable feeling is only a disturbance of the faculty of Locality, which endows its possessor with the ability to remember the points of the compass, and the relative position of places and things. Few persons are conscious of how much they are indebted to this faculty. Let us suppose, for example, that all memory of places and directions were at once obliterated from the mind, that we were to remember the existence of an adjoining town or neighborhood, but forget which way the place was situated from our own, or when abroad, that we forgot what direction to take to find our place of abode. We know of no faculty of mind, except it be reason itself, the loss or confusion of which would more seriously disturb a man, than that of Locality. We have, sometimes, when lecturing on this organ, illustrated its importance and influence by asking each member of the congregation to point toward his home; and such a crossing of hands, and such sport as an exhibition of that kind produces is very amusing. The members of the congregation, having come from every part of the town—some from the east, others from the west, and from all conceivable points of the compass—were so intermingled on the seats, that scarcely any two sat together who resided in the same direction from the lecture-room, and when each pointed toward home, their arms were crossed in surprising confusion; it is only then that they perceive the value of this faculty, and its continual activity in themselves. Each person in the audience is found to know almost precisely the direction which his home bears to himself, and can point to it without hesitation; yet if not asked to do so, he will not be conscious that any such power exists in his mind. He who has this organ large, may turn ever so many angles and corners in coming to the lecture-room; still he retains the relative position of his home, although the direction

to it may be diagonal, and not according to the route which he is obliged to take to reach it.

Persons in whom this organ is moderately developed, have a disinclination to go from their home, partly on account of the little interest they feel in regard to the position of places, but chiefly on account of the trouble they have in finding their way to places and back to their homes. Such persons will always go and return by the same road, while one with the organ large and active will feel perfectly able to find his way back, however crooked or difficult the route, and will generally go one way and return by another, and even study out all the different roads possible to take between his home and place of business, for the mere pleasure which such knowledge and such variety affords.

But a person with this organ well developed, if he by chance enters a town in the evening in a coach, boat, or car, without having kept the points of compass in his mind, and thus obtains a wrong impression relative to them, the sun will seem obstinately to rise in the south, north, or west, according to the idea which he obtained on entering the place. The explanation of this unpleasant fact is this, that the faculty of Locality has been deceived, and it holds on to the deception. We remember to have entered Somerville, N. J, in 1846, by the cars, in the evening. The main street where we stopped appeared to run north and south, when, in fact, it was east and west; and though it was fair weather most of the time while we remained in the place, nevertheless the sun rose in the north, and we were not able, by all the strength of reason or philosophy, to turn the world around; and what is more strange, we now enter that village in the daytime, and have our points of compass perfectly fixed until we arrive there, but, if we do not continue to look out upon the town, and, as it were, hold north in its right place, it will veer around the moment our attention is diverted, and will remain so until we depart. We are conscious of having the organ large and active, and are exceedingly fond of geography, and of studying and comprehending the relative position of places. Those who have been thus turned around, or confused in their faculty of Locality, will bear witness with us to the unmitigated inconvenience, and almost insanity of mind, which that confusion produces.

To show more clearly how necessary this faculty is, we may refer to certain animals and insects that manifest it in a remarkable degree. We hear it as a common remark, that the person or thing took a "bee line," by which is meant a *straight* line. But why is it called a bee line? It is because, when bees have gathered their load of honey, they take a turn or two to regulate their locality, and then fly in a direct line to their hive. If a bee be taken in a dark box, and carried for miles in whatever direction, and then set free, it will fly around two or three times in a circle, and then start for his home in a line as direct as the compass would indicate it. This instinct is a manifestation of the faculty in question. It being highly necessary for the bee to keep its relative position in "ciphering about" to gather the "balm of a thousand flowers," and thus to supersede the necessity of, as it were, thinking about the home, or being obliged to hunt for it when the delicious load has been accumulated, this faculty is given in a high degree.

The dog, also, is a signal instance of high activity and power in the manifestation of this faculty. He will follow his game through the circuitous windings of hill and dale, mountain and glen, for an entire day; and at night, when the game has been secured or abandoned, though he may be twenty miles from his starting-point, and in a strange place, will rarely fail to know the direct line toward his home, even though his master, being less gifted with this instinct than his dog, may insist upon the opposite direction as being the true one.

Dr. Gall says that "a dog was carried in a cage from Vienna to St. Petersburg, and at the end of six months reappeared at Vienna. Another was transported from Vienna to London, but found means to return to its native city." Kirby and Spence, in their work on Entomology, relate the following anecdote: "An ass shipped at Gibraltar, on board the Ister frigate, in 1816, was thrown overboard when the vessel struck at Point de Gat, in Spain. He found his way back to Gibraltar, a distance of two hundred miles, presented himself at the gates one morning, and when they were opened, walked in, and went immediately to his stable. His not being stopped on the way is accounted for by the fact that he had holes in his ears, indicating that he had been used for carrying criminals when flogged; and for such asses the peasants have great abhorrence."

The falcon of Iceland returns to its native place from a distance of thousands of miles; and carrier-pigeons have long been distinguished for a similar tendency. Gall attributes the migration of birds to a periodical and involuntary excitement of the organ of Locality. The North American Indians have this organ very large, in conjunction with large perceptive organs generally, and it is well known that they are able to travel in the trackless forest, and hit every little village or settlement on the way, though these may be hundreds of miles apart. Having no roads fenced in and marked with guide-boards at every fork as we do, the Indian is obliged to cultivate not only his powers of observation, but also the faculty of Locality, which recognizes and remembers direction.

This organ is usually found to be large in most travelers. Many persons, however, have a curiosity to see the world, to gratify which requires traveling; but they can not travel successfully, or enjoy the knowledge thus acquired, without the aid of this faculty. The busts and portraits of Columbus (see his portrait in the July number of this Journal, p. 3, and that of the Duke of Wellington, p. 4), Captain Cook, Galileo, Humboldt, Kane, Bayard Taylor, Stephens, and other travelers, indicate a very large development of this organ.

Mr. Combe says that "this organ is almost monstrous in the head of Mr. Dunn, surveyor of coal mines at Newcastle, England. In working mines it is necessary to leave pillars for the support of the roof; and as the mining is carried on in various directions, and all under ground, it is found to be very difficult to tell the exact boundaries of the respective mines, and the direction in which the miners should work. Mr. Dunn has an instinctive knowledge of the direction of whatever places he may have visited, and can direct the workmen with the greatest accuracy."

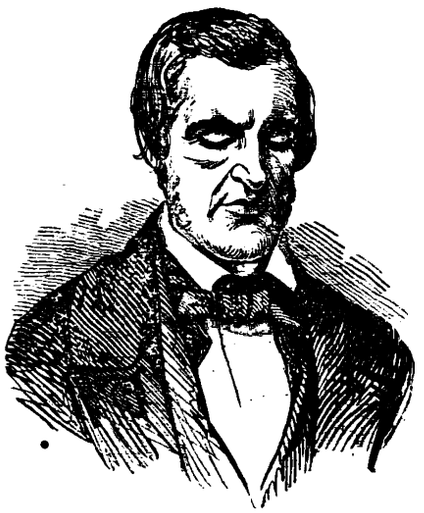
Persons endowed with large Locality are delighted with descriptions of natural scenery; and if the traveler have this, and the other perceptive faculties in due proportion, he will write so pictorially as almost to save the trouble of illustrating his pages by the labor of the artist. This talent constitutes one of the chief charms of the writings of Bayard Taylor, Sir Walter Scott, and others.

Dr. Gall, when a boy, though very fond of natural history, and of hunting the nests of birds to gratify this taste, found himself unable to make his way back from the nests, or to return to them subsequently, having once left them. To obviate this defect in himself, he was obliged to employ a boy of the neighborhood who cared nothing for birds, to go with him to enable him to find his way back again to the nests. This the boy could do with perfect ease, though he cared nothing for the birds; while Gall, though he had a lively interest in the birds' nests, and the strongest of motives to remember their localities, yet he could by no means do it. This was the second fact which the youthful Gall obtained which led him to the discovery of the science of Phrenology. He was led to conclude that the desire to study birds, and the faculty to remember the location of the nests, must be distinct, and that these faculties must exist in directly opposite degrees of strength in him and his friend respectively.

Persons having this organ large, excel in geography, and we commend to the attention of our readers the fact, that in their own school, those who excel in the study of maps, and in retaining geographical knowledge, will be found having this organ more than average in development. It is located above the eyebrows, on each side of the organs of Individuality and Eventuality, and almost directly on a perpendicular drawn from the inner angle of the eye, as seen in the portrait of Captain Cook.

The blind, especially those who have been so for a long time, generally have a highly cultivated state of this faculty. If, however, persons with a constitutional deficiency of this organ become blind, they have a constant difficulty in feeling their way, even where they are familiar. One of these unfortunate beings now resides in New York, and he dare not walk a single square without groping and feeling with his cane every inch of the way, although the sidewalk is clear of obstacles. Another, in whom the faculty is well developed, measures his distance and directions so nicely, that one would hardly notice that he is blind, except from the fact that he keeps his hand out before him, partly as an indication to the passing throng that he is blind, and that they, consequently, must avoid jostling him. And when he approaches a crossing, so carefully has he measured the distance and the direction, that he has only to put down his cane and find the edge of the curbstone, and away he goes again turning corners and piloting his way homeward without trouble.

The late Mr. Bly, of Cincinnati—blind from birth, whose portrait we give—is a



FREDERICK BLY.

signal instance of large Locality. He kept a book-store, and was able to find any thing in his establishment about as readily as one having eyesight. Being blind, however, and engaged in such a business, required that he have method in all his affairs, and that the order of the arrangement be not disturbed or confused. In accordance with these facts, we see in the portrait of Mr. Bly very large Order. The external angle of the brow appears enormously developed. If the reader will also observe the center of the eyebrow, he will see a distinct depression, showing a deficiency of the organ of Color. As he never saw the light, of course the faculty of Color was never cultivated; and we may remark here, that this organ is the only one which is exclusively exercised by means of vision, though nearly all the other perceptives, Locality included, are cultivated to a considerable extent by means of eyesight.

PHRENOLOGY AND CRIME.—The head of Verger, the murderer of the Archbishop of Paris, has been examined at the French school of Medicine by several leading phrenologists, and they allege that it offers of striking proof the truth of the science. According to their statement the most remarkable developments are those of Self-Esteem and love of admiration, and the most deficient those of Amativeness and the social affections. His cranium is to be preserved in the museum of the College.

EUGENE ANDERSON, THE MURDERED POLICEMAN, AND CANCEMI, THE MURDERER.

No more intense excitement has ever been created in this city, by the violent death of a single person, than that which sprung from the murder of policeman Eugene Anderson, on the 21st of July last. It is very natural that a deep feeling should mark the dastardly crime, as, apart from the excellent character and personal popularity of the murdered man—it is realized that he fell in the very outset of what bid fair to be an exceedingly honorable official career, and fell in the line of his duty—nobly striving not only to arrest a burglar, but at the moment exposing himself to danger to avert it from others who were suddenly threatened. The people of New York may at times malign and underrate their municipal officers, but they are never backward to recognize the existence of good qualities, nor to do honor to those who fall in their defense.

At about 4 o'clock on the morning of Tuesday, July 21st, Mrs. Annone, wife of Simon Annone, living in the basement of the boot and shoe store of Nelson Sammis, near the corner of Grand and Centre streets, Fourteenth Ward, heard footsteps in the store above, which she at once decided to be those of some person committing a robbery. She aroused her husband with the intelligence, who went to the street-door and called "Who is there?" No answer was returned, but sounds were heard within, and Mr. Annone was about to close and fasten the door, when the burglar with something in his hand prevented it closing, and in a moment afterward opened it by force and ran out, Mrs. Annone running after him and crying "Police! Police! Stop, thief!" The burglar turned and presented a pistol at her, when she retreated toward the store. Mr. Annone was at that moment close behind her, and he continued pointing the pistol at both, when Policeman Anderson, who was stopping for a moment in a saloon under Centre Market, on his way from his beat to the station-house, heard the alarm and arrived at the spot. He immediately rushed between the threatened persons and robber, and raised his club to strike down the pistol. Instantly the direction of the pistol was changed toward him, and the weapon discharged. It was loaded with slugs, four of which struck him in the arm, which was raised with the club, and the fifth struck him in the *larynx* of the throat, glancing upward and lodging at the bottom of the skull behind. Policeman Anderson fell immediately to the sidewalk, and died in a moment, upheld by officer Underhill, who had just reached the spot—only a word or two, "I am shot—I shall die!" being spoken by him. In the momentary delay caused by the falling of the murdered man, the murderer escaped and continued his flight.

He ran down Centre Street into Howard, where he threw the pistol with which he had shot Anderson into a cellar being dug, where it was afterward found. A young man named Willoughby, belonging to the saloon from which Anderson had emerged, pursued him, and in Howard Street met officer Webb, to whom he briefly communicated the facts and requested him to assist in the pursuit. Officer Webb at once joined him, and to-

PORTRAIT OF EUGENE ANDERSON, THE MURDERED POLICEMAN.

gether they chased the murderer along Howard and into Broadway, thence through Courtland Alley into Worth Street, where he entered the building No. 120, discovered to be his residence. Webb and Willoughby followed him close, very luckily as it afterward appeared. They captured him on the staircase, after a desperate resistance, officer Webb being obliged to use his club freely before the object was accomplished. He was at once taken by Mr. Willoughby, officer Webb; and others who had now joined them, to the Fourteenth Ward station-house, where he was secured by being well guarded, having his arms and legs fastened together and a stout pair of handcuffs on his wrists.

The murderer gave his name, when first interrogated at the station-house, as Francois Pellissier, but afterward admitted that his real name was Cancemi, born at Palermo, in Sicily, 32 years old, residing at 120 Worth Street, by trade a bookbinder. He has been employed by Mr. Shaw, bookbinder, in Beekman Street, was not married, but had a woman living with him at his residence. He is described as a most ferocious and brigand-looking villain, having heavy brows, dark wild hair and beard, a bronzed face, and generally suspicious appearance. He appears to have worked quite steadily at his trade, and nothing has been observed about him to lead any of those with whom he has worked to suspect him of unlawful pursuits, though none of them have formed any close intimacy with him. They remark, now, what seems before scarcely to have excited any attention, that he was in the habit of making his appearance at times with an inordinate quantity of jewelry, which they only regarded as evidencing the usual southern European disposition for finery.

A man named De Angeli, also a bookbinder, roomed with him, and worked for Messrs. Francis & Loutrel, in Maiden Lane. He was missing from his work on the day of the murder, and has not since been heard of.

As soon as Cancemi was safe in custody at the station-house, the officers proceeded to the house where he had been arrested, for the purpose of making a search. The result was a startling one, and proved conclusively that the murderer had been connected with a most desperate gang, and was himself a complete desperado in character. It was very evident that had not Mr. Willoughby and officer Webb succeeded in making the arrest of Cancemi before he reached his room at the house 120 Worth Street, their lives, as well as those of many others, might have been sacrificed before he could have been taken. One of the rooms was a perfect miniature arsenal, containing two muskets, several pistols, a keg of powder, four pounds of balls and a quantity of dirks and bowie-knives. In addition to these there was in another room a large quantity of valuable goods—jewelry, including diamonds—several trunks of ladies' costly dresses and dress materials, gold watches, and other articles that betokened a suspicious origin. An Italian woman, with whom Cancemi lived, was found on the premises and immediately arrested. She is a large, heavily built woman, with dark hair and eyes. A considerable quantity of additional articles were found on a second visit to the house, and altogether the collection is a most extensive one—embracing five trunks, four large bleached cotton bags, two or three carpet bags, two bandboxes, guns, pistols and knives (before mentioned), a dark lantern, skeleton keys of different sizes, a pot of wax for taking key impressions, a burglar's overcoat with inside pockets that would hold half a bushel, a stiletto, a case of surgical instruments, pieces of silver plate, knives and forks, etc., etc. Nothing of any importance has been elicited from the woman, except unintentionally on her part. She appears to have lived with Cancemi for some time, but to have had no children. Early on Wednesday she expressed considerable anxiety to have a man named Leon, living at 5 Center Market Place, sent for, and accordingly officers went to the place designated. They were informed, before entering, that several trunks and other articles had been taken from the place at about three o'clock that morning. This added to their suspicions, and they at once entered and searched the house. Here a very satisfactory haul rewarded them. There was but one trunk to be seen, a large leathern one apparently well filled. Leon and another man, and a woman were present. They declared that the key of the trunk was lost, but the officers sent for a blacksmith and ordered it broken open. It was found to contain a large amount of fancy articles, vestings, broadcloths, silks, brushes, combs, rings from which valuable stones had evidently been extracted, bracelets, etc., etc. Three small ring diamonds were found upon the person of the woman arrested at Cancemi's house, which are now believed to have been taken from one of the rings here discovered. A considerable quantity of boots and shoes were also found at Leon's, and the whole look of the place was such as to indicate that the parties had all been connected together in a grand scheme of robbery. After the conclusion of the Coroner's Inquest, which rendered a verdict of homicide by the prisoner, he was removed to the Tombs, where he remains in confinement awaiting the action of the Grand Jury which, without doubt, will indict him for murder. Mr. Sammis, on examining the stock next day, found that the burglars had carried off 100 pairs of ladies' heel gaiters, valued at $1 50 per pair; 20 pairs of gentlemen's patent leather shoes, valued at $3 per pair; several pairs of Congress gaiters, and $6 in coppers. The property stolen from this store on that night is estimated at from $200 to $250. The back window of the store was forced open, from which it appears that the burglars who were in the store attempted to escape by the back yard, during the conflict and presence of the people in front of the store.

The Italian thieves associate only with themselves, and dispose of their stolen property at Italian houses, of which there are very few in the city. They have little dealings with either English, Irish, or German thieves. This probably accounts for the large amount of property found in Cancemi's possession. He stole the property faster than he could dispose of it. Cancemi appears not only to have been a sneak thief and a burglar, but he has also tried his hand at shoplifting; so we are led to believe, from the coat he wore on the night of the murder. It is a heavy sack pattern, very loose, made of heavy velvet, similar to those usually worn by Italians, with a heavy piece of leather sewed from the bottom on the inside, and about twelve or fourteen inches up the side of the same, under either arm, which was also supported by several heavy straps attached to the leather and fastened to the shoulder of the coat, in order to keep this enormous pocket from sagging down when full. This pocket would contain, when full, as much goods as could be

easily stored inside of an ordinary-sized traveling trunk. Inside of this pocket were still two others, capable of holding a large quantity of goods, one placed on either side under the arm, while on the outside were also four other pockets, two of the usual size of such coats, over either hip, and two others with the openings just above the last named, and extending in depth to the bottom of the coat, all being heavily lined with leather.

Cancemi's woman and a man named D'Angelo, who lived with Cancemi, have both been arrested and committed to the Tombs. They are expected to throw some light on the prisoner's antecedents.

Policeman Anderson was well known in many parts of the city, and especially in the Fourteenth Ward, where he seems to have been an especial favorite. He was a fine-looking man, of something above the medium size, with a well-cut face, light brown hair, a thick moustache, and beard on the chin. He was singularly well formed and very athletic—his figure being so good as to have elicited particular commendation from the physicians who examined him for admission to the Police corps a few days before his death.

Through the kindness of his family and immediate friends we have gathered the following particulars with reference to his life. He was born in Elizabeth Street, in this city, 25th October, 1827, and was consequently a fraction less than thirty years old. He followed the trade of a butcher, and worked at it until 1848, when he went into the ice business on his own account, which he followed until 1849. At that time he lost both mother and brother, by cholera, they having died within three days of each other, in August of that year. The entire support of the remaining members of his family then devolving upon him, he exchanged business, dealing in fruits and vegetables, and continued in that business until 1855. He was for a time employed in his trade of butcher on one of the steamers running to Aspinwall, and on the 3d July last received the appointment which so soon cost him his life—on the Fourteenth Ward police. One of his brothers is engaged in business as a butcher in Centre Market, and he left besides, now living, another brother and a sister. His personal popularity seems to have been very decided, and his appointment upon the police force met general approbation. The feeling of grief for his loss has been general—as manifested by meetings in different quarters; the Fire Department, of which he had been a member, the O. U. A.'s, and other bodies having vied in expressing their sorrow for his loss, and their intention to bury him with distinguished honor.

THE FUNERAL.

The remains of Eugene Anderson were followed to their last resting-place, on Sunday, July 26th, by a multitude of people. The funeral cortège itself, however, only numbered about seventeen hundred and fifty persons; but the crowd that preceded, hemmed it in on each side, and followed it, was immense. From an early hour on Sunday morning until 1 o'clock, the time announced for the funeral, hundreds upon hundreds visited the house of Officer Underhill, in Elm Street, where the corpse lay, for the purpose of taking a last look at the face of this unfortunate officer. But as the hour approached when the funeral exercises should commence, the throng became so great that it became necessary to call in the aid of the police to clear the street between Broome and Spring, so that the relatives and friends of deceased might be present to hear the funeral discourse, which was delivered by the Rev. Dr.

FRANCOIS PELLISSIER CANCEMI,
THE MURDERER OF ANDERSON.

Peck, of the Greene Street Methodist Episcopal Church. When the arrangements were all completed, the procession moved along Elm Street to Grand, through Grand to Broadway, and down Broadway to the Battery. The funeral cortège was preceded by several policemen appointed to clear the streets. Then came the Metropolitan Police, about five hundred, commanded by Captain Turnbull, of the Eighth Ward. After the regular police came about two hundred special policemen, followed by forty-four of the old police, commanded by ex-Captain Kissner, of the Fourteenth Ward.

Next in order came the hearse and pall-bearers, surrounded by a platoon of forty policemen from the Fourteenth Ward.

The relatives followed in carriages. Then came the Police Commissioners and clerks of the police department; the Center Market Guard, and the fire companies; the American Association of the Ninth Ward; the Curtiss Guard, and carriages and mourners on foot.

The portrait of Eugene Anderson, for the use of which, we are indebted to the New York *Leader*, is copied from the only likeness of him in existence, and is said to be good. It indicates force of character, mechanical talent, practical intellect, sympathy, wit, ambition, social affection, and more than an average degree of moral sentiment.

The portrait of Cancemi, the murderer, is from a photograph by Mead Brothers, taken before he committed the crime for which he is now confined. The engraving, which is loaned us by the *Police Gazette*, is a good copy of the photograph, except that in the engraving the forehead is too perpendicular and square. The nicer shading of the original photograph shows the forehead more retreating and less broad at the top than the engraving. The face is correct, as seen in a state of ease and quietness of mind. He has the motive-vital, or the temperament of passion and selfishness. Sensuality is depicted on his countenance. The base of his brain is very large, indicating strong animal and selfish feeling, and the temperament is just the one to give force to those passions if they are perverted. Want of culture, intemperance, and association with thieves and robbers would lead such an organization as this to any depth of degradation and crime.

SYMPATHY:

ITS NATURE AND OPERATION.

SECOND ARTICLE.

It will be evident, then, from what we have already said, that whenever there is anything sordid, selfish, or in any way repulsive in a man's own character, the happiness he enjoys from the association of his fellow-men will be by so much diminished as his character falls below the standard of a noble and generous one; and that he will see, on every side, wherever he looks, his own blemishes reproduced and again presented to him in the character of others. Hence no one finds so much reason to complain of the conduct of his fellow-men as he who has given them no reason to treat him with kindness or consideration, and has himself set before them no examples of the virtues the want of which in them he laments and censures. Such persons, however, sometimes gratulate themselves in the reflection that, at least, if they experience no good-will from their fellow-men, they do not render themselves liable to ingratitude in return for favors, or to falseness in return for trust. Their motto is, "To trust no man until they have tried him, and to try no man lest he should break his trust;" for men generally form their judgments of human nature through the medium of their own characters, and as they are good or vile, they esteem those of all mankind to be. But there is a pleasure which springs from doing good, which alone, if generous acts had no other reward, would fully atone for the pain of occasional disappointment. And, moreover, it was always true, that however bad a man may be, he always revolts from ingratitude, and there is no tie so strong to bind him to a sense of duty as that which springs from a sense of what is due to kindness shown to or confidence reposed in him. This sense is stronger than most men think, and hence, though, as is well known, men often do deceive where they have been kindly treated or freely trusted, yet they always do so with more reluctance than they otherwise would feel; and this is sometimes the only—but always the strongest—restraint which men feel upon the commission of iniquity. And well, indeed, may the mind recoil from the contemplation of ingratitude, for villainy, however black and deep, never reaches its crowning point until it culminates in this; and few there are, however base they may be, who would willingly acknowledge guilt of this kind, even in matters of but slight importance in themselves. And what but the sense of the ingratitude of his thankless daughters gives so terrible an interest to the frenzied lamentation of King Lear, and makes us feel that the pitiless storms which beat upon his

aged and houseless head should startle with their thunders their guilty souls and blast them with their avenging lightnings! And when we look into history, we will find upon its varied pages, which records but little but man's crimes, that whatever iniquities nations were ready to commit, there was none from which they shrank so much as ingratitude—that vice which made the name of Carthage, even in a barbaric age, and amid false and idolatrous creeds, a word of reproach throughout the world—and none which they were so ready to punish: as in that instance, familiar to all, in which the Roman Senate, though purchased by Jugurtha's gold, could not withstand the universal horror at his crimes, and were forced by it at last to avenge and punish them in a signal manner and by a cruel but unpitied death. And the same lesson is repeated to us by the last words of him who died at the foot of his great rival's Pompey pillar, and who, recognizing among his assassins, his dearly beloved friend, ceased at once to resist, and winding his robe around his sorrowful face, only exclaimed: "And thou, too, O Brutus!" and what agony, more bitter than death itself, broke with these words from the dauntless soul of Cæsar, took away from his eyes, in this last moment, the luster of his triumphs, and made him feel, what was the worst of all to feel, that he lived for a thankless world in vain!

It is to be observed, however, that all men are not equally susceptible of the same impressions; and that every man is more susceptible of some impressions than of others; for the characters of men are as diverse from each other as the cast of their features. Yet all men do experience, in some degree, all the emotions of our nature, though they differ widely from each other in the degree in which they experience each of them. We would hardly look for prompt resistance in a coward, or pity in a selfish miser, or a contrite sense of guilt in a hardened criminal: neither would we expect a Burke or a Hare to enter very readily into purely philanthrophic views, nor a Howard to become a willing coadjutor with such monsters as those in their murderous schemes. When we wish, then, to excite the feelings of men, and move their minds to our views, we must address such motives to each mind as are potent with it, or we must necessarily be unsuccessful. The heart has no uniform master-key, and inducements which are all powerful, and promptings which are irresistible with one, have no force whatever with another. Napoleon Bonaparte, who of all men understood the "mystery of commanding," did not expect all of his men to be governed by a mere sense of duty, in their conduct on the field. He knew it was necessary to hold before them something more than this, to stimulate them to valorous deeds, and bind them fast to his fortunes. He had decorations for the vain, honors for the ambitious, rank for the brave, and kind words and encouragement for all; and he freely opened a road for each of them to travel on, which, beginning at the feet of the meanest soldier of his army, led through deeds of heroism to the marshal's baton, and perhaps to a crown. He had a different way to touch every heart and make its strings vibrate to the hymns of glory. He taught them that in France there was no patent of nobility but what was won in honor's field by the sword, and that every thing was possible for the brave. Passing along his lines, he would say to one, in those kind and flattering tones which thrilled his heart with pride: "Ah! I remember you in Egypt;" and to another: "You were with me at Arcola!" And those words which gave them his recognition, as participators with him in his triumphs, and called to their minds some gallant achievement of theirs, were never forgotten, and were deemed by them an ample recompense for hardships, and toil, and danger, and blood. What wonder then, if, inspired by every thing which could prompt them to a noble daring, they bore his eagles still more bravely on above the clouds of battle, through the broken ranks of the foe, and into the halls of kings? What wonder then, too, if, directed by his genius, and flushed with hope, and conquest, and boundless confidence in the star of the "man of destiny," their hearts beat only to the pulse of glory, and they rushed to the contest in an irresistible tide, and with an ardor which has made war sublime. And thus he, who was ever ready to visit nations with the terrors of his wrath, secured the love as well as the admiration of his soldiers by his attachment to their fortunes and his sympathies with their aspirations, and bound them to him by a tie made fast deep down in their hearts, and which never failed him from first to last—from the first field in which he gave a new luster to the martial fame of France, to the hour when death had consecrated his name and enshrined him in her memory.

It may now be remarked, in connection with the fact just stated, that the minds of men are as diverse from each other as the cast of their features, that the reason why juries so often and so irreconcilably disagree when the state of the facts must necessarily be the same to all of them, is because jurors from this very diversity of their natural intellectual endowments are incapable of viewing any particular state of facts in the same common light. The pecularities of each mind will refract it, more or less, into a different shape from that in which it appears to the rest, and insensible, but potent, idiosyncrasies of feeling will color or obscure the mental perceptions. Men who are not of a reflecting cast of mind, for instance, will forget the successive steps in a chain of logical reasoning as fast as they are presented to them, and consider a conclusion as not proved which seems to be perfectly established to others; and, on the other hand, men who are of a reflecting mind will often be as well satisfied of a fact, in their judgments, by circumstantial proof of it, as by direct evidence, while others must have positive proof of each fact constituting the case, even when the facts proved necessarily imply an additional fact which must have happened, although direct testimony is wanting as to it; for they will make no inference themselves from the evidence, and can not perceive their force when they are pointed out for them. Again, jurors are frequently swayed by their feelings, when the matter in hand contains anything in it calculated to touch them, and when, as is sometimes the case, they are not governed by a strict sense of justice, they will render verdicts which are clearly against the evidence that has been adduced. Some are influenced by the generosity of their feelings and some by their prejudices, and there is scarcely anything which can affect human character, which may not, at some time or other, pervert or distort human judgment. Much more might be said upon these points, did space permit, but it need only be further remarked upon them at this time, that, while the jury system continues, there will be no remedy for these evils but in the selection, for this responsible duty, of men who are of honest minds, and who posess the necessary degree of intelligence; but how this is to be accomplished, at a time when no position in life is a guage for a sound moral sense, and when mental science is almost unheard of in courts of law, is beyond our skill to determine.

It may not be amiss at this time to state, what must now be evident enough of itself to the reader, that the sympathies which exist, or which may be established between mind and mind can not ever be, from this diversity of human character, complete in all respects, but that there will always be, in every mind, something which is not congenial with any other, and which will mar the perfection of their bond of union; and that the more congenial any two minds are, the more perfect will be this bond. Hawks and doves do not mate with each other; "lions and lambs" *do not* "lie down together;" good men and bad men do not habitually associate with each other; and every individual mind is most strongly attracted by one of its own kind, and finds most pleasure in it. When people, therefore, are united together for life, their happiness with each other is measured greatly by the congeniality of their dispositions; an intelligent man can find but an imperfect pleasure in the society of a fond but inferior woman; and a virtuous wife can enjoy no happiness with an unscrupulous and vicious husband. When both are at once affectionate and irate, they mutually attract and repel each other, like the poles of a magnet, and can neither live with nor without each other. But there is still some sympathy between each mind and some other—and no man lives, who does not kindle some emotions and excite some touch of feeling at times in some human being.

The reader will have gathered, too, from what has been already said, that he who is the most concerned for the happiness of others, has the best chance of happiness himself; for the pleasure he diffuses around him wherever he goes is reflected back upon him from every face he meets; and he is every where welcomed with smiles—greeted with gentle tones, and followed by kind wishes. Carrying a balm with him for the wounds of others, they feel an unalloyed and grateful pleasure in contributing to the enjoyments of him whose chief delight it is to add to theirs. Remembering that "a soft answer turneth away wrath," he allays irritation with gentleness, and converts an enemy into a friend. And merciful to the vanities, charitable to the weaknesses, and compassionate to the frailties of others, he conciliates their good-will by reconciling them to themselves.

When such a person addresses another, it is with an instinctive courtesy, belonging indeed to his whole demeanor, which at once impresses and softens his mind, and to which it is impossible not

to make a fitting and courteous return; and if any preconceived prejudice have existed against him, he dissipates them at once by the open-hearted frankness and friendliness of his demeanor. Strange features at once lose their hardness, and relax into a benign expression, under the influence of his genial manners; and even moroseness after a little begins to crawl slowly out of its shell and basks in their sunshine. Therefore when he goes abroad, every one is glad to be of service to him, and esteems it a pleasure to render him a favor; and when he is at home, the willing obedience of his children and servitors, and their thoughtful anticipations of his wishes, and their kind provision for his wants, attest their esteem and love. And even when age brings him gray hairs and feebleness, these blessings still continue with, and do not depart from him. But how different a picture from this is presented to our eyes, when we turn from the kind and friendly man to the harsh and arbitrary one! The smiles which wreathed every lip in the former's presence, have now given place to sullen and defying looks; a cloud is on every face and half a frown contracts every brow; and there is a general uneasiness of demeanor visible every where, which gives evidence of half-formed determinations of opposition and resistance to his demands, whatever they may be; and a spirit of antagonism to him springs up in every mind. There is no pleasantness in his eye as he approaches; and the venom he distills seems to have poisoned his whole nature. No friendly hand is stretched out to him. No cheerful voice salutes him. The timid shrink away, and the fearless put on an appearance of unusual brazenness and effrontery. Abroad, he is avoided; in his business, among his servitors, hated; at home, feared; and every where unloved.

When he wants a thing done, he utters his commands with such asperity, that however just or proper his orders may be, an instinctive impulse to refuse obedience is felt by those whose duty it is to perform his wishes; and, unless compelled by fear or some other powerful feeling to obey, they revolt against his authority. This is the case even with his children; and all his threats and all his violence can do no more than extort from them an unwilling compliance with his mandates. When they obey at all, it is only from fear—not from love—not from good-will—not from a sense of duty; and when they have ceased to fear, they cease to obey him—for never having obeyed him before from love, they will hardly obey him afterward from a grateful memory of affection.

Parents, therefore, who would extract willing and loving obedience from their children, must rule them by love and affection, or they will most assuredly be disappointed; for as long as human nature remains as it is, so long will it oppose instinctive resistance to every aggression upon it from whatever quarter it comes; while it will as instinctively melt to kindness and love, and fill with emotions—whose springs are never altogether dry—which would find their highest happiness in repaying them with like affection and with thoughtful services, prompted by the kindly spirit which anticipates every wish and provides beforehand for every want.

Men in the world, I must say, seem to understand this principle, practically, well enough; and they generally when away from their own homes keep their best side presented to the eye; but when in the bosoms of their own families they seem, too often, completely to forget it, and there exhibit a violence and unreasonableness of temper which is painful to contemplate. This kind of conduct, though, never fails, to find its own fitting punishment in the alienated affections of wives and children, and the indifference or open defiance which succeeds it. Thus, men of this kind are, in the end, compelled to reap the thorns they have planted; and to experience themselves the wretchedness they have occasioned to others. Some parents, however, labor under the delusion that they can beat a good-temper into a child; they might as well try to put out a fire by throwing into it a barrel of gunpowder. They quote Solomon as their authority however, and hug themselves with the only part of the Scriptures which often meets with their full concurrence, or, at least, to which they pay most attention. "Spare the rod, and spoil the child," is a maxim which, nevertheless, is beginning to be laid away with many other antiquated maxims, which, like the fashions that were in vogue with them, might or might not have answered well enough in their day; but which are entirely unsuited to the enlightened times in which we live. I once heard a woman of the Hibernian race reply to a person who inquired if her sons were good boys: "Well! if they are not good, it isn't for the want of bating, they are not good." And I thought, that unfortunately Solomon has had countless disciples since the times he lived in, as ignorant of every common lesson of life, which concerned their own happiness and that of others, as that poor woman.

But, not to leave it too hastily, we will give this subject one more turn in our kaleidoscope, and we will see how interwoven with the whole nature of man are those feelings which prompt him to a bellicose spirit of resistance when attacked, and which can, sometimes, only be satisfied by vengeance for injury.

For who does not, when he reads an author whose fiery spirit delights in depicting scenes of battle and carnage and exults in the shock and din of war, feel his own spirit mounting with the same frenzy that seems to madden him, echoing the sounds of the conflict, following after the charging squadrons through all the terrible tumult and mighty whirl of the battle's tides, and his blood beating faster and faster, as it keeps place with the roll of the drum? All the poetical works of Sir Walter Scott exhibit scenes of this kind with a fearful vividness, and never fail to engross the mind with such sensations: the following extract, from one of them, bears the very impress of this spirit, and will evidence this:

> "Not so, awoke the king!—his hand
> Snatched from the flame a knotted brand—
> The nearest weapon of his wrath—
> With this he crossed the murderer's path,
> And 'venged young Allan well:
> The spattered brain and bubbling blood
> Hissed on the half-extinguished wood;
> The miscreant gasped and fell."

And if, then, such deep emotions can be excited in the mind by a mere description, which is addressed to them and is prompted and colored by this spirit, how much more strongly must they be inflamed when every instinct of man's nature summons them for self-protection!

One additional remark may show in a still clearer light how easily excited and how engrossing these feelings may sometimes become.

A young man who took a more than ordinary interest in such displays, had gone to witness a gladiatorial exhibition between two noted prize-fighters, and had climbed up into a convenient tree to secure a more uninterrupted view of the proceedings. There he soon became so absorbed in what he saw going on between the athletes that he had no eyes or ears for anything else; and began to give vent to his emotions in continued exclamations, which attracted the attention of all the bystanders, and which showed that he was taking an active part, in his own mind, in every act of the drama, which was so exciting to him. Utterly unconscious, however, of the attention he was exciting, and of the jeering remarks which were addressed to him, and of the fact, also, that the imaginary part he was playing in it was not a legitimate part of the performances, he continued to the conclusion of the affair imitating instinctively every movement of the combatants, and uttering wild cries of fury as if engaged himself in actual conflict. And so much merriment did his conduct occasion among the bystanders, that many of them began to pay far more attention to the comedy going on in the tree than to the more tragic scene they had come to witness.

(TO BE CONTINUED.)

QUALIFICATIONS FOR BUSINESS.

We give a few extracts on this important subject from the fourth number of the series of "Handbooks for Home Improvement," just published at the office of this JOURNAL, entitled "How to do Business."

I.—DILIGENCE.

Special qualifications are necessary for the successful prosecution of special branches of business; but of these we shall speak, each in its proper place. There are, however, certain qualities of mind and traits of character, which, being essential in all pursuits alike, may be appropriately set forth here. Among these is diligence.

Without diligence, or a steady application to whatever is undertaken, it is vain to hope for any decided success. Mere fitful activity accomplishes little. To well-directed and persevering industry nothing is denied. The man of business must be a worker. This is not a play-day world to him. It should not be to anybody. Steady, earnest effort alone leads to wealth or high position. There is no room for lazy folks in this busy age. He who is not willing to work—to exercise the powers of body and mind with which he is endowed, in the serious business of life, should stand aside—hide himself in some corner, a mere ignoble spectator of the great game in which wealth and honor are won. Be careful, then, to acquire in the outset habits of steady application. It is one of the most important elements of success, and will give you the command of other necessary elements, by helping to give you character and standing among business men.

II.—ENERGY.

But with habits of industry you want energy

to give them complete efficiency. In this age, and especially in this country, the word is "push." The mere plodder is left far behind. It is not enough that you work; you must work with vigor. "Whatsoever thy hand findeth to do, do it with thy might." Freeman Hunt, in the *Merchant's Magazine*, says:

"We love our upright, energetic men. Pull them this way and then that way and the other, they only bend, but never break. Trip them down, and in a thrice they are on their feet. Bury them in the mud, and in an hour they will be out and bright. They are not ever yawning away existence, or walking about the world as if they had come into it with only half their soul; you can not keep them down; you can not destroy them. But for these the world would soon degenerate. They are the salt of the earth. Who but they start any noble project? They build our cities and rear our manufactories. They whiten the ocean with their sails, and blacken the heavens with the smoke of their steam-vessels and furnace-fires. They draw treasures from the mine. They plow the earth. Blessings on them!"

We meet men every day who possess talents, industry, and good judgment, but who win no adequate success, simply from the lack of energy. They do not "push," and somebody always steps in before them. Cultivate this quality. Bring into action all the latent powers of your nature. Strike! and *strike with a will!*

III.—GOOD JUDGMENT.

Diligence, enforced by energy, should be guided by good judgment. Our blows, however industriously and heartily applied, become effective only when well directed. If we do not hit the nail on the head, we strike to little purpose. Strength and activity are of little value without good sense to preside over their operations. Misdirected labor is little better than idleness. Some one compares the candidate for success in business to a marksman firing at a target. If his shots miss the mark, they are a waste of powder. To be of any service, they must tell in the "bull's eye," or near it. So in the great game of life, what a man does must be made to count, or it had almost as well be left undone.

Want of success very often results from the lack of this directing faculty. There are men who are always busy and energetic—who are constantly doing with all their might, but who never do any thing at the right time or in the right way. They do not succeed, and the careless looker-on, seeing their activity, but failing to see its aimlessness or its mistaken directings, wonders why they do not succeed. They are called unlucky or unfortunate; and so perhaps they are, but their misfortune consist in the lack of sound judgment.

While the man of business must be energetic, bold, and enterprising, he must also be prudent. Prudence, which is defined as wisdom applied to practice, is the result of judgment. Prudence implies the discreet suiting and disposing of both words and actions in their due time, place, and manner. It has reference principally to things to be done, and to the time, means, and methods of doing them. The highest prudence requires a man to place himself in such a position, if possible, that whether the principles or the information on which he acts prove true or false, he may be secure from loss or injury. It is always prudent, for instance, in matters of importance to conceal intentions, or we may be anticipated by others; and it is generally prudent to conceal motives, letting only friends have a key to our hearts as to our garden. It is prudent to withhold confidence from an entire stranger, and *in some disagreeable cases it is prudent to do nothing.* "When a prudent man," says Chesterfield, "gets into that predicament that he must ask himself more than once what he shall do, he will answer, 'Nothing.' Where reason points out no good way, or at least none less bad than the other, he will stop short and wait for light. A little busy mind runs on at all events—must be doing, and like a blind horse, fears no danger because he sees [or the result of a combination of several faculties—ED. JOUR.] none."

"Judgment is an original faculty of the mind which God has given to supply the want of certain knowledge, and by which a man takes a proposition to be true or false without perceiving demonstrative evidence in the proofs. A total want of judgment can not be supplied by art; but where the faculty exists, it may be cultivated to an extraordinary degree of accuracy."

IV.—PERSEVERANCE.

Diligence and energy, directed by good sense and persevered in, must command success. The last condition is often lacking, and failure is the almost inevitable consequence. A man commences business, gives his whole soul to it, applies himself steadily, early and late, is methodical in his arrangements and prudent in his measures, and everybody prophesies a decided success. "Everybody" is premature in his conclusions. The man does not get rich so rapidly as he wishes, or some other pursuit seems more attractive and profitable, and he throws up every thing, sells out at a ruinous sacrifice, and embarks with all his capital and all his heart in something else, which something else is abandoned, in turn, after an equally brief and, of course, equally unsuccessful trial. So he goes on, verifying the old proverb, "A rolling stone gathers no moss."

The accomplished and eloquent William Wirt says:

"The man who is perpetually hesitating which of two things he will do first, will do neither. The man who resolves, but suffers his resolution to be changed by the first counter-suggestion of a friend—who fluctuates from opinion to opinion, from plan to plan, and veers like a weathercock to every point of the compass, with every breath of caprice that blows, can never accomplish any thing great or useful. Instead of being progressive in any thing, he will be at best stationary, and, more probably, retrograde in all. It is only the man who carries into his pursuits that great quality which Lucan ascribes to Cæsar—*nescia virtus stare loco*—who first consults wisely, then resolves firmly, and then executes his purposes with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit, that can advance to eminence in any line."

We have read of a man who, on commencing business, opened and shut his shop every day for several weeks without selling goods to the value of two cents, but who, persevering, finally made a fortune in that very location. "Did you ever know anybody," asks Joseph C. Neal, "to stick to *any* kind of business, no matter how unpromising it might be in the beginning, for ten years at most, who did not prosper? Not one—if he stuck to it earnestly and tried nothing else, no matter how hard he found it at times to keep his head above water, still, if he persevered he always came out right in the long run—didn't he?—whatever it might have been at the beginning, at the end of ten years he had made a business for himself."

When, after mature consideration, you have marked out a course for yourself, you must resolve to adhere to it till success shall crown your efforts, or till you shall have ascertained beyond a doubt that you have mistaken the true course. This last result will seldom follow, if your business is prudently chosen in the beginning. Our successful men have all possessed great perseverance, and have owed their success in a great measure to it. *Nil desperandum!* Stick to your business! Never give up!

V.—A KNOWLEDGE OF BUSINESS.

Too many undertake a business without an adequate knowledge of either its science or its art—its theory or its practice. This is particularly true of the various mercantile pursuits. The manufacturer and the mechanic generally serve a more or less extended apprenticeship, and gain a tolerably accurate knowledge of the principles of their trades and some skill, though often too little, in practical operations before commencing business. The trader's business education is frequently exceedingly meagre. He thinks, perhaps, that buying and selling are arts of easy acquisition, if indeed they are arts at all, and that he needs no instruction and no experience to engage in trade. He learns, to his cost, that buying and selling are not necessarily accumulating processes, and that one may easily do a large business, and yet grow poorer and poorer every day. A practical education in his special branch of business, either in the form of a regular apprenticeship or in some other way, is quite as necessary to the merchant as to the mechanic.

"In London, it is customary to pay a fee for being taught almost any trade or calling. It varies from $50 to $3,000. In mercantile business the fee is usually from $500 to $1,500, according to the business, character of the house, and the means of the party applying. In the U. States, apprentice fees are not customary; but they are given, in rare instances, for special reasons, as we have heard of the sum of $500 being paid for the opportunity to learn the art and mysteries of the silk business.

"One of the most important objects to be acquired during apprenticeship, if not the most important, is a *judgment of the value of goods.* A man must possess this knowledge to do justice to his customers and to himself; and to avoid cheating and being cheated. The want of it will blast his reputation, and defeat the best laid plans for success. It is a defect that can not be concealed."*

"An ignorant merchant may *happen* to succeed," Freeman Hunt says, "even in this day, but every one must see that it is a most improbable peradventure."

*Freedley.

Seek, then, to gain an accurate knowledge of all the details of your business. Do not blunder even into success.

VI.—KNOWLEDGE OF HUMAN NATURE.

The trader requires a good knowledge of men—of human nature. Some persons seem to possess this knowledge by intuition. They read every man they meet as an open book; but most people must acquire this knowledge by study and observation. Judge men by what they do, rather than by what they say. Observe their looks. Seek to learn the motives which habitually actuate them.

Avail yourself of the assistance of mental science in your study of men. Learn to analyze character and to know its external signs as written on the head and on the face. It is said that you may learn a man's good qualities and advantages from his friends, and his bad qualities and disadvantages from his enemies; you must, however, make considerable allowance for exaggeration on both sides.

VII.—GENERAL INFORMATION.

General information is valuable to every one. The merchant can not be too well informed. He should understand more than his special business. "I have taken," Bacon says, "all knowledge to be my province." The merchant should do the same. He should have a familiar acquaintance with one or more kinds of business, akin to his own, and a general acquaintance with all trades and business. In the course of a lifetime he will be called upon to deal frequently with men out of his line, and without this acquaintance he can not deal advantageously or satisfactorily. He must therefore be a student of books as well as of men. No knowledge that he can acquire will be lost. He may turn it all into profit even in a pecuniary point of view.

VIII.—A GOOD ADDRESS.

A good address is a grand requisite in the trader. "It presupposes some education, a genteel person, and an obliging disposition. It is partly a natural qualification, but, like all other elements of character, is susceptible of cultivation. Let every young man who destines himself to business pursuits, pay special attention to this matter. Even capital and a knowledge of his business are not more important." The *Merchant's Magazine* says: "A merchant ought to acquire and maintain an easiness of manner, a suavity of address, and a gentlemanly deportment; without which the finest talents and the most valuable mental acquirements are often incapable of realizing the brilliant expectations which they induce their possessor to form."

IX.—POLITENESS.

Politeness implies something more than a good address, and in an important qualification in the man of business. "Politeness in shopkeepers," Madame Celnart says, "is the road to fortune." Some men owe their success in a great measure to this quality. They are civil to every one who enters their place of business, or whom they meet anywhere, whether a customer or not, and thus become universal favorites. They are on the road to fortune.

"Universal politeness," the Boston *Evening Transcript* says, "has become a primary law in all eminent mercantile houses. It characterizes the intercourse of the Barings, Rothschilds, Labouchères, and all the most highly respected American houses. Every Boston merchant remembers with pleasure the genial urbanity which graced the energy, success, grand beneficence, and important public services of Abbot Lawrence, the distinguished merchant and statesman. The feelings and courtesies of a true gentleman marked his eminent character.

"Whoever enters the counting-rooms of a Baring, Labouchere, or a Lawrence, whether his proposals are accepted or declined, is sure to meet with civility. In the offices of such merchants the visitor might as soon be expected to be greeted with the whoop of a wild Pawnee, brandishing a scalping-knife at his head, as to hear a polite request repelled with snobbish incivility, graced, perhaps, with the characteristic, '*What the devil do you suppose I care?*' Their urbanity, self-respect, and dignity are not occasional appliances, hence they can not descend to vulgar arrogance. Happily the latter is reserved to that class of hybrid magnates who readily mistake their native rudeness for mercantile dignity."

X.—SELF-RELIANCE.

Let him who has not self-reliance enough to think and act for himself—to stand alone and walk alone wherever he has need to go, be content with the salary of a clerk, or with some subordinate position. He must never hope to manage a large business successfully. It will not do to be a mere imitator of others, or to rely upon the advice of business friends. You must know what to do, how to do it, and when to do it, and be able to strike the blow at the proper moment, and with the confidence of success. You must be *somebody* yourself! All great—all successful men have been self-reliant. Men are not leaning willows, but can and must detach themselves. With the exercise of self-trust new powers appear. We grow strong by expending our strength in manly conflict with the obstacles which confront us. "The gods help those who help themselves."

XI.—INTEGRITY.

A dishonorable and even a dishonest course may sometimes lead to temporary success, but only strict integrity wins enduring wealth or honor. Let the young man who hopes to gain an honorable position and establish a high character among business men, guard his integrity as the apple of his eye.

"The good merchant is scrupulously just and upright in all his transactions. Integrity, good faith, exactness in fulfilling his engagements, are prominent and distinctive features in his character. He is a high-minded and honorable man; he would feel a stain upon his good name like a wound, and regards with utter abhorrence every thing that wears the appearance of meanness or duplicity. Knowing that credit is the soul of business, he is anxious to sustain the integrity of the mercantile character. Accordingly, his word is as good as his bond. He stands to his bargain, and is faithful to his contract. He is like the good man described by the Psalmist,

"Who to his plighted vows and trust
Hath ever firmly stood;
And though he promise to his loss,
He makes his promise good."

XII.—GOOD HABITS.

Good personal habits in general, as well as good business habits, are essential to success in business. Habits of intemperance, even in its mildest form, gaming, idleness, profanity, extravagance, etc., are directly and inevitably ruinous to the trader. He who cherishes any one of them, invites certain failure. He loses the confidence of the community, and especially of business men; loses credit "on 'change," loses customers, loses money, and finally fails. This is the invariable result.

CASE OF THE BOY BARNARD.

CONCLUDING REMARKS.

WILLIAM B. CARPENTER, the eminent English physiologist, after stating substantially the views set forth in our second article, in reference to the functions of the basilar ganglia of the human brain, remarks as follows (on p. 676 of his "Principles of Comparative Physiology"): "So far as the results of experiments can be relied on, they afford a corroboration of these views, by showing that sensory impressions can be felt, and automatic movements excited or directed, through the medium of these ganglia, after the removal of the cerebrum. Hence if a bird be thus mutilated, it maintains its equilibrium, and recovers it when it has been disturbed: if pushed, it walks; if thrown into the air, it flies. A pigeon deprived of its cerebrum has been observed to seek out the light parts of a partially illuminated room in which it was confined, and to avoid the objects that lay in its way, and at night, when sleeping with closed eyes and its head under its wing, it raised its head and opened its eyes upon the slightest noise."

The same doctrines and facts are stated by him in his "Principles of Human Physiology," in Kirke's and Paget's and in "Draper's Physiology." Recurring now to the views set forth and illustrated in our first article on this very interesting case, in the June number of this Journal for the present year, we would invite all our readers to give them another and careful perusal, preparatory to reading the remainder of this article, wherein an application of all our preceding labor will be made.

Many simple cellated nerve arcs connected together by commissures present the type of the spinal column in man, and of almost the entire nervous system of very many insects and lower vertebrata. Thus, in application of the preceding doctrines; if the head of the eel be severed from its body, it still continues to move as if conscious of every impression made upon its nerves of sensation; but close observation shows that this appearance is a fallacy. Motion is thus produced: An impression is made upon the nerves of sensation distributed throughout the body of the eel; this impression is conveyed to the series of ganglia constituting the spinal cord, exciting them to separate an independent action, whereupon nervous energy is transmitted to the nerves of motion distributed to the muscles of the fish, and motion is the result. No pain is experienced by the fish, since the sensory ganglia were severed from the spinal cord by the blow which separated its head from its body.

What is true of the eel is equally true of injuries sustained by man. If the dorsal or lumbar

vertebræ of a man be severed or severely compressed in such a manner as to injure severely the spinal cord, as is frequently the case in fracture or dislocation of the spine, all sensation and all voluntary motion below the seat of injury immediately cease. If in such a case as this the sole of the foot be tickled with a feather, or otherwise irritated, the foot will be drawn up though the patient is entirely unconscious of either the irritation or the motion. In 1849, we saw in the Albany Hospital a patient who was brought in with a broken back; the lower dorsal vertebræ were fractured and driven in upon the spinal cord. All sensation and voluntary motion below the hips were destroyed, yet when the soles of the feet of the injured man were irritated, he would unconsciously draw them up in bed and afterward return them to their former position.

The explanation is the same as that given of the phenomena presented by the mutilated eel.

The proper stimulus applied to certain ganglionic centers excited them to independent action, and unconscious motion was the result.

In sleep, the peculiar activity of the registering ganglia is manifested. All, or a great portion of the mental faculties, are in a state of rest, as is also the entire muscular and nervous systems, except the respiratory ganglia and the muscles innervated thereby, and the registering ganglia. The registering ganglia are in a state of activity, and old, and perhaps long-forgotten, impressions emerge from their resting-place and are endowed with a new and startling vitality, and the mind gazes upon a panorama of the part singularly wild, incongruous, and impressive. The scenes of boyhood and the acts of yesterday, friends long since departed, and the new acquaintances of to-day, the innocencies of childhood, and the carping cares of later manhood, all unite to constitute that mysterious, incongruous, and startling experience, a dream. The sounds which interrupted our slumber are incorporated into our dreams, and for an instant after awakening, the sights which present themselves to our astonished vision are regarded as new and more impressive phases of the panorama which has just filled us with pleasure or thrilled us with trembling and with fear.

The great majority of our dreams are unrecorded or but dimly and vaguely shadowed forth in memory. The registering ganglia at such times are alone active, and it is a fact capable of absolute demonstration, that the greater the number of mental faculties awake and active, *i. e.*, the more nearly the sleeper approaches to his wakeful condition, the more vivid is the dream, the greater the impression it makes upon the mind, and the longer it is remembered by the dreamer

In hallucination, illusions, delirium tremens, mania, and insanity, an analogous condition of things obtains. The registering ganglia present to the mind the image or images of a form or forms seen, it may be long ago, and present them with such startling clearness that all the nerves and all the mental faculties are deceived thereby, and the whole life of the patient is haunted by spectral images which have no existence save in the activity of the disordered ganglia of his own brain. But we have no time nor room to pursue this department of our subject, however inviting it may be. We can but refer our readers to Chapter XXI. of Draper's "Physiology," of Cerebral Light or Inverse Vision, for a novel, scientific, and exceedingly brilliant presentation of the subject.

To apply the preceding to the case of the Boy Barnard:

Premises.—(1.) A ganglia is a nervous center capable of independent action; that is, capable of responding to proper stimulus without the intervention of consciousness, of thought, or of sensation. (2.) Each separate ganglia has its own peculiar stimulus, which, when properly applied, excites said ganglia to activity. (3.) The possession of a cerebrum is unnecessary for the production of motions involving consciousness, and of a certain class of instinctive and mental actions.

Conclusions.—(1.) The corpora striata and optic thalimi are ganglia, and (2.) respond to their appropriate stimulus. This stimulus has a two-fold origin: first, from the impressions made upon the senses, and second, from the activity of the mind. Stimulus derived from either source is equally powerful in producing the activity of these ganglia; moreovèr, they are capable of independent action and of affecting the senses and the intellect *from within*. In the case under consideration, the cerebrum was destroyed while the registering ganglia were uninjured. Stimulus could therefore reach these ganglia only through the senses *from without*. This stimulus produced its appropriate results. The boy spoke of his present sufferings under the stimulus of pain (*consciousness was unimpaired*), and doubtless of past events under the stimulus of questions, just as the sleeper responds to the well-known voice of a friend and awakens not, or as the old man talks of the friends of his youth while he is utterly unconscious of the existence of those who minister to his present wants.

MORMONISM AND THE MORMONS.

WHEN a new thought is promulgated, or a new sect arises, it challenges public consideration. If it be true and worthy, it should be respected; if false and mischievous, it should be understood and repudiated.

About thirty years ago, an illiterate and obscure individual in Palmyra, a small village in Western New York, made the audacious assumption that he was endowed with prophetic power, and was ordained to be the founder of a new and superior system of religion, that all the past was to be swallowed up and superseded by the new faith. At first, his claims were ridiculed, and the pertinent question was on every lip, "Can any good thing come from Joe Smith?" He was known as a wild, wayward, and wicked fellow; fond of drink, of wrestling and fiddling, and not only a leader of, but a fit associate for the impious and the idle. That he should be religious at all, was a wonder—that he should attempt to be a leader in religion was a marvel—but that he should assume to be specially inspired with prophetic wisdom, and authority to establish a new religion superior to that of Moses, and more sublime and perfect than that of Christ himself, shocked all credulity. Of course, such claims were treated by some as a joke or a trick, which they knew Smith was none too good to perpetrate, and by others as the ravings of insanity. Smith had, for years previous to his pretended discovery of the golden plates, belonged to a party of shiftless, yet enthusiastic "money-diggers," who were searching for Captain Kyd's buried treasures. They would dig nights and spend the daytime in lounging about the groggeries, and he and his associates were suspected of theft and counterfeiting. They were full of mystery and marvelous stories, believed in charms, "peep-stones," and other similar agencies. His pretended discovery of golden plates, engraved with mysterious characters, he professed to interpret or translate, by looking through a "peep-stone." These translations consisted of the plagiarism of a stolen manuscript romance of a deceased ex-clergyman named Spaulding, which was written by him as an imaginary account of the early inhabitants of this continent, and in the antique style of the Bible. Smith doubtless thought to make money by selling the book, and expected the bubble would burst and pass off as "a nine-days' wonder," but when some of his deluded followers actually believed his statement that an angel had appeared to him and shown him where to find the plates, and some others more intelligent and better educated, but not less credulous persons, swallowed the bait, and accepted the story as a verity, and his pretended translations as a God-send to mankind, and Joseph himself as a prophet, he grasped the idea in earnest, and set about patching up a system, and endeavoring, in all sobriety, to convert others to a belief in, and support of, his pretensions. His father, brothers, and wife, having given in their adhesion, inspired by ignorant ambition for notoriety, and a desire to make money by the book, the prophet engaged in making converts from without. The ignorant, the superstitious, and the disreputable, accepted the new faith, and the deception spread.

Smith found himself the leader of a party, and his most audacious assumptions implicitly believed in and accepted. To rise at once from being a wandering and detestable pest in the neighborhood, hunted by bailiffs, suspected by the good, and pinched for the means of support, to the position of a prophet and high priest of a new and startling religious faith, was enough to turn the head of a sounder man than Smith. His character was so bad, and his contradictory stories relative to the whole affair were so palpably false and despicable, that he and his followers decamped from Palmyra, where the imposition was originated. In four years thousands had been converted to the new faith by the labors of its zealous missionaries, such as Parley P. Pratt, lately shot as a seducer in Arkansas, Sidney Rigdon, and Brigham Young; and, in 1831, Kirtland, Ohio, where Rigdon had a party of converts, was selected as the Zion of the New Church.

In 1832, the foundation of the Mormon Temple at Kirtland, was laid, the completion of which, in 1836, cost $40,000. In the meantime, missionaries had scoured the United States and several countries in Europe, and converts were flowing in to the New Jerusalem by thousands, mostly consisting of the ignorant and fanatical, but including not a few persons of considerable talent and culture. The rascalities of Smith and Rigdon becoming too well known, they ran away in the

night from Kirtland, Ohio, in 1838, and went to Missouri, where there was another nucleus of the deluded "saints." The people of Missouri found the Mormons to be a set of thieves and villains, and resolved to drive them from the State, and in 1840 they arrived in Illinois, at a place they named Nauvoo. Here they built a city and a temple, and Smith was not only a prophet, priest, mayor, and the lieutenant-general of the Nauvoo Legion, but he kept a tavern, and offered to wrestle on a wager with many travelers who became his guests. In 1843, the "spiritual-wife" doctrine, and a revelation to sanction polygamy, to cover up his crimes, were promulgated by Smith.

The conduct of this strange people had become so atrocious for murders, for cattle stealing, etc., in the vicinity of Nauvoo, that in 1844 the people became aroused to their danger, and the Legislature of Illinois abrogated the charter of the city, and called in the State arms, and disbanded the Mormon troops, and the community was thus regarded, in a manner, as outlaws.

Joe Smith and his brother, Hiram, were imprisoned in the jail at Carthage, on a criminal charge, and while in the act of escaping were shot, June 27, 1844. Smith being removed by death, Brigham Young, at the head of the "Twelve Apostles," assumed the Presidency of the church, August 15th, 1844.

In 1845, a removal of the Mormons from the haunts of law and civilization was seriously contemplated, and in the summer of 1847 they arrived in the Great Salt Lake Valley, where they have built a city, and become a strange power and a wonder in the wilderness. The history of Young and his subordinates for the last five years has been too familiar with our readers to require repetition.

The temple at Kirtland still stands, unpainted and bleached by the storms, a monument of folly and superstition; and the Mormon residents who were too poor, or too weak in faith to follow the rest in their exodus, still curse Kirtland with their meanness and knavery, and cast a blight over that whole region. The temple at Nauvoo has been demolished by a reckless and revengeful vandalism, though the widow and family of Joe Smith and some other Mormons still reside at Nauvoo.

As the Mormon question looms up on the political and moral horizon of the future, its solution seems one of the most knotty and difficult that has ever before been presented to any people in any age. The startling fact of an autocracy arising in the bosom of a republic in this nineteenth century, defying all law and order in its government except its own capricious will, and outraging decency by the most shameless licentiousness, under the mockery of religious sanction, and thus prostituting the present, and cursing the rising generation with the worst evils of ignorance, fanaticism, and social debasement by a vulgar and remorseless tyranny, calls loudly for reliable information and the proper corrective. We need full and authentic information on this peculiar subject, and that is now available by the recent publication of a work entitled "Mormonism—Its Leaders and Designs."* We have read the work carefully, and admire it for its clearness and apparent candor and fairness. We trust it will be read with care by not only the government of the United States, but by all who have any duties to perform respecting this strange people, or a vote to give which may affect their destiny or influence on the morals and well-being of the people of this great country. We have had considerable acquaintance with the author, Mr. Hyde, and have a very high opinion of his modesty, purity, and elevation of character, and the fact that he was converted to Mormonism at fifteen years of age, and ordained to preach at sixteen, and that he has been trusted, honored, and respected, by the head men of Utah, until he received an elder's certificate as a missionary to the Sandwich Islands, signed April 10th, 1856, by Brigham Young, Heber C. Kimball, and J. M. Grant, as the heads of the Mormon Church, proves that he has had a full opportunity to know whereof he writes; and since he voluntarily left them at the age of twenty-four, in good standing, we regard it as a recommendation to his character, and an indorsement of his honesty and credibility as a writer.

As a clear and succinct history and exposition of the social, moral, pecuniary, and political condition of the Mormons, we have seen nothing which, in our opinion, so fully meets the case as this. The work is illustrated with views of the old and new temple, the house where Smith was shot, the "golden plates," and the portraits of Orson Pratt, Heber C. Kimball, J. Smith, jr., Brigham Young, and Joseph Smith, the last two of which we copy by permission of the publishers.

We find it difficult to make selections from the book, which can properly be separated from their connections, and thus give a good idea of the work.

The book opens thus:

Books require to be instructive and credible. These qualities altogether depend on the opportunities of the author to obtain correct information, and the purity of his motives in imparting it. To have been a Mormon, is to be an object of suspicion. To be an apostate, is to be regarded with distrust. To be an apostate Mormon, is to be doubly suspected. As the weight of testimony entirely depends on the credibility of the witness, I therefore commence my evidence with a statement as to myself. Who I am, how I became what I am, and why I write, are questions every one should ask. I endeavor to reply. Mormonism in England and Mormonism in Utah are too very different systems. In England all its objectionable principles were not only ignored, but denied. Its Apostles and Elders not only uttered negative but also positive falsehoods, in order to induce belief. They not only denied many things that were true, but stated many things that were utterly false. As a sample of their falsehoods, I will instance polygamy. This was practiced by Smith in 1838, and the Mormon Apostles *knew it*. Yet, when the Church was charged with its adoption, Parley P. Pratt, in Manchester, England, before the general conference of the European churches, and the *Millennial Star* of 1846, thus publicly denounced it: "Such a doctrine is not held, known, or practiced as a principle of the Latter-day Saints. *It is but another name for whoredom;* and is as foreign from the real principles of the Church, *as the devil is from God;* or as sectarianism is from Christianity" (*Millennial Star*, vol. vi., p. 22). And yet this man knew that Smith and others had children living who *were the offspring of this very practice!*

On February 5th, 1853, I sailed from Liverpool, in company with nearly four hundred passengers for New Orleans. The passengers were exclusively Mormons, and all bound to the Great Salt Lake Valley, indulging high hopes of there realizing all that is desirable in holiness, purity, and brotherhood.

We arrived at Salt Lake City in October, just in time for the Fall Conference. I married a young lady to whom I had been engaged in London, and began to teach school. Of course I was not long at Salt Lake before discovering the difference between what I had been taught to expect and what I saw. It may be asked why did I not immediately leave Salt Lake and forsake Mormonism? Convictions received in boyhood, and that have been maturing and deepening with one's development, are not to be overturned by one disappointment or by one discovery. Inconsistency and contradiction do much to destroy belief; but these inconsistencies might be imaginary. Every tie that could bind any one to any system, united me to Mormonism. It had been the religion that my youth had loved and preached; it was the faith of my parents; of my wife and her relatives; my mind had been toned with its views, and my life associated with its ministers. I knew little or nothing of any other faith, and I clung with desperate energy to the system, although I repudiated the practices.

Not only was I not influenced by prejudice, pique, or disappointment in my secession from the Mormon Church, but, in spite of all prejudices, at the sacrifice of all friendships, at the hazard of breaking every tie that united me to happiness and the world, and at the risk of life itself, I have acted as I have. That I have done right I am convinced. God knows I have done it in the love of right. To be able, in how slight degree soever, to expose error and yet to remain silent is to connive at and share the responsibility of that error. While deploring that my best years for improvement have been squandered in delusion, it is a duty I owe to others similiarly circumstanced, to endeavor to convince them of their true position. Less than this is less than right. For as the subject is of paramount importance to the world if true, and to the Mormons themselves if false, so its correct exposure must therefore be equally important, and consequently, so far obligatory.

If in the succeeding pages I may have been guilty of exaggeration, I am not aware of it; I certainly do not intend it. Mormonism licenses too much corruption under the name of religion, to need any exaggeration to make it atrocious. The Mormons are guilty of too many crimes to need any addition to them to render them abominable.

There are about 15,000 inhabitants at Salt Lake City. They consist of a very few Americans, and the large majority English and Scotch; very many Welsh, and numerous Danes. I think certainly not one third of the whole would embrace all the Americans in the city, and not one-fourth of the whole in the entire Territory. These are principally from the Western borders of the States. They have all the power in their hands, fill all the offices, ecclesiastical and civil, and receive all the emoluments. They are almost without exception polygamists, and are singularly full of prejudice, intolerance, and boasted fidelity to Mormonism.

It is reported by the Mormons that there are over 76,000 inhabitants in the Territory. This I know to be a palpable falsehood. Caché valley, with only a dozen Church herdsmen, at most, is given a census population of over 700 persons. *They named the oxen and cows.* In Battle Creek returns they report many whom I know to be dead, some who died before leaving England, many who are still in England, but who purpose coming to Utah *when they can;* and, in some cases, all the children that courting couples might expect to have, if they were married, and if they should have offspring; and all that old married people ought to have had in the estimation of the census agents. These outrageous falsehoods were sworn to by the different agents.

* "Mormonism—Its Leaders and Designs. By John Hyde, Jr., formerly a Mormon Elder and resident of Salt Lake City." New York: Fetridge & Co., Publishers. Price, $1 25. It may also be ordered from the Journal office.

Brigham Young

The object of the whole affair was to present a more imposing appearance at Congress on demanding admission into the Union as an independent State. They publicly defend lying for expediency, believing the end justifies the means. To be unwilling to approve such "evil that good may come," is to them a sign of sectarianism, and Gentilism. This practice they pursued with regard to polygamy for fourteen years, and with regard to other dogmas they still pursue it, contending there is no evil, *per se*, and that the intention of the act and its results only determine its goodness.

From the interesting chapter on that disgusting feature of Mormonism, polygamy, we quote a few paragraphs:

The Mormon polygamist has no HOME. Some have their wives lotted off by pairs in small disconnected houses, like a row of out-houses. Some have long low houses, and on taking a new wife build a new room on to them, so that their rooms look like rows of stalls in a cow-barn! Some have but one house and crowd them all together, outraging all decency, and not leaving even an affectation of convenience. Many often remain thus, until some petty strife about division of labor, children's quarrels, difference of taste, or jealousy of attention kindles a flame, only to be smothered by separation. When they live in different houses, they generally have different tables, and the husband has to give each house its turn to cook for him, and honor their tables with his presence in rotation. The evenings at his disposal, his constant distribution of himself among them, has to be by rule. Jealousies the most bitter, reproaches the most galling and disgusting, scenes without number, and acrimony without end, are the inevitable consequences of the slightest partiality. It is impossible for any man to equally love several different women; it is quite possible, however, for him to be equally indifferent about any number. The nature most in unison with his own will most attract him. The most affectionate will be certainly preferred to the least affectionate. I am acquainted with scores of polygamists, and they all have *favorites*, and show partiality. To feel partiality, and not to exhibit it, is unnatural. To exhibit it, and for it to pass unnoticed by a jealous women, is impossible. For it to be noticed, is for it to be reproached.

What the brutalizing effects of such marriages are on the men's minds, can easily be conceived. With small houses and several wives, more than one often sleeping in each apartment, men must soon lose all decency or self-respect, and degenerate into gross and disgusting animals. Many of them frequently sleep with two of their wives in the same bed. Indeed, so evident are the effects, that Heber C. Kimball does not scruple to speak of his wives, on a Sabbath, in the Tabernacle, and before an audience of over two thousand persons, as "my cows!" This he has done on more than one occasion, and the people laughed at him as

"A fellow of infinite jest."

What are its effects on the women? I will narrate a few instances as to the first wives. I intend mentioning names, not only to convince the reader of the correctness of my statements, but because I think men who act thus ought to be named and known. Mrs. S W. Richards is an interesting and intelligent lady at Salt Lake City. She accompanied her husband among the early emigrants. In 1852, he went to England as a Mormon missionary, and was absent several years. During his absence, in the love of her husband, she labored for her own support and that of his children. He returned, and to prove to her his appreciation of her fidelity and affection, he took three other wives! One was his cousin, and a mere girl; and one was a lady who ran away from the arms and heart of her father, in Liverpool, and whose attentions, during his stay in that city, had often consoled him for his absence from home. Mr. Richards took his wife round to her share of the balls, theaters, and other amusements; but no one could help remarking, in the wasted and sallow wreck of a woman, all the withering effects of an anguished heart, wounded in its keenest susceptibility, and sinking unloved, unpitied, and with its griefs untold.

Mr. G. P. Dykes, accompanied the Mormon Battalion to Mexico, leaving his family at Council Bluffs, Iowa. On returning through Salt Lake, he was appointed to go to Europe as a missionary, which he did. During his residence in Europe, Mrs. Dykes and family toiled their way to Salt Lake, so as not to be burdensome on her husband on his return. They sustained themselves, and made some little provision for the future, hoping and expecting to welcome him on his coming home. He returned, accompanied by a lady who had run away from her husband in England. He was married to this person at Council Bluffs City, and amid the first greetings between himself and his first wife, at Salt Lake City, was, of course, an introduction to the woman who had supplanted her in his affections!

There are many women in Utah who drink whisky to a very great extent. To drown thought is to kill feeling. Many women who will not become depraved, try to be indifferent. I asked a lady once at Salt Lake, why she never appeared jealous of her husband's attention to his three wives? Her reply struck me painfully, "Mr. Hyde, my husband married me when we were both very young in England; O! I was very fond and very proud of him. We came out here, and he took another wife. It made me very wretched, Mr. Hyde, but I am not jealous now, *for I cease to care any thing about him!*" When love dies, jealousy ceases. Nothing makes people more indifferent than does liquor; not only indifferent as to others, but also callous as to one's self. Many Utah women seeking this callous state of heart, drink very extensively. Of this no resident of Salt Lake can be ignorant. Some, however, become termagents, fiercely jealous, and furiously violent.

Perhaps no stronger argument against the practical bearing of Mormonism on the welfare of the world can be found than in its influence on the rising generation. They are the offspring of lust, and early develop the animal passions to the neglect of moral or intellectual culture. Brigham Young finds it necessary to advocate the marriage of youths, at twelve or fourteen for girls, and fourteen and sixteen for boys. This shows the predominance of animalism, while the utter disinclination for education indicates the intellectual debasement of the youth of Utah. On this topic our author says:

They have in Salt Lake City nineteen school-houses, one in each ward. It is only during the three winter months, however, that a boys' school is ever attempted to be kept. During the other nine months, at three or four of their school-houses, they have endeavored to employ a female teacher, who has great difficulty in obtaining a class of little children, some being too poor to afford to send their children; some being too idle to get them ready; some being too careless whether they go or not, and the generality regarding it as only one mode of *getting their children out of the way!*

The boys' schools continuing only for three months, with an interval of nine months, they return to their schools in the winter nearly as ignorant as when they left the preceding spring.

There is yet another drawback on schools. The Mormons love dancing. Almost every third man is a fiddler, and every one must learn to dance. This is old, too, for Smith used to delight some beer-shop loafers at Nauvoo with scraping on catgut. A fiddling Prophet! School-houses occupied by the classes during the day are turned into dancing academies in the evening. There are many who can afford only to pay one tutor. Their children *ought* to learn to read, but they *must* learn to dance.

One Sunday afternoon, in the Bowery of Salt Lake, before 3,000 persons, during the summer of 1855, O. Pratt was addressing the people on the necessity of studying from books. Said he:

"Suppose that you and I were deprived of all books, and that we had faith to get revelation, and no disposition to understand that which has been sought out, understood, and recorded in books, what would be our condition? It would require an indefinite period in which to make any great progress in the knowledge that is even now extant."

Brigham arose, his dignity hurt, his temper ruffled; and he administered to Pratt, the presumptuous offender, the most outrageous tongue-lashing I ever conceived of. He said:

"The professor has told you that there are many books in the world, and I tell you there are many people in the world; he says there is something in all these books; I say each one of these persons has a name; he says it would do you good to learn that something, and I say it would do you just as much good to learn those somebodies' names. Were I to live to the age of Methusaleh, and every hour of my life learn something new out of some one of these books, and remember every particle I had acquired, five minutes' revelation would teach me more truth and more right than all this pack of nonsense that I should have packed into my unlucky brains."

Orson Pratt hung his head, while the very faithful exulted in this defeat of Brigham's favorite antagonist. This celebrated speech was much talked of by the people.

Brigham is the model and standard of every thing. It is thought that as the keys of the kingdom give all knowledge, to require any

knowledge but that which comes through the holder of these keys is apostasy. His *fiat* revokes all science and destroys all demonstrations. Now, Brigham not being an educated man, to commence to educate the people would be compelled to ask advice. To ask advice is to exhibit inferiority; to betray inferiority would be to destroy confidence in himself, so far as that inferiority extended. To betray inferiority, is also to elevate some other to a higher position than he would occupy, to the extent of that other's acknowledged superiority. To sacrifice, for a moment, the people's *unbounded* confidence, is to peril it on other points. Teach the people to doubt his unlimited authority, is to teach them to compare; to excite remark; weaken his influence, and destroy Mormonism. Hence Brigham can not be *active* in education measures.

Brigham Young, the President of the Mormon Church and Governor of Utah Territory, was born at Whitingham, Vermont, June 1, 1801, and is, consequently, now fifty-six years of age. His father was a farmer, and had been a soldier of the Revolution. The whole family moved to the State of New York in 1802. Brigham's youth was occupied by the ordinary pursuits of a farmer's son; familiarized with tools and accustomed to hard work. In the year 1832, being then thirty-one years old, he heard and embraced Mormonism.

Brigham gathered with the Saints to Kirtland, Ohio, in September of the same year, and soon became intimate with Joseph Smith. He was ordained an Elder, and began preaching. His shrewd views of policy, and almost intuitive knowledge of character, soon attracted attention and favor among the small and despised Church. Illiterate, among the ignorant his lack of education passed unnoticed and unknown.

He had become a marked and prominent man, Eminently practical and far-seeing, at a time, too, when practical ability of any kind was much needed to meet the exigencies of the Church, then being driven, starving and naked, in the winter season, from their homes to suffer and several to die, he made his presence felt in the Church, and was regarded as one of the *men* of Mormonism. Accordingly, in 1835, on the 14th of February, at Kirtland, Ohio, Brigham Young, then thirty-four years of age, was ordained one of the newly organized quorum of the Twelve Apostles; he having been previously designated by a special revelation that Smith pretended to obtain.

It was June, 1844. Smith was shot. The Twelve Apostles were scattered in different places. Nauvoo was threatened. Illinoisans were alarmed. The most absurd rumors were circulated. Troops were in arms, and their generals had lost their brains. Brigham was then in Boston, Mass. Sidney Rigdon, to whom the right of presidency belonged, according to Mormon law, assumed his authority and began to obtain revelations, confer endowments, institute new mysteries, and dictate *à la* Smith. Brigham came hurriedly to Nauvoo —and now came the tug of war—convinced of his right to lead the people. O how easy it is to be convinced of what is to one's interest! He called his quorum and the people together; ran Sidney Rigdon into the earth completely; broke up his organizations; denounced his revelations as from the devil; crushed his influence; cut off himself and adherents; cursed him; "handed him over to the buffetings of Satan for a thousand years," and was chosen President by an overwhelming majority. He did not stay to reason with the minority, but cut them all off at once. The Church was going to ruin; a thousand divisions threatened to tear it piecemeal. Four claimants to Smith's position appeared, and each had his followers among the people. Brigham aimed at the most prominent. His energy intimidated those whom it did not cut off. He saved the system, and achieved his own triumph.

One thing is certain, had Rigdon remained President, there would have been no Mormonism to-day. Brigham had given a strong proof of his administrative ability. The people obeyed him willingly, for people will always obey men who are able and determined to lead. Energy grew in him with its exercise. From pleading with the people, he began to teach them; from teaching, he dictated to them. Possessed of a far more powerful mind, more dogged pertinacity, clearer views, and more pointedness of means than Smith, he soon made Nauvoo show the firm hand of the helmsman. The Temple was completed, the Mansion was growing fast, Nauvoo was increasing rapidly, and, with these, his popularity and power.

Brigham Young has one design, and only one. However wild in theory and impossible in execution, he entertains it seriously; and that is, to make the Mormon Church by-and-by control the whole of this continent. For this he really hopes, and to this end are all his efforts directed. By the native force and vigor of a strong mind he has already taken this system of the grossest absurdity and re-created it; molded it anew and changed its spirit; taken from beneath it the monstrous stilts of a miserable superstition, and consolidated it into a compact scheme of the sternest fanaticism; guided its energies and swelled its numbers; increased its wealth and established its power, and all with the same ability that characterized his triumph over Rigdon, or his direction of the emigration to Salt Lake. His success in the past only inspires in him confidence in his future, and relying on contemptuous disregard or fluctuating imbecility on the part of the Government, he is prepared to consummate his folly and his ruin.

JOE SMITH, THE FOUNDER OF MORMONISM.

I have seen and heard him very often; privately conversed with him; watched him in his family and in his public administrations; carefully endeavored to criticise his movements, and discover his secret power, and I conscientiously assert, that the world has much mistaken the ability and danger of the man.

Brigham Young is far superior to Smith in every thing that constitutes a great leader. Smith was not a man of genius; his *forte* was *tact*. He only embraced opportunities that presented themselves. He *used* circumstances, but did not *create* them. The compiling genius of Mormonism was Sidney Rigdon. Smith had boisterous impetuosity, but no foresight. Polygamy was not the result of his policy, but of his passions. Sidney gave point, direction, and apparent consistency to the Mormon system of theology. He invented its forms and many of its arguments. He and Parley Pratt were its leading orators and polemics. Had it not been for the accession of these two men, Smith would have been lost, and his schemes frustrated and abandoned. That Brigham was superior not only to Smith, but also to Rigdon, is evident. To carry on Mormonism demands increasing talent and skill. Its position and progress becomes constantly beset with fresh and greater difficulties. The next President must be as superior to Brigham as he was to Smith, or Mormonism will retrograde. Such an one does not live in the Mormon Church.

Thus far with Brigham's past history. It may be interesting to ask what is his appearance and style. In person he is rather large and portly, has an imposing carriage and very impressive manner. To pass him in the street, he is one of those men we should naturally turn round to look after. In private conversation he is pointed, but affable, very courteous to strangers, knows he is the object of much curiosity, takes it as a matter of course, and, so long as the curiosity is not impertinent, is very friendly. He talks freely, in an offhand style, on any subject, does not get much time to read, and, therefore, often blunders grossly; he is much more of an observer than a reader, thoroughly knows men, a point in which Smith was very weak, although he boasted "the Lord tells me who to trust." *Men* not books, *deeds* not words, *houses* not theories, the *earth* and not the heavens, *now* and not hereafter, is Brigham's view of matters. Hence his religion is all practical; and, consequently, hence his practical success.

Brigham in a council and Brigham in the pulpit are not the same. Under the force of his prophetic afflatus, he talks, till, on reviewing his remarks, he has to say, "Well, well, words are only wind." This is a remark he once made. In council he is calm, deliberate, and very politic; neither hastily decided, nor easily moved when decided. His shrewdness is often, however, baffled by a set of sycophants that he has around him. He has unjustly browbeaten and crushed several of his warm believers through the instigation of men "whom I thought I could believe." So complete is his ascendancy that they, however, have only bowed their heads and tried to do better. The same petty jealousies, secret maneuverings, pandering flattery, and entire self-abnegation characterize his, or any other great man's satellites. One difference exists, and that is this, however bickering among themselves, they would all die for Brigham Young. One of the severest tests of greatness is the power to completely center in oneself a thousand interests and the deep affections of a thousand hearts. All really great men have done this. Philosophy has had its disciples, adventurers their followers, generals their soldiers, kings their subjects, impostors their fanatics. Mohammed, Smith, Brigham have all been thus. No man ever lived who had more deeply devoted friends than Brigham Young. The magnetism that attracts and infatuates, that makes men feel its weight and yet love its presence, abounds in him. Even his enemies have to acknowledge a great charm in the influence he throws around him. The clerks in his office, and his very *wives*, feel the same veneration for the Prophet, as the most respectful new-comer. It is thus also in his public orations; he soon winds a thrall round his hearers. Bad jokes, low ribaldry, meaningless nonsense, and pompous swagger that would disgust when coming from any one else, amuse and interest from him. I have seen him bring an audience to their feet and draw out thundering responses more than once. Sermons that appear a mere farcical rhodomontade have been powerful when they were spoken by him. His manner is pleasing and unaffected, his matter perfectly impromptu and un-

studied. He does not *preach*, but merely *talks*. His voice is strong and sonorous, and he is an excellent bass singer. His gestures are easy and seldom violent. He *tells* his sermons; the people see he feels them, and, *therefore*, they make themselves felt. He makes constant and unmistakable allusions to individuals; imitating their personal appearance and peculiarities, and repeating their expressions. Brigham is a good mimic, and very readily excites laughter. Much that tells, therefore, very gallingly to Salt Lake audiences, who understand the allusions and recognize the parties, seems ridiculous when read. Even on reading, after denuding his sermons of the ridiculous and obscure, there is an evident vein of strong, practical sense. They are, however, much garbled in printing, and are still more coarse and profane, when spoken. Brigham has no education. He never writes his letters, merely dictates them. This was also the custom of J. Smith. Smith's letters to A. Bennett, Clay, and Calhoun, and his address as candidate for the Presidency, which was thought to so clearly evince the man, were written by Phelps, the Mormon devil, W. Clayton, and others. In like manner, the epistles, addresses, and messages that simple Saints have believed were the divine effusions of "Brigham's graphic pen" (!), were written by General D. W. Wells, Albert Carrington, and others. His autograph, which is quite characteristic, dashed energetically up and down and curling off with a little flourish, is almost as far as Brigham's chirography extends.

We have viewed Brigham Young as a *man*; impartially certainly, and we believe correctly. However *interesting* such an inquiry may be, it is more *important* that he be accurately understood as a *Prophet*. Great abilities ever command respect, but the world have a right to demand the good use of great talents. The more skill evinced in crime only so far enhances the criminality.

That Brigham Young is a great man, there can be no question; that he is a great criminal we shall prove.

The real object of the Mormon Church is the establishment of an independent kingdom of which Brigham shall be king. This they believe is a temporal kingdom to be soon set up, and to be begun at Utah, in fulfillment of ancient and modern prophecies. It was Smith's intention in Missouri and Nauvoo. It was Brigham's object in leaving Nauvoo, and it is his design now at Salt Lake.

But we can not follow our author further. The book must be read to be appreciated. The portrait of Joe Smith indicates an excellent constitution, good practical talent, but not great originality. The base of his brain was large, and his passions naturally strong. Self-Esteem and Firmness were large; hence he had a strong will and great pride and desire to be his own master, and to take the lead of others. Cautiousness was not large, but Secretiveness and Acquisitiveness were marked traits. His Credulity was strong, but his Conscientiousness decidedly weak.

Brigham Young has a large head and a splendid intellect. His Constructiveness, joined with intellect, gives excellent power of combination and administrative capacity. He appears to have large Spirituality, which gives credulity, enthusiasm, and a romantic spirit, and possibly he half believes his own superstitious teachings. We judge the portrait from which the engraving was made was taken when he was several years younger than at present. Good culture and proper direction would have made him distinguished in any sphere requiring education, energy, and talent. His large body, abundant vitality and nervous power give him ability to impress and control others by means of that personal magnetism which he possesses in so high a degree.

QUESTIONS ABOUT IDIOTS.

SINCE our article in the June number on idiots we have received a number of inquiries from readers respecting that class of persons. We have a letter before us propounding several inquiries, which we will proceed to answer.

Question. I know of idiots that can not articulate a word, yet they understand much that is said to them. In such cases is the organ of language particularly deficient?

Answer. The persons may be idiotic, but are idiots; if they were so, they would not "understand much that is said to them." Idiocy is like genius and talent, more or less partial. A person may be idiotic in one faculty, or in a dozen, and perfectly sound in all the others. A horse or a dog "understands much that is said to them," but are not endowed with language to express their knowledge. The power to understand ideas does not, therefore, necessarily impart the power to express them in language.

Q. I would ask if the organ of language is not as necessary to the proper understanding of words when spoken by others, as to the articulation of words themselves?

A. We answer no, not as necessary, for if it were so, those whose language is wholly defective, as is the case with animals and some persons, they would not be able to comprehend language at all. We think, however, that the organ of language aids a person in comprehending words, especially the nicer forms of speech and those more delicate shades of meaning embodied in words. We suspect that idiots are not so deficient in the mental organ of language as they are in their organic structure generally. We doubt whether their vocal organs are properly developed, and it is usually true that idiots are badly organized, even to their very feet. We never knew an idiot that had a respectable walk, and we can almost always tell them by the shape and swing of their bodies and legs; the very motion of their hands shows want of mind. There are some idiots whose bodies are destitute of motive power, and almost so of feeling; there are those whose sense of taste is utterly valueless, and we have heard of one whose flesh was so insensible that a pin might be thrust into it without exciting the slightest indication of pain; still this idiot, by rubbing and by being compelled to move, or rather by being moved by the muscular effort of others, and otherwise trained in a variety of ways, has been so far cured by being called into activity and rendered healthy by training, that he is now prospering in a common school.

Q. Where there is a deficiency of mental manifestation, as in the case of idiots, does that deficiency arise from a deficiency of the mind or merely of the physical organization through which the mind manifests itself?

A. We suppose it is not a deficiency of mind, but of the instrument through which the mind expresses itself. The drunkard when he is "fuddled," or the devotee of drugs when stupefied by them, has not lost his mind, but has merely rendered his brain incapable of giving his mind expression. A blow injures the brain; and paralysis destroys the power of action in the nervous system, but does not annihilate the mind. The idiot, for aught we know to the contrary, may have a mind, but it can not express itself for want of proper implements; just as a blind man may possess naturally the power to discern colors or all the characteristics of beauty, yet, being born without eyesight, is never able to bring his mind in contact with or receive cultivation from these outward objects of beauty. Idiocy or imbecility is not necessarily attended by a small brain. There are many kinds of idiots—those whose brain sare too small, those whose organization has been deranged by some unusual influence before birth, and those who have been rendered idiotic by fits, by taking drugs, by bad regimen, by fright and other similar causes. In other words, the brain may become diseased and the mind be rendered insane or idiotic, just as the lungs, the heart, the liver, the stomach, the bowels, the kidneys, or the nervous system may be diseased and their respective functions deranged. As none of these organs need be small in order to make them liable to disease, and rendered destitute of power to act by reason of it, so some brains by disease may become idiotic or imbecile, while the development of the organ is of full or even large size.

DEMANDS OF THE AGE ON COLLEGES.*

BY HORACE MANN.

A SMALL work, by the above title, has just been issued from the press; and, like all that comes from the pen of this ripe scholar, clear thinker, and polished writer, is well calculated, while it instructs the understanding, to enlarge the sphere of the reader's sympathies, and exalt his charity.

There is one fault in all Mr. Mann's works—they are not quotable. The works of most writers have gems here and there scattered through them which one can quote; but in Horace Mann's, the pearls are so thick that they touch each other; they are but a *string of pearls*, and therefore we can not well quote one paragraph without feeling the necessity of copying the whole book. We venture, however, to give our readers a few pages, running the risk of marring the connection, and consequently not doing justice to the author.

"To write a work on the 'Wealth of Nations,' and say nothing of the health, education, or morals of the people at large, is as though a man should write a book on Mechanics, and ignore the lever, wheel and axle, pulley, screw, inclined plane and wedge.

"But suppose the love of humanity to join counsels with the love of money-making; suppose the cultivation of the soul to be made an accompaniment, if not a preliminary to the cultivation of the soil; suppose the indisputable truth to be understood that education is not only the greatest instrument of gain, but the best preparation for the enjoyment of gain, then would mankind be rewarded, not only by the material 'wealth of nations,' but by the imperishable

* Demands of the Age on Colleges. A Speech delivered by the Hon. Horace Mann, President of Antioch College, before the Christian Convention, at its Quadrennial Session, held at Cincinnati, Ohio, Oct. 5, 1854. New York: FOWLER AND WELLS, 1857. Price by Mail, postage paid, in paper, 20 c.; in muslin, 25 c.

riches of spiritual well-being. The ethical must be wedded to the financial; not to debase the former, but to elevate the latter. No race of bondmen, smothered in the ignorance essential to slavery, can ever earn so much by their muscles as they could earn by their wits, had they been educated and free The hand is almost valueless at one end of the arm unless there is a brain at the other end. God has so constituted the universe that no system,—not any man nor any government,—can ever prosper that does not recognize the soul as superior to the body.

"The 'Population Theory' of Malthus, as it is called, proceeds upon a similarly fatal idea. It derives all its plausibility from the assumption that Appetite is never to be brought under the dominion of reason and conscience. Hence, instead of finding barriers to the excessive multiplication of the human race, in those restraints on the appetites which forethought, duty, and religion supply, it invokes the demons of Starvation, War, and Pestilence to slaughter millions of the successive generations of men, in order to reduce the number of mouths to the quantity of food. Instead of Self-control, as a check to excessive numbers, it enthrones Moloch upon the earth, and makes Hunger, Fire, and Sword his ministers of wrath for the depopulation of the world.

"There is no more self-evident truth than that in certain circumstances, and those circumstances, too, not difficult to be imagined, it is a greater crime to give life than it would be to take it; a greater crime to be a parent than to be a murderer. Intelligent forethought, reason, conscience, then, in the formation of matrimonial connections, and not starvation, war, and pestilence, are the true antidotes against the calamities prophesied by Malthus, and assumed by him and all his school, to be the divinely ordained and ever-continuing calamity of the human race. It would not have been more barbarous toward man, nor more dishonoring to God, and it would have been a far more simple and self-adjusting remedy had Malthus proposed cannibalism instead of famine, slaughter, and plagues, as the true remedy for a redundant population; for, by that method, a commissariat in war would be rendered superfluous; and in peace, when the supply at Nature's table should become exhausted, two mouths,—that of the eater and the eaten,—would be stopped by one operation! Such are the hideous consequences when Philosophy discards Philanthropy from its counsels; and thus must human science always suffer when it refuses to be allied to divine science.

"Let me now show how immensely the cause of religion has suffered because it has stood aloof, and looked with jealousy, and often with disdain, upon secular knowledge or science; and hence I shall infer that the greatest Demand of the Age is that Religion and Science should be reconciled, harmonized, and led to work lovingly together.

"In speaking of the essential harmony between religion and science, I wish to premise that the constitution of my mind and all my habits of life dispose me to look to practical results, rather than to speculative opinions,—to actualities, rather than to theoretic possibilities. Modern effort runs to the description or exposition of religious duty vastly more than to the performance of it. Hence great books are written for Christianity much oftener than great deeds are done for it. City libraries tell us of the reign of Jesus Christ, but city streets tell us of the reign of Satan. The pulpit only 'teaches' to be honest; the market-place 'trains' to over-reaching and fraud; and 'teaching' has not a tithe of the efficiency of 'training' Christ never wrote a 'Tract' in his life, but he *went about doing good.* His professed followers write 'Tracts,' but stay in their luxurious homes, while the hungry, the naked, the sick, and the prisoner are left as Lazarus was by Dives. In our day, no religious association or convention is ever held, which, if resolutions had any self-executing power, does not pass resolutions enough to redeem half-a-dozen planets as bad as ours. I agree with the man who said he had read the '*Acts*' of the Apostles, but never their '*Resolutions*.'

"Between religion and science there must be a necessary harmony; for both came from God, and therefore both are true; and if true, then they agree. Each is fitted to the other. Truth can never conflict with itself, nor God be the author of contradiction. No Work of God can ever come into collision with any Word of God. If, then, there must be an essential and an eternal harmony between all true religion and all true science, how arose that supposed antagonism between them, which, on account of its long continuance, has now become historic? History itself tells us how it came. After the Night of the Dark Ages, at the time when science first began to dawn upon the world, the Papal priesthood of that day made war upon it. They claimed to be the keepers, not only of the ark which contained all religious knowledge, but of the treasure-house that contained all secular knowledge also. Hence, when Galileo affirmed that the earth moved, the Inquisition commanded him, under pain of torture, imprisonment, and death, to deny the fact.

"And there remain to-day, in the library of the Inquisition, the very manuscripts of Galileo which the priesthood seized and sequestrated. There they remain, I say, sequestered, condemned, sealed with the Papal signet, so that the truths they reveal might never more be spoken among men. Yet those truths are now taught to the children in our Common Schools, and at our fire-sides! What an everlasting monument of the ignorance and bigotry of men when they lift themselves up against the power and knowledge of God! And thus were the glorious attestations which astronomy makes to the power and wisdom of God shrouded for a time from the vision of men by a bigot's decree, and the immense benefits which those truths were able to confer on geography, navigation, commerce, and discovery, postponed to a far later day.

"It was so, too, with the magnificent science of Geology. The hierarchs who claimed to be the depositaries of the will and wisdom of God surmised an odor of heresy in some of its doctrines, and therefore they denounced both the science and its authors. Omitting remoter instances, it was so, too, when Dr. Franklin discovered the identity of electricity and lightning, and prepared the lightning conductor. The ignorant ecclesiastic branded it as an impious attempt to parry and defy the thunderbolts of Heaven. Surely if it was wicked to ward off a volley of lightning, and thereby escape conflagration and death, it must be still more wicked to treat the lightning so familiarly as to send errands by it, as by a boy; and therefore Morse and House, in their magnetic telegraph, according to this doctrine, are now guilty of keeping tens of thousands of miles of impiety in good working order. And even within the last ten years, when Dr. Simpson, of Edinburgh, discovered the power of chloroform to suspend consciousness, and thereby for a time to annihilate pain (I do not refer to *ether*, whose anesthetic properties were discovered in this country), a body of the clergy of the Scotch Presbyterian Church in Edinburgh placed upon their public records a resolution denouncing the discovery of it as impious, and its use as sinful. And the reason they gave for it was as miserable as their dogma was unphilosophical and unchristian. They said that God declared that a woman should pass into the holy relationship of mother only through sorrow, and therefore whatever prevented that sorrow, as chloroform was designed to do, evaded the divine will, and must, of course, be sinful; from which it would seem logically to follow, that the more pain one suffers in becoming a mother, the more well-pleasing is the case in the sight of God.

"But I mention these great historic cases, which every intelligent man is presumed to know, not so much for their own sakes as for the purpose of introducing another fact generally lost sight of. While the Inquisition was brandishing the terrors of two worlds to silence Galileo; while the government expounders of the Scriptures were endeavoring to strangle the great science of geology at its birth; while the Scotch divines were denouncing the beneficent discoverer of chloroform; while the hierarchies of the church were doing these things on a national and world-wide scale, what, think you, were meaner bigots doing in their narrower spheres? For each king of a realm, what multitudes of subordinate executive officers and magistrates there are! And so, for one gigantic St. Peter at Rome, there were thousands of pigmy St. Peters scattered all over Christendom. For every arch-bigot, strangling the birth of world-renovating truths in mighty minds, hosts of petty bigots were stationed all over the land, resisting all progress toward new light and new knowledge in the common mind! For one lofty Galileo who was forced to bow himself to the denial of a great astronomic truth, in order to escape torture, ten thousand times ten thousand common men, in all the walks of life, were compelled to deny all the minor truths, proportionate to that sphere of knowledge and of duties, which they the smaller Galileos had discovered, in regard to religion, to morals, and to social life; so that doubtless the world has suffered even more from the grand aggregate of small tyrannies than from the frightful enormity of great ones. And for the purpose of blasting to death all germs and seeds of new truth, whether scientific or social, whether blazing out from great minds, or glimmering from small ones, to illumine their respective skies, each bigot-smotherer of free thought had full access to the great dispensary of hell-pains, on which they were empowered to draw at all times, and for any quantity, free!

"At the Council of Tours, in 1163, and at the Council of Paris, in 1209, all works on 'Physics,' or Natural Philosophy, were interdicted to the monks as 'sinful reading.' Because Roger Bacon, the greatest light of the middle ages, tried some experiments, he was accused of practicing magic, and imprisoned by two popes, Nicholas III. and IV. In the famous decree of March 5th, 1616, against the system of Copernicus, sixty-nine years after the first edition of the *De Revolutionibus*, it is called '*falsa illa doctrina Pythagorica, Divinæ Scripturæ omnino adversans*,' 'that false Pythagorean doctrine, or system, so contrary to the sacred Scriptures.' Even at a later period Kepler's Laws encountered the same prohibition *in Protestant Germany*. Perhaps it is not generally known that Descartes had a great work, on which he had spent many years of his life, and which he was just on the point of sending to press, when, in 1633, the news of the sentence of the Inquisition passed on Galileo at Rome, reached him. He at once abandoned his plan of publication, and so the work was lost to his cotemporaries, and, except some fragments, since found, to his successors. There is scarcely a more significant event in the whole history of science than the fact that Copernicus at first concealed his discovery of the true solar system in an anagram, and that Kepler did the same thing in regard to his 'Laws.' They dared not trust those wonderful and divine truths to the ignorant and bigoted world; or, rather, to the ignorant and bigoted hierarchy which then governed it. Like Moses in the bulrushes, philosophic truth had to be hidden to save it from destruction; and, like the infant Saviour, religious truth had to flee into a strange land to save *the young child's life* from the Herods of bigotry. What a universal and spontaneous shout of praise hailed the discovery of the planet Neptune, by Leverrier, in 1846,—a discovery which has made the name of its author as enduring as the existence of the orb he revealed to an admiring world! How different, had Leverrier felt constrained, like Copernicus and Kepler, through fear of ecclesiastical ignorance and persecution, to hide his discovery in an anagram!

"Now, it was this hostility, waged against science for centuries by the priesthood, who claimed a monopoly of all truth, that alienated scientific men from the high, and I feel bound to add, the paramount claims of religion. And what has religion gained by this warfare? Nothing! On the contrary, its opposition to science has been a long series of disastrous and disgraceful failures and defeats. What vast libraries of theological hostility to the advancement of science have gone into the 'dead-letter' office in the history of all Christian nations! Nothing but Milton's 'Limbo of Vanity' would be sufficiently capacious to hold them.

"Nor, on the other hand, is the calamity any less which scientific men have brought upon themselves by leaving out the idea of God, and the sentiment of religion, from their investigations and discoveries in the field of Nature's laws. They can not fail to see that God works by uniform laws, and hence their reason must infer his Unity. They must see, also, that He works for good ends, and hence the irresistible conclusion in favor of his Benevolence. They see that His laws are the same everywhere; that the gravitation which sways the farthest planet is the same that binds the earth in its orbit, or brings a mote to its surface; and that the light which comes down from the remotest nebula holds common characteristics with that of the sun and moon, and is but a twin-beam, created by the same Father; and hence they ought to infer His constant presence and omnipotence, and for ever to feel toward Him as to an all-surrounding and all-enveloping Spirit of power and love. But philosophers have been prone to stop with the discovery of the law, and to forget the Law-maker; to accept the gift, and forget the Giver; and their conduct and their records sometimes seem to say: 'Oh, if only the Deity were some fossil remain, so that Geology could label him, and place him in its cabinet; or if only He were a leaf of some extinct, or some newly-discovered species of fern or lichen, so that Botany could preserve him in its *hortus siccus*, then, indeed, how delightful it would be to possess such a memorial of the All-in-All; but as He is only the All-in-All, we may ignore his existence, and cease from daily communion with him.'

"The first idea which a philosopher, *as a philosopher*, ever acquires, is the indissoluble connection by which cause and effect are bound together. Does not the same philosophy teach him that the present and the future are bound together as indissolubly as any two events in either of them can be!

"Do I not rightly say, then, that the greatest Demand of the Age is, that religion and science should be reconciled, and should become coworkers for the blessing of man and the glory of God. The religious man must go with the scientific man to study God in his works. The scientific man must go with the religious man to worship God in his temples. Both must be men of secular knowledge. Both must be men of divine knowledge. The minister at God's altar must be able to look up and read the stars through the telescope of the astronomer; and the astronomer, through the precepts of the Christian religion and the example of Jesus Christ, must be able to look up, not to the stars only, but to God and to the immortality of men. The Academy and the Church must be but different apartments canopied by the same dome,—the all-comprehending dome of divine Providence!"

ILLUSTRATED PHRENOLOGICAL ALMANAC FOR 1858.

THE Eighteenth number of this Annual is now ready for the public. It has been our aim to make a better Phrenological Almanac this year than have been any of its predecessors. By having the portraits of distinguished persons taken smaller than formerly, we have been enabled to get in more engravings and yet to have more room for descriptive reading matter. The table of contents embraces the likenesses, biographical sketches, and brief phrenological descriptions of the following eminent and notorious personages: Henry A. Wise, Governor of Virginia; Hon. Anson Burlingame, of Mass.; Robert J. Walker, Governor of Kansas; Professor Morse, Inventor of the Magnetic Telegraph; Cyrus W. Field, Esq., President of the Transatlantic Telegraph Company; Col. Colt, the "Revolver man;" Hon. Howell Cobb, Secretary of the Treasury; Hon. Horace Mann, President of Antioch College; Anna Cora Mowatt Ritchie, the actress; Dr. E. K. Kane; McKim the murderer and Norcross his victim; Erastus Palmer, the sculptor; General Wm. Walker, of Nicaragua; "Currer Bell, Charlotte Brontë, author of "Jane Eyre;" skull of Mary Duffy, idiot; also a series of other interesting illustrations, together with calendars adapted to all regions of the United States and Territories.

The Almanac for 1858 may now be ordered by mail, at six cents a copy, or in large quantities at the usual discount.

The WATER-CURE ALMANAC for 1858 is now in press, and will be shortly ready for delivery, and on the same terms.

Events of the Month.

DOMESTIC.

MRS. CUNNINGHAM AND HER BABY.—The latest act in the strange Bond Street drama is the attempt of Mrs. Cunningham to palm off a supposititious infant as the heir of the Burdell estate. The preliminary steps of this audacious transaction were taken several months ago. During the imprisonment of Mrs. Cunningham, previous to her trial for the murder of Dr. Burdell, she announced her anticipation of becoming a mother, and requested the services of a physician, Dr. Uhl, for the approaching event. Subsequent to her acquittal, she continued to press the subject on Dr. Uhl, who, not being entirely satisfied with the aspect of affairs proposed, that on account of the publicity and responsibility connected with the event, she should engage several physicians well known in the community, who would be able to make an authentic report of the whole matter. He also urged the importance of a personal examination at the earliest possible moment. To this she declined giving her consent, and seemed disposed to avoid the subject. The suspicions of Dr. Uhl were thus confirmed. Upon making further inquiries, with a view to satisfying his own mind, he was informed that it was all arranged, and that himself and Dr. Catlin, a practitioner of some standing in Brooklyn, were to be her medical attendants on the interesting occasion. A short time after this announcement, Dr. Uhl was astounded by the confession of Mrs. Cunningham that she was not in a family way, but that she should be obliged to produce a child before the surrogate, even if it was not her own. At the same time, she offered him a liberal pecuniary reward, if he could aid her in the accomplishment of her purpose. He pretended that he should like to take the proposal into consideration, and promised to call again at an early day. Meanwhile, he hastened to lay the facts before his legal adviser, by whom he was directed to remain quiet for a few days, and watch the proceedings of Mrs. Cunningham, and should any important developments take place, to make them known to the District Attorney, Mr. Oakey Hall; Dr. Uhl

pursued this course, and after stating the facts to Mr. Hall, wished to retire from any further connection with the business. To this, the District Attorney would not agree, and insisted on receiving the aid of Dr. Uhl to expose the conspiracy, and bring the offenders to justice. After thinking the matter over, he decided that this would be his wisest course. According to the suggestion of Mr. Hall, Dr. Uhl occasionally called upon Mrs. Cunningham and conversed with her relative to the approaching event. It was finally arranged that Dr. Catlin, of Brooklyn, should attend her, and that Dr. Uhl should be called in to consult. In the course of a conversation between Dr. Uhl and Mrs. Cunningham, the former inquired whether Dr. Catlin could be relied upon in the matter, or, in other words, whether he could be intrusted with the secret, and in reply Mrs. Cunningham assured him that such was the case—"for," observed she, "I have him completely under my thumb." About the same time, in a conversation between Dr. Catlin and Dr. Uhl, concerning the respective parts which they were to take in the approaching event, Dr. Catlin admitted that he had devised this scheme of having a fictitious accouchement from the beginning, and that he had done so because he thought she was an abused woman, who ought to be revenged; but he concluded that they needed another physician, and was pleased to find that Dr. Uhl had been selected. Arrangements were then made for procuring a child to take part in the melodramatic performance. By dint of a series of stratagems, Mrs. Cunningham was induced to believe that every thing was prepared for the denouement, and on Monday night, August 3d, her chambes was the scene of a fictitious accouchement. Dr. Uhl was sent for in great haste, with the information that his services were instantly needed for "Mrs. Burdell," who was in labor. He proceeded to the house, on the outside of which were waiting Capts. Speight, Hopkins, Dilks, District-Attorney Hall, and others. When the doctor arrived, he was ushered into a dark room, where Mrs. C. was in bed. She feigned to be very sick, and groaned in apparent agony. He found a nurse there, named Jane Bell, washing the child. While he was there, Dr. Catlin brought in a pail of blood and smeared the sheets, and otherwise made it appear that a birth had actually taken place. Mrs. Cunningham exclaimed soon after, "I have put my trust in God, and he has favored me; I shall now be revenged upon my persecutors." Soon after this, as Dr. Catlin was leaving the house, he was arrested. The officers then entered the house, accompanied by District-Attorney Hall, and found the room in which Mrs. Cunningham was lying, darkened, while two nurses were preparing some warm drink for the pretended patient. The baby was taken from the would-be mother, notwithstanding her protestations, and was returned to its rightful mother at the Hospital. Mrs. Cunningham and one of the nurses were left in the house as they were, while the other woman was conveyed to the Tombs, where she still remains in custody. Dr. Catlin, who was arrested with Mrs. Cunningham on Monday night, turned State's evidence on Wednesday, and exposed the fictitious birth, while the lady herself has been held for trial.

More Fillibusters Returned.—The United States Steam Frigate Roanoke arrived at this port on Tuesday, the 4th of August, with 204 fillibusters on board. From all accounts, the fillibusters were in a most deplorable condition when taken on board the Roanoke. Their long march of over 200 miles, the unhealthy climate, and the fatigues they endured, tended to make their appearance pitiful in the extreme; some of them who had been wounded and were almost well at the beginning of the march, became sick again, and their wounds broke out afresh, causing them much pain; the least scratch under the influences of the unhealthy climate, and the fatigues of a long march, became a painful sore, and when they reached the deck of the Roanoke they were covered with sores and ulcers, their clothes were ragged and dirty, and some of them were alive with vermin. Their clothes were thrown overboard, and the men themselves were forced to take frequent baths and scrub themselves with soap and sand, after which two new suits of navy clothes were furnished to each man. They were then divided into messes, doing the same duty and faring the same as the rest of the crew. The sick ones were placed in their hammocks and their wants attended to. There were about twenty-five of them lying sick in their hammocks when the vessel arrived. Some of them bore the marks of having endured severe struggles, and others were still groaning in an agony of pain. Those who were well were permitted to come ashore, and they all expressed themselves happy at being back again.

Tragedy at Navesink.—A fearful tragedy occurred at the Sea-View House, Highlands of Navesink, New Jersey, on Saturday, July 23. The bar-keeper of the house, who had just temporarily taken the place, named Alfred S. Moses, had his throat cut while lying in bed in the morning, by a dirk in the hands of J. P. Donelly, belonging to this city, and also an employee in the house—so that he died within an hour. The dying man made a deposition before Coroner Connery, by which it seems that Donelly and himself, with others, had been playing at cards during the night before, and that he had won some $60 from Donelly. It would also seem that the money he had won did not belong to Donelly, but to Mr. Smith, the proprietor of the Sea-View House. According to the dying deposition of Moses, the accused had been trying to repossess himself of the money by robbery, and Moses awaking, he had stabbed him in the throat with a dirk. Donelly was taken into temporary custody, to await the finding of the Coroner's jury. Two investigations were held over the body—an informal one by Coroner Connery, and a formal one by Justice Walter C. Parsons, of Chanceville, acting Coroner for Middletown. They found that the deceased came to his death from a stab by Donelly, and he was at once put in irons and removed to the county jail at Freehold. The body of Moses, who appeared to have no friends to take charge of it, was interred on Sunday at Chapel Hill, six miles from the Highlands. On Monday it was exhumed, and a second examination made by Dr. Finnell, of this city, who decided that the wound in the throat was not sufficient to have caused death, had proper care been used immediately after the discovery. The result is considered by some as throwing doubt upon the murder, and suggesting a possibility that Moses committed suicide.

A Sad Scene at a Party.—At a social party in Baltimore, recently, quite a tragic scene took place. There was singing and dancing, in the latter of which amusements a handsome young girl, a Miss Garrity, took an active part. After the finishing of a dance, and as she was in the act of returning to her seat, a gentleman approached and asked her hand in the next set. She replied in the affirmative, and immediately fell with her face upon the floor, and on raising her up, life was found to be extinct. She had died from a sudden attack of palpitation of the heart.

Rencontre with the Sioux.—Colonel Noble, superintendent of the construction of that portion of the Pacific wagon road leading to the South Pass, has been stopped in his operations by the Yankton Sioux Indians, who are apprehensive that the works will frighten away their buffalo. The expedition is for the present suspended, and Colonel Noble has returned to St. Paul. A council has been appointed with the Indians, with reference to a right to cross the territory, and if it fails, Col. Noble announces his intention to push it through by force of arms.

Peace in Kansas.—Peace has been definitely re-established in Kansas. Gov. Walker writes that he apprehends no further disturbance. The President is said to have assured some visitors that the reign of the border ruffians was over, though the laws of the Legislature would be enforced at all cost.

The New Administration of Utah.—Governor Cumming has received his instructions as Governor of Utah. They are brief and specific. He is to see that the laws of the United States are faithfully executed. No man in Utah is to be affected for his political or religious opinions, but held responsible for his conduct. Should the civil authorities be unable to enforce the laws, the military force is then to be employed.

Poisoned Whisky.—The Lebanon (Ohio) *Star* records the death of four men from drinking whisky with strychnine in it. It also says that tens of thousands of fish in the stream below the distillery have died. Two tons of dead fish have been taken out, a mill-race being literally choked with them. Dr. Staats says that delirium tremens is becoming much more unmanageable than formerly. He attributes this to the immense amount of strychnine used in the manufacture of whisky at the present time. By using this poison, distillers get about fifty per cent. more liquor from a bushel of corn than they formerly did.

The New Granadian Dispute.—It is now understood that General Herran and Mr. Cass have agreed upon a basis for the settlement of the dispute with New Granada. There are four principal subjects of controversy with New Granada: viz.—1. Indemnity for the injury done to our citizens in the Panama riots of April, 1856. 2. The tonnage tax upon American commerce. 3. The purposed tax upon correspondence crossing the Isthmus; and, 4. The security of the Railroad Transit. The principle on which the first and

second are to be adjusted is said to be agreed upon; a proposal has been made by Herran to settle the fourth by stationing a strong force of New Granadian soldiers on the Isthmus; the third is said to be yet untouched. No doubts are entertained but that the final adjustment will be satisfactory and immediate.

ACCIDENT AT NIAGARA FALLS.—A heavy fall of rock, with very sad results, occurred at Niagara Falls on Sunday, Aug. 2d. About one hundred tons of rock, from the precipice at Goat Island, below the British Falls, fell during the afternoon while a party were below it. Three of them were injured—G. W. Parsons, of Cleveland, it is feared fatally. F. C. Williams, of New Haven, had an arm broken, and a boy named Haney a leg.

ASSOCIATION FOR THE PROMOTION OF EDUCATION.—The U. S. Association for the Promotion of Education reported, at their meeting at Albany on Thursday last, the following officers for the ensuing year: President, Hon. L. B. Woodworth, of New York; Vice President, R. L. Cook, of New Jersey; Standing Committee, Hon. Amos Dean, of New York; Rev. Chas. White, Indiana; Prof. W. F. Phelps, New Jersey; Chas. H. H. Lindsey, Conn.; Chas. J. B. Lindsey, Tennessee.

PERSONAL.

DR J. F. MITTAG left town on Monday, Aug. 3d, his health having seriously suffered from our confined city atmosphere and hard study. He has already completed several hundred pages of his forthcoming work on the *Natural Language of Form*. The Doctor will return and resume his interesting labors about the 1st of October. His intention of visiting Montreal, and attending the Association for the Advancement of Science, where he expected to make some important observations, is by this necessary movement set aside.

AMONG the passengers in the Baltic, on the 15th of August, was the Hon. John P. Kennedy, who goes with his family to Europe. Mr. Kennedy is well known as the author of "Horse-Shoe Robinson," and other popular novels He succeeded, as Secretary of the Navy, the Hon. William Ballard Preston.

THE Hon. Joseph A. Wright, of Indiana, recently appointed Embassador to Berlin, passed through our city on his way to his official post, and left in the Atlantic.

THE Hon. William Ballard Preston, of Virginia, has sailed for Europe, on his mission to secure the establishment of a line of steamers from England to the waters of the Chesapeake. It is stated that all the railroad companies in Virginia, and some in Kentucky and Tennessee, have joined the movement, and that the parties now pledged to the enterprise represent a capital of $50,000,000.

HON. HENRY C. MURPHY, the newly-appointed Minister of the United States to the Hague, was entertained at dinner by a large number of the leading citizens of Brooklyn, Aug. 3d. The festival was intended to demonstrate the public respect both for the public and private character of Mr. Murphy. Governor King, Hon. Howell Cobb, Senator Seward, and other prominent politicians, were present.

HON. WM. L. DAYTON, of New Jersey, late Republican candidate for the Vice-Presidency, has been lying very ill at the Metropolitan House, Long Branch, New Jersey. Mr. Dayton's health as not been good for months past, and fears are entertained for his recovery.

P. T. BARNUM, who has been for some time in Europe, and who was reported as likely to take up his permanent residence there, returned to this country by the Europa, and proceeded immediately to Fairfield, Connecticut. He was accompanied by his lady, and it is now denied that he had any intention of remaining abroad.

MAJOR GARRET W. DYKEMAN, who was captain of Company K., of New York Volunteers in the Mexican war, and afterward Major, has been awarded, by the Committee of the Common Council, charged with deciding conflicting claims to pre-eminence in that war, Gen. Jackson's Gold snuff box. Major Dykeman did not present his claims without solicitation, and the committee's examination shows that he was most honorably connected with all the operations on the line from Vera Cruz to Mexico. His closest competitor was supposed to be General Ward B. Burnett, who commanded the Regiment.

J. FENNIMORE COOPER'S schoolmaster, ninety years old, recently paid a visit to the editor of the Buffalo *Express*. Oliver Holt, the schoolmaster of Sparks, the historian, resides in Mansfield, Conn. Both these old men are as lively as crickets.

A LETTER from Rome states that Prince Annibal Simonetti has put an end to his existence by throwing himself out of a window of his palace at Ancona. As he was in possession of a considerable fortune, and surrounded by everything to render life agreeable, the cause which led him to the rash act at present remains a mystery. Prince Simonetti, had been called by Pius IX. to the ministry of finance during the constitutional *regimé*. He was the first secular minister, and succeeded the Prelate Morichin, who is now Cardinal. The Prince, on resigning his post, was replaced by Count Rossi.

ON Tuesday night one of the citizens of the Fifth Ward conducted a stranger to the Station-House of the Fifth Precinct Police for lodgings, who is 112 years of age. His name is James McDonald. He is a native of Scotland, and has been in this country 96 years. His home is in New Hampshire, and his profession is that of a musician. A comfortable bed was made up for him upon the floor sitting-room, and the old gentleman soon forgot the events of his protracted life in a sound sleep.

A STREET rencounter occurred in Louisville, Ky. on the 21st of July, between George D. Prentice, editor of the *Journal*, and R. T. Durrett, editor of the *Courier*, growing out of an article in the latter paper reflecting on Mr. Prentice. Pistols were used by both parties. Mr. Prentice was slightly wounded. Both gentlemen were arrested the following day and held in $5,000 each to keep the peace.

RICHARD BOYLSTON, one of the oldest newspaper editors in New Hampshire, died at his residence in Amherst, aged 75 years.

HON. JOHN GLEN KING, of Salem, Massachusetts, died at his residence on Sunday, July 27, at the age of 70. He had been for many years a leading member of the Massachusetts bar, and had held many offices of public trust. He was one of the counsel employed by the Massachusetts Legislature in the "Prescott Impeachment Case" of 1821, in which he sustained himself with distinction against Daniel Webster.

RICHARD SOUTHGATE, one of the oldest settlers of Newport, Kentucky, died at the age of 83. He read law at Albany, and went to Kentucky 60 years ago. Although several times a member of the Legislature, it is said he never stumped the State, and never solicited a vote. He died worth $1,000,000.

CAPT. JOSHUA A. PATTEN, whose misfortunes and sufferings, in connection with the ship Neptune's Car, have been the theme of much public comment, died at the McLean Asylum, Somerville, at 2 o'clock on Sunday morning, Aug. 2, aged 30 years and 3 months. Deaf, and blind, and sick, as he has been for months past, his heroic wife refused nevertheless, to surrender him to the care of strangers; and it was not until Friday, when it was apparent that his reason was gone and he was utterly unmanageable, that she consented to his removal to the Asylum. Mrs. Patten herself is slowly recovering from the effects of fever. She is still quite feeble; but the patience in suffering and the energy in emergencies which she has hitherto displayed may carry her over this, which she regards as the greatest of her sorrows.

ON the 29th July, on leaving the Naval Courtroom at Washington, Commodore Newton spoke of feeling remarkably well, and called upon some ladies residing on the opposite side of the street. After exhibiting a finer flow of spirits than usual, he rose to depart, and attempted to reach a bouquet of flowers, which had been presented him, but was unable to do so. Placing his hand upon his head, he complained of the vertigo, and staggered forward. A lady present succeeded in setting him in a chair; but in a few minutes more he fell to the floor speechless, and died in less than an hour.

HON. JAMES C. DOBBIN, Secretary of the Navy under President Pierce, died at Fayetteville, North Carolina, on Tuesday, Aug. 4, at the age of forty-three years. He had filled honorable positions in his native State previously to his entering Congress, and won much honor both in the latter position and in the Secretaryship. Mr. Dobbin's health had been failing for some four years past, though he had never, until since the change of administration, abandoned public business.

FOREIGN.

FROM England, we learn that Mr. Thackeray has been defeated in the Parliamentary canvass for Oxford, by Mr. Cardwell, the latter having a majority of 67. In Parliament, Lord John Russell had renewed his motion to bring in a bill for the admission of Jews, which, after a division, was agreed to. The vote of half a million sterling for the Persian war, and four hundred thousand

for the Chinese, had been favorable. Mr. Vane Smith, in the Commons, had denied the report that the Bombay army had broken out into mutiny. Accounts from the East, on the contrary, were regarded as more favorable. The Queen's answer to the address with reference to the French West India negro trade had been received, but contained nothing more than a general assurance that the traffic should be discouraged by every proper means. Baron Rothschild had resigned his quondam seat in the Commons, and a new election for the city of London had been ordered. A meeting of the London electors had been held, and a pledge given again to return him. At the same time a resolution was adopted calling on the government to use all its influence for the immediate settlement of the Jewish question. A proposition had been mooted in the Lords for a monument to Lord Raglan, but nothing definite had been arrived at on the subject. The coiling on board of the telegraph cables on the two steamers had been satisfactorily completed, and the Agamennon had left for her place of rendezvous, the Cove of Cork. The Niagara would leave as soon so soon as the machinery on board of her for paying out was completed, and Captain Hudson expressed his intention to urge the claim of the Niagara to pay out the first end of the line from the Irish shores. The new arrangement is that all four of the vessels shall keep together, that they shall attach the first end on the Irish coast, lay on until the end of the cable on board the first vessel is reached, then attach that on board the other vessel to it, and proceed toward the coast of Newfoundland. A grand banquet was given to the officers of the Niagara and Susquehanna, by the shareholders of the enterprise, at Liverpool, and a splendid *fête* by Sir Culling Eardley Smith in his park at Eroth. Mr. French, Vice-President of the United States Agricultural Society, had been warmly received and entertained at the dinner of the Royal Agricultural Society. There was again a rumor of the appearance of the potato blight in Ireland. The London *Globe* discredits the report that Queen Victoria would visit France this year.

From France we learn that one of the arrested Italians had made a full confession of the plot against the life of the Emperor—that the conspiracy was wide-spread and formidable, and that the arrangements for the burial of Beranger were very prudently predicated upon the known hostility of the secret societies. Another attempt against the life of the Emperor at Plombieres is reported, but does not seem entitled to credit. The rumor that troops were to be sent from France to China is now authoritatively denied. An expedition to Turin is spoken of, but not certain.

Spanish accounts at London make it evident that the Government has at last accepted the offer of mediation in the Mexican question made by Lord Howden and the Marquis de Turgot, in the name of the English and French Governments. The Captain-General and Civil Governor of the Province of Seville were to be brought before a council of war on account of the late troubles. The execution of the insurgents had been stopped by order of the Government.

THE QUIET MAN'S PHILOSOPHY.

Some people, if asked to point out the kind of man best fitted to get through the world, would pitch upon the vigorous and able man, judging that in a scene where there are so many obstacles, the power of meeting and overcoming them must be the most important of all qualifications. Others might indicate the man of great vivacity and quickness of parts—he who watches and takes advantage of every thing, feels interested in every thing, and never for one moment allows his faculties to be at rest. Now, these are valuable qualifications in their way, and, no doubt, of great use in enabling a man, as the common phrase is, to get through the world; yet we question if they are the most essential of all qualities for that purpose. The force of an individual is often found of little avail against the great inert obstacles which he meets in his course. High nervous activity wears itself out, and often perishes before it has effected any thing. It appears to us that the kind of man truly best fitted to get well through life is he who, while possessing a fair share of the above qualities, abounds more in a certain passiveness of character, fitting him to take almost every troublesome thing easily. This man does not so much cope with difficulties, as he ducks and lets them pass over his head. He never allows himself to get into an excitement, either for or against any thing or any body. If he meets a pugnacious person, who seems anxious to fix a quarrel upon him, he will steadily preserve his coolness, and get out of the scrape, probably, by some adroit and good-humored evasion. If he encounters a litigious person, who, though manifestly in the wrong, seems bent on dragging him into a suit, he will not allow himself to be carried away by his sense of what is just and true, but will consider what chance there is of his getting his right by the law. He may perhaps find it more prudent to yield some little point of right, and so get out of the contention. Such is the kind of man best fitted to get through the world; he has his losses, but all his losses are taken at the least.

There was once an individual who was so much impressed with the wisdom of this policy, and had such a salutary horror of legal disputation, that he declared, that if any came to him and demanded the coat from his back, he would take off the garment, fold it up, and hand it to the claimant, with a polite bow, and the remark that he was sorry it was so far worn. This he said he would do upon a deliberate understanding that it was better to yield than to resist, seeing that if the thing came to a personal struggle, he would lose more in temper, scratching and tearing of apparel, than the coat came to. or, if to a legal struggle, infinitely more in disagreeable occupation of mind and expenses, not to speak of the chance of being obliged after all to resign the object of contention. The same gentleman said that, if called foul names by any one, he would pursue exactly the same policy. "I am sorry," he would say, "to find you consider me a fool and an ass, but I can not help it. I hope you will see the mistake by-and-by." If calumniated behind his back, his policy, he said, would be to say nothing. To be calumniated is surely one of the unavoidable evils of life. However undeserved, it has always some effect. But who can help it? Better to sit down with the evil in its original amount, than give it additional currency by remonstrance or the tending of exculpatory proof. It is worse for a man of the world to set himself up before his fellows in the light of an ill-used or unfortunate person, than to suffer a good deal from unmerciful calumny. Such was the policy of our friend. He used to say there was no getting justice from an angry enemy. The great point with him was to get away from an adversary or aggressor in tolerable temper and dignity If right got uppermost at last, well and good; if not, he had at least escaped being in a passion.

This may seem a tame philosophy, and certainly is one which we can not expect to see generally practiced in its full extent, unless the axis of human nature should somehow take a change. But there can be no doubt that the nearer any one can approach it, he will the more easily get through the world, and that, indeed, to get through the world at all, absolutely requires no small portion of it. We would describe it as a power of submitting little grievances and aggressions in order to escape worse evils. We say little grievances more particularly, for, with regard to large ones, a bolder policy may often be the best. If we consider how various are men in their ideas as to what is just, in their ideas as to what is polite and proper, and even in their actual natures, some being naturally weak and frivolous, while others are sagacious and steady, some rude, others gentle, and so forth, we can not but see that each man, in his intercourse with the world, must meet with much to injure, to annoy, and to wound him. There is no escape but in perfect seclusion. People are sometimes found to prefer the most absurd claims, and to commit the strangest aggressions upon one's rights, almost apparently without being aware of their error. If every such thing were to be made the subject of angry altercation or legal dispute, a man would have no comfort in life. He had far better try some polite way of getting off as cheaply as he can, with the resolution of being guarded in future against the recurrence of such troubles. Again, there are beings who commit the grossest acts of impudence, having apparently no sense of their own situation or character, and no regard whatever to the feelings of their fellow-creatures. To fall out with all such persons with every recurrence of their folly, would be to live in perpetual hot water, besides sending every one of them away in the condition of an enemy and a detractor. Far better bear with the little impertinence while it lasts, and get out of the scrape with civility.

Then there is the great generation of the *Bores*—bores of all shades of bristle, and every length of tusk; bores of natural stillness; bores of egotism and vanity; bores of monomaniacal enthusiasm; bores of incessant activity of tongue, and who never listen. These, it is true, are among the heaviest of dispensations; yet they are generally well-meaning unfortunates, and, as Sir Walter Scott has remarked, there is almost always something respectable about them, such, indeed, being a feature indispensable to their character, as were it otherwise no one on earth would be troubled with them. If one were to make a constant practice of repelling bores without mercy, he would

offend an immense number of his daily visitors, and secure a vast number of enemies. These gentlemen are among the most easily offended of all the easily offended. Treat one with the least asperity, or even neglect, and he goes away tossing his tusks in the air, full of the most deadly indignation and wrath, which he is sure to wreak out upon you at some convenient opportunity. It may be a hard law, yet the fact is, one *must* bear with one's bores, if one wishes to get at all safely or agreeably through the world. You may take precautionary measures, such as avoiding particular societies which bores frequent, and telling your servant to refuse them admittance, and so forth, but once let in your bore and you must treat him civilly. We must not only consider the danger of giving him any offense, but the great advantage to be derived from treating him well. He is an extremely grateful animal. Bearing with him quite gains his heart. Is he a talker, then only *hear*, and he goes away proclaiming you the most agreeable and intelligent of companions. Is he full of some hobby or crotchet—some plan for extracting sunbeams from cucumbers, or making all mankind what they ought to be, then only allow him to describe his plan, enter into it as if you saw his idea—you need not go to the length of applauding it—and he ever after regards you as a person of the most acute and sagacious mind. Is he the bore of egotism?—then by all means let him have his say—consent to regard yourself as for the time non-existent—look respectful, and be on your guard against yawning—and with him you are ever a made man. It may seem hard to pay so much in order to be tolerable to this essentially selfish set of mortals; but consider, on the other hand, that you are actually conferring a pleasure. You are making a human being happy, and that is much. Besides, there is nothing to be got by punishing your true egotist. He looks on any interruption to his strain of self-glorification as only bad usage. You punish without correcting him. It is like the Spaniards burning the South American Indians for heterodoxy, as a warning to the backwoods who were as yet unacquainted with orthodoxy. Far better bear with the exacting wretch, and only pity him as an unfortunate who is doomed, wherever he goes, to create disgust. With regard to the bore of natural imbecility, the old man of declining faculties, the man weakened through disease, of the poor creature whom nature has, from the first, denied the usual measure of intellect, we need surely do no more than refer the case to the court of humanity. He must be a fretful man truly, who will not, for a little, bear with a fellow-creature so much less happily situated than himself.

[TO BE CONTINUED]

THE ILLUSTRATED GYMNASIUM.

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To Correspondents.

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Answer—No; it is the brain that gives form to the skull. The Indian's pressure stints and deforms the brain, and no system of pressure would improve it. The brain must have entire freedom to be healthy, and the mental action normal.

Second. Is there any reason in nature for the universal tendency to use the right hand or foot rather than the left?

Answer—The right side of the whole man is larger than the left. This is seen in the right side of the brain, in the right side of the face, in the right lung and right hand, and this larger size and greater strength probably stimulates the right side to action, and habit makes it more handy. If the left side be larger than the right, from any cause, the left hand is called into action, and we have noticed that left-handed persons have the left side of the brain and body larger than the right.

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Resolved, That the thanks of this assembly be tendered to Mr. Wm. B. Potter for the series of free lectures on the subjects of Physiology and Phrenology, and to which we have listened with benefit to ourselves.

Resolved, That, in the opinion of this meeting, Professor P. is well acquainted with the science of Phrenology, and therefore we commend him to the public as one who will make phrenological examinations without partiality, and we believe correctly. Signed,

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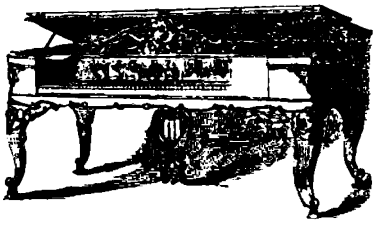

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CULTURE OF THE MENTAL FACULTIES.

To incite in man a desire to know himself, to teach him to think for himself, to stimulate him to draw forth, develop, cultivate, and properly use the talents bestowed upon him, is one of the great and glorious missions of Phrenology.

The phrenologist is not only a moralist, but an educator, in the truest and most literal sense of the word. He alone has the talisman by which to judge definitely of the capabilities of individual mind, as well as to read the hidden mysteries of human nature. And though he does not tell what a child will become, he can judge what, with proper cultivation of the faculties, he may be, and without that, what he probably will be, and for what avocation nature has best fitted him, and therefore what shall be expected of him.

Again, the phrenologist does not pronounce all with well-developed mental faculties to be great men, but discovers in such a capacity for mental superiority. Neither does he judge all of medium or even those of less abilities, to be blockheads, for he, above all others, understands how much proper culture will increase ordinary reasoning powers; while noble gifts perverted, talents left dormant, and faculties undeveloped, often cast reproach upon, and cause to be doubted, the noble science of Phrenology.

Genius, that brilliant erratic gift, that peculiar structure of mind which will, which must, show its brilliancy, whether it be through rude or cultivated surroundings, is bestowed on but few of the human family. And it often proves rather a curse than a blessing to those who have it, for genius and strong passions are usually twin sisters, and both being fickle and perverse, govern and often ruin their possessor. Here Phrenology comes to the aid if such would seek and heartily accept its teaching, by pointing out the peculiar faculties, and instructing how to discipline and govern them by others, which if weaker than the ruling ones, can, and should be strengthened by use, till the better conquers the perverse ones. And the possessor of genius, too, by relying on himself, and to a great extent neglecting culture, often proves unworthy of the gift. He dreams, and dreams on, but does not arouse himself to the mighty work, for which it is bestowed upon him.

But if genius, that which all admire, and not a few envy, is the birth-right of few, talents, the elements of true, practical greatness, which by improvement and proper culture are capable of rendering the possessors rich in mental wealth and eminent in the world, are bestowed on very many of our race. And few there are who have not natural capacities for a high degree of improvement and of mental enjoyment, which by neglect very many voluntarily deny themselves. We have only to look around us everywhere to perceive the waste, the almost utter neglect of the noblest of God's gifts to man—the immortal mind.

Not only is one talent buried in the earth, but five, yea, often ten, return but a meager usury to the Giver.

Like the uncultivated soil of our Western wilds, yielding naught but the coarsest products, yet by cultivation capable of yielding a rich harvest, so is there untold mental wealth lost because the mind is uncared for, and the passions are allowed to revel in unpruned luxuriance. And we have not to look alone in the lowest grades of society, where circumstances, to a great extent, excuse the neglect, but in the higher and middle classes, among the majority of the people, to see there is a most deplorable waste of mental gifts, a lack of true, thorough education, which is needless, and being so, is censurable. We do not mean that all are to become eminent scholars, all be known to fame, or that physical labor is to be cast aside, for all to live by their wits; far from this, and not thus does the phrenologist advise; but he says, follow the employment for which you are fitted, either by nature or education (it should be both), and in so doing, neglect not to bestow on the mind proper care, and *cultivate to the fullest extent* which circumstances will admit, your God-like faculties, and thus secure to yourself a source of real enjoyment, and elevate yourself in the scale of being, whatever may be your condition in life.

There is nothing better calculated than is the study of one's self by the truths of Phrenology, to awaken the dormant faculties, and stimulate a person with a desire for the greatest possible improvement. It tells how many capabilities we possess, and how much these can be increased, and we thus be elevated above the untutored races of men. It is mind that makes man superior to other animals; it is its development and culture that raises one class of men above another. "I acknowledge no aristocracy but that of mind," said one who judged rightly the true superiority of mind in preference to the so-called aristocracy of society. "And that I am ever happy to acknowledge, wherever it is found, while for those needlessly ignorant I can not have due charity, or give that respect which I wish to where my respect is bestowed." Here we may be somewhat at fault, for though this lack of culture may appear culpable, yet it is often because the faculties have never been truly awakened, and the persons care little for a thorough knowledge of themselves, or consider the value of the utmost development of the mind. But no one can read phrenological works and give even a passing thought to the subject, though, perhaps, not be confirmed in its doctrines, without having a desire awakened to advance in knowledge, and to have the mind make progress in its own development. To these we say, let not the inspiration leave you, but fan the flame, arouse still more the desire for improvement, and then *immediately act*, which action will prove a pleasure to the awakened faculties.

If you are a student, learn not your lessons merely to be prepared for recitation, not study merely because it is more respectable to be learned than otherwise, not alone for some department or profession in life; but have this the first, the cherished object to study to draw forth, to cultivate the capacities of the mind, from *the mind's own sake*, for its improvement and superiority, and the legitimate object will be attained to a far greater extent than otherwise; for study self-inspired will become a pleasure rather than a task.

Let youth at home and at school be thus inspired, let this high object, namely, to seek mental attainments for their own intrinsic value, be fixed in their minds, and there will be no need of prizes, or of suggesting to them future renown, as the reward of learning, to stimulate them to improvement. If no real love of learning is inherent, it can, and should be incited. Let one consider for a moment the mental wealth which within him lies, and the utility of the cultivation of the faculties of the mind; let him read works that will arouse, strengthen, and assist him to a real love for mental labor, and if he acts, he will in time reap a rich reward of enjoyment, which could not before be imagined. For what new fields of pleasure are opened to his cultured eye! what an unfailing resource ready for the mental wants, and how differently does he view science, every department of literature, nature, and even religion, than can the dormant, uncultured mind!

To one earnest for his or her own improvement, where there is a real enthusiasm, and hungering for knowledge, there is no "lion in the way" but what perseverance and patience will overcome. The lack of this desire, or a mere passive inclination, sees ten thousand impediments, we might say almost without an exception. In the middle and higher classes there is no sufficient excuse for this lack of culture.

We would not be understood as charging a general ignorance of the rudiments of learning, or the want of a respectable school-book education, which a very large class attain, but a real, true education and development of the mental faculties. There are none among these classes but that can, by the proper improvement of time and circumstances, attain a high degree of culture, and lay up for themselves vast stores of knowledge. But often education almost stops with school days, and the mind, by remaining dormant, loses even the mental strength of youth. This is wrong, and at the same time needless. Laboring people, as most in our country are, can, during their labor, dwell on the reading or study snatched at intervals; or during the long winter evenings they can think, reason, and talk upon it, and the active mind can draw from itself, train its own thoughts, let its imagination soar, and its taste and ideality be feasted, either from thoughts within or objects without, which ever present themselves to an awakened intellect. Especially do those in the country enjoy this latter privilege to the fullest extent, yet of how many can it be truly said, "having eyes they see not, and ears they hear not," neither do they appreciate the beauties which surround them. This is not as it should be. A greater desire for intellectual culture should be incited, it should be fostered and encouraged in youth, the mole-hills and mountains of difficulty be surmounted, and the mind study to know itself, to appreciate the noble gift of intellect, and each and every faculty drawn forth, rightly cultivated and increased, and thus be made a source of enjoyment to its possessor, a means of greater usefulness in the world, and fitted for a higher degree of intelligence hereafter.

"As the firmest believers in man's capability of improvement are those persons who themselves possess high moral development of brain, they are inspired in this faith, not by a demon, but by Heaven; for the moral sentiments are the God-like elements of our nature."—*Combe's Moral Philosophy.*

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Contents.

CHOICE OF OCCUPATION;

OR, WHAT TO DO, AND WHY!

To settle this question correctly, would be a boon to many who seek its solution with an earnestness not to be mistaken. Most persons are born without a patrimony, and have to make a living for themselves. To such, the question, "What shall I do for a living?" is full of meaning. They have no time to waste in doubtful experiments; bread must come from every day's effort, hence they must have employment, and the amount of bread or other good they can obtain is measured by their success in business; hence their occupation must be remunerative.

A correspondent, in a letter, to us says—

"Phrenologists generally advise each man to apply himself to that occupation and profession for which he is most strongly adapted, thereby cultivating those powers which in him are already strongest; and although success crown his efforts in one respect, does it not produce in him a greater disparity of condition? Is there not something wrong about this, bearing in mind that balance of faculty and proportion is requisite for perfection of character? As I see you sometimes answer such inquiriess you will, I hope, excuse mine, etc."

This subject is one of no small importance, and the full elucidation of it requires that both sides of the question be well considered. Man's life is too short for him to become perfected in every avenue of effort. To become master of music, philosophy, mathematics, or physiology; to compass all that can be known of architecture, engineering, manufactures, or of commerce, requires a lifetime for each department. Now the question arises whether a man, in order to exercise all his faculties, shall endeavor to ring the changes on all these topics and pursuits. It must be obvious to every reflecting mind that if he were to attempt this, he would make a sorry operator in every department; he would be but poorly versed in the sciences, and a bungler at all the arts and trades; and we may ask how much culture would he obtain by a brief study and practice of each of the departments mentioned?

Suppose, for example, a man were to attempt the construction of every thing that he wants, would not his hat, his boots, his coat, his house, and his furniture be rude in the extreme? Nay, more—would life be long enough to enable a man to surround himself with all the furniture and implements which under the present division of labor he can earn and possess, and in addition to these things, a liberal surplus for the education and establishment of his children, and for his own maintenance in old age? Would it not throw him back at once into a state of savage life if he were obliged to produce with his own hands every thing which he might be permitted to possess?

With the prevailing division of labor, however, a man may devote himself to one occupation, making hats for example, and by performing a medium amount of labor in that department, he is enabled to command all the conveniencies and many of the luxuries of life. By making hats only, he becomes perfect in the art, and can make a dozen elegant ones, while the "jack-at-all-trades" would make a sorry job at one. And by thus following this one branch, he pays the tailor for his coat, the shoemaker for his boots, the jeweler for his watch, his laundress for his linen, the printer for his literature, the cabinetmaker for his furniture, and so on to the end of the chapter, and has the most perfect articles from each that a lifetime of experience and practice enabled them to turn out. He works eight hours, perhaps ten, per day, and having become perfected in his trade, it requires but little thought to accomplish perfect work, and if he be intelligent and educated, as his leisure enables him to be, his mind, while his hands are occupied with his business, can range the fields of history, sci-

ence, and literature. He can be, as it were, digesting the mental meal of yesterday, and when his day's labor is accomplished, return to his rest, his recreation, and his study, and in a single evening can accompany Humboldt, Kane, or Taylor through a year's travels, and become master of the facts which they have gathered from among the burning Tropics and Arctic icebergs; or he can commune with Agassiz, or stand at the elbow of Liebig, or enter the arcana of song, and regale himself with the rapturous melodies of Shakspeare or Milton.

Now let us suppose a man to attempt the supply of all his wants with his own hands; it would require every moment he could command from necessary sleep, to eke out for himself a bungling, clumsy existence. His tools would be of the rudest, and all his fabrications of the commonest kind, from the simple fact that he would not have time to learn how to make them better. Besides, as our correspondent hints, most persons have a given talent for some particular thing or pursuit, something which they would prefer to do above all things else. One, for example, is enamored with music, and by practice becomes a Lind or a Thalberg, and thus achieves in music a thousand-fold more development and perfection than a person could do if he were to divide his time among all the desirable avocations. One man has a talent for astronomy. His desires and affections as well as his capacity lead him to cultivate this field of inquiry, and he spends his life constructing telescopes and using them in reading the great volume of the heavens, and when he has completed his discoveries, and recorded the sublime developments of Almighty power, the school-boy in a few winter evenings can master all the facts which a lifetime of genius and skill has discovered. If this boy were to make his own clothes and every thing else he wanted, he would hardly go beyond the "solar walk or milky way." And while the astronomer is perfecting his science, the chemist is opening infinite wonders in his department, so that the astronomer and the chemist can at night interchange the vast discoveries which their laborious day has developed respectively. Suppose a nation of people be each a "jack-at-all-trades," where were the time for inventing cotton gins, steamboats, locomotives, magnetic telegraphs, and daguerreotypes? or if invented, where the opportunity for giving them perfection and ample development?

Another advantage of a division of labor to the world at large is, that every thing is more highly perfected by being followed by those who have peculiar talent for each department. One has a fondness for pictures, for art, and excels in every thing that belongs to the department of taste. Another is disinclined to polish and adorn what he makes, but has an excellent eye for form and proportion. He can be a blacksmith, but dislikes to file, polish, and perfect his work. Another is fond of the smooth, the nice, and the perfect, and is just fitted to take the work of the blacksmith as it falls rough from the anvil, and finish it up into nice machinery or elegant cutlery. Another man has a talent and taste for carpentry, and he becomes the bridge builder or architect. Another has a similar talent, but a finer, more delicate, and effeminate nature. He dislikes the rugged and the rough, the great and the strong, like the railroad-bridge; but he is delighted with cabinet making, and will build a church organ or pianoforte with pleasure and success. Another has a disposition for machinery, and having a strong, robust nature, becomes a millwright, and builds that which is ponderous and powerful. Another with a different mental tone and texture, is not less fond of machinery than the other, but he can not bear that which is heavy and coarse; hence he becomes the artificer of mathematical instruments, clocks, and watches. One would become an excellent rope and sailmaker; another would make silk, or work in tapestry on the Jacquard loom. One has a taste for mathematics, and becomes the master-spirit in that science, carrying the world to a higher pitch in this department than it would ever attain were he obliged to devote his time equally to all subjects. And this is true of all the other avocations or professions which we have mentioned.

It seems very plain and reasonable, that if we would have the best of every thing with the smallest possible outlay of time and labor, these things should be produced by those who are best adapted by nature to excel in each department. Suppose for a moment, we reverse this order, and set the blacksmith at watchmaking, with a view to develop the finer elements of his nature; we would thus spoil the blacksmith without obtaining a watchmaker, and thus his efforts would be wasted. But suppose by working a month he could construct a clumsy something that would keep tolerable time, the man who was adapted by nature to clockmaking, would learn to do the same work in a thirtieth part of the time, and do it thirty times better, and have this other advantage over the blacksmith of all the rest of his time as leisure for something else.

There are some nice branches of mechanism, to obtain a full knowledge of which require a long apprenticeship; for instance, the making of mainsprings of watches. Now, if the world requires the best of watch mainsprings, why not let one man, who is naturally adapted to and has a taste for watch-spring making, do that and nothing else, and thereby do it more perfectly than it could otherwise be done? Following this as a pursuit for life does not necessarily preclude the cultivation of other faculties. As we have before said, a man being perfected in facility and skill, in a particular trade, can command the time to cultivate his faculties in a variety of ways or pursuits, and thus obtain a higher degree of general culture than he could to try every thing, and thus have too little time to become good at any thing.

It is not uncommon for a lawyer, physician, farmer, or mechanic to have a good general knowledge from books, diagrams, lectures, and observation, of nearly every useful and ornamental art. He who is excellent as an artificer in wood or iron may have fair musical talent, and cultivate it to some extent; at least he can command the time and the means to listen to the best masters; and though he may not be able to write books or make speeches, he can acquire the culture requisite to comprehend and enjoy the best writers and orators.

Life is not long enough for a man to become practically excellent in all the arts, nor to cultivate all the faculties in their most thorough and extended manner. Besides, as most people are born without a fortune, and have not only to make their own way in the world, but also a family to rear and educate, it becomes necessary that each person should follow, as a pursuit, that in which he can do the best and earn the most in the least possible time, and with the smallest outlay of labor. And the world likewise requires that every man should be occupied in that which he can do the best, as it can ill afford to lose a good farmer or mechanic to make a poor professional man, to gratify the laziness or vanity of a selfish indivdual.

If each person, with a view to cultivate his weaker faculties, were to engage in a way calculated to do this to the neglect of his higher qualifications, it would be like putting a child to the labor of a man, and a man to the light and trifling duties of the child; thus each would be out of his place, and the world in its civilization would be rolled back centuries in a day. It is better, therefore, for each person to do that which he can do to the best advantage. It is, in the first place, more pleasant; in the second, more profitable to himself, because it surrounds with him more comforts; it gives him more leisure to cultivate his other faculties, and, in short, an opportunity to have his weaker faculties aroused and instructed by master minds, instead of struggling along in an almost fruitless effort to cultivate, by himself, his weak points.

We would recommend, however, any thing rather than mere one-ideaism. We would not have the shoemaker "stick to his last" so tenaciously as not to read poetry, or history, or cultivate himself in the more liberal domains of knowledge; nor would we encourage the watchmaker, the printer, the engraver, or the musician to become effeminate through a want of manly exercise. A proper method of gymnastics will cultivate the physical in those whose tastes and talents lead them to the fine arts and delicate avocations; nor would we have a blacksmith or carpenter, because he is strong, merely do nothing but wield the heavy implements of his trade. We know no good reason why a Hercules need to lack grace of motion, though he may not become an Adonis.

If man could live a thousand or two of years in a state of health and vigor, it might do for him to range the whole circle of human pursuits, to learn fifty trades, and endeavor to become a master in all arts and sciences; but since he has time only "to look about him and to die," it is of the first importance that he secure what is first requisite to life, namely, the means of support, and that in the easiest and most rapid manner possible—to follow that, in short, which he can do most successfully, and in which he can earn the necessary support with the least friction of body and the least repugnance of mind; that he may thereby have time to read and commune with those who have perfected themselves in their special departments, and thus to qualify himself for a higher and better sphere.

JOHN WYMAN,

THE VENTRILOQUIST AND MAGICIAN.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

This gentleman has a very marked organization. The mental or nervous temperament appears to be developed in the highest degree. He is exceedingly susceptible to all external influences, and his mind is uncommonly active and distinct. In fact, he is too nervous to enjoy himself or to keep a uniform tone of mind. His physical organization is naturally strong and vigorous, but the nervous temperament is gaining the ascendency rapidly. Were his labors less mental, he would enjoy better health, and be more uniform in his feelings, and have more health and harmony of organization.

His phrenological developments indicate the following predenominating traits: He has strong reasoning faculties; also his Mirthfulness, Ideality, Sublimity, Constructiveness, Cautiousness, Firmness, Combativeness, Inhabitiveness, Order, Weight, and Locality are large; but he is rather deficient in Destructiveness, Approbativeness, Spirituality, and Continuity; consequently he is original in his thoughts, inventive in his genius, very quick in analysis, intuitive in his discernment of character, and agreeable in manner, with a decidedly strong love of order, system, and method, and great exactness in all his mental performances.

He is naturally exceedingly mirthful, fond of fun, and particularly well qualified to enjoy wit as well as produce it; yet he is not boisterous, rough, or vulgar in his witticisms. He is very fond of the sublime and grand in nature, and whatever is calculated to surprise and astonish the mind. He has excellent imagination and extent of thought and feeling; is ingenious, versatile in talent, and well qualified to imitate and copy. He is particularly watchful, cautious, guarded, and over-anxious about results; yet, is rather independent in disposition, quite self-possessed, and more proud than vain.

He is firm and determined in his purposes, and yields very reluctantly to any opposing influence. He has by nature a strong feeling of veneration, which makes him respectful to whatever is sacred and venerable, and is an element of politeness. His benevolence partakes of sympathy more than of the spirit of charity, and gives intensity to his feelings when called out toward objects of suffering, rather than a desire to act the part of a missionary. He is wanting in spirituality of mind and belief in the marvelous and supernatural. He is also wanting in hopefulness, and a sanguine, anticipating, buoyant spirit, and is liable to seasons of deep depression and melancholy, however buoyant and mirth-making he may be at times. He is excessively fond of the imaginative, witty, ludicrous, and sentimental, and a great lover of oratory and all kinds of literary display.

He is combative, though he controls his temper well; is fond of excitement, quick to resist encroachments when he can do so without a loss of character, and rather sharp in his resentments; but lacks Destructiveness to such a degree that he is inefficient where cruelty or severity is necessary, and revenge and hate form no part in his character. Sense of property is fully developed, and he not only enjoys the stimulus of making money, but likes to possess.

He is decidedly fond of pets and animals, and would be likely to have them about him. Is strongly attached to place and home, and whether he travel much or little, he still has a strong desire for a home that he can call his own. His power of speech is fully developed; has a very accurate sense of time and punctuality; has good memory of events and narratives, and his perceptive faculties generally are full or large, which give him a decidedly good judgment of things, their qualities and conditions, and all the peculiarities belonging to them; but he is more original, clear-headed, philosophical, and fond of argument and speaking, than he is of that which is merely scientific, discriminating, and practical. He would invent, discover, and delight in trying experiments where he could test a principle, but would be less inclined to put these plans into practice.

His forte in his business lies mainly in his clearness and originality of mind; his ingenuity, vivid imagination, self-government independence, cautiousness, and order in having everything arranged and properly adjusted, joined to a predominance of the nervous temperament, which gives an unusual degree of mental activity.

BIOGRAPHY.

John Wyman was born in the city of Albany, N. Y., on the 19th of January, 1816. His early education was obtained in the common schools of that city, which he attended until the age of fourteen, when he was transferred to the Albany Academy, under the direction of Dr. Beck, where he remained for some years, after which he went to Baltimore as a clerk in an auction store.

While yet a child, in his native city, he exhibited, though without any design on his part, and without knowing what it was, the premonitory symptoms of his career of ventriloquism, which has since rendered him so distinguished, and been so many years the delight and astonishment of many thousands of people. While playing at hide-and-seek with his childish associates, he would get behind the packing-boxes and bales near-by them, and throw his voice into the distance, when they would go pell-mell right past his hiding-place and hunt for him far away, while he would be enjoying the joke close by their starting-point. This was such a noted fact that the boys complained, and said "they would not play with John Wyman, because he did not play fair."

When he was a clerk in Baltimore, he amused himself in a similar manner among his associate clerks in the streets. This he would do while walking quietly with his friends, by throwing his voice apparently into a box, cask, or cellar-way, and sometimes he would utter a cry of terror to frighten his friends. On one occasion he was passing a building, the cellar of which was partly filled with water, when he uttered a cry, as of a man drowning, and a philanthropic stranger, who was passing, ran into the cellar in water up to his middle to rescue the supposed drowning man. Again, in passing in the evening where there was a pile of boxes or rubbish, he would take a stick and pretend to be beating somebody lying upon the ground; while he would throw his voice so as to indicate this somebody crying murder,

PORTRAIT OF PROF. WYMAN

and all sorts of plaintive expressions. And more than once, on such occasions, he has been arrested by the police in his freaks of fun; but as soon as the officers found out the joke, they enjoyed it as well as himself, and let him off.

This, let it be remembered, was when he was but a stripling clerk or boy, and was done as a matter of mere frolic and amusement for his friends.

These manifestations, however, could not be kept secret, but brought him to the knowledge of Mr. Charles D. Selding, proprietor of the Baltimore Museum, who sought him out, and entered at once into engagements with the young, self-taught ventriloquist, after which he soon appeared on the boards of that establishment. This was in the year 1836. Here he practiced ventriloquism, to the delight of everybody, and gradually branched out into his present profession of magic and jugglery, in which he has become one of the most accomplished professors in that line, in this country at least.

Those who are familiar with the performances of Signor Blitz, who is the most distinguished foreigner in the United States, and has not seen Mr. Wyman—as there are some who are acquainted with the one and not with the other—will have a favorable idea of the character of the performances for which Mr. Wyman is known. To attempt a description of these amusing sleight-of-hand performances would be utterly futile to those who have not witnessed them, and to those who have, our description would seem tame. We shall therefore forego it.

Mr. Wyman is noted for his blandness of manner and exceeding pleasantness while on the stage, putting everybody into the best possible humor, and making them feel, while their curiosity is on the stretch, that they may laugh as heartily as they will at Wyman's tricks and racy jokes without feeling either ashamed or guilty by so doing. He tells his audiences that it is all a deception, and that therefore they are not humbugged, but that they have an exhibition of that facility of acting and that magic of motion which is quicker than the eye, and thereby makes things appear perfectly fair, while they are at the same time precisely the reverse of what they seem to be.

He has traveled and performed in the principal theaters and museums in all the larger towns and cities in the United States. Every winter he travels South, and spends the summer in the Northern sections of the country. He has just closed a very successful engagement of nine weeks at Barnum's Museum, and is now on his Southern tour.

His home, where his wife and family reside, is in the city of Philadelphia. He has not only succeeded, in a pecuniary point of view, to place himself and family in a condition of comparative independence, but he has done that which is much more to his credit and his comfort—he has kept himself aloof from those vices which are supposed by many to be almost inseparable from persons of his profession and that of the stage. Though he makes sport for others, he can not, in any sense, be called a sporting man. He neither smokes, chews, drinks, gambles, nor even understands the ordinary games and sports, such as cards, billiards, and ten-pins.

In his social habits, Mr. Wyman is rather peculiar; he wins friends easily, and never turns his back upon one. Those which he made in his early boyhood at school, he still maintains, and holds steady correspondence with several of them. He is considered a first-rate companion, and has troops of friends. In his general manners he is quiet, yet amusing; never boisterous, but gentle, winning, pleasant, and such a man, in short, as a child or dog would spontaneously approach, without the least doubt of meeting a cordial welcome.

His nervous system—by being so continually strung up in the practice of his profession—has rendered him unusually sensitive to external circumstances, such as the state of the climate and weather, or the condition of his health, so that he sometimes becomes deeply depressed by feelings of despondency and melancholy, though few would believe it, perhaps, who have laughed at his jokes, and been inspired by the full sunshine of wit and humor which, not only on the stage in his performances, but in the social circle, seems to beam from his countenance, sparkle in his eyes, and dance on his tongue.

One fact renders his performances particularly racy, for whatever auditor may think to crack a joke at the expense of the performer, is sure to get his pay on the spot, with interest. The numerous instances of this kind which have been recorded in the newspapers of the United States would fill columns, showing the ready wit, mingled with exceeding good-humor, with which Mr. Wyman answers those who attempt to annoy him or show their own smartness. Such men never try the game but once, and rarely will the second man attempt it in the same congregation, one such case generally being quite satisfactory. While he is performing, the observer never seems to be conscious that he is looking at a performance, as such, for Wyman appears to enjoy the fun as well as the spectators; yet, what is admirable in the matter, he never laughs at his own jokes.

It is a singular fact, that those who are professional fun-makers have such remarkable mental sympathies, that they are liable to depression of spirits and melancholy, or the blues. It is well known that this was the case with Finn, the comedian, who was lost on the ill-fated steamer, Lexington, which was burned on Long Island Sound in 1840; and also with Power, the Irish comedian, who was lost on board the steamship President in the year 1841. The same is true of the famous Dr. Valentine, who will make people laugh until they cry, and who, if we could see him three hours afterward, might be found in one of the most abject seasons of depression, gloom, and melancholy. The poet Cowper wrote the world-renowned "John Gilpin" when in such a state of melancholy that it was feared by his friends that he would commit suicide; and he would have done so, doubtless, had it not been for his theological opinions which restrained him.

Many poets, artists, and other men of genius have, unfortunately, marred their reputation by what the world calls a weakness, or crime, or both, namely, intemperance. Physiology teaches us that those who have such fine mental and nervous susceptibilities as qualify them for a high and imaginative range of thought and feeling, are, for this reason, exceedingly liable to contract habits calculated to excite the nervous system, and thereby derange the health and morals. If a man, like Cowper, have a high religious nature,

and such excellent training and surroundings as are calculated to keep him from going into the vices of intemperance, on the occasions of the reaction of the mind when it is unstrung, or when it is introverted upon itself, it is exhibited in some erratic manifestation, such as despondency, or excessive hilarity, or perhaps, a combination of the two at the same time. Had Cowper gone to his cups when he was depressed, and caroused or slept, he might have had an occasional turn of the *tremens* instead of his melancholy; but we incline to think that the most of these men who remain temperate, exhibit their depression when the mind is unstrung, and the physical system is exhausted in melancholic feelings; while others rush to the bottle, in a vain endeavor to drown their sorrow by temporarily elating their spirits. If, when the nervous system becomes sensitive from over-exertion, they would engage in some physical labor it would serve to brace up the body; or, if they would take this labor in conjunction with their mental activity, so that their invigorated bodies might be able to support the brain in its labor, without these terrible reactions, the remedy would be in the form of prevention rather than that of cure, and these seasons of melancholy, or of madness, would be prevented. A proper system of diet and exercise for those whose profession mainly tax and excite the nervous system, would not only insure health, happiness, and a good character to this class, but would give to the world sounder literature and art.

The correct habits of Mr. Wyman save his nervous system from such habitual derangement as would otherwise break him down in a short time, and render him very unhappy.

PORTRAIT OF EDWARD H. BARTON, A.M., M.D.—AMBROTYPED BY BRADY.

EDWARD H. BARTON, A.M., M.D.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

[We give the following character in the second person, just as it fell from the lips of the examiner, because it seems more life-like than to change the language to the cold "third person;" besides, we see no reason why the colloquial style, in which all our characters are dictated and taken down *verbatim* by our reporters to be copied out, should not be their dress when given to the public in the JOURNAL, instead of being in the frigid didactic style of an essay.]

PHRENOLOGICAL CHARACTER.

You have a better physiology than the majority of men. You have an abundance of vitality, a good development of muscle, a fair amount of bone, and an active, well-developed nervous system.

The tendencies of your organization are toward activity and excitability. It is natural for you to think and study, to observe, and feel, and sympathize. You are a man of emotion as well as a man of thought. You do not live merely in the physical, though you have a high enjoyment of physical life in its various aspects. Your feelings incline you to become etherealized—sublimated. There is an upward tendency to your nature rather than a downward.

You are a natural worker, and the more you work, physically, the more health and vigor you will have, if you keep within the bounds of prudence and temperance in all respects. Whenever your mind is excited, you do not feel the effects of physical labor until the object is achieved or the day's work is done, because your mind stimulates your body; besides this, you work more easily than most men. There is such a harmony of bodily development that all your motions are made with comparative facility. Your brain is also well balanced. You have enough of the social to give you warmth of friendship and to affiliate you with society in all its relations—connubially, socially, fraternally, politically, and religiously. You can not isolate yourself either in thought or pursuit. Though you may have ambition to gain position, you never try to pull down others to get their place, but you aim to work for the good of others, and to elicit approval from those whom you benefit.

You are not wanting in dignity, in pride, independence, determination, and will-power. These qualities strengthen your character and stimulate you to action, and serve to give you self-reliance and capacity to think independently, as well as to act with positiveness. You are a man of courage, but are not inclined to be quarrelsome. You are efficient in action and not easily diverted from a course. You have a strong will and great determination of mind—can be persuaded, but not easily driven. You have a love of justice—respect for right because it is right, and in all controversies in which honest and intelligent men may engage and opinions differ, you endeavor to avoid dogmatism and egotism. You can discuss angular subjects sharply, without giving offense, and without alienating men from you, because you mingle friendship and kindness with respect, and you generally treat every man and his opinion with as much respect as is necessary not to offend him.

Your power to judge of character is remarkable. You see through a man at the first glance. You rarely ever feel any hesitation in regard to a person's disposition, hence you understand how to appeal to a man's strong or weak points—how to conciliate or to adapt yourself without compromise of your own dignity or the principles of truth, and without rudely disturbing your opponent's prejudices or sensitiveness.

You are profoundly religious by nature, but are not superstitious. You almost deify the works of God, and have more than a common share of respect for worthy men. It was your ambition, as a boy, to merit the confidence and respect of eminent men, and this has done much to elevate you in the scale of being.

You are watchful, but not timid—are sometimes bold, at other times apparently very guarded. You are bold where you have the facts to act upon—guarded where the facts are complicated, involved, or contradictory.

You value property, still you are far from being miserly. As a statesman you would study political economy. You would not be likely in any avocation to "feather your own nest" at the expense of other people. You regard property as a mere instrument—as a carpenter does his tools, or as the navigator does his nautical instruments, but you would not worship it, nor would you sacrifice your manliness or your conscience, or your friends, to make money.

Your Benevolence is rather too large for your Acquisitiveness, and if you had millions of money without dependent friends to whom you could appropriate it, as its income might accrue, you would be likely to live up to your means, and scatter with freedom, and not lay by the income to accumulate unless you had some great object

which you wished to have developed after your death. You find it difficult to say *No*, and you never meet a beggar without an instinctive disposition to feel for him in your pocket, even though you know he does not deserve help, yet it does you good to give. Your feelings are as tender as a child's. You can neither read nor speak anything tender or touching without an inclination to weep; yet when braced up by great circumstances, you can exemplify no small share of bravery, severity, or hardness. You are molded, however, on the sympathetic principle; and your standing in society, the opinion which people entertain for you, and your successes in the world, depend upon the fact that you are buoyed up by the common sympathies of those who know you, and thus you and your cause are associated with their prayers and good wishes. Hence, since you rise on the waves of sympathy and affection, rather than to climb up at the expense or downfall of opponents, the public sentiment generally rejoices in your success.

You ought to be a man of capital memory. You have capacity for retaining historical knowledge, for gathering and combining facts; and you trouble an antagonist in debate seriously with your facts, statistics, and figures. You are remarkable for sharpness of criticism, and ought to be engaged in that which requires nice distinctions and accurate discriminations. There are few who can follow out subjects with that sharpness and keenness of analysis which belong to your mind, either physical or metaphysical, and there are few who write so distinctly and clearly as you.

You have freedom of language, but it works with more facility when serving the social faculties, or when giving development to knowledge obtained, than when drawing upon mere imagination. You want emotions or facts to begin with —you can not build up an argument or maintain a conversation on mere hypothesis. You are a natural critic and skeptic. You must investigate everything for yourself, and though you may not dispute other people's theories, you want to go and find the facts for yourself. You are not an imitator. You make new tracks and take new views of old subjects; and as a writer you would not plagiarize.

You are more humorous than you are witty. Your jokes are playthings rather than scourges.

You have fair mechanical talent, and would succeed in any pursuit requiring facility in the use of tools or in understanding mechanical laws. You have more tendency toward history, chemistry, and sciences involving literature, than you have those based upon mere mathematics, and hard, dry logic. You are comparatively intense in intellectual action. You fasten upon certain salient principles and facts, and gather from all sources all the information you can. After having analyzed your facts, you then generalize the whole subject, and come to some fundamental, scientific result. You methodize everything, and nothing makes you more impatient with yourself or circumstances than disarrangement. This tendency to systematize aids you greatly in arriving at those nice results to which you wish to come. This, in conjunction with comparison, gives you a talent for classifying—hence all your knowledge is organized and availbale.

BIOGRAPHY.

The following sketch, prepared by a distinguished member of the medical profession, well acquainted with the character, personal history, labors, and valuable sanitary suggestions and discoveries of Dr. Barton, will be read with profound attention by all who take an interest in the development of the laws of health and the advancement of science. The facts are collated from personal memoranda, notices in the New Orleans journals, Records of the War Department, the various publications of Dr. Barton himself, and from an address delivered by the venerable Dr. John W. Francis, President of the New York Academy of Medicine, on the reception of Dr. Barton by that body in December, 1856, on which occasion he, by special invitation, set forth his peculiar views on the origin of Yellow Fever and its analogous subjects, before the Academy.

Dr. Barton was born near Fredericksburg, in Virginia. His father, Captain Barton, was a distinguished revolutionary officer, and his mother, the daughter of Major-General Cole, who fought at Brandywine and at Monmouth, and was a tried friend of Washington. One of his uncles, General Barton, captured the British Major-General Prescott, and was distinguished for strategic skill and daring. Three others of his uncles reached the rank of field-officers, and are mentioned with distinction in revolutionary history.

Dr. Barton is a descendant of the old Scotch Plymouth Rock stock and the English Cavaliers of Virginia, an origin well calculated to give assurance of a man, such as Dr. Barton has pre-eminently proved himself to be, and as is shown by a comparison of his phrenology and biography.

He received his early education from a private tutor and in the schools of Fredericksburg, where he was prepared for college. At an early age he entered Dickinson College, at Carlisle, Pa., where he graduated with distinguished honors. During all this period he had, by his manly character, generous feelings, genial and dignified manners, and ambitious devotion to his studies, secured the unqualified affection and esteem of all his associates, and was considered by his instructors as one of the most original, promising, and intellectually vigorous of the members of his class.

On the conclusion of his collegiate course, he immediately commenced the study of medicine under Dr. French, an eminent physician of Fredericksburg, where he remained until prepared to enter the University of Pennsylvania. Here he was a pupil of the celebrated Professor Chapman. After taking his degrees and an additional course of lectures, he traveled extensively, visiting other institutions of learning and the various hospitals for clinical observation, when he resolved on settling in the sickliest part of Louisiana. Remaining here until 1832, when, worn down by an extensive country practice, he was induced to accept the repeated invitation which had been extended to him, to settle in New Orleans.

Just previous to doing so, however, the cholera made its first appearance in this country, when Dr. Barton, with a characteristic spirit of inquiry and fearlessness, immediately visited the cholera districts of the North to observe the peculiarities of the new and fearful disease, and measure his skill in attempting to arrest its progress of devastation. After braving the perils of the cholera season to the end, we find him settled at New Orleans toward the close of the memorable year 1832.

Here Dr. Barton immediately took a leading position in his profession, socially and as a man of science, and at once entered into a large and lucrative practice. He also occupied, successively, almost every prominent post of honor connected with medicine, science, and philanthropy, leaving the impress of his marked utilitarianism wherever he had the direction of affairs. He was soon called to the Practical Chair in the Medical College of Louisiana, where he remained five years, devoting all his energies to the organization and permanent establishment of the first Medical School in the South West.

The rapidly failing health of his wife by consumption at this time, caused him to resign his Medical Chair and large practice, to enable him to accompany her to the—supposed—more genial climate of Havana, which was then generally thought to be the only remedy for pulmonary disease.

After placing Mrs. Barton in a delightful residence, and under the most favorable conditions, as he supposed, for the improvement of her health, Dr. Barton immediately commenced a thorough and systematic course of sanitary observation, during which he made extensive examinations of the mortuary and sanitary statistics of Havana and other parts of the island of Cuba. From these statistics he was surprised to learn that the climate of Havana was more subject to pulmonary disease, and that more consumption originated there than in any part of our own country; a fact which was further demonstrated by the continued decline and death of his wife.

This discovery induced him to protract his stay on the island several years, for the purpose of studying the climate. This branch of knowledge had attracted his notice from the earliest part of his professional career. His collection of mortuary and climatic returns is very large and unique, and has been the foundation of the views—which were first entertained by him—of the frequency of pulmonary disease (consumption) in Southern climates, and especially in Cuba. Dr. Barton has shown this fact in several able publications. His continued investigation of this subject has also shown an extensive prevalence of it in our Southern States. The large amount of curious information in this and congenious subjects, has induced his scientific and statistical friends, and the Life Insurance Companies, to apply to him to prepare a formal work embracing the vital statistics of the whole United States—to show the special liabilities of each portion, and the particular diseases to which they are liable. A work of this character—of which we have already seen a prospectus—would greatly enlighten the public in relation to the sanitary condition of every portion of our country.

The plan proposed by Dr. Barton, and which he has carried out in four of the Southern States, is eminently practical and easy of execution. It is simply to indicate on maps, by various colors, the prevailing tendency to different diseases in a given

district—such as blue for consumption, yellow for fever, and so on, through the list of marked diseases, so as to enable persons inheriting a liability to a specific form of disease to tell at a glance where the most suitable districts lie for any given cases—all of which might, in fact, be learned in the school-room, as a part of the geographical and sanitary course of instruction for the young.

Soon after the breaking out of the war with Mexico—while spending some time with his brother Seth Barton, Esq., the talented Solicitor-General, and afterward Minister to Chili, President Polk and some members of his cabinet induced the Doctor to accept a Surgeoncy in the U. S. Army, then about to make a descent on Vera Cruz—the object expressed by them was that he might be located at Vera Cruz, to manage the sanitary relations and to familiarize the army with the vomito, with which he had been so long familiar at Havana and New Orleans. He consented, and spent the critical summer of 1847 there.

At this place he immediately established a Board of Health and Sanitary Police, which he personally superintended, knowing, from the bad reputation of the place, that the health, if not safety, of the American Army depended mainly upon the success that should follow these exertions. The citizens and others remarked, during the summer, that they had never seen the city so clean and so healthy—although crowded with unacclimated immigrants attached to the army, and as camp followers of every description. It is true there was yellow fever (vomito), but it did not prevail so extensively as to reach an epidemic grade in intensity. A full statement of the comparative salubrity of the place during this year under the American regimé and an average of the five preceding years, separating into classes the civil from the military, is published in his late work on the "Cause and Prevention of Yellow Fever;" and herein it is shown that the mortality under his sanitary arrangements—notwithstanding the immense disproportion of unacclimated subjects, did not exceed *one third* of the mortality of the preceding lustrum of five years. This was a high compliment to his sanitary skill and scientific perseverance. It has been since ascertained that the Mexican rulers and the cognoscenti of Europe had formed large calculations, based upon the deleterious influence of that climate upon the American troops, and finally, when these calculations failed, had the good sense to give the credit of preventing its destructive effects to these very measures, without giving credit to Dr. Barton, who was universally recognized at Vera Cruz as their author, and who publicly received the thanks of President Polk for his enlightened policy and invaluable services to the army and humanity.

Dr. Barton has always been thoroughly imbued with the value and importance of prevention as a part of his profession—a point which he has illustrated in his masterly work on the "Cause and Prevention of Yellow Fever," which has reached its third edition, and was prepared to save the city of New Orleans from the infliction of epidemic disease, and is now recognized by the medical world as the highest standard authority. It is the concurrent opinion of the most scientific men in this country and abroad, that he has fully demonstrated his positions. Dr. Barton says:

"It is clear the profession has been greatly at fault in not making direct experiments upon the *causes of disease*, instead of trusting to closet speculation. It is evidently a great advance in science when we can say with *certainty*, that when the thermometer and hygrometer shall arrive at a certain point for a certain length of time—with filth—that fever will prevail—that without it, *it will not*—that such and such meteorological causes will produce such and such diseases, and that without them they do not occur. *We can only base prevention upon actual knowledge.* This is a part of professional study which has few followers—it is not lucrative enough. If our faculty is to be for ever ignorant of the causes of disease, they should erect an altar as the Athenians did of old, and dedicate it to the "Unknown God."

The importance of certainty in the practice of medicine is incalculable. In order to prevent and cure diseases, it is first necessary that we understand their causes. It has been demonstrated that there are large classes and varieties of diseases dependent for their existence on meteorological conditions alone, and this has been pointed out. not conjecturally, but by direct experiment, and some of them were to the very degrees of the thermometer and hygrometer, etc.

To improve the health of a community tends to advance its morals, hence these sanitary measures have a double value, for where life is insecure and its tenure uncertain, men become reckless and immoral; this is eminently exemplified during the prevalence of mortal epidemics, and in sickly countries generally; it is shown, too, in the habits of soldiers and sailors, and among the subjects of despotism. The sanitarian, then, must precede the missionary, and prepare the way for the reception of the Gospel.

Dr. Barton was the first to arrest the enormous use and abuse of mercury in the South—and the first American practitioner to apply local bleeding (cups and leeches) to the fevers and many other diseases of the South, and to yellow fever especially, as a substitute for mercury. He was the first to point out the true merits of New Orleans in a sanitary point of view, to show the causes of its great mortality, and to demonstrate the true remedies, and never will that city be healthy until it adopts the sanitary measures recommended by him. He was the first to collect and publish the statistical and mortuary data of New Orleans. He was the first to call the attention of the public, in a formal address, to the great evils of intemperance—especially in New Orleans—being selected to prepare their first address on that subject by the New Orleans Temperance Society. He was the first to organize a Board of Health in that city, and to collect, at considerable personal expense, statistical data published in its early reports. He was the first, and indeed the only one, to make and preserve a meteorological record of New Orleans and various parts of Louisiana, and which he has continued now for upward of thirty-five years; and it is considered by scientific men as the model journal of the Union, from its great minuteness and exactitude.

It is also well known he was the first, during the prevalence of the great epidemic yellow fever in New Orleans, in 1853, to suggest the appointment and organization of a Sanitary Commission to investigate its origin and causes, and the vital subject of the entire sanitary relations of that unfortunate and much neglected city. He was chosen a member of that commission, when embodied by the civil authorities of New Orleans, and selected by its members as its chairman. The largest portion of that now celebrated report was prepared by him. It is the first in our country, and has been compared by some of the ablest vital statisticians of England to the great standard reports of London and Paris. In our own country it has met with the cordial and flattering approbation of the most enlightened in and out of the profession. We do not think we hazard much in saying that the developments made in that report, and the important principles involved, and particularly in regard to the cause and prevention of disease, will be of greater service to the public than any work of modern times. Therein has been made clear and satisfactory, views which have been a stumbling-block to the profession for centuries—the occult nature of miasm has been stripped of its mystery, and it has been shown under what circumstances filth in all its forms produces disease, and when it is innocuous—indeed, under what precise degree of the thermometer and hygrometer the most malignant diseases break out; and this has been the direct result of special experiment and observations made during a long series of years at New Orleans, during the prevalence of her most malignant epidemics, and fully corroborated wherever experiments have been known to be made elsewhere.

In the last edition—a few months ago—of his work on the "Cause and Prevention of Yellow Fever," he has publicly challenged any exception to these principles, and a distinguished New York physician (Dr. John H. Griscom) has declared that the very last occurrence of yellow fever here, in 1856, furnished a fair trial to test the truth and illustrate the value of these principles.

The meteorological condition in the neighborhood of Fort Hamilton, was as bad, or worse, than that at New Orleans, as stated in Dr. Barton's published views, and this was the center of the prevalence of the fever; while in the city of New York, which, it is supposed, was saved by the severity and rigor of the quarantine, there were carried upward of fifty cases from the shipping into the city, but there the meteorological condition *was entirely different.* The *two journals had been carefully compared*, and are now a matter of record—the one belongs to the United States, and is kept at all army posts; and the other by a private individual. But neither were made with any knowledge of their bearing on the disease. Had the climatic condition in the city of New York been the same as at Fort Hamilton, a devastation would have occurred in the then filthy state of the city which would have thrown the horrors of Norfolk entirely in the shade!

Dr. Barton has retired from the active duties of his profession, having lately removed from New Orleans to Columbia, S. C., where he now resides with his second wife, a daughter of Andrew Wallace, Esq., and where he proposes to dedicate his remaining days to literary and scientific inves-

tigations, and the preparation of his great work on the sanitary condition and tendencies of the United States.

THE PHRENOLOGY OF NATIONS,

AS SHOWING THE DEVELOPMENT OF THE HUMAN BRAIN AND MIND FROM THE EARLIEST AGES.

NO. V.

14. In Johnston's admirable work, the "Physical Atlas of Natural Phenomena," p. 103, we meet the following clear statement, by Gustaf Kombst, author of the article on Ethnology, of the doctrine of the unity of the human race, and the grounds on which it rests. "*Physiologists are agreed* that there is nothing in the anatomical structure or physical constitution of man which would prevent the conclusion that all the varieties existing on the globe may have originated from one family and species. On the contrary, *there are all the elements which go to establish identity of species—the same anatomical structure—the same period of gestation—a prolific offspring resulting from an intermixture of races—the same instincts, and the same kinds of mental manifestation.* On purely scientific grounds, then, the identity of the human race, as a species, is an inference." That is, a legitimate conclusion. Are these proofs of identity disputed? Those relating to gestation, prolificacy of mixed races (so called), and instinctive and other mental manifestations, are indisputable. As to anatomical differences, the facts relied on as disproofs are such as peculiarities in the thickness of the cranium, absence of the nasal bones, peculiar form of the knee and the sole of the foot, in certain varieties—all which are more than paralleled in the diversities of conformation of any confessedly single race, and which by their trifling character serve chiefly to show how hard pressed are the advocates of human diversity for argument. But we have already discussed this subject at length, and we leave it now for one still more important.

15. The facts of existence, of things inanimate and animate, of intellectual energies and affections, as well as of physical forces, are about and within us. They are admitted. They confront us everywhere; and they demand of our reason the *quo modo*—the *how* and *why* of their existence. Different minds return different answers to the questions. One blindly, or rationally, as the case may be, admits a personal Creator; and with him the origin of the human family is sufficiently explained by referring to a direct interposition of Divine Power. Another can see no more easily the *how* and *why* of the existence of a Creator than of the existence of man; and although he can not show that the existence of a Creator is any *more* difficult to account for than that of man, yet he acts as if he *had* proved such point, and confidently rejects creative agency in favor of some scheme of *nature-growth*, which he styles a theory of evolution or development. Here is an issue joined, on the two sides of which tongues and pens have not kept silence any time for some thousands of years.

Allow us to remind all advocates of development hypotheses, in which a *growth*, originated one knows not how, stands for creation, and *laws*, framed and enforced one knows not how, stand for God—allow us to remind them, first of all, that they have not shown the existence of a Deity *more* irrational or difficult than that of man. They reply by asking, Who has seen the divine being?—who knows aught of his place, personality, or powers? And we answer them by asking, in turn, Who has seen a nebulous world-dust in the act of aggregation? Who, in fact, does not know that all the nebulæ once relied on have already yielded to the telescope, and shown themselves to be vast constellations of stars or suns, and not the incandescent elements of sun or planet-formation? And yet he who can not accept a Deity clings to his "Nebular Hypothesis." If he gives, as his reason, that we have in geology the proofs, and in the system of worlds the fruits, of the nebular growth, and therefore we must believe in the "nebular hypothesis;" then we answer him, that we have in the universal adaptation throughout all nature of means and circumstances to ends the proofs, and in the wonderful harmonies of physical, intellectual, and moral activities and products the fruits, of the being, thought, and love of a Creative Mind; and therefore in such a being we are equally bound to believe. If he claims that matter may as easily be self-existent as God, we confess our want of arguments to dispossess him of his position; but remind him at the same time, that to *create* is not necessarily to *form something out of nothing*, but to form also from pre-existing material; and we return from the extreme verge of the flight of human reason to recall the beautiful intuition of the poet, when he said of universal being

> "Whose body nature is, and God the soul!"

How much farther, indeed, than this, can our reasoning powers go? No one can *prove* nature self-evolving. No one can show the relation, whether of internality or externality, of abstract personal, or concrete dynamic existence, which God sustains to nature. There are great intellects and large souls that accept both views, sufficient proof that while there is and can be only one absolute and consistent truth in the universe, there *is* truth of some sort hidden in both these antagonistic views, and that a belief in neither of them is damnatory in its essence or in its effect.

Have we not said enough to show that of the two views—creation on the one hand, development on the other—neither one is yet established or known to be true?—and that either must stand or fall according as the balance of probability is in its favor? For if the theologian inquires whether we have not proof of the former from Scripture ("that which is written"), we must ask by what charter or patent he knows that he understands rightly "that which is written?" That, however, we find it difficult to comprehend an act of direct creation of a world from previous materials, or of a man from the chemical elements composing his mass, and the immaterial essence composing his manhood and soulhood, is no argument against the validity of such creation. And we are therefore brought down to the simple question, *Is creation, or development, the more possible, in accordance with what we know of the course of nature in our own time?* Respecting the condition or course of nature ten thousand years since, we can not know; so that if natural laws have their cycles—if they are one thing in a period of formation, and another in a period of continuance of that already formed, then, until we can find the higher law of such *transformation of law*, we must walk in the dark, and admit the probability of our being in error. But having, as yet, no knowledge of such transformation of laws, we are not bound to admit it; we must take for *our* axiom that nature is uniform, and inquire how organisms first came, in the light of facts showing how only they are continued. How, then, are organisms now continued? They are continued through all changes of latitude, climate, situation, and management, still within invariable lines. Varieties, under special treatment, often arise, and these sometimes become permanent, but oftener they lapse again when the cause that originated them ceases to act. But the lines o species are overleaped—*never*. History fails to record an instance Observers (and many of them would if they could) can not point to a single case. *We have no right, from our knowledge of the operations of nature, to suppose that any species has ever suffered transmutation.* For facts must stand before conclusions, or the latter are mere words.

We must admit the uniformity of the operations of nature, or we destroy the basis of all reasoning.

We must admit that each species of plant or animal derived its existence independently of all others, and hence in an act of direct creation, or we must cease to reason from effect to cause.

This is said, we believe, with a full knowledge how difficult this conception of a direct creation is. But we are driven to it. We have no alternative. Of the two rival suppositions, this proves itself so far the more possible—the more consistent with all our knowledge, that we are forced to adopt it, or disclaim the free use of our reasoning powers.

16. The opponents of the doctrine of a direct creation as the origin of man, rely, as we have already said, on certain hypotheses of development. Looked at within convenient limits, and short of their broadest consequences, there is much that is attractive within these theories. Extrinsically to any merit of their own, there is a fascination of the idea of mental and perhaps moral independence, with a possession of which, somehow, their disciple is sure to flatter himself. Yet it is becoming very doubtful whether, in this period of philosophic acumen, it be not evidence of greater moral courage to espouse the "old," than the "new" doctrines touching this subject. There is, however, an iconoclasm that batters in pieces not only false gods, which is very meritorious, but even the pedestal its own feet might be securely planted on, which is at the least unfortunate.

Intrinsically, too, these theories of evolution commend themselves. So many thousands of facts are here, undeniable, of wonderful transformations wrought in individuals, or varieties to adapt them to new or peculiar conditions, that the instinctive question comes up, Is not here a clew? Were not all things developed in this way—called into being by the exigency that demanded them? The very water-dogs are half web-footed, approximating the anatomy of the water-birds, because they approach them in the use of their element. Fine-wooled sheep of cold climates degenerate to a clothing of goat's-hair coarseness in the torrid

zone. Human adaptations are endless. St. Martin's stomach perforated (as no other human stomach probably ever was or ever will be again, unattended by the death of the subject), presents an opening by which his food may escape; and there is danger he may starve: so a supernumerary fold of mucous membrane grows within, shuts the orifice like a valve that swings in from one side, but always closes with the pressure of food from behind, and preserves the sustenance requisite to the vigorous life of the possessor—just the device a sensible surgeon would have been glad to establish there, if he could; but which the physical forces, pressed with a new necessity, could establish, and did, *without a pattern!* Cases like this seem to prove much. Well, look a little farther. Development-hypotheses are of three kinds, chiefly; and these we shall name in order.

(1.) *Materialistic development.* This is the oldest phase of the doctrines of its kind. It goes back to the primal time, and says, here was *matter*, impressed with a diversity of *properties*, or, if you choose to call them so, *laws;* that is enough—worlds, systems, phenomena of all kinds, epochs, species, men, souls, and endlessly diverse activities and capacities—all are at once and clearly possible when you have granted me matter and properties. The advocate of this view is usually clear, acute, matter-of-fact, prompt, and remarkably well satisfied with his philosophy. Ask him, Whence the matter? Whence the properties? And this deponent "saith not" further. But he may as well admit a God as this matter and these properties, which leap at a bound beyond the grasp of his logic. In fact, these are God to him, against his will. He may as well swallow the "infinite;" for this much has overmastered him.

Oxygen, says this one, has certain properties; a compound of oxygen with hydrogen, others; a compound of this last with carbon, others, and more wonderful; and by the time we have arrived at man, who contains some *fourteen* elements, we have a compound sufficiently complicated to manifest the most marvelous properties. So man is a *Hydro-oxy-carbo-nitro-phospho-sulpho, etc, fluate of what not;* and what we call his *soul*, and *love*, and *aspiration*, and *worship*, are novel, wonderful, and sometimes troublesome effects of the new properties of so complex a substance as the human crystal is! Verily, this is too bold; and most thinking men find it so, and abandon it. Chemical laws themselves are against the theory. One man may have in him as much of any element you may name as his neighbor, and yet be very different from that other. He may consume precisely equal quantities of carbon with the first, and yet have thrice the intellect, or ten times the collective soul of the former.

Another phase of the doctrines of material development is curiously illustrated in a discussion recently broached anew, whether, or not, "oaks can be produced without acorns." Clear away a forest of beech or other trees, it is said, and in their place comes up a forest of young oaks; to which others add, the young oaks are destitute of the *cotyledons*, or *seed-leaves* that are seen, as in other plants, when the shrub springs in the ordinary way from an acorn. So here is the difficulty of supposing seed present, and yet so long dormant; and the structural testimony alleged by some, that no acorn lobes come up with the plant. Yet is the case of the *development-theorist* far from made out. He asks us, Does not the divine energy, or some physical energy, as of sunlight, acting on suitable inanimate materials and conditions create an oak, as the original oak was created? But let us ask the theorist. If the human race were henceforth to abstain wholly from the sexual commerce, and rely on the action of his "divine" or "physical energy" to new-create human beings, how many more children would enter upon a sublunary existence? The race would become extinct. Suppose, too, that the farmer sows and plants no more, or that in one fatal summer all existing seed of useful plants, and the plants themselves were cut off, how many more blades of wheat or corn, how many melons or fruits, of any kind would thereafter appear? Never one. A *seed* is the only possible source of a new being, animal or plant, and this seed is the product of a *parent*. Do we not know the law of nature? It is time we did. Nothing living now comes without a parent; and especially not oaks, which are nearly as high in the scale as animals themselves. Yet an editor of the *Tribune* (N. Y.) says, this of the oaks is yet an open question! Unfortunately, a fair organ of Causality has not been always included among the essentials of editorial qualifications. It is easy to conceive that the seeds of the oaks in question have lain long in the soil, out of which, when the shadow of the previous growth is removed, they naturally spring.

In this unacceptableness of the gross materialistic theory, other more refined hypotheses come into vogue. Of these, we have that of

(2.) *Development from use, or necessity.* This is the theory that, whereas all nature was at the first very simple, a continued succession of changes, calling for continually new, and many times often repeated, actions, or calling out on the part of the subject tendencies, strivings, and struggles to attain some new end, have by the consequent *exercise* of parts developed in them new structures to meet the new uses, and in the spirit of the individual or race new desires and aims, to enjoy the new possibilities. In one word, it teaches that the *call* for an organ, or a function, or a new species, existing in a new set of conditions, or the exercise of the organs and functions in a new way, *will create the new development*, and thus continually complicate and carry forward the links in the chain of being. Here comes into play the case of St. Martin, of the sheep that became coarse-wooled in the tropical, and again became fine-wooled in the colder, regions, etc. A great many circumstances, showing modification of organs and functions to peculiar conditions in life, are very notable, and no little quoted. We admit all that is claimed for the *facts*—not for the conclusions thence deduced. It is but too easy to interpret good facts amiss. In a world of variable conditions, this variability, within due limits, of organization and powers, in animals and plants, was indispensable to attaining the end of the existence of any species; and hence it is not necessary to consider it a means to any other end. One use for this variability we have positively found. Without it, species would perish *en masse*, or be confined to the narrowest limits.

But even if we give this theory the full benefit of all the facts claimed to support it, we still assert that it is in itself insufficient to do the work that has been thrown upon it. Consider what that is. According to this view the highest organisms have come by successive evolutions through countless ages from the lowest—man, with his complexity and infinite relations, from the microscopic zoophyte, or even the microscopic vegetable cell! We shall throw in the way of this theory the wall of a single *impossibility*, on the outer side of which it may shrivel up with age, but outside of which it must finally perish. That impossibility is this: whether it be claimed that man came upward from endimentary plant or animal existences, he is possessed of parts and powers for which neither *use* nor *necessity* existed so long as the growing type possessed not those parts and powers. It is plain that neither by use nor by necessity for their presence, then, could these have been called into being. If higher animal organisms must spring from lower animals, as the animalculæ, or the jelly-fish, then the chain of development must have been arrested before a *cerebrum*, or *true brain*, the organ of intelligence and affection, was added. The spider and the bee at the apex of the world of instinctive action *perfectly fulfill* their intention in nature, discharge the offices of their station, and answer the end of their creation. They do this without a cerebrum. They have no *use* for a cerebrum; and no *necessity* or *tendency* to any such use appeals to their perceptions or their organization. If it did, we should find them rising out of their habitual sphere. According to the theory we are considering, then, a thinking and affectuous brain could never have existed. But the theory really requires that man shall date his origin from the vegetable world—from the microscopic lichens or fungi. But here the case stands still worse for the theorist; for, by the same reasoning, *no trace of a nervous system could ever have appeared*—the highest vegetable having neither *use* nor *appreciation of necessity* for the objects of such organs. Thus the chain must have stopped at the highest vegetable link; or if animals succeeded, they must have been animals destitute not only of *brain*, but of *nerves!*

Although what has now been said is deemed quite sufficient, we can not help alluding to a remarkable philosophical essay which appeared in the *Westminster Review* for April of the present year, and which has been republished in the *Eclectic Magazine* for August. The subject of this paper is "Progress—its Laws and Cause." The author mentions the law of development of the individual structure, which has been furnished us by the labors of Wolff, Goethe, and Von Baer—namely, that the progress of each individual structure is from the homogeneous to heterogeneous—from a single cell to a wonderful complexity of tissues, so that the original uniform substance proceeds by successive "differentiations," or divisions of organ and office, to the complex and complete animal; and he then endeavors, with a good degree of success, to show that this is the law of all development. Thus, he instances the growth of astronomical systems from, as supposed, an original, diffused, nebulous matter; the splitting up of a single human family

into many races and varieties; the growth of distinct classes and sects in any nation as it becomes more civilized, and in particular the increased narrowing down and specialization of individual pursuits, in spite of the facts that the grand aggregate of employment is every year increasing; the growth of a complex language from a few monosyllabic utterances, consisting of interjections and nouns only; the wonderful specialization going on in artistic and intellectual avocations; and many others, more or less satisfactory, which our space does not allow us to quote. Having thus apparently established this progressive differentiation as a *law*, the author assigns the *cause* of such progress in the words, "*Every active force produces more than one change;—every cause produces more than one effect.*" As a good illustration, the simple act of striking two bodies together, often produces visible motion, agitation of particles, sound, currents of air, heat, electricity, and light; and it never fails to produce several connected effects, although the cause is but a unit—a single impulse. So the introduction of a poison into a healthy system produces a whole category of symptoms, each of which is but a *new effect* of the single cause—poison. Many other illustrations are drawn from the course of nature, life, and society.

In the case of vegetable and animal life, the author even supposes that not only increased heterogeneity is made to show itself in each species, but that, at times, "some branch of a species, falling into circumstances which give it more complex experiences, and demand actions somewhat more involved, will have certain of its organs further differentiated in small degrees" —that there will be a tendency to "the production of a somewhat higher organism." He thinks the causes that have determined evolutions in the geological character of the earth, "have determined a parallel evolution of life on its surface." That is, being interpreted, men have sprung up out of the world-ferment, as maggots are supposed to spring from the ferment of an offal-heap! We wish the author had explained to us how "more complex experiences" and "actions more involved" could ever confer *nerves* or *brain* on an organization which previously had no perception, conception, or appreciation of their objects or actions, for the reason that it had never yet possessed them. And the author of the essay we quote from in a previous part of it even admits that, when we inquire whether *modern plants and animals are more complex than ancient*, "every conclusion is open to dispute!" Finally, this staunch and evidently profound advocate of what we have called a *development-hypothesis*, concludes with the following remarkable admissions—namely, that he has made no "attempt at the solution of the great questions with which philosophy has in all ages perplexed itself;" that "the ultimate mystery of things remains just as it was;" that if, in tracing the genesis of things, we adopt the nebular hypothesis, we find it utterly impossible to conceive how the nebulous matter came to be *there;* and that the Materialist and Spiritualist controversy [spiritualist not used in the *modernest* sense] is a mere war of words, so long as the simplest fact is utterly incomprehensible. Ay, we answer, facts are in their essence incomprehensible; and a controversy about materialism may be a war of words. Let us not, then, by any means, use facts and words, if they are at once so beyond our ken and so indifferent in their applications, in such a way as to make them subservient to the overthrow of the best affections of human hearts, nor as the apologies for a cruelty and inhumanity which, without any aid from them, inclines to be all too rife.

(3.) *Ideo-dynamic development.* Of this theory, first, perhaps, broached by Mr. Spencer, in his "Principles of Psychology," we shall endeavor briefly to give the reader a conception in the language of Mr. J. D. Morell, in an article contributed to the *Medico-Chirurgical Review* for April, 1856. Tracing the succession of organized forms and their powers upward from the humblest plant to the highest animal—man, Mr. Morell draws the inference that there is "a constant tendency throughout all being to advance from the more material form of existence to the more immaterial." Again, in the fact of the gradual transition in the animal kingdom from purely instinctive to conscious and self-regulated actions, he finds occasion to indorse the conclusion of Dr. Laycock, that "the two forms of mental manifestation—the voluntary and the involuntary—have a common origin; and that the human mind is none other than *the unconsciously working principle of intelligence, individualized, become conscious of its own workings in the cerebrum*, and deriving its ideas from its constructive or material changes in the organ of mind." That is, the human mind is only an expansion of the mind of the bee or of the oyster, but gifted in the process of being expanded, in some way not explained, with self-consciousness. But what has been the *expanding process?* In answer to this anticipated question, the author quotes approvingly from Spencer the intimation that "the genesis of the nervous system [in the perfection found in man] and the complicated nature of the human brain *represent the infinity of experiences gained during the evolution of life from its lowest to its highest form!*" That is, again, the mind has grown upward from the lowest grade of sensation, as seen in the oyster, to its present largeness and complexity, simply as the result of the action upon it of an infinity of its own experiences." In other words, mind in the oyster is an elastic receptacle, highly distensible, but as yet undistended; and an *infinity* of tugs made at it by nature, in the way of crowding into it her facts —"experiences"—have enlarged it to its wonderful capacity, as seen in the human being. We think the same fatal objection, in essence, lies against this, as against the theory last named. We do not understand how the "experiences" can first enter a mind to give it new capacity; for to us it is very clear that the *capacity* must always first be there, or the "experiences" can not be had. A toad, we will say, has no feeling of sublimity arising from a thunder-storm; how then shall untold millions of such storms ever create in the toad the capacity to experience a sublime feeling? Nay, more: this inexorable dependence of "experiences" on previously conferred capacity, is the clearest proof that lower intelligences or unintelligences in the scale of being can never rise above their appointed limits. It is the interpretation in fact of the law that makes them, not pilgrims toward the acme of mind, but removable strata in the crystalline structure of the universal infra-human mind—the human alone being endowed with boundless capacities of growth and elevation.

We are now prepared for the inquiry whether it is reasonable to suppose that man, if he did not begin life in the form and character of some lower or lowest species, did nevertheless begin it as an infant in intellect and a savage in disposition. Believing we have shown that there is no good ground for belief that humanity has had its origin in the brute, we wish now to inquire whether brutism has ever had its complete representation as a grade in the growth of man.

PHRENOLOGICAL CHARACTER OF THE AMERICAN ABORIGINES.

BY G. W. KNAPP.

TEMPERAMENT.

They have a predominance of the Bilious temperament and Lymphatic portion of the Vital.

The opinion generally prevails that they are an *active*, stirring, energetic race; this is entirely erroneous. The circulatory part of the Vital temperament is not particularly *weak*, but chill and sluggish. Dr. Rush, in his "Natural History" of medicine among them, speaks of their "beloved indolence," and says, "The circulation of the blood is more languid in the Indians than in persons who are in the constant exercise of the habits of civilized life. Out of eight Indian men whose pulses I once examined at the wrists, I did not meet with one in whom the artery beat more than sixty-four strokes in a minute"

From personal observation, I know that the exertions they make are generally the offspring of dire necessity, instead of an inherent desire for action. Indeed, I have seen cases where they were cared and provided for by others, in which circumstances they evinced but little more disposition for exercise than the oyster, a mere living vegetable. When full-fed, in summer, they will bask in the sun between meals; in winter, lounge around a fire, provided it is made for them, otherwise nearly freeze before they will build one. The Winnebago tribe are the most indolent of any, I believe, and they have the least incentives to exertion. The annuities they receive from the General Government, in compensation for their lands in Wisconsin and Iowa, nearly support them, leaving them nearly *at liberty to act out nature*, which manifests itself by *inaction*.

The Mental temperament is but weakly developed, leaving their organization coarse and gross. I am fully satisfied that many of the amiable and virtuous qualities which have been attributed to them, are the result of stolid indifference and *want* of feeling, instead of an acute sense of justice and honor. If we give them any other solution, we shall involve ourselves in a labyrinthian maze of difficulties from which we can not extricate ourselves consistently. To a casual observer, the Indian is an anomalous being; but to a critical examiner, who trusts not specious professions, but goes "behind the scenes" to determine the

character of the performers, the mystery is solved. One must be very cautious to ascertain the source and prompting cause of their actions before they pass judgment upon its meritoriousness. Those who live among them ought to be the best judges of their true character, and they almost invariably declare them unworthy of confidence. Even the Indians themselves have no confidence in each other; they will much sooner leave their property in possession of the whites than with a brother Indian. Certainly they ought to know their own character better than transient travelers. The heroic fortitude with which they endure hardships, pain, hunger, etc., has been excessively applauded as a mark of determination, courage, and the superior control they have over their feelings. That this so-called fortitude is the result of the bluntness of their perceptions, is evident from the coarseness of their organization taken in connection with their general character. The first, and what alone would be sufficient proof, is that the pappooses evince the same heroic fortitude. I have seen those not over two or three years of age in a state of perfect nudity the coldest days in winter, around the cabins, and outdoors without so much as scarcely shivering. Even while yet tied to the board, on which they are not very ceremoniously handled and transported, they seldom cry or evince signs of pain. Another proof is, so far from being apathetic to pain, etc., where they experience it, they are as clamorous and yield to it as quick, and I believe quicker, than the whites. If we do not see any hysterical, fastidious persons among them, it is because they lack that nervous excitability which gives rise to this class among the whites. They are more prone to magnify their grievances than any race of people with which I am acquainted. Molehills are magnified into mountains, and they whimper about them as much as any child, making petty annoyances totally unworthy of notice the matter of serious complaint.

It will be proper to notice, under this head of the subject, some of their physical peculiarities. We hear much about the tallness and straightness of the Indian braves, and their faultless proportions. It might be relevant here to inquire what are "faultless proportions," to determine whether the popular standard was correct or not, but it would require too much space, and I proceed to remark:

1. The tall stateliness of the braves arises from their never laboring. All the exercises to which they are subject only has a tendency to produce elasticity of the muscles, and make them agile They seldom do any fatiguing labor, except such as walking, running, etc.

2. The squaws are not as well formed or symmetrical in their proportions as white women. This is, in a measure, owing to their being compelled to do all the labor. They are squabby and very ungraceful in their movements. In fact, they never could be trained to move with the grace and dignity of a white woman. The peculiar conformation of their feet precludes the possibility of an Indian competing with a Caucasian in grace and ease of motion. His feet turn in so that he can not stand as firm, and when he walks and runs, produces a kind of crimping motion. All that I ever saw to admire was their erect posture, and well may they stand straight, having never borne a burden to give them a drooping posture. The capability of endurance of the Indian women might be a lesson to some, to all of our effeminate Caucasian *ladies*, many of whom consider themselves as parasitical beings, dependent upon man for protection and support. So far from this being the case with the squaws, they, in a great measure, support their lazy lords. Many causes conspire to produce their hardiness, but as I did not purport to write an article on physiology, I pass over them.

PHRENOLOGICAL DEVELOPMENTS.

There is a great sameness in the developments of the crania among the Indians. What difference there is in the different individuals is owing more to their variations of temperament than to the variations of craniological development. Thus the heads of the Chippewas, the tribe of which George Copway is a member, are almost precisely like those of the Winnebagoes, yet they are much smarter and more intelligent. Accordingly, we find they have a greater proportionate development of the nervous or mental temperament, being considerably smaller with heads of the same size. And their features and organization exhibit a fineness of texture seen in no others. I measured two heads, as near as I could judge, fair representatives of their respective tribes, one Chippewa, the other Winnebago. The distance around the base of the brain in each was 23 inches; and measuring over Causality, 20 inches. The distances from the orifice of the ear, over the various organs, were as follows: in the Winnebago Indian 13; Comparison, 14½; Benevolence, 15; Veneration, 14½; Firmness, 15; Approbativeness, 15½; Philoprogenitiveness, 11; Amativeness, 10. Chippewa Indian, 13; Comparison, 14; Benevolence, 14½; Veneration, 15; Firmness, 15; Approbativeness, 13½; Philoprogenitiveness, 11½; Amativeness, 10.

Inhabitiveness I did not measure. At this organ there is a flat place in all of their heads, caused by their heads resting on this part during infancy, their body being tied to a board till they are a year or over old. This custom may also have an influence upon the external appearance of some of the other organs located in this region.

It will be seen at a glance that the mass of the brain is located in the basilar region. The perceptive organs are large, and they have the qualities they give in a pre-eminent degree. Acuteness of observation is peculiarly an Indian trait of character. This is owing, undoubtedly, to their being *constantly exercised*, as well as to their size. The reflective organs being only small, do not occupy the time and attention, by working up and digesting the facts and appearances observed, consequently the perceptives are in constant action. In scholarship, so far as the perceptives are concerned, they are very apt. I was informed by one of the teachers in one of the Indian schools, that some of the children had learned nearly all, or all of the alphabet in a day. I became acquainted with one Indian who had been educated at the academy in Quincy, Illinois, than whom few English scholars could read better. And yet he made but little better appearance than others. Their minds are like a great store-house without any manufacturing establishment attached to work up the raw material which may accumulate from various sources; like a large stomach, capacious enough to contain sufficient food for the most powerful frame, yet comparatively useless because dyspeptic and incapable of digesting what it can easily contain. The reflective organs are to the mind what the stomach is to the physical economy. They digest the intellectual food which the perceptives collect, and work it up into intellectual chyle to strengthen and elevate the mind. The intellectual stomach of the Indian is too weak to digest the food collected, and, consequently, his mind can not gain strength any more than can the dyspeptic's body when the stomach refuses to digest the food placed in it.

The strength of a man's mind is not determined by the actual amount of knowledge he possesses, but the amount of *available* knowledge; the same as the profits of a man of business depend not on the actual amount of property he may possess, but on the amount he can turn in the way of trade. It is in the reflectives that man rises above the brute creation. Had the ape and baboon the power of speech, they could regale us with as lucid accounts of what they had *seen*, as those of the *genus homo*.

This incapacity to apply the stores of his knowledge is only the great obstacle to the civilization of the Indian.

In the region of the crown, the Indian head is also largely developed. Large self-esteem, when combined with an enlightened mind, gives an aspiring disposition to be or do something truly noble; but in the Indian it is completely benighted, and only serves to give them an exalted view of their own importance. Of them, Byron's line that none—

"Will trade his neighbor for himself,"

is emphatically true. Their reflective organs are too weak to solve the problem of true dignity, and led on by their large Destructiveness, they place it in scalping their enemies. This is the goal of their ambition; let them but perform some feat of this description, they care not how many others are Bacons or Newtons. Their intellects are so weak that they fail almost *in toto* to perceive or appreciate the comparative value of property, things, and actions, rendering them an easy prey to the rapacity of traders, who hover around them as buzzards over a dead carcass. I have heard chiefs speak in council with such dignity, earnestness, and eloquence, aye, even vehemence, that one would naturally suppose the fate of nations involved in the issue for which they were pleading; but when the interpreter unlocks the subject and reveals a few pounds of coffee and tobacco, one experiences a sensation akin to jumping out of a hot room into an ice bath.

We hear much about their eloquence, yet their constitutions utterly preclude the possibility of their manifesting that swaying, moving, melting eloquence which is the result of keen susceptibility, acting by sympathy upon the feelings of others. They may rehearse their grievances with power, and arouse their braves to vengeance and revenge, yet let an Anglo-Saxon be placed in the same circumstances, he would have rent the heavens with his eloquence, and made the hoary moun-

PORTRAIT OF AUNT BETSEY, "DAKOTA INDIAN."

This portrait of "Aunt Betsy"—one of the Dakotas—is copied, by permission of the publishers, Sheldon, Blakeman & Co, from "Floral Home; or, First Years of Minnesota," by Harriet E. Bishop. This portrait is a fair specimen of the Indian face and head. She has undoubtedly been perverted by adopting the vices of the whites, as the work before us says she can "steal more, lie more, work more, and withal has more character than women of her tribe, and has no redeeming trait but insolence."

tains nod and weep with his pathos. Under ordinary circumstances, Indians are comparatively eloquent, because they spend *all* their energies on trifles as well as on momentous questions; but take a subject which will arouse *all* the energies of some of our greatest orators, and the Indian oratory would be like the flickering lamp compared with the refulgence of the noon-day sun.

Approbativeness is also large in them, and manifesting itself in connection with their coarse organization, makes them present a truly ridiculous appearance to those accustomed to the refined adornments of civilized life. An Indian will half starve to gratify this faculty, not exactly in the present tense, however, for eating is a paramount object with him; indeed, it may truly be said, he "lives to eat." He will starve in the future for the sake of a little vermilion, etc, with which to bedaub his face, and a few gaudy ribbons, beads, bells, thimbles, etc, etc.

At first thought, one would suppose their large Cautiousness would induce them to provide for the future, but before it can do this, the reflective organs must give notice that there is danger to be met there. Their want of forethought and improvidence are notorious. Experience seems lost on them. They seem to think, at least they practice upon the principle, that "sufficient unto the day is the evil thereof." That their improvidence is caused by their deficiency in the reflective faculties must be admitted, for it can be solved in no other way. "Looking out for a rainy day," I believe is the direct result of forethought, and not so much the offspring of Cautiousness as is generally supposed. A miserly disposition may conspire to produce the same result among the other races, but this disposition the Indian lacks, and he makes only such provisions as his present necessities require—

"To be content his natural desire;"

yet he makes provisions to prolong that existence only in the present We might think that his habitual indolence caused his improvidence; but this is not a tenable theory. When he has an abundance at command, his Cautiousness has not sufficient influence to prevail on him to keep it. He squanders, and even gives it away, as though it was a burden upon his hands; his board is free for all to partake who will. We might here be tempted to think that his generosity and kind-heartedness was the cause, but we find him on other occasions manifesting a contrary disposition. He is one of the veriest beggars and spongers in existence. A man may work all day long to procure a supper for his wife and children, yet an Indian would eat it up for him at night if permitted, and let them starve And this he would do lounging around day after day, unless explicitly denied. They are most notoriously selfish; if there is any generosity to be exercised, they are like the little boy, and had rather others would be generous to them.

Some writers have told us of the great control the Indians have over their feelings, that they manifest stoical indifference as to whom, and the time when they are to be married. That they are indifferent is certain, yet that that indifference is the result of self-control I deny; it is perfectly natural. Their love is coarse and sensual, scarcely more than a mere animal feeling. If they loved with the fervor of spiritual love, we should not see them doom the dearest objects of their affection to a life of slavery, converting them into a beast of burden. The *laws* of civilized nations afford a woman but little more protection against the unjust exactions of the husband than does the Indian code. The protection she receives is the spontaneous offering of spiritual love The Indian is a creature of impulse, and the last to suppress his feelings, unless it is to accomplish some strategical purpose.

Many have been deceived in their estimates of Indian character; specious pretenses have been recorded as genuine truths, and inferences and deductions drawn from these false premises They are habitual liars, deceptive and treacherous, with any amount of French-paste ready to palm off for real diamonds. Their very apathy, deception, and ignorant improvidence have secured them many extollers, which a just analysis of their characters would have undeceived. In conclusion, there is one thing on which I wish information. They have no beards. The query arises here, have the other races beards because they shave? Or do they shave because they have beards? Will some one tell?

GIBSON, STEUBEN CO., N. Y.

RAG-PICKERS OF NEW YORK.

Of all the denizens of this teeming metropolis there is no class more industrious and economical, and none, except the beggar, that appears so low and doggedly careless as to ease, cleanliness, and the comforts pertaining to humanity. Everybody, at least those who are up early, sees the men, women, and children of this wandering class, hook in hand, basket on the arm, and sack over the shoulder, moving through the gutters and searching in the ash-barrels and boxes, and overhauling garbage vessels to find rags, papers, bits of coal, old shoes, or pieces of food. We have seen men gnaw bones and eat cold potatoes which they found in the gutter.

With what eager haste do they hurry from barrel to barrel, eying the gutter with a piercing scrutiny for rag or scrap, seeming to perceive a value in things which to other eyes, if seen at all, are regarded only as filth.

The quick perception and ready decision of these people strike the observer as very remarkable. They will readily detect, across the street, a bit of rag reeking with filth, and nearly buried by water in the gutter. It is surprising to see with what facility they handle the hook in hauling out a muddy rag, then tread on it with one foot to press the water out, on a high paving stone or on the edge of the curb, and with a dexterous matter-of-fact swing, deposit it in the basket to drain, but soon to be transferred with all sorts of similar valuables to the bag on the back. Thus they hurry and drudge through every street and alley in this great city; and not a bit of waste paper, a worn-out scrubling rag, a shoe, or piece of coal, is allowed to remain in the street after about ten o'clock in the day. Only to think of traveling through thousands of miles of streets every morning before the fashionable world is up Every ash-barrel is overhauled, perhaps a dozen times, every gutter probed and peered into, every little heap swept from stores by porters and shopboys, is carefully scanned, and sometimes quarreled over by several greedy urchins, or its contents scrambled for by a couple of women or stolid-looking, tan-colored men. Thus they tramp, intent upon their meager gleanings of things cast off as valueless, entirely oblivious of every thing else.

It is very interesting to him who studies character to look at the heads, faces, and bodies of this peculiar class, for it is as distinct in looks and demeanor from all others as it is in pursuit. Their heads are wide and low, their faces long, sallow, and imbrowned; their features fixed and rigid as if frozen, the expression of their eyes hard and cold, and a look of obstinate yet independent sorrow seems to pervade every feature. Their bodies,

too, sympathize with their faces and their vocation. Their backs are bent, their step is stern yet hopeless, and the entire makeup is groveling, care-

THE RAG-PICKER

less of everybody, indifferent to frowns or smiles, to broadcloth or silk, looking only for rags and garbage, bones, old shoes, and coal.

To pervade every street and do all this work requires the persevering activity of many thousands. Some live in the hovels in the Sixth Ward, in the vicinity of the Five Points, in "Rag-Picker's Paradise." The Eleventh Ward is also a great resort for them. Others swarm in cabins far up town on fields of land yet waste and barren; others, again, in the Southern outskirts of Brooklyn toward Greenwood.

Many of these people are Germans, who live so cheaply and economically that some of them have accumulated thousands of dollars. We have conversed with some of them, and are informed that a single person can pick up in a day that which will yield from twenty five to fifty cents, after the rags are washed and dried, and the bones, coal, etc., prepared for use or for sale.

It can be imagined that the concentration of large quantities of such filthy matter as these people collect, and attempt to cleanse and dry for sale, must be excessively offensive to decency and the health of the neighborhood where their colonies dwell.

Within the last few years another "institution," distinct from, yet apparently akin to, that of rag-picking, has sprung up in New York. We refer to the hand garbage carts drawn by a man, woman, or boy, and two dogs harnessed in such a manner as to travel under the shafts of the cart on each side of the man. These establishments are quartered in the vicinity of the rag-picking community, if, indeed, it do not constitute a branch of the same concern. Before daylight these carts, as well as thousands of "gutter-snipes," or rag-pickers, sally forth from their miserable abodes in the city, or come streaming in from its filthy outskirts, and commence to collect the garbage which is in tubs or boxes before the doors, or in bins placed on the sidewalk at short distances apart, in the less cleanly portion of the city, into which the people are required to throw it to be taken by these dog-carts or others.

The dogs thus harnessed guard the cart from all invasion while its master may be up alleys or in basements carrying out buckets of loading for his cart. At the word, or when the man takes hold to go on, the dogs start up and pull with all their might. The other day we saw a boy with his dogs and cart on the rail-track, in one of our streets, and when a car approached the dogs became frightened and started off at their utmost speed, barking fiercely through fear of the car, and taking the loaded cart, boy and all, at a rapid rate though he held back with all his might. He succeeded in ending the race and the panic of his dogs by suddenly turning the direction of the cart into a side street, out of harm's way, when the dogs becoming satisfied of their safety, calmed down at once.

RAG AND GARBAGE-CART

This matter, thus collected, comes from the kitchens of the people, and serves as food, first for the dogs which help to collect it, and the surplus goes to feed pigs and cows, and thus becomes a source of profit. It is hinted that much of this is selected out and eaten by the community of rag-pickers and dog carters. This may be true of the meat and marrow-bones often found in it, but, we presume, not much beyond this. These carts are also used by *rag-buyers*, as well as for collecting garbage, one of which, drawn by a woman, of a better class than the rag *pickers*, and her two dogs, we represent in the engraving.

These dogs not only labor willingly in this, to them, unnatural vocation, but they seem proud of the distinction, and as a consequence, no plebeian dog, uninitiated in the dignified mysteries of cart-dogship, is allowed to approach the vehicle except at his peril. Boys, moreover, and even men, are not allowed to approach the cart when the human part of the team is in the yards or basements on business connected with the concern, and has left the cart and its precious load in their charge. The intelligence of these dogs is remarkable. They seem to know almost as much about the management of the cart as their human associate, and obey every word and look, and even anticipate approaching necessities.

Dirty, ill-paid, and debased as the rag-pickers and garbage gatherers really are, they are, nevertheless, useful to the public, and unlike beggars, they are self-sustaining, and live on the avails of that which would otherwise be wasted. So that they practically create all they obtain, and therefore they are not in the way of any other class of producers. Such a mass of matter as they thus collect from the streets, if left to rot in the gutters, would prejudice the public health! and the amount of paper which can be made from the rags and papers which they collect in this city is really surprising. It would be reckoned by thousands of tons annually. Of how much more value, however, are human beings than paper rags! How much more ennobling would it be for these people to cultivate the idle land in the West, and procure a good living, and add ten times as much to the common stock of wealth as they now do! Large cities, in more respects than one, use up the material of humanity rapidly, and there is, in our opinion, missionary work enough in New York to absorb all the surplus money and sympathy of its entire people.

MAN.

What do we comprehend by the term man? Do we recognize in him a being of great intellectual endowments, moral faculties, and a soul, besides the common animal capabilities? or do we view him as a purely physical being--a mere animal, that must eat, sleep, and gratify the passions which he possesses in common with all the lower animals? I fear that there are too many, if not a majority of persons, who act as if they thought man was a mere animal, having no mind to improve, no soul to enlighten, and no responsibility resting upon him.

We have only to open our eyes and look around us to see a great portion of mankind engaged in eager pursuit of the "Almighty Dollar." The merchant bends over his desk, or labors among boxes and bales, the livelong day; the farmer sweats and broils in the sun; the blacksmith's hammer is heard to ring early in the morning and late in the evening, and persons of all other occupations are equally persevering to acquire property. And for what purpose do most persons seek to acquire property but for the gratification of the animal wants--to dress, eat, drink, and gratify the passions? Yet they seem perfectly contented;

to have no elevated purposes, no noble aspirations. We are glad, nevertheless, to see all the avocations of man well followed and made profitable, but how much more would we rejoice to see the profits of such successful business appropriated to the cultivation of the mind, the elevation and refinement of the soul, as well as the proper development of the body.

Can a man be proprly called a MAN without intellect, or without moral faculty, or without social dispositions, or without selfish and animal faculties, or yet, indeed, without a healthy and well-developed body; and is a man really a MAN without intellectual education, moral training, social culture, and good bodily developments? Men are but half developed in the true sense of manliness. They are dwarfed in body, cramped in mind, bigoted and warped in their moral nature, and perverted in their social impulses.

What a caricature upon the original—when God pronounced him "very good"—is man of the present day! In body, hardly a sound one can be found; and in mind, how feverish and warped!

In proportion as man is cultivated in all his faculties, and trained in a healthful manner, physically, does he bear the image of his God; and in proportion as he reflects that image does he deserve the name of MAN.

SYMPATHY:

ITS NATURE AND OPERATION.

THIRD ARTICLE.

THERE is a third picture which we might present to our reader here, and that is a portrait of a modern Shylock, and we could show that even his harmless little idiosyncrasies are as infectious as any other, as those who are sometimes in the habit of doing business with him have experienced. A greedy merchant who wants more than he ought to get for his goods will scarcely believe that he excites the selfishness and avarice of his customers to an unwonted activity by the manner in which he conducts his traffic with them, and thus often disappoints himself of his own objects, yet it is so. A friend of mine, who is at all times careless enough of pecuniary affairs, always experiences an instinctive tendency to higgle for the merest trifles when he deals with a man of a "close disposition," while he seldom stands upon them with one of a more liberal spirit, and he was, for some time, unable to account for these opposite traits, as he deemed them, in his character.

The reason is evident to the reader. Your Jew, however, understands these things. He will even sell you one or two articles at a loss, to put you off your guard, and hook you unawares. But if you succeed at last in concluding your business with him on as favovable terms for yourself as you had anticipated, it will only be because of some one or other of those accidents which will sometimes happen to the shrewdest in business. Even when he fleeces you, however, he kindly sends you away with the consoling belief that you have had a good bargain and have got your goods very cheap indeed; and certainly the delusion itself is worth something.

But this law of sympathy, which we have been discussing in some of its manifold applications, acquires a new beauty when we turn from its ordinary operations in life and apply it to solve the question; how the orator produces his electric effects upon the minds of a multitude? This is a question which will often occur to every one; and in truth it does seem wonderful that one mind should sometimes exert so potent an influence over the feelings of a great body of people, that no king, in all his trappings of pomp, and power, and pride, ever had so great. Yet this is easily explicable; for the bond of union that exists between the orator and the people—and the medium by which his effects are conveyed to their minds, consists in the sympathy between their feelings and his. He is but the exponent of their feelings—and he only gives to them a more forcible expression than they can. They must therefore be prepared to receive his effects by circumstances which excite and interest them; and he must be a participator with them in their emotions. Their feelings then warm his into a glow; and he kindles theirs, in turn, into a flame; and they reflect this back upon him again with an added heat; and thus their feelings keep pace with each other, and go on hand in hand until those of both are seething and convulsed like volcanic fires with the same intense and burning fervor. Those of both grow warmer and more irrepressible as he goes on, and burn brighter and mount higher, until, in the delirium which seizes them all, he pours his soul out upon them in a fury whirlwind, and all are caught up in the common conflagration of sense, thought, and feeling.

Passion, then, it will be seen, is the magic of the orator; this is the talisman by which he works his enchantments; this is the Aladdin which commands the slaves of the lamp; and changes in a night the face of kingdoms. But when the feelings of the orator run counter to those of the people, the bond of sympathy, which bound them together and made their feelings one, is broken, and his spell has lost its force. The incantation has forgot its word of mystery, and the charms which might have moved the dead are unmeaning and powerless now.

Hence, when their feelings do not concur with his, he finds it impossible to impress them with his emotions, until he has first brought them to think, as he does, by appealing to their reason. But where the reason is under the control of excited feelings, he finds that his approaches to it must be gradual, and conducted as carefully as the march of an army in an enemy's country, to guard against the discovery of his designs, and the defeat of them in the common alarm. He finds it necessary then, first to conciliate the good-will of the audience to himself, and impress them with an unhesitating conviction of his sincerity; and when he has at last secured attention, he proceeds to present to them his views, and to sustain them with what strength he can, until he has effected a complete revolution in their judgments. When this has been done, the rest is easy. He does not then, any longer, find it difficult to inspire them with his own emotions and stamp their minds with the impress of his own. Then, when their feelings begin to grow more and more impassioned with the increasing fervor of his own, until every mind is ruled by the frenzy of the hour, they will sometimes go to lengths under its impulse which may, and sometimes do, leave something for history to record. For nothing is impossible for the earnest and impassioned orator to accomplish when great interests are involved in the issue and he has once gained the approval of their judgments and the concurrence of their feelings. Then he has, for the time being at least, a fearful power in his hands, and the tremendous uses he may make of it are shown in all the annals of all the ages. What other influence, indeed, over a people can so soon make them kindle the torch of war, or set revolutions on foot to rescue trampled liberty and hurl tyrants from their thrones, as that of the orator? or what so soon can disenthrall their minds of every slavish sense of subjection to governments and creeds, and inspire them with the spirits of freemen? Yet the orator does not implant feelings in their minds which did not exist before; he simply awakens them to a freer and more vigorous life, and breathes into them the ardor of his own.

Among the remarkable instances which might be quoted to show the astonishing effects which impassioned eloquence produces at times, it deserves mention, that when Sheridan delivered his famous speech against Warren Hastings, on the impeachment of that officer, so vivid and fearful was the picture he drew in it of his atrocities—fields ravaged, towns and cities depopulated, a once rich and flourishing country every where desolated and laid bare, and the miserable inhabitants flying to the recesses of wilds and mountains for refuge from the pursuing sword of the destroyer, and perishing by thousands in the jaws of famine—a scene of indescribable confusion arose among the listeners, and even the great Siddons, who was present, and who was accustomed as an actress to the simulation of every passion, screamed and fainted, with many others; and more wonderful than all, the accused himself was so impressed with the reality of a description which, it is now believed, drew its strongest colors from the heated imagination of the speaker, that he exclaimed: "I have never had until now any adequate conception of what a monstrous villain I have been!"

No doubt Sheridan partly believed himself in the truth of his statements; but this instance shows how thoroughly a man of strong passions may sometimes enter into the spirit of the part he has to play, as his feelings kindle with the contemplation of the work they have to do, as both to make himself a convert to their heated and exaggerated views—without which pre-requisite he can not greatly influence others—and to stamp every mind with irresistible convictions, when, in fact, they have little or no foundation in truth to sustain them.

The reason, too, why great actors excite our emotions as they do, is, because they also enter thoroughly into the spirit of their parts, and present us pictures which are faithful to nature; and which, therefore, can not fail to touch our hearts.

This is well expressed in the lines which were written on Garrick and Barry, when these great rivals in the histrionic art were both play-

ing King Lear at the same time in different parts of the town:

"To Barry we do plaudits bring;
To Garrick but a tear;
For Barry's every inch a king!—
But Garrick is King Lear."

Perhaps nowhere is the electric effect of strong emotions more strikingly displayed than at revival meetings, where the exalted feelings seen in them are communicated from one to another, with so mysterious a power that the most irreverent are impressed with the solemnity of the scene and infected by the frenzy of the hour, and very often those who came to scoff remain to pray.

A more striking instance, in the estimation of some minds, however, would be that which is sometimes exhibited even by tried and veteran armies, when they are struck, as they not unfrequently are, with sudden and apparently causeless panics on the field, and wheeling on their feet with one impulse commit themselves to flight without being able to define the reason of their terror. Cases have occurred, indeed, where opposite armies have been struck with a panic at the same time, and turning their backs on each other have fled in opposite directions from the place of battle. Cases of this kind are explicable by the supposition that a single soldier being struck with a sudden fear, communicates his emotions to those around him, and they impart them to the rest, and thus it passes as with a single shock through whole ranks of men, and so absorbs their whole nature while it continues, that it can seldom be arrested by any exertions whatever, until it has spent its force. The stampede among horses and cattle on the prairie is governed by this law of sympathy.

Numerous other applications of this principle will suggest themselves to the reader who delights in marking the operations of nature; and will continually open up new fields for reflection and point out new means of accomplishing that happiness which is not the least of every one's objects in life. Space will not permit us to dwell upon this point; but we may say, generally, that two important lessons are to be derived from this law: first, that those who desire to be held in grateful estimation by others must so conduct as to entitle themselves to their love and respect by the display in themselves of those amiable qualities which excite them; and, second, that those who would learn to govern others must first learn that lesson, so hard to learn, to govern themselves; and at all times to keep their feelings under the control and direction of a well-balanced judgment, and to allow themselves at no time to be betrayed into an excess of passion or into any which is not fully warranted by the circumstances. Few persons have ever learned the latter lesson so well as the immortal Washington, who subjected, by rigid discipline, to a perfect control at all times, passions which were naturally very strong and an irascibility which was sometimes scarcely to be suppressed; and thus did he achieve for himself a well-merited name which is known and honored throughout the world, and of which that noblest sentence ever passed on man is recorded—that he was "first in war—first in peace—and first in the hearts of his countrymen."

Events of the Month.

FAILURE OF THE ATLANTIC TELEGRAPH.—The Atlantic cable was lost at a quarter before four o'clock on Tuesday morning, the 11th Aug., after having paid out successfully 335 nautical miles of the cable, and lost 100 miles of it in water over two miles in depth, and the greater part of this at the rate of rather more than five knots an hour. At the time the accident occurred there was a heavy swell on. The *Niagara* was going at the rate of four knots per hour, and as the engineer thought the cable was running out in too great a proportion to the speed of the ship, he considered it necessary to direct the brakes to be applied more firmly, when, unfortunately, the cable parted at some distance from the stern of the ship. The *Agamemnon*, *Niagara*, and *Susquehanna* remained a short time where the cable parted, to try some experiments in the deep water of that part of the Atlantic (two thousand fathoms), which it is considered will be of great value to the Telegraph Company. The *Cyclops* was sent back with dispatches to Valentia, and to join the *Leopard* at Portsmouth.

The correspondent of the *Herald* on board the *Niagara* thus describes the parting of the cable: "This has been a sad day. We had retired full of hope, not, it is true, unmixed with a sort of dread that there was something still worse than what had yet happened impending over the enterprise. This morning, about four o'clock, we were awakened out of our sleep to hear the cable had parted in over two thousand fathoms water. Five minutes after it had been announced every one was out of his bed to ascertain for himself if it was indeed true. There was, however, no reason to doubt, for there hung the broken end over the stern swinging loosely, and there were the wheels as motionless as a rock. The other end had not yet sunk to the bottom; it had to descend more than two miles before it reached the plateau, and it would require more time to accomplish that. The noise that sounded like pleasant music in our ears had ceased, and the machine which had caused us so much anxiety had now become as so much useless lumber, blocking up the quarter deck. The cause of the calamity was the application of the brakes at a time when it was almost fatal to use them. There was a pretty heavy swell on, and as usual under such circumstances, the stern of the vessel was elevated or depressed as she rose on each wave. It was while her stern was down that the brakes were put on, so that in addition to the strain produced by its rising again, the cable had to bear an additional strain of three thousand pounds, as marked upon the indicator. This was more than it could bear, and the consequence was that it parted, as has been stated. The moment the brakes were used the wheels stopped, and when the stern rose again they remained immovable, so that, between the strain brought upon the cable by the vessel and that caused by the application of the brakes, it had, as I have said, to bear more than it was ever calculated to sustain. The indicator showed a strain of three thousand pounds; but it is impossible to calculate the strain by which it was broken. Had the brake not been applied there is no doubt whatever that the cable would have remained perfect to the end, unless we were compelled by very great stress of weather to cut it. The circumstance, to say the least of it, was most unfortunate; but if the enterprise has failed, the expedition has proved one thing beyond all possibility of doubt, the practicability of laying a submarine telegraph cable across the Atlantic between Ireland and Newfoundland. Of this every man on board is as fully convinced as he is of his own existence, whether it be laid next year or its accomplishment be postponed for fifty years to come."

UTAH.—By the last advices from Utah, reaching to July 11, it is reported that Brigham Young had gone north with his expedition, fully equipped, with three months' provisions and a train of 80 wagons. Various rumors are afloat as to its object. The most important and conclusive is that he is gone in search of a locality to defend the faithful against the expected troops from the East. He exhorts all the Saints, if it comes to fight, to kill each his man, and his salvation is secured. The Destroying Angels are busily engaged at their hellish work, murdering and robbing those who are apostates. Wilkins and party are composed of 26 persons, 8 of whom are women. After leaving Salt Lake they were arrested by a large body of Mormons, and taken back on a charge of horse-stealing. As no evidence, even for a Mormon court, was offered against them, they were discharged, at the request of one Mesick, who knew three of them in San Francisco—he being the clerk of the court. After that they were hunted like wolves, night and day, until they reached Goose Creek Mountains, over 100 miles from Salt Lake, when the Mormons made a charge on them, and killed six of their animals. One half of the population would leave, and will do so, if the Government sends a sufficient force to protect them. Brigham declares that if the saints will stand by him and the Church, he will be president of the United States in less than ten years. Williams, the lawyer, had fled. The Destroying Angels were on his track, and it was not known if he escaped them. Open and avowed murder of all who have become and are becoming obnoxious is advocated in public assemblages; in fact, an offer was publicly made in a meeting, by one of the faithful, to murder two Gentile traders at Box Elder, near the city, who had incurred the displeasure of Elder Lorenzo Snow, if they did not leave by the 1st of June. A train of 100 wagons had left Salt Lake bound for the States, all of which belonged to Apostles. New dissensions are continually arising. That which causes the most ill-feeling is Brigham sealing young girls to old men. Several heads of families have been put out of the way, as they call it, on suspicion of being apostates, by which means the family can not leave. Several who heretofore have been in the confidence of the high-priests are known to have been murdered in attempting to leave secretly. Seven ladies, with their families, whose husbands had made their escape, begged to be taken away by Wilkins' party, expecting daily to see some of their number dragged away to the harem of some of the anointed. Brigham preaches open rebellion to all attempts on the part of the Government to establish a foothold in his territory.

He has inaugurated a new law by which he governs disobedient wives, by degrading and making menials of them, depriving them of the right to marry or have a protector. It is called an "Earthly Hell." ——

The Utah Expedition.—Dr. Jacob Forney, of Pennsylvania, having been appointed Superintendent of Indian Affairs for Utah, the list of appointments is now complete, and General Scott is understood to have finally settled, in conjunction with the Secretary of War, the programme for the march of the expedition to Salt Lake. It is not yet settled whether it will be commanded by Colonel Johnson or General Harney. Governor Cumming is now at Fort Leavenworth, waiting for his colleagues. ——

Destructive Tornadoes.—The Milwaukee *News*, of August 23, gives the following account of the ravages of a violent tornado in that vicinity:

"Last night, Woodland, on the La Crosse Railroad, 42 miles from this city, was the scene of a most destructive tornado. Every building was blown down except G. Frazer's house and store, and the water-tank of the Railroad Company. The agent, Mr. Fox, was blown on the track and killed by the freight cars, the wind running them up and down, and finally throwing them off, some upon a pile of wood. Station-house refreshment saloon, Gilman's new store, and several dwellings were blown away, scattering the fragments for miles around. Trees were uprooted and blown down. The clouds were black as night, and the whole heavens seemed to be tumbling into chaos. While the tornado lasted, there was much vivid lightning, but no rain. We learn from Mr. W. S. Hunn, of this city, who was at Columbus on Friday evening, that a tornado visited that place at about 6 o'clock that night, which was not unlike the one at Woodland, and by which a Mr. Clark was killed and several others dangerously injured, buildings blown down, trees torn up, etc.

The *American* says:

"Items of destruction still reach us as we go to press. A gentleman from Saukville, in this State, informs us that in that vicinity the whirlwind was no less destructive than at Woodland. Houses were blown down and trees uprooted. For miles and miles the whirlwind made its way, laying everything before it. We are fearful that the damage to the southern portion of Wisconsin is of great amount. Fields of corn and stacks of wheat were torn up and scattered. Several persons were slightly injured, but none severely that our informant heard of. From a gentleman who arrived in this city this morning from Port Washington, we learn that at that place a large number of houses were unroofed, buildings blown down, and trees torn up. No lives, however, were lost."

The Great Breach of Promise Case in Boston.—Some years ago Dr. Amos Binney, of Mount Vernon Street, married an accomplished lady, a cousin, bearing the same surname. The families of both were wealthy, and the united fortunes swelled the aggregate to a highly respectable monetary figure—sufficient, at all events, to place the pair beyond the prospect of future want. It is true, unfortunate speculations at one time reduced the fortune of the Doctor some $200,000; but he rapidly recovered that amount in other speculations which turned out more successfully. Mr. and Mrs. Binney lived in all the enjoyment of connubial felicity for many years, when it pleased Providence to call away the Doctor to another and a better world. The widow was left with all the charms of a ripe and graceful womanhood, and all the golden beauties of an ample and unincumbered fortune. The season for mourning over, in due time a trip to Europe was proposed. The party was composed of several Boston ladies and gentlemen, distinguished for their wealth and social position, the names of whom it is unnecessary to give. It is sufficient to say that they were the *élite* of Boston society, and our readers may imagine the style of the entire tour. In the course of their rambles they, of course, visited Italy, and the widow's heart was touched with a youthful and undying flame of attachment to one Moses Inglee, a Bostonian, now living in Dorchester, we believe, and a hearty, good-looking specimen of a Yankee gentleman, numbering an existence of some forty-five summers. Letters passed between the parties of a sufficient warmth to attest the character of the attachment that had sprung up in that love-burdened realm—an open avowal took place—Mr. Inglee proposed, was accepted, and the inseparable knot was to be tied on the return home after the European tour. Mr. Inglee, in expectation of the reward in store for him, proceeded immediately after declaration, to assume the responsibility of several little pecuniary liabilities, and indulged in several excusable fancies, that the truth of the Scriptural injunction, "Cast thy bread upon the waters, and it will return to thee after many days," could not be doubted. The party returned home. The widow came to Boston, jilted Moses, and married, some six months since, the venerable physician and surgeon, George Hayward, of Pemberton Square. Very naturally, after concluding not to blow his brains out or take to the intoxicating bowl, the disappointed lover swore vengeance. But how was it to be accomplished? He engaged Hon. Rufus Choate and Hon. Peleg W. Chandler to commence a suit at law against Dr. Hayward, in behalf of his wife, for breach of promise of marriage, and laid damages at $25,000. ——

Return of Nicaraguan Fillibusters.—The steamship Tennessee has arrived at this port from San Juan del Norte, bringing two hundred and sixty of the deserters from Walker's army. A more ragged, sickly, and wretched band of men never exemplified the proverb that "the way of the transgressor is hard." For the purpose of raising temporary relief for them, several extemporaneous meetings were held in the Park and in Wall Street, and between $500 and $600 collected. The men speak very harshly of Walker, denying him all the qualities requisite for a commander except personal bravery. The most of them denounce him in strong terms, alleging that he tyrannized over his men, neglecting them when sick, and abandoning them when he found he could gain nothing from their services. They were generally enticed away under a promise of 260 acres of land each, and $25 a month pay. Many of them went to Nicaragua to settle without any intention of joining the army, into which they were pressed as soon as they landed, and of course they deserted at the first opportunity. They state that they were often compelled to eat mule's meat and the flesh of unclean animals, to keep from starving. ——

Extensive Failures.—The announcement that the Ohio Life Insurance and Trust Company had been obliged to suspend payment, threw Wall Street immediately into excitement. The magnitude of the operations of this institution throughout the West renders its suspension one of the most important financial events since the Schuyler fraud, and fears are expressed that it may produce further commercial disasters. Its liabilities are estimated at from five to seven millions. A large number of attachments have been granted against the Company, and the Sheriff has taken possession of the branch office of the concern in this city. Besides the above, other failures have been announced. John Thompson, a well-known Wall Street broker, Messrs. De Launay, Iselin & Clark, Messrs. E. S. Munroe & Co., Jacob Little, and several mercantile houses have all been obliged to suspend payment, and have drawn a host of country houses in their wake. The financial pressure still continues with great severity; money is scarcely to be obtained on any terms; great distress prevails in business circles; and the whole country is receiving a stringent lesson on the evils of unlimited credit, and the importance of "paying as you go." ——

The Marcy Testimonial by Merchants of New York.—Last Spring some of our leading and influential merchants ordered the manufacture of a service of plate for presentation to the Hon. William L. Marcy, late Secretary of State. The order was given long ago, but the work, from its elaborate nature, consumed much time, and before it could be completed Mr. Marcy died. The service will accordingly be presented to the family of the deceased. The center piece is one of the most beautiful and elaborate pieces of workmanship of the kind we have ever beheld, and needs to be seen in order to be fully comprehended. The main piece is nearly four feet in hight, including the pedestal, which is oval in form. From the center of the pedestal rises a conical column, near the top of which branch out four arms supporting as many cut glass dishes—at the top of the column is a larger dish—these dishes being designed for fruit and flowers. Beneath two of the smaller dishes are two figures, thirteen or fourteen inches in hight, representing Commerce and Peace. The left hand of the figure of Commerce rests on a globe standing on a pedestal, at the foot of which appears the rudder of a ship. Peace holds in one hand a pen and in the other a crown of laurel—at her side is a pedestal, at the foot of which stands a trumpet, while on top is a scroll. At the feet of these figures, on one side is an Eagle with spread wings, and on the other the coat of arms of the State of New York in relief. The entire piece rests upon a large plateau around which is an inscription similar to that on the salver above mentioned. Every one of the pieces is marked with a large old English M. The service cost $10,000. ——

Testimonial to the Late Dr. Kane.—Messrs. Tiffany & Co., of Broadway, have just completed the manufacture of the magnificent gold medal ordered by the Legislature of this State, at a recent session, as a present to Dr.

Kane for his gallant services in search of Sir John Franklin. The medal is of solid gold, 3½ inches in diameter, weighs fifteen ounces, and cost $1,000. On one side in relief appears the coat of arms of the State, and on the reverse a representation of Morton and Hans, followers of the gallant Kane, discovering the open sea. In the foreground, standing upon a ledge of rocks, appear the expeditionists, clothed in furs, their faces being barely visible. At their feet are three Esquimaux dogs attached to sleds. Beyond the rocks, overhanging the wanderers, is the open sea perfectly placid, while in the horizon is just visible the setting sun, the rays of which are reflected on the clouds that seem to dip into the water. There also appears in the horizon a number of birds hovering about the sea as if looking for prey. The workmanship is exceedingly beautiful, and will bear the closest microscopic inspection. The medal is inclosed in a rim of gold, with convex glasses on either side in order to keep it fresh and clean and prevent the tarnishing incident to handling it, the whole being fitted in an elegant rosewood box lined with green velvet. Although the order has been long in hand, yet the nature of the workmanship consumed much time, and since the testimonial was ordered the gallant Kane has passed from our midst to his long home. The medal will, we understand, be presented to the father of the lamented deceased, Judge Kane, of Philadelphia.

THE EMANCIPATION CONVENTION.—The National Emancipation Convention met at Cleveland, Ohio, on 25th ult., and organized on 26th, by the election of Rev. Mark Hopkins, D. D., as President. After much debate, a series of resolutions was passed to the effect that all the slaves in the South should be bought at the rate of $225 each, $150 to be paid by the General Government, and $75 by the States. A society was formed to carry out the idea, and the Convention adjourned. The leading members were Hon. Gerrit Smith, Elihu Burritt, and Professor B. Silliman.

PERSONAL.

A HARRISBURGH paper says of Hoffman, the poet, who is in the Lunatic Asylum in that city: "His face is shriveled up, and his whole body shows the effects of time and disease. He still retains his fine military bearing, however, and for hours will pace up and down the long aisle of his 'division,' giving orders to his fellows, whom he imagines his soldiers, and 'prepares them for the march.' Then again, at times he will fall into a sort of pensive mood, seeming to appreciate his position and mourn over it; but this is seldom. He is generally vigorous and jovial, as he was in days gone by. Every visitor of intelligence who enters the Asylum calls to see Hoffman. He receives them all with a hearty greeting, will ask them to sup and drink with him, and when they leave, invite them to 'call often.' On the last occasion that we saw him, after sitting in his cell and indulging in a pleasant chat—no, not pleasant, for the feeling of his condition prevented this—he ordered at several times some of his fellows to fetch wine and glasses. They would just stare at him, and he would seem to forget it, until suddenly the order would be repeated, and again forgotten. He generally labors under the idea that his place of confinement is a garrison, of which he is the commander, and is only prevented from enjoying outside by the advice of his physicians. He will frequently endeavor to prevail on the superintendent to grant him liberty to roam through the country for awhile, and when this is refused will submit quietly. Hoffman wears a cocked hat continually, and walks with a cane. His appearance bears the mark of eccentricity and genius, but the former may not have been the case before his insanity. His voice is clear, commanding, but still cheerful."

AN ex-actor, turned clergyman, Mr. Strickland, has been preaching in Elmira, New York. A local paper says: "One of the most thrilling experiences that we ever heard was related by Mr. Strickland, last Sabbath evening. The incidents, the language, and the elocution held the largest audience in the most rapt attention for over an hour. Mr. and Mrs. Strickland—the well-known 'Fanny Strickland'—after having played successfully in London and other European cities, came to this land. They were fulfilling a professional engagement in Louisville, Kentucky, when the spirit arrested him."

THE editor of the Buffalo *Catholic Sentinel* lately visited the State Prison at Auburn, where he saw Dr. Biegler, who was stitching clothing for the convicts, and appeared a good deal dejected. "The keeper informed us that he takes his situation very hard, being sick a great part of his time, and it is doubtful if he will live long."

FEW families of brothers exhibit more talent and enterprise than the Fields, natives of Stockbridge, Massachusetts, but now all occupying prominent positions before the country. Cyrus W. Field, long known as an extensive dealer in paper in the city of New York, has lately rendered his name familiar to the world by his prominent connection with the Ocean Telegraph. Matthew D. Field, State Senator from this county, is also engaged in the same enterprise, and was lately cruising with the company's steamers in the vicinity of Trinity Bay, awaiting the arrival of the vessels with the cable and the result of the experiment. David Dudley Field is known as a distinguished lawyer in the city of New York. Stephen J. Field is the Democratic candidate for Judge of the Supreme Court in California. Jonathan E. Field is an able and prominent lawyer in Stockbridge, Berkshire County, Massachusetts, and if not so widely known, is not behind the others in ability. Rev. Henry M. Field, editor of the *Evangelist*, a religious newspaper in the interest of the Presbyterian denomination, is another brother, and brings up with talent and honor the rear of that enterprising family.

DEPARTURE OF MR. PEABODY.—Mr. George Peabody, of London, sailed from this city in the Persia, for England. Since his arrival in this country, nearly a year since, Mr. Peabody has, in spite of repeated attacks of painful illness, found time to visit twenty-six States of the Union.

MORTIMER LIVINGSTON, an eminent merchant, died at his residence on Staten Island, August 24th. He came from noble parentage on both his mother's and father's side. He was the great-grandson of Francis Lewis, who was a native of Wales, and a signer of the Declaration of American Independence in 1776. His mother was the only daughter of the late General Morgan Lewis, the son of Francis Lewis. His father was Maturin Livingston, who belonged to the family of that name, so many of whom became distinguished in the historical annals of New York, including Philip, who signed the Declaration of Independence. Having received an excellent education, he early turned his attention to commercial pursuits, and subsequently became a partner with Bolton & Fox in the shipping business, and proprietors of a fine line of New York and Havre sailing packets. At the time of his death he was President of the United States Mail, New York, and Havre Steamship Packet Line, which comprised at different periods the steamships Franklin, Humboldt, Arago, and Fulton, all first class, remarkably well-built, and successful steamers. The first two were accidentally lost, while the latter two are still running, and are great favorites with the traveling public.

DR. RUFUS WILMOT GRISWOLD died at his residence in this city, at the age of forty-two. He was born in Rutland County, Vermont, February 15, 1815, and after traveling extensively through Europe and America, was married, and took orders as a minister of the Baptist denomination. He rarely preached, however, but from an early age devoted himself assiduously to literary pursuits. He began by editing a small country newspaper, was afterward associated in the publication of the *New Yorker*, the *Brother Jonathan*, and the *New World*, and in 1842 took charge of *Graham's Magazine*. In the same year appeared his "Poets and Poetry of America." It was followed by the "Poets and Poetry of England in the Nineteenth Century;" "The Prose Writers of America;" "The Female Poets of America;" "The Sacred Poets of England and America;" "Washington and the Generals of the Revolution;" "Napoleon and the Marshals of the Empire;" "The Republican Court," etc. He was also engaged upon an illustrated Life of Washington at the time of his death. Various miscellaneous publications in addition to these, testify to his industry. Dr. Griswold's disease was consumption, and his last illness unusually painful and protracted. He leaves two wives and three children, of whom the youngest is a boy, yet in his infancy.

MRS. ELIZABETH KIMBALL, a well-known lady of Waltham, Massachusetts, the oldest person in the town, died on the 18th ult., at the age of ninety-four. She lived through four generations, and retained to the last her mental and physical powers. She saw the battle of Bunker Hill.

FOREIGN.

ENGLAND.—On the 13th of Aug., in the House of Lords, the Marquis of Clanricarde asked the Government whether they would lay on the table certain papers to show the steps taken in pursuance of the promises of the great European Powers, recorded in the protocol of the conference of Paris, relative to the Danubian provinces, and calculated to explain the course adopted by the

Government in these matters. Lord Clarendon, after entering into a history of the recent occurrences at Constantinople, stated that the papers asked for had been confidentially communicated to each of the Powers who were parties to the Treaty of Paris, and the Government did not consider that they would be justified in producing them. The Commons were engaged in protracted debates on the Divorce bill; its opponents fighting against it step by step, and the Government equally determined in pressing it forward. On the 14th, the affairs of India were debated in the House of Lords, without any important developments being made. In the House of Commons the subject of railways to India attracted attention; but the Government refused to mix itself up in these projects. Mr. Gladstone censured Lord Palmerston for his political opposition to the Suez canal; but the latter reiterated his objections to the scheme. On the 14th ultimo, the Chancellor of the Exchequer obtained leave to bring in a bill continuing for two years from April next the present duties on tea and sugar. Mr. Disraeli called for, and Mr. Vernon Smith promised, the production of the act passed by the Supreme Council in Calcutta, with other documents relating to the restriction lately established upon the press in India. The latter gentleman explained that the restriction act was passed only for a single year. Lord Palmerston, in reply to an inquiry, stated that there was to be a mutual conference of the different Powers of Europe for the purpose of placing the commerce of Turkey in a more favorable position.

France.—Inauguration of the new Louvre.—The restored Louvre was inaugurated on the 14th of Aug. The ceiling was hung with flags of various colors and forms, and the walls were covered up half their height with the tapestry of the Gobelins. The floor was covered with rich carpeting, and lines of benches of crimson velvet, rising over each other, were placed on both sides. On the right were the seats reserved for the Senators, Deputies, Councilors of State, and other civil functionaries. The officers of the army were accommodated on the upper benches to the left; ower down sat the ladies and the other persons invited to the ceremony, among whom was a considerable number of the working-classes, particularly those employed in the building of the Louvre. Along the walls were affixed escutcheons, surmounted by eagles and supported by flags, and displaying the initials of the Emperor. About one o'clock the Ministers, the Marshals of France, Generals of Division, and great functionaries of State began to arrive. Marshal Pelissier was early in attendance. He was at once recognized. His hair, white as snow, cut close, and contrasting with his black eyebrows and mustache, dark eyes, face bronzed by the sun of Africa, and determined expression of countenance, has long made him familiar to the public. He wore his marshal's uniform, with the grand cordon of the Legion of Honor, the star of the Bath, the Crimean medal, and numerous other orders. Marshal Bosquet, who, by-the-way, is growing very bulky, followed soon after, and then Marshal Canrobert, short, bulky, and good-natured-looking, his face, as usual, uplifted, and his eyes continually in motion, as if the gallant Gascon was anxious to have a chat with every one they lighted upon. At half-past one all the great personages of the day had arrived. Exactly at two o'clock the drums beat to arms, as a signal that the Emperor, punctual to a moment, as ever, was approaching, and a cry of "*Vive l'Empereur!*" from the crowd below announced that he was already at the entrance. The buzzing of conversation was at once hushed, and all turned in silence toward the entrance. M. Fould, Minister of State and of the imperial household, was at the gates to receive him. In a few minutes the Grand Chamberlain called out "*L'Empereur!*" and the next moment his Majesty, in military uniform, made his appearance.

John Leach, the caricaturist of the London *Punch*, is about to visit the United States.

Two famous Parisian authors received the Cross of the Legion of Honor on the 15th of August—MM. Alexandre Dumas, Jr., and Theodore Barrière.

Miscellaneous.

THE QUIET MAN'S PHILOSOPHY.

[concluded]

Perhaps to submit to cheating, or any thing approaching to it, may seem the hardest case. It is, however, one not less imperative than the rest. In every common thing, we must consider the ultimate utility. Suppose, for example, that one is subjected to an overcharge at an inn; if there were any reason to expect that making a riot about it would serve to reduce the bill, there might be some propriety in making the said riot. But if one intends to settle the bill at its full amount, or knows that it is impossible to get any reduction, how absurd does it seem to make this riot, thereby rendering one's self extremely uncomfortable for the time, breaking the word of peace and civility with the landlord, landlady, barmaid, and all the rest of the household, and insuring that, as one leaves the house, the whole of these parties will be muttering to themselves, "There goes *no* gentleman." Unquestionably, if the money is to be paid, it is better to say nothing, and therefore have the full benefit of such a handsome payment in peace and civility while *in* the house, and the proper amount of bows and scrapes when leaving it. In any other case of overcharge, the same philosophy will hold good. If an effort to reduce it be determined upon, certainly the more vigorously it is set about the better; but if the money is to be paid, then it is surely enough to lose one's own, without also giving up one's composure, and after all securing the bad opinion and bad word of the extortioner. Even where you feel that you have been shamefully deluded or deceived, better in most cases take it all quietly, for by no other means are you likely to get so cheaply off. It is rarely that any real redress is to be obtained for such injuries. By proclaiming the matter, you, in the first place, secure the implacable hostility of your deceiver, who, otherwise, would probably have done you no further harm. In the second place, you let the world know you are capable of being deceived—always a depreciatory circumstance with regard to a man of the world, if not also calculated to encourage others to attempt deceiving him. Finally, it is quite likely, from the ingenious efforts of the enemy, and the excessive carelessness of the world in making up opinions about private questions, that some doubt may arise as to which is the deceived or injured party; in which case you find that one injustice has led to another. In by far the greater number of instances, it would be found much better, in all respects, to submit patiently and quietly to the first injustice, gross though it might be, only making the resolution to be ten times more circumspect than ever. The best may be deceived once; but he must be a fool who is deceived twice by the same person, or under a repetition of the former circumstances.

It is the lot of every one to find unreasonable applications made to him, for money, personal service, and so forth. The individual thus applied to will have of course a strong sense of the unreasonableness of the application, and he may accordingly be disposed not only to refuse the request, but to show that he resents the intrusion. Such is not the most prudent course. Much better take a little pains to make the refusal a polite one, or to convince the reason of the applicant without injury to his self-esteem, that compliance could not be fairly expected. It might even be desirable to comply, to a greater or less extent, if it could be done without much inconvenience; for little favors from man to man help to sweeten society, and to remedy the unavoidable evils of life, and no one who aids in such good objects can want his reward. We might press the benevolent reason more particularly; but the prudent one is sufficient in itself, and will perhaps tell better with the world at large. Besides, what prudence dictates in the case is essentially the course which benevolence would pursue. Benevolence would consider that persons under difficulties are rendered somewhat inconsiderate in the expectations which they form, and that this should be no reason why those who have the power to succor or assist should not do so.

As far as small aggressions, intrusions, and injuries are concerned, the above is certainly the best policy which any one can follow. It may be difficult to bring temper and common sensations to so tolerant a pitch; but an effort may well be made for an object so important, and the reckoning at the close of life will certainly show no small amount of happiness gained, and of pain avoided, as a reward for the exertion. We have as yet, however, only adverted to the positive policy. A negative policy is also required. He who would get well through the world must not only take the troubles and offenses which come from his fellow-creatures in a conceding and patient spirit, but he must see that his own conduct is as little as possible offensive or troublesome. Be it observed, that offenders are not presumed in the above speculations to get off with impunity, The deceiver though unchallenged gets no chance of deceiving again. The bore, though treated civilly for the moment, is avoided for the future. We may add, that the bad-tempered man, though other smay, for their own sakes, be able to restrain the irritation which he excites, is the object of universal terror and dislike. And so on with the rest. It is seen to be no good thing for men to act in any

of those characters, however policy may require from their victims a patient and forbearing behavior. Every kind of offensive or troublesome conduct tells in the long run upon those who practice it. Submitted to it may be—immense concessions may be made to the prudent, in order to avoid altercation and worse evils; but as sure as a stone thrown into the air falls back to the ground, so sure is every kind of annoyance with which we may visit others to come back, sooner or later, and wound ourselves.

WHAT IS PHRENOLOGY GOOD FOR?

Many persons admit that Phrenology may be true, yet they ask, "Of what value can it be, even if true?" It is not every man who puts in practice the counsel he hears from the pulpit, or from a good mother's lips—nor do all who apply to us for examination become reclaimed from their errors by means of our advice; yet the many hundreds who do reform are an encouragement to us to toil on for the human race, bearing with patience the sneers and reproaches of bigots and antiquated conservatives, who gravely affect to doubt the utility of Phrenology, even though it be proved true as a science.

Many come to us "out of mere curiosity," to hear what we will say of them, who become converted to the truth of Phrenology and reformed by it, and ever after are its ardent advocates and firm supporters. Many grope their way in darkness and error, slaves to habits which are sapping their very life, yet they do not know the *cause* of the decay which they are aware is going on within them. All these persons would be glad to amend, or be guided to the true way, if they knew "who would show them any good."

Thousands who go to the grave prematurely because they do not understand the relations of the mind and body, and the influence of each upon the other, would readily reform if they knew their errors and how to avoid them. Let us illustrate by relating a fact.

In 1851, a gentleman from Baltimore called at our office for an examination, and took a full written description of character. We found him remarkable for nervous excitability, enthusiasm, intellectual activity, and a strong disposition to overwork the brain. He felt very desirous to follow mental pursuits, and supposed he must husband his strength to be used through his brain, and this he excited continually by the use of tobacco.

As a part of our physiological advice, we told him he should hold up in his extraordinary mental labor, and above all quit the use of tobacco, in which he indulged to an excessive degree, and to which he was slavishly addicted. He said his tobacco and coffee were his life, and that he could not think nor work without them. We assured him that he was deceived, and that like the cups of the drunkard, the very thing which he regarded as his antidote, was really his bane—that his nervous excitability was mainly caused by the tobacco; and that, although to abandon tobacco might cause him a very severe struggle for a week or two, yet, if he wished to live five years, and be good for any thing, he must make the effort to throw off his vassalage to the habit. He left us, as many a hundred other men have done, with a full determination to put in practice the advice given. We neither heard from nor saw the gentleman until April 21, 1856, when he called at our office, as he said, to report to us his conversion from the habit of using tobacco, and his complete restoration to health.

He remarked, "I deem it due to you and your science to say that you found me at death's door, and by your earnest advice saved me from an untimely grave. I am now rugged, strong, and happy, and was never more able to prosecute my business. My friends are really amazed at my improved health and appearance, yet they are hardly willing to concede such almost miraculous results to the mere refraining from the use of tobacco, and reforming in respect to excessive mental labor."

This gentleman occupies a very influential position in society, and also as a man of science. As an inventor, moreover, he is widely known. Feeling rejoiced at his own salvation, and anxious for the redemption of others from the thralldom of evil habit, he proclaims to all his friends the incalculable value of our Nathan-like preaching to him in our examination and description of his character.—*Phrenological Almanac.*

COAL-BURNING LOCOMOTIVES.

Since the inauguration of railroads in this country, and the consequent consumption of firewood, serious question has arisen in the minds of thinking persons as to how these hungry "fire-eaters" are to be supplied with fuel. The timber on thousands of acres has disappeared all along the railroad lines; and broad mountains, whose primal verdure had covered their nakedness from time immemorial, have been shorn, and now bask in the sun or seem to shiver in winter like shorn sheep.

It has been thought that timber would not grow fast enough for ordinary purposes of domestic use and to keep up a supply for the locomotives Whether this be true or not, it is doubtless a fact that it would increase the price of fuel in consequence of the greater distances required to be overcome in bringing it to the line of the roads, so that it would make it very expensive for the roads and for domestic use by the people. This has led to the reflection as to whether hard coal could be used on locomotives as on steamboats for the generation of steam. For a time there was great difficulty in arranging grates in such a way that the coal would not be so shaken and disturbed as to prevent its free combustion. There have been many coal-burning locomotives constructed which are now in daily use in, we know not how many localities, but we refer particularly to some fifteen that are in use on the Lackawanna, Delaware and Central New Jersey Railroads, and they are chiefly used in bringing coal from Scranton, Pa., to Elizabethport, N. J. We obtained a statistical table at the office of the Road at Scranton, giving the number of miles run by all the wood-burning and coal-burning engines respectively; the cost of the wages of engineer and fireman; the oil used, also the cotton waste, tallow, cords of wood with cost, cost of coal, and the cost for repairs; and we find that the cost of running coal-burning engines is thirty-three per cent. more than that of the wood-burning engines. And when it is remembered that this estimate is predicated upon wood at a cost of $2 50 per cord, and coal at only $1 50 per ton—as Scranton is a coal region—the comparison seems to be more strongly in favor of the wood-burning as against the coal-burning engines. This experiment lasted for months, and the agent informed us that the utmost care was taken to secure accuracy in all the expenses, with a desire on the part of the company that the result should favor the coal-burning engines, since, in that case, the company had its own fuel at hand, as the locomotives were mainly used in transporting coal from the mines to the market.

We will give a few of the statistics: Cost per mile for the engineer and firemen on a wood-burning engine, 4 72-100; on coal-burning engine, 4 88-100; oil, waste, and tallow, per mile, 1 61-100 and 2 12-100; cost of repairs on engines per mile, 5 99-100 and 17 52-100; miles run to one cord of wood, 24 94-100—cost of fuel per cord, $2 50; miles run to one ton of coal, 14 67-100—cost of coal per ton, $1 50; cost of fuel: wood, 10 02-100 cts.—coal, 10 22-100 cts. Total cost, per mile, for the wood engines, 21 94-100 cts.—coal engines, 34 75-100 cts.

The difference in the cost of running coal and wood-burning engines appears to be chiefly in the extra repairs on the coal-burning engines. This is owing partly to the rapid consumption of the grates; and we were told also that the machinery seems to give out more quickly—but why this is the case we were not informed. We suspect that the plan of construction is susceptible of very great improvement; for we doubt not that it is within the power of mechanical skill to build a coal-burning engine so that its repairs would not much exceed those adapted to the burning of wood. Thus far there appears to be a cost of some 11½ cents per mile more for repairs for the latter than the former, or almost four times as much expense. This not only consumes the time of the locomotive, but makes it necessary to have nearly three times as many of them on hand to accomplish the same amount of business as would require for those burning wood; but the expense of making the repairs is a ruinous one.

The mechanic who can invent a coal-burning locomotive will not only make his own fortune, but save millions of dollars for railroad companies and the public. For when the rail track shall span the great prairies, and stretch their arms Westward over the deserts toward the Pacific, the coal beds lying under the tracks, in the absence of forests on the route, must be looked to as a supply for fuel.

THE CELESTIAL DIAL.

Our artificial time-keepers—clocks, watches, and chronometers—however ingeniously contrived and admirably fabricated, are but a transcript, so to say, of the celestial motions, and would be of no value without the means of regulating them by observation. It is impossible for them, under any circumstances, to escape the imperfections of all machinery, the work of human hands, and the moment we remove with our time-keeper east or west it fails us. It will keep

home-time alone, like the fond traveler who leaves his heart behind him. The artificial instrument is of incalculable utility, but must itself be regulated by the eternal clock-work of the skies.

This single consideration is sufficient to show how completely the daily business of life is affected and controlled by the heavenly bodies. It is they, and not our main-springs, our expansion balances, and our compensation pendulums which give us our time. To reverse the line of Pope:

> "'Tis with our watches as our judgments—none
> Go just alike, but each believes his own."

But for all the kindreds, and tribes, and tongues of men—each upon their own meridian—from the Arctic Pole to the Equator, and from the Equator to the Antarctic Pole, the eternal sun strikes twelve at noon, and the glorious constellations, far up in the everlasting belfries of the skies, chime twelve at midnight; twelve for the pale student over his flickering lamp; twelve amid the flaming glories of Orion's belt, if he crosses the meridian of that fated hour; twelve by the weary couch of languishing humanity; twelve in the star-paved courts of the empyrean; twelve for the heaving tides of the ocean; twelve for the weary arm of labor; twelve for the toiling brain; twelve for the watching, waking, broken heart; twelve for the meteor which blazes for a moment and expires; twelve for the comet whose period is measured by centuries; twelve for every substantial—for every imaginary thing which exists in the sense, the intellect, or the fancy, and which the speech or thought of man, at the given meridian, refers to the lapse of time. —*Edward Everett.*

THE LONDON POST-OFFICE.

An interesting description of the London Post-office is given in a recent number of *Putnam's Magazine*. The exterior presents nothing but a plain, substantial stone building, about 180 feet by 400.

But a busier spot within may not be found in the civilized world. There are employed in the city no less than 1,385 letter-carriers, for the accommodation of many of whom are provided rooms in the Post-office building, where they arrange and sort their letters. There are 739 clerks, stampers, sorters, and sub-sorters engaged in the reception, delivery, and dispatch of the mails, which are so arranged that all letters leave London, no matter in what direction, at the same hours—nine in the morning and nine in the evening. Men on horseback and in carts are constantly engaged during the day in collecting letters from the various sub-offices; and to induce publishers of newspapers to get their papers ready early in the day, mail-carts are sent to their houses at certain hours to transport their papers to the central office. Each letter goes through from ten to fourteen processes, and the wonder is how 500 men can handle 200,000 with so little confusion and so few mistakes. A spectator is astonished at the rapidity with which the letters are made to pass under the stamp. An active stamper will stamp and count from seven to eight thousand an hour. The process of sorting is carried on at large tables, which are divided into apartments labeled, "Grea Western," "Eastern Counties," "South Eastern," "Scotch," "Irish," "Foreign," "Blind," etc. Those marked "Blind" are carried to a person called the "Blind Man," who has more skill in deciphering bad writing than a Philadelphia lawyer. He will take a letter directed thus: "Srom Predevi," and read at once, Sir Humphrey Davy; a letter superscribed "jonsmeet ne Weasel pin Tin, he sees immediately belongs to "John Smith, Newcastle-upon-Tyne." In short, he is such an adept at this business, that it is almost impossible to write or spell so as to be unintelligible to him. The mail-bags are made of sheep-skin, soft, and pliable. They are sealed up with wax upon the twine that is tied around the top. This is thought to be safer than locking, although bags that have to go a great distance are secured with locks. The average weight of the evening mail from London is about fourteen tons. The number of newspapers sent from the office yearly is estimated at 53,000,000. The average number of letters sent daily is 267,521. The average number received is 283,225.

An agent in Iowa writes, that he loaned a copy of the Phrenological Journal to a man in that State, who, after perusing it, resolved to subscribe for it, when his wife said to him: "There, you are nearly fifty years old, and this is the first paper you have ever subscribed for in your life."

To Correspondents.

J. P. R., Tivoli.—We can make a written description of your character from daguerreotype. Give us your name and we will send you the "Mirror of the Mind," which fully explains the manner of taking the likeness for this purpose, and all the other conditions.

S. B. A.—It is calculated for coarse, not for fine, work. It is not expected he will go in that direction.

P. G.—The whole female organization, including the brain, is finer and more delicate than that of the male, and the cast of character is in harmony with this fact, and of course woman is thus adapted to be more refined, susceptible, and emotional; man, more enduring, strong, and bold. In infancy these differences in organization exist, but they are not so palpable as they are at maturity.

Q. How is a man to live happily with a wife whose organization is so different from his that *she* will take *real* pleasure in *that which* will give him *real pain?* Say the man has large Order, Time, and the executive faculties in general *all* large; the wife, small Order, small Time, and the executive faculties all smalle, etc. H.

Ans. Our friend asks us a tough question and states a very hard case. We think it would be impossible for such a pair to be happy in married life, and we wonder what fate or folly should bring them together. We do not understand that the woman takes a *malicious* pleasure in doing that which produces pain to the husband; only she takes pleasure in being moderate or lazy, in being careless respecting order and punctuality, not to annoy her husband, but because it is her nature to do so; nevertheless, these traits of hers give positive pain to him. "Be ye not unequally yoked together" is good advice, and such persons as the above should have taken it. It is easier to avoid evil than to mend it. However, we may remark, that the traits above named, though very annoying and wearing to patience, are not mortal sins.

LIFE ILLUSTRATED.

This popular and unique Pictorial Weekly enters upon its fourth yearly volume on the first of next November. It is popular partly, perhaps, because it is written for "live" men and women by those whose faith in the possibility of improving the human race, by means of a true and healthy literature, is unwavering; and that avoiding "blood and murder" and "love and elopement" stories, it treats mankind as men—thinking, working, true men; and, also, treats "ladies" as the sisters, wives, and mothers of the people, not as dainty lackadaisical dolls—human butterflies to dazzle the fancy but to wither by actual contact with the honest facts of life.

Life Illustrated is popular, secondly, because it illustrates, with richness and liberality, the great topics of interest which are discussed in its columns. The portraits of eminent men and women; views of towns, public institutions in city and country; architectural illustrations, natural history, fruits, choice animals, machinery, especially new inventions, appear in the columns of Life Illustrated, as they rise successively above the horizon of public interest and industry.

This paper is unique, because it steadily repudiates all quackery, whether it pertains to the healing art, to the fashions of the day, or to that feverish, unnatural public sentiment that perverts the individual, the family, the nation, or the human race from the true mode of living to follow shadows, hollow hypocrisy, or the tinsel of "seeming," instead of the honest actual, which is redolent of home, of the amenities of affection, and the fidelities of a true life.

That such a paper, with such aims, should be regarded with favor by a class of readers of candor, thought, true sentiment, and correct taste, is nowise wonderful; that its converts from the ranks of those who have been vainly hunting among the "yellow" husks of literature for something to sate the cravings of their active minds, should be numerous, is not surprising.

The New Volume of "Life" opens at a time most auspicious for a great increase to its subscription list. The teeming harvests of an abundant year are gathered in, and the true man naturally turns in Autumn to see wherewithal he shall store his mental garner-house, and provide food for his immortal mind. The varied topics discussed in its columns make it a source of entertainment and improvement to every class of people. Now is the time to form clubs for Life Illustrated. See terms in the prospectus in another column.

Removal.—Some four years ago we established a Phrenological Cabinet and Book-Store at 231 Arch Street, Philadelphia, but, our lease having expired, the office was removed on the first of September to 922 Chestnut Street, a few doors above Ninth Street. Mr. John L. Capen, the late manager, remains in the establishment, and will continue to transact the business in all its departments. We commend Mr. Capen to the respect and confidence of all our friends as a sound Phrenologist and careful examiner, and a man of strict and unqualified integrity.

CHAMBERS ON LAUGHTER.

Chambers asserts that laughter is a cultivated quality that belongs to a high grade of moral and intellectual enjoyment. Hear his comments:

"The train of thought was suggested to us a few evenings ago by the conduct of a party of eight or ten individuals who met periodically for the purpose of philosophical inquiry. Their subject is a very grave one. Their object is to mold into a science that which as yet is only a vague, formless, and obscure department of knowledge; and they proceed in the most cautious manner from axiom to axiom, debating at every step, and coming to no decision without unanimous conviction. Some are professors of the university, devoted to abstruse studies; some are clergymen; and some authors and artists. Now, at the meeting in question—which we take merely as an example, for all are alike—when the hour struck which terminates their proceedings for the evening, the jaded philosophers retired to the refreshment-room; and here a scene of remarkable contrast occurred. Instead of a single deep, low, earnest voice, alternating with a profound silence, an absolute roar of merriment began, with the suddenness of an explosion of gunpowder. Jests, *bon mots*, anecdotes, barbarous play upon words—the more atrocious the better—flew round the table; and a joyous and almost continuous ha! ha! ha! made the ceiling ring. This, we venture to say it, *was* laughter—genuine, unmistakable laughter, proceeding from no sense of triumph, from no self-gratulation, and mingled with no bad feeling of any kind. It was a spontaneous effort of nature, coming from the head as well as the heart; an unbending of the bow, a reaction from study, which study alone could occasion, and which could occur only in adult life.

"There are some people who can not laugh, but these are not necessarily either morose or stupid. They may laugh in their hearts, and with their eyes, although by some unlucky fatality they have not the gift of oral cachinnation. Some persons are to be pitied; for laughter in grown people is a substitute devised by nature for the screams and shouts of boyhood, by which the lungs are strengthened and the health preserved. As the intellect ripens, that shouting ceases, and we learn to laugh as we learn to reason. The society we have mentioned studied the harder the more they laughed, and they laughed the more the harder they studied. Each of course, to be of use, must be in its own place. A laugh in the midst of the study would have been a profanation; a grave look in the midst of the merriment would have been an insult to the good sense of the company.

"If there are some people who can not laugh, there are others who will not. It is not, however, that they are ashamed of being grown men, and want to go back to babyhood, for, by some extraordinary perversity, they fancy unalterable gravity to be the distinguishing characteristic of wisdom. In a merry company, they present the appearance of a Red Indian whitewashed, and look on at the strange ways of their neighbors without betraying even the faintest spark of sympathy or intelligence. These are children of larger growth, and have not yet acquired sense enough to laugh. Like the savage, they are afraid of compromising their dignity, or, to use their own words, of making tools of themselves. For our part, we never see a man afraid of making a fool of himself at the right season, without setting him down as a fool ready make.

"A woman has no natural grace more bewitching than a sweet laugh. It is like the sound of flutes on the water. It leaps from her heart in a clear, sparkling rill; and the heart that hears it feels as if bathed in the cool, exhilarating spring. Have you ever pursued an unseen fugitive through the trees, led on by her fairy laugh; now here, now lost—now found! We have. And we are pursuing that wandering voice to this day. Sometimes it comes to us in the midst of care, or sorrow, or irksome business; and then we turn away, and listen, and hear it ringing through the room like a silver bell, with power to scare away the ill spirits of the mind. How much we owe to that sweet laugh! It turns the prose of our life into poetry; it flings showers of sunshine over the darksome wood in which we are traveling; it touches with light even our sleep, which is no more the image of death, but gemmed with dreams that are the shadows of immortality.

"But our song, like Dibdin's, 'means more than it says;' for a man, as we have stated, may laugh, and yet the cachinnation be wanting. His heart laughs, and his eyes are filled with that kindly, sympathetic smile which inspires friendship and confidence. On the sympathy within, these external phenomena depend; and this sympathy it is which keeps societies of men together, and is the true freemasonry of the good and wise. It is an imperfect sympathy that grants only sympathetic tears; we must join in the mirth as well as melancholy of our neighbors. If our countrymen laughed more, they would not only be happier, but better; and if philanthropists would provide amusements for the people, they would be saved the trouble and expense of their fruitless war against public houses. The French and Italians, with wine growing at their doors, and spirits almost as cheap as beer in England, are sober nations. How comes this? The laugh will answer that leaps up from group after group, the dance on the village green, the family-dinner under the trees, the thousand merry meetings that invigorate industry, by serving as a relief to the business of life. Without these, business is care; and it is from care, not from amusement, men fly to the bottle.

"The common mistake is to associate the idea of amusement with error of every kind; and this piece of moral asceticism is given forth as true wisdom, and, from sheer want of examination, is very generally received as such. The amusement is the excitement which the wearied heart longs for; it is the reaction which nature seeks; and in the instances of a coarser intoxication being superadded, we see only the craving of depraved habits—a habit engendered, in all probability, by the *want* of amusement. No, good friends, let us laugh sometimes. A dangerous character is of another kidney, as Cæsar knew to his cost:

> 'He loves no plays,
> As thou dost, Antony; he hears no music;
> Seldom he laughs,'

and when he does, it is on the wrong side of his mouth. Let us be wiser, and laugh in fitting time and place, silently or aloud, each after his nature. Let us enjoy an innocent reaction rather than a guilty one, since reaction there must be. The bow that is always bent loses its activity, and becomes useless."—*Chambers.*

Literary Notices.

THE ILLUSTRATED FAMILY GYMNASIUM; Containing the most Improved Methods of Applying Gymnastic, Calisthenic, Kinesipathic, and Vocal Exercises to the Development of the Bodily Organs, the Invigoration of the Functions, the Preservation of Health, and the Cure of Diseases and Deformities. With numerous Engraved Illustrations. By R. T. Trall, M.D. In two parts. Price of the work, complete, $1 25. Address Fowler and Wells, 308 Broadway, New York.

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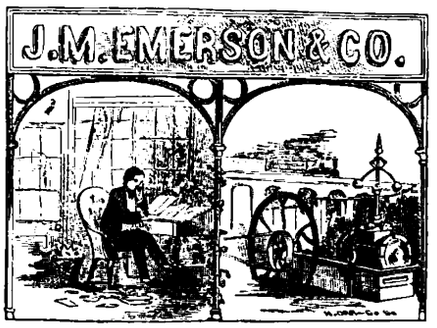

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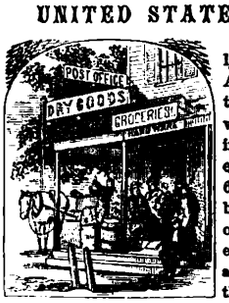

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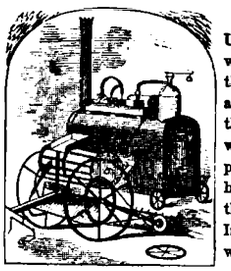

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EVIDENCES OF HUMAN PROGRESS.

The term "progress" has been regarded by not a few as synonymous with fanaticism. "Reform" is a word which is often classed in the same category, and it gives us pleasure to find several of our daily papers giving able articles on the side of human progress, which a few years ago would have cost such a journal as ours, even, not a few hard knocks. We copy the following from the New York *Sun*, and cordially approve its tone and sentiment.

"There are some who obstinately adhere to the notion that there is no such thing as human progress; that it is a mere fiction of enthusiasts and weak-minded philanthropists, and that all the efforts made to ameliorate the condition of the race, and reduce the amount of wrong and suffering in the world, only tend to fill people's minds with deceptive longings after things which are impracticable, or, by the very laws of nature, utterly impossible. Happily for the world, the number of these 'old fogies' is constantly diminishing; and, in civilized nations, the majority of the people are believers in the doctrine of human progress.

"Throughout three-quarters of the habitable globe, men have ceased to make slaves of captives taken in battle; and we can readily appreciate the vast difference between the cannibalism which still lurks in some of the less frequented South Sea Islands, and the humanity which extends to prisoners of war kind treatment, healthy quarters, abundant food, and the best medical and surgical attendance. To our minds, impatient because all that we desire is not accomplished in a lifetime, the world's progress may appear to be slow and uncertain; but progress there is, and no age has furnished more abundant proofs of it than the present.

"The history of the world is no longer a history of wars and conquests; of rapine and plunder; of royal assassinations, massacres, and bloody persecutions. Much of the old leaven, it is true, still remains, and the reign of brute force is far from being at an end. In the Old World, especially, injustice, oppression, and persecution for opinion's sake, are still wofully prevalent; but the quiet power of an increasing intelligence, of a purer public opinion, of a clearer sense of justice, and a readier appreciation of truth, is undermining the foundations of tyrannies, and preparing the way for the signal triumph of the right. Even absolute rulers—such as would, a century or two ago, have brooked no restraint upon their will—are now awed into moderation and decency by the force of a public opinion, which they, in vain, strive to curb and control.

"Commerce is drawing nations together in a common bond of interest, while the education of mind, which enlarges the dominion of commerce and extends and strengthens the links of human intercourse, diffuses the sentiment of a common brotherhood among men. From this sentiment spring the works of benevolence and labors of philanthropy which distinguish this age above all others. The poor are more thought of; sympathy with the ignorant and weak is more active; injustice and oppression are more fearlessly denounced. Social wrongs are more readily redressed, and political evils are no longer regarded as if they were unavoidable and incurable.

"Nothing marks the progress of the race more distinctly than the higher position accorded to woman, in societies which are the most advanced in intelligence. Her sphere of duties is enlarged. Her influence is felt in the promotion of works of charity and of projects for the improvement and elevation of the race. It is not necessary to adduce particular facts to prove that there is progress toward a better and happier condition of the world's affairs. It is enough to realize that there is such progress; and by holding to our faith in the progress and improvability of mankind, we may accomplish far greater things than have yet been effected. We may civilize, humanize, and Christianize the whole widely scattered family of Man.

CONCENTRATION OF THOUGHT.

A more important subject than fixedness of attention or concentration of thought, could not possibly engage the attention of one who is laudably ambitious to excel in whatever he may undertake. It is the principal source of mental, moral, and physical improvement; and this truth will probably be rendered evident by the following observations.

Friendly reader! endeavor to liberate your mind from all distracting cares; suffer no extraneous thoughts to obtrude themselves; close your mental avenues against all encroachments foreign to the present subject. This you will probably find difficult; but by feeling the necessity of having the mind fixed on one particular subject, and exerting the power of your will to effect this object, you will surely be delivered from an indulgence in promiscuous impressions, and will gradually be confirmed in the ability to confine your attention to whatever may be presented for your consideration. Be deeply impressed with the assurance, that although this is an acquisition as extraordinary as it is important and valuable, it may be possessed by all who are willing to undergo the necessary discipline.

It is said that the majority of mankind, even of the educated class, are defective in this respect, and though a few, by long discipline, have acquired a degree of concentrativeness, which renders them conspicuous, yet that degree is capable of being indefinitely increased by future efforts, in accordance with the principles now being unfolded.

The first step toward improvement is a truthful conviction of our deficiencies; and this is one of the most difficult lessons to learn. Self-examination, self-analyzation, self-cultivation, self-confession of faults, with a full determination on self-improvement, are essentially requisite. The sooner you comprehend the full import of these terms, and the sooner you commence a regular course of mental discipline, the sooner you will attain the good, and joyfully reap the rich reward.

Many are far from entertaining adequate ideas of the extent to which they are in this respect deficient, and this deficiency has doubtless presented a powerful obstacle to their mental, moral, and physical improvement. By long continued indulgence in wandering of thoughts, or in brief intervals of promiscuous reflections, they have been unable to give that attention to what they have heard, read, or observed, which would otherwise have contributed materially to their advantage. Thus instead of preserving a vivid recollection of what they have feebly endeavored to understand, they have often been surprised at what they have frequently but erroneously considered their defect of memory; but which they may truthfully denominate, *want of attention*. Instead of retaining a succinct and natural order of events or particulars, they have often been surprised, and sometimes mortified, when attempting to present in conversation a narrative of facts, to find what a *jumble* they have made. They have found it impossible to reduce the chaotic elements, or fragmentary particles of what they have heard, read, or observed, to anything like pleasing information, or an interesting order of events.

This subject is fraught with interest and delight to those whose minds are impressed with a conviction of its importance and advantages; and such individuals have become remarkable for their mental elevation, their extraordinary power of association of ideas, the capabilities of their inventive faculties, their novel and remarkable discoveries, the depth of their penetration, and acquaintance with natural operations, and their lofty flight into the regions of astronomical science.

All these results have legitimately flowed from the power of concentration of thought or fixedness of attention, and this quality exists in different degrees, in different individuals, according to their progenitive, domestic, and educational circumstances, or to their respective avocational pursuits, and according to their degree of attainment in this useful mental qualification, they will be proportionably benefited and improved.

SPECIAL SUGGESTIONS FOR INDIVIDUAL IMPROVEMENT.

Read only such works as will profitably admit of a second perusal. Read carefully, deliberately, and thoughtfully. Pass over no word of which you do not comprehend the meaning, but invariably refer to the best authority for explanation. Duly reflect on every sentence, and mentally digest every page. This process will properly discipline your mind, impel concentration of thought, expand your intellectual capacities, improve your understanding, inform your judgment, deeply impress on your memory the sentiments of the author, increase your power of retention, indefinitely multiply your ideal associations, furnish you with interesting and profitable topics of conversation, materially contribute to your correctness and facility of expression; and thus prepare you for mental, moral, and physical advancement, and qualify you for the general improvement of your respective associates, as well as all within the sphere of your influence.

The course here recommended will be found difficult at first, and perhaps discouraging; but if you are impressed with a strong desire to improve, and will firmly resolve to peruse one volume on these principles, you will be so fully convinced of its advantages as to continue the practice in future. A. T. D.

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Contents.

S. S. RANDALL.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

[THE character here given is a *verbatim* report of the examination, while the name and vocation of the subject were wholly unknown to the examiner.]

PHRENOLOGICAL CHARACTER.

You have a temperament indicating toughness and activity. You never feel very robust, still you endure a great deal of hardship. You should encourage the vital temperament as much as you can—that which manufactures blood and nourishment. The tendency is to exhaust vitality faster than you can accumulate it. You are a natural worker. You feel able to accomplish almost anything, and you have a disposition to overcome obstacles; are disposed to engage in large enterprises and to hold the reins and whip both. You have a great deal of administrative talent—are capable of getting up new arrangements of business, of organizing all its details and departments, and then of superintending their practical accomplishment. Penetration and intensity are the leading qualities of your intellect. The most prominent feature of your character arises from perseverance, efficiency, and ambition. You always have a specific object in view. Your mind comes to a focus, and acts more like a rifle-ball than like a charge of shot. Your mind is like a wedge that divides and makes its own path. The world calls you proud, and in so doing makes a very great mistake.

You have Hope enough to sustain you under almost any trial. You have energy which backs up your plans. You have perseverance and a kind of self-reliant confidence which gives persons the idea that you have large Self-Esteem; but often you feel timid, bashful, sensitive, and have an idea that others are better and wiser than yourself. The very moment that you seem to have the greatest assurance — on the platform among your peers and superiors — you are depressed with the greatest amount of diffidence; and if people could see the facts as they really are, they would frequently find you tremulous at the heart when your words and gestures indicated the greatest amount of self-confidence.

PORTRAIT OF S. S. RANDALL.
AMBROTYPED BY BRADY.

You have commercial talent but not commercial patience. You have an anxious desire to make everything pay; if you were to devote yourself to business you would doubtless succeed. You would do better as the superintendent of a railroad than as the retailer of goods. You want to operate on mind as well as on matter. You have the faculty of making everybody "pull" with you. You have the elements of the military colonel—the working officer. You would make an excellent teacher, or a first-rate superintendent of a manufacturing establishment. You have geographical and historical talent strongly indicated. You enjoy in a high degree the acquisition of knowledge and you have a fair talent to communicate it. You talk to the point and rapidly, but not with fluency of speech. You are frequently troubled for words to paint the thought as you desire to do it; still, I doubt not, you may be called a great talker.

In temper you are a little tart at times, and patience is not one of your virtues. You are like a

horse that would rather be going at the rate of twelve miles an hour than to be standing at a post. You are better natured when you have the most to do and a clear track to do it in.

You enjoy life as you go along, but you never stop and lie by to enjoy it. You ought to recruit and regulate your habits of labor, and recreate. Your feelings are so intense that your body is made the mere machine of the mind, and you do not feel tired until you are exhausted or broken down. If you were a preacher you would make people think that the way to heaven is brighter, and better, and easier of entrance than most men would do. As a teacher, you would encourage the dull heads to hope for success. You would awaken all the ambition they have. You believe in working out success and overcoming difficulties yourself, by your own endeavor.

Your affections are strong, and they incline to concentrate themselves upon the family or the few. A pew will hold all your confidents. Your regard for mankind comes from another element, namely, philanthropy. Your respect for men is not great. You make bows as a matter of habit; are not obsequious. You have much more of reverence for the Deity and things sacred than you have of politeness to mankind. That feature of reverence which we call respect, and which we suppose relates to one's fellows, is moderate in you; while that which gives veneration, appears to be strong. You are a great hand for demonstration. Your faith always waits on that, and if a thing *can* be proved, you do it; and if it cannot be proved, you study the probability, and then carry out the lacking link with faith; but you always start with fact, and put the *faith* in to splice out the subject.

You have a good deal of imagination, but it conjoins with the mechanical element to give inventive or creative power. You are a natural critic—are apt in detecting the faults and idiosyncrasies of others, and are inclined to show your disapproval in action, if not in word.

You can hardly be called a prudent man in speech. You feel like going on the right track, like a dog following his legitimate game, and then, like him, making no secret of the fact.

You are cautious about danger. You aim to harness the team thoroughly and carefully, but you drive like Jehu when you feel sure that all is safe and secure.

You should cultivate Self-Esteem, respect, conformity, and a fraternal spirit. You are characterized by three or four leading motives. You have strong Conscientiousness, which makes you anxious to do right, and around this your religious nature revolves. In your relations to society your affection and benevolence have much to do. Your success is wrought out by your sharp, clear intellect, backed up by energy, hope, and ambition.

You have always earned your own living, and will not die in debt to the human race, if you were to live a cripple for twenty years to come. Those to whom you devote yourself, socially, you become deeply attached, and will do and suffer almost anything for them; still, it is the family feeling, not the feeling that spreads itself out on all community, except it be through the spirit of philanthropy.

BIOGRAPHY.

Hon. Samuel S. Randall, the distinguished and widely known Superintendent of Public Instruction for the city of New York, was born at Norwich, Chenango County, N. Y., in the year 1809, and received his earliest education in the common schools, from whence, in 1822, he was transferred to Oxford Academy, and in 1824 to Hamilton College, where he remained only a single year.

After teaching a country school for a few months, young Randall commenced the study of the law, and was admitted to the bar as an attorney, and subsequently as a counselor of the Supreme Court.

After six years' practice in his profession he removed with his family to Albany in May, 1837, where he was appointed by Gen. Dix, then Secretary of State and Superintendent of Common Schools, as a clerk in the latter department. In 1839 Gen. Dix was succeeded by the Hon. John C. Spencer, by whom Mr. R. was appointed Deputy Superintendent of Common Schools, which position he continued to retain under Col. Young and the Hon. N. S. Benton, until the autumn of 1846, when, in consequence of ill-health, he was compelled to resign the office and to seek a milder climate. With this view he purchased a small farm of eighty acres in the vicinity of Washington, near the residence and forming a part of the large plantation of Commodore Thomas Ap-Catesby Jones, which he cultivated for three years, when he again received an invitation to take charge of the School Department from the Hon. Christopher Morgan, then State Superintendent. This invitation he accepted, and returned to Albany, where he remained until the autumn of 1851, when he was tendered an appointment in the Adjutant-General's Bureau of the War Department at Washington, by the Hon. C. M. Conrad, then Secretary of War. This position he continued to occupy until 1853, when he received and accepted the appointment of City Superintendent of the Public Schools of Brooklyn. From this position he was again transferred to the State Department of Common Schools by Secretary Leavenworth, in January, 1854. This department having been during that winter erected into an independent bureau, Mr. R. became a candidate for the office, but was defeated by Mr. Rice, who, however, tendered him the appointment of Deputy, which position he retained until June, 1854, when he was appointed City Superintendent of the schools of the metropolis. In June, 1856, he was again unanimously re-appointed, and still occupies this post.

As a lawyer, Mr. R. attained considerable success in his profession, and was especially distinguished as an advocate. But it was not until he was transferred to the school department that he seemed to have found his true element. To the discharge of the duties thus devolved upon him, he devoted all the energies and faculties of his nature, and enjoyed the unlimited confidence of the eminent men who from time to time presided over that department. The entire correspondence of the department, embracing the numerous and complicated affairs of upward of ten thousand school districts, was confided to his charge, and in the revision and reconstruction of the system, under the master-mind of Mr. Spencer, he was enabled from his minute and thorough acquaintance with all the details of this important branch of the public service, to render valuable and efficient aid.

In 1839 he became associated with Francis Dwight, Esq., in the publication of the "District School Journal," a periodical which was circulated in every school district of the State, as the official organ of the department, and after the death of Mr. Dwight in 1845, became sole editor until the discontinuance of the paper in 1852. In 1844, in conjunction with Col. Young, the Rev. Dr. Potter (then of Union College, now Bishop of Pennsylvania), C. T. Hulburd, of St. Lawrence, and others, he took an active part in the establishment and organization of the State Normal School, and in 1846, and again in 1849 and 1850 devoted himself assiduously and successfully to the advocacy of the free-school system, which has now become the settled policy of the State.

He devoted a large portion of his time, while at the South, in delivering lectures and addresses on the subject of education in the leading towns and cities of Virginia and in the city of Washington.

In 1848 he was invited by the Legislature of Virginia to deliver an address on this subject at the Capitol; and in the same year received an invitation to address the Legislature of Tennessee, then having under consideration the revision of the school laws of that State. In brief, Mr. R. has made Popular Education, in all its shapes, the *specialty* of his life; and whatever may have been his success in accomplishing this high object of his ambition, his indefatigable industry and steady perseverance, his untiring zeal and absorbing devotion to this cause, even when, as in the case of the free-school campaign, its advocacy was most unpopular, and in many portions of the State even odious, clearly evince the sincerity of his motives and the force of his conviction.

To the education of the young—to the intellectual and moral development of their faculties and character—to the elevation and improvement of our system of public instruction, in all their departments, he has given the best years of his life; and in sickness and health, in joy and sorrow, as well under the pressure of the severest domestic affliction as in the sunshine of prosperity and happiness, he has been found at his post, working out the great life-problem given him to solve. Without being connected with any of the distinctive religious sects of the day, he is a firm believer in the fundamental truths of Christianity, as interpreted by the wisest and best minds of the age, and as illustrated by the life and doctrines of the Great Teacher.

The only relaxation in which he indulges, from the official pursuits of his station, consists in the systematic perusal of those standard English and American authors who have so bountifully enriched the literature of our native tongue, and we have been informed, on the best authority, that during the past twenty years, notwithstanding the heavy requisition upon his time, in the discharge of his official and other duties, he has annually perused from one hundred to one hundred and fifty volumes of history, biography, poetry, criticism, and general literature.

B. W. SPEARS.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You have a very powerful organization; are remarkable for vital strength and capacity to enjoy life. Few men possess so much strength of body, or can manufacture vitality so rapidly, or go through with and endure so much labor as you; besides, you have unusual health and ability to resist disease, and you bid fair to live to be of great age, especially if you lead a temperate, industrious life.

You are also susceptible of a high degree of mental action, and can do a vast amount of head work. You are noted for the excitability of your nature; all your animal forces are strong, and controlling in their influence for the time being. You are liable to do desperate things when excited. You would not be contented to fire popguns or do battle single-handed, but would prefer to fire a cannon and kill a regiment of men at once. You enjoy every minute of your existence; your spiritual nature does not take you above your practical ideas, and the thoughts which arise from your own mind, and such as are suggested by the material universe. You are contented to live in this sphere, and enjoy the fruits thereof. You have too much animal in your nature, and the higher elements are curtailed somewhat, in consequence of the direction given to your mind, through your strong vital constitution.

You are capable of a high degree of mental discipline, and can bring all your powers to bear in any one direction you choose. Your brain is very large, but it is amply supported by an equally large chest and healthy vital, digestive, and breathing functions; we seldom find such good digestive powers and so large and healthy lungs as you possess. Consequently you have the advantage over other men in point of strength of bodily development and comprehensiveness of mind. As a scholar, you had only to read your lessons to understand the author, and that which would require great effort on the part of many scholars would be comparatively easy to you.

Your forte is in your power to take the whole subject into consideration at once, seeing all its bearings and gleaning all the important thoughts, and comprehending all the collateral facts and issues.

Your phrenological developments indicate the following peculiarities: First, you have a strong, selfish nature, and a very executive and forcible disposition. The more you are opposed, the more executive power you bring to bear. You can become very angry, so much so that you would put creation under your foot and produce almost utter annihilation for the time being, if it were in your power, and few can go through such severe hardships without flinching. You are strong in your spirit of resistance, yet you dislike quarreling, having difficulty, going to law, or contending with others, but you never will submit or allow others to ride rough-shod over you.

You are very fond of acquiring property, are anxious to get rich, and started in life with that express determination, and you doubtless selected your business with reference to the most sure way of making a fortune, and are liable to be almost too selfish and grasping.

PORTRAIT OF BARTON W. SPEARS.
AMBROTYPED BY BRADY.

You are shrewd, watchful, guarded, cautious, suspicious; careful to avoid exposure, and feel quite certain of the existence of rascality and depravity in the human race. This tendency of your mind, however, has been cultivated and increased by your contact with the world.

You are very ambitious; can not bear to be outdone. If others brag loud, you brag louder, either by what you do or say, for you are determined to be A, No. 1. You are not proud, haughty, or very dignified in your character; still, you are so well braced up in your feelings that to some persons you appear quite proud, if not actually haughty and dictatorial. You have enough self-esteem, joined with force of character, to sustain you creditably, yet you are more ambitious than dignified.

You have strong hope; are sanguine of success, cheerful in your feelings, and not easily discouraged. You have rather large Veneration, and have always had an object of worship. Your mind is instinctively directed to a higher Power and to subjects worthy of veneration, but you are somewhat wanting in those elements of religious faith which lead you to appreciate clearly the significance of the rites and usages of religious bodies. You are not penitent, do not feel guilty, and at times are not sufficiently circumspect and conscientious. You pay your debts when the bills are presented, but you do not sacrifice much for conscience' sake. You will do as much as most men by way of doing good and promoting happiness, and do it in your own way without reference to the customs of others.

Your mechanical talent is excellent—are naturally ingenious, versatile in contrivance, and can easily devise ways and means to accomplish ends. You have great scope of mind; you take imaginary views, and are well qualified to embellish and set off a subject and give rather an extravagant presentation of your ideas. You are very fond of the sublime; it never thundered too hard to suit you, even though it shook the very foundation where you stood, and you would like to be near enough to an earthquake to see a mountain sink.

Your powers of imitation are fair, but you are more original than a copyist. Your wit is personal, dry, and direct, more so than funny. You are not particularly observing, but are remarkable for your memory of faces and the forms of things. You can shut your eyes and recall past impressions of faces, forms, and objects very vividly. You have a remarkably correct mechanical perception; few persons see a little deviation from a true mechanical proportion more readily than you. You carry a steady hand and readily understand the laws of gravity and momentum.

You are very systematic in your plans, correct in your mathematical and arithmetical calculations, and have a good memory of historical and philosophical subjects. You are punctual in your engagements; have tolerably good talent for music. You are not copious in your style of talking, but are condensed and direct. You have superior talents for invention, are original in mind, and would be likely to develop new principles, make new combinations, and thus present new ideas in business or in machinery.

You are a great critic of subjects, and equally remarkable for your knowledge of men and capacity to manage them by the score. You have strong friends and enemies; but your enemies, even, are under your control; for you know how to make yourself master and how to take advantage of your superiority.

You should strive to be a little more agreeable, more spiritual and circumspect, and govern your selfish emotions, and guide and restrain your sexuality, your appetite, and your will-power.

You have great continuity of mind, and are able to discipline your thoughts and give connectedness and concentration to your ideas.

You have strong love of home and place, are affectionate, but not particularly friendly, and you never go "cousining." You do not return calls, or take much pains in extending your circle of particular friends, but you have strong love of children, and are susceptible of almost the strongest degree of love for woman. Few men appreciate the social and sexual relations more fully than you.

BIOGRAPHY.

BARTON W. SPEARS, extensively known as one of the editors and proprietors of the Chicago *Democratic Press*, and as one of the most reliable, efficient, and talented business men in the growing metropolis of the Great Lakes, is the son of a clergyman, and was born in the town of Farmington, Ontario Co., N. Y., in the year 1823, and is now thirty-four years of age. He resided during the first eight years of his life on a farm in his native town. At this time, being left to take care of himself, he succeeded in emigrating to the then wilds of the State of Michigan, stopping at the town of Adrian, now known as the enterprising capital of Lenawee County, and the largest town in Southern Michigan.

When young Spears arrived there, Adrian consisted of a few small log houses scattered along the banks of a branch of the river Rasin, on lands belonging to the Hon. Addison J. Comstock, who had, with his father, purchased some two thousand acres from the government a few years before, to which they had emigrated from Western New York, the father having been the successful contractor for the rock-cutting on the canal at Lockport.

Nine hundred acres of their purchase was deeded to the younger Comstock, who, having married a Miss Dean, had settled upon his property, and commenced laying out a portion of it for a village, to which his wife gave the name of Adrian, that name having occurred in a work of fiction which she chanced to be reading at the time.

Young Spears, on arriving at this place, with characteristic energy set to work running of errands and making himself generally useful to the group of neighbors forming the inhabitants of the new village, getting generally more kicks than coppers for his services during the first two or three years, which, however, he managed usually to return with interest. During the year 1837, Mr. J. K. Ingalls, from Utica, set up a printing press in the village, and commenced the publication of *The Watchtower*, a newspaper in the interests of the Democratic party.

Young Spears, by nature a Democrat, immediately attached himself to the office, in the distinguished capacity of printer's devil—a name which, in more senses than one, he was on all hands conceded to bear with due grace. It was in this position that the writer of this sketch first made his acquaintance while on a business call at the *Tower* office early in the year 1838, and for the next two or three years he was in the habit of meeting Master Spears almost daily. He was noted for great promptness and efficiency, and was always first to commence work in the morning and the last to leave it at night. He also had credit for being able easily to "chaw up" twice his own weight in youngsters or wild cats. This pugnacious tendency was, however, more apparent than real, and was manifested only when provoked by assumption and overbearing insolence toward the brave-hearted and almost friendless boy by those who were inclined to look down upon him.

During these rugged years his strong practical sense and iron will were being molded into practical life-resolves, which have since been nobly and heroically carried into effect at every stage of his manhood, whether acting as journeyman printer, foreman in his employer's office, or proprietor and editor alone, or in partnership with others, or in directing the immense business which has accumulated at the present time on his hands, and which he turns off with a precision and business energy that has given him a character for enterprise, talent, and integrity second to no man of his age in the Northwest.

At the age of nineteen, having finished his apprenticeship and entered as foreman in the office of the then *Michigan Whig*, conducted by the late Henry J. Tyler, Mr. Spears married Miss Ellen Chapman, a relative of Mrs. Comstock, and a very intelligent and excellent lady, who has proved herself truly a helpmeet to her husband in his struggle upward to his present position.

The writer of this took an unusual degree of interest in the character of young Spears, and in the outset of his acquaintance with him readily detected the finer elements of character beneath a somewhat unpromising exterior, which have since shone forth and been recognized by all who have the pleasure of knowing their possessor. He was always the friend of the weak and helpless, and ready with a hearty sympathy to aid to the extent of his means whenever called upon. Shortly after his marriage he commenced publishing and editing a paper on his own account. Soon after he commenced taking a systematic course of instruction in penmanship and book-keeping, in order to become fully competent for any business position that might offer. The wisdom of this course has since been abundantly made apparent. He not only mastered the whole subject thoroughly, but devised an improved system of book-keeping especially adapted to the conducting of a large newspaper and jobbing establishment—such as he now has under his charge—and he also gave instruction to a class of young men for several months.

His energy as a business man and influence as a politician brought him in contact with Gov. Medary, editor of the State paper at Columbus, Ohio, and he became associated with that journal and figured largely in politics and business, gaining friends and fortune.

We next find him in Chicago, where his business character was so highly appreciated that large offers were made him to induce him to join in managing one of the largest printing houses in the country, from which issues the *Democratic Press*, with a business amounting to nearly half a million of dollars per annum.

Mr. Spears has shown a very decided inventive ability, he having greatly improved Gordon's celebrated Fire Fly Card Printing Press, and made other valuable improvements in the materiel of the *Democratic Press* and jobbing offices, over the mechanical department of which he has the sole control. His associate proprietors and editors are John L. Scripps and William Bross. Mr. Spears has been largely engaged in real estate and railroad operations, and has recently established a bank at Omaha, Kanzas. He has been at the head of five different newspapers, and has conducted them all with eminent success, having secured the respect and confidence of a host of devoted friends, and is now on the highway to a large fortune and a most distinguished social and political position; all of which will have been won by his self-reliant energies. Barton W. Spears is a splendid specimen of the Self-Made Man.

EVIDENCES OF MENTAL CULTURE.

EDUCATION does not so much create faculty as it trains and invigorates it. It is to the mind what the grindstone is to the axe, giving it sharpness, not necessarily adding quality. A little more than this, however, is true, when we apply it to the culture of the mind; the very process of thinking and study has a tendency to work out the dross, thereby refining it, like hammering iron on the anvil; but the training of the mind, of which we hear so much among educationists, is that to which we now allude. It is not so much that the mind by exercise gains facility of action through habit, as that it learns the *law* of its own action. It finds out its own natural channel, and like the river, wears it broader, deeper, and straighter, as it may have occasion; while the untrained mind is like a river emptied out upon an unmarked prairie, having no channel sought out adapted to its use, and thus left to spread and wander and stagnate.

Education has an effect upon the mind analogous to that of the training of a horse to work in the harness. When first put to service, the horse may be strong; but the collar feels strange to his neck, and often chafes it. He is strong, but knows not how to use his strength to advantage; but by habit his muscles become more vigorous and harmonious in their action, until at the end of twelve months, without, in reality, being a pound heavier, or any stronger, he can move a load with ease, which at first it would have been impossible for him to start.

Mental training, of whatever kind, but more especially that received in the ordinary educational course, in its effect to refine and concentrate the mind, may also be likened to the training which we obtain in art. The uncultivated may enjoy pleasure in looking at a beautiful picture, or in listening to the strains of music; but that pleasure is greatly enhanced by becoming familiar with the laws of light and shade, of form and color. Those strains of music also, which to the uncultivated ear were wild, yet delicious jargon, by proper musical education become to him an eloquent discourse, full of lofty sentiment and tender sensibility. To the uneducated, music, art, mechanism, poetry, literature, and science must all be of the simplest character; but as the mind gets development by training, it learns to grasp the more concrete and elaborate; to master combinations, and to perceive in music compound harmonies instead of mere isolated melodies; it can, as it were, take a bird's-eye view of a whole subject, in all its relations and complexities.

The mental condition of the child may illustrate the subject. He can take simple ideas, such as heat, cold, hunger or thirst, but requires development and experience to enable him to comprehend the more elevated and complex ideas. He can not comprehend nice distinctions, mixed ideas, and generalizations. The uncultivated adult thinks and feels like a child, by means of the exercise of single faculties. Color to him is presented as mere color, and so his special faculties act in many ways. He is obliged to take individual points of thought and discuss them separately.

The mind of the man of culture acts differently, whether that culture comes from large experience with life's cares and duties, or from book learning merely; or more especially where both experience and the schools have been evoked in his education, his mind acts through a greater number of faculties at once. For example, while the perceptives are taking cognizance of objects and their qualities, Constructiveness, Ideality, and the reasoning faculties will be combining these forms, colors, proportions, and qualities of things into the machine, the landscape, or the picture. The ox or the idiot can recognize individual things, and the grass to them would look as green, the rose as red, and the lily as white, for aught we know, as to the poet, the artist, or the philosopher; but they fail to comprehend all the nice chemistries and combinations, the uses and adaptations, the history and the destiny of these individual objects in nature. The green grass and the rock, the rose, the lily, the water, and the sky which the ox stares at, and sees distinctly, but only sees them, the artist weaves into a picture, or sees their relation to the picturesque.

The uncultivated man hears and understands facts: but when these facts are to be braided into a complicated conclusion; when those that appear contradictory are to be compared with others, and their true value and relations ascertained; when the concrete result is to be deduced from what, to the untrained, appears a mass of unrelated statements, he utterly fails. It is here that the man of culture shows his supremacy, and though he may possess fifty per cent. less of native scope of mind and strength of thought than the uncultivated, yet, by training, his mind is improved so that it has become both telescopic and microscopic. He has learned to comprehend things, not in their individual capacity, but in their wide and complicated relations. The watchmaker or the machinist may be presented with all the parts of a piece of mechanism, unconnected, and he will see the relation of each to all the other parts, and to him a handful of watch machinery is a watch. To the man not versed in these subjects, those articles are looked upon by him as a pile of curious rubbish, as queerly shaped objects. He sees each cog and pivot and part, and they appear to be of the same size, form, color, and density to him that they do to the machinist. To him the mainspring is blue, and coiled, and hard; but to the machinist it is all these, and more; he sees in it the generic element of all the motions and uses which grow out of the combination and proper adjustment of all parts of the watch; and if he be a man of science as well as a mechanist, he traces the steel spring back through all the processes of its manufacture, from the rude ore in the mountain to its completion as a tempered spring for the watch.

The leading ideas involved in this subject of mental culture as a source of power, will explain why it is that some men exert a greater influence, and do far more with a given amount of native talent, than others. For example, Washington was not a genius, nor was he in any individual or special sense a great man; but he had a harmonious organization, and his early habits and training, and all his career through life, were calculated to train his mind to a guarded, judicious, consistent, and honorable course of action; hence all his faculties acted in harmony. Though he was a man of high passion, he did not more than a few times in his whole life give way to its influence. His sense of justice, his pride of character, his social affections, his judgment, his moral feelings, and all his mental powers seem to have been evoked on every important occasion, so that he did nothing to-day which would be at war with his conduct of yesterday, or would act as an inconvenient precedent for to-morrow.

Benedict Arnold may have loved his country and sighed for liberty as deeply and sincerely as a Hamilton or a Washington, but he had insatiable appetites and strong lusts which demanded the free use of money; and these passions in an evil hour mastered his patriotism, and led him to sacrifice his country on the altar of his own personal ambition. He had looked for promotion, with sufficient pay to enable him to live in the style which he desired, and to have satisfied the cravings of his ambition; but these passions being denied gratification, it aroused a spirit of revenge and a kind of desperation. In other words, he lacked balance and harmony of development; he was governed by individual faculties, which took in as it were, not the whole, but only a part of the circle. Washington, however, restrained his passions by moral sentiment, and in restraining his ambition to the proper channel of patriotism he earned the name of Father of his Country, "First in war, first in peace, and first in the hearts of his countrymen."

We can conceive of a man who might, by a partial development of character and talent, be "first in war;" we can conceive of another with a different, yet partial development, who might be "first in peace," but good for nothing in war; and we can also conceive of one whose amiability, refinement, and gentleness might give him a high place in "the hearts of his countrymen," and yet be good for nothing as a warrior, or as an administrator of government in time of peace. But he who would be first in all departments, requires not only strength, but harmony of character.

The genius who startles the world by some great specific action, is rarely a well-balanced man. Some master passions, or some high wrought faculty produces a

gleam and a glow in one particular direction; all his power seems to gain expression through one special channel, but in other respects he may be weak, erratic, and inconsistent, and his character as a whole execrable.

The harmony and combination with which a cultivated mind can act, may be further illustrated by reference to music. A person uncultivated in thought is like one who can play a single part in a piece of music; the one more cultivated, like him who can play two parts, while full culture gives that grasp of mind and thought and comprehensiveness of action, which is like playing all the parts with all their variations on the full organ.

We often hear persons inveigh against the study of the dead languages, and against wading through the dry details of mathematics as a useless waste of time, when, with our view of the subject, the *training of the mind* is really of more importance than the gaining of knowledge. We are sometimes cited to an educated individual as not being able to get a good living, while the uneducated boor is able to make the two ends of the year meet better than the man who understands logic and logarithms; and hence it has been supposed in some of the rural districts, especially among the denizens of "Sleepy Hollow," wherever that locality may be, that to educate a farmer's son necessarily spoils him; hence much opposition has existed against free schools and a system of general education; and we have often heard with regret the misuse of the quotation

> "A little learning is a dangerous thing,
> Drink deep, or taste not the Pierian spring;
> There shallow draughts intoxicate the brain,
> And drinking largely sobers us again."

We are aware that the freshman is generally wiser than the graduate, and the graduate wiser than the professor; but instead of this proving that "a little learning is a dangerous thing," it merely shows that when the mind begins to awaken to the great ocean of knowledge and culture, it feels a kind of intoxication which longer experience and a wider acquaintance with thought and things may serve to correct, but at the same time it indicates the immortal and ennobling influence of culture. We would have the culture as general as possible, with a view to give as much mental harmony as may be, and we are not of those who wholly decry culture in departments through which a man's livelihood is not to be made, for we believe that mental training in one direction can not fail to be of some use in all other pursuits of life. We might illustrate this by saying, that, in our establishment, we have from time to time many persons who had come to us from the different trades or occupations of life. One was reared by his father as a carpenter, and we found that his judgment on all such points was valuable, and whenever any thing approximating to that line was to be done in connection with our business, he could work in his knowledge to good advantage. Another was reared in a marble yard, and learned the art of drawing and cutting letters on stone. If we wanted a card of a new book neatly drawn, or a box or package nicely marked, his early training made him skillful in this department of lettering. Another was brought up in a paper mill, and he had great facility in forming knots, and tying up parcels as he had learned to do up reams of paper in the mill. Another had been a printer, and as such he had learned the use of capitals and the points of punctuation, so that as a copyist he required no instruction in this department, and we did not fail to find that each one of fifteen or twenty assistants had acquired in his former occupation different kinds of knowledge and certain habits or modes of working which he could bring into our business very successfully.

The more faculties we can use with facility and in combination, the more fully and complete will be our mental action. Cultivation gives this power, and every thing which serves to develop the action of the different faculties in combination and in harmony is of use, and should not be undervalued.

WOMAN'S DUTY AND DESTINY.

I HAVE been a reader of the PHRENOLOGICAL JOURNAL for several years, and gladly do I welcome the arrival of each monthly visitor. I always find its pages teeming with valuable instruction, and arise from the perusal of them with renewed aspirations for a better life. They awake in my mind a more ardent desire to look into my inmost self, that I may read with clearness the pencilings of the Almighty on the tablet of my heart, that I may indeed know myself, and for what destiny I was created, and acquiring this knowledge, first, to be able to discern the characters of those with whom I am associated, and with whom I have to deal.

If females generally would read this Journal with attention and interest, and feel their minds aroused to the importance of the subjects there treated of, what glorious results would inevitably follow! but no, if read at all, by many they are scanned lightly over, and the thought of applying their instructions to their individual improvement never arises. Again and again I ask myself the question, What is to be done—what can I do for women fallen, almost lost? I fear that even thunder-tones will not awake her from the dreamless slumber, the almost death-like stupor, of her mental powers. Shall I call it slumber, stupor? I fear the language is misapplied rather. Does it not involve a deeper guilt? Has she not rather prostituted her talents, suffered her intellect to become wrecked upon the rocky shores of the barren waste of Fashion, or grounded upon the sand-bars that thickly bestrew the giddy rounds of society?

Woman professes to be enthusiastic in her patriotism, her love of country; but how does she manifest that affection? by suffering the God-like form of her nature, the casket of her soul, to dwindle into a mere machine, and that, too, daily becoming weaker, more effeminate, and less worthy the exalted ends for which it was designed.

In the past history of the world we find the record of the rise and fall of powerful nations, and the history of the future will as surely inscribe upon its pages the sad and melancholy story of the destruction of our own favored institutions, if not by one mighty crash, by slow, yet certain gradations down, and still downward, unless woman arises in the power of her primitive being, and comes to the field of battle clad in her own armor, her head adorned alone by the crown of intellectual majesty, and guarded by the breast-plate of real, not mock virtue. Then, and not till then, she can go forth "conquering and to conquer." Should any of us who are now upon the stage of life live to see the flag of our country crushed and trampled into the dust by the foot of the invaders, surely, my sisters, we must feel that the fault lies mainly at our own doors.

Are we not constantly engendering within ourselves still greater imbecilities and transmitting them to our offspring? The physical and mental degeneracy of our race is the unmistakable result of woman's wicked pride and folly. The question may be asked, How all the discoveries of the present age, if the mental tone of mankind is thus diminishing? I will answer. Take a glance at the libraries scattered thickly over the civilized world, to facilitate the progress of the student and the man of letters. We readily discover that those volumes giving evidence of the most profound reasoning and deep research are the products of the investigations of those mighty minds that existed centuries ago, that without any aid, by the force of their own energy alone, traced through the workings of the hand of God the glorious truths he is ever ready to reveal unto those who diligently search after wisdom. It is said by some that the present age does not call for the exertions that were formerly made, that so much has been done, but little in comparison remains to do. Is any one, upon mature deliberation, prepared to say that the great book of nature now lies open before us, that man may read with clearness all that is written there? No! deeper truths, more useful lessons, are yet in store than any the knowledge of which is now our richest blessing; and I hesitate not to aver that were the times of

a Galileo, a Newton, a Locke, or a Columbus exchanged for the present, and their names for the names of those now regarded as luminaries, the past would be enveloped in a dense impenetrable mist, and the present, oh what light and life! We want a Galileo and a Newton, with their almost boundless capacity of thought and untiring energy, to exhaust the midnight oil while delving into the limitless realms of science, to bring up things new to us, but still ancient as our parent, Time. We want a Columbus to ride fearlessly over the billowy deep, braving the pitiless storm, and return with the glad tidings of lands yet undiscovered.

True, we have had our heroic Kane; and some of his gallant crew yet survive to bless mankind; but how trifling in comparison were many of the difficulties they had to encounter compared with those of the immortal discoverer of these western isles! And from what class, let me inquire, do the greatest minds of our day loom forth? Almost invariably from the middle and lower classes, the domestic history of which is far different from that through whose medium our future danger is imminent, each year beholding the number of our millionaires increasing, the truly working classes becoming less and less, and the influence of wealth extending itself more and more, blasting whatever it touches with its withering hand; to *us* this increase of luxury is a dire calamity; many of us are so prone to indulgence, so ready to frame excuses for indolence and inactivity, that it would be well for us if necessity would compel us to labor vigorously from early morn till night-fall, literally earning our bread by the sweat of our brow.

Sisters, we must be up and doing. We must learn to labor, not mentally alone, but physically—not physically alone, but mentally. Our country, already rocked by internal commotions, calls for our aid; God demands that we should give it. Will we obey that mandate? will we hark to that call?

Chester Co., Pa., 1857. S. P.

"THE FAMILY GYMNASIUM."

Man is eminently a *working animal*. The infant works as soon as he has sufficient power to move; the child and youth are busy; the man delights in the exercise of strength, in overcoming obstacles and achieving results by manly endeavor. Nature takes care to implant in all her creatures those desires that lead to proper results, and if man did not live under the influence of artificial habits, and a false public sentiment, he would labor and exercise more in harmony with health and the fundamental laws of his being. In the educational and professional departments, and in the sedentary and artistic avocations, men take far too little exercise to secure health. They get very little development during the growing season, and they enter upon life slender, weak, nervous, and delicate. This is also true in a still more emphatic sense of females. Many think it indelicate and unwomanly to work, or even take earnest exercise; and the consequence is small muscles, weak lungs, bad digestion, irritable nerves, and general debility.

A system of family gymnastics and calisthenics for the development of the bodily organs and the promotion of beauty, strength, and health can not be too highly prized by parents, and should find favor in every family. It is notorious that the American people are living on their nerves, and every year becoming more and more irritable in mind and puny in body, through excessive mental labor and activity, and by smoking and chewing tobacco and drinking coffee, tea, and alcoholic liquors, while at the same time they are refraining from that kind and degree of muscular exercise without which robust health and constitutional vigor can not be enjoyed.

We quote some passages from the new work by Dr. Trall, entitled "The Illustrated Family Gymnasium," with a few of the three hundred engravings with which it is illustrated.*

Climbing is a method of transporting the body in any direction by the aid of the hands alone, or of both the hands and feet. It is performed in various ways, and with different apparatus.

Fig. 1 represents a climbing stand, consisting of two strong poles supporting a beam, to which the various implements, as ropes, ladders, inclined boards, masts, etc., are attached.

Indian Club Exercise.—A club is held forward and upright in each hand, the forearm being placed horizontally by the haunch on each side (fig. 2); both are thrown in a circle upward and forward, and by a turn of the wrist outward and backward, so as to strike under the arms (fig. 3); by an opposite movement both are thrown back again in a similar circle, they swing over the shoulders (fig. 4), and this movement is continued as long as agreeable.

From either of the first positions now given, the clubs are, by a turn of the body and extension of the arms, thrown upward and laterally (fig. 5); make at the extent of the arms and in front of the figure a circle in which they sweep downward by the feet, and upward over the head (fig. 6), and fall in a more limited curve toward the side which they began (fig. 7), in such a manner that the outer one forming a circle around the shoulder, and the inner one round the head (both passing swiftly through the position in the last figure of the first exercise), they return to the first position; this is repeated to the other side, and so on alternately.

Circular Arm Movement (Fig. 8)—8, 12, 20 times.—Both outstretched arms describe as large a circle as possible, first in a backward direction and then forward. The arms must pass close to the head, which necessitates a certain freedom of the articulation of the shoulder, in most cases only to be attained by practice. The shoulder muscles, as well as those lying round the framework of the chest, are by this means set in freer universal (all-sided—in opposition to partial or one-sided) motion. Its essential working consists in causing a *freedom of action of the shoulders*, and *promoting respiration*, with which must also be reckoned an *enlarging of the framework of the chest*, which is a mechanical consequence. This movement is decidedly of great service in cases of a *defective action of the shoulders*, *narrowness of the chest*, and therefore for certain forms of *asthma*, *incipient consumption*—in short, wherever an amelioration of the process of respiration is the end to be attained. Besides this, it acts as a preservative against *paralyzation* of the muscles brought into play.

Raising of the Arms Sideward (Fig. 9)—10, 20, 30 times.—The arms are raised sideward as high as possible, without the slightest bending of the elbow. If the muscles and articulation of the shoulders are healthy and free, the forearm, when fully raised, should touch the sides of the head. The allotment (raising) muscles of the arm, and the side neck muscles, are chiefly operative in this movement. The sides of the chest and the space between the lower ribs are considerably enlarged by the mechanic action. As one consequence of this action is a *promotion of healthy respiration*, it can be profitably used for *asthma*, and in cases of *adhesion of the membrane of the lungs to the side* (after inflammation); and then also against *paralyzation* of the muscles exercised.

The Parallel Bars (figs. 10 and 11) are very conveniently constructed, and are calculated to act particularly on the wrist-joints and shoulders, and generally on the whole respiratory system.

The body is first raised by the hands, and then swung alternately forward and backward; also pass along by moving the hands alternately, and then by moving both hands at once. The exercise may be varied in many ways, as throwing the limbs, and then the body, over the bars, lowering the body down until the elbows are level with the head, etc. For children of narrow, contracted chests, and weak digestive powers, especially if attending school, this exercise is excellent.

Backward Incurvation.—In this exercise the anterior part of the trunk of the body is extended to the utmost, while the spinal column is correspondingly flexed.

Place the closed hands firmly at the small of the back, then bend backward as far as possible, as in fig. 13. As the trunk is thrown backward, the head must be inclined moderately forward. The counting should be done with the backward motion only. This movement should be performed slowly.

The Flying Step, or giant strides (fig. 14), is a very good and very amusing exercise for the arms and legs. A strong post or mast is fixed firmly in the ground, on the top of which is an iron cap, revolving easily, to which the ropes are fastened. When in rapid motion, the pupils touch the ground with their toes hardly once in an entire revolution.

Circular Movement of the Leg (Fig. 15)—4, 6, 8 times with Each Leg.—The leg, fully stretched, describes a circle as large and as high as possible, from the front backward, coming down

* "The Illustrated Family Gymnasium;" containing the most improved methods of applying Gymnastic, Calisthenic, Kinesipathic, and Vocal Exercises to the Development of the Bodily Organs, the Invigoration of their Functions, the Preservation of Health, and the Cure of Diseases and Deformities. With numerous Illustrations. By R. T. Trall, M.D., author of "The Hydropathic Encyclopedia," and other works. New York: Fowler and Wells, Publishers. Price, prepaid, by mail, $1 25.

again to its former position by the other leg, which now performs the same movement in its turn, and so this goes on alternating. The trunk should be kept as much as possible immovable. As, however, the center of gravity is continually changing, a many-sided play of the muscles is the consequence. Not only the allotment (raising) muscles of the legs, but also the whole of the muscles of the trunk, particularly of the back and loins, are set in active motion. The movement serves *to render freer the play of the legs in their sockets* if impeded, and especially in cases of *rheumatic gout*, but of course only where no trace of inflammation any longer exists. It is also a prevention against *paralyzation* of the muscles employed, and is of service *where the head or breast requires to be relieved.*

SWINGING THE ARMS BACKWARD AND FORWARD (FIG. 16)—30, 60, 100 TIMES TO AND FRO.—The arms are stretched out (but not stiffly), with the fists closed, and then thrown forcibly backward and forward. The trunk must not remain stiff, but rather yielding upon the hip joints, in such a way that, acting as a balance, it is now bent a little forward, now a little backward, according as the arms are swinging backward or forward. The whole movement is thereby rendered easier, and the effect more universal. Besides the respective arm and shoulder muscles, most of those of the abdomen and back are set in a sort of rocking motion. The immediate effect of this motion is an agreeable feeling, and although the motion itself is somewhat violent, its influence is, on the whole, a mild one. It forms, firstly, a pretty good quota of the whole amount of exercise required, and is a *powerful promoter of the circulation of the blood.* It is also of essential service in cases of *paralyzation of the muscles of the arm, back, and abdomen*, as well as *sluggishness and interruption of the functions of the abdomen in general*, and is recommendable on account of its mild working in especial cases, and particularly at the commencement of a series of gymnastic exercises.

SWINGING THE ARMS SIDEWAYS (FIG. 17)—30, 60, 100 TIMES TO AND FRO.—A movement very like the foregoing, principally differing in the direction. Both the arms are here moved to one side, but in other respects in the same manner as in fig. 16. The upper part of the body is bent forward a little, but only enough to give free action to the arms, which are swung to and fro perpendicularly in front of the body. Also here must the trunk be quite free, and movable on the hip joints; it has a similar rocking motion to that in fig. 16, but sideways, always in opposition to that of the arms as they move to and fro.

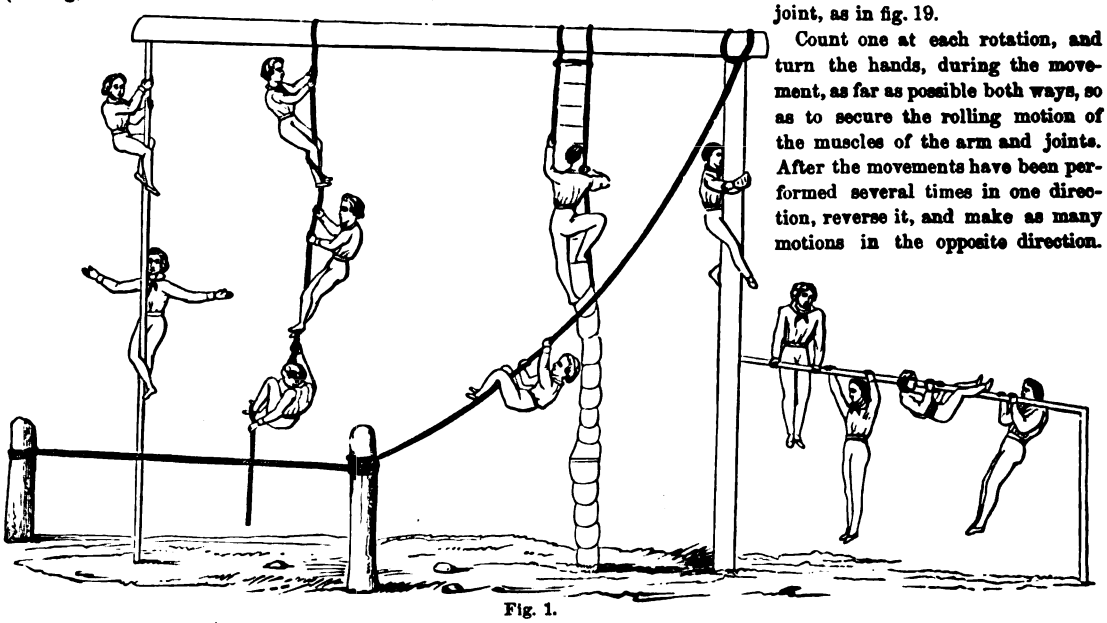

Fig. 1.

SWINGING THE ARMS APART (FIG. 18)—8, 12, 16 TIMES.—A similar movement, only in an opposite direction. The structure of the body does not allow of the hands coming so close together as in the former exercise. The effect here lies in the divergent movement.

In both these motions the muscles of the fore part of the chest and the hinder shoulder muscles are alternately set in predominant activity; at the same time that now the fore part of the framework of the chest, now the hinder part, is mechanically enlarged, thus *aiding respiration*, and being serviceable in cases of *asthma, the formation of tubercles on the lungs*, and *adhesion of the membrane of the lungs.*

ARMS CIRCULARLY.—This movement stretches the shoulder and elbow-joint, and is performed by extending the arms forward at right angles with the body, the palms of the hands turned toward each other, then rotate the arm on the shoulder-joint, as in fig. 19.

Count one at each rotation, and turn the hands, during the movement, as far as possible both ways, so as to secure the rolling motion of the muscles of the arm and joints. After the movements have been performed several times in one direction, reverse it, and make as many motions in the opposite direction. Keep the palm of the hand down whenever the arm is raised.

CALISTHENICS WITH APPARATUS.—The dumbbells, or any other convenient weight may be employed, while the pupil performs all the movements given in the calisthenic department of this work.—Fig. 12.

At first, however, it is advisable to practice on those which act more particularly on the chest and upper extremities and the muscles of locomotion, as represented in figs. 20 and 21.

When the weights are extended horizontally, the pupil may march to counting or music; and in the balancing attitude the pupils can keep time to music or counting by changing the weights up and down, or a word of command, "*right up! left up!*" may be given by the teacher.

CHEST EXTENSION.—This exercise compre-

Fig. 2.

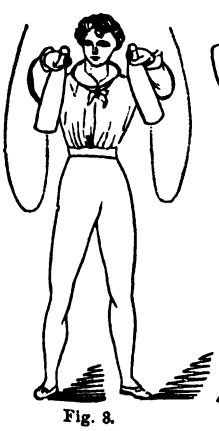

Fig. 3.

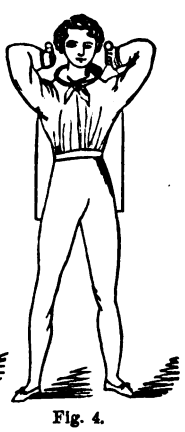

Fig. 4.

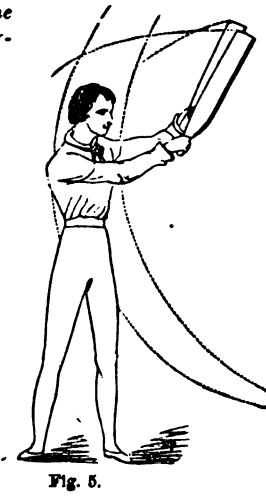

Fig. 5.

Fig. 6.

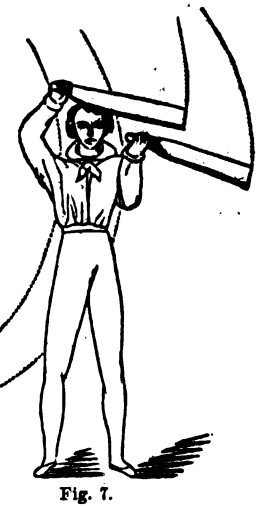

Fig. 7.

hends several movements of the arms, all of which are intended to stretch the muscles, ligaments, etc., more particularly of the upper portion of the chest. The most important movements consist in holding the arms as nearly perpendicular to the body as possible, and then throwing the hands and arms backward a number of times with considerable force. It is useful for the pupils to count aloud with each backward motion, till the number of counts reaches twenty, thirty, or forty. Fig. 22 shows the commencing position, the hands being open and the palms together. When the word is given, the hands and arms are to be thrown violently backward, striking the backs of them together behind, if possible, as in fig. 23.

Fig. 10.

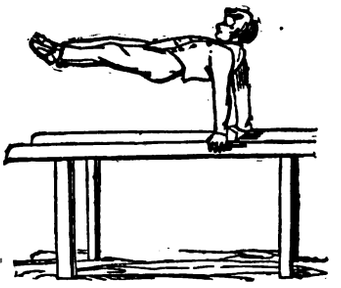

Fig. 11.

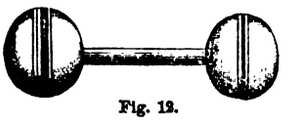

Fig. 12.

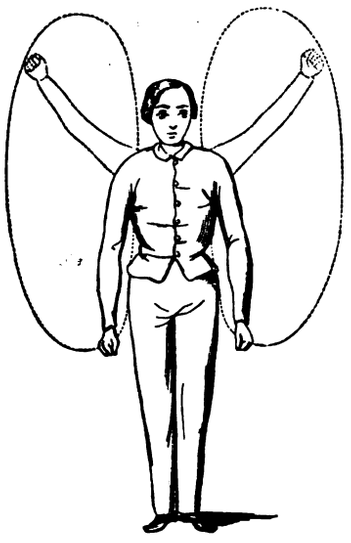

Fig. 8.

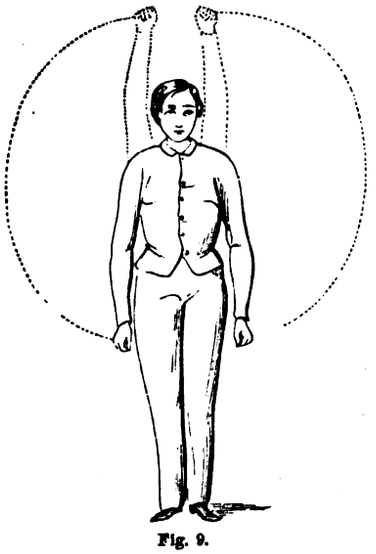

Fig. 9.

Fig. 13.

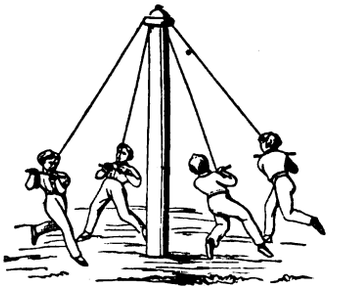

Fig. 14.

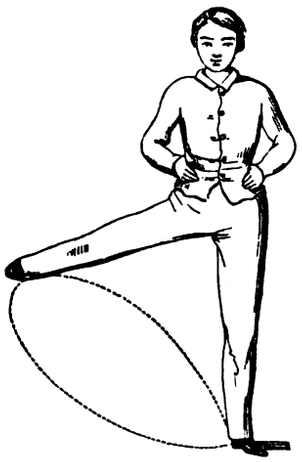

Fig. 15.

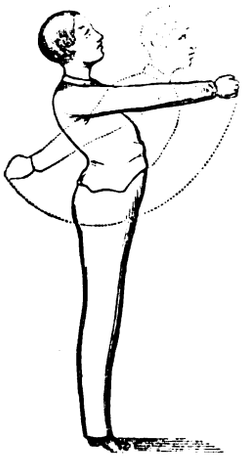

Fig. 16.

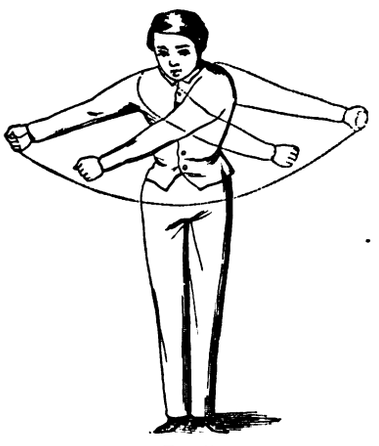

Fig. 17.

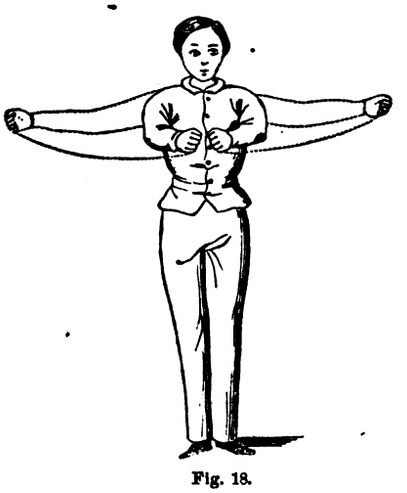

Fig. 18.

Fig. 19.

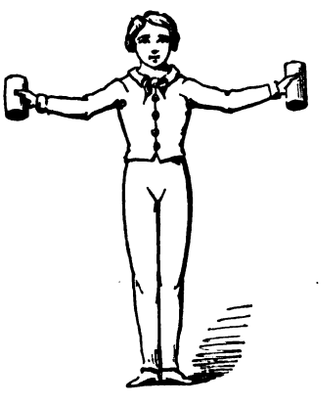

Fig. 20.

Fig. 21.

Fig. 22.

Fig. 23.

CRITICISM *VS.* CRITICISM

HEART *vs.* BRAIN.

It is not a little amusing to read the wise reviews of people upon subjects with which they seem to be wholly unacquainted. There are many persons who will set aside whole volumes of scientific deductions and demonstration on the strength of the *verbal* form of a single verse, or a metaphorical expression of Scripture.

We find in the *Circular*—the organ of the Christian Perfectionists at Oneida, N.Y.—under the title "Source of Hope," an article that sets aside the fact that the brain is the organ of the mind, and undertakes to show that all the religious emotions spring from the heart, but are not manifested at all by means of the brain, simply because the phraseology of the Bible speaks of the "hardness of the heart," and "believing with the heart," and "from the abundance of the heart the mouth speaketh." This class of critics seem to forget that the phraseology of Scripture embodies the forms of expression current at the time when it was written. It is said that Joshua commanded the sun and moon to stand still, which phrase is obviously predicated on the idea that the earth was fixed, and that the sun and moon swept through the heavens for its special accommodation. The doctrines of astronomy were once assailed as anti-scriptural, because the sun, by the new theory, was regarded as a center, and the earth, it was asserted, revolved on its axis.

The only controversy which appears to exist between Phrenology and the *Circular* in this matter is not *what are* the passions and propensities, the aspirations, the intellections and the emotions. The *Circular* claims that they arise from the heart, while Phrenology, and we may add Physiology, and all human science, demonstrates that they arise from the brain. Perhaps the *Circular* is not aware that an idiot or maniac has a heart as perfectly formed and accurate in functions as the wisest person or purest saint that ever lived—that good and wise men have often hearts diseased, of which they eventually die, while their moral and intellectual powers remain unimpaired to the last. The *Circular* may not be aware that the derangement of mind, of ambition, of affection, and waywardness of moral sentiment, are clearly referable to some derangement of the brain and nervous system, and that these manifestations of normal and abnormal mentality bear no relation to the condition of the heart; moreover, that the stomach is more intimately connected with the brain than the heart, and that a derangement of the organs of digestion affects the temper, muddies the intellect, and paralyzes the memory a thousand fold more than disease of the heart.

When will men learn to seek the truth according to nature, written by the Creator, and not be slavishly subservient to mere figures of speech?

We presume the *Circular* would not disagree with us in regard to any of the mental qualities, or in a philosophical description of those qualities, but it allows itself to be tied to mere forms of speech, without stopping to inquire into the right meaning of those phrases. It doubtless reads the first chapter of Genesis as meaning six times twenty-four hours, when it is generally considered, at this day, by the most learned and pious divines, that the six days of Genesis refer to six epochs, and that the first verse, which says, "In the beginning God created the heavens and the earth," means what it says, without any attempt to say that this beginning was six or sixty thousand years ago.

The *Circular*, in a column adjoining the article above referred to, quotes with approbation from the *Scalpel* an interesting article on sleep, an extract from which we insert:

"Sleep is the *rest* of the *brain*, and therefore of the *mind;* for as the brain is the organ of the mind, when *that* becomes weary, the *mind* seems to be weary also. The *particles* of the brain are worn out, or rather used up, by action, and then the brain ceases to work; then the blood-vessels deposit new particles of matter and it is *renewed*. The process of renewing the brain constitutes *sleep*. The jaded mind and body are thus both refreshed and invigorated."

Now this is sound and true doctrine. Every moral sentiment and religious emotion, as well as every social affection, animal propensity, and intellectual faculty, employs the brain and not the heart as the medium of its manifestation. Invade the brain by a blow, by inflammation, or by pressure, and the religious sentiments stagger, and wander, and wane, and become to all earthly manifestation dead, until the health of the brain be restored. But such results do not follow, in like manner, the disease of any other portion of the physical organization, the heart included.

Now we believe in the existence of every religious emotion and mental faculty claimed by any philosopher or Christian, but we do not believe that the word rendered heart in the Bible was meant to refer to the muscle in the breast obviously designed, not for thought or emotion, but simply and solely to circulate the blood. That term meant the thinking and the emotional elements—the mind and soul, not the organ of flesh, the mere blood circulator. But if the translators could get no better word than heart, or if they thought the organic heart was the seat of mental life, we regard it as a mere accommodation of speech, or an error in rendering truth which can not stand a moment before God's Word, written in His creative works, and capable of demonstration by the unvarying laws of His universe.

LEWES ON PHRENOLOGY.

THE BIOGRAPHICAL HISTORY OF PHILOSOPHY, from its Origin in Greece down to the Present Day. By George Henry Lewes. Library Edition. New York: D. Appleton & Co. 1857.

For the first time in the history of Phrenology, that much contested science has received fair and appreciative treatment from the hands of an opponent. The merits of Gall as an anatomist, a physiologist, a discoverer, and a philosopher are fairly set forth by Lewes in the work, the title-page of which is given in full above, and objections of weight and of great apparent validity are adduced with the sincerity of a man and the force and logic of a scholar and a philosopher. But before we review his objections to our favorite science, let us briefly consider the object of his History of Philosophy, and the position which he assigns to Gall as a philosopher, and to Phrenology as a system of philosophy.

Lewes is the ablest living disciple of Auguste Comte, the author of the "Positive Philosophy," whose death has just been announced, and who has, with great show of reason, been styled the "Bacon of the nineteenth century." The object of his work is to show the impossibility of philosophy—the impossibility of the attempts to solve the problem of life, to ascertain the origin of knowledge, the *whence*, the *why*, and the *whither* of human existence. To do this he begins with Thales, the first Greek philosopher, and traces the history down, system by system, to Auguste Comte, whose system is known as the "*Positive* Philosophy," in contradistinction to the *Speculative* Philosophy which had preceded it. And a curious and instructive history it is, which impresses upon us the startling fact that modern philosophers are revolving in their minds the same questions that occupied the thoughts of Socrates, Plato, and the earlier Greeks, and that the same answers are evolved by the moderns that half satisfied the yearning minds of the ancients, amplified, it is true, with greater thoughts and adorned with greater learning, but still the same; ending in the same systems which in turn gave place to systems originated and dis-

carded by the philosophers of three thousand years ago. Thus it is shown that the line of the progress of speculative philosophy has ever been circular, beginning in the same inquiries, pursued in the same lines of thought, and ending in the same systems which have their brief day and die, when another philosopher arises to pursue the same unbroken round, and to give to his system its temporary and useless ascendency. But it is not thus with science, with positive philosopphy. Its advance has ever been recti-linear—in straight lines. This fact is illustrated by the history of phreno-physiology. Hartley was the first to perceive clearly the mutual dependencies of the mind and nervous system (including the encephalon). Here was *a fact*—a sound basis discovered for a positive science. Upon this basis he erected a superstructnre of *theories* which were false, because they were the creations of his own mind, and not of the great Eternal Mind. The enunciation of this *fact* gives him his claim upon the regards of posterity: his *theories* excite but a smile. Darwin, taking up the discovery of Hartley, announced the existence of a sensorium common to the entire nervous system, and of special sensational centers for each of the special senses. He also perceived and announced the necessity of founding psychology upon a study and knowledge of the laws of life—of physiology. His theories, based upon these premises, are as absurd as those of his predecessor Hartley, and have shared the like fate.

Cabanis advanced to the conception, that mind was to be studied as one of the varied aspects of life, and that "it could only be efficiently studied on that inductive and experimental method which had reached the certain truths of positive science." "To live," says he, "is to feel; and in that admirable chain of phenomena which constitutes man's existence, every *want* depends on the development of some *faculty:* every faculty by its very development satisfies some want, and the faculties grow by exercise as the wants extend with the facility of satisfying them." This conception is a grand one, but vague as grand. It is truth, but only half a truth; and it remained for Gall to seize upon the truths announced by Hartley, Darwin, and Cabanis, enlarge them almost to their ultimates, and arrange them into a system which we believe to be truly scientific and scientifically true.

We are thus brought to a consideration of Gall's historical position—of his relations to his predecessors and successors—and a brief consideration of that position, that relation, will at once establish his claim upon the affectionate regards of posterity.

Says Lewes, "The day for ridiculing Gall has gone by. He revolutionized physiology by his method of dissecting the brain, and by his bold assignment of definite functions to definite organs." Gall established beyond a peradventure the principles at which his predecessors had merely guessed. He proved, *First:* That the brain was the organ of the mind; a bold position, which was stormed with all the weapons of learning and of prejudice, but has outlived them all to become the corner-stone of Physiology. Sömmerring had observed the relation between organic size and functional power, and Gall, *Second*, established the doctrine by a wealth of learning and of illustration which alone was sufficient to immortalize his name. Gall demonstrated, *Third*, the fact that all fundamental tendencies of the human mind are connate and can not be created by precept and education, nor abolished by denunciation and punishment; and, *Fourth*, that man's various faculties are essentially distinct and independent, though intimately and inseparably connected. It followed then, *Fifth*, that the mind was composed of a plurality of faculties, and, *Sixth*, that its organ, the brain, must be equally composite in structure and contain as many organs as the mind itself contained faculties. His division of the faculties of the mind into affective and intellectual, the subdivision of the affective faculties into propensities and sentiments, and of the intellectual into perceptives and reflectives, have passed into general acceptance and use, and alone constitute an irresistible claim to eminence and fame.

Compare this long array of discoveries with the meager guesses of his predecessors, and Gall's historical position and his merits as a philosopher are apparent.

Upon Gall's first, third, fourth, and fifth principles rest the whole science of Phreno-physiology as taught by the most eminent physiologists of the day, while the whole science of Psychology rests as upon an immutable basis, upon his division and subdivision of the mental faculties.

The doctrine of the Temperaments received scientific treatment for the first time at the hands of Gall and his illustrious pupil and co-laborer, Spurzheim. Before that time it was mere guesswork, based upon undigested and unarranged facts; now, it is a department of positive science.

We have been thus explicit in showing Gall's historical position in order to show the immense indebtedness of the world to his own personal labors. Spurzheim did much for Phrenology, but to Gall are ascribable all the merits, and not a few of the faults, of an innovator and a discoverer. Says Lewes, on page 763: "Gall undertook a gigantic task. He produced a revolution, and his name will always live in the history of science."

We will refer to Mr. Lewes' volume in our next number.

A FORTUNATE RUIN.

[In these days of financial disaster, when not a few who have supposed their nest was secure, and that they had no cares but to enjoy life in the most dainty way, are dashed in a moment from their ease and fancied security to bankruptcy, and compelled to "go to work," to such the following story may furnish both an example and a moral. We introduce it, mainly, however, to illustrate the absolute physical necessity for manly energy and effort in order to the possession of health of body and a noble and manly state of mind. Let those with leaden face and flabby muscle, poor digestion and weak nerves, induced by luxury and idleness, take a hint from the results set forth in the story.—Eds. Phren. Jour.]

George Ballerton sat in his room in the hotel. He was a young man of six-and-twenty, tall and slim of frame, with a face of exceeding intellectual beauty, and dressed in costly garments, though his toilette was but indifferently performed. He was an orphan, and for some years had boarded at the hotel. It required but a single glance into his pale features to tell that he was an invalid. He sat with his head resting upon his hands, and his whole frame would ever and anon tremble, as though with some powerful emotion.

As the youth sat thus, his door was opened, and an elderly gentleman entered.

"Ah, doctor, you are moving early this morning," said Ballerton, as he lazily rose from his seat, and extended his hand.

"Oh, not early for me, George," returned Allyne with a bright smile; "I am an early bird."

"Well—you've caught a worm this time."

"I hope 'twill prove a valuable one."

"I don't know," sighed the youth. "I fear a thousand worms will inherit this poor body ere long."

"Nonsense! you're worth half a century yet," cried the doctor, giving him a gentle slap on the shoulder. "But just tell me, George, how it is with Rowland?"

"Just as I told you. All is gone."

"I don't understand it, George."

"Neither do I," said the young man, sorrowfully. "That Charles Rowland could have done that thing, I would not—could not—have believed. Why, had an angel appeared to me two weeks ago, and told me that Rowland was shaky, I would not have paid a moment's attention to it. But only think: when my father died, he selected for my guardian his best friend, and such I even now believe Charles Rowland was, and in his hands he placed all his wealth, for him to keep until I should become of age. And when I did arrive at that period of life, I left my money where it was. I had no use for it. Several times within three or four years has Rowland asked me to take my money and invest it, but I would not. I bade him keep it, and use it, if he wished. I only asked that, when I wanted money, he would honor my demand. I felt more safe, in fact, than I should have felt had my money been in a bank on deposit."

"How much had he when he left?"

"How much of mine?"

"Yes."

"He should have had a hundred t sand dollars."

"What do you mean to do?"

"Ah—you have me on the hip ther

"And yet you must do something, George. Heaven knows I would keep you if I could. I shall claim the privilege of paying your debts, however."

"No, no, doctor—none of that."

"But I tell you I shall. I shall pay your debts; but beyond that I can only assist you to help yourself. What do you say to going to sea?"

A faint smile swept over the youth's pale features at this remark.

"I should make a smart hand at sea, doctor! I can hardly keep my legs on shore. No, no—I must——"

"Must what?"

"Alas! I know not. I shall die—that's all!"

"Nonsense, George. I say go to sea. You could'nt go into a shop, and you would'nt if you could. You do not wish to remain here amid the scenes of your happier days. Think of it; at sea, you will be free from all sneers of the heartless, and free from all contact with things you loathe. Only think of it.

George Ballerton started to his feet and paced the floor for some minutes. When he stopped, a new life seemed already at work within him.

"If I went to sea, what could I do?"

"You understand all the laws of foreign trade?"

"Yes. You know I had a thorough schooling at that in my father's counting-house."

"Then you can have the berth of a supercargo."

"Are you sure that I can get one?"

"Yes."

"And the salary?"

"Two thousand dollars."

"Doctor John Claudius Allyne, I will go!"

George Ballerton walked one evening to the house of the wealthy merchant, Andrew Wilton. It was a palatial dwelling, and many a hopeful, happy hour had he spent beneath its roof. He rang the bell, and was admitted to the parlor. In a few minutes, Mary Wilton entered. She was only twenty. She had been waiting until that age to be George Ballerton's wife.

Some words were spoken—many moments of painful silence ensued.

"Mary, you know all—I am going upon the sea. I am going to work for my living. I am going forth from my native land a beggar. I can not stay long now. Mary, did I know you less than I do—or, knowing you well, did I know you as I do many—I should give you back your vows, and free you from all bondage. But I believe I should trample on your heart did I do that thing now. I know your love is too pure and deep to be torn from your bosom at will. So, I say, wait—wait!"

"But why wait? Have I not enough?"

"—sh! You know not again what you say. There are other feelings in the human heart besides love. That love is a poor profitless passion which puts aside all other considerations. We must love for eternity, and so our love must be free. Wait. I am going to work. Ay—upon the sea to work!"

"But why upon the sea? Why away where my poor heart must ever beat in anxious hope and doubt as it follows thee?"

"Because I can not remain here. Hundreds of poor fools have imagined that I shunned them because I was proud. They knew not that it was the tainted atmosphere of their moral life that I shunned. They gloat over my misfortune. Men may call me foolish; but it would kill me to stay here."

"Alas! must it be?"

"It must You will wait!"

"I will wait even to the gates of the tomb!"

"Then Heaven bless and preserve you!"

The ruined youth was upon the ocean—his voyage commenced—his duties as laborer for his own daily bread all fairly assumed. Ah! it was a strange life for him to enter upon. From the ownership of immense wealth to the trade books of a merchant ship was a transition indeed! But, ere he went on deck again, he had fairly resolved that he would do his duty, come what would, short of death. He would forget that he ever did else but work for his livelihood. With these resolves, clearly defined in his mind, he already felt better.

At first our supercargo was too weak to do much. He was very sea-sick, and it lasted nearly two weeks; but when that passed off, and he could pace the vibrating deck with a stout stomach, his appetite grew sharp, and his muscles began to grow stronger. At first his appetite craved some of the many delicacies he had been so long used to; but they were not to be had, and he very soon learned to do without them. The result was, that his appetite became natural in its wants; and his system began to find itself nourished by simple food, and in proper quantities.

For years he had looked upon breakfast as a meal which must be set out and partaken of from mere fashion. A cup of coffee, and perhaps a piece of dry toast, or some seasoned and highly spiced tidbit, had constituted the morning meal. But now, when the breakfast hour came, he approached it with a keen appetite, and felt as strong and as hearty as at any time of the day.

By degrees the hollow cheeks became full; the dark eyes assumed new luster; the color rich and healthful came to the face; the breast swelled with increasing power; the lungs expanded and grew stronger; the muscles became more firm and true; the nerves grew firm and steady; and the garments which he had worn when he came on board had to be let out some inches in order to make them encompass his person. His disposition became more cheerful and bright; and by the time the ship had reached the southern cape of Africa, the crew had all learned to love him.

Through the storm and sunshine; through tempest and calm; through dark hours and bright, the young supercargo made his voyage. In one year from the day in which he left his native land, he placed his foot again upon the soil of his home. But he did not stop. The same ship, with the same officers, was going upon the same cruise again; and he meant to go in her. He saw Mary Wilton, and she would wait. He saw Dr. Allyne, and the kind old gentleman praised him for his manly independence.

Again George Ballerton was upon the sea; and again he assumed the duties of his office, and even more. He stood watch when there was no need of it, and during the seasons of storm he claimed a post on deck.

At the end of another year the young man returned to his home again. He was now eight-and-twenty, and few who knew him two years before could recognize him now. His face was bronzed by exposure, his cheeks full and plump, his frame stout and strong, and erect like a forest chief. His muscular system was nobly developed, and the men were few who could stand before him in trials of physical strength. When he first left the city, two years before, he had weighed just one hundred and thirty pounds avoirdupois. He now brought up the beam fairly at one hundred and seventy-six! Surely he was a new man in every respect.

On the afternoon of the third day, as he entered his hotel, one of the waiters handed him a letter. He opened it, and found it to be from Mr. Wilton. It was a request that he would be at the merchant's house at nine o'clock that evening.

"George," said the doctor, after the youth had given a full account of his adventures, "I should think you would almost forgive poor Rowland for having made off with your fortune?"

"Forgive him?" returned George; "oh, I did that in the first place!"

"Well, George," resumed the doctor, "Mr. Rowland is here. Will you see him?"

"See him? see George Rowland? of course I will."

The door was opened, and Mr. Rowland entered. He was an elderly man, but hale and hearty.

The old man and the young shook hands, and then inquired after each other's health.

"You received a note from me, some years ago," said Mr. Rowland, "in which I stated that one in whom I had trusted had got your money, and mine with it?"

"Yes, yes," whispered the youth.

"Well," resumed Rowland, "Doctor Allyne was the man. He had your money."

"How! what?" gasped George, gazing from one to the other in blank astonishment.

"Hold on, my boy," said the doctor, while a variety of emotions seemed at work within his bosom. "I was the villain. It was I that got your money. I worked your ruin, my boy. And now listen, and then I'll tell you why!"

"I saw that you were dying. Your father died of the same disease. A consumption was upon you—not a regular pulmonary affection; but a wasting away of the system for the want of vitality. The mind was wearing out the body. The soul was slowly, but surely, eating its way from the cord that bound it to earth. I knew that you could be cured; and I knew, too, that the only thing in the world which could cure you was to throw you upon your own physical resources for a livelihood. There was a morbid willingness of the spirit to pass away. You would have died ere you would have made an exertion, from the very fact that you looked upon exertion as worse than death. It was a strange state of both body and mind. Your large fortune rendered work unnecessary, so there was no hope while that fortune remained. Had it been wholly a bodily maladay, I could have argued you into the necessary work for a cure. And, on the other hand, had it been wholly a mental disease, I might have driven your body to help your mind. But both were weak, and I knew you must either work or die.

"And now, my boy, I'll tell you where my hopes lay. I knew that you possessed such a true pride of independence that you would not depend upon others. I knew that if you were forced to it you would work. I saw Rowland, and told him my plan. I assured him that if we could contrive to get you to sea, and make you start out into active life for the sake of life, you could be saved. He joined me at once. I took your money and his, and then bade him clear out. You know the rest. And now tell me, my boy,

if I give you back your fortune will you forgive me? Your money is safe—every penny of it—to the amount of a hundred and fifty thousand dollars. Poor Rowland has suffered much in knowing how you looked upon him; but I know that he is amply repaid by the sight of your noble, powerful frame, as he sees it to-night. And now, George, are we forgiven?"

It was a full hour before all the questions of the happy friends could be asked and answered; and when the doctor and Rowland had been forgiven and blessed for the twentieth time, Mr. Wilton said—"*Wait!*"

He left the room, and when he returned he led sweet Mary by the hand. Late in the evening, after the hearts of our friends had fairly began to grow tired with joy, George asked Mary how much longer she was willing to wait. Mary asked her father, and the answer was—

"Two weeks!"

INCIDENT IN THE TRAVELS OF A PHRENOLOGIST.

In 182–, happening to be in the lovely town of ——, lying at the foot of the Alps, I was making a practical application of the principles of my science in devoting myself ardently to numerous private consultations with individuals deeply interested having inquiries to propound. A very large number of persons of both sexes, of all ages, and of every social condition, had professionally consulted me, but no case particularly striking had thus far presented itself to my notice, and my course being concluded, I announced my departure.

My preparations being finished on the evening of the day before I was to leave town, an anonymous note was brought in, mysterious both in form and style. I was desired to grant an interview for consultation as late as 10 o'clock, and the terms of the note were very pressing, and intimated that the future of a young girl was involved in my compliance.

Accustomed to mysteries of a similar confidential character, at 10 o'clock my man introduced two ladies, one of mature years, the other young, and so surpassingly beautiful that I am bewildered in attempting to define the expression of her countenance.

Singular thoughts animated these two faces, both pale, both betraying secret pain. They were mother and daughter. A woman of forty years, the mother exhibited in her features and in her languishing eyes the expression of that blind, indulgent affection, so ruinous to the welfare of daughters. Her countenance was sad. The passions had passed over her face, leaving their traces; the wrinkles in her forehead told of burning regrets; yet her general aspect indicated an inexpressible tenderness. The young girl, on the contrary, presented a disdainful contempt of subjugation; hers was not a submissive soul; she seemed under the influence of some complete, profound deception. Her countenance seemed as pure as that of one of Raphael's angels, though perhaps closer observation might have revealed glancing from her brown eyes, through the long, half-concealed eye-lashes, the fire of burning passions. Her strongly-marked features, black curly hair, and her figure graceful and genteel, all conspired to render her an enigma. The mother, after having presented to me her daughter, and begged me to communicate to her afterward, without deviation, my observations and opinions, retired to wait in another apartment.

We were alone—science and nature. The silence, emotion, and an indefinable something of which I felt a presentiment in these two ladies, led me to almost shrink from my task. But she waited, and her look appeared to mistrust my ability. I decided. My investigation commenced. Not a word was uttered by the disdainful voice of the young girl, who seemed silently to interrogate me. My general impression of her was favorable; and now, ready to interest myself more intimately in this peculiar organization, I extended my hand and buried my fingers in her hair.

But hardly had I encircled her head when my heart shuddered—crime, remorseless, deliberate crime—crime, unprovoked, unbridled, unhesitating, cold, resolute crime, reigned supreme in her head. The passions, independent and imperious, constituted this entire organization, where I sought vainly—heart. Science seemed at fault. I fancied I deceived myself, but in examining anew I could not doubt.

Wondering at my silence by the embarrassment in which I seemed to be cast, she appeared triumphant, while my faltering voice could hardly articulate. I preferred to excuse science; my experience was confounded; never had I witnessed contrast more dreadful—the face and the head.

Without resolution enough to speak, and sound this nature in its depths, I was leaving her in order to call her mother. Anticipating my intentions, and fearing that I should disclose to her mother my results, she ran to the door, urging me to communicate them to herself. Her manner, at first quick and severe, seemed to defy my judgment, but it then became subdued, agitating, and entreating.

"What am I, then," said she, "that you dare not speak?"

"Well," replied I, seating her, "I will tell you. You possess a strong constitution, but violent passions predominate in your head. Being still young, your instincts may perhaps be corrected; but never marry—never form a love attachment."

"And why?" said she, with astonishment.

"Because you only marry by caprice; to deceive; from selfishness; because your heart will never love; and your lover, or your husband, will weary you."

"What then?" she asked with agitation.

"What then? Why, then you will disembarrass yourself of him," I replied.

"But see here, sir"—

"Hear me. There is dominant with you an insatiable thirst for wealth and splendor. The cunning of Secretiveness will assist Acquisitiveness; Conscientiousness is null; Veneration is small; nothing, then, will restrain your desires. You have neither faith nor judgment; the most ardent physical impulses burn in your veins; there is no affection; you are impelled by violence. Now, if you meet with any obstacle to your wishes, whether for love or money, if stealth fails—if your iron will is thwarted, Destructiveness will become active."

Hardly had that word, destructiveness, fallen from my lips, than she uttered a cry, and judging of my candor by the inflexibility of my features, she covered her face with her hands, tears coursed down her cheeks, and I witnessed the most poignant despair. I regretted my analysis, contemplating this nature, so beautiful, yet consigned so utterly to evil. But science is never sterile; her results can be foreseen. I proffered some counsel, but in vain. Five minutes passed, during which her despair continued to find vent; rising from her seat, re-assured and proud, yet resigned—

"Say nothing to my mother," said she, taking my hand; "I am what her indulgence has made me. What can be done? But it is too late."

"But she *might* save you," said I, moving toward the door.

"Good Heaven! stop!" exclaimed she.

"What do you fear?" I said, surprised at seeing her almost kneeling.

"Oh! 'tis that—Oh! you do not know—Oh! I am soon to marry!"

"You to marry!" ejaculated I, not knowing what to say. "Wait till"—

"Wait!" she exclaimed. "No, no, I need liberty. To-morrow it will be all over."

"No doubt you love him," I remarked.

"He has two hundred thousand francs!"

This freak of perversity, which pierced through her grief, silenced me. It will hardly be believed that the young girl had only seen eighteen ye a

The mother made her appearance; but hers was a feeble temperament without energy. To reveal to her the character of her daughter would have been to kill her. I promised her my chart of her character for a certain hour of the next day.

Precisely punctual, for I was to set off at nightfall, the mother kept the hour designated. After many precautions I endeavored to point out a few of the proclivities of her daughter, but she would hear nothing, and my efforts were fruitless. Her daughter was an angel, and the result was such that had I not been in my own room, she would no doubt have shown me the door.

So I left town.

Some months subsequently, re-passing near the Alps, I stopped at the town of ——, entirely forgetful of this consultation. Hardly had I alighted at the Hotel ——, when the landlord came eagerly detailing the news of the day.

A young lady, married only a few months, had just stabbed her husband several times with a large knife, and had eloped with a rich foreigner.

I asked, shuddering, the name of the young lady. I learned, only partially surprised, however, that it was she who had consulted me on my former visit.

If the structure and functions of the body were taught to youth as God's workmanship, and the duties deducible from them were clearly enforced as his commands, the mind would feel it to be sinful to neglect or violate them; and a great additional efficacy would thereby be given to our precepts of exercise, cleanliness, and temperance.—*Combe's Moral Philosophy.*

TO READERS AND FRIENDS.

ANOTHER subscription year for the PHRENOLOGICAL JOURNAL is about closing. Another number will conclude the volume, but not, we trust, our relations with our readers. On the reception of this number we hope our friends will bear in mind the forthcoming volume, and commence in earnest to canvass for clubs of subscriptions in their respective neighborhoods, with a view to a greatly increased list in all quarters of the country.

We shall enter upon the new volume for 1858 with fresh hope and earnest determination to make the PHRENOLOGICAL JOURNAL more vigorous than ever in the advocacy of those grand reformatory principles which are designed to strengthen and refine the human race. Steamships may sink and commercial disasters spread over the land, but Man and his interests are immortal; and we are resolved that our JOURNAL shall not be wanting in matter and style, both in the articles and the illustrations, to render such aid to the education and improvement of the race as may lie within the scope of our ability and the wants of mankind.

Though commercial affairs have been disturbed, the country, on the whole, is rich and sound, and can not afford to abridge, in the slightest, its substantial mental food. The feverish yellow-covered literature may be suspended with profit, but that which teaches man how to live and labor, how to educate his mind and his body, how to rear his children for this life and that which is to come, should not be retrenched; nor will it be.

With a view to facilitate the wider dissemination of our Journals, we propose to reduce the number of subscribers required to make up a club, namely, from twenty to ten. Many persons could make up a club of ten where it might be difficult to increase the number to twenty. Hereafter, then, we will send the JOURNAL in clubs of TEN for FIVE DOLLARS, and hope this arrangement will not only please the readers and voluntary agents of the JOURNAL, but also serve to swell the subscription list and the amount of good incident to their wide circulation. These clubs may be made up for one or partly of both Journals, as may best serve the convenience of the subscribers. There are thousands of friends from Maine to Oregon, and from the Gulf of St. Lawrence to the Gulf of Mexico, who would gladly aid in the circulation of these Journals, and we now offer them not only facilities, but our friendly invitation to co-operate in this great work. That we shall meet with an early and hearty response, we will not permit ourselves to doubt. Will not every reader aid at once in forming a club? See PROSPECTUS on last page.

To Correspondents.

S. B.—Dr. Comstock, of Philadephia, treats pupils for stammering very successfully. A change of circumstances and gentle treatment would doubtless do much toward restoration. The best and most thorough work on Physiology is Carpenter's. Price $4.

J. B.—What is the cause of the different religious opinions of men? I never conversed with any two who held exactly the same notions respecting a future state.

ANS. Men's opinions on all subjects which can not be demonstrated by mathematical science will vary according as education and training, combined with various mental peculiarities, shall give them coloring and bias.

Miscellaneous.

THE FORGED WILL.

THE following thrilling scene in court (says the *N. Y. Evening Post*) was related by Samuel Warren, F. R. S., author of the "Diary of a Late Physician," "Ten Thousand a Year," etc., to a gentleman of New York city, as having occurred in his own practice:

A few years since, a man of high respectability was tried in England on a charge of forging a will, in which it was discovered he had an indirect interest to a large amount. Mr. Warren was the associate prosecuting attorney, and the case was tried before Lord Denman.

The prisoner being arraigned, and the formalities gone through with, the prosecutor, placing his thumb over the seal, held up the will and demanded of the prisoner if he had seen the testator sign that instrument, to which he promptly answered, he had.

"And did you sign it at his request as subscribing witness?"

"I did."

"Was it sealed with *red or black* wax?"

"With red wax."

"Did you see him seal it with red wax?"

"I did."

"Where was the testator when he signed and sealed this will?"

"In his bed."

"Pray, how long a piece of red wax did he use?"

"About three or four inches long."

"Who gave the testator this piece of wax?"

"I did."

"Where did you get it?"

"From the drawer of his desk."

"How did he light that piece of wax?"

"With a candle."

"Where did that piece of candle come from?"

"I got it out of a cupboard in his room."

"How long was that piece of candle?"

"Perhaps four or five inches long."

"Who lit that piece of candle?"

"I lit it."

"With what?"

"With a match."

"Where did you get that match?"

"On the mantle-shelf in the room."

Here Warren paused, and fixing his large deep-blue eyes upon the prisoner, he held the will up above his head, his thumb still resting upon the seal, and said in a solemn, measured tone:

"Now, sir, upon your solemn oath, you saw the testator sign that will—he signed it in his bed—at his request you signed it, as a subscribing witness—you saw him seal it—it was with red wax he sealed it—a piece of wax, two, three, or four inches long—he lit that wax with a piece of candle which you procured for him from a cupboard—you lit that candle by a match which you found on a mantle-shelf?"

"I did."

"Once more, sir—upon your solemn oath, *you did!*"

"I did!"

"My Lord—IT IS SEALED WITH A WAFER!!!"

LLOYD'S COFFEE-HOUSE.

MAX SCHLESINGER, in his very readable work, thus alludes to Lloyd's, a place famous throughout the commercial world:

In the London Exchange Building itself there is a broad stair-case, with crowds of busy people ascending and descending, and there is a door with large gold letters, "Lloyd's Coffee-House." Let us ascend that stair-case, and see what sort of a coffee-house this is. We pass through a large hall, from which doors open to several rooms; at each door stands a porter in scarlet livery. In the hall itself are several marble statues, and a large marble tablet, which the merchants of London erected to the *Times*, out of gratitude for the successful labors of that journal in unmasking a gigantic scheme of imposition and fraud which threatened ruin to the whole trade of London. In the center of the hall there is a large black-board on which are written the names and destinations of all the ships carrying mails which will sail from English ports on that and the following day. In the corner to the right there is a door with the inscription, "Captains' Room." No one is allowed to enter this room but the commanders of merchant vessels, or those who have business to transact with them. Next to it is the "Commercial Room," the meeting place of all the foreign merchants who come to London. We prefer entering a saloon on the other side of the hall; the doors are continually opening and shutting; it is crowded with the underwriters, that is to say, with capitalists who do business in the assurance of vessels and their freights. The telegraphic message of vessels arrived, sailed, stranded or lost, are first brought into this room. Whoever enters by this door, walks, in the first instance, to a large folio volume which lies on a desk of its own. It is *Lloyd's Journal*, containing short entries of the latest events in English ports and seaports in every other part of the world. It tells the underwriters whether the vessels which they have insured have sailed, whether they have been spoken with, or have reached the port of destination. Are they over-due?—run aground?—wrecked?—lost? In this room there are always millions at stake. So firmly established is the reputation of this institution, that there is hardly ever a bark sailing from the ports of the Baltic, or the French, Spanish, or Indian seas, which is not insured at Lloyd's. Its branch establishments are in all the commercial ports of the world; but its head office is in Cornhill, and in the rooms of the Exchange. Before we again descend the stairs, let us for one moment enter the reading-room. Perfect silence; tables, chairs, desks; readers here and there; men of all countries and of all nations; all around the walls high desks with files of newspapers, whose shapes and color indicate that they had not been printed in Europe; they are, indeed, papers from the other side of the ocean—China, Barbary, Brazilian, Australian, Cape, and Honolulu papers—a collection unrivaled in extent.

THE passions of grief, jealousy, anger and envy impair the digestive power; and dyspepsia is often cured by abandoning care and business, and giving rest to the brain.—*Combe's Moral Phil.*

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Contents.

J. MARION SIMS, M.D.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You have a peculiarly marked organization, not because of size, but in consequence of quality. There is no waste-power in your nature, but every faculty and affection appears to be appropriate to its use, so far as it goes. Your strength of character lies in a few faculties, rather than in the combined action of the whole. The nervous temperament appears to be predominant, which has so controlling an influence as to make very serious inroads upon your vital power and health. You could exhaust yourself very much by going to the extent of your mental powers. Your motive organization is naturally good, but it is a motive power coming more from the Will-principle than from large and strong bones and muscles. The vital temperament is inadequate to its task, so that before your work is half done you begin to fail for the want of vital power. The excitability of your organization is great, and your mind becomes easily warmed up to the subject that engages your attention. You have only a full degree of constitutional power. Your great defect is in a want of body, in strength of the nourishing principle, and in the lymphatic conditions of the body.

Your phrenological developments indicate the following qualities of mind: Your head, as a whole, is high, and rather narrow and long. Those faculties that give special selfishness with reference to property, that give cunning and tact, that give hardness and severity of mind, are defective; while those that give social feeling, sensitiveness, ambition, unconquerable will and tenacity of purpose, joined to intellectual power, are largely developed.

You are powerfully stimulated to action through the influence of your social nature. Your interest in mankind, in the improvement of the race, in the happiness of the family and domestic circle, has been one of the strongest incentives to effort that you are conscious of possessing. It may appear to be a secondary motive; still, it was at the foundation in the commencement. The love-principle is strong. You are warm and intense in your affection, and capable of being very devoted in your love. You also are fond of children—are much interested in the family as a whole, and in the children in particular, but you form only few general attachments. You move in society with a cordial manner and easily make friends, but you are not tied to your friends. You only love them as long as they do that which appears proper. You have great love of place, and country, and home, and you desire to have a home of your own, and nothing but necessity would take you away from it. Another very leading quality of your mind comes from your application, power of concentration, observation, and the ability of giving up your entire thought to the subject under consideration. This faculty, joined to your will-power, gives you ability to hold on and persevere in any one channel so long as is necessary. Your successes depend very much upon this ability to hold your mind and concentrate your power until you have brought all your energy and talent to bear in the direction under consideration; while another man with much more power, in the absence of this faculty, would fail to accomplish what you do.

You are combative, but not destructive; are

PORTRAIT OF J. MARION SIMS, M.D.

Photographed on Wood from Life by Prime's Patent Process, and Engraved by BRADLEY, WATKINS & Co., 80 Fulton Street, New York.

resolute and disposed to resist and overcome, but you naturally shrink from causing pain or exhibiting hardness or severity of mind. Your success as a surgeon never arose from the pleasure you took in doing severe operations, as such, where pain was to be inflicted, but your will-power, ambition, application, self-government, and desire to do good has led you to suppress your sympathies for the time being, that you might accomplish the ultimate good, for naturally you dislike to cause pain or hurt the feelings of others, and under ordinary circumstances you are liable to be inefficient for the want of the influences of this faculty.

You are nice and delicate about your food—not given to undue indulgence of the appetite. If you form any habits of indulgence connected with stimulants, it would be to keep up your nervous system, and enable you to perform your labor, rather than to gratify an alimentive desire.

You are not adapted to business as a financier—would make a poor merchant—have but little talent to lay up and keep property; but the more money you make, the more you are inclined to spend. You need more worldly wisdom, tact, management, economy, and power to conceal your feelings; but you are exceedingly cautious, watchful, anxious, solicitous, and disposed to take all things into account which have a bearing upon your particular department of business, and can not lay down your watchfulness and let things slide along carelessly. You are exceedingly ambitious—few persons more so. You are powerfully stimulated by the influences of Approbativeness, to make of yourself as much as possible; are not necessarily vain and affected, but you would like to immortalize yourself in some manner by way of gratifying this faculty; are also proud and manly; have self-love and a high degree of self-respect; can be quite dignified. But one of the most prominent traits of your character is indomitable will, giving strength of purpose, tenacity of mind, unchanging, unbending determination that knows no submission until your energies are entirely prostrated.

Your moral faculties exhibit a great amount of justice and humanity, and, in fact, this class of faculties, when compared with the animal, is very well developed; but that feature of the moral brain which leads to a religious life and inclines to the observance of forms and ceremonies, and that disposes one to have confidence in creeds and doctrinal subjects, as such, appears to be wanting; but the sense of justice, love of moral truth and uprightness, and the desire to sustain fundamental principles connected with sympathy, humanity of feeling, philanthropy, and regard for the general welfare of society, constitute your highest moral elements.

You have a good degree of respect and regard for superiors and sacred subjects, as such, and are comparatively hopeful and conscious of a future state, but are quite a doubter in all things requiring faith.

Your mechanical talent is constitutionally about average, but, having a mechanical task to perform, you are able to use your ingenuity to its utmost capacity; but your success in mechanical affairs depends more upon your intelligence, your understanding of principles, and the way in which things should be done, than on natural skill in the use of tools. You can invent what you can not put into execution, and in your inventions you fail to bring in all the details and minutiæ so as to be a perfect guide to another in carrying your plans into execution.

Your sense of the poetical and ideal appears to be good. Your thoughts are rather elevated and expanded, and you are well qualified to enjoy the sublime and beautiful in nature. You can copy quite well, and adapt yourself to different circumstances, do different kinds of work, and show considerable versatility of talent through the influence of imitation; are particularly fond of fun; quite quick to perceive a joke, and to turn things into a funny, mirthful channel. As a physician, you frequently render yourself agreeable to your suffering patients by your playful and entertaining manner.

Your intellectual faculties form no inferior part of your mental constitution. Your perceptive organs, as a class, are favorably developed, but they have been highly cultivated and vigorously exercised, so that, abstractly speaking, they are more active than they are powerful; through the influence of your temperament you can bring them, as well as other smaller faculties, into such vigorous exercise for the time being, as to do the duties of organs more strong by nature; still, their influence, as a whole, is inferior to your power of reason and investigation. You think so easily that you are scarcely conscious that you are thinking, and your thoughts and feelings are so connected that you are hardly aware of the process by which you arrive at results. Were it a greater labor to you to think, you would be more conscious of your ability.

Your ideas of form and outline, perception of proportions, ability to study parts, so as to adapt one thing to another, is excellent. You seldom fail to perceive the exact proportions to be given, so that you measure very accurately by the eye. You have a good development of Weight, which gives you sense of gravitation and power to carry a steady hand. Knowledge of colors and Order is less good. Your memory of facts and of words is good, while that of dates and of music is only average. Your ability to converse is not equal to that of thought, and you would not excel as a lecturer, nor in free, copious conversation, but you talk to the purpose, and you give off ideas, rather than clothe them in fascinating drapery. You are decidedly intuitive in your perception of character and motives, of results and of principles.

You can be bland and affable, yet you are more known for clearness, density, compactness, and correctness of mind than for smoothness and persuasiveness. You will generally get credit for possessing more mind than you really do, because you have so much industry and power to bring out your results, and because the quality and kind of mind you have necessarily leads to doing that which will gain public notoriety; yet your organization is a remarkable one, and your position in society the result of a most industrious use of all the powers you possess.

BIOGRAPHY.

Dr. J. Marion Sims, the world-famed founder and attending surgeon of the New York State Woman's Hospital, was born in Lancaster District, S. C., on the 25th day of January, 1813, during the last war with Great Britain; his father, Col. John Sims, being at that time an officer in the American army.

He received his preparatory education in the Franklin Academy in his native place, then under the charge of Rev. Henry Connelly, now residing at Newburgh, on the Hudson, and entered the South Carolina College, at that time under the presidency of the distinguished Thomas Cooper, at the age of seventeen, and graduated with distinction two years after.

While at college, young Sims was noted for his acute powers of analysis, and the readiness with which he detected the errors and fallacies in the propositions submitted for his consideration, and for a remarkable inventive talent. On leaving college he commenced the study of medicine, attending his first course of lectures at Charleston, under the eminent Professors Dickson, Moultrie, and Frost, and subsequently graduated at Jefferson Medical College, in 1835, having received the instructions of Professors Pattison, Revere, and M'Clelland. Soon after he married a daughter of the celebrated Dr. Bartlett Jones, and settled in 1836 at Montgomery, Alabama, where he commenced the professional career in which he has since become so distinguished. Before entering college, and while pursuing the study of Greek under Dr. Mittag, he was offered the privilege of filling a vacancy in the Military School at West Point, by Gen. James Blair. Delicate health alone prevented his accepting the appointment, as he had strong military tastes, and had expressed a preference for the army—his father and one of his brothers being military men, and his family from Revolutionary fighting stock.

On commencing his professional career at Montgomery, he soon became distinguished as a surgeon, and commanded a wide range of practice, difficult cases coming to him from all the Southern States. He also contributed several valuable papers to the "American Journal of Medical Sciences," one of which, on the "Pathology and Treatment of Trismus Nascentium" (lockjaw in infants), was the first satisfactory solution of that singular form of disease, and his theory was universally recognized by the profession as a most valuable contribution to medical science. This was followed by his celebrated paper on the "Treatment of Vesico-Vaginal Fistula" by the use of silver wire as a suture, which is justly claimed as the most valuable addition made to surgery during the present century. In 1845 he established a private hospital at his own expense in Montgomery, in which for four years, at a cost of over $10,000, he conducted a series of philosophical experiments resulting in this brilliant and important discovery, which is being applied in every department of surgery with revolutionary success. During the whole of this experimental period he was suffering from a wasting climatic disease, which was aggravated by the innumerable calls upon his professional skill, and by his intense devotion to a special field of observation and experiment, which finally resulted in bringing him to the verge of the grave and his discoveries to completion at the same time. Having himself given up all hopes of life, Dr. Sims prepared a monograph, with wood-cut illustrations of his instruments and discoveries, as his final contribution to humanity and science, yielding up his long

cherished hopes of being able to establish a woman's hospital, and the organization of medical practice into a series of specialties. He passed some time at Cooper's Well, in Mississippi, after havnig been compelled to abandon work, and in 1853, he, with his wife and family, came northward, and finally settled in New York.

While observing the progress of his own case, his acute powers of analysis soon detected the most delicate effects produced by different kinds of food and medicine upon his system, and he soon decided upon a course of diet which finally resulted in his complete restoration to health and usefulness. When the writer of this sketch first saw him, on the 7th of May, 1854, Dr. Sims had been for nearly a year confined to a diet entirely of unseasoned food. He had up to this time, with a few exceptions, received no special sympathy or personal recognition from the medical profession, although the importance of his discoveries was conceded.

About this time Mr. James Beattie, a former patient of Dr. Sims, met Mr. H. L. Stuart, of this city, whom he introduced to Dr. Sims as a gentleman who would be likely to understand his discoveries, and take an active interest in his plans for the establishment of a special hospital for the treatment of the diseases of women, in the city of New York. After a careful examination of the whole subject, Mr. Stuart suggested a line of policy which resulted in placing the whole matter before the medical profession and the public by means of a lecture on the necessity and importance of a woman's hospital in this city, delivered by Dr. Sims on the 18th of May, 1854, at Stuyvesant Institute, and through notices in the leading journals, whose editors very generally sympathized with the enterprise.

This lecture called out over four hundred doctors on a stormy night, and was a triumphant success, and in an hour placed Dr. Sims in a most commanding position before the public and the profession, the members of which, to their great honor, immediately, as one man, came to the cordial support of this noble and beneficent enterprise. At the close of the lecture, Dr. John H. Griscom arose, in the midst of a profound silence, and proposed that the thanks of the assembly, and of the medical profession of the city and country, be tendered to Dr. Sims for his able, eloquent, and convincing lecture; and that Dr. Edward Delafield, then present, should take the chair, and Dr. Edward L. Beadle act as secretary, and the assembly resolve itself into a meeting, for the purpose of organizing a committee, to consist of five medical men and five laymen, which should take into consideration the best means of carrying Dr. Sims' plans into effect—all of which was unanimously adopted. This committee consisted of Drs. John W. Francis, Valentine Mott, Alexander H. Stevens, Edward Delafield, Horace Green, and Dr. Sims. Mr. Peter Cooper and Erastus C. Benedict were the only laymen ever named on the committee.

After continued efforts during eight months an interest began to be manifested by several benevolent ladies, among whom were Mrs. Elisha Peck, Mrs. T. C. Doremus, Mrs. David Codwise, Mrs. William B. Astor, and others, who finally formed themselves into a Woman's Hospital Association, under whose auspices the Woman's Hospital was opened at 83 Madison Avenue, Dr. Sims holding the position of attending surgeon, with the other medical members of the committee for a consulting board.

In the outset the Common Council donated $2,500 toward the support of the new institution, which would accommodate about forty patients, and many of our most wealthy and influential citizens subscribed liberally in its behalf.

A large number of very difficult cases have been treated and cured, and the practicability of a State Woman's Hospital demonstrated.

A charter has been secured from the State Legislature, and a large and influential board of governors named, with $10,000 in money appropriated by the State, with the promise of a much larger sum when the Hospital is fully organized.

Steps have already been taken to procure from the city a beautiful site between Forty-ninth and Fiftieth streets, and Fourth and Lexington avenues, with every prospect of success. The thirteen trustees of the "Bard Fund," now amounting to $50,000, are all members of the Board of Governors, and that sum will doubtless be applied to the erection of the hospital building.

All this has grown out of the discoveries and persistent la ors of Dr. Sims, who has extended his observations in his hospital practice, until he has gained much valuable information on the treatment of the diseases of women, all of which he placed before the profession on the 18th of last month, when he delivered the annual oration before the Academy of Medicine, in the new hall of the New York Historical Society, which was dedicated on the preceding night by the splendid address of Dr. John W. Francis.

THE PHRENOLOGY OF NATIONS,

AS SHOWING THE DEVELOPMENT OF THE HUMAN BRAIN AND MIND FROM THE EARLIEST AGES.

NO. VI.

17. So long as we accept the idea that man has come up by slow degrees from the brutes—the idea, that is, that he has been *developed* through the changes of ages into what he is, instead of being *created*, or first coming into being, *essentially just what he now is*, so long we shall necessarily look upon him as being, when just emerging into his human condition, an infant in intellect and a savage in disposition. Whatever may be true as to the mode of man's origin, geological facts abundantly prove that the six "days of creation" were six long periods of time—six ages, the length of any one of which may have been six thousands, or it may have been as many millions, of years. No exact length can be set to these periods; it is only known that the changes they included, such as the deposit of hundreds of feet thickness of rock by sediment falling from the water of an overlying ocean, must have been extremely slow, and the periods themselves, therefore, were correspondingly long. Suppose, then, we go back antecedent to the commencement of human history, as given in the Mosaic account, for a period of *ten thousand* or *one hundred* thousand years. According to advocates of the development hypotheses, man was then on his upward pilgrimage from the condition of a plant, and then of mollusc, and then of a quadruped, and lastly of a quadrumanous animal (as the orang), toward the human form, structure, and attributes. We will say nothing at present about the offensiveness of this view, nor of its debasing tendencies. We simply say what must be true, that if that theory be admitted, man was somewhere on that ascending *inclined plane* of universal being; he was then at some point between the known extremes of life—between the mosses or the tadpoles below, and nineteenth-century workers and thinkers above. Either he had or had not yet lost his caudal appendage, as do the tadpoles, and put forth legs. If the latter change had occurred, then he either had or had not lost his hoofs, or claws, as the case may be; and if he had divested himself alike of hoofs (or claws) and tail, and had exchanged the procumbent for the erect posture, and had begun to feel the god-like destiny and power of the future stirring within him, then we may safely say he had now become MAN; and as such we may inquire into his degree of development—his individual and social *status*.

Since, then, at some point in the past, if the development theory be sound, man must have come forth from lower life, as the butterfly from the chrysalis, we may suppose, for the sake of argument, that this occurred at a period of ten thousand years previous to the completion of the "six days;" that is, as represented in the Biblical account, at some time in the early part of the *sixth* day. What now was the condition of this man? Was he ferocious, so that the beasts whose company he had just quit were still kept in awe, or mastered in direct contest, by the remains of beasthood which he retained within him? All history and analogy, and language just as strongly, point to the warmer latitudes as those in which man first made his appearance. But the warmer latitudes swarm with ferocious beasts, and reptiles at once of monstrous power and deadly venom. And equally well do we know that in the course of history, in every country, as man multiplies, beasts and reptiles disappear. As, then, man in the days of his origin must have been less numerous, beasts and reptiles must have been more so. How, then, could the former defend and perpetuate himself? If by the remains of brutal prowess in himself, then these were actively exercised in such defense, and their exercise must have been constant. Then man's progress must have been by a growth and enlargement of his Combative, Destructive, and Secretive faculties; but, in truth, we know that his development is always, and must be, marked by the very opposite change—the diminution of strength in these powers, and the enlargement of the knowing and emotional elements. I find it impossible to understand, then, how the new-fledged man, having cast off his claws, horns, hoofs, or other weapons of defense—being many centuries yet in advance of the time when his intellect should so expand as to suggest to him the bow, the hatchet, or the spear—and being necessarily a feeble minority in the midst of the fierce and gigantic brutes of torrid climes, and still more of the pre-Adamite earth (as fossils prove that then both the plant and the brute world throve in a luxuriance of growth and power to us unknown)—I can not understand, I say, how the new man ever came forward intellectually and emotionally from such a

state of development; or if he tended so to do, why, as he lost his brute-principle and power of instinctive self-defense, he did not fall an easy and complete prey to the superabundant principle of brute-force, ferocity, and venom that swarmed over the woods and plains, crept upon or teemed forth from the surface of the earth had its eyries and its lairs on rocks and in trees, and darted from the coverts of the river, lake, and ocean-bottoms, and dealt a certain death to those who might seek safety in the waters. This is only one of the many dilemmas in which this theory of the origin of the human in the bestial involves us, and from each of which escape seems impossible. [See Art. No. V. of this series.] By what means was the chasm between the wolf and the savage hunter bridged over in the race, and the latter preserved from perishing?

But it was not necessary that we should continue to argue this point. We say that so long as a development-theory of the origin of man obtains, it is inevitable that we regard him as having begun his human career as an infant in understanding, and in character a semi-brute. But we have shown, as we think, that the development-theories involve too many contradictions of facts and laws of nature to be admitted. It follows, therefore, that we are not driven to admit any such supposition as that of the original *babyism* or *semi-brutism* of the human species. Introduced into the present state, as we seem compelled to believe it was, by an act of direct creation, the race may have been—and from a consideration of the intelligence required to secure food and repel wild beasts, we may safely say it *must* have been—created at a point, comparatively, high rather than low in the human scale. We shall plainly state our idea if we say that the first men—the "Adam" of the race—were undoubtedly, in intelligence and elevation of feeling, quite above the grade which we now see exemplified in South Sea Islanders, Bushmen, and wild Australians. We merely say this is our opinion; but it is founded upon a logical basis—the necessity of direct creation as the origin of man, and the necessity of his possessing the means of self-defense and perpetuity.

We have heard reported the saying of a certain prominent divine, now constantly officiating in an *orthodox* church within the limits of our State, to the effect that "Adam probably began life as a *great baby*." Well, if he did, then he so ended it, and so did a hundred generations after him! *For the development of the general human mind is extremely slow, and not at all, in point of time, like the development of an individual up from infancy to manhood.* When the possibility of mental growth has reached the pitch it has now attained in Christendom, we see at once that a well-constituted, bright child makes, from its birth to the age of forty years, an advance fully or almost equal to that of the race during at least the last six thousand years! We must not suppose, then, that the "great baby" could have become an actively-thinking, self-protecting man in thirty or even forty years' time. That would be contrary to all analogy. If forty generations secured the requisite growth in the brain of such a one, to bring about the change we have indicated, it would be well. The "great baby" must have perished miserably in a pristine world such as ours was, and then the divine would not have been here to conjecture about him.

It may be said that all this is *speculation*—that it is far removed from the walks of *positive science*. Suppose it to be so: then we have only to say, let those who concoct theories offensive to their fellow-men cease to speculate, and answers will by necessity cease to be proposed But speculative minds have opened this question, and it must certainly be allowed to others to reply with such weapons as they have—with speculation, if that alone be found—but with *ratiocination* based upon immutable laws of nature, when that can be attained, as we venture to hope it has been in the present inquiry. Still, if the question, in an aspect degrading and demoralizing to mankind, had never been opened, and both sides could still be patiently engaged in accumulating facts for future and more successful reasoning, it would doubtless have been better.

18. That man began his career as a type and species of beings on this earth with a comparatively high, rather than low, degree of intellectual and moral development, is the point to which we seem now to have attained. Why, then, it will be here asked, have we even now heathen who are evidently far below the degree of elevation thus supposed—cannibals, wild men, brutal savages? This inquiry brings me to the law which I set out originally to deduce from the facts of history and the conclusions of reason, and which will be found foreshadowed in the first article of the present series. [See the PHREN. JOUR. for April.] That law may be thus stated:

The development of the human race, within the historic period, and therefore in all past and future time, takes place, not by a uniformly progressive nor by a uniformly retrograde movement, but by a series of OSCILLATIONS *between certain high and low points of manifestation; and these oscillations, occupying long and unequal ages of time, will probably, but not by any inherent necessity in the nature of things, result in an actual, slow elevation of the spiritual, intellectual, and social type and character of the race.*

19. This view, I think, approves itself to the thinking mind at a glance, as being consistent with the general scope of our observation and experience, and as furnishing a true epitome of human history. The proofs of an early and remarkable activity of the human mind in the remote countries of China, Hindostan, Arabia, and even Ethiopia, are abundant. This activity preceded the rise of letters and philosophy in Greece; and the wisdom of these countries furnished the fountains at which the first Grecian sages drank in the love of learning and the dreams of human elevation. The crystallized and unchangeable type of the Chinese and Hindoo mind stands in strange contrast with the glimpses which history and tradition give us of their early advances in the practical arts, in government, and in speculative philosophy. Either from these, or just as strangely, out of the wilds of Arabia, there came to Greece and to the modern world the conception, and, in a fair degree, the realization of a science of mathematics. Egypt was more immediately the cradle of Grecian philosophy and letters; but Egypt was only a borrower. Hindostan and Meroë, the latter an insular state (made such by rivers) of ancient Ethiopia, receive the credit of having been her tutors. Of Meroë, Taylor, in his "Manual of History," says: "Its monuments bear evident marks of being the models for the wondrous edifices of Egypt." And Anthon finds that many of the ancient writers acknowledge that Meroë was the "cradle of the religious and political institutions of Egypt;-that here the arts and sciences arose; that here hieroglyphic writing was discovered; and that temples and pyramids had already sprung up in this quarter, while Egypt still remained ignorant of their existence."

Thus China and Hindostan had their day of intellectual and social culmination, and then sunk to a frozen level of semi-barbarism, from which, it would seem, they are almost incapacitated to arise. Meroë was the focus of arts and of thought, and the great thoroughfare of the trade of a hemisphere, before the times of Moses or of Solon; and now she too is inhabited by a stereotyped semi-barbarism—the very conception of her former grandeur being above the capacity of her present population. Media, Persia, Babylonia, Tadmor in the wilderness, Tyre, Jerusalem, Carthage—each had its day of elevation, of mental activity and commercial greatness; and each has sunk either to entire extinction or to passivity, stupidity, and ignominy. Then came Greece and Rome, the history of whose exaltation and rapid decline is too well known to need comment. After these fell, Arabia still radiated her treasures of science and art. Northern Africa and Spain were for a time the world's teachers. And when all the light of all the ancient sources had well-nigh died out under the flood of northern barbarism that rolled over Europe, then by accident the taking of Constantinople by the Turks, *without* the conflagration of all her stores of learning or the massacree of all her monks—*which was plainly only an accidental circumstance*—drove those monks, with their treasured copies of old authors, forth over Europe, and thus scattered the seeds that resulted in a slow, tedious, almost hopeless *revival* of literature—in kindling anew the taste for speculation and research, which have finally resulted in the wonders of the nineteenth century! That this fortunate result was clearly an accident no one can dispute. The world's thought came within a stone's throw of suffering *totally* the fate which it had once before *partially* realized in the burning of the Alexandrian library. How shall we say that uniform or unswerving *progress* is the law of the world when we see this pretended law so often hinging on accident? *Perhapses*, strokes of good fortune—these are not the stuff of which immutable natural law is made; this can only be predicated where the grounds on which it rests are necessary and inevitable. But who will say that there was any *necessity* in the circumstance of the preservation and re-dissemination of learning at Constantinople? Nay, more; granting that this did take place, or even, for argument's sake, that it was a necessary result, who does not see that already, and in spite of all this, the intellect, the sentiment, the social and artistical development in mankind, had sunk to a position *ages of time* below that occupied by Greece in the days of her philosophers; and that ages of time

were re-consumed in the slow, uncertain struggle out of this unhappy position?

Thus is our view fully sustained. Mind and man have gone up and come down again in successive grand oscillations—great spiritual waves—to making up the material of which the individuals of whole nations contributed in various degrees, while during the successive phases of each wave ages have rolled away. It may be said that in one sense this movement has been constant—that it has been a springing of higher development in nations constantly farther to the west—that progress finds its law in the watchword, "Westward the Star of Empire." We fear this law will be found to be as easily undermined as the other. Its chief recommendation even now is that it feeds an unreflecting national vanity. First, then, let us recollect that the "Star of Empire" does not always bring progress, but often a blighting despotism. But if we mean by this adage the star of mental enlargement, let us see whether in this sense it is true. This has not always moved westward. In Asia it was doubtless from the north *southward*, how long we can not say; but Philosophy, with her seat on the banks of the Ganges, acknowledged her northern origin. From Meroë to Egypt, and thence to Greece, it was for centuries steadily to the *northward*, with no westward tendency. From the decline of the Western Empire until the overthrow of that of the East, it was, and for near a thousand years, *eastward*; so far as it was not stationary altogether. We can not accept the flattering conclusion. And if we did, what would it avail us? Why, simply it would say to us that the scepter of intellect and manhood, having been wielded by us for some hundreds of years, should then pass on to Oceanica, or again to decrepid China!

20. Oscillation has been the law of mind, of virtue, of manhood, and of truth, since history began. And how do we know that we interpret aright the signs of the times, when we claim that even now the Anglo-American type of man is not suffering the preliminary stage of a moral and national decline? What startling questions the fraud, the crime, the short-sightedness, and the weakness of our commercial life during the past few years and months, force upon us! But suppose the tendencies of the American mind to be all that could be hoped or desired—and we regret to acknowledge that we believe it not yet to be all of this—yet even then can we overlook the looming cloud in the northeast, the growing power of Russia? When England in her rottenness and France in her frivolity have gone down before the great Northern Bear, what prey will be so tempting as the United States? Recall the memorable prophecy of Napoleon: "In fifty years Europe will be either republican or Cossack." Fifty years have not passed; but within a month the Russian autocrat has been walking through the inviting fields of Southern Europe, *ostensibly* merely for friendly intercourse with her monarchs. Would it sound strange to say that within two centuries we should have entered on a second experience of the "Dark Ages," to which the effeminate virtue of civilized nations, and the superabundant brute-force of the northern transatlantic hordes, seem again to be pointing?

It may be said that our thoughts take their character from the unhappy circumstances of the times. Allow us, then, to recall a few sentences written and published in this series in April last, when our country apparently floated on a sea of prosperity, even if not, as political events long declared, upon a tide of justice and honor. We then said, "Nations rise and fall like the waves of the sea;" waves which are "marks of a *spiritual vibration* through the long sweep of centuries! The soul of one nation is greater to-day; that of some other, centuries hence" "If we carefully examine the *manhood* and the *piety* of nations, we shall find that these show similar fluctuations. * * * The national brain is a conqueror in one age, and a driveling slave in another. But that the aggregate development of the human mind, and of course of the human brain and cranium which correspond to it, are still far below the completeness, the elevation, and the comparative perfection of which we have reason to believe them ultimately capable, is rendered too apparent by the recent and present history of the commercial and political movements and the social state of the world, to require of us a word of comment.

21. If the views now proposed are correct, we have no reason to believe that the human race has ever existed at any lower grade of intelligence—at a point any nearer to the infant or the brute—than some of its varieties are even now found to be; and very possibly not so low. It is thus rendered highly probable that, in particular nations or in the whole race, there has been a "Fall"—a universal declension toward ignorance and vice; or even that this Fall has been with some branches or all of the race often repeated. This will account for the almost universal tradition of a Fall held by nations widely remote; of which the "golden age," followed by those of "silver," "brass," and "iron," as taught by the classic poets, is an example. Indeed, the "Dark Ages" were such a Fall; and it is very evident that, in many particulars, the brain and mind of man have not yet recovered from the prints left by the iron heel of that disastrous period.

22. But if the human race has thus fallen, once or frequently, it may suffer the same intellectual and moral declension again. This is an inevitable consequence. Accidents have alone prevented a total extinction of past civilizations; accident may not stand the race in stead in the future. That the consciences of men are less active and tender toward right and truth now than they were in some of the ages gone by, we assume as proven by the history of the two periods. That this is a temporary declension we earnestly hope. But suppose it is not. Suppose men and women in all the relations of business, society, and domestic life become still less instead of more conscientious, what will be the result? We are progressing wonderfully in science and arts; but neither locomotives nor telegraphs are teaching us to "do justly, love mercy, and walk humbly with God." The prevalent aspirations of the age are material and base, or frivolous. The business of our government is, last and least of all, to bestow a thought on actual equality, justice, or human-ward elevation. But if any declare it is otherwise, what assurance have they of its continuing so? The hardest task set before humanity is to reason aright; and one error of political, social, or religious theory leads us through a labyrinth of argument and perhaps bloodshed for centuries, before we cast the beam from our eyes and see clearly again.

The upward progress of the race is therefore no more a necessary and certain, than it is a constant result. Men may continually reason amiss and see falsely, even with the best of intentions; how, then, where they are reckless of all results, or positively criminal in their purposes? Yet we retain our youthful *faith, built on hope, rather than on reason*, that the result of all this struggle of ages will be a slow and real advance. We believe that it *will* result in an enlargement and strengthening of the higher faculties of the universal soul of man, and in a subordination of his lower powers; but we do not believe, as we once did, that it *must* do so—that there is a necessity in the scheme of life which compels the result we desire. Nay, more; the experience of the last six years has proved to our minds that an overweening confidence in the certainty and necessity of human advancement has done vast moral and social mischief, and has put back for generations, instead of forwarding, that very growth of man of which it so much vaunted A few have held fast by their sober judgment, and while they have encouraged all to look for the amelioration of life and society, they have preserved their own balance, and, working still, have adjusted themselves to the facts of the day, rather than to the vagaries of an over-stimulated fancy.

Human progress is not secured by the swinging of hats, by shouts of the "Universal Yankee Nation," or any other, by self-laudation, or indiscriminate eulogy of the times or their tendencies. It is a thing of the slowest and most tedious growth; and it is helped forward only by a patient continuance in well-doing; by the cultivation of the humbler and the sterling excellences of character and life; by encouraging conscience and virtue, and the quiet aspiration for something better; and by the suffering of penury and scorn—the modern martyrdom—if needs be, rather than profit by the weakness of human nature, or thrive on ill-gotten gains. We have a hope that grand, moral, spiritual, humane, fraternal, and esthetic elements of the human soul are to come up strengthened and preponderating out of the present seething slough of commercial life; but not because any such result *must follow*, but because we have found in man a tendency to come back—whether after a day or after a thousand years—to re-consider his error, and strive to rectify it and ascend beyond its unfortunate influence.

23. Having thus labored to establish that man is one, and not many—that he was created as man, and has not come up from lower forms of life, and that his destiny has been one of repeated oscillations in intellect and virtue, and therefore is, by analogy, probably to be so for a long future period, we are now prepared to leave *preliminary* considerations, and to come directly to the question of the Phrenology of Nations, as shown in the variations which the human cranium has undergone in different ages and countries. These thoughts we shall illustrate by a comparison of outlines of the crania of individuals of the presen

time, in the same or different countries, and as far as this can be done, between these and others of periods of history long past. We shall endeavor to ascertain what have been the predominant mental characteristics of the men of different ages, and whether these agree with their history; also what are the leading tendencies of change in brain and mind of the present day; and to what extent these researches throw light on the grand idea of the destiny of the race, or encourage the hope that ultimately its course will terminate in a millennial development of the highest and noblest, to the repression of low and unhappifying tendencies of spirit, in the united population of our planet.

FOWLER AND WELLS TO THEIR PATRONS.

WHEN, in 1844, FOWLERS AND WELLS formed their co-partnership, their single aim was to *spread the glorious truths of Phrenology, Physiology, and Hydropathy*, and on a larger scale than the Fowlers alone had been able to do. And they have labored on, night and day, summer and winter, too incessantly for health or comfort, from then till now, in and for the attainment of these objects. With what wisdom, with what energy, with what success, let the facts in the case, and the number of disciples converted to their doctrines, attest. Be it that in common with many others we have been pecuniarily embarrassed, we have *not* failed in the *end* sought. If to make a fortune had been our only purpose, our labors would have resulted in a failure. But let those whom our efforts have *benefited*—those alive to-day who, but for Hydropathy, would now have been food for worms; those now happy parents who, but for our hygienic prescriptions, would to-day have been mourning over lost children; those who, by spending a few dollars with us, have been saved the necessity of spending hundreds for drugs, nurses, and undertakers; those whom we have taught to live a high, true, noble, human life, and to educate their children in harmony with the laws of their being as taught by Phrenology—say whether we have failed or succeeded. Let even the enemies of our doctrines—let the vehemence of our persecutors—say whether we have failed. If we had *done* but little, would they have hated thus much?

This very heartiness of their opposition we put triumphantly in the crown of our rejoicing. Our *work* is before the world—not in some obscure corner, and to the latest generations there it will stand written in ever-enlarging characters, on the national mind, the customs of society, the interior of human life itself, and if we should wind up here, now and forever, we still feel a consciousness of having done a great and glorious work for the very race itself.

We would show our friends, our enemies even, that *we have not failed*—the former by way of congratulation, the latter by way of defiance. We *now have* our reward—have actually got our crown—no man can take it from us.

In one other respect we have not failed. We have done our *duty* as we understood it. If we have erred, it was in over-zeal to promulgate our beloved doctrines. Judicious we may not always have been. But who expected so sudden and so violent a monetary whirlwind? Nor was there any need of it. It was brought about mainly by fear. It was over-cautiousness—pure, sheer *panic*—beginning in over-trading, and aggravated by distrust and a grab-game selfishness, which set each to tearing the flesh and sucking the blood of his debtor, while those he owed did the same. This brought about and still keeps up this crisis. All now needed to obviate it in a day is *confidence* and *forbearance*. This selfish (? suicidal) policy of the banks, none could foresee. Only timid grannies would have pursued it. Still, here it is upon us. It blew us over, along with too many others. It has bruised us somewhat, maimed us a little—no great, we hope. We are convalescent. And so far from sitting down and grieving in vain, paralyzing regrets, we are determined to work and fight on—to learn cautionary lessons from the past, and bring good out of evil—to do, in the end, all the more for this little episode in our affairs. We calculate that no one shall lose a dollar by us pecuniarily, but that all shall be gainers, physically, intellectually, and morally. Our life-labors, so far from being ended here, are only just begun. Neither dishonored, disheartened, nor tired, we take on the harness for a long, steady, life-long pull. Whatever our talents and our strength will enable us to do, we shall do. Our efforts shall be bounded only by our ability—rather, inability. Onward, *upward*, EXCELSIOR, is our motto.

Reader, allow us to tell you this plain truth—we have *published too cheaply*. We have kept neither "fast horses" nor fast company, have dressed and lived plainly, have worked hard, yet spent little on our own selves personally—the main cause of our difficulty is that we have given too much for too little. Soon after the Company was formed, the whole thing was discussed *pro* and *con*, and this policy resolved upon—to wholesale our publications at a low price, in order, by selling the more, to *spread our doctrines* the farther. We have furnished a portion of our reading matter below its actual cost, and it has taken large drafts from our professional services to make up the deficit of our publishing department. The unavoidable, enormous expenses of conducting a business in a city like New York, added to the fact of our furnishing almost all our journals at club prices, or one half off, and our books at a large discount at wholesale, has impoverished more than enriched us. Reader, take down a yearly volume of our Journal; look at the amount of reading matter per page, and the number of pages in the volume, then scan the *quality* of the paper, mechanical execution, the type, and the number of costly engravings, and using your own native common sense, say candidly whether you think you give us enough to pay its cost, to say nothing of profits.

Not that we complain of our own prices, but that we put our work at the very lowest fraction when paper was cheap, and *kept* our prices the same, and even enlarged our journals, notwithstanding that paper, the heaviest item of expense, had advanced largely above its cost in 1844, when we established our Journal prices. Not that we propose even now to alter our terms of subscription (though we may not always keep up our enlargement), but that we want *more full-price subscribers*. Not but that we had rather have club subscribers than none; for type once set, rent, clerk-hire, etc., the same, we are better off with a large club-subscription than a small one. But we do not want a subscriber to wait grudgingly till somebody gets up a club, so that he can subscribe at reduced rates. Many forget, too, when their subscription runs out, and hence fail to renew it, perhaps even wondering why it doesn't come. We probably lose more subscribers from their negligence to renew, while they intend to do so, than from any other cause.

So much, patrons and co-workers of our affairs—one word to you. Your sympathy both warms our hearts and lightens our labors, but it does not pay printers' bills. From all parts of our great country but one voice—that of condolence—reaches us, and shows how much our labors are

appreciated—more, even, than we had supposed. So far from letting their sympathy overcome us, we shall but take heart therefrom, and try to deserve still more. We want but one thing more, we want that one thing needful in business—"material aid." We want faith *with* works. Not that we come to you for alms—for we want to give you ten times the worth of your money—but we do ask you to buy, and persuade others to purchase, another volume of our serials. Our colporteurs have done nobly in times past. We want their help through one struggle more; and bear in mind, in working for us, it is for our *cause*, not for us as individuals.

Were we prostrated, who would rise up to fill our place? If there are any such, let them step boldly forward. If any, jealous of our place, would fain fill it, we would cheerfully step aside and resign our work and tools, so that they do the same work as well as we. Not that we ignore or underrate the work of other Phrenologists; not that we want the "lion's share" of all the glory—which, after all, won't "buy bread" nor renew garments. We shall soar as high as we can, and rejoice to see others soar still higher; but this we will say: until some others rise up, better captains of our reform movements, and more deserving of co-operation, the lovers of these doctrines ought to range themselves under our banners. For ourselves, we had rather follow than lead; but like true soldiers, when circumstances and our labors have placed us at the helm, we submit whether to oppose, or even grudge us our place, is not treason to our cause, and whether co-operation with us is not the only true means of spreading our common principles and doctrines.

And now, one and all, we want you to consecrate a given amount of time to canvassing for subscribers—say for youselves how much—a day, a week, an hour—but set *some* amount, and give it in good, honest, hard work—and as much more as you can afford, and with all your soul. And improve, besides, all chance opportunities in workshops, in neighborly meetings, "in season and out of season," to talk them up, and induce the people to subscribe.

We invite our friends who have formerly contributed to its columns to wipe off the rust from their pens and contribute vigorous articles for each number. Let editors, correspondents, colporteurs, one and all, work together with one common end and aim—the promotion of PHRENOLOGY, PHYSIOLOGY, and REFORM. We actually need all the aid you can render us, and as early as possible—and the more on account of the "hard times." With high hopes for the future, and firm resolves to carry on our work, to bring glad tidings to every ear, we wait, reader, for a response, from YOU.

CHARLES T. WIGHT.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

[Given *verbatim* as dictated to a reporter without the slightest acquaintance with his name, residence, or profession.]

You are rather remarkable for the positive elements of your mind--are independent, firm, persevering, combative, resisting, and prepared to defend your position, and are disposed to make your mark—are not contented to allow others to lead you or to prepare the way, but you prefer to take the responsibility and act for yourself.

You are social, domestic, affectionate, warm-hearted, fond of friends, much interested in children, and your whole nature is modified by your love to woman, especially if she is gentle in her nature, affable in her manners. Intellectually, your sympathy with woman is decidedly strong. You have more than an ordinary interest in having a home and being permanently located; still, you enjoy traveling to gratify curiosity, and for intellectual purposes. You have application of mind, but are characterized more for intensity and vividness of mental action than for prolonged investigation.

You are proud rather than vain, but are not wanting in desire to excel and to gain the approbation of society. You are particularly strong in adhering to moral causes and in doing what you agree to do, but are somewhat wanting in prudence, circumspection, restraining power, cunning, tact, and suspiciousness, hence you act openly, develop yourself as you are, and sometimes through frankness appear to be worse than you are, because you show your faults.

You are rather remarkable for your perseverance and tenacity of mind, especially if you have opposition. You are not distinguished for your religious zeal, faith in spiritual subjects, or in your fondness for the novel, new, and marvelous; but prefer to be governed by your intellect, and feel perfectly satisfied when you go as far as your intellect alone can carry you. You are ingenious and versatile—can readily do a variety of business—could easily learn a trade—show great skill in argument, and taste in perfecting whatever you attempt; but the strength of your mind lies in your practical talent, ability to accumulate knowledge and experience of life, and capacity to perfect and simplify and to reduce to practice that which you know. You are not visionary, theoretical, abstract, poetical, philosophical, and inventive so much so as you are close in observation, critical in discrimination, intuitive in perception, analogical in reasoning, and exact in your knowledge as well as varied in experience.

You have a mathematical turn of mind, and are not only quick but quite correct in the exercise of your mind in this direction. You are characterized for being methodical, systematic, and disposed to arrange your affairs, and do your business according to some previous plan. You have a good memory of places, of association of ideas, and of the bearing of one subject upon another. You develop your talent as the occasion requires, and generally make the best speech without elaborate preparation, and your best judgment is the first that comes to your mind, and you rarely better your opinion by taking a long time to think the matter over.

You are very correct in your power to read the character and motives of others. You almost know *at once* what you know at all of the real qualities of the minds of those with whom you associate.

You remember forms--are good in orthography—have an excellent mechanical eye--would make a good marksman and horseman—are naturally fond of botany, a good judge of colors—would succeed in chemistry as well as in mathematics—in fact, you are known for spinning fine yarn and doing things up in detail, and being particular and exact in everything.

You have some mirthfulness; but there is so much truth and ironical reproof mixed up in your jokes, that you often vex persons fully as much as you please them in your joking.

Your character would be better balanced if you had more restraining power, and would spend a little more time in smoothing your style of speech and action.

You have not much selfishness as applied to property, but show what you have of selfishness in connection with your business and position in society. You are well qualified to take the lead—are a strict disciplinarian. You must be obeyed and your rules complied with, or else there must be a radical change. You accept no man as master.

You do not readily imitate others, but you act out your own character with all the individuality which you possess.

BIOGRAPHY.

In the November number of the PHRENOLOGICAL JOURNAL we commenced carrying into effect a long-cherished purpose in regard to the leading educators connected with the System of Public Instruction which is so rapidly gaining in power and influence throughout the civilized world, by giving the portrait, character, and history of the Hon. S. S. Randall, the distinguished and devoted New York City Superintendent of Schools. It is our purpose to give the portraits and characters of the principal teachers employed in the Public Schools of our city and country, and in furtherance of this plan we give in the present number the admirable portrait with the character and history of Charles T. Wight, the young and efficient principal of the large and flourishing Public School in New Brunswick, N. J. Accident, rather than design, has led to this selection, which will be followed in the January number by the portrait and character of T. W. Valentine, Principal of Brooklyn Public School No. 19, and late President of the New York State Teachers' Association. Mr. Wight is a native of Dorchester, Mass., and is now twenty-four years of age. His

PORTRAIT OF CHARLES T. WIGHT.

parents were of humble social rank, but were distinguished for integrity, intelligence, and independence of character. His father was a blacksmith, and resided in several of the towns in Eastern Massachusetts, during the earlier years of our subject. At the age of eleven Master Charles was placed with a farmer in the town of Newton, where his family then resided. He remained in this situation for two years, when he returned home and entered the Elliot Cotton Mills as a "factory boy," where he remained for some years.

While in this situation he attended school three or four months each year. At this time he was noted for pugnacity and insubordination, never allowing the overseer or any of his associates, great or small, to impose upon or interfere with him without a show of arms. He was also noted for great intelligence, industry, and integrity, when permitted to follow the original bent of his mind.

These peculiarities also distinguished him at school, and by superficial observers he was looked upon as a bold and reckless youth, and was not much of a favorite with the good people of the village.

Among his boy associates he was always a leader, and was foremost in a juvenile debating society, where his speeches and views often attracted the attention of his teacher, who looked upon him as one of the most promising of his pupils, notwithstanding the trouble the youngster often gave him. At the age of fifteen young Charles lost his mother, who was a woman of a refined and affectionate nature and a devoted Christian. This event produced a profound impression upon his mind, which resulted in an entire revolution in his manner, feelings, character, and aims. At sixteen he left home and commenced work as a shoemaker in Natick, Mass., where he passed six months in "driving pegs," as we have heard him phrase it, and in planning a future career in a different field of effort. At this time he began to feel the importance of an education, and by the advice of his excellent teacher and kind friend, Dr. J. H. Hanaford, now of Nantucket, he commenced the "pursuit of knowledge under difficulties," resulting from poverty and want of influential friends.

After a few weeks of preparatory study he engaged as teacher of a small district school in the town of Sherborne. To procure even a moderate outfit as a pedagogue, he was obliged to borrow a small sum, with which, added to some help from his father, he equipped himself for his new position as follows:

(We quote the items for the encouragement and benefit of other young men who are struggling against the tide of an adverse fortune): One coat, $5 50; one overcoat, cotton and wool, $6 50; two pairs of brown satinet pants; three unbleached muslin shirts; two cravats, made of black cambric at a cost of seven cents each; a cap, at eighty-seven and a half cents; and one pair of boots, at $2 75, and fifty cents in cash. He completed his engagement in the spring, having given unusual satisfaction to his employers and pupils—after which he returned for a few weeks to the shoe-bench. Soon after, with less than twenty dollars in his pocket, he went to pass the summer at school in the New Hampton (N. H.) Academical and Theological Institution. During the long summer vacation he attempted the vocation of an itinerant bookseller, for which he was not qualified—lost money, became "strapped," locked up his books, and engaged with a farmer at hay-making, until he had earned money enough to take him back to school, where, upon settling his accounts, he found himself too much in debt to go on comfortably with study, and therefore went to work for one of the professors, mowing bushes upon the mountain farm belonging to that dignitary. With the money earned here he paid his debts in a few weeks, and went home. This promptness in meeting all his engagements gained him the confidence of those who were able to assist him with moral and material support. In the following winter he became a teacher in Canton, Mass., where he soon became distinguished as an instructor, and especially as a superior disciplinarian.

He continued teaching in the eastern part of Massachusetts for two years, and entered Kimball Union Academy, at Meriden, N. H., to pursue a classical course. While here he was distinguished as an accurate and thorough scholar and a leading and effective debater in the literary society, of which he was elected president, the highest honor of the school. At the close of the year he left the academy, and came to New York city, where he engaged as a lecturer for an exhibition of "Dissolving Views," in which capacity he traveled several months at the South, during which time he experienced all the vicissitudes of fortune incident to an adventurous life. Returning to New York, he became librarian to the Mechanics' Institute, and passed four months in its rooms, studying ten hours daily. On leaving here, he re-entered school at Meriden, where he remained till within one term of graduation, when, in consequence of differences with the faculty, he left without his sheepskin; yet, while refusing from principle to conform to all the requirements of the faculty, he continued to command their respect. After leaving the academy in the spring of 1855, he again came to New York, and obtained the principalship of a public school near the city, where he remained until January, 1856, when he received an appointment in Sixteenth Ward School No. 11, John G. M'Nary principal, as first assistant. When the Commercial Class was formed in that school, he was selected as its teacher, and on the occasion of the first public examination of the class, he received the highest commendations for his success, and immediately after, in April, 1857, he was unanimously selected general principal of the largest public school in New Jersey, established at New Brunswick, under the shadow of old Rutgers. In his hands the school has been more thoroughly organized and imbued with a new vitality in all of its departments; and the spirit of old fogyism, so constitutional in the "Jarseys," is beginning to give way among the school authorities, parents and pupils, who come under his influence.

Piano-fortes, Receptions, and the Military Drill have been introduced, with certificates of merit; and a collection of philosophical and chemical apparatus and a library commenced; and last of all, a sewing-machine has been set up as a means of practical illustration of the principles of mechanical philosophy, while each of the female graduates may become thoroughly proficient in a knowledge of its practical application in the home-circle, where its introduction has been found to save nine tenths of the time usually required in performing the labors of the needle-woman, thus redeeming woman from the belittling and mindless drudgery of "stitch, stitch, stitch," and giving her time for the due culture of her own faculties, with a proper care of her family and household duties, and the opportunity to practice the accomplishments of music, painting, sketching, and the cultivation of refined tastes.

This latter step was taken by the advice of Mr. H. L. Stuart, one of the most devoted friends of popular education in the city of New York, who presented one of Wheeler & Wilson's incomparable and effective family sewing-machines to the school, as an evidence of his good faith and interest in this attempt to give a more practical and available direction to the department of female education.

Mr. Wight's excellences as a teacher lie in his disposition to analysis, his perception of the true

connection and proper arrangement of topics, his power of demonstration and illustration; his love of system and precision; his warm sympathy with and affection for children, and his power of controlling and directing masses. As an educator, he aims to systematize methods of instruction, and to eradicate the treadmill-memorizing processes with the accumulated rubbish of existing systems. He considers the primary school, where the child is first received from the family, as the most important department in the organization of a system of education for the children of a free people. It is here the commencement should be made aright, both in the selection of teachers and in the arrangement of methods of instruction, if a harmonious and generally successful culture of the faculties of children in the various departments of school-life is to be attained. He would lead the pupil along by well-defined steps, multiplying his power with every attainment until he possesses the well based and vigorous frame-work of a comprehensive and definitely available education, beginning with things, and teaching him how to observe and think at every step of his career. Mr. Wight gives a due prominence to physical training, and has already devised a plan for the introduction, as far as practicable, of this important element, which should always keep pace with mental training, into his own and other public schools.

To use his expressive language: "I would teach children the laws of life, and that 'disease is crime.' I would teach them morals and manners. I would have the spirit of their school-life go out with them at all times and everywhere, restraining, directing, inspiring. I would give greater efficiency to the collateral branches of our school systems: the Teachers' Institutes, the Normal School, State and County Teachers' Associations, and every other means calculated to elevate the standard of qualification, and excite emulation among teachers.

"I would give teachers, as a class, a greater weight and dignity in the community; make them act upon society more as an organized body; increase their compensation, and change their calling from an occasional and temporary resort to a permanent and dignified profession, worthy of the highest ability and of a life-long devotion.

"I would change the basis of school support in New Jersey, and recognize the claim of every child upon society for a sound rudimentary education, and would therefore make the Public School chargeable, by tax, upon the property of the township, county, or State."

S. W. FRANCIS.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

[Dictated to the reporter without any knowledge of the name or character of the subject.]

You have a remarkably strong organization, and are not only wiry, enduring, and hardy, but you have also an unusual development of the vital organs. These combinations make up a very peculiar organization, giving toughness and strength in conjunction with susceptibility and warmth, and power to manufacture vital steam in abundance for the use of the mental and physical machinery. Your bony structure is amply developed, and you have that complexion and that color and texture of hair which indicates remarkable power. These qualities you doubtless take from your father, but that which the world sees mainly in you is what you have inherited from your mother—namely, those elements of body and mind which produce smoothness, cordiality, persuasiveness, friendliness, and sympathy. You are exceedingly well calculated to go through life in a smooth way, and though you feel like rushing ahead, Jehu fashion, and generally do it, still the world is willing to clear the track for you, and though you govern nine out of ten of those with whom you associate, you have less real conflict than most persons. You have great executiveness, still you are not quarrelsome. As a boy, you wanted the fastest horse or boat, the best kite or hoop, of the whole party. You feel like urging your way onward and upward to success with unusual earnestness, still you never feel disposed to quarrel and wrangle. Your Combativeness is not as large as your Destructiveness. You generally succeed in whatever you undertake, in consequence of the thorough, executive spirit with which the latter faculty endows you. The world takes you to be a very good-natured man, and you are so until you are invaded or cornered up, then you are capable of hewing your way out.

PORTRAIT OF SAMUEL W. FRANCIS.
Daguerreot, ped by BRADY, drawn by WALLIS, engraved by BOBBETT.

You should be known for business sagacity and the disposition to take care of yourself. You have the power of making money, and would like, in a commercial sense, to make it very rapidly and abundantly. Socially, you are very generous; and in your family and among your friends you would never be suspected of having so much of the love of gain as you really possess, because you are so liberal in your distributions.

You are unusually strong in Firmness and self-reliance. Your will, joined to your force of character and your practical intellect, leads you to overcome obstacles with less friction to yourself than is common to most men of your age. You are more self-poised, self-possessed, and cool in your action than most young, ardent men, because your Self-Esteem and Firmness join with the bilious or motive elements of your temperament and that staunchness which large Destructiveness gives, to sustain you and enable you to carry yourself steadily through difficulties with a great deal of momentum. The heavier the load you have to carry, the more capable you seem to be of discharging the duty. Light business—small affairs—do not seem to steady your mind or your hands.

You have talent for engineering, for mechanism, for invention, for seeing the fitness and adaptation of one thing to another, and you understand the powers of combination unusually well. If you had been brought up among machinery, you would have learned the whole scheme of mechanism, theoretically and practically, as easily as you learned to feed yourself, without knowing when or how it was done.

Your logical power takes a practical direction. You are not in many respects d sposed to follow out the routine of the school-men. Your mode of study is to see how fully the theory may be rendered available in practical life.

You have talent for the languages, and if thrown into a foreign country, where the Spanish, or German, or other language, was spoken chiefly, you would learn to speak it well in a short time. As a scholar, you would be very fond of the classics, especially of Greek. There is that in your temperament which harmonizes with the Greek language and literature. You have a love of the beautiful and sublime, and also of the ancient and honorable, which gives you a high respect for the noble, the heroic, and the true.

You have large Benevolence, hence you sympathize deeply with all who can suffer; and you have strong affections, which make you popular in nearly all society from that of childhood up to old age.

You have versatility of feeling—are rather impatient if detained or restrained. From childhood to the present hour you have felt a restless earnestness to be busy, and to have variety in that business. You could not endure a plodding profession. You prefer to make yourself familiar with many pursuits and professions, so as to be intelligent in them all. You could not be a mere

geologist, or a mere chemist or mechanist, but you prefer the whole circle of science so far as to be intelligent in respect to them all. This tendency, while it gives you enterprise and the power to render yourself happy and useful, will prevent you from pursuing any one department so far or so high as if you were to devote yourself to one thing.

You have the elements of devotion, and respect for things sacred, yet you do not show as much religious zeal as you do of the spirit of philanthropy. You incline to regard the great majority of the human race as having an interest in the Divine benefaction, and you hope that all may be rendered better and happier in the next life than in this, hence you are liberal and lenient in your religious sympathies and opinions. You are upright and just, anxious to do right and to obey the injunctions of Conscientiousness. Your Hope leads you to anticipate good, and to bear up cheerfully against trouble and disaster; and this faculty, joined with large Mirthfulness and strong social organs, serves to make your company agreeable and your society sought after. You have such a genial and cheerful spirit that you carry sunshine wherever you go; and if you were a physician, the magnetism of your manner would do your patients more good than your medicines.

BIOGRAPHY.

A peculiar interest attaches to our present subject, who is the youngest son of the world-renowned Nestor of American medicine and learning, Dr. John W. Francis. Young Francis having been selected as the subject for a trial of skill in drawing between the celebrated artist Wallin, and the newly-introduced method of photographing portraits on wood for the engraver. The portrait of Dr. J. Marion Sims, the distinguished founder and attending surgeon of the Woman's Hospital, which appears on our first page, represents the photograph, and the skill of the eminent wood-engraver, Mr. J. W. Brightly; that of Mr. Francis representing the highest skill in portrait drawing on wood of Wallin, and the ability in engraving of Mr. A. Bobbett, who is said to possess no superior in this country. Two more appropriate subjects could not have been selected for this interesting trial, which has been brought about through the instrumentality of Mr. H. L. Stuart, an active friend of substantial progress in art, education, inventions, and all philanthropic enterprises of the day.

Samuel W. Francis, one of the most promising and gifted young men in our country, is a native of the city of New York. He was born on the 26th December, 1836, and is just entering upon the career of a generous manhood. He commenced his young life at a period of great commercial embarrassment, and being the youngest of the family, he was kept more closely within the home circle, receiving the rudiments of education from a governess selected for her sound judgment and special fitness for instilling into his youthful mind substantial intellectual food, and develop the elements of true manliness. Over-anxiety for his welfare in his earlier years rendered him more delicate than his natural constitution seemed to warrant.

At twelve years of age he commenced his preparatory school course. At seventeen he passed his examination for Columbia College; but his health being somewhat reduced from over-work, he visited Europe in company with the family of a leading merchant of this city. While there, he resorted chiefly to places celebrated for historical and literary associations, making a six weeks' tour in Ireland, visiting the bogs, Lakes of Killarney, the Giant's Causeway, and the prominent points of interest in Scotland and France.

He returned from Europe within a year, and commenced his collegiate course in 1853, which he continued with untiring devotion and success, graduating during the present year with honor.

Mr. Francis possesses fine musical talent, plays the harp and piano, and is considered one of the best amateur players on the banjo in the country. He has also shown ability as a composer, and at the age of nineteen wrote a brilliant and suggestive essay on music as a reply to an assertion made by a gentleman when in conversation with him, that "Music is sensual in its nature."

He has a library of several hundred volumes, containing many rare old books, and has a most interesting autograph collection, containing several hundred valuable autographs, collected by himself, and preserved in autograph sheets, illustrated with a beautiful design of his own conception.

Mr. Francis was Chairman of the Catalogue Publication Committee of Columbia College for the year 1857, the catalogue being considered the finest specimen in all respects of the printer's art, good taste, and elegance ever produced. He is also a member of the New York Historical Society.

While at college he acquired the power of making out letters written in any secret alphabet without the aid of a key, a faculty which was possessed in an eminent degree by Edgar A. Poe. During a period of illness, just before graduating —the result of hard study—Mr. Francis conceived the idea of the practicability of a machine for printing or writing by means of piano keys, and gradually matured the plan until his recovery enabled him to consult with proper persons for carrying it into effect. He first tried a carpenter, who, on mastering the principle, declared it was beyond his depth. He next consulted a harp-maker, who, after considering the matter for two weeks, asserted that it was too complicated, and that he did not see the end of it. Not at all discouraged by these repeated failures, Mr. Francis submitted his theory and plans to Victor Beaumont, a skillful mechanician and engineer, who conversed on the subject until he mastered the theory, and readily undertook to draw the necessary plans and construct a machine. With Mr. Beaumont's aid, our young inventor soon mastered the mechanical difficulties, and at the end of six months' mental study and many experiments, he presented to the public his first writing-machine.

The machine is placed in a neat, portable writing-case, which may be carried about and used on any ordinary table. It is worked by means of keys placed on a key-board like those of a piano, each key representing a letter of the alphabet, and each letter producing its impression at a common center. An endless narrow tape stretches the full length of the "bed" of the machine, passing over a small roller at either end, and uniting underneath. This tape is saturated with the ink.

Directly in the center of the "bed," and under the tape, is a circular hole of one inch diameter. Over this hole, and under the tape, on a car, a sheet of paper is placed; then a sheet of tissue paper directly over it, leaving the tape between the two sheets of paper. A delicate frame then falls upon the paper, which keeps it in place, and moves while the printing progresses.

A short steel rod then falls from a suspended arm, so as to present a flat surface or platen in the center, directly over the paper. The lids being raised from the keys, they are played upon as in a piano, each being lettered from A to Z, with the various punctuation marks, etc., etc. The numbers are represented by letters, as CVIII. for 108, and so on; and the capitals are designated by a single dash at the top of the requisite letter.

Each key, when struck, acts upon an independent lever within the machine, attached to a little elbow and arm, on the end of which is the corresponding letter-type, which now strikes the under sheet of paper, and presses against the platen on the suspended steel rod, so that the inked tape, being between the two sheets of paper, the blow leaves the letter printed on each, viz., on the upper side of the lower sheet, and, of course, on the lower side of the upper, when brought in contact with the tape.

As the printing goes on, the paper moves steadily to the left, and when the line is within four letters of its end, a little bell rings spontaneously to notify the writer that he must touch a spring which pushes the sheet up the space of one line and back, to begin again; and as the printing of the new line goes on, the paper travels back another line, and so on till the page is completed.

The letters can be formed of any sized type, engraved for the purpose, and suiting the taste of the purchaser. Those who use this "Writing Printer" will be enabled to strike off two copies in less time than is required to produce one with the pen. Divines, while in the pulpit, will be freed from the inconveniences attending an ordinary manuscript; authors secured from losing the result of many hours of mental application, by the destruction of a single copy while in the hands of the publisher; editors no longer troubled by the necessary correction of errors in proof-sheets, incident to manuscript copies; reporters may with less labor furnish printed reports; and merchants, while writing a clearer letter and saving time, may keep neatly printed copies, instead of the illegible ones they now obtain by means of the copying-press. By a slight modification, raised letters may be printed for the use of the blind. The price is $100. This is cheaper than a good sewing-machine, and the art of working it is not more difficult to acquire. The position of the "writer" being erect, is eminently conducive to gracefulness and health, and the whole page is directly under his eye. Literary men can not fail to take a deep interest in the success of this invention. With it, a bad chirography may be concealed, but let bad spellers beware of its fascination.

It is exceedingly grateful to be able to chronicle instances where the sons of our wealthy and eminent citizens earnestly apply themselves to developing new resources of material advancement, thus setting an honorable example to the thousands of idle and inefficient youths, sons of over-indulgent and well-to-do parents.

BAD READING.

Zion's Advocate quotes from the *Intelligencer* with approbation the following article on "*Pulpit Reading of the Scriptures*," which sets forth truthfully the wonderful delinquency there is in elocution, or the intelligent and intelligible reading, public and private, but especially from the pulpit. Nor is conversation at all equal to what it should be, though it is less badly performed than reading. Our Handbook, "How to Talk," would be a great acquisition to most people, even to public speakers.

"The great Dr. Mason is said to have once made the remark, that 'the best commentator of the Bible is the man who properly reads the English version.' Few of those who sat under the ministry of this distinguished man would dispute his opinion. Tradition reports his reading of the sacred volume to have been a marvel of expression, power, and effect. There was no mouthing, no affectation, no mimcry, yet such a justness of emphasis and adaptedness of tones, such a manifest comprehension of the whole meaning of the inspired words, that audiences were stirred as with the sound of a trumpet. We have heard a venerable minister of our Church often speak of the wondrous power with which Dr. Mason would utter the rugged rhymes and desperate inversion of Rouse's Psalms; but when he had in hand the majestic simplicity of the authorized version, he read with an impressiveness which made the words seem new even to those who had been familiar with them from infancy.

"Why is it that there are now so few, even among distinguished divines, who can thus by reading give to the naked words of the Bible all the force of a judicious commentary? Why is it that this portion of the Lord's-day service, so important in itself, becomes so dull and inefficient in practice? Some drawl, others hasten as if striving for a wager. Some use no emphasis at all, others put it in the wrong place. Some read all portions, whether descriptive, argumentative, narrative, lyrical, or dramatic, in one and the same tone; others shun as a pestilence the least approach to naturalness in tones and manner, as if it would be desecration to read God's Word with some conscious perception of its meaning.

"It is surely not because good reading is generally undervalued among men, for, on the contrary, such an accomplishment is one which all men appreciate, and the more cultivated they themselves are. A good reader always arrests attention even when his matter is poor, but far more when he has matter worthy of his powers of utterance. The hearer may be unable to account for or trace up to its source the grace which charms him, but he can not mistake the charm itself.

"We suppose bad reading in the pulpit is owing to three main causes. One is inattention. The preacher is so concerned about the sermon and its delivery, that he forgets the duty he owes to the Word of God, and reads it merely as a matter of course, quite satisfied if he succeeds in uttering it so distinctly that all can hear. Another cause is a wrong theory on the subject. Conscientious men sometimes cherish such a superstitious reverence for the Scriptures as to forget that while they are the Word of God they are also the word of man, written by men and for men. They think that to read them is an exercise specifically different from that of reading any other composition, however grave or excellent. Their ambition has been confined to what has been called 'a holy tone,' from which there must be no departure at any time, no matter what the portion they profess to read. To them the first chapter of Genesis or of 1 Chronicles is precisely the same as the fortieth of Isaiah, or the seventeenth of John, or the eleventh of Hebrews, and to be uttered in the same staid, cautious, measured way, without any emotion or appearance of emotion, save that of a solemn and sacred service. To state this theory is to refute it.

"The third and yet more common reason is want of due preparation. The first requisite to all good reading is a clear and keen perception of the meaning of what is read. The reader's mind should be full of the theme, he should be *en rapport* with his author, he should himself feel all that the sentiments are designed and fitted to convey. But to accomplish this, the eye must be familiar with the outward form of the passage, and the heart with its inward spirit. Yet very many ministers do not know, when they ascend the pulpit steps, what chapters they mean to read; and of those who do know, very few have done more than simply glance at their contents, so as to know whether they would be appropriate to the occasion. Whereas a chapter, to be properly read, should be previously gone over at least twice with care, so as to familiarize the mind with its object, its transitions, its peculiarities, and its general tone. Any man with a tolerable voice, who will thus enter into the spirit of a chapter, and, as the phrase is, 'realize its meaning,' can hardly fail to read well. He may not defy the scrutiny of a practiced elocutionist, but he will do what is far better—that is, carry with him the undivided attention of his congregation.

"And what a gift, what a blessing is it to be able, simply by repeating the words of Scripture, to expound its meaning, to enforce its truths, and bring the authority of the great God home to the hearts and consciences of men!"—*Intelligencer.*

"WHAT TO EAT, AND WHY."

EDITORS OF THE PHRENOLOGICAL JOURNAL—I have been deeply interested in four articles, published in the first semi-annual volume of the PHRENOLOGICAL JOURNAL for 1856, under the above title. I have taken pains to circulate them, and the readers generally agree in representing them as treating the subject in a more rational manner than any thing they had before seen. The first four articles of the series, published in 1855, I have not read. It is my opinion that they would be of great use if they were published in pamphlet form; what do you say? Perhaps I think so highly of them because they agree with some notions that I had previously formed. Let that be as it may, I never found any thing that pointed out the "*why*" so clearly to my mind; and I have been for some time considerably interested in the subject.

Some time ago I came to the conclusion that God had not left it to physicians to say what we should eat; but that he had placed within each human system the proper guide to direct us to what we should introduce into the stomach. By attending properly to the indications of nature, they will generally inform us what to eat. Many people, having the dyspepsia, live on a particular kind of food, whether they like it or not, little thinking that it is the quantity, and not the quality, that should be attended to. The difficulty lies in the too great quantity that is introduced into the stomach, and the irregular manner in which it is taken, and the improper times at which people eat.

Reason should guide us in regard to the quantity of food, and the times at which it should be taken; and the wants of the system will determine in regard to the quality. There is no question but that nature, unperverted, is just what it should be. If it were not so, the inferior animals would be unable to choose in regard to food.

PERRY CITY, N. Y. DAVID TROWBRIDGE.

LECTURES ON PHRENOLOGY.

IN compliance with the frequent, and urgent solicitations from many influential citizens of the South and West, MR. L. N. FOWLER has concluded to accept several invitations to lecture before them on his favorite science, Phrenology, during the present winter.

Some twenty years ago MR. FOWLER made a professional tour through Virginia, Kentucky, Tennessee, Georgia, Alabama, and Louisiana. It will give him pleasure to revisit some of the chief cities in those States, and to renew the many agreeable acquaintances he then made.

As he can not remain long in a place, his courses of lectures must necessarily be brief—but he will endeavor to relate to the people the discoveries he has made in regard to the laws of mind, and of the truth and utility of his noble science. He will also apply the principles of Phrenology to all the great questions which interest the leading minds of the age. He will explain to his audiences how they may read the characters of their fellow-men with the unerring certainty of science. How all persons may "*know themselves*," their faults, and how to correct them—their virtues, and how to increase them. He will point out the way to self-improvement, and direct each individual, who may ask his professional advice, to the particular pursuit or sphere in which he may best succeed. In short, he will point out the way, with more certainty than can be done by any other means, "*how to rise in the world*," and how to attain the highest degree of usefulness and happiness of which the person may be capable.

Although the route, for the winter's tour, has been nearly agreed upon, still, it may be somewhat varied, according to circumstances. Some other places, not named in his list, may be visited, and a course of lectures secured. Parties interested, in the States named above, may address their applications to FOWLER AND WELLS, 308 Broadway, New York. MR. FOWLER will be in constant communication with New York, and any messages for him promptly forwarded. We hope our friends of the great Southwest will extend to MR. FOWLER such a welcome as will put him in good trim for a happy and successful voyage.

LOVE AND MATRIMONY.

PERHAPS there is no greater folly, into which young men and young women are apt to fall, than that of forming hasty and inconsiderate attachments for each other—or "falling in love," as they call it; and so very common a folly, indeed, is this, that there are few persons, who are no longer young, who can look back to that period of their lives, in which such feelings are ordinarily indulged, without a sense of shame.

The instinct of love was implanted in us by nature for wise and noble purposes; and there is nothing, except the affection of a mother for a child, more beautiful on earth than the union of two congenial natures in the close bonds of a mutual attachment which has gradually and naturally ripened from a deep esteem for each other's personal excellences and a thorough appreciation of each other's character.

This is what we call love—what will bless all the after lives of those who really feel it, fill their homes with light, and bring happiness down on their hearth-stone, to sit—a guest forever. But this is not the love of every day—the attachment that is kindled by a glance of the eye, or has its birth from a smile; moral and intellectual qualities are seldom considered in those ordinary attachments that spring so suddenly into full life, by chance, in ball-rooms, at parties, and elsewhere. No. It would scarcely suit the romantic notions of Miss or Master to form an attachment that good sense would approve. It must be love at first sight. Its object must be a stranger whose character is unknown and whose qualities can not be guessed at. Accordingly Miss "falls in love" with the gentleman because he is tall, or slim, or "so genteel," or has curly hair, or a moustache, or "such a love of a whisker;" and the gentleman "falls in love" with the lady for like good reasons—always bating the moustache, which is not generally considered essential to female beauty.

And thus young men and young women fritter away their feelings, forming a new attachment with each new face they see, until they become utterly heartless; and marry at last, if they do marry, from some sordid or unworthy motive, which Heaven can not bless.

We have, of course, read of marriages ensuing upon love at first sight, which have eventuated happily. No doubt. But those who enter into such unions incur a like risk with him who jumps in the dark over a precipice, and who may chance to escape destruction if, fortunately, the abyss be, in fact, no abyss, and he have fallen on good ground. All we can say is, that they are more lucky than wise, who incur either of these risks and escape without broken hearts on the one hand or broken limbs on the other.

The immoderate extent to which the reading of novels and tales is carried at the present day, thereby inflaming the organs of Ideality, Hope, Approbativeness, and Amativeness, has much to do with the evil of hasty attachments. These works, as well as most of the matter which is dished up in our literary papers, are chiefly composed of love scenes and incidents, and they can not fail to create, in those who are wedded to their perusal, a morbid state in the feelings which leaves them peculiarly susceptible to impressions of this kind. To some such state of the feelings may we, perhaps, attribute those ridiculous but lamentable fancies for coachmen which are now becoming the rage with the more romantic young ladies; as well as most of those elopements which are chronicled in our newspapers, day after day, to the amusement, disgust, or grief of the reader.

No one should allow himself to be ensnared into a hasty attachment, either by beauty, or wit, or any other real or fancied quality of the object, until he has made sure of his ground, and can look into the future with an undoubting trust in his happiness with the object who has awakened in him an interest; and he may rest well assured that there is no security for happiness in the marriage-state where there is not a mutual esteem, and a harmonious adaptation of the character of each to that of the other.

A FACULTY FOR KNOWING TEMPERATURE.

MESSRS. EDITORS: As I have been for years paying attention to the science of Phrenology, and as you invite the inexperienced in writing to give you their thoughts for the readers of your Journals, I will give you, briefly as possible, the result of my reflections and observations on a single point of the great field of Phrenology.

The great and almost constant changes in the temperature of the atmosphere and of the objects by which we are surrounded, and the necessity of providing for those changes, suggested to my mind the idea of a mental faculty adapted to this necessity.

The suggestion was rendered more probable by the fact that while some persons can measure the changes in the temperature of the atmosphere, almost with the accuracy of a thermometer, others can form but a wild estimate of those changes, though equally exposed to them, and though they may be in equally good health and of equally good judgment on other subjects.

But if such a faculty existed, where was I to look for its organ in the brain? Obviously in one of two places. Possibly in that organ, or probably group of organs, behind the ears, which manifestly preside over the subject of life and death, health and disease (to which department this subject might belong), which phrenologists call Vitativeness. If so, its location could not probably be demonstrated, nor its size estimated, by observation.

But the near relation, perhaps, to identity of light and caloric, suggested another location, viz., in the vicinity of Color. I will not trouble you with the details of my observations; suffice it to say that they point, or seem to point, to the inner portion of the organ of Color, toward Weight.

I have thrown together my ideas concerning this subject in this hasty manner in the hope that you will state it in the PHRENOLOGICAL JOURNAL, either in my way or your own, and give your opinion both with regard to the probable existence of such a faculty, and of my conjectures concerning the location of its organ. Yours, in search of truth, JAS. C. JOHNSON.

[We are more inclined to locate the organ in question, if such a one exists, near Vitativeness or Alimentiveness, in the base of the brain than in the region of the intellect. It is evidently a feeling common to the lower animals, and if the feeling has its organ in the brain, we certainly would group it with the organs of sensation. Does not this knowledge of atmospheric change arise from an intuitive physical sensation as of inconvenience or unpleasantness, and does it not become a subject of memory to us by experience, instead of being in itself a mental faculty? Rheumatic people, and those who have limbs which have been fractured, seem to know when a storm is approaching, for they say they feel it in their *bones*. Why should not man feel the causes which produce changes in the atmosphere as well as the thermometer or the barometer? Birds, by intuitive instinct, know when and where to fly to find the opening spring in northern latitudes, and also when to flee from approaching winter, and they do not wait until frost pinches them before they depart. Man has many intuitions implanted in his nature for his benefit, which he has neither time, inclination, nor wisdom to study out and comprehend.—EDS. PHREN. JOURN.]

A GOOD TRADE.

EVERY man, no matter what his sphere in life, his fortune, or profession may be, ought to have a good trade. This is an inheritance that can not be wrested from him by fraud, wasted by extravagance, lost by misfortune, or stolen by thieves. It will survive the fall of stocks, the bankruptcies of great houses, the stagnation of trade, and the destruction of fire. It is a resource when everything else fails, and a refuge in every adversity. The man who gives his son a good trade, gives him the best estate. He gives him a friend who will never desert him—a bank-account which will never be dishonored or overdrawn—a staff that will help him over the roughest places—a letter of recommendation to strange faces—and an alchymist's wand to transmute the falling sands of time into grains of gold, whenever he will; and he puts it into his power, while health and strength last, to defy the ill-offices of fortune, and to move, without affright or defection, amid the general crash of banks and the fall of the Astors and Rothschilds of the world.

But he who does not give his son a good trade, leaves him to the risk of failure, and at the sport of fortune. How many hundreds of intelligent and capable clerks are there continually out of employment in New York and every other large city in the Union! How many unemployed lawyers are there, loitering listlessly, day after day, about the courts without an object! How many seedy doctors, worn out with long looking for the sick call that never comes! How many fallen, but honest, merchants, who would be glad of a clerk's seat in the very counting-house where they once lorded it so high? How many shabby-genteel men of every profession sauntering idly and hopelessly about, who live no one knows how, and who are only anxious to avoid the observation of their former friends who now pass them by coldly enough! Give your son a good trade, and you make him independent of the world and its frowns—make him what else you please besides, but give him a good trade.

THE JOURNAL TO ITS READERS.

THOSE who have read the PHRENOLOGICAL JOURNAL need not be told its high aims for the education, improvement, and happiness of the human race The editors believe that the constant readers of the JOURNAL entertain for its teachings a deeper sympathy, and feel for its continued success and world-wide circulation a stronger desire, than the readers of almost any other periodical extant.

A proper regard for those great principles which lie at the foundation of human weal, and a just appreciation of those exalted and noble qualities which go to make up the true type of manliness; and the fact that it is the office and aim of the PHRENOLOGICAL JOURNAL to elucidate these principles and to teach man how to apply them to his own development and to the right training of his children, make it the cherished fire-side companion to many thousand families.

The hardy lumberman on the Kennebec—the polished scholar of the metropolis—the enthusiastic Southerner—the stalwart and zealous man of the wide and enterprising West, find in the JOURNAL, as it were, a brother's hand to help them; a brother's heart and hope to cheer them in their trials and to guide their reason and their sympathies in the true path of personal progress, improvement, and happiness.

Some journals discuss the fashions, others are devoted to politics, others to finance, agriculture, commerce, mechanics, or theology, but each of these is more or less partial and sectional, while the PHRENOLOGICAL JOURNAL stands alone in the development and advocacy of topics relating to MAN himself, embracing, of course, his highest intellectual, moral, and physical culture. And, since man is superior to all things by which he is surrounded, and as his mind and soul are more important than his clothing, his house, his merchandise, and stocks; so, that publication which teaches man the most of himself and his relations to the external world, should not only be read by all, but its contents carefully treasured and its teachings faithfully put in practice.

Will not each one of our present readers resolve to place the JOURNAL in the hands of at least one *new* reader, and thus double its subscription list, and thereby augment its field of usefulness? We will not permit ourselves to believe that the derangement of business and the stringency of the money market will be allowed for a moment to weigh against the renewal of old subscriptions and the obtaining of new ones to this man-reforming periodical. If it be true that work is abridged and business dull, now is the time to READ, and to study the laws of health, of mental improvement, and how to do and to be more, personally, than ever before.

The people have run mad after fashion and wealth, thus being governed by and perverting two or three of the mental faculties, and the natural consequence is a crash. A better knowledge of the laws of mind would have induced a better balance of character and conduct, and thus have kept "the times" from getting "out of joint." When men are led to think that luxury in the gratification of appetite (Alimentiveness) — the rapid accumulation of wealth to satisfy the cravings of Acquisitiveness, and a gorgeous display of fashion to gratify morbid Approbativeness, are the chief ends of life, is it a wonder that affairs become confused and business prostrated?

As "the proper study of mankind is man," and as the AMERICAN PHRENOLOGICAL JOURNAL is the scientific and practical exponent of man's nature, duties, and destiny, who that knows its value will not give his hearty efforts in extending it to every family in the nation—to every civilized habitation on the globe. Let the cordial co-operation of fifty thousand friendly readers be the response.

A NEW PREMIUM,

WORTH FIFTY DOLLARS ($50 00).

FOR the encouragement of friends, co-workers, and agents, we have concluded to offer as follows: To the person who may send us the largest list of subscribers for the PHRENOLOGICAL JOURNAL, between the first of December, 1857, and the first of May, 1858, we will give

A HANDSOME CABINET,

embracing *forty* of our best Phrenological specimens, selected from our large collection—the same as those we sell at TWENTY-FIVE DOLLARS; also, the worth of

TWENTY-FIVE DOLLARS IN BOOKS,

which may be selected from our extensive catalogue, making, in all, a premium worth the handsome sum of

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The above shall be promptly awarded to the successful party, soon after the first of next May.

The CABINET will prove a valuable acquisition to any man, and may form the nucleus for a large Town, County, State, or National collection, while a library worth $25 would grace the book-case, and aid to ornament the mind of any reader. Now the question arises, "Who shall be the happy recipient of these trophies?" A little well-directed effort will secure them to some one. Reader, what say *you?* would you like this valuable CABINET, and this very handsome LIBRARY?

SPECIFIC PREMIUMS.

FOR $50, we will send ONE HUNDRED COPIES of the PHRENOLOGICAL JOURNAL one year, to one or one hundred different persons, and $5 in Books published by us, as a PREMIUM to those who get up the club.

For $20, forty copies of the JOURNAL will be sent a year, and $2 in our Books.

For $10, twenty copies of the JOURNAL, and $1 in Books.

For $5, ten copies of the JOURNAL will be sent one year.

For $1, one copy will be sent a year.

For $3, a copy of the PHRENOLOGICAL JOURNAL, a copy of the WATER-CURE JOURNAL, and a copy of LIFE ILLUSTRATED (weekly) will be sent for one year to one address.

Clubs, large and small, may be made up of both Journals, and the premiums will be sent as above. Please address FOWLER AND WELLS, 308 Broadway, New York.

To Correspondents.

Query. If a male inherited strong feminine traits from the mother, would not the offspring of that person, in their resemblance to the father, take on a feminine form, and *vice versa?*

Answer. Undoubtedly; still, feminine qualities in the male are continually inclined to become diminished, and the whole character to approximate the masculine; so that the children of such a person would not inherit, perhaps, half as much of the feminine as the parent himself did, and *vice versa*. This supply must be drawn often from the original source.

J. C. W., Plainfield, Ind.—Yes, two or three, but they do not amount to much.

FIELDING.—Your idea of absolute measurements, as applicable to all heads, is not so necessary or so practicable as you suppose. The phrenological bust is the best aid you can have to learn the location of the organs, and after studying that thoroughly, you should practice examinations on the living head, and you will thus learn how to estimate the organs for yourself. No rules can be given or adopted which will equal practical knowledge on this point. You can not survey steps for an infant to walk by; practice teaches him both facility and grace.

J. J. W., Mississippi.—You need the Phrenological Bust, which will teach you the exact location and the relative dimensions of the organs. It can be sent as freight or by express, and costs $1 25.

MR. J. M. DUNN is lecturing on Phrenology in Canada, and our exchanges speak well of him as a lecturer.

Business Notices.

OUT OF WORK.—In many parts of the country there are enterprising men, clerks, mechanics, teachers, and others, who are out of work. The late "panic" closed up the shops and factories, and threw hundreds out of places. Now these people want something to do. In the absence of anything better, we would advise that they start out on an exploring expedition—not to the Arctic Regions, where Sir John Franklin's bones are supposed to lie bleaching, but to the South, the West, or *anywhere* where there may be any prospect of bettering their condition. Reader, don't sit idly, waiting for something to "turn up," but set about finding new openings. Go into the adjoining country, or to a new State, and make an opening for yourself. If you have not money enough to defray the expenses of a long journey, take an agency for the sale of some useful publications—our new HAND-BOOKS FOR HOME IMPROVEMENT, for example—and sell a copy to every man you meet; they are among the most useful, as well as the most popular, of any works in print. Take from twenty-five to fifty copies, at wholesale prices, and double your money on them. This is *one* way to see the world, and pay as you go. For full particulars, address FOWLER AND WELLS, 308 Broadway, New York.

Literary Notices.

THE WATER-CURE JOURNAL (Journal Hydropatique et Messager des Réformes, consacré à l'Hydropathie, philosophie et pratique; à la Physiologie et anatomie, avec des gravures explicatives; à la Diététique, exercices, vêtements, occupations, plaisirs; et aux Lois qui régissent la vie et la santé. Se publie mensuellement à UN DOLLAR par an, payable d'avance.

THE AMERICAN PHRENOLOGICAL JOURNAL (Journal Phrénologique Américain), recueil de science, littérature et de nouvelles en général, consacré à la Phrénologie, Physiologie, Education, Magnétisme, Mécanique, Agriculture, Horticulture, Architecture; aux Arts et aux Sciences, et à toutes les mesures progressives propres à réformer, élever et améliorer le genre humain; illustré de nombreux portraits et d'autres gravures. Un bel in-4, publié mensuellement, à UN DOLLAR par an, payable d'avance.

Advertisements.

ADVERTISEMENTS intended for this Journal, to secure insertion, should be sent to the Publishers on or before the 10th of the month previous to that in which they are to appear. Announcements for the next number should be sent in at once.

TERMS.—Twenty-five cents a line each insertion.

AN EDITOR IN PRISON.

James O. Brayman, one of the editors of the Chicago *Democrat*, was lately sentenced to four years' hard labor in the Illinois penitentiary for stealing letters from the Post-office at Chicago. He was regarded as a man of unblemished character, and as the soul of integrity and honor. He had no demands for money which his salary did not more than supply, and the motives for his thefts are a mystery to all who know him. He was, moreover, a very strict and exemplary member of the Baptist Church, and spent his leisure in writing for religious papers. We suspect his Secretiveness and Acquisitiveness were large, and perhaps at times cravingly or insanely active.

We take the following in relation to Mr. Brayman from the Milwaukie *Wisconsin*, edited by Col. Cramer:

"Why did he Commit Crime?—The case of James O. Brayman, now on trial in Chicago for larceny, is one of the most extraordinary that ever happened in any country. It seems, literally, a crime without a motive. His habits were abstemious and frugal. He had a salary not only ample for his wants—but more than he used. He has been honest and honorable in every relation of life, and yet he has broken open letters, and taken the money therefrom.

"In Buffalo he was regarded as one of the most honest and exemplary men in that great city. The only motive that we can imagine is that he may have possessed the miser's insatiable thirst for gold, and could not restrain his volition whenever he came within sight of the charm of money. Up to the present time Mr. Brayman has been an exemplary member of the Baptist Church. Outside of this act, his conduct has been that of an exemplary Christian in every respect."

The following is the testimony of the Buffalo *Advertiser*, in the office of which he was once employed:

"During his engagement with us we were often puzzled by the traits of character he exhibited. Without exhibiting abilities of a high order, he could do a great many things well, and it seemed to be a matter of entire indifference to him whatever he was assigned to do. As a doer of all work, his services were very valuable. His taciturnity was remarkable, and it was the hardest thing in the world to keep up any conversation with him. We never knew him to laugh heartily, nor to express any strong likes or dislikes for men or things; in fact, he seemed utterly without passion of any kind, except for work. One peculiarity he had that sometimes gave us no little annoyance. That was the habit of tucking away in the queerest places pieces of manuscript and slips cut from exchanges, such as usually litter an editor's table, so that they could be found by nobody but himself. A phrenologist would say Secretiveness was his largest organ. In his personal habits he was singularly abstemious and frugal, and allowed himself none of the ordinary amusements of society beyond intercourse with those composing the limited circle in which he knew."

Brayman having pleaded guilty to the charge, the Chicago *Tribune* remarks:

"It is the intention of his counsel thereupon to move an arrest of sentence on the ground of insanity. It is intended to be shown that the prisoner has a monomania for small pilfering. Evidence will be adduced to establish his blameless character in all the relations of life except in respect of one infirmity—that of taking small sums of money belonging to others, without motive. It will be shown that he has executed various important trusts with scrupulous honesty, and probably instances of petty theft will be adduced other than that mentioned in the indictment to establish a defect in the mental constitution of the prisoner. It will be remembered that the defense of Huntington, the New York forger, was based on a presumed aberration of this sort."

TO WESTERN PEOPLE.

[In this season when poverty pinches and winter stares the poor and unemployed in the face, we copy the following from a circular issued with a view to benefit those in the East who want employment and those at the West who need help. We approve the plan, and have confidence in its managers.—Eds. Jour.]

It has long been the greatest complaint with housekeepers at the West, that sufficient female help could not be obtained. There are now in our city thousands of industrious, sober girls, of good character, who are thrown entirely out of employment. Many of these are desirous of going to the West and becoming house-servants or domestics.

The difficulty has hitherto been to find some responsible medium to connect those without work and those wanting work done. The Children's Aid Society has determined—though the effort is somewhat out of its usual field—to attempt during this season to connect this supply and demand. To do this, and to aid these thousands of poor girls, the West must also lend a hand. Those applying must send the fares as far as they are able; in all cases the Society will return the money, if no girl is found to answer in general the description forwarded.

The applications inclosing fares will always be attended to first. There will be an understanding, and, if possible, a written agreement with each girl, that her fare is to be deducted from her wages.

Parties applying will state exactly their wants, the wages offered, their town, county, and State, and the cheapest and best way of reaching the place. References from the clergyman, magistrate, or other responsible persons of the town, will in all cases be demanded. It will be the endeavor of the Society to send out none but girls with good references, and who are represented to be of good character.

All letters must be addressed to Branch Office, Children's Aid Society, Clinton Hall, Astor Place, New York. C. L. Brace, Secretary.

Man Worried by his own Dog.—On Sunday, about twelve o'clock, Mr. Lyle Brookover, of Waynes Township, in this county, while his family were at church, took two small boys, his sons, and went into the woods, accompanied by a young dog. When they got to the woods they discovered that an old dog, which had been with the family eight or ten years, followed them. Mr B ordered the dog to go home, and took up a stick to drive him; but when he struck the dog, the latter made at his throat, but failing to reach it caught his hand and mangled it badly, while Mr. B. was endeavoring to choke him off with the other hand. In the fight the young dog came to the aid of his master, and the old dog then, for a moment, turned upon the young one, but came immediately back upon Mr. B, thus mangling his hands and arms to a horrible degree. Once in the difficulty Mr. B. escaped from the dog, and tried to climb a tree; but the dog caught him by the leg and pulled him down again, and kept worrying him as they both worked their way toward home, until finally Mr. B. succeeded in climbing upon a high fence beyond the dog's reach. The dog then went home by the road, and Mr. B. crossed the field; but, upon arriving at the house, the dog met him again. He, however, by closing the yard gate quickly, escaped almost exhausted into the house. Dr. Moorehead, of this city, has been closely attending to the case, and reports the patient as improving.—*Zanesville Aurora.*

[This is undoubtedly a clear case of dog *jealousy*. The old dog could not endure to be superseded by the new candidate, and thus resisted in the only way he was capable of doing. To be driven back, and left at home from the sports of the woods to which he had been accustomed, and to see the young intruder petted, fondled, and preferred, was too much for the old dog, and he became at first jealous, and then enraged. Can this savage attack on his master be accounted for on any other or more reasonable hypothesis?—Eds. Phrenological Journal.]

Buried Treasure Coming to Light.—The Peninsular (Del.) *News* says: "The people of the lower part of Sussex continue to pick up silver coins along the coast. A friend informs us that, according to the best information he can collect, there have been from eight to nine thousand dollars collected altogether. The coin dates as far down as 1718, and is circulated all over Baltimore Hundred. The prevailing opinion is that it is the money which was buried by Gibbs and Walmsley, the two notorious pirates, who after conviction, confessed that they buried money in the sand in that neighborhood."

[The heads of these two pirates, who were hung in New York, may now be seen in the Phrenological Cabinet of Fowler and Wells.

Sleep.—There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and these are recuperated during sleep; if the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is also that those who starve to death become insane; the brain is not nourished, and they can not sleep. The practical inferences are three—1st. Those who think most, who do most brain work, require most sleep. 2d. That time saved from necessary sleep is infallibly destructive to the mind, body, and estate. 3d. Give yourself, your children, your servants, give all that are under you, the fullest amount of sleep they will take by compelling them to go to bed at some regularly early hour, and to rise in the morning the moment they awake; and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question, how much sleep any one requires, each must be a rule for himself; great Nature will never fail to write it out to the observer under the regulation just given.

OUR CIRCULAR PROSPECTUS.

We send the annexed Circular for our friend, the reader, whom we hope will kindly undertake to fill it up, *and return to us*, laden with many names, old and new, familiar and welcome. We will cheerfully send any number of Prospectuses, for circulation, to whom, and wherever, our patrons may suggest. Our object is to place the subject before the whole community, and to induce everybody to become readers of the JOURNALS. The UTILITY of our publications is conceded by all who read them; and the true benefactor is he who puts others in the way to obtain health of body and strength of mind, long life and happiness. It is the object of our JOURNALS to promote these, the highest interests of society.

Friends, will you co-operate with us in this good work? You have it in your power to confer a special favor upon your neighbor, by inducing him to become a reader of one, or all of our JOURNALS. Will you do it? If *you* have faith in the principles we advocate, or positive knowledge of their practical value, you may well urge them upon those who are yet uninformed. Many, on being applied to at first, said no, who, after reading a few numbers, became earnest advocates and ardent co-workers.

Your letters should be addressed as follows:

STAMP.

Messrs. Fowler and Wells,
No. 308 Broadway,
New York.

Friends, we leave the matter of forming clubs, and extending the circulation of the JOURNALS, in your hands. May we not hear from you soon? Clubs of five, ten, or twenty, at a time, will always be thankfully received. Reader, may we hear from you again?

To the Reader:

This page may be *detached* from the Journal, and used to obtain names of subscribers. When filled up with names, it may be inclosed in a letter, with the money, and sent by mail to the Publishers, who will enter the names in their books, and send papers as directed. We hope this Circular may be returned with long lists of names—from *ten* to a *hundred*. Think of it. A Club of Twenty Journals for a year only $10, and of Ten copies for $5. See full particulars in the Journal. Reader, will you not circulate this sheet among your neighbors, and get up a Club for the new Volumes? We hope soon to hear from you, with a liberal list of names. Now is the time. Please address

FOWLER AND WELLS, 308 BROADWAY, NEW YORK.

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SCIENCE, LITERATURE, and GENERAL INTELLIGENCE. Illustrated with numerous Portraits and other Engravings. Monthly, $1 a year; 20 copies for $10.

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